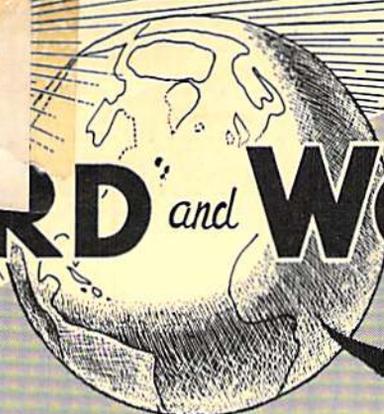


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Carlyle

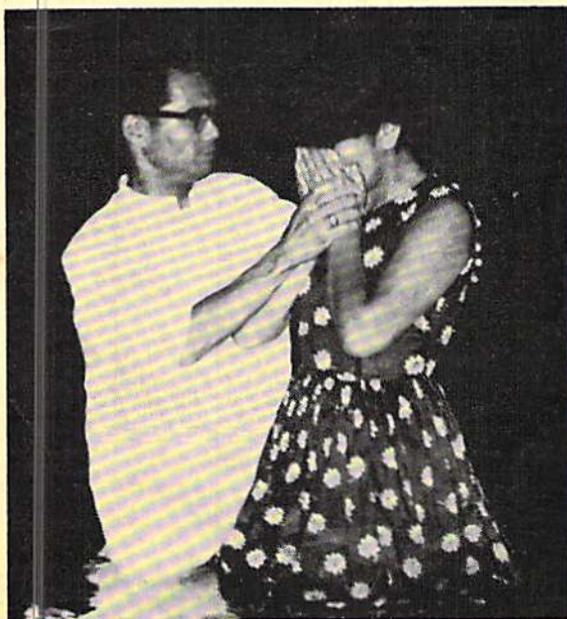


The **WORD** and **WORK**

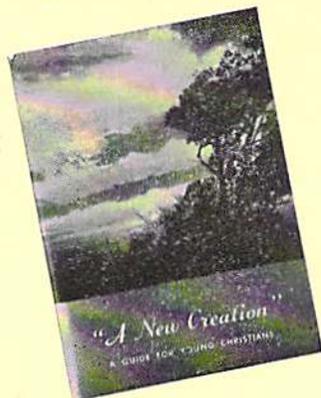


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Talking Things Over

G. R. L.

Last month's remarks on the "one-man ministry" brought most comment from young people of high school and college age. I was not aware of the fact that many of them were already thinking along these lines. And they are not the only ones so thinking. Leroy Garrett (*Restoration Review*) had some strong remarks on the subject in his last editorial. At another place in this issue is an article by the editor of the *20th Century Christian* and president of George Pepperdine College—M. Norvel Young. Bro. Young ministered for several years to the large Broadway Church of Christ in Lubbock, Texas. Be sure to read what he says about our developing clergy.

To our young readers I would utter a word of caution: Be sure that your reaction against the "pastor system" is not a side-effect of the spirit of rebellion with which our society is infected. It's great to be an iconoclast—if you can replace the broken idols with something better. Do we have something to offer that is better than the one-man ministry? Have you established—from the Scriptures—what *should* be, and how it would function? Have you seen it tried? This is not to throw cold water on your enthusiasm. I simply want you to see the necessity of shifting from the negative to the positive. And don't be tricked into merely exchanging one method for another. There is more at stake here than "the letter of the law."

To our older readers: Perhaps this question is one that you feel to be unimportant. You need to know that some young people (perhaps some from your congregation) consider it to be *very* important. In the case of some, their conscience is wrestling with the problem: "Is it *right* for me to belong to a congregation that follows a non-Biblical pattern?" They need something better than the answer, "We've always done it this way." And *you* need something better than that for yourself, too!

* * * * *

K. C. MOSER—UNDER FIRE AGAIN

I shall be eternally grateful to the Lord for three men—Jimmie Lovell, editor of *Action*; Charles Gross, formerly missionary to Israel, now with the Lord; and K. C. Moser, writer of a tract ("Are We Preaching the Gospel"—1939) which gave me my first glimpse of the grace of God.

Bro. Moser at one time was a writer for the *Gospel Advocate*, and that paper published a book of his, *The Way of Salvation*, in 1932. That book carried a preface by Cled Wallace, a man of no mean influence among the churches of Christ, and a commendation

by the widely known and highly respected G. C. Brewer. In spite of these endorsements, the "brotherhood" as a whole—I am told—reacted against Bro. Moser's exposition of salvation by grace. And, I am told, he was virtually ostracized as a result of that reaction. About 20 years later, Harding College Bookstore published his pamphlet "Christ Versus a Plan." The screams of protest hadn't died down yet when Bro. Moser privately published *The Gist of Romans* in 1957. I am not surprised that there are people who will vilify this grand old man of God, but I *am* surprised that they so easily find publishers for their articles. Within the past few weeks another such article appeared—in one of our *better* periodicals! This has great significance, as we shall see shortly.

MOSER'S "FALSE DOCTRINE"

K. C. Moser has not taken up arms to defend himself. A man of his caliber doesn't need defending, nor does his doctrine. I have another purpose in reproducing here some of the statements which were singled out as "basic errors," "insidious," "false." The numbers only indicate that they are separate statements from different parts of his book.

"1. But the conditions of salvation must relate to Christ as *sinbearer*, not to Him as the mere author of the conditions. 2. Jew or Gentile, every sinner needs a Saviour, not merely another law. 3. Jesus did not bring law, nor did Moses bring grace (John 1:17). 4. Law administers justice while grace offers mercy. 5. Grace and mercy are inseparable. So are law and works." The critic says, "There is much that is good in *The Gist of Romans*." The five statements above are typical of the *bad* that makes him classify Bro. Moser with Dale Carnegie and Norman Vincent Peale.

WHAT IT MEANS TO US

Those of us who believe in salvation by grace need to recognize the significance of an attack such as this, in one of the publications most widely circulated among churches of Christ.

First, although there are numerous persons within these churches who are trusting "nothing but the blood of Jesus" for their salvation, the leadership as a whole is definitely hostile to the doctrine of salvation by grace alone ("*apart from works*," Rom. 4:6.) (By the way, Bro. Moser's critic complains that his writings are "being widely disseminated in the church." Hallelujah!)

Second, it should be obvious that the real gulf between the pre-millennial and amillennial groups is *not* prophecy, but *grace*. The latter is much more fundamental. Paul plainly says that the person who would be saved by the keeping of the law (works) has cut himself off from the grace of God (Gal. 5:4). As long as we hold to the pure grace of God, we're going to be just as popular as Bro. Moser. We would do well to face up to it. The conflict of Ishmael and Isaac is still with us (Gal. 4:28, 29) and will remain as long as there are people adding their works to God's gift of grace.

We can learn something from Bro. Moser here. We don't have to worry about defending ourselves or our doctrine. If we believe the grace of God, let's preach it to those who will hear. Those who want to quibble over words, who seem not to want to understand—let's let them go their way, and follow them with our prayers.



The Love and the Longing

E. L. J.

At this writing (November), we are about to return to California, on doctors' advice—at least for the winter. It was a joyful experience, when we came home in August, to strike glad hands with so many that we have labored with and loved so long, some who are dear in the flesh, and many more who are dearer still, if that were possible, in Christ Jesus. But we were saddened to see so many gone, or rapidly going "down the valley":

"We are going down the valley one by one,
Yet before the shadowed vale may come the dawn,
When with rapture we shall gather in the sky:
'We shall all be changed', but some shall never die."

Though our fellowship in the Western churches—especially the Sawtelle group in Los Angeles and the Uptown church in Long Beach—is precious beyond all words, and their kindnesses to us like sunshine on a summer sea—yet there is truth in the saying, "No friends like the old friends." They know all about you, your virtues and your weaknesses, but they love you nevertheless. No wonder, as so many of them bivouac on the farther shore, that we sometimes feel like saying,

"Slow-footed years, more swiftly run
Into the gold of that unsetting sun;
Homesick we are for thee
Sweet land beyond the sea."

Such was something of Paul's desire to pass over and to be "home" at last, home with the Lord. But his love of the brethren, and his undying hunger to help them more and more, made him willing to "abide," if that were more needful for their sake. Of course, he really had no choice: God's will, God's will; that was his resting place, as it is ours.

"O joy, O delight, should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up through the clouds with our Lord into glory,
When Jesus receives His own."

O what will it be! To step out on shore and find it the shore
of Eternity;
To hear familiar voices, and to know that among them are the
voices of those we loved long since and lost a while;

To hear one voice above all others, and to know it is the voice
that called us out of darkness into His marvelous light;
To feel a hand, strong, living and warm, and to know it is the
hand that was wounded for me;
To walk at last the golden streets beside the crystal river, where—

“Saints whom death will never sever
Lift their songs of saving grace.”

Whether the closing chapters of the Bible are entirely literal, or whether they are to some degree pictures of eternal verities that mortal mind can hardly grasp, we may not say dogmatically now, but we shall know hereafter. Of this we can be sure: That God's promises are never less, but more. They have no minus mark. They are always yea and Amen. The wonderful words of Isaiah (64:4) may be applied, and usually are, to the eternal glories of our heavenly habitation—though they were originally spoken of God's wonderful *works*, and are applied by Paul to His wonderful *words* in the gospel revelation:

“Things which eye saw not and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that
love him” (1 Cor. 2:9).

