

THE WORD AND WORK

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

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Talking Things Over

G. R. L.



WHAT VERSION DO YOU USE?

It happened to me more than once. Someone in the group read a verse or two of scripture and I followed in the American Standard Version. I noted how much more smoothly the reader's language flowed and inquired, "What version are you reading from?" "The King James." I was surprised, because it was the language of the King James Version that had turned me away from it.

After growing up with the KJV, I was weaned away from it by four years of using the Italian Luzzi version. The Luzzi is a very literal translation (much like the American Standard), in modern language. When we came back to the USA, I looked for something similar in English. A year's trial of the Revised Standard Version left me disappointed. I settled on the ASV (which I had long used as a study Bible) for regular reading, but I continued to try out every new version that came along. Then, as related above, my attention was turned back to the KJV, but I still couldn't bear the thought of going back to it.

Then came 1967 and the New Scofield Bible. It retained the KJ text, but brought up to date most of the pronouns and many other words. I thought it could have gone farther, but I went ahead and switched—and have been using the New Scofield ever since.

Since that time, several new versions have been published; all of them have their good points, and they all have their weaknesses. However, there is one modern version—published just this year—that has really won my heart. It is the King James II Bible. It isn't perfect—the printing could be improved, for one thing—but it beats all the rest in my estimation. Others agree with me that when they read it, they are not immediately aware that it is not the familiar KJV. For the greater part, the only changes are to modernize verb forms, pronouns, and some obsolete expressions. The person who likes the KJ will like the KJ II even better.

THE ACCURACY OF THE KJV

About a century ago, scholars called for a revision of the KJV. The discovery of older manuscripts, they said, showed the KJ to be in error in many places. In 1881 the English Revised was published.

the first of many new versions to come. Dozens of others have followed, each claiming some particular merit (and most of these do have certain features of lasting worth)—and still the KJ continues to lead the field in popularity!

But what about the claims (especially of the ASV and the New American Standard Bible—just off the press in May) to superior accuracy? Within the past decade some scholars have begun to reverse their field. A number of them now affirm that the KJV is a much more nearly accurate translation of the original Scriptures than any other English version or translation. *Which Bible?* by David Otis Fuller (Kregel Publications, \$2.95) will give you further information. A helpful article is “The Greek Text of the King James Version” by Zane Hodges (*Bibliotheca Sacra*, 1968, p. 334).

Some people get all steamed up about which version to use (or not to use). For myself, I put a lot of stock in God’s word to Jeremiah, “I watch over my word . . .” Men—even with good intentions—may mutilate it, but they cannot deprive it of its life-giving power. So use the version you choose, and let the Lord use it to shape your life from day to day. “For no word from God shall be void of power” (Luke 1:37). Hallelujah!

Confessions of a New Version Sampler

H. Robert Cowles

It has been twenty-five years since the advent of the Revised Standard New Testament, a translation of the Scriptures which was expected to supersede the King James, or Authorized, Version.

Although I am loathe to admit my advancing years, I was around when the RSV came out, and I shared the anticipation of its promoters.

In three hundred years of uncontested reign, the Authorized Version had established a monumental record. It was a standard against which all other English prose was measured. Its chapters served as primers for new readers. Its pithy phrases salted conversations, turned up in book titles, became part of the international idiom. It standardized the English language.

The Revised Version of 1881 and the American Standard Version of 1901, admittedly more literal than the King James, never succeeded in staunching enthusiasm for the older translation.

But there had been finds of more ancient manuscripts, presumed to be more faithful to the original autographs. And the English language was at last changing markedly. A new translation of universal acceptance was clearly indicated.

The Revised Standard New Testament was a breath of fresh air. With minor exceptions, the reviews were favorable. The translators had succeeded in producing a version in contemporary English which was both artful and accurate. The church awaited the complete Bible.

Its advent in 1952 was anticlimactic. As scholars hastened to point out, passage after passage of the Old Testament had been modified beyond recognition by alternate readings based on flimsy evidence or manuscripts of doubtful integrity. Often these new renderings brought into question the deity of Jesus Christ and the unity and inerrancy of God's written revelation.

