

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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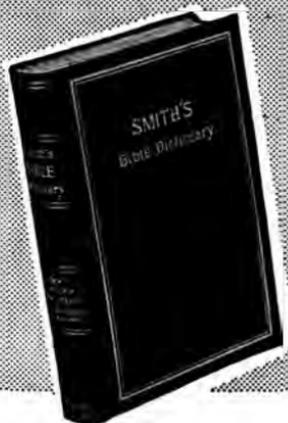
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THE WORD AND WORK

VOLUME LVIII, MARCH, 1964

GORDON R. LINSKOTT, EDITOR—PUBLISHER
E. L. JORGENSEN AND J. R. CLARK, ASSOCIATE EDITORS

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Talking Things Over

G. R. L.



Some years ago it was not unusual to hear sermons on "The Parable of the Sheepfold" (John 10), which interpreted the sheepfold as being the Church, and made it all-important. The door was Christ, but somehow about all that was ever said about Him was incidental to proving certain doctrines about the Church. He, the Lord, was made to be of lesser significance than His creature, the Church.

THE FOLD AND THE FLOCK

Even though I probably preached it the same way myself, I can remember feeling a bit uncomfortable about trying to explain verse 16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." We observe: (1) There are sheep in the fold and out of the fold, and some on the outside belong to Christ. (2) "*This*" fold implies that there are other folds. (3) The emphasis shifts from *fold* to *flock*, and this brings into focus the Shepherd.

It is commonly agreed that "this fold" is Israel. To be consistent, we should let it be Israel in the first part of the chapter too. That it is so becomes clear when we consider the background of the "parable"; the man born blind had just been cast out of the synagogue (9:22, 34, 35). The self-appointed "shepherds" had put this sheep "out of the fold." Then the Lord Jesus found him and confronted the Pharisees. Chapter 10 simply continues His description of their sin; this is a part of the chapter 9 narrative as is evident from 10:22. So the teaching of the first part of John 10 really sets forth not the Church, but the conflict between the Lord Jesus and the Jewish religious system. This fold contained some

of the Lord's sheep, as well as some that were not His (it seems from "his own" in verses 3 and 4). In addition (v. 16), He had sheep elsewhere. It is His purpose *not to bring these into the fold* (as He might if the fold were His Church), but to bring all—including those from "this fold"—to be one flock, with but one Shepherd. The Church then is the flock, not the fold.

THE FLOCK AND THE SHEPHERD

The thing that makes the big difference between a fold and a flock is the shepherd. The sheep in a fold stay together because of the walls; the sheep in a flock stay together because of the shepherd. In the fold there is little opportunity for exercise or for feeding; in the flock there are both. The fold *may appear* to offer more protection; yet is not the Shepherd able to care for His flock (John 6: 39; 10:28)?

Just as the Pharisees had their fold, so there are folds today—and how many! Each has its own method of fencing in its "sheep." This one indoctrinates, that one enrolls in a program. One instills fear of other folds, sheep, and shepherds; and another generates pride in "our fold" or "our shepherd." "Each sheep bleats within its own fold. Like safety matches, we strike only on our own boxes" (Cam Thompson). Another says, "A fold is a circumference without a center." The wall is the thing that counts.

The flock is not confined by walls. "It is," in the words of another, "a center without a circumference." The Shepherd is the only power that binds the sheep together. Not the pasture, nor the water supply, nor the fear of danger will keep the sheep together. But the Shepherd does. His provision is complete (Psalm 23). And let us notice that there is but one flock. Some of the sheep that belong in it may be shut up in a fold somewhere; yet there is only one flock.

FLOCK OR FOLD?

Where are you? In the flock, or in a fold? It's easy to know; just answer this: Is the group of Christians with whom you worship held together by the person of Jesus Christ alone, or by some kind of "wall" that separates you from other sheep of His?

This is the kind of thinking that sparked our American "Restoration Movement"—and other similar movements in various parts of the world. Unfortunately, this same Movement has become ensnared in the very trap it was attempting to escape. Among the churches that came of it (some of them denominated "Church of Christ," others "Christian Church") there are some 15 or 20 "folds." Among these there are some congregations, we think, who know what it means to be a part of the one flock. May their number increase.

FREEDOM IN A FOLD?

We hear complaints of Christians who move to a new locality and join themselves to some group other than one of "our" churches. Why do they do it? Here are some possible reasons: (1) To them a fold is a fold, and they are not too experienced in discerning between a picket fence and a pole fence. These are they who have

never known anything but a fold, and they like the security of it. (2) They have not learned to distinguish the voice of the Shepherd. The undershepherds have been so vocal that the sheep have never really heard the Shepherd's voice. The shepherd of a fold sounds very much like what they have been hearing on the outer fringes of the flock. (3) They have heard "freedom in Christ" spoken of in glowing terms; they assume it means freedom to switch from one fold to another. Again, to a sheep, folds look very much alike. These too have never learned to discern the Shepherd's voice. (4) A *remote* possibility: It may be that the "other group" at the new location has more of the characteristics of the flock, while "our" church bears the marks of a fold.

Without a doubt, we have yet "much land to possess." On the basis of personal observation, I feel that what we generally accept as "normal" in the life of our churches is considerably *below* what God has for us and what some individuals and congregations are actually enjoying. Jesus Christ is the difference. Is He simply the door to your fold, or is He the Shepherd?

S C C LECTURESHIP PROGRAM

March 10 - 13, 1964

TUESDAY, March 10. Chairman, President N. Wilson Burks.

7:30 p.m. "Our Lord Calls for Dedication to a Cause" by Dale Offut.
Special Music by the SCC Choir under the Direction of Ray Canant.

WEDNESDAY, March 11 Chairman, Bob Ross

7:45 a.m. Breakfast Devotional led by Tom Rowe.
9:15 a.m. "Growing in Christ"—study of Ephesians 4:11-16 by E. C. Ringer.
10:00 a.m. "The Gospel Confronts Islam" by Harold Preston.
11:15 a.m. "The Challenge of Christian Education" by J. Harold Thomas.
1:00 p.m. "Is it Right—How a Christian Makes Ethical Decisions" by Dr. Kern Sears.
1:30 p.m. "Isn't Dancing Approved in the Bible?—the Harm or Harmlessness of Modern Dances" by Ronald Bartanen.
2:00 p.m. Group Discussions of the Problems.
7:30 p.m. "Our Lord Calls for Professional Competence" by Clifton Istre.

THURSDAY, March 12 Chairman, Jesse Wood.

7:45 a.m. Breakfast Devotional led by John Cox.
9:15 a.m. "Growing Into Teachers"—study of Hebrews 5:11-14 by Mack Anderson.
10:00 a.m. "The Gospel Confronts Secularistic Paganism" by Paul Knecht.
11:15 a.m. "The Aim of Christian Education" by J. Harold Thomas.
1:00 p.m. "Did You See Cleopatra—Examination of Modern Entertainment Media" by Howard Sawyer.
1:30 p.m. "May I Tell a Half Truth To Make a Bigger Profit?—Business Ethics" by Willis Allen.
2:00 p.m. Group Discussions of the Problems.
7:30 p.m. "Our Lord Calls for Nonconformity to the World" by Frank Sandage.

FRIDAY, March 13 Chairman, L. V. Houtz.

7:45 a.m. Breakfast Devotions led by Ronald Wright.
9:15 a.m. "Growing Into Perfection"—study of Matthew 6:48 by J. E. Boyd.
10:00 a.m. "The Gospel Confronts Black Magic" by S. D. Garrett.
11:15 a.m. "The Scope of Christian Education" by J. Harold Thomas.
1:00 p.m. "May I Cheat for a Good Cause?—Honesty in Personal Relations" by Richard Salmon.
1:30 p.m. "When Can I Go Steady?—Dating and Courtship Problems" by Kenneth Istre.
2:00 p.m. Group Discussions of the Problems.

Friday evening: Annual Alumni Banquet and Meeting.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

A certain Hebrew Christian succeeded in bringing a number of his own people to an acceptance of Jesus as the Messiah. As they were gathered to express their faith in Him by being baptized in His name, the preacher made it a point to show them that their baptism had nothing to do with their salvation; was he not unscriptural in so doing?

Surely so. Has the reception of the Holy Spirit nothing to do with one's salvation? And the Spirit-guided apostle on the day of Pentecost proclaimed, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto (for) the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Can any one find where any inspired gospel messenger ever promised the Holy Spirit upon any other ground? Can the Hebrew messenger find such a promise? It is a bit surprising that the Hebrew would take the position that you say he did.

How are we to answer him who takes the position that a communion service Sunday night is not on the first day of the week? And is there Scripture for the position that communion must be on the first day of the week to be accepted?