Paul's love and longing for his brethren was a genuine and unselfish affection. The Philippians were “my brethren beloved and longed for,” and of them he says, “It is right for me to be thus minded on behalf of you all, because I have you in my heart. I long after you all in the tender mercies of Christ.” To the Thessalonians, he wrote, “We endeavored the more exceedingly to see your face with great desire. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming?” To the brethren at Rome he wrote, “I long to see you;” and when at last he did see them after the shipwreck, as they came out the long hard Appian Way to the point called “Three Taverns,” he thanked God and took courage.

It is something akin to such love and longing (though distant and dim in comparison) that I feel toward *all* my brethren at this age and stage of the journey through the world. We may well close this month, and this year's writing, with the beautiful lines of the Hoosier poet:

Dear Lord, kind Lord, gracious Lord, I pray
Thou wilt look on all I love
Tenderly today;
Weed their hearts of weariness,
Scatter every care
Down a wake of angel wings
Winnowing the air.

“In love of the brethren be tenderly affectioned one to another; in honor preferring one another” (Romans 12:10). What a “Unity Movement” this attitude could spark!

Missionary Messenger

"Greater things for God"

Our Front Cover Picture

Picture of baptism is that of Brother Moto as he baptized one of the YMCA English school students at Motosu camp. He reported:

The Lord granted us victory after victory in spite of our own weaknesses and shortcomings. Through the foolishness of our preaching, the Lord added 25 new souls to His body. I was one of the two or three Bible teachers and preachers for the first part of the camp which resulted in eleven souls. I was the key preacher for the latter part of the camp which resulted in 13 baptisms. Throughout the whole Motosu Camp ministry, the Lord also gave us 40 rededications.

Dennis Allen Fund Falls Short

The treasurer of the Dennis L. Allen Mission Fund reports that recently the income for this field has been falling short some \$50 to \$100 per month of what has been and is being disbursed in that work. Let us join in prayer and support, asking the Lord to provide and continue to supply to these faithful servants such funds as can be wisely used in their program of salvation of the lost.

A Christmas Suggestion

Dear Christian Friends,

Christmas is always thought of in connection with children. What gift would give you greater happiness than one sent to the Arcadia Orphanage; in the name of the Christ Child? Eliminate one small gift to the family and give it to an African Child.

S. D. Garrett

% Elbert V. Goss

P. O. Box 33, New Albany, Ind., 47150

O. D. Bixler

Tokyo, Japan From October Newsletter

Dean is beginning to preach in the Japanese language, with a perfect pronunciation. Classes have begun here at Ochanomizu, and interest is good. We seem to have discovered some splendid new material for assistance and cooperation in the teaching promotion program. With the large overhead for the various activities of the church, the local church is running behind about \$350. per month. I feel that there is no larger and more strategic unit of work among the brethren. So we solicit your prayers and cooperation that it may go forward unhampered.

Deans have put John Dean in an English speaking Christian school. He is enjoying it.

There is a revival of spiritual interest in our work. Baptisms last Sunday and yesterday. The Chinese church near us likes to use our baptistry (Seven baptized on the 11th.)

Alex Wilson
Manila, Nov. 13

This afternoon there were three baptisms, one of which was especially joyful. Thomas Fong has been an active member of the Chinese church for years, along with his wife and his mother. But his father never would respond when his son or Brother Broaddus talked to him about Christ. As years passed and the father grew very old and quite sickly, he seemed like a hopeless case. But he began listening to some Christian radio programs in Chinese some months ago, and the Lord used them to cause his conversion.

The other two converts are girls who live in our neighborhood and have attended classes both at our home and the Broadduses'. They come from a poor family, and both their father and mother are away from home almost all the time. These girls usually have to stay home with the younger children in the family, so they take turns coming to our meetings. Pray for these babes.

The class we have had in our home for adult neighbors has now dwindled down to almost nothing. We have held these classes every week for 1½ years now, but there has not been a single convert except for one backslider restored. Attendance has fluctuated amazingly, from 15-20 (a few times) to 1-2. We have studied the 10 Commandments, some in Mark and John, and now in Acts. But there is no willingness to commit themselves. We do not know where to go from here. Please pray for these adults, especially for the men—I feel men are needed to get any strong work going.

A senior at Far Eastern University attended some Bible classes I helped direct there. She is Chinese, with a family background of Catholicism and Buddhism. But several years ago she was influenced by a Bible class to place her faith in Christ as Savior and Lord. Yet she was taught nothing about baptism. Through our class she realized her need for that step of faith. I baptized her several weeks ago.

First semester at Central Bible Institute has just ended. The second semester will begin December 5, D.V. We are praying for a God-elected student body, for ourselves to be Spirit-led teachers, and for Divine overruling as to whether we shall be able to remain at our present location or will have to move somewhere else.

Vernon Lawyer
Salisbury, Nov. 22

In our October letter, we requested your prayers in behalf of the special prayer service on November 11th; the day marking the first anniversary of Rhodesia's independence. We are happy to report how manifestly God worked and gave grace, even beyond our expectation. Although virtually unknown to the public as a religious group of any importance, our non-denominational invitation attracted one of the largest audiences in the whole city that day. In the 500-seat capacity hall, 475 seats were filled. The hour-long service was simple but dignified. Eight brethren representing five congregations took leading part in the service. Bro. Brown's message "The Raging Nations" was well received and stirred much interest and inquiry. In the fellowship tea which followed, the ladies served over 400 cups of tea besides the paper cup cold drinks for the young people. We are certain that this service of prayer and thanksgiving

has gained an effectual for the Lord into many hearts and homes in this city. The only disappointing aspect was the poor response from our African brethren. Some regarded such a service as unscriptural and of political significance, while for the most part I believe they are simply afraid of intimidation and possible violence from their own communities. In the latter case we can appreciate the real occasion for their fears. Petrol bombs, stoning and gang violence seems to be the only effective force known to make a show of unity.

Schools will be closing in another two weeks. This is examination season for the children. In most respects we are pleased with their progress. The schools here emphasize good study habits. We are thankful for good health, for the cooling rains, and the privilege to labor for His Name.

From what we hear and read, it appears that Rhodesia is still regarded as a serious threat to world peace. Brethren, let us be more constant in prayer for world-rulers; that their counsel may know some truth and principle.

E. A. Rhodes

Yokohama, Nov. 25

We had a very good meeting, attendance wise, this month. The number attending was about what it generally is. There seems to be a growing interest in the work among them, but not many signs of interest in salvation as yet. But the work is pleasant.

I have been having a spell of asthma for several weeks. It is not bad, just somewhat unpleasant. It may be the way in which the Lord wants to teach me to rejoice always; even in tribulation! The weather is getting colder now and I shall have to stay in quite a bit of the time. My nerves are easily affected so talking to people, writing or speaking will be at a minimum for awhile.

Alice E. Broaddus

Hong Kong, Sept. 9

At last I am here and seems so much to do and I get so tired in the heat. Will not be too long and it will be cooler.

The big school has opened. I thought there were 2500 students but seems there are more—so confusing at first.

Dennis and Billy Lewter are teaching in the mornings and Mary in the afternoons. Our school has started also. David has been working hard. We have enrolled more students but still need more to meet expenses. I have not been able yet to contact the missionary from World Vision, but he told Dennis to have me contact him as he could help some poor students. I had asked him about a year ago and at the time they were not able. This will be a big help to our school.

I have been trying to help the man (who used to smoke opium) to get a job. It is really hard for them. If they have ever used opium no one wants them. This man works several miles out of town in a factory where canvas shoes are made, but is not able to get to church.

Joyce Shewmaker

Zambia, Oct. 28

Our first year of Namwianga Christian College will soon be drawing to a close. It has been a very enjoyable year. The spirit

of the students has been very good.

Brother Bailey has been supervising the remodeling of old buildings for months, preparing for our new intake in January. We are hoping there will not be such an overwhelming rush just before the opening of the 1967 school year. Some of the material going into these buildings can be reclaimed and used at the new site, if we find no use for them where they are.

We found between twelve and thirteen hundred gallons of water at the new high school site. Orchards of mangoes, guavas, orange, lemon, and tangerine trees are envisaged. Bananas could be grown in the overflow from the sceptic ponds.

We shall be examining students and prayerfully choosing the best for 1967. It is wonderful to have this opportunity to teach young people daily the truths of God. Two weeks ago nineteen students responded to the Gospel call, five for baptism.

Your prayers are coveted.

Concerning J. A. Brittell

In the States, Nov. 14

Since Daddy is in the hospital recovering from surgery, I will answer for him. He usually answers each donor separately but I will send one answer this time to you.

On November 9 he underwent surgery for a hernia and varicose veins. So far he has not had too much pain except from the hernia. He is anxious to return home.

We deeply appreciate your continued interest in Daddy. The last check paid his \$40.00 hospital fee with some left for medicine.

Frank Gill

Mexico, Nov. 29

Today is the birthday of our youngest son, Jonathan, which, of course, means a cake with two all-important candles. He is quite thrilled about it. We count it a real privilege as well as a tremendous responsibility to raise these little ones for the Lord. All of them are dedicated to Him and our constant prayer is that they might be used to the greatest glory of Jesus regardless of the cost to them or to us. Life is so short and nothing really matters but the perfect will of God. What a revealer eternity will be—of our motives and our manners!