The rejection of the RSV by the evangelical wing of the church was nearly complete. Not that all of the RSV was bad, for it was not. But there was no way for the average reader to know where it could be trusted and where it could not.

Probably it is not accurate to say that the church's disappointment in the RSV of itself triggered the wave of modern-language translations and paraphrases that have followed. In the past two decades the proliferation has been epidemic.

Williams and Wuest were already out. The Phillips paraphrase was an instant success. Literally dozens of others rushed in. Most of them have been translations only of the New Testament, although some, such as the Berkely and the Amplified, are complete Bibles. Within the past year the New English Bible has been added.

Although certainly none of the translators intended it to be so, the aggregate effect of this unprecedented multiplication of versions has been to add as much confusion as light. Beset by so many similar voices, the church has been unable to settle on a single voice.

The cause that may have been most seriously victimized by the array of competing versions is Scripture memorization. Memorization demands a standard, and the old standard has been discredited without an equivalent authority to take its place.

A whole generation of Christians—my generation, now middle-aged—has unconsciously taken a wait-and-see attitude toward Scripture memorization. But the hoped-for new standard, expected with the appearance of every new version, never materialized.

Meanwhile the impoverished Christian, with little of God's Word hidden in his heart, suffers from spiritual anemia. And the church of Jesus Christ, dependent upon the virility of its individual members, suffers too.

I for one have decided to wait no longer. After twenty-five years of sampling the substitutes, I'm returning to the King James.

My reasons are these:

1. Although many of the new versions are good, none has been able to earn universal acceptance, even among evangelicals. The King James remains the nearest to a standard that we have.

2. The King James Version, for all its alleged imperfections, continues to be an essentially accurate text.

3. Although its language and expressions are outdated, the King James Version is still clear to people of reasonable intelligence who are willing to research some of the more obscure passages with the aid either of a modern-language version or a reputable commentary.

Already I have lost many years of Scripture memorization. I need God's Word in my heart. Although at present the free world is blessed with Bibles to which it has unlimited access, the experience of Eastern Europeans is a disquieting reminder that it will not necessarily be so always. I prefer not to take the risk.

For me the wait is over. I'm back with the Authorized Version. Call it obscurantism, senility or retreat from progress, I am satisfied that at least for me the choice is valid.

Maybe it will be valid for you, too.

—Editorial in *The Alliance Witness*

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Questions Asked Of Us

Carl Kitzmiller



Is not drunkenness one of the worst sins a man can commit?

When we begin to inquire which sin is worse we run into a lot of difficulties. God's thoughts and ours are not necessarily the same. Even human judgments vary, so that one regards drunkenness as a sort of minor mistake, while others are convinced one could do no worse. In God's sight sin is sin, and there is little to be accomplished by establishing a chart which lists sins in the order of their seriousness. There are too many variables for such a thing to be possible.

This is not to say that some sins may not be more serious in their effects on human lives than others. It is no small thing for a person to befog his mind so that he cannot act intelligently. There can be no doubt that drunkenness has brought and brings an almost unimaginable amount of grief and misery in this old world. Its listing as a work of the flesh in the New Testament and the warnings against it (1 Cor. 5:11; 6:10-11; Gal. 5:21; etc.) certainly mark it as a major offense.

Those lists also include some other offenses which deserve attention, too. Many a self-righteous old saint has been guilty of meddling (1 Pet. 4:15), divisiveness (Gal. 5:20), or materialism ("lover of money," 2 Tim. 3:2), while standing in horror of the drunkard. In our dealing with the drunkard and his offense we must not be guilty of a double standard that makes some other sins "respectable." Moreover, it is to be hoped that most of us have gotten beyond the merely

negative thinking that rightcousness consists of several "bad" things which we do not do.