When does the first day of the week end? The Jews under the law observe the day from sunset to sunset, and likely the brother referred to holds to that count. Note, however, the statement found in John 20:19—"When therefore it was evening, on that day, the first day of the week . . . Jesus came and stood in the midst." It was evening, yet it was the first day of the week. That should answer the objection. The Roman day began and ended at midnight.

It cannot be maintained that communion is enjoined to be observed only on the first day of the week or indeed upon the first day of the week. The disciples at Troas (Acts 20:7) "came together upon the first day of the week to break bread." The form of expression indicates that such was their practice. Church history informs us that such was the general practice of the churches of the early days. Of the Jerusalem saints it is written (Acts 2:42), "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." The word stedfastly indicates regularity of the observance. "When ye come together to eat, tarry one for another" (1 Cor. 11:33) indicates a stated time for the gathering for this purpose. It has to be some time, and a known time to meet these descriptions. Since therefore it has to be at some set time, and an approved example is on record as in Acts 20:7, it is a safe course to follow said example, hence thousands of congregations do follow

the example today, even as thousands did in the early days of Christianity. If just any time will do, then this certain time will do, and that it is acceptable with the Lord, nobody will question.

Are Christians warranted in considering themselves witnesses of the Lord Jesus? And in assuming the role of ambassadors of His? I hear criticisms in this regard.

The Lord has no eyewitnesses now, nor apostles, since no one qualifies by the measure of Acts 1:21, 22. But any Christian is qualified to testify of the goodness and lovingkindness bestowed from above. All around are the godless, daily, hourly, receiving His kindnesses and acknowledge it not. Human ears need to be hearing this acknowledgement and confession to His name. Who but the Christian can make this confession? Make it; it is due Him, and you owe it to the lost about you. Be a witness in this respect, a true one and loyal.

Ambassadors? An ambassador is one endowed with plenipotentiary powers to speak and transact for another. The apostles were made ambassadors; as Paul says, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us" (2 Cor. 5:20). Through the Holy Spirit bestowed upon them, the apostles were guided into all truth and had brought to their remembrance all that Jesus had taught. Inspiration, that. Authority? "He that heareth you, heareth me . . . He that rejecteth you, rejecteth me." In another context: "It will not be you speaking, but the Holy Spirit speaking in you." It is a bit exceptional for any one to assume the role of an apostle today, though some Mormons and some Romanists do assume that very role. No less in principle is assumed by the head over the people calling themselves "Jehovah's Witness" (and are not). It is not un wisdom to choose and use some other fitting term for your service rendered your Lord and so avoid leaving the impression that you assume to be more than actually you are.

In the minds of many called Protestants the "minister" is held really as their priest, although they do not title him thus. But he must be master of ceremonies, the messenger, the exhorter, the baptizer, the counsellor, the one who buries the dead, and what not. So how is he different from the priest?

The querist has been an observer, and may not be too far wrong in reaching some convictions on these lines. "My people love to have it so" (Jer. 5:31). It is a respectable way of shifting responsibility. And must the "minister" make himself more and more indispensable?

Anent our brief (January issue) re. the two prophets of Rev., ch. 11: "The Jews do not repent as a nation until the end of the great tribulation and Christ returns." Querist cites Acts 3:19, and verses following, also Zech. 13:10-13; does not think we should set forth our guesses on these matters. As to the 144,000, "no one knows just what their mission is." Says, "unquestionably the two witnesses set forth the way of salvation, and countless numbers hearken; references, Rev. 7:8, 10; and 8:13-15, the latter reference in error.

We do not attempt in this department neither in our book *Conquering and to Conquer* to set the day nor the hour of events in relation to the great tribulation and their relation to Israel's restoration. Obviously the ministry of the two prophets locates itself as prior to the beast (antichrist's) coming into the zenith of his power and reign. These prophets stand in his way. Disposing of them he extends and intensifies his tyrannical rule, as envisioned in Rev. 13 and 17. He

carries on thus high-handedly for the three and one half years, which run (surely) at tandem with the three and one half years of the prophets' testimony. The Lord allows these two prophets, as well as many another, to suffer martyrdom—in Jerusalem. (Note Luke 13:33.) Antichrist has the sealed, immunized, 144,000 servants of God still on his hands and in his way. See Rev. 9:4. They are not sealed for retirement, we may be sure. They are sealed that they may continue their serving despite the terrible time of trouble. In Rev. 14:1, ff., they are placed in highest honor, having followed the Lamb "whithersoever he goeth" and are designated as "the firstfruits unto God and unto the Lamb." We do not "guess" them to be the Pentecostian firstfruits, but of the times with which the Apocalypse is concerned—"the time of Jacob's trouble" (Jer. 30:7) as pertains to the Israelites, of whom (so stated) are the 144,000.

What is to be their ministry? True servants of God always "serve their (own) generation" on God's behalf. We do not guess their labor in the Lord is to be in vain. Somebody has to do the preaching of Matt. 24:14. The professing church will not do it; liberalism will not do it. The marvelous fruitage of Rev. 7:9ff, is not effect without cause; somebody has successfully pointed those multitudes to "the Lamb of God," to that "fountain filled with blood." We do not guess the 144,000 sealed servants to be either barren or unfruitful in service. In them and through them the two prophets multiply themselves and thus "unquestionably" they "set forth the way of salvation and a countless throng hearken."

We are not to guess that the restoration of Israel is by one fell stroke. It should be seen as two-fold. The Jews must be restored spiritually, and that by regeneration. We must not guess it will be otherwise. And regeneration is an individual matter, a one-by-one process. This makes possible the organic restoration, that is, to nationalism. The two prophets do not effect this, nor do the 144,000. Israel's God-approved nationalism awaits the consummation, groundwork for which is laid by the ministries under consideration. Note the two-foldedness of restoration as set forth in Ez. 37:23-25 and context. Encouragement has come to this writer from numbers who have read with blessing our book *Conquering and to Conquer*. Word and Work has the book in stock.

In the meantime, let us recognize our present responsibility for the furtherance of the gospel, calling out a people for His name, delivering those who believe from this evil generation that they may be true Philadelphians and enjoy the blessing of Rev. 3:10. This is a present blessing offered to both Jew and Greek. The body of Christ is not as yet complete.

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer;
You can help them at your door.
If you cannot speak like angels;
If you cannot preach like Paul;
You can tell the love of Jesus:
You can say He died for all."



Charles Darwin and "The Royal Book"

E. L. J.

Lady Huntington, Britain's titled and noted believer and witness for Christ, called on Darwin during his last illness. Years before, he had written his book on the Origin and Descent of Man, the foundation book on the evolutionary theory of creation. It is plain, though now almost forgotten, that Darwin was a professed believer, evidently what we may denominate a Deistic Evolutionist.

The lady was concerned about the effect and damage that his book might work against faith and confidence in the Bible, and in the teachings of Jesus Christ (for Jesus endorsed the Genesis record of creation, Matthew 19 and elsewhere), and she asked about that. Darwin replied, according to Lady Huntington's report: "Oh, I threw out a few unformed ideas, and they took like wild-fire. People made a religion of them." To his own remarks, we might add that by our time people have not only made a religion of Darwin's "unformed thoughts;" they have made them the basis for *non-religion*. It must be remembered, and taught our young people, that neither Darwin nor the informed evolutionist of today have ever made the claim that the Darwinian theory of the descent of man has been or can be *proved*. It must forever remain only a theory. They will tell you that it is a key that fits all locks: very well; are not the first five words of the Bible (three words in the original text) a key that fits all locks—"In the beginning God created"? Here is the simplest, briefest and most satisfying statement of earthly origins that any man has ever written. No authority can deny its accuracy and its all-sufficiency of statement, and no authority in the evolutionary field will dare to say that his theory can be proved to be correct. These grand opening words of Genesis are the first words the Gentile student of Hebrew learns—Hebrew babies may babble others first—and they are words that may well remain with him for life: "In the beginning God created." Literally, "God" is in the plural, "In the beginning Gods created"; for did not God say, "Let us make man in our image (Gen. 1:26; cp. 11:7)"? Who are these "us" and "our," if not God the Son, the Word, who too was God, and who too was "in the beginning" (Jno. 1:1)? And with them, also, God, the Holy Spirit. And, since God is love, essentially, how can God be God unless there were those beings, those personalities, upon whom He could lavish love from the beginning—if we can speak of beginnings with God! Yes, "in the beginning *Gods* created"; Father, Son, and Holy Spirit; and yet, as we read in "the great Shemai," Deut. 6:4, "The Lord, our God, is one." Most certainly, if there is a theory or a word of revel-

ation that "fits all locks," it is this: "In the beginning Gods created."

But back now to Darwin and Lady Huntington's visit. When he had said this much about his "unformed ideas" he requested that she read something to him from the Bible. "What shall I read?" inquired the lady. "Read to me from Hebrews; that is the royal book, Hebrews."