The change made about a month ago to having the meetings in the homes of local believers continues to prove a blessing. The responsibility on their part has been accepted with joy, and some of their neighbors continue to attend the meetings. Also, last Sunday we had a new family both morning and night. Several days previous I had given the man a ride to town, speaking to him about the Savior, giving him a gospel tract, and telling him where the Sunday morning meeting would be. He, two ladies, and a girl walked quite some distance to be at the meeting. So, do pray with us for the salvation of many of these new hearers.

Construction on the new chapel should begin soon. This morning we went to lay out the building in order to begin digging the foundations and discovered an error in the blueprints. We don't

know if this might delay things or not.

Presently we are praying about the possibility of night training classes for several interested believers, including two young men from San Quintin. This could prove of great blessing not only for the spiritual blessing and progress of those directly involved but also for a more effective outreach of the testimony. Whether or not we should begin this winter when we will be involved with construction, the Lord knows. It might be of Him that we should wait until the following winter.

Leonard and Mabel Bailey
Zambia, Nov. 15

We are thankful the Lord has guided us back to the work here and there seem to be many opportunities opening up all the time. The new High School is but one of many. These six young men who have finished the three year course at Nhowe are in need of full time work. They will still be useful, however, if they have to take secular work. We have promised to help one and he will work here with us and out from here. Right now he and another young preacher who went to school with him are out on a month's trip by bicycle to visit some congregations and schools where the teachers are Christian.

Leonard keeps very busy with a daily Bible class in grade VI, a Chapel talk Tues. A.M. in the Primary and Thursday A.M. in the Secondary School and Friday evening Study Hall and Devotion with the boys. I have a Sunday A.M. Bible class at Eureka, Wednesday A.M. ladies class (they come to my place), Wednesday evening at 7 devotions with Primary girls and at 8 a study in Acts with Secondary girls. Friday afternoon we have a cooking and sewing class with the women. Then Leonard is in charge of Secondary boarding, supervising building and repairs, etc. That all takes a lot of time and patience. We have been able to get a second-hand Honda 150 motorbike which is a big help to him on these jobs. Also we got a new Datsun station wagon. It surely is proving ideal for our family and also for taking students to the Clinic, etc. With gas rationing, both these vehicles are economical. Gas went up to 75¢ for an Imperial gallon.

Thomas Hartle
South Africa, Nov. 10

We praise God that on the evening of November 6, a young lady (who, as a little girl has attended our Bible school for many years) was baptized into Christ following the evening gospel service. Her desire to obey the Lord was made known earlier by way of a telephone call to my home earlier. We rejoice that she chose to remember her Creator in the days of her youth.

Regarding the building project at Bonteheuwel, within the next week, perhaps, the loan for the full amount of money needed to complete the building (augmented with extra labor) should be finalized, giving us hope of moving into the completed building early in 1967, Lord willing. I am hoping to send pictures of the latest developments regarding same.



"Especially the Parchments"

Winston N. Allen

The most revealing times in a person's life are the periods of stress and crisis and severe testing—parting from loved ones, serious illness, a major change in environment, meeting a great responsibility, facing intense persecution or strong temptation or painful disappointment—these things reveal character and caliber. The nearness of death is perhaps the greatest test of all. When faced with eternity, if still able to think clearly, most people lay aside non-essentials, and that which is considered most important comes to the fore. Several years ago I heard a man of God who had suffered a serious heart attack make this statement: "When you live on the brink of eternity, things which you used to consider important do not seem so important and things which formerly may have been neglected now occupy the attention; your sense of values is changed."

Nearness of the end of "the life that now is" and approach of "the life that is to come" occasioned the Apostle Paul to reveal his priority list. Attention is directed to his words recorded in 2 Timothy 4: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course. I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing. Give diligence to come shortly unto me: for Demas forsook me, having loved this present world . . . Take Mark, and bring him with thee . . . The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments . . . Give diligence to come before winter."

Here is a picture of a doomed man under wicked Nero's fierce persecution. Other than death, the only earthly prospect before him is a cold winter in prison before being unjustly executed. Except for Luke, he is alone; Demas forsook him, and so had all others except the Lord at the time of his first defense. Picture in your mind the situation—an old and faithful Christian soldier who had faced many battles and had led numerous sinners to the Savior is now a condemned man in the death cell. During this time of severe testing, at this climactic moment, Paul reveals the things which he considers most important.

First he mentions his *friends*, particularly desiring the presence of Timothy and Mark. Yes, the great Apostle felt keenly his need for true Christian friends; he longed for human companionship.

Though he was highly educated and had rich spiritual resources; though he had many happy memories of victories won and experiences with his Lord; though he had the promised presence of Christ with him in that prison cell in addition to the solid hope and keen anticipation of soon being with Him in heaven, Paul placed a high value on Christian friends. To him fellowship with other members of the body of Christ was important. We read in Hebrews 10:24, 25: "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh."

Next there was the *cloak*. "The cloak that I left at Troas . . . bring when thou comest . . . Do your best to get here before winter." With the approach of cold weather and the evident lack of heat in his dungeon or cell, no wonder Paul valued the overcoat. It was a necessity, particularly for an old man. Examine that cloak for a moment. Perhaps the former tentmaker had made the travelling garment himself. No doubt the valued cloak had been wet with wind-driven spray of the Mediterranean and Aegean Seas; probably it had been stained with Paul's own blood as on several occasions he joyfully suffered intense and violent persecution while in the service of his Lord; it had been dusty during extensive missionary journeys under circumstances which to us would seem very difficult. Now, that cloak is to serve its last purpose—to keep an aged man partially warm during his last winter.

Even though Paul had learned in whatsoever state he was therein to be content (Phil. 4:11), still he placed a proper evaluation on "things" which are necessary and useful. Adequate material blessings are important, but the great danger we face and a failure which is all too common is attaching too much importance to money and to things. Many of God's faithful servants in the line of duty have known what it is to lack possessions which others consider all-important. Jesus said, "A man's life consisteth not in the abundance of things which he possesseth." Had we been in Paul's place in that prison, I wonder how many things in addition to "the cloak" we might have requested.

Thus far, we have seen that Paul, even in the face of death, gave attention to his social and physical needs. But there is more. It is necessary to have food for the mind; so the great Apostle called for his *books*. In view of the fact that he wrote about half the books of the New Testament under inspiration of the Holy Spirit, it is significant that Paul appreciated the great literature of the world; he valued the writings of other men. One of the many things I admired in Brother Boll was his knowledge of science, history, music, and current events. He realized the importance of reading and studying; his mind was active and far ranging, not limited to one interest. He knew and loved the Book, but he also valued other books. Few men have preached (or could preach) so fruitfully for more than fifty years for one congregation as did Brother Boll. He was interested in the Works of God as well as His Word, and this enriched

his ministries of preaching, teaching, and writing. Charles Haddon Spurgeon said: "It seems odd, that certain men who talk so much of what the Holy Spirit reveals to themselves, should think so little of what He has revealed to others." Paul valued, collected, and read *good* books. So should we, keeping in mind the great danger of feeding the mind while starving the spirit, as so many are doing today.

Finally, notice that Paul, the man who was soon to depart from this world, revealed the one thing that had top priority on his list. In his sense of values the most important thing was "*the parchments*." He said, "Bring . . . especially the parchments." What were they? These were animal skins on which were written Old Testament books and possibly some of the New Testament writings. To Paul the Sacred Scriptures were above everything else. He wanted the Scriptures brought to him whether anything else arrived or not. In essence he was saying, "If I can have only one possession, give me the Word of God." Why should it be so? The Bible is God's Word to man, inspired by the Holy Spirit and accurate from Genesis through Revelation. This Book sheds light on every problem of life; it answers our deepest questions, and points the way to heaven through the Savior. Sooner or later each accountable person must think about death and the hereafter. Sooner or later each must face the facts of his own sin and sinful nature. Where will you go for guidance, for comfort, for truth, for an absolute standard if the Scriptures are rejected or neglected? Through the *written Word* Paul wanted to become better acquainted with the *Living Word* before being ushered into His physical presence at the moment of execution (1 Tim. 2:5; Phil. 1:23; 2 Cor. 5:8).

If we had only six months to live, how would we spend our time? How would our sense of values compare with Paul's? Whether six months, or six days, or six years or more before the Lord comes or the grim reaper calls, it is important each day to put and to keep first things first. Somewhere I heard a statement that went something like this: "These two no man shall ever part, dust on the Bible and void in the heart." It is all wrong to lavish time and expense and effort on the body or mind to the neglect of the immortal spirit. The experience of the rich man described in Luke 16 should teach us why this is so. On the other hand, there are wonderful God-given adventures for the spirit as well as for the mind and body (here and in the hereafter) if Christ is given His rightful place of preeminence in our hearts and lives—if faith, hope, and love are centered in Him. The Bible asserts that "God giveth us richly all things to enjoy," and "in thy (God's) presence is fulness of joy; in thy right hand there are pleasures for evermore." When our sense of values is right God is glorified, others are blessed, and present sufferings (even violent persecution) can be joyfully accepted (Rom. 8:18; 1 Pet. 1:6-9). Today and in the New Year, D.V., let us with the Lord's enabling properly evaluate Christian friends, material blessings, good books, but "especially the parchments" which reveal the Savior and God's program for the future.



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

What is the difference between fornication and adultery? And what do they mean by "spiritual fornication"?