But let us make no uncertain sound here. Drunkenness is a sin. The modern approach to curing the drunkard by a psychological program that convinces him he has a disease and is not really responsible is better than doing nothing at all about it perhaps. It certainly may help the reformed man's family and associates. Reformation is better than nothing—unless it becomes a barrier to repentance and regeneration. But God's program is the superior one, because it faces the reality of sin and deals with it through Christ. The several references in the New Testament make it clear that God holds man accountable for his drunkenness (hence, it is not merely a disease) and that there can be victory through the Lord Jesus Christ (1 Cor. 6:11).

Do you not think that the average church services are lacking in warmth and emotion today?

This question is hard to answer without knowing more specifically what is in mind. If by "church services" is meant those of any brand or stripe, then it would not be hard to find some that are almost exclusively emotion. If those assemblies of Christians committed to the plea for New Testament Christianity are meant, it may be that even concerning them very few of us are qualified to declare what is "average." We rather suspect that those attending any single given service would rate it differently, depending upon their own mood, background, nature, physical condition, interest, etc. What seems cold and lacking in feeling to one may stir another deeply—or vice versa. I once heard a speaker berate churches for a lack of warmth, and the man seemed to me to be a good example of what he was opposing. He left me unstirred by what struck me as superficial froth. Certainly one who finds the church services dull, cold, and failing to stir the heart will do well to be sure the fault is not in himself. Those who have "left their first love" may not respond eagerly to true worship and the truth of God. Moreover, he may be looking on an emotional stirring that is flesh-centered rather than prompted by the Spirit of God. Man's emotions can be stirred by aesthetics (beautiful music, for example), oratory, applied psychology (properly applied flattery, for example), or other things not directly related to spirituality at all.

This is not to deny that churches can become dull, formal, intellectual ice-boxes. When a goodly percentage of the members are dull or even "dead," a lively leadership may be hard pressed to stir up much life. If the leadership is also "dead," the problem is compounded. That such a state of affairs should exist in the last days is not surprising, even though it is very frustrating to a dedicated child of God. It has often been true (thus not a failing of our day only) that some Christians and some churches have been more concerned with splitting hairs than with a well-rounded healthy ministry

pleasing to God.

We cannot pass from this question, however, without noting that a general emphasis on more emotion and less Bible knowledge seems to be growing in our age. This may be a reaction to intellectualism and knowledge that has not been very ready to act. But two wrongs do not make one right. One senses that in some circles any effort to dig deeply into the word of God, an examination of Scripture in the original languages, or concern for "speaking as the Bible speaks" and a specific formulation of Bible truth is mistaken for cold intellectualism. On the other hand, a vague knowledge of doctrinal truth that is not very discerning and that does not limit one from a sort of ecumenical spirit toward anyone who talks about "love" and "Jesus" is mistaken for the work of the Spirit of God. Some, analyzing the current tongues movement, feel it is an overreaction to the lack of emotional expression sometimes apparently found among us.

Between the twin dangers of cold, dead intellectualism and undisciplined and uninformed emotionalism the church must ever steer her course under the leadership of the Spirit of God. Christianity without feeling is a husk, but feeling mistaken for Christianity is also one of the devil's devices. The church cannot afford either extreme, and to the extent she is a true temple of God indwelt by the Holy Spirit will have *both truth and Spirit*.

Are all of the different translations of the Bible available today needed?

In a sense only one *good* translation of the Bible is needed. Not all on the market today are good ones; some have major flaws. But the general result of all the efforts is that of providing us with a very good understanding of the words of Scripture from the original languages.

One suspects vanity may have prompted some individual translations, or that the publishers found it financially profitable to bring out another edition of the "best seller." Some have had doctrinal axes to grind and have tried to favor their own views. On the whole, however, we are fortunate to have a number of excellent translations which represent much hard work, and the intelligent use of them can greatly benefit us in understanding God's word.

Some of the difficulties with translations come from a failure to realize what type of translation one is dealing with. Some are more nearly word-for-word translations. Others translate in paraphrases and ideas, and do not attempt to translate literally. Still others are expanded translations which contain the translator's efforts to bring out shades of meaning. As a rule, the serious student wants his basic Bible to be one of the more literal translations. Then with that he can compare the readings in the ones that translate more freely.