What the lady read to Darwin, we do not know. But Hebrews is indeed the royal book, the book of the great priest upon the throne of the universe—the Father's throne. He is the greater Melchizedek who is set before us, not only as King of righteousness but also King of peace. But how does this royal book, as Darwin called it, comport with Darwin's source book of the evolutionary theory? Look, for instance, at these quotations in Hebrews, taken chiefly from Psalms of David, of whom we are expressly told that he was himself a prophet (Acts 2:30).

"Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the work of thy hands" (Ps. 102:25).

There is no need, perhaps, that we should take issue with what geologists have found, or profess to have found, with reference to the rocks—the structure and age of the physical earth. It seems clear in Scripture that there was a time, perhaps ages, when the earth after its creation lay a vast waste. The Hebrew verb in Genesis 1:2 which is translated "was" ("the earth was waste and void") could as certainly be translated "became" ("the earth became waste and void"). Thus, the language of Genesis makes room between verses 1 and 2 for all the "ice ages" and the "stone ages" that Geologists have found or think they have found. We therefore leave all argumentation on this line to physical science. We know, however, from God's word, that this condition of void and waste was not so at the creation or from "the beginning." Isaiah tells us (45:12-18) of God:

"I have made the earth and created man upon it."

"For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited."

So far we may go along with scientists and the school-room text books.

It is a different matter entirely when we come to the origin of species and of man. Here God has spoken in sure and certain language. We cannot here go into the whole story; but we were asking, How does the Evolutionary Theory comport with what Charles Darwin himself called "the Royal Book," Hebrews?

Under the question "What is man?", the answer comes, buttressed by inspired Old Testament prophecy (David), and by inspired New Testament revelation:

"Thou madest him a little lower than the angels" (Heb. 2:7).

"Thou hast made him but little lower than God" (Ps. 8:5).

But by the Darwinian theory of origin and descent, these scriptures should have said:

"Considerably lower than the tad-pole"!

Dear children, you do not have to believe this un-proved tommy-

rot to be educated and cultivated. Dear parents, when God has provided us Christian schools and colleges (like SCC, now accredited), you do not need to expose your child to the powerful one-sided influence of men who may have gathered some knowledge of human science (proved or unproved), but who do not know Almighty God nor His Eternal word!

HANNAH -- IV

Mrs. Paul J. Knecht

However Eli may have failed with his own (their mother may have had something to do with that failure), he did, under God, a pretty good job of rearing Samuel before the Lord. For Samuel was a good man, the last of Israel's judges, the first of the prophets. He is named among the faithful (Heb. 11:32). It was one of God's blessings to Eli that He trusted him with the training of Samuel. Moreover, the judgment God pronounced on Eli's house did not fall upon Eli himself with very great force. His sons had brought the curses on *themselves*. The curse was that they would die young. The record carefully states that "Eli was very old" (v. 22); "Now Eli was ninety-eight years old" (4:15), and "for he was an old man" (v. 18); all of which hints of some mitigating circumstance in the mind of God concerning Eli's failure with his sons. Except for the moment's mourning when he heard the news of the death of his sons immediately before his own death, the judgment did not touch him at all. And that moment's grief was rather for the ark of God than for Hophni and Phinehas.

The parents of Samuel may have seen a blessing for their son in Eli, a blessing that Eli's own sons had failed to appropriate or even recognize. Certainly it is true as the Lord has said, "A prophet is not without honor save in his own country and in his own house." Such a one may often bestow a blessing on the children of others that his own have wilfully rejected.

God's care of Hannah is apparent throughout the narrative. It was God's working with her that caused her to follow the course she pursued. It was her hope in and dependence on Him that called forth His blessing and help. A meek and quiet spirit we are told is in the sight of God of great price. God tested her spirit through the accusation of Eli. He took away her anxiety when Eli added his priestly blessing to her prayer. Then the way was open for her prayer to be answered. It was her anxiety and vexation of spirit that made her way rough at first. When that was gone God was quick to answer her prayer. He proved His ability and willingness to bless abundantly above what we are able to ask or think. Hannah had asked for one child to devote to the service of the Lord. But after she had kept faith with Him on that, He gave her five more for herself. He is like that. What is freely given to Him in faith and love causes Him to open the windows of heaven in blessing even beyond our capacity to receive (Mal. 3:10).

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



CHURCH WORK

The following announcement, though greatly exaggerated, nevertheless tells a story that is all too true. Think it over in connection with your own place of worship, and your relationship to the church and its work.

Our Church Membership	1000
Non-Residents	125
Balance left to do the work	875
Elderly folk who have done their share in past years	25
Balance left to do the work	850
Sick and Shut-in Folk	100
Balance left to do the work	750
Members who are too tired and overworked	300
Balance left to do the work	450
Christmas and Easter members	100
Balance left to do the work	350
Alibiers (those who find "excuses"	200
Balance left to do the work	150
Members who are too busy elsewhere	148
Balance left to do the work	2
Just YOU and ME, and Brother, You Had Better Get Busy, For It Is Too Much For Me.	

•••••

SOME PEOPLE'S FRIENDS ARE THE ONES WHO HAVE THE SAME ENEMIES AS THEY DO.

A LITTLE FUN

A very small boy came home from school almost in tears after his first day.

"I'm not going tomorrow," he

spluttered.

"And why not, son?" his mother asked.

"Well, I can't write and I can't read, and they won't let me talk, so what's the use of going?"

* * *

IF YOUR EFFORTS ARE CRITICIZED, YOU MUST HAVE DONE SOMETHING WORTHWHILE.

SALT? YOU?

"Ye are the salt of the earth" was the Golden Text, and the class was being questioned by the teacher. "What are the uses of salt?" she was asking. One said it kept things from spoiling, another that it made things taste better. Then one little girl spoke up, "Please, Miss, it makes people thirsty." And the little girl was right, for that is an important use for every Christian. Our lives should make people thirst for the Water of Life. Do they?

"Be Ye not As The" —Cow

Giving out of necessity, if it can be called giving, reminds one of farmer Applegate's cow. "How much milk does that cow give?" asked the summer boarder. "Wal," replied the farmer, "ef you mean by voluntary contribution, she don't give none. But ef you kin get her cornered, so's she can't kick too much, an able-bodied man kin take away about 'leven quarts a day from her."

The Death Of Prayer Meeting

We are living in a day when the old fashioned mid-week prayer meeting is becoming a thing of the past. True, many churches will meet, but in order to interest the few who attend, other things are substituted for prayer. Many children are growing up not aware of the meaning of the church upon its knees in agonizing prayer. The following article (last credited to A. O. Moore) is thought-provoking: "Miss Faithful Prayermeeting died recently at Neglectville in the state of Worldliness. She was born many years ago in the midst of revival fires. Miss Prayermeeting had lived a notable life until recent years. For some time she has been confined to her home because of business engagements and severe attacks of fatigue and nervousness. She was troubled with stiffness of the knees and coldness of heart, inactivity, weakness of willpower, and general diminished vitality . . . Her decease was accomplished by much sobbing and groaning over the 'good old days' of her early life, but only a few stood by her in her last struggles. She leaves to mourn her loss, many churches, preachers, and church members; also unsaved persons who often sought her help in time of trouble . . . The remains will be taken before the Judgment Bar of God where the Searcher of all things will inquire into the real cause of her untimely death. It is suspected that treachery on the part of her caretakers and professed admirers will be discovered as responsible."

* * *

"It is a pleasant thought that when you help a fellow up a steep hill, you get near to the top yourself."

NO MATTER WHAT HAPPENS, THERE IS ALWAYS SOMEONE WHO KNEW IT WOULD.

SHUT-IN DEPARTMENT

We are grateful to Sister Helen Anderson for supplying us with the only name received for the "Shut-In" department (see February Word and Work). Sister Anderson writes, "I would like to add a name of one who has been faithful to the Lord. She is a shut-in and nearing the age of 80." So please put the following on your mailing list of Christian cheer. If you will, please, so as not to confuse our shut-in friends, kindly write "A Seed Thought Friend" under your name. The name for your files: Mrs. Minnie Bennett, Box 84, R. 2, Independence, Louisiana. (Her birthday is January 24.)

A QUIZ. Who Said It?

- "Shall not the Judge of all the earth do right?"
(a) God (b) Abraham (c) David (d) Moses.
- "Judge not that ye be not judged."
(a) Paul (b) Jesus (c) James (d) Ezekiel.
- "The soul that sinneth, it shall die."
(a) God (b) Ezra (c) Paul (d) Jacob.
- "I saw a new heaven and a new earth."
(a) John (b) Isaiah (c) Daniel (d) Jesus.
- "My punishment is greater than I can bear."
(a) Job (b) Cain (c) Esau (d) Saul.