All adultery is fornication, but not all fornication is adultery, but only that fornication that affects the marriage relationship. In the spiritual sphere, disloyalty to the Lord to whom every Christian has been united (Rom. 7:4), and transferring one's loyalty to other gods or masters, institutional or personal, the Scriptures set this down as fornication. The adulterers and adulteresses of James 4:4 were those whose hearts had forsaken the Lord and had become wedded to the world for the satisfaction the world afforded through worldly pleasures. The fornication condemned in the 17th of Revelation is the affiliation with a false religious system.

Anxiety with its accompanying dread or fear, is it not due to allowing circumstances to come between us and the Savior and not allowing Him to come between us and our circumstances, as He asks the privilege of doing?

That is it, truly. See 1 Pet. 5:7; Phil. 4:6, 7; Matt. 6:25-34. "Said the Robin to the Sparrow, 'I should really like to know Why these anxious human beings Rush about and worry so.' Said the Sparrow to the Robin, 'Friend, I think that it must be That they have no heavenly Father, Such as cares for you and me.' "

Should Christians join in with the opposition to capital punishment as something unChristian?

Positively, No. Although, as Christians, we are not executioners of the law. Our assigned part is to pray for "kings and all in high places" (1 Tim. 2:2), a service none but the spiritual can render and which is the greatest and highest service and blessing earthwise any nation can have (a service many are sadly neglecting); and "Be subject to the powers that be" (Rom. 13:1). How inconsistent that some who argue against capital punishment take part in the "demonstrations" for "civil rights" and become responsible in greater or less degree for the violence that ensues. Returning to Rom. 13, there the executioner of the law "is a minister of God, an avenger for wrath to him that doeth evil" (verse 5). "He beareth not the sword in vain" (same verse). The chosen nation was authorized of God to inflict capital punishment, and such execution is nowhere classed as murder. Some religious agitators and disturbers of the peace of congregations by their "sound" logic and arguments display great deafness when it comes to being admonished as, e.g.,

"Looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up, trouble you and the many be defiled" (Heb. 12:15). (defilement in the emotions of the inner man. Note that word "carefully") Grievous to say, there are some members who can always be counted on to aid that "root of bitterness" to spring up. Do they enjoy the atmosphere they thus create?

The introduction of jazz, in some instances dancing also, seems to be the latest innovation. Of late it is even being adopted in communion services! Is the motivation back of this of a kind with the wide-spread sentiment for streamlining church services? what further on these lines may we look for? Would one be justified in separating from his church upon its adopting jazz?

The jazz music in church services has come along in a trend that began to show itself some years back that sprang from a dissatisfaction with the simplicity of New Testament ways. A liberal construction began to be placed upon the Scriptures. Protestant bodies began to relax their plea for the Bible as their "rule of faith and practice." Innovations came in like a flood. Added divisions and subdivisions came as a result. This writer can remember when no instrument of music, for instance, was used in any denominational church in our county (in Indiana) except in the county seat, and even there it was a recent adoption. Later on they all fell in line. The appeal was not on the scripturalness of the innovation, but on the ground of expediency. But the appeal was of the flesh, and scriptural ground was not necessary to make the appeal effective. That is the advantage of innovationism; there is always an amount of carnality, and carnality always sides in with the change that bids for popularity.

First, jazzy songs became popular, became the vogue, replacing the staid and substantial hymns our grandfathers and grandmothers sang. I'm a bit nostalgic and unashamed. "Horse and buggy days" and the good old days when two-horse wagons brought their loads of human freight to the house of God. "How dear to my heart are the scenes of my childhood, When fond recollection presents them to view!" I would not mind hearing the neighing of the horses tied to the hitchracks, some braying of mules, the cooing (sometimes crying) of precious babes; the songs they sang and the warmth they felt and showed. (That was before tears were outmoded.) Though much of what was sung and preached was beyond my understanding, I caught the spirit of it all, and would enjoy hearing again "I am bound for the kingdom, Won't you go to glory with me?" "Happy, happy day speeds on," "There'll be no sorrow there," "Are you ready for the Bridegroom, when He comes, when He comes?" "How Firm a Foundation," "Home of the Blest," et al. It was before the sermonette was invented, and I do not remember fault ever found with a sermon because of its length. There was always time for volunteer (if not called for) exhortations, commendations, now and then a correction. Mutual edification was not supplanted as yet. The services were quite democratic, after the order of 1 Cor. 14:26, ff. I feel very much at home when the order of service, Acts 2:42 fashion, is observed as in a number of congregations it is.

Yes, jazzy songs helped pave the way for jazz as it is now being introduced (under much protest as yet, thank God) and the end is

not yet. What is immediately next, who could say? but the cup of Babylon's iniquity is fast filling. The apostasy is upon us, but not over. Streamlining? Which is it, worshipping our Lord God Almighty, or catering to human desires and "cultured, refined tastes"? Who is worshipped? Is the service of God's house worship, or is it a program whose parts and performers must be given place and time according to cultural standards, and so as to avoid any boredom? An entertaining service is the ideal. Worship or program, which? The sermonette is a must. Opening scripture reading without comment yet acquiesced in. Not too many songs with not too many stanzas. Volunteer prayers? time too short. Some will fidget in their seats if the T.V. program is infringed upon; with others, the ball game; others have their Sunday joy ride planned. The Spirit grieved? small matter! Invitation? Let that pass till "Revival season." Lord's supper? No "second sermon," please. In some instances where I've been, no remarks at all by way of preparation are offered, and some congregations shorten the time (that there be no weariness of the flesh) by giving thanks for both elements at one and the same time, then both the loaf and the cup are distributed at one trip. And in one place I have visited, a chest at the door takes care of the offerings as the people make their exit from the building. In another place where I preached there was not a prayer of dismissal. Now, what's wrong with these orders? Perhaps nothing too bad, per se. But the desire to hasten through and have it overwith, and avoid interfering with other affairs that have intruded themselves into the twelve hours of the Lord's day so that it hardly sounds right to call it the Lord's day (and many don't), that gives cause for the Spirit's grieving, indeed. But the trend is on, and there is no chance that it will be reversed. And there are many other popularities to eclipse Jesus besides the Beatles! Page the movie star or ball star.

A denominationalist neighbor argues that truth is something to believe, but we do not obey truth. Can you cite some references definitely on this point?

"Who hindered you that ye should not obey the truth?" (Gal. 5:7) "Seeing ye have purified your souls in your obedience to the truth . . ." (1 Pet. 1:22) "Taking vengeance on them that know not God and obey not the gospel" (2 Thes. 1:8). "What shall be the end of them that know not God and obey not the gospel?" (1 Pet. 4:17). "But they did not all hearken to (A.V. obey) the glad tidings . . . Lord, who hath believed our report?" (Rom. 10:16). By such a passage as this we may know that obedience to the truth is necessary to perfect one's believing and allow it to be called faith. In the prescribed obedience faith comes to be a living faith. So our Savior "became the author of eternal salvation to all them that obey him" (Heb. 5:9). "By faith Abraham, when he was called (before he dwelt in Haran, Acts 7:2), obeyed to go out . . ." (Heb. 11:16). Why all this fighting against "the obedience of faith"? Why so much manifest sympathy with the unobedient?

Which of the signs of the times is most outstanding and significant today?

The working of "the mystery of iniquity," this global lawlessness, I should judge. The fulfilling of 1 Tim. 4:1-3 in the present

day falling-away from the faith is truly significant. Consider the same in connection with 2 Thes. 2:3 and its context. "Our gathering together unto him" (verse 1) is imminent!

Precious Reprints

GRACE ONLY?

R. H. Boll - 1938

Just what some mean by inveighing against "Salvation by grace only" is something to wonder about. If it is to combat the idea that in salvation a man is wholly passive—that God does all, and there is no step for man to take, good. But they should not therefore fight against salvation by grace only. What man has to do in order to lay hold of God's free grace is not an item to be ranked alongside of the grace, as co-equal cause of our salvation. Man's response is subordinate to, not coordinate with, grace. Nothing stands on a level with grace to be named in the same category with it as the basis of salvation. We are not saved by grace plus something else besides; otherwise grace is no more grace. If we are saved by grace at all, then it is purely grace and all of grace. If our salvation is an absolutely free gift (and that is what the term "grace" demands) then there must not be anything added or supplied on man's part; else it is no longer a free gift.

What I do in order to appropriate the gift is another matter entirely. To illustrate: a man of his free goodness gives a check to one who is in need. In order to obtain the cash the one who received the check must present it at the bank and write his name across the back of it. Nevertheless, he got that money by the giver's kindness, and by that only. It was nothing but an absolutely free gift. How strange it would be to hear the recipient say, "Yes, I got that money by Mr. X's kindness—but not by his kindness only. I also had to take the check, then carry it to the bank, and finally, I had to endorse it." We see at once that such a classification of things would never do. The kindness of the giver stands supreme and alone in this transaction as the cause of the gift. Nothing is to be set alongside of that as a contributing factor. The recipient's acceptance and endorsement of the check is not something to be super-added to the giver's kindness or anything that in any wise entered into it or modified it. Thus it is with the grace of God. His salvation is His absolutely free gift, called forth by no consideration of any worthiness or desert on our part. It is of grace, all of grace, of grace alone. My faith, my repentance, my surrender to the gospel in the "obedience of faith," add nothing to His grace, take nothing from it; have nothing to do with it, except that His grace itself prompted me to it.