PROPHECY

O. E. Phillips is editor of *The Fellowship Bulletin*, official organ of the Hebrew Christian Fellowship, Inc., of Philadelphia, Pa.

Why is God Interested in the Jews?

O. E. Phillips

In the first place, God is interested in the Jews, because He is interested in all people, small or great, black or white, rich or poor. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). This should be sufficient reason for His being interested in anyone. He knows what a terrible thing it is to be lost.

But many say that God was patient with them for centuries and blessed them above all people, but they turned against God in every age and dispensation, even though He created them. They took His name in vain, they slew His prophets, they desecrated His land, and polluted His temple. They not only turned away from their God, but they turned to idols and bowed down before them. Finally they killed His Son. The Bible and history verify these charges and, of course they cannot be denied by anyone who knows either the Bible or history, in fact, much has been written about these things. But in spite of all these charges, God is still interested in them and will not turn them loose.

God is not in love with their sins or offensive ways. He knows all about their sins. He had Jeremiah to write saying, "For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from my eyes" (Jer. 16:17).

Many often remark that since God knows all about their sins and their ways, what is He going to do about it? He had Jeremiah to answer that question in the next verse, "And first, I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things" (Jer. 16:18). Now connect this Scripture with another one on the same subject. God spoke through Zechariah and said, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God" (Zech. 13:8-9).

There are many Scriptures that reveal that God will do away with all the rebels of Israel. It would require more space than we can use in the BULLETIN to quote them. A number of the author's books do deal with them. But we have not yet answered the question as to why God is interested in the Jews above others, only in a general way.

If we go back to the 12th chapter of Genesis and read the account of the covenant God made with Abraham, we will realize the length and breadth of God's love and promise.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

The Lord God renewed this promise a number of times, but in the 15th chapter, and verses 16-21 it involves all the land from the river of Egypt to Hamath, north of Damascus one hundred miles, then from the Mediterranean to the Euphrates river. The 15th chapter, and especially the 7th verse, states that the covenant stands for ever. These covenants were unconditional.

The real answer to our question lies in the testing of Abraham and Isaac recorded in Genesis 22. God called upon Abraham in the night and told him to take Isaac, his son, and go to Mt. Moriah, build an altar, slay Isaac and burn him upon the altar as worship to God. Abraham did not hesitate to obey, neither did Isaac. Isaac did not know what the offering was to be until they reached the mountain. Josephus tells us that when Abraham told Isaac what God had required, Isaac replied and said "Father, if God has required this I am ready to obey." There must have been something like this because Abraham was 125 years of age and Isaac was 25. He could have run away, he could have resisted his father.

Back of all this was the promise, that through Isaac, God would bless the world and through him would come the Messiah. Abraham and Isaac both believed God would do it, but now He has commanded to burn the son on the altar. Abraham believed that God would still keep His promise and so did Isaac. But in order to do that, He would have to raise Isaac from the dead. Neither Abraham nor Isaac doubted that God would do all He promised, and when Isaac had submitted to be tied down and the father raised his hand to slay his son, God stopped him, and said, "Now I know thou believest me." I have often thought that if God ever got a thrill out of anything a man can do it was this very thing. Now God speaks,

"And the angel of the LORD called unto Abraham out of heaven the second time.

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:15-18).

At the birth of John the Baptist, God took hold of the tongue of Zacharias and said, "That we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham" (Luke 1:71-73).

The sin of Israel was so deep when God brought them out of the land of Egypt that He slew all the males from 20 years up,

except Joshua and Caleb, after which He raised up a new generation.

After they had been in the land and had enjoyed God's blessings for a long time, they sinned and sinned, until God sold them into the hands of the Midianites, then the Philistines, Assyria, and finally sent them into Babylon for seventy years. God does not love the sins of Israel and will not tolerate them, but He is longsuffering and wants to save as many as possible. It is God's purpose to raise up a remnant who will be true to Him and with them He will fulfill all the promises He made to Abraham, Isaac and Jacob. There are scores of passages that teach us this, but I shall quote one from the American Standard Version of 1901. The prophet was given a vision of the Jewish remnant in the great Tribulation:

"And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again lean upon him that smote them, but shall lean upon Jehovah, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people, Israel, be as the sand of the sea, only a remnant of them shall return: a destruction is determined, overflowing with righteousness. For a full end, and that determined, will the Lord, Jehovah of hosts, make in the midst of all the earth" (Isaiah 10:20-25).