Answers Allow 20 points for each correct name. 1. (b) Gen. 18:25. 2. (b) Matt. 7:1. 3. (a) Ezekiel 18:20. 4. (a) Rev. 21:1. 5. (b) Gen. 4:13.



Monasteries and Missionaries

Alex Wilson

I have a confession to make. It is about a secret which I, a missionary, have been keeping from all of you in the homeland. But now I must reveal it, though it causes me shame: I live in a monastery! In this monastery I lead a secluded life, withdrawn from contact with other people except my brother-monks. Here we can lead holy lives of quiet contemplation, associating only with other Christians and thus unharmed by dangerous contacts with the world. We monks have wonderful times of spiritual fellowship together. Say, come to think about it, maybe I should not feel shame about this sort of life—maybe I should feel glad about it, and even urge all other Christians to become monks (or better yet, hermits)! I'm confused: How *should* we Christians live, anyway?

I trust that you understand what I mean by "my monastery." It is not really a building or a place of any kind, but rather the lack of close personal contact and friendship with unsaved people. There is not a single unsaved person in Manila whom I can really call a close personal friend. I live in a dormitory of Christians and teach in a school of Christians. In eight months of living in the Philippines, I have made friends with a number of Christians, but no non-Christians. Of course there are some special difficulties here: neighbors on both sides are Chinese and speak no English; getting adjusted to a new country and culture has absorbed much time, as has the need for preparing to teach classes I've not taught before. Yet, in thinking about this problem, I realize that even in the U. S. I lived to a great extent in a "monastery," sheltered and cut off too much from non-Christians.

No doubt many of you who are now reading this article also live in monasteries, having no close friendships or associations except with other Christians. Others of you do not face this problem at all; every day you are in intimate relationships with unsaved people, either in your family, or at work, or in a dorm at college. (Because of this, you may be faced with tensions and misunderstandings. Perhaps, in fact, you wish you *did* face this problem of being sheltered from the world!) This matter of isolation, then, does not affect all Christians. But if you (1) live in a city, or (2) have a Christian family, or (3) go to a Christian school, you are probably more isolated than God wants you to be. This is because city-life is usually more impersonal than country-life, where everyone knows everyone

else in the community. Often in large cities, people hardly know the folks who live two or three houses down the street, even if they have lived there for years. (And "knowing" folks is not the same as being close friends with them, anyway.) If the members of your family are Christians, and/or if you go to a Christian school, it is very easy to have friendships only with "brother-monks," for almost all your time is spent with such. (Of course cities and Christian families and Christian schools all are fine—may their tribe increase! But let us be aware of their dangers.)

Now perhaps you are amazed and troubled at being encouraged to form friendships with non-Christians. You may feel, "This is backwards! Instead of urging people to associate *more* with unsaved folks, we should urge them to do it *less*, for we often see non-Christians lead Christians off into indifference and sin." True, this often happens. One of our major heartaches right now in Manila is a young convert who has been dragged down into evil several times by worldly friends. We have strongly advised *him* to break off all contact with those particular people. Here is a problem in which it is easy to go off into extremes. We must teach young Christians that we are not of the world—yea, "whosoever would be a friend of the world maketh himself an enemy of God" (Jas. 4:4). Yet we must also teach them that we are in the world, and even sent into the world—as witnesses and ambassadors of Christ and as the salt of the earth (See Jn. 17:14, 11, and 18). As Moody expressed it, "The place for the ship is in the sea, but God help the ship if the sea gets into it." And H. E. Hopkins has elaborated on this point: "If pleasures and pastimes, innocent maybe in themselves, are likely to displace the Savior from the throne of our lives, then it is spiritual suicide to indulge in them. If, on the other hand, there is a soul which can only be reached by a certain degree of mixing with the 'world,' then God may sometimes guide in that direction. Nothing is more likely to paralyze the spread of God's kingdom than little cliques of Christians who keep to themselves, and who never have more intercourse than they can help with the ordinary man of the world."

Realizing, then, the perils that are involved, we must nevertheless face these two burning facts: (1) We cannot wait for the lost to come to church-meetings to hear the gospel; we must reach them where they are. (2) We do not really reach them if we treat them merely as "souls"; we must be sincere friends, with genuine love and interest. Listen to the apostle Paul tell his inspired evangelistic strategy:

To the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law . . . that I might gain them that are under the law; to them that are without law, as without law . . . that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some (1 Cor. 9:20-22).

An excellent modern-day example of this "Friendship Evangelism" strategy is found in the following experience of H. C. Trumbull:

A young man of pronounced agnosticism but of scholarly scientific interest one time came into Dr. Trumbull's horizon. There was no common ground at all, in spiritual matters, to begin with. The older man, however, learned — by making it his business to learn — that the younger student was deeply interested in a certain line of scientific study. Promptly he set out to know something of that subject himself. He spent some weeks in reading it up. He gathered books on it, every one he could lay his hands on, and put them by. Then one day he mentioned to the young student that he had several books in that field at his office, and he invited him to avail himself of them whenever he cared to look them over. The subject became a theme of mutual interest, and the younger man eagerly seized opportunities of discussing it with one who knew so much more about it than most persons he met. From that common ground reached only by the costly sacrifice of time and study by the soul-winner, it was not difficult to lead on to spiritual matters; and the day came when the once-agnostic thanked God and his confessed Savior that one man had been willing to be "all things" to him. (Taking Men Alive)

Let us pray and study about this matter together, asking God to make us all that He wants us to be. In conclusion, let us carefully consider some scriptural principles which John Scott of England has admirably expressed regarding the problem:

The example of Jesus is a powerful rebuke. Not only did He come from heaven to earth to make contact with mankind, but during His public ministry He mixed freely with the world. He attracted sinners. They knew that He had come to call them to repentance, and that His message was one of righteousness. Yet, far from being repelled, we are told that "tax collectors and sinners were all drawing near to hear him" (Luke 15:1). More than that, He befriended them. He does not seem to have been at all embarrassed by them; He was at ease in their company. In this, His viewpoint was radically different from that of the Pharisees. The very name "Pharisee" means separatist. They would gather up their skirts and recoil in self-righteous horror from the prostitute; Jesus allowed one to wash His feet with her tears. The Pharisees had no dealings with publicans, regarding them as politically and morally despicable; Jesus entered their homes and ate with them. The Pharisees threw stones at lepers to make them keep their distance; Jesus actually put forth His hand and touched one into health.

Are we like Jesus or the Pharisees? We find the company of Christians congenial and are uncomfortable in the presence of non-Christians. And in this we are poles apart from Jesus Christ. Jesus ate with publicans and sinners; when did we last sit down to a meal with such? Jesus was called "The friend of publicans and sinners"; how many such do we number among our friends? . . . Is your Christian community penetrating into the non-Christian world round about?

We must be in living contact both with people and with God. Every Christian is caught up in this tension. The temptation is either so to make contact with the world, that we lose contact with God; or so to develop our contact with God, that we lose touch with the world. We must constantly remind ourselves that our Christian calling is both to abide in Christ and to live in the world. To abide in Christ without living in the world is to abandon the world to its own ruin; to live in the world without abiding in Christ is to bring ruin upon ourselves. Unless we abide in Christ, we have no testimony to bear; unless we live in the world, we have no one to whom to bear it. (Motives and Methods in Evangelism)

Precious Reprints

THE CURSE OF EASE AND PLENTY

R. H. Boll— 1918

Mankind is pursuing the temporal blessings of the world, ease, prosperity, pleasure, as never before. It is generally assumed that the increased temporal advantages will be for the general benefit of humanity. Socialism holds it as one of its fundamentals that the general emancipation of the masses from their struggle and strife for daily bread, caused by the unjust distribution of wealth; their burdens, and their poverty with its attendant misfortunes— will be an untold blessing to millions, and will result in moral as well as physical betterment for the race at large. The aim is not an unworthy one, but the fundamental assumption is false. The following quotation is taken from a magazine article setting forth its writer's reasons for renouncing socialistic ideals:

"With the majority of mankind, the absence of pressure leads to decay of moral aspiration. Men are least likely to be religious when all things go well. A pure and unselfish desire for spiritual good, a passion for holiness will, as a rule, be strongest in those who find the world least satisfying, and weakest in those who are lapped in ease. It is not difficult to see why this is so. A compulsory struggle is in itself a constant reminder of unfinished manhood, and makes more profitable an acceptance of the voluntary struggle implied in an earnest pursuit of and a sincere culture of the soul. Set in a world which compels him to push his way against hostile powers, to win his satisfactions and gains at the point of the sword, man cannot forget that there is something as yet unattained. He pays too heavily if a moment of forgetfulness comes. And when religion, speaking of something unattained as yet, raises its call, he is the most likely to give heed, inasmuch as the idea of a life which must reach onward and stretch upward, is familiar to him on his ordinary plane. Religion's call repeats, though in other tones, and with other objects, the call which the world has already sounded forth. With ears already opened, man is the more likely to hear.