A SINNER SAVED BY GRACE

The man who is saved by grace knows that he was *not* saved because of any good work, any deserving act, or because of any worthy trait or virtue of his; that he is but a brand plucked from the great burning; that he was no different from others in so far as his lost

condition was concerned; and that he did not get out of his lost estate by any ability of his own or any valiant effort of will and power. The realization of having been saved by grace profoundly affects the outlook and bearing of a man. All pride and boasting is gone. Unless he had "forgotten the cleansing from his old sins," he could never take a superior, a "holier-than-thou" attitude toward others. The knowledge of God's exceeding goodness to him, so undeserved, makes him kind toward the sinful and erring. A great mercy and compassion (such as God's was to him) fills his heart toward the lost. He will not speak evil, he will not condemn, he will not be overbearing or contemptuous toward sinners. And above all, knowing what the Lord had done for him, he will despair of no man. Such is the permanent effect of salvation by grace upon those who are so saved, who realize it and forget it not.

"Put them in mind . . . to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. *For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.* But when the kindness of God our Saviour and his love toward man appeared, not by works done in righteousness which we did ourselves, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit which he poured out upon us richly through Jesus Christ our Saviour; that being *justified by his grace* we might be made heirs according to the hope of eternal life" (Tit. 3:1-7).

BOOKS OF INTEREST

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE, by William Law. Eerdmans. 313 pages, paperback, \$1.95.

First published in 1728, and long recognized as a spiritual classic, *A Serious Call* is the work of a fellow of Emmanuel College, Cambridge, who was ordained in 1711. Upon accession of George I he was dismissed from Cambridge as a nonjuror, having refused to take the oath of allegiance required of university teachers and parish ministers.

Says Geoffrey W. Bromiley in the introduction: "*The Serious Call* is no academic or rhetorical exercise. Demanding authentic Christianity, Law asked no more of his readers than he practised himself. His day, which began at 5 a.m., was carefully planned to allow time for reading, writing, and works of charity, as well as prayer. Though not allowed to officiate at worship, he was scrupulous in attendance. He could hardly be described as an ascetic, for his financial circumstances were comfortable. But he was generous in almsgiving and austere in his personal manner of life. He fasted regularly, and his dress was plain . . . Law took his own Christianity seriously."

Law employs characters, whether drawn from life or imaginary, to make his points. Julius, fearful of missing the prayer meeting, yet devotes his life to frivolity; Flavia, very orthodox, given to talking warmly against heretics and schismatics, generally at church and often at the sacrament, spends her income of 200 pounds a year on herself, while her sister Miranda, a sober, reasonable Christian with the same

income, devotes her time, her thought and her money to doing the will of God. Coelia, who has no business but to receive the income of a plentiful fortune, is always talking about "how provoked she is, what intolerable shocking things happen to her, what monstrous usage she suffers, and what vexations she meets with everywhere," and gives the impression that she lacks food and lodgings. "Flatus is rich and in health, yet always uneasy, and always searching for happiness." He turns from pleasure to pleasure in search of satisfaction: fine clothes, gaming, society, drink, hunting, architecture, learning, diet and exercise. Succus devotes his life to food, drink, and repose.

Other characters are: Cognatus, a clergyman; Negotius, a businessman; Classicus, a man of learning; Mundanus, one who has advanced in knowledge and judgment as in years, except in spiritual affairs; Coecus is rich, haughty, imperious, hates pride and loves humility in others. —In *Letters of Interest*.



Acceptable Service

J. H. McCaleb

"Florence Nightengale dedication today is regarded as subversive. Love of work, pride in job well done, the desire to help others, all such old fashioned notions are submerged while everyone concentrates on getting what he has coming to him or her, up to and including the last percentage point. Pay and profit are put first. Earning them is put second."

These sentences are taken from a recent editorial in connection with a recognized deterioration of general services. As members of the Christian community we too often lose sight of the fact that we have an obligation to serve unselfishly even as God has blessed us bountifully when we have not deserved it. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

On the night before Jesus was betrayed, He met with the chosen disciples. They had been quarreling among themselves about which one would be the greatest. Jesus took a towel and performed the lowly service of washing their feet: "And whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Truth In Which We Must Worship

Julian O. Hunt

The selecting of singing, praying, giving, teaching, and the Lord's Supper from the Scriptures and forming what is known in our Restoration churches as, "A FIVE ITEM WORSHIP SERVICE," is not what Jesus meant when He said to worship in truth. To worship in truth means to worship in reality. Jesus told the Samaritan woman, "not upon the mountain, nor in Jerusalem" but in truth, in reality. To worship where ever you are in your heart is worship in truth.

True worship can never be confined to a certain form, to a given place, nor to a definite day. True worship does not demand consistency of expression among Christians. One may laugh, another cry, another leap and jump, another sing, another pray, and another preach. The expressions of worship will be varied as the talents and callings of individuals. In Romans 12 the Bible tells us that "all members have not the same office." How can they have the same expression of worship at all times? The Apostle argued the question himself, after this fashion, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with humility; he that ruleth, with diligence, he that showeth mercy, with cheerfulness." And he commands in another place, "Let every man abide in the same calling wherein he was called . . . As God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches" (1 Cor. 7:17, 20).

How different in our modern day congregations. Often the variety of talents and callings of the membership is ignored. The effort is to force every individual to worship God through a channel called a "worship service." Let me say now that A WORSHIP SERVICE WITH A GIVEN NUMBER OF ACTS CANNOT BE FOUND IN THE NEW TESTAMENT. In fact, the phrase, "worship service" is not in the New Testament. We have practically destroyed the spirit and truth of worship with this so-called form of service. The result is that many have quit the church. Some have become complacent and indifferent. Others yawn and sleep while the service is going on. They go to the assembly and go through the same form week after week. It has become a boresome duty, instead of a praise filled with joy. This will continue to happen as long as the church assembly continues to demand everybody to perform the same service in order to worship. When the Corinthian church came together, one had a psalm, one a doctrine, one a tongue, one a revelation and one an interpretation (1 Cor. 14:26). Paul explained this by saying, "having gifts differing." I have gone to the assembly on Sunday morning many a time and felt like I did not want to sing or preach, but to fall on my knees and pray for two hours. But instead I went through "a form of service" that failed to make me feel I had reached Heaven like it could have been done

through prayer alone. At other times I feel like singing; at other times like exhorting. This could be the best way to really worship God. Simply to use any Scriptural medium at the beckoning of the heart, and continue to use this one act until "His Spirit is bearing witness with our spirit." Another member might use a different Scriptural act; and another something else until every member reaches the throne of God through the medium best suited to his talent. This I believe would be worship in spirit and in truth as the Father seeketh such to worship Him. The various abilities of Christians were designed by the Creator to cover the exercise of all the Scriptures as acts of worship, not just certain ones to make a worship service. The New Testament is a system comprised of acts of obedience to be performed by Christ as the Head of the church, by angels as the servants of the church, and by men as members of the church. In exercising these acts, whether it be by the trumpet by Jesus to raise the dead, or gathering the elect by the trumpet of angels at Christ's coming, or partaking of the Lord's Supper by men in an assembly on Sunday, these acts are united in one glorious march to the same end, namely: that of glory and praise to God the Father, who is above all, in all, and through all. Any service by the Head, or the servants, or the members of the church must be accompanied by an emotion of veneration, which is worship when taken with the act performed. All this praise whether it be in Heaven, in the air, or on earth is in the same service. A person is worshipping God just as much by giving a cup of cold water in the name of Christ to a thirsty traveler, as he is by teaching or praying on the Lord's Day in a meeting house (see Mk. 9:41). One baptizing a penitent believer in a river on Sunday morning is worshipping God as much as he would be if he were singing in the midst of an assembled congregation. Give a widow and her orphans a few dollars with praise in your heart as you do it, and you are worshipping God. In the New Testament people worshipped God every day. Note these examples: "There came a leper and worshipped him, saying, Lord, if thou wilt, thou can make me clean." "There came a ruler, and worshipped him, saying, My daughter is even now dead, but come and lay thy hand upon her, and she shall live." "They that were in the boat worshipped him." A blind man said, "Lord, I believe. And worshipped him." "By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped; leaning upon the top of his staff." This is worship in every day life. What did these people know about the "Five Acts" of worship? They worshipped according to the true meaning of worship. One of the worst misconceptions is that of trying to confine New Testament Christianity to a spot called a church building, with group activity called worship, and believing it can be done only through an organization. Each Christian is God's temple, and worship must be in that temple no matter what day it is, or where he is, or what act of Christian duty he is performing. All his thoughts, work, play, and honest efforts are in glory and praise to his God. Christ set this example Himself! He never had a mere day of worship, nor certain acts of worship. He always went about doing good. His life was a divine pattern of all worship. His command was, "If any will

come after me, let him deny himself, and take up his cross daily, and follow me." The influence of the church is hurt most today by divorcing religion from daily living and daily cross-bearing, which demand daily worship. One of the Greek words for worship is *Latria*. Thayer defines this word as, "universal of any worship of God" and cites Romans 12:1 as an example, where it has been translated "service." From this we learn that any act of the Scriptures that enables us to present our bodies living sacrifices is an act of worship. This is what it means to worship God in the reality of truth. The demand is as active on earth as, "pray without ceasing," and as perpetual in Heaven as, "rejoice evermore."