The remainder of this chapter has to do with the march of the "man of sin" to enslave and destroy Israel and Jerusalem. Unexpectedly, he meets an adversary who is none other than the Messiah, the Lord Jesus Christ, who defeats and imprisons the man of sin, and Satan, who will be back of him. Students of the New Testament will be familiar with these things.

A Warning to Russia and Egypt and All Enemies of Israel

"The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Behold, I will make Jerusalem a cup of trembling unto all people round about, when they shall be in the siege both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12:1-3).

Do not forget that He who created the heavens and the earth is the author of these words. Nations and empires that have fought against Israel in the past have long ago come to their end. Think of Babylon, Medo-Persia, Assyria, and many others. But to all that have been a friend of Israel are the promises at the beginning of this thesis: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:3).

A man said to me, "I have never done anything against the Jews." That is not the question. Have you ever done anything for them? You get a blessing from God if you do something for them. The Jew does not need money, he can make it; he does not need education, he can obtain it. He needs Christ. A person in a burning building needs some one to rescue him. That is the situation of every Jew who does not know Christ. God is depending on you to do something about it. "Pray for the peace of Jerusalem."

—In *The Fellowship Bulletin*

Gifts, Ministrations, and Workings

Ernest E. Lyon

"Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, Who worketh all things in all" (1 Cor. 12:4-6 ASV).

It seems to me that a great deal of misunderstanding of the "gifts of the Spirit" has been due to not seeing the outline of the rest of 1 Corinthians 12 following the verses given above. In those three verses Paul writes of "diversities of gifts," which are from the Spirit; "diversities of ministrations," which are by the Lord; and "diversities of workings," which are done by God. Yet so often when people are trying to come to an understanding of the "gifts of the Spirit" they go over the entire chapter to see what that phrase means.

If you will keep these three things (gifts, ministrations, and workings) in mind and read the chapter again carefully, I think you will find that in verses seven through eleven Paul is writing about the gifts of the Spirit, in verses twelve through twenty-seven he is writing about the ministrations of the Lord, and verses twenty-eight through thirty he is speaking of the workings of God. In verse thirty-one he urges us then to desire earnestly the greater gifts and opens the way for his showing the "most excellent way" of love in chapter thirteen. When this outline is seen, the wasted arguments over the "gifts" of verses eight through ten not being present because there are no apostles becomes an obvious waste of time, not germane to the subject. There is left plenty of room for discussion of how Paul is using the term "apostles" and therefore of whether he is speaking of the twelve appointed of the Lord or whether he is speaking of a traveling ministry of missionaries as many feel today. But that is not a question of gifts of the Spirit, about which there is so much controversy today.

GIFTS OF THE SPIRIT

First of all Paul tells us that if you are a Christian you have a manifestation of the Spirit and that you are given it to profit the whole church, not just yourself. When God put eyes in your body He did not give them sight for the sake of the eyes but for the good of the entire body. The entire list of gifts to follow is for the building up of the whole body of Christ, not for personal glory or satisfaction. Some used some of these gifts falsely for personal glory, and any one using the gifts as intended will get a satisfaction out of being used of the Spirit for the glory of the Lord, but the profit of all is the intention of the Spirit in giving the gifts.

There are nine gifts of the Spirit listed, but the Holy Spirit's grouping of these gifts is hidden by most translators. In a rather large library of translations I found only four that show the change

of wording that starts the second and third classifications. Here, as a sample and for easier understanding of what we are going to say, is the translation by Rotherham, with paragraphing added to highlight the groupings:

For unto one indeed through the Spirit is given a word of wisdom,
But unto another a word of knowledge according to the same Spirit:

Unto a different one faith in the same Spirit,
And unto another gifts of healings in the one Spirit,
And unto another energies of mighty works,
And unto another prophesying,
And unto another discrimination of spirits.—

Unto a different one kinds of tongues,
And unto another translation of tongues;—

But all these energiseth the one and same Spirit.
Distributing unto each one peculiarly
Even as it is disposed.