"Instances abound of men and women who, having cared for God in poverty and stress, have become heedless in the days of wealth and joy. Could we penetrate into the depths of the psychological process beneath the change, we should discover that, with the disappearance of any necessity for struggle on the lower plane, the invitation to struggle, as it came from the higher, lost all power to move. The very fact that a man is forced to make his way in one direction prepares him to accede when he is bidden, but not forced, to make his way in another.

"Now an established socialistic system removes the pressure of hostility once for all. It not only makes it possible for every man to succeed, but impossible for any man not to succeed. Man has no longer to make himself as against opposition. Environment is for him now—not against. He has but to sign the contract and keep it, and the thing is done. It is of a finished manhood, rather than of an unfinished one—that everything speaks."

MAN'S REBELLION AGAINST HIS BURDEN.

"Thank God," says Charles Kingsley, "every morning when you get up that you have something to do that day that must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know." How true this is those know best who have faithfully done their task, and have fought their battle

bravely. It is not at the bottom such a bad school that God sent man to when He sentenced him to eat his bread in the sweat of his face. It was well-meant, and God's love worked with His wisdom when He so arranged man's course of life. But Satan, now as in Eden, stirs up the discontent of man against God's appointments. His wrath is specially directed against God's first and basic ordinances given to the first man and woman, namely, the sacredness of the marriage-bond; the wife's duty of maternity; the woman's subordination to man; and man's sentence to labor. Against all four of these original appointments the world is chafing as never before. As for wedlock—the divorce courts are doing an increasing business, and the propaganda of free love in coarse and esthetic forms is spreading rapidly. As for woman's refusal of the responsibilities and burdens of maternity, the common race-suicide of the nation has already been condemned by men of the world. Against man's God-appointed supremacy over the woman, the spirit of the times revolts indignantly, feminism, suffrage, female leadership and professionalism, are the common issues of the day. Against the God-imposed task of labor, the masses have been agitated into general discontent and revolt. Did not the papers state that the authorities had discovered evidence that the ultimate aim of the I. W. W. was a two-hour workday, at a standard wage of six dollars a day? Scarcely less unreasonable are the ultimate objects of some other movements and organizations. Oppression and injustice toward the laboring man is a grievous wrong in the sight of God; and that his remuneration should be fair and even generous and abundant, goes without saying. But the carnal heart of man is insatiable—whether it be the party of labor or of capital; and either party in power will perpetrate wrong. The labor problem is the most difficult of all the problems today. The war is over—thank God; but trouble is not over. It is only just dawning on the great, deceived, sin-cursed world. But Christians have no part or lot in the political or labor agitations of the world. Let the *Christian* who is an employer deal with his men as his Lord directs, rendering them what is just and equal; and let the Christian worker work as unto God, and be content with his wages; knowing that of the Lord he shall receive the recompense of the inheritance (Col. 3:22 to 4:1).

PRESSURE AND ATTRACTION.

But to make the application of the principle of compulsion to the spiritual life: there are those who think they are honoring God and doing man a service by denying or modifying the Bible teaching of the awful fate of the lost. Instead they are strengthening the hands of evil-doers, and lessening the safeguards of Christians. However much we may advance in faith and love, the day never comes when the knowledge of what Jesus saved us from, and what would be the awful alternative of a renunciation of faith, or of slipping back, does not exercise a salutary influence upon us. Those who have lost sight of the dark back-ground of our salvation lose earnestness also, and are apt to become amateurs, dabbling with Christianity as if it were a gentle art, and a matter of mere privilege. Necessity, fear, bitter need, danger, pain, difficulty—these are the

sterner factors that enter into the making of a Christian character. "Wherefore . . . let us have grace whereby we may offer service well-pleasing to God with reverence and awe: *for our God is a consuming fire*" (Heb. 12:28, 29). His grace wins and draws, His stern judgment drives and forces, onward in the path that leads to the eternal joy and glory.

ALLEN MISSION TO ALASKA PLANNED

Neal Phillips

Brother Winston N. Allen has accepted the sponsorship of the Gallatin, Tennessee, Church of Christ for a missionary endeavor to the new state of Alaska. The Gallatin Church and the Allen family have agreed to work together as co-laborers in establishing this new missionary venture in the forty-ninth state. Brother Lester Butler, a deacon of the Gallatin congregation, will act as treasurer for Brother Allen.

In making this announcement, the Gallatin Church wishes first of all to ask all of God's people to pray for this venture of faith. It is with a burden for lost souls that this project is begun. Brother Allen also desires the prayers of the Lord's people as he will be making plans to enter this new field of labor. Without the guidance and blessing of God, the work cannot succeed.

A good many details need to be taken care of before the Allens are ready to go out. First and most pressing is the need for monthly support. Due to the high cost of living in Alaska, there is a need for at least \$600 per month for the Allen family. Some funds are also needed for moving, but this is not a major problem in comparison to sending a missionary family half way around the world. No visas or other immigration and customs matters are involved either. It is estimated that only about \$750 to \$1000 will be needed for the move.

As tentative goals, the city of Anchorage has been selected as the first location of work. This is the largest city in Alaska, and is also more southerly than many of the others in the state. Since the summer months are rather short, it is hoped that the Allens can be on the field about the first of June, 1964.

The first objective will be the location of living quarters. This may also provide a meeting place for a beginning, with first services held as cottage meetings. If these two objectives can be taken care of early enough in the summer to plan a series of evangelistic meetings, an evangelist and quartet may be sent to assist in such special evangelistic efforts.

Long range plans include a Bible institute type school where native Eskimos and Indians can be trained to carry the gospel message to their own people. A radio ministry is also being considered as a means to reach the people.

At present, Brother Allen and his family are located near Greenville, S. C., where they are assisting Brother Henry Harding with the work at the West Highland Church of Christ. He is also working with his hands to support his family until the door opens for this Alaskan work.

Brother Allen is well known among the churches, having served as the first president of Southeastern Christian College, formerly Kentucky Bible College, and also having preached in a number of congregations. He has long been interested in missions, and for some years has looked towards Alaska with special attention. In the summer of 1958 he and his family visited Alaska and surveyed the field. He has just completed graduate work in missions at the Columbia Bible College in Columbia, S. C., where he wrote a thesis on mission work in Alaska.

Brother Allen is as well prepared to enter this mission field as any missionary could be. It is with the direction of God that he looks to that field now as a prospective missionary.

NOW AVAILABLE FOR APPOINTMENTS

Brother Allen is now available for appointments with the churches to tell more about this mission opportunity. Any congregation (or individual) who wishes to know more about this new work should contact Brother Allen at this

address: Winston N. Allen, Route 2, Box 402, Piedmont, S. C. Brother Allen will be happy to arrange a time to visit with you and tell you more about this work.

As sponsoring church, Gallatin will publish a monthly news-letter for Brother Allen. Any interested persons may receive this free by sending correct name and address to: Gallatin Church of Christ, P. O. Box 808, Gallatin, Tennessee. Funds for travel or monthly support may also be mailed to the same address, c/o Lester Butler.

One immediate need that Brother Allen has is for better transportation. He plans to purchase a Volks-Wagen micro-bus, which has been recommended as being very practical for Alaska, with competent service available. This vehicle costs about \$2700 new. Anyone wishing to help in this purchase may send funds directly to Brother Allen.

Above all, pray!!! Pray that the Lord of Harvest will raise the necessary funds. Pray that the doors will be opened. Pray that souls will be brought to Christ, and salvation in Him. Pray.



The New American Standard N. T.

J. Edward Boyd

It was more than four centuries ago that William Tyndale, in spite of much opposition, published his translation of the Scriptures. This underwent a number of revisions by himself and others; and at the beginning of the seventeenth century there were in England three versions in use; the Great Bible, the Bishops' Bible, and the Geneva Bible. Then in 1611 there appeared, by order of the King, another revised version, which has come to be known as the King James Bible. Gradually it overcame all opposition to become the accepted translation among all English speaking people. Changes in the English and increased knowledge of the ancient Biblical languages later made another revision desirable; so in 1881 the English Revised Version appeared. An American committee of scholars had worked in cooperation with the British, with the understanding that their edition would not be published until twenty years later. So it was in 1901 that the American Standard became available — the version which, because of its greater accuracy, Brother Boll felt impelled to adopt, and the version which this present writer has used since his first year as student in the Nashville Bible School in 1902-03.