The Gift

Don Taylor

"And Peter said to them, Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." (Acts 2:38.)

It is paradoxical . . . we expend concern and effort trying to achieve the very gifts we already possess. We long for things we already have. The believer has received the gift of the Holy Spirit:

"And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him" (Acts 5:32).

That we have already received the gift of the Holy Spirit is a Gospel axiom, yet we live as though we were in hope of the gift. The Holy Spirit is ever before us and always outside of us. We wait for His coming in power. Surely He will come. Sad, no, tragic that we should always be anticipating something we have always had.

And the gift we are speaking of is not a gift given us by the Holy Spirit, but the Holy Spirit Himself given us by God. The Spirit certainly endows believers for the benefit of the church as He wills and when He wills, but He is given before He gives. His gifts, though great, are always smaller than He is Himself.

But what is this gift of the Holy Spirit? What we are really asking is the larger question, what is the Holy Spirit? Jesus Christ is the answer. The Holy Spirit is no other than the Spirit manifested in the life of Christ. If Christ is our portrait of the Father, He is no less our portrait of the Holy Spirit.

Our great need is not to believe that we shall possess the Holy Spirit, but that we have already received the Spirit as a gift from God, and then, to set that Spirit free within us. "What the Spirit was in Christ, He seeks to be in us. What was true of Him, must in its measure be true of us." Perhaps it is safer to hope for that undefinable, unpredictable, free and sovereign power of God, than to believe He dwells within us waiting to be set free. "Lord, help me in my unbelief!" —In *Chicago Christian*.



A Christian Views The News

Ernest E. Lyon

CONTRADICTORY POLICY. Our government is now engaged in "peaceful engagement" with the communist powers while our soldiers are in a life and death struggle, shooting communists and being shot by them. Our "peaceful engagement" policy is supplying the communists with materials with which to fight us. This is difficult to understand! It reminds me of the testimony of Rev. Wurmbrand, the Lutheran pastor imprisoned for 14 years in Rumania. One time while he was in prison the commandant of the prison, Major Alexandrescu, delivered this speech: "You fools, you sit in prison ten, fifteen, twenty years expecting the Americans to come to release you. You have loved America, you have praised it, you have appreciated it, now we give you the news that the Americans come. But they don't come to release you—they come to help us, to do business with us, to give us loans. The Americans, if you love them, if you praise them, if you suffer for them, will never give you anything. But, if you mock them, if you hate them, if you fight against them, if you spit in their face, they immediately open their pockets and give you money."

MELLOWING? Many deceive themselves by thinking that the communists are becoming more like the non-communist world. The marks in Wurmbrand's body should be seen by everyone who thinks this. U.S. Navy Lieutenant (J.G.) Dieter Dengler, the first American to escape from the communist leaders in Viet Nam said: "We were taken out and beaten for no reason. They hung you upside down in a tree for five hours and put ants in your face. But the worst torture was being dragged by a water buffalo. My hands were tied so tightly the nerves were cut off." He also said they were fed so little that they often ate rats and snakes that crawled into their huts. The man who escaped with him was caught and beheaded.

CONTRADICTION? There is no wall around South Africa and anyone can leave that wants to, yet U Thant and others ignore the communist slavery and call South Africa the place where human rights are violated most. Try telling that to the survivors of the millions butchered by the communists! . . . The press has condemned the jury that acquitted Eugene Thomas of murder in the killing of Mrs. Liuzzo, calling it another example of "Southern racism," yet I recently read a report from Georgia that stated that the jury that acquitted him was made up of 8 Negroes and 4 white men! . . . The most important unit of society, the one that has made others possible

and supports them, is the family, yet our various units of government are gradually tearing down the family life of this country. Announcement has been made recently, for example, that in New York State children will no longer be held responsible for the care of their parents, this having become a function of state and federal authorities. Already vast numbers of parents are no longer responsible for the support of their children—another function taken over by the state. Another instance showed up in upstate Wisconsin earlier this year when the Office of Economic Opportunity initiated a "Judicare" program, supplying legal service free. Of the first 86 cases, 72 were individuals seeking divorces at taxpayer expense.

BRIEF NEWS AND COMMENTS: The Executive Board of the Louisville Area Council of Churches at its regular meeting October 20, 1966, issued a strong statement on behalf of "open housing" and requested a law to enforce their beliefs from the Board of Aldermen of Louisville and the Fiscal Court of Jefferson County, this law to take away the right of a man to sell his property to whom he wishes . . . Strange things are happening. Recently the Rev. Daniel Lyons, S. J., in his column in "Our Sunday Visitor," a Catholic magazine, said this: "The Rev. Richard Wurmbrand, a Lutheran minister, is a refugee from Rumania. He was imprisoned for 14 years by the Communists. Listening to this man, who has suffered so much for the Christian faith, is perhaps the closest thing one can experience to hearing St. Paul." . . . It took fewer than ten trained full-time Communist riot leaders to direct a hard-core group of 300 revolutionary activists that prostrated the entire University of California Berkeley campus with its 35,000 students. Numbers are not everything! . . . "We are today on the verge of a complete breakdown of our governmental structure." —David Lawrence in *U.S. News and World Report* 8-29-66 . . . George Whitney, Vice-pres. and Gen. Mgr. of KFMB/TV, San Diego, California refused to sell time to the School on Anti-Communism, giving this as his reason: "If we were to sell air time to an anti-communism school, such as Dr. Schwarz's, we would be obligated by the Federal Communications Commission's Fairness Doctrine to sell approximately an equal amount of time to an individual or group advocating communism." A unique interpretation of the FCC ruling, indeed.

WORLD COUNCIL OF CHURCHES. Since this organization took in a good percentage of communist-controlled churches, it has become more and more a sounding board for the communist line. Here are some samples taken from an article in *News and Views*, November, 1966. Metropolitan Nikodim, Foreign Secretary of the Russian Orthodox Church, on July 22, 1966 addressed the World Conference on Church and Society in Geneva, Switzerland: "When I speak of the needs and problems of the contemporary world, there rises before me the image of the valiant struggling and suffering people of VietNam and the heart of man cannot but be filled with sacred indignation before the cruel and unlawful actions of the United States in VietNam." He also attacked South Africa, Rhodesia, Angola, and Mozambique on race problems, but said nothing about communist enslaving of millions. The assembly passed a resolu-

tion which condemned: "the massive and growing American military presence in VietNam" and added that "there is no justification for American presence or continued bombing of villages." But there was not one word about the bombing of hospitals and of undefended towns by the Viet Cong. Nikodim also added a high tribute to the Russian Communist government building "a classless, socialist society, which is free from exploitation, racial or other inequality, and every member of which possesses equal rights as well as the opportunity for individual development and an active participation in the life of the whole society." A Communist spokesman wearing a religious garb and speaking for a supposedly Christian organization telling such lies, which maybe he believes.

The Church In Our House

A. T. Phillips

We are quite aware of the fact that meeting "at home" is not the fashion of the day; in fact it is downright old-fashioned. We here at Cardiff-by-the-Sea meet in the home of Mr. and Mrs. Arthur Phillips. The house is spacious enough to accomodate many times the small number now in attendance and there are enough rooms to separate comfortably the three Bible classes and the "working crew" that handles this newsletter. (One of the primary reasons behind the Phillipases purchase of their present home was to have room for the Lord's work.)

We here at Cardiff believe that individual Christians constitute *the church*. "Church" is not something you "go to." *We are the church*. So we do not feel justified, at the present time, to use the material stewardship given us in obtaining a meeting house. There just seem to be so many other *better* works to use it in. Now, we may be wrong to think this and we would be glad to hear your comments on the matter. We have consulted with local authorities concerning legality with favorable results.

While it is not the custom for the modern-day church to meet in private homes but rather to meet in a special building and have a paid preacher attend spiritual needs, we here feel a little out of step—but it may be a step in the right direction. True, many people may feel awkward about meeting in a private home but perhaps this is something to be corrected rather than condoned. What do you think? Should "Church" be what we attend on Sunday morning, or should we become an active part of Christ's Church and bring the Church and Christ into our homes?

The apostle Paul spoke often of the Church "in thy house." We call your attention to the second verse of Philemon, Rom. 16:5, Col. 4:15, and 1 Cor. 16:19. This is not a criticism of brethren who meet in church buildings, for the Lord is served in many ways, but this is offered as a brief explanation and also to extend an invitation to you to join us in worship.

(Write for a free copy of *The Lost Secret*, on this subject. Address: Bethany Fellowship, 6820 Auto Club Road, Minneapolis, Minn. —Ed.)

It denies a loving Father's admonitions to His children

The New Morality: Weighed and Found Wanting

James R. Ross



Supposedly new and esoteric teachings usually require some time before gaining the attention of most Christians. And so it has been with the "new morality." Born of a postwar union between existentialist philosophy and the older liberal suspicion of Scripture, it has in the last few years grown into cocky adolescence clamoring for the attention of the whole Christian world. The slogan of this "new morality" is love—that virtue exalted by Paul above all others. It maintains that love is the only eternal, binding principle of Christian ethics, and that by love and love alone should a Christian make all of his decisions. An appeal to the importance of love has, of course, the greatest Biblical justification. Both Testaments, as well as our Lord, testify that love is the foundation and essence of all of God's will.