In most translations the word “another” appears consistently through this passage. But the Greek uses two different words: *allos*, “another of the same kind,” and *heteros*, “another of a different kind.” The Spirit is here dividing these nine gifts into three groupings with similar gifts in each group. The first group of two puts “a word of wisdom” and “a word of knowledge” together. “Wisdom” (*sophia*) speaks of the highest wisdom, true knowledge of God Himself, while “knowledge” speaks of the gift of conviction, of that absolute assurance which comes from having enlightenment from God.

In the second grouping we have five different (of the same kind) gifts: “faith” (the kind that moves mountains!), “gifts of healings,” “workings of miracles,” “prophecy” (speaking out for God), and “discerning of tongues.” You will note that three of these are in the plural; for example, Paul does not say, “the gift of healing,” but “gifts of healings.” As the need arose for every particular occasion the Spirit gave the gift to heal, not simply the gift to heal at any time—a very important distinction in the claims of so many today. The person with this gift would know, then, which ones can be healed. The same distinction goes for “miracles” and “discernings of tongues.” These were not gifts that were present at all times but only as needed.

The third grouping is the one that is causing so much stir today, for it classifies together “kinds of tongues” and interpretation of tongues.” The plural in this case seems to indicate the giving of the gift of speaking in different languages to different persons. You will note, however, that the “interpretation of tongues” is listed with this, and the things Paul says in chapter 14 indicate that the two are to be used only together.

MINISTRATIONS OF THE LORD

With verse twelve Paul begins to speak of the one body, the Body of Christ. In Christ, of course, there are no denominations

and no freelancers and no "separate" congregations, but all are in the one Body, through which the Lord ministers in the world. There is such a oneness there that verse twelve does not end "so also is the body of Christ," but "so also is Christ," one body with Him as the Head. Verse thirteen then shows how this came to be—by the baptism of the Spirit. How much theological grist has gone through the mills over that term because Peter recognized that the Gentiles in the house of Cornelius had received the baptism in the Spirit (Acts 11:16,17), even as they had received on Pentecost. Immediately men say that the baptism in (or "of") the Spirit is the reception of the gift of tongues, ignoring the statement of Luke that "they were all *filled* with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." The Holy Spirit did several things on that first Pentecost after the ascension of the Lord. Among them were His taking those separate disciples and making them into the body of Christ, united in Him, and His giving them the ability to speak in the different languages of the people that were gathered together in Jerusalem. After that, everyone that received the Lord by faith was baptized into the Body of Christ by the Holy Spirit, preceded by being baptized in water, the only baptism in which they could show their faith and obedience in the Lord.

The rest of verses twelve through twenty-seven take up the way that Christ ministers in and through His body, using every member in the work but using them individually according to the gifts He has given them. When all the members function properly the work makes marvelous progress; when, as is obviously true now, the many lag behind and expect some other member of the body to do the whole work, the work falters. Thanks be to God that there are a few everywhere who are not discouraged but do that which God has appointed them to do.

WORKINGS OF GOD

In verses twenty-eight through thirty the classes of workers in the Church that God uses to accomplish His purposes are listed. This time the word "body" is not used, but the word "church," or, more properly, "community," or "called-out assembly." Because of the overlap of using the gifts of the Spirit in these workers there is usually an overlooking of the fact that God is here showing His way of working in the Christian Community, that "elect race" or "royal priesthood" or "holy nation" that Peter speaks of in 1 Peter 2.

I have given this not as a complete exposition of this marvelous chapter, a work that would take a book by itself, but simply as a means that you might restudy this important chapter again and receive the blessings it holds, instead of the divisions that men use it for. May the Lord show you the gift the Spirit has given you, show you your part in the ministry of the body, and show you the way God wants to work through you in His Church, and may you and others continue it until He comes.