However, the reception of the ASV was not generally so enthusiastic. To many the King James was THE BIBLE, and they looked with suspicion upon anything else. Defects in the new version were pointed out. Indeed, some criticisms were valid. In a matter so vast and so intricate, perfection is impossible. Independent translations have appeared from time to time, especially during the past few years. Some of these are of real merit; some should be read

with caution. Altogether they are a tribute to the deep and abiding interest in the Word of God and an acknowledgment of the inadequacy of the King James version for the people today. (I personally have been made keenly aware of this fact a number of times in recent years.) Perhaps the most note-worthy of recent translations is the Revised Standard, which appeared in its complete form in 1952. In the main, it is a good translation, but not fully acceptable to "fundamentalists" because of modernistic origin and trend, manifest particularly in its exclusion of 'virgin' from the text of Isaiah 7:14 (although it is given in a foot-note!)

So a considerable number of earnest Bible students were disturbed at the prospect of the passing of the American Standard from the scene. While recognizing the place and value of other versions, they felt that none of them could wholly take its place. It was also felt that improvements could and should be made in it, and that it would thus become of even greater value to the Bible student than it had formerly been. The Lockman Foundation undertook this task; and the New American Standard New Testament is the result. Through the kindness of my good friend and brother in the Lord, E. L. Jorgenson, it has been my privilege to examine a pilot copy.

When I open the book I am impressed with this thought: this edition is designed for a STUDY BIBLE. This seems evident from the arrangement of each page. Along the outer edge (very convenient for the student) is a column devoted to Scripture references, literal renderings, alternate translations, brief explanations. Perhaps it was in view of this design that the decision was made to return to the verse indentations as in the King James version. To me (perhaps because I have never been really accustomed to it) this is a very unwelcome change. But to others, especially to those long accustomed to the King James, it may be desirable. If thereby some are induced to turn to a Bible translated into present-day English, it will have served a good purpose.

But they should heed the old warnings: "Ignore the chapter and verse divisions"; "Always read the verse before and the verse after." For examples, turn to Ephesians 1, in this NASV. Let us say you are called upon to read verse 5: "He predestined us to adoption as sons through Jesus Christ. . ." But the first of the sentence has been left off: "In love"! (Plain English translation sets the verse number back accordingly.) Or he is told to read verse 8: "which He lavished upon us. In all wisdom and insight" No sentence, and no sense — just a concluding clause of one sentence and the beginning phrase of another! To be sure, this is an unusual instance; but it gives emphasis to the point. (This has not been said to discourage the use of this version, but to point out a defect and to caution against being misled by it.)

(To be continued)

Most of us are not overworked; we're just undermotivated. We could go the second mile if we could only be glad about it. —Paul Rees



A Christian Views The News

Ernest E. Lyon

FREEDOM OR EQUALITY? There has been so much talk in the United States lately about equality and equal rights that the idea of freedom seems to be out of style in many circles. Along with this goes a great deal of talk about security. Many people are under the delusion that they can let the government guarantee every individual equal rights to buy in every store, sleep in every hotel, go to every school and so on down the long list of things that they consider important, and that such equality would be a wonderful thing with nothing to detract from the great gains. In the same way others have been under the delusion that the government has some superior competence in the realm of economics that the government can give them ready access to a huge store of goods without really working for them or without losing anything in return. Both of these groups of people are under a great delusion. A few of the "civil rights" leaders are finally beginning to say that they realize that we must lose some liberty in order to get equality, but I find none of the people who urge the welfare state on us admitting that the government can not create prosperity; it can give only that which it has first taken away. In other words, when the government begins handouts, it must first take away your liberty to spend your money the way you want to by taxing it away and then, after spending much of it itself, give some back with orders how it is to be spent. That also brings up the subject of the next paragraph.

MODERN ROBIN HOODISM. When the government decides that it should put on a fast-moving progressive income tax to take away the wealth of those who have it in order to distribute to those who do not have it, how can we call it anything else but that variation of the highway robbery known as Robin Hoodism? If I did this on my own it would be stealing. If the government does it, what should it be called? If I desire to get my neighbor's goods, the Bible calls it coveting and labels that idolatry. If I want the government to take away my neighbor's goods and give them to me, what should I call it?

CAN WE MINISTER TO SOCIALISTS? That may seem a foolish question, since the answer can be given that we can and should minister to all who call on us. But the catch in the question is this—what kind of socialist are you talking about? A communist is a socialist, but the first requisite for being a communist is that he be an atheist. I can try to lead an atheist to Christ, but I can not minister to him

until he gives up his communism by giving up his atheism. It is possible, of course, for a Christian to have been confused by the social gospel people and others into believing that socialism is an attempt to bring physical good to all men by being unselfish and sharing and thus becoming, to themselves, socialists, I believe. If, however, a person is confused on these matters and is a true believer in Christ, he is welcome to my fellowship in every way, of course. We are sojourners and pilgrims here and should so conduct ourselves as to be able to help anyone along the way to the heavenly home we are looking for, regardless of how he may have been misled by the many voices seeking to have him follow them.

AM I A CONSERVATIVE? This question is one that has been asked me many times. The answer depends on what you mean by the term. I am a conservative religiously, instead of a liberal, if by conservative you mean one who believes in the Deity of Christ, the inspiration of the Bible, and other doctrines fundamental to our faith. I also detest liberalism (not liberals) if by that term you mean the belief that everything changes including moral and spiritual values and that we have no revealed morals nor a revealed God. In the political world, on the other hand, I have a great deal of sympathy with those who are today in this country called conservatives since they want to continue the constitutional republic that our American forefathers established because of their personal belief in God and their generations of development of Christian thought that had shown that man's "rights" originate from God, not from the government and that had shown them that no man should be trusted with an overabundance of power and that no group of men should be trusted likewise. Since the term liberal in politics is practically synonymous with socialist today, to all intents and purposes, obviously I do not have sympathy with them. On the other hand there are many conservatives, so-called, in the political world with whom I could have little association because of their bitter response to the hatred put out by the extreme left-wing people. Incidentally, if you want to read real "hate literature," just pick up some of the communist materials. As in all things it behooves Christians to be separate enough from the world to see the difference and want to know the God who has separated us unto Himself.

NEWS BRIEFS: A study of the Panama situation should convince any unbiased person that the United States has treated Panama more than fairly, even bending over backwards to seem to be "good old Uncle Sam." . . . "Hunger goes with communism" is a saying backed up by the experience of the entire Communist empire . . . Dr. Linus Pauling, who received the Nobel Peace Prize for 1963, has been praised by the Communists repeatedly and over many years for his active pushing of the "peace offensive" sponsored by the Communists in this country . . . Public housing in New York houses over 500,000 people, costs the city \$90 million annually, but has paid only \$68 million in taxes in 30 years. Crimes are reported as far in excess in public housing to what any other section of the city has . . . "You can not permanently help a man by doing for him that which he can and

should do for himself.” —Abraham Lincoln . . . 1,000 textile workers in Canada went out of work because of the first shipment from Red China after the wheat deal. More thousands there and in the U.S.A. will lose their jobs yet since Canada has imported much in that line from here in the past . . . In the past six years it is reported that Social Security has paid out \$5 million more than it took in.

QUOTE OF THE MONTH: “In the end, more than they wanted freedom, they wanted security, a comfortable life, and they lost all—security and comfort and freedom. . . . When the freedom the Athenians wished most for was freedom from responsibility, then Athens ceased to be free and has never been free since.” —Historian Edith Hamilton, quoted in HUMAN EVENTS.

May the Lord bless you and keep you in HIS ways and looking for HIS SON.

Secularism

J. R. Clark



Secularism is “the quality or state of being devoted to worldly, rather than sacred, matters.” A secular person is materialistic, worldly, ungodly. Such is the opposite of religion. Since the banning of Bible reading and prayer in the public schools, some have expressed concern that this action is a step in the direction of a wholly secularized State. In the United States we do not shake our fist at God or attempt to fight against Him. We just ignore Him and try to get along without Him. This gives way to secularism. A secular State is well on the way to being an atheistic State.

A well ordered life points in three directions. In Titus 2:11, 12, Paul says: “For the grace of God has appeared, bringing salvation to all men, instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world.” “Soberly” points to the inward life, involving self, “righteously” is the outward life toward our fellowman, and “godly” is the upward life toward God. Many there are who settle for the inward and outward life, and by-pass godliness. These are they who mind earthly things. To so do is secularism.

In James 1:27 we have another picture of the three-fold life of a Christian. It reads: “Pure religion and undefiled before our God and Father is this, to visit the fatherless and the widows in their affliction, and to keep oneself unspotted from the world.” Beginning at the end of this verse and working backward, we have the inward

life ("unspotted from the world"), the outward ("to visit the fatherless and widows"), and the upward, for all of this is done "before our God and Father." Pure religion in its rise interests us in self, in its progress, in others, in its highest form, in God our Father. This last is really first, for without this tie-in with our God and Father, the inward and outward lives would be wholly secular.