Nevertheless, the "new morality" goes astray simply because it is not willing to accept all the Scripture as the Word of God. In one way or another the laws of the Old and New Testaments are relegated to the status of historical curiosities, conditioned by the peculiar culture and thought forms of the authors, useful perhaps as illustrations of what love might do on some occasions, but certainly not authoritative to "man come of age."

Most discussed application

This nonlegalistic, nonsupernatural ethic of love is applied to all areas of life, but because of its special sensitivity, sexual morals have come in for more attention among popular commentators. Various preachers and liberal publications have reflected this viewpoint in their advice to young people, who are told that the old Biblical laws which prohibit fornication and adultery must not be so literally interpreted as to destroy the free action of love. Premarital sex may, of course, be without love, and therefore wrong, but it may also involve the expression of real love and therefore be quite right, says the new morality.

It takes no deep thinker or even a committed Christian to detect the mischievous way in which a young person may be misled by this high sounding talk. In the first place, the word *love* is commonly known to possess a multiplicity of meanings. I love ice cream; I love my dog; I love my wife; I love God; I love my country; I love the sunshine, etc. To tell a couple of normal, red-blooded teenagers that their conduct needs only be governed by love is no guid-

ance at all. Indeed it is worse than no guidance since this thing called love is so deceptive, so hard to define, but so easy to confuse with the high blood pressure and rapid heart beat of physical intimacy.

A crucial error

However, serious Christian parents and teachers need to look beneath the surface to detect the crucial error underlying this deceptively simple "love only" advice of the new morality prophets. Fundamentally, this ethic has gone wrong because of its crippled view of God's special revelation. It has an excellent emphasis upon the personal side of revelation—that is, that when God reveals Himself He does so in a personal confrontation, and therefore, the experiences of others, even the writers of Scripture, cannot be a substitute for our own realization of God's presence in our lives. But the theologians of the new morality cannot, or will not, accept the possibility that God might give a rational content to this personal revelation. To summarize their theory another way: We may experience God, they say, but neither we nor anyone else, including the authors of the Bible, can express in words or sentences what God means to us or what He means for us to do.

From this fundamental premise follows the necessary conclusion that the only way to know God's will is to be open to His love and its claim upon us at any particular moment. This position is wrong not so much for what it says (because from one viewpoint it certainly says what the Bible itself says), but for what it does not say. Its sin is one of omission, the omission of law.

Law in traditional theological discussions has been defined according to three different uses. One use is to condemn, to show us our sin, to show us how short of God's glory we come (Romans 7:7). The second use is to restrain evil through the enforcement of law in home, school, and state by constituted authorities (I Timothy 1:9, 10). The third use is to instruct the child of God, to provide the guidance which every sincere Christian needs and wants.

The third attitude toward the law is most beautifully expressed in Psalm 119. This use the new morality has completely forgotten. It is true enough that love will always fulfill the law, but in this world, in a body in which rages a battle to the death between flesh and spirit, not only the Old but also the New Testament makes it clear that we need God's law, which should be received as the gracious advice of a loving Father.

Our response to God's love

It is only by a careful, prayerful study of God's will revealed in Scripture that either a young person or an old person may objectively test any of his actions to determine if they are truly loving. Sex involves the possibility of a new life; the complete, trusting abandonment of one personality to another; and the acceptance of responsibility for one person by another person. The social considerations of sex include generally accepted mores of decency and good taste. In order for sex to express *agape* love—the sort of love described in John 3:16—it must of necessity accept all these possibilities, implications, and responsibilities. The marriage ceremony is the only

public means by which such responsibilities may be accepted.

There are conceivable, storybook situations in which sex might be responsibly entered into without a wedding ceremony, as in the case of a couple stranded permanently on a Pacific island. But as far as real life is concerned, we tell our young people a lie and we contradict the Word of God if we lead them to think that sex is loving without marriage.

A closing caution is in order. The evangelical, Biblically-oriented Christian parent or teacher should be careful to present the whole of God's Word to young people and older people who are facing ethical decisions. Legalism is a very real danger. The Christian life is one of liberty, motivated by love. Chastity or any other virtue is no *Christian* virtue unless it results from the free decision of a new creature humbly submitting himself to his Redeemer in the loving service of others. Such is the positive nature of true Christian ethics. We must not be tricked into giving up this powerful thrust while devoting our energies to a repudiation of certain false teachers.

—In *Christian Standard*

Are We Developing A Paid Clergy?

M. Norvel Young

One truth which the restoration preachers stressed was the priesthood of all believers. They decried the distinction which the Roman Catholic church made between the clergy and the laity. They refused to accept the title of "Reverend" which was used by both Catholics and Protestants to honor the priests or ordained preachers. When David Lipscomb began the Nashville Bible School he refused to limit it to those who planned to preach. He encouraged them, but he wanted the Bible taught to other men and women too.

Those of us preaching today can recall when pioneers like L. S. White, Jesse P. Sewell, and F. L. Young were the first full-time, local preachers in Texas following the division with the Disciples. I can recall how gospel preachers such as H. Leo Boles, S. P. Pittman, and F. D. Srygley preached for a different church each first or fourth Lord's day. S. H. Hall and Hall Calhoun were two of the few full-time local preachers in Nashville in their time. Hundreds of men supported themselves in other work while they preached the gospel. Those who gave full-time usually spread their efforts to a number of churches as they preached in "protracted" meetings and by special appointment.

Today I hear from elders who are frantic to "employ" a full-time preacher before the attendance and contribution drop. Sometimes they "bargain" with high offers to attract a widely-known preacher to leave his present work to come work with them. This attitude of "bargaining" on the part of elders or on the part of the evangelist is not in harmony with the New Testament teaching regarding the work of an evangelist. Many errors in judgment are made because of haste when churches assume they cannot survive, even for a short time, without a paid, full-time preacher. This concept is not new in the religious world, but it is relatively new among

churches of Christ. I fear it reveals a deep-seated change in our concept of the priesthood of all believers.

In 1 Peter and in Revelation, we find the truth that Christ "hath made us kings and priests unto God." Christians are called a "holy priesthood" whose function is "to offer up spiritual sacrifices." The "word of reconciliation" Paul mentions in 2 Cor. 5:19 was not committed to a few "clergy" but to all Christians. The word *kleros*, or clergy, and *laos*, or laity, are found in the New Testament, but William Robertson, in his book, *Completing the Reformation*, points out that they apply to the same people. J. B. Lightfoot, in *The Christian Ministry*, says: "The only priests under the gospel, designated as such in the New Testament, are the saints, the members of the Christian brotherhood."

Within a few generations most of the early churches departed from this practice and developed an organized and powerful priesthood. All around us in the religious world the concept and practice of a clergy which controls the church is the professional class whose job is to promote institutionalized religion. The religious world, with a few exceptions, expects any religious group to be promoted by a clergy class and the mass of members do not feel responsible to do more than support the professionals. Of course, the New Testament teaches that a laborer is worthy of his hire and those who give full-time to preaching the gospel should be supported. But are we drifting toward the prevalent practice of leaving the sharing of the gospel to a few who stand in the pulpit? Are we half-consciously accepting the general attitude of denominations around us that the promotion of Christianity is largely a job for a few preachers? Do our young people, for example, think that a preacher is the only one who is authorized to baptize or to speak at a funeral or at a wedding? Do they really know the difference between the popular concept of clergy and laity and the New Testament concept of the priesthood of all believers? Can they conceive of each Christian telling his fellow workers and neighbors about Christ by word and by deed? Do they feel the divine imperative of the great commission or do they think this is restricted to the few men who choose to give full time to preaching?

In our secular world the term "layman" means one who is not a professional. The professional physician or lawyer is responsible for the success of his profession. We turn to him as an expert and pay for his services. But the New Testament does not give us the picture of a church in which a few highly trained people take care of our obligations to God and the rest of us merely pay for their services. *Somehow we must reverse this trend.* The word can never be preached to the 150 million people who learn to read and write each year if the job is left to a few thousand preachers—no matter how effective they are. As Findlay Edge puts it in his provocative book, *A Quest for Vitality in Religion*, "Every Christian has a ministry which, under God, he must fulfill. He cannot pay someone else to do it either by buying indulgences or tithing. Therefore, every person who commits himself to Christ should understand that in entering the Christian fellowship he thereby is covenanting with God to accept and fulfill this ministry."

All of us are to be full-time ministers. —In *Firm Foundation*.

NEWS AND NOTES

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

Christian Leaders' Fellowship News

The meeting was held Nov. 12 at the Sellersburg Children's Home. The monthly Youth Rally was announced for Highview next Sunday. The Youth Rally Committee is planning a big program for next July . . . Bro. Hatfield, a missionary to Mexico, spoke; he wants to give his testimony to our churches early in 1967 concerning "The challenge of the Holy Spirit through prayer," which he says is the answer to a congregation living for Christ . . . Winston Allen and Billy Ray Lewter slides with tapes are available for showing (and hearing) . . . Bro. and Sis. Paul Knecht are the new helpers at the Children's Home; he gave up a \$1,000 a month job for the \$200 they will pay him there. It took 2 years to get approval for a new wing at SCH, so they are building both new wings at once. They must be done by July, 1967 and will probably beat that deadline. In the 20 years of the Home there has been only one death, that of a 22-year old diabetic. They need about \$30,000 for the new wings. The Home for the Aged owns a good site for its new building, which is still in the planning stages. They sold the site next to the Children's Home for \$23,000 and bought one with a house of the same size downtown just one block from the main street for the exact same amount. The board of directors will meet on January 8 and hope to have enough money on hand to plan the new building. They have \$12,000 and need to have \$50,000 on hand. The new building will cost over \$100,000, will have 46 beds, all in single rooms with suitable quarters for 2 brothers, 2 sisters, or a married couple, and with a bath off a hallway between rooms. At first one superintendent will do for both the Children's Home and the Aged, with an assistant superintendent. —Ernest Lyon.