Precious Reprints

About Growing Old

R. H. Boll — 1936

"Let it be our unceasing prayer that as we grow older we may not grow colder in the ways of God," said good George Muller. Some do. The enthusiasm of their earlier years flees away, and they become jaded in their affections, stale in their thoughts, indifferent toward everything. The sense of wonder is gone and they have no longer any interest. All things are full of weariness—all is vanity and vexation of spirit. They have given up the idea of going any further or learning anything more. "What do you do all day, Uncle Jimmy?" "Just sit and think and sit and think—and sometimes I just sit," answered Uncle Jimmy. That's getting *old*, in the bad sense of the word—ceasing to live before we die.

God has something better than that for His saints. That same George Muller, above quoted, lived up into the late nineties—always bright, full of interest, hopeful, joyful. In his last years he would often stop in the midst of his conversation to exclaim, "Oh, I'm so happy!" And it was not mere mannerism, nor was it feigned. "As we advance in years," he had written long before, "let us not decline in spiritual power; but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days... Let the remaining days of our earthly pilgrimage be spent in an ever-increasing, earnest consecration." So indeed it was with him, and so it should be with all God's people. "The devil has no happy old men," it has been said. But those who are the Lord's increase in joy.

PSALM 71

The writer of Psalm 71 entered upon his old age with trepidation and fear. He had enemies who watched for the first signs of failing strength and first symptoms of decrepitude, who would rejoice at the day that would see him disabled, that they might make him their prey. And the day seemed not far away. But the psalmist carries his anxiety to the Lord. "In thee, O Jehovah, do I take refuge—let me never be put to shame... Be thou to me a rock of habitation whereunto I may continually resort... For thou art my hope, O Lord Jehovah; my trust from my youth. By thee have I been holden up from the womb... I am as a wonder unto many, but thou art my strong refuge."

Then follows the burden of his heart: "*Cast me not off in the time of old age, forsake me not when my strength faileth... Yea, even when I am old and grayheaded, O God, forsake me not, until I have declared thy strength to the next generation.*" He ever looked to God for better things: "I will hope continually, and will praise thee yet more and more... Increase thou my greatness, and turn again and comfort me."

"The righteous shall flourish like the palm tree," he says elsewhere . . . they shall bring forth fruit in old age; they shall be full of sap and green: to show that Jehovah is upright: He is my rock and there is no unrighteousness in Him" (Ps. 92:12-15).

Several years old now, this article was written by Dr. Tozer while he was editor of *The Alliance Witness*.

Grant me God: That Settles Everything!

A. W. Tozer

The living God still wants to speak to the human heart, and He has His own ways and means of doing this. But we live in a day of human talent and computer capabilities and it seems the Lord is finding fewer and fewer who feel the need of hearing His voice and heeding His Word.

Many of us seem to feel that we can make the decisions and do the necessary religious work and remain active in the church without much guidance or help from above. There probably is a lot of church work that most anyone can do. Even members of the church board generally know what is expected of them, where they are to sit and how they are to vote. For it is a relatively easy matter to meet and make decisions concerning religious work.

Even preaching isn't difficult for some people, particularly those who seem to have been born talking. Talking is one thing, but actually touching and affecting people through God is another thing.

I got skinned one time for writing an editorial in which I said that eloquence could be a hindrance in the ministry. I stick by it—it can be. When I was eighteen years old I could get up on a soapbox and talk forty-five minutes without stopping to a bigger crowd on the street corner than I can get now. But that wasn't God. That was just a gift, a talent that the Lord put in there. You can exercise that kind of talent and go from place to place with it and still never be doing the work of God at all. God can work through a talent if it is consecrated to Him. But you can have the talent and still not have Him work.

It can be the same with writing. Writing is easy to me. I think I can almost write in my sleep. But writing to communicate the message of God is something else again, for a typewriter never was built that can talk God's language. But God does want to speak to the human heart, and if He can get through the human spirit then He begins to talk through the written page.