In Luke 17:26-29 it is said of Noah's generation, that "They ate, they drank, they married, they were given in marriage . . . and the flood came and destroyed them all." Lot's generation did not fare any better: "They ate, they drank, they bought, they sold, they planted, they builded: but in the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Indeed what was wrong with the things Noah's and Lot's generations did? To eat, drink, marry, buy, sell, plant, build is life. But they left God out of their daily program. They did not tie these necessities to the Throne. Paul says: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." The inward and outward living must be sanctified by godliness, else we are secular, with all of its bad implications.

But what has the banning of Bible reading and prayer in the public schools to do with the subject of secularism? We realize that some teachers are not qualified to read the Bible to children. By tone of voice, some slight gesture, or the lifting of the eye-brow a teacher may indicate unbelief as he or she reads. But this would be the exception, and besides, the most important part of this matter is that it is a step in the wrong direction and will lead to other measures to further secularize our nation. What about prayers in congress, oaths on the Bible, chaplains for armed services, the inscriptions "In God We Trust" on our money? If a couple of atheists can get Bible reading and prayer banned from public schools, what is next? When our founding fathers drew up the constitution and soon thereafter added the amendments, of which one forbids the establishment of religion, did they for a minute mean that Bible reading and prayer in the schools should be banned, as a result? Why, after all these years has it become wrong to read the Bible and pray in our schools? Freedom goes both ways: if we have freedom not to, we should also have freedom to. If religion goes out of schools, then secularism and atheism should go too.

The Bible is the eye of God looking down upon man's soul. It stares at him from every page. It makes him uncomfortable and embarrassed. Why should he not relegate it to the background? "Blessed is that nation whose God is Jehovah." But pure secularism leads to atheism and ruin!

The religion of the natural man often does as much hurt to himself and others, as his pride, ambition, self-love, envy, or revenge . . . For self can have no motion but what is selfish. —William Law, 1752

GOD'S CALL TO REVIVAL -- X

G. R. L.

"COME YE OUT FROM AMONG THEM"

For those who wanted to share in the rebuilding of God's House, there was no choice. They must leave Babylon. Jerusalem was the site; they could not remain in Babylon and at the same time fulfil their mission.

But what of those who remained behind? Were they not the people of God, the descendants of Abraham? Yes, indeed, and they were not *compelled* to leave Babylon. Neither were they disowned by the returning remnant nor counted as disloyal for not returning when the first call went out. Ezra and Nehemiah were among those who returned at a later date. However, we should observe that *after the call to return, God's dealings were with the people on the temple site*—not with those left behind. The book of Esther reflects this fact. Not once is the name of God mentioned, although He is obviously watching over His people and over-ruling on their behalf. "At Jerusalem have I put my name," He says, and it is at Jerusalem that He deals with His people as a nation. The Jews were God's people wherever they were, but they could not share in God's work without being a separate people. They must come to Jerusalem if they would serve.

There was danger in Babylon, too. The cries of the prophets to come out (uttered years in advance) warned of impending judgment upon Babylon and of the danger of being caught in her destruction. It was also a call to holiness—separation from the idolatrous abominations of that city: "Touch no unclean thing. . . cleanse yourselves, ye that bear the vessels of Jehovah" (Isa. 52:11).

"BE YE SEPARATE"

Many centuries have gone by since the Church of God entered into her Babylonian captivity of man-centered programs, organizations and doctrines. Time and again hardy souls, hearing the call, "Come ye out from among them and be ye separate," have separated themselves and undertaken the difficult trip back to Jerusalem. Pilgrims and strangers they were upon the earth, of whom the world took little notice. Recent decades have seen several notable movements of this kind—movements evidently of the Holy Spirit, yet using human vessels. Alexander Campbell and Barton W. Stone were among this number. Note how closely parallel to that ancient temple-building expedition was the *beginning* of our "Restoration Movement."

There was the conviction that God's people were in bondage to human church systems. They were God's people where they were, but hindered from effective service. They could fully accomplish God's purpose for them only by becoming separated from human systems and being united on the basis of the person of Jesus Christ alone. He is the temple site. A Christian in "Babylon" may be a child of God, and in a measure he may be blessed where he is, yet it is the stated purpose of the Father that "he that glorieth" shall glory in the Lord Jesus *alone*. Wherever glory accrues to another (be

it a single congregation or a denomination), God will not manifest Himself in power. God deals with a church *as a group* only when is on the Foundation, and it cannot be there and in Babylon at the same time — despite creeds, etc. to the contrary. Certainly, salvation is *individual* and *personal*, but we have been called to a life of *corporate* existence and service. This cannot be fully developed if we yet retain some of the bondage of Babylon.

What remains today of the noble Restoration Movement is hardly distinguishable (at least to those “on the outside”) from the Babylon so recently left behind. We can perceive certain doctrinal distinctions, it is true, but those who are not “of us” observe that we too have developed something of an “ecclesiastical system” that becomes more and more important in the affairs of the local church. While quoting chapter and verse, we gradually slip into the pattern of existence of our religious neighbors. Actions and decisions within the individual congregation depend heavily upon what sister churches are doing.

But the Spirit of God still says, “Come ye out from among them, and be ye separate, saith the Lord.” What the previous generations may have done cannot suffice for us. Christian experience is not inherited or handed down from one generation to another. It is not enough for us to mouth the fine slogans that were coined by our forerunners. We of this generation need to experience for ourselves that burning of heart that characterized the remnant from Babylon — and the Lord Jesus: “The zeal for thy house hath eaten me up.” May God grant it.

“GOD’S WORD AND THE WORLD CRISIS”

Alexandria Church of Christ
43 Mac Arthur Drive
Alexandria, Louisiana

March 25, 26, 27 (Wed. evening to Fri. evening)

The brethren of the Alexandria Church of Christ are inviting all who can to come to a short conference-discussion on vital issues of the day under the general theme above. Some of the possible sub-titles are as follows:

1. Trends Toward Federation of Nations
2. Trends Toward Federation of Religions (Ecumenical Church)
3. Signs of the Coming of Christ
4. Developments Toward Great Tribulation
5. Demands Upon Christians in Perilous Times
6. Christian Relationship and Response to Alien Philosophy

We believe a frank discussion of these vital issues would be very helpful at this time. We invite contributions from all who would like to participate. We are not assigning subjects to anyone. We hope you will volunteer to contribute something on any aspect of any of the suggested subjects mentioned above. Or you might make your own subject known — just let it be in keeping with the general theme. Too, we don’t mind if your thoughts are somewhat “different.” They might even be original! We’ll let all such thoughts be off the record.

We suggest that since the meeting is so short and most of the brethren could be home for Easter, even those pretty far off could come three or four in a car. We’ll house all who come. But you might be 10 in one hotel room!

If you think you might be here, but you are not sure, please let us know. If you are relatively sure to be here, let me know what subject you would like to discuss. We’ll try to arrange the time so all can have part. —Mac le Doux

NEWS AND NOTES

Lexington, Ky.: The Bohon congregation lost a member of several years service in the work of the Lord. Bro. Roy Durr was called home by the Lord on Dec. 31, 1963. His passing was a loss to many, but a gain for the Lord. Only one life, 'twill soon be past. Only things done for Christ will last.—Kenneth J. Preston.

Ponchatoula, La.: I am sorry that I let my subscription run out, for I like the Word and Work. It has so much good reading in it.—Mrs. J. M. Cockrham.

Orlando, Fla.: We are enjoying Brother and Sister Rutherford and Sister Georgia McCann. We plan a fellowship meeting March 7th. All the Florida churches are invited. Continue in prayer for the work here. May the Lord bless you there. —Bill Spears.

Jasonville, Ind.: I enjoy the Word and Work so very much. I don't know how you could make it better, unless it could come more often, and I am sure all contributors are richly blessed.—Harland D. Burcham.

Louisville, Ky.: Wednesday, January 22, was an important date at the C. W. Smith house. It was their golden wedding anniversary.

The Smiths are charter members at Ormsby. Not many who are now at Ormsby have that distinction. We all love Brother and Sister Smith, and if the Lord tarries, may they live for many more years. —J. R. C.

New Orleans, La.: Before this reaches our readers, the writer will be visiting various areas and N. O. will not be our address. Querists and others may address me at 4519 Jewell Ave., Louisville, Ky., from which point mail will be forwarded. Some little time will be given some Louisiana points, after which we'll see various points in Florida, all if it pleases our living loving Lord. —S. Chambers.

Louisville, Ky.: The church was fortunate in having Brother Dewitt Garrett with us on January 19th, both morning and evening. He brought helpful and inspiring messages, the evening message being illustrated with slides depicting conditions and work in Africa, where he has been most effectively used of the Lord in missionary work for more

than thirty years.