Union Thanksgiving Meeting

Approximately 900 people attended the great annual Thanksgiving meeting at Atherton High School in Louisville this year. PCHS and SCC choruses sang; two short testimonies were given

by alumni of these schools; several men read appropriate Scriptures; and the whole assembly joined together in praise and thanksgiving. The offering amounted to \$1939.53. This was divided between SCC and PCS, with a small amount deducted for expenses (rental of school, etc.).—Robert B. Boyd

Monterey, Ky.: I am writing to you to express my appreciation for such a wonderful and fine paper, *The Word and Work*. All the articles in the past few editions are certainly spiritually inspiring. The October issue is outstanding for insight into God's grace. —Frank Clark

Okolona, Ky.: Brother Glenn Baber, minister at Ormsby Avenue Church and teacher in Portland Christian School, held a meeting for Eastview Church of Christ the last week of September. Good interest was manifested on the part of the church. Bro. Baber's sermons were well Bible-based and directed effectively both toward building up the church and drawing sinners to Christ. He is one of many examples of how the churches profit from investment in Christian schools. —Claude Neal

Studio City, Calif.: Our senior elder, Bro. Lester Nichols is much improved. —N. B. Wright

Utica, Ind.: A wondrous outflowing of the Holy Spirit's working was manifest on Sunday, Nov. 6, at the Utica Church of Christ. Twelve precious souls responded for confession and rededication at the morning service. The subject was prayer and our need to be pure channels for His working through us. Then after a special prayer service Sunday evening one elderly sister responded for confession of sin and rededication. It was a wondrous day in the Lord.—Delmer Browning

New Albany, Ind.: I spent an enjoyable and seemingly profitable week with the Locust Street Church in Johnson City, Tennessee, beginning Oct. 16th. It was a pleasure to renew acquaintance with Ben and Sarah Louise

Rake, who minister there, and to have fellowship with new friends in the Lord. The church there seems to be working together in harmony, and the availability of willing, dedicated young men seems to be an unusual asset there. There were five responses to the messages, for which we praise the Lord.

Bros. Robert Garrett, Bennie Hill and Stanley Myers did the preaching at Cherry Street while I was away in the revival and also during the time I was at Dugger, helping Mother during the last days of Dad's illness. Others of the local brethren did a fine job, as always, in carrying on the other services. We thank the Lord for dedicated brethren—and sisters—who want to do His work.—Bruce D. Chowning

Houston, Texas: I am enclosing a check for two books by Bro. Boll. I gave mine away. This is undoubtedly the finest thing I've ever read.—Mrs. Velma Kitterman

Alexandria, La.: The Lord has really blessed us in this move, but I can't help but be aware of the folks back in Livonia. They are good people.—Jerry Samples

Abilene, Texas: We had a good day last Sunday at Channelview (Houston). Some visitors were present, and no one was out of town. Shift work claimed some, and these were able to attend only one of the services, but the attendance probably exceeded all previous revivals. Sunday night's number was only 4 short of their Sun. morning attendance and only 6 short of the Sunday night attendance here at Southside. One new family, formerly of Wichita Falls, is expected to be attending regularly.—Carl Kitzmiller

LaGrange, Ky.: We enjoyed fine messages from the Word of God each evening at the LaGrange church of Christ the last week of October. Bro. N. Wilson Burks was our guest speaker. There was one response for a closer walk with the Lord.

The Revival Meeting at the Sugar Creek church of Christ the first week of October with David Tapp as the speaker, brought rejoicing to our hearts in that God drew two more, one for rededication, one confessing His Name and receiving forgiveness of sins by being buried with Him in baptism, unto Himself through our Lord Jesus Christ.—David Tapp

Ebenezer Church of Christ

Twenty years after the great Cane Ridge Revival, a company of believers met in the Ebenezer neighborhood and formed a charter for the Ebenezer church. The first statement read: "The beginning of the Church of Christ at Ebenezer took place in David Jones' house on the 15th of March, 1836. Their covenant read, 'The beginning of the Church of Christ at Ebenezer. We agree to submit ourselves as Christians to the teaching of the Bible alone. Upon this we are constituted.' " This document was signed by ten people. For over one hundred thirty years a church has been worshipping here, having met in three buildings during this period. Today approximately one hundred eighty members call Ebenezer their church home. Thousands have found salvation here.—N. Wilson Burks

Louisville, Ky.: I was privileged to preach in a series of meetings with the Melrose Church of Christ, Lexington, Ky. (where Kenneth Preston preaches) in late October. Attendance was consistently good, and interest was the very best. We praise God that three were baptized into Christ.

Here at Buechel in Louisville we're happy to report a recent baptism and a good spirit of cooperation in our effort to be alert to the challenges that God has given us. Attendance at our night meetings has shown a good increase, and we've been running ahead of year-ago attendance records at Sunday School and morning worship. We thank God for those who cease not to pray for us!—Robert B. Boyd

Neosho, Mo.: I sure enjoy reading your articles and especially the reports of Bro. Boll. I wish I could have known him; he surely was a godly man. I hand my WORD AND WORK to one of my neighbors. She enjoys it too.—Mrs. Homer Walden

FREE LAND IN GUATEMALA

During the past two years, Brother J. C. Reed from Donna, Texas, has been doing a pioneering work toward the establishment of a Christian colony in Guatemala. He has obtained a land grant from the government and has already done extensive experimentation with crops to determine what may be profitably grown. One family has joined the Reeds, and the door is open for more. In his last newsletter,

Bro. Reed says, "Please pray that the Lord will raise up farmers to work the land, and machines for them to use, and that we may have wisdom to reach the people spiritually."

Interested? Write: J. C. Reed, Flores, El Peten, Guatemala.

West End Mission (Lexington) Report

The receipts for the West End Church of Christ are meeting the payments on the building in a satisfactory way and the amount due to the Central Bank on the note in September was \$408.00, leaving a balance of \$1,242 due. The partition work on rooms for classes is about one third finished. Brother James Stout came up from

Louisville on a Saturday morning and worked until night. Volunteer workers: Wayne Hobbs, James Powell, Homer Reeves, Allen Medley and Benny Hill helped with the work. Bro. Stout was the only professional carpenter in the group and the work could not have gone without him. The church is indebted to Bro. Stout for his interest in the work. When finished, partitions will have been built for five class rooms plus a storage area. Enough paint has been donated to paint the class rooms. Donations for clothes are always needed, especially so during cold weather. Both children and adult clothing are needed.

MRS. J. EDWARD BOYD

Marie, wife of my long-time friend, J. Edward Boyd, passed on at her home in Winchester, Ky., October 16 following a brief illness. More than fifty years ago, she came to Odessa, Mo. as Marie Stewart where J. Edward was a young teacher, and I was a student. There, J. Edward and I roomed together, and there we courted at the same time the girls (Marie and Irene) respectively that were afterward to become our consorts for life. Her life was one of simplicity and sacrifice, for her husband had early dedicated himself to God for a life devoted to Christian education. That always means financial sacrifice. Their latest years, until 1966, were at S.C.C.

"There is a peace that cometh after sorrow,
Of hope surrendered, not of hope fulfilled;
A hope that looketh not upon the morrow,
But calmly on the tempest that is stilled.

A peace there is in sacrifice secluded
A heart subdued, from will and passion free;
'Tis not the peace that over Eden brooded,
But that which triumphed in Gethsemane."

—E.L.J.

FRANK S. GRAHAM

Our good friend and faithful brother, Frank Graham, passed away recently at Sullivan, Indiana. Most of his adult years had been spent in the cities of Iowa: Des Moines, Ottumwa, and others, in the Civil Service, but he had retired and moved to Sullivan. Frank had never married, and so far as we know he left no near survivors. He was a strong friend of **The Word And Work** and of every right project. Wherever he resided the church was stronger and better for his presence. His wisdom was that which is from above: "First pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." His life will speak to those who knew him for a long, long time. —E. L. J.

OSCAR CHOWNING

The earthly life of Brother Oscar Chowning came to a close on Nov. 4 of this year at his home in Dugger, Indiana. He was 86 years of age. He had been ill for over five years and bedfast for several months. He was an elder of the Dugger church of Christ about forty years. During these years the congregation had peace and harmony and grew in spirituality and in numbers. He was a capable Bible teacher. Men in their forties remember the good teaching and counsel he gave them when they were boys in his Bible classes. He taught school in early life, and later became a business man in Dugger. He was married to Miss Abigail Dugger and to this union was born a son, Bruce, who is the beloved minister of the Cherry Street church of Christ in New Albany, Indiana.

Brother Chowning loved the Lord and His church. He served well and sincerely. He had his hope set on the living God and the grace that is to be brought at the revelation of Jesus Christ. Though he has gone from our midst, we shall cherish his memory. —Maurice Clymore.



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