Brother Garrett was with us again last Sunday evening, when he showed some very interesting pictures of Palestine, largely of Old Jerusalem, which he himself made just a few months ago. —Willis H. Allen.

Dugger, Ind.: The churches of Christ Youth Camp has incorporated and the new name is Woodland Bible Camp, Inc. The new address is 110 B. Street, NE, Linton Indiana. The membership will meet Monday night, February 17, to adopt Bylaws for the operation of the camp. A fee of \$5.00 is being charged for membership in the organization. This is the only way we have of raising funds for the completion of the camp. Anyone desiring to help in this work send contribution or fee to the above address.

We are looking forward to a visit of Bro. Garrett in these parts the last week of this month. He will be with us at Dugger on Wednesday night, February 26. —Maurice Clymore.

UNITY MEETING

On January 18th, the South Louisville Christian Church was host for a meeting planned by the independent Christian Churches of the Louisville area for discussion with Churches of Christ concerning the ways we can show unity toward one another and to the world. Edwin Hayden, editor of the CHRISTIAN STANDARD, was the guest speaker for the two sessions. During the morning session he brought us a fine exposition of Ephesians 4. This session then closed with a spirited discussion of the problems that face us.

In the afternoon session Bro. Hayden spoke briefly and then was in charge of a very profitable discussion by members of both "groups". The discussion touched on points of differences and points where we can already show our unity. The sessions were profitable and well attended, and indicated a growing desire to look for the unity Christ spoke of, keeping the unity of the spirit while we grow toward the unity of the faith. Prominent by its complete absence was the feeling of hostility that so often attends such meetings. The Churches of Christ plan to have the next meeting at an early date. I believe that this meeting drew us near together in the Lord. —E. E. Lyon.

Sellersburg, Ind.: This is an appeal and request for your earnest and sincere prayers on behalf of the new mission work which is starting in Henrville, Indiana. We believe that if this work is to succeed it must be the result of much praying. We want to be in the center of God's will in all that we undertake to do and be the kind of church that He can richly bless.

Brother Dale Offutt and I will be doing the preaching. At this date several have already manifested their desire to establish this new work. They have all been very faithful in attending the cottage meetings and helping to get the building ready for worship. Ask your congregation to take a little extra time to have special prayer for this work. Do not let this appeal go unheeded. We do solicit and covet your prayers, not only this one time but as often as you come together. We are looking to the Lord and want you to ask Him to give us wisdom and bless us. —Howard T. Marsh.

— KENTUCKY AVENUE REPORT

Renewed interest seems to have characterized the opening weeks of 1964 at the Kentucky Ave. church. We have been pleased to note attendances up at all services. In comparison to the same period last year, Sunday morning worship hour attendance for the first seven weeks of the year is up 10%, which, although not phenomenal, is encouraging. New interest appears to have been sparked in the Wednesday evening hour, with the addition of four new classes for children and youth. We are finding the R. B. Sweet "Living Word" material excellent for these classes.

New enthusiasm is evident among the teachers, as a number of them continue regularly to take part in the Teacher Training Class we have an hour before each Sunday evening service. Presently we are studying various methods of teaching God's word. The basis of our study has been the Broadman filmstrips on "Improvement of Teaching," plus mimeographed lesson sheets.

The area has been divided into five zones, with a leader being appointed for each zone. They are now in the process of reaching those on our records who are not presently attending. Several have been found who have transferred membership elsewhere, but who had not notified us of the change.

It would be good practice for the congregation receiving a transfer to notify the other congregation of the change. The zone leaders are to be responsible for the members in their zones contacting their zones' absentees. We will soon begin a "silent roll" for each morning service to let us know who is absent and who our visitors are.

A personal work program is being begun, with plans to reach all our visitors and prospects. Our zones and some of our classes will cooperate in this. Plans are to have members fill in "prospect cards" to give us leads.

As soon as weather permits, a religious census of this and neighboring communities is being planned. In connection with the census, a "Know Your Bible Campaign" will be conducted as an effort to enroll our contacts in an 8-lesson Correspondence course study or Cottage Class study, using the Jule Miller filmstrips.

Two Gospel Meetings are being planned this year. Our Spring meeting will be May 4-10, with Bro. Howard Sawyer of Winchester preaching. Bro. M. F. Cottrell of Denver, Colo. will preach in our Fall meeting, Sept. 20-30. We hope to have all members praying and working for the success of these meetings.

Most of our teachers and other VBS have been selected for our early June school. We are planning a 5-day school using the R. B. Sweet "This is My Father's World" series. A goal of 150 has been set for this year.

Two precious souls were restored this past Lord's Day evening (16th). We praise the Lord as we marvel at His doing! Pray with us that more will follow —Ronald Bartanen.

FILMSTRIP LIBRARY REPORT

Since the first of the year the filmstrip library has been functioning, although it's been slow in "picking up steam." So far six congregations have committed themselves to definitely participate, but we are expecting at least five or six more to come in soon. The filmstrips in the library (already valued above \$300) are available on a yearly subscription basis to congregations within 25 miles of Louisville. New filmstrips will be added as funds warrant. It is a practical method for congregations to have a working library of filmstrips available at a nominal cost. Filmstrips so far are available for all age groups. A number of ani-

mated cartoon strips illustrating parables and scripture truth are on hand for children. Filmstrips on love and dating are ready for our teenagers. Other strips for all ages include the parables, Old Testament stories, life of Christ. New Testament stories, science films by Moody, teacher improvement, Jule Miller strips, a strip on how to start a cottage class, etc. Those who are using the filmstrips unanimously agree to their effectiveness in getting the message across.—Ronald Bar-tanen.

MISSIONARY BRIEFS

Arcadia Church Building Fund

"Some 18 months ago when we made application to the City Estates Department for a church site at Arcadia the brethren there picked out a place which we all thought would make an ideal site. Eventually Town Planning came up with a fairly decent site and an ultimatum: "If you don't accept this you will get nothing." The Arcadia brethren accepted this site but early in December when the deal came before the City Council for formal approval some of the councillors objected to its location. After being shown the site we first applied for, they agreed that we should have it and after further negotiation, Town Planning relented. Truly "the Most High ruleth in the kingdom of men," and "The supplication of a righteous man availeth much in its working." The little group at Arcadia are truly dedicated to the Lord and He has heard their prayers. We are very happy at the outcome and believe that the Lord will also fully supply all the money needed for the building. Along with this we get a free site for a Children's Home." —S. D. Garrett.

Total received to date, \$2,031.79. Amount still needed, \$13,000. Additional personal support for Bro. Garrett is also needed, as through the years some contributors have passed on to be with the Lord and others are no longer financially able to give. Checks may be made payable to: Sellersburg Church of Christ, and should be sent to: Elbert V. Goss, P. O. Box 33, New Albany, Indiana.

Manila, P. I.: You are important. Your prayers are vital to our ministry in this part of the Lord's vineyard. We are depending on your regular intercession, and for this reason we want you to know all about the work—the

people, the progress, the problems. If you ask God specific requests, you will have more to thank Him for when He grants that specific request. —Alex Wilson.

Salisbury, So. Rhodesia: Thought you would like to know that you have several very grateful readers of Word & Work in this field. With complete confidence and gladness we distribute the little bundle that comes to the Highlands church.

"Talking Things Over" and "A Christian Views the News" seems to always command my first attention. Truly helps to keep us in touch with current problems and thought, both within and without.

I believe both the work and workers here are growing. We are learning the real joy and meat in teaching the Word to hungry souls, one by one. Open doors are open hearts, and several families are receiving the Word with regular studies each week. This Sunday a young couple taught in this manner are to be baptized. Pray with us for each of these good hearts that the Spirit may work conviction and obedience in due course. The Highlands church is in the white community here and for the present I am giving much of my time to this part of the work. Over the years this community has been comparatively neglected, (Largely due to lack of laborers) while the African and Euro-African communities received first consideration. Yet, Salisbury has a white population of over 91,000.

And may we mention how sincerely we appreciate the faithful prayers and service of all the churches who remember us and hold us up in this labor.—Vernon C. Lawver.

Harrodsburg, Ky.: The Lord said, "My word shall not return unto me void." And so it hasn't. Arsenio reports that three young people were baptized in San Jose, one man from barrio Batasan, and Brother Pedro Barrios baptized one person in Calawag.

"Brethren, pray for us, that the word of the Lord may run and be glorified." —Harold Preston.

WANTED—Prayer Partners

We earnestly desire that you consider the ministry of the WORD & WORK as a topic for continuing prayer. Paper and ink will not automatically bear fruit for God. Will you intercede for us? —G.R.I.

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