Now what are some of the things that God wants to talk to us about if He can get our attention? He begins with this whole matter of the Person of God Himself. Where does God come from? What is God? What about our humanity and our need of God? What about the Word of God?

Let's start right there—what about the Word of God? Some people are worried. Young people are concerned, they say, about whether or not this is the Word of God. As far as I'm concerned,

grant me God Himself and I'm not worried about His writing a book. Grant the Being and Presence of God, and that settles the matter.

I take a lot of magazines, most of which I dutifully and joyously never read. I looked at one recently after I came home in the evening and it had a question and answer department in it. One question was: "What about the whale swallowing Jonah? Do you believe that?" And the good doctor replied: "Yes, I believe it. Science proves that there are whales big enough to swallow men."

I folded the magazine and laid it down, for that man had missed it. He was at bat but he had struck out beautifully. For I believe that Jonah was swallowed by a whale, not because a scientist has crawled in and measured a whale's belly and come out and said, "Yes, God can do that." If God said that Jonah was swallowed by a whale, then the whale swallowed Jonah and we do not need a scientist to measure the gullet of a whale.

Why are we fussing around finding out the collar size of a whale or how big his neck is? Grant me God and you can take care of all the whales. Whenever I find men running to science to find support for the Bible I know they are rationalists and not true believers.

Grant me God and miracles take care of themselves.

"Is healing for us today?" someone asks. My reply to that is, "Is God still alive?" and the answer is: "Yes, God is still alive!" All right then, healing is for us today. Whatever God did and was able to do and willing to do at any time, God is able and willing to do again, within the framework of His will. So what we need to do is get acquainted with God!

A little boy thinks his father can do anything. Now, he can't, but the little boy thinks he can. If the father tells the son, "I personally whipped Adolf Hitler, trimmed his moustache off and have him in a cage in Caledonia," that's what the little boy is going to tell his little friend across the street. He'll say, "My Dad told me."

Now in an infinitely higher and perfect and holy sense it is not whether we can understand it or not; it is whether God said it or not. And if God said, "I AM," I respectfully bow and say, "O God, Thou art!" I don't start running around and questioning God's ability to do anything.

And then there's the atonement. I want to be of more use to God, and I need a covering for my soul. I want blood to wash me white. I want to be safe from the wrath of an angry God. How can Jesus' blood atone for me? I cannot tell you and I would not waste five minutes writing a book on how the atonement saves. I only know that the Lord Jesus Christ died for my sins according to the Scripture and rose again on the third day and justifies by His life. And therefore I am safe under that atonement. The explanation is beyond me but, thank God, I can receive it.

I can receive the mercy extended to sinners and I can accept the invitation to the communion of the saints. The teacher of ethics says, "How can a holy God have fellowship with an unholy man?"

I don't know the technical answer to that myself, but I do know this: If we confess our sins we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanses us from all sin. And then God says to me, "Come on into My fellowship, sit down with Me, and I will eat with you and you eat with Me." That takes care of that!

Letting God prove Himself through the channels of our lives is the answer. God is waiting for us to look at the impossibility of our doing spiritual work in our cities and in our situations until we have given Him the leadership and the talents that we have.

Our temptation is to settle down into our religious work and be established and get our roots in and get the feeling that they can't get along without us. God will let you do that, but He will never work through you when you are doing that. Only when He gets you to that place where you are not sure of your own ability and your own strength, will the Lord smile and step in and you'll find yourself doing His work with blessing. Grant me God, and the task will not be too big.

Faith on Trial

Yuri Alexeovich

The smile was too much for my friend, Dimitri.

"Yuri," he exclaimed impatiently, "how can you walk so confidently? How can you possibly smile after what you have done—lost your education, your future—everything. You have just destroyed your life, and you are smiling. If I were in your shoes," he continued despairingly, "I think I would have hung myself."

I considered his explosive words before I answered, "You are right. If I were you and in my shoes I guess I would have hung myself too, but let me tell you, Dimitri, education isn't everything. Materialism isn't the only thing in life either. I've found something that means a lot more. . ."

Three days after the first semester of my fourth year in medical school in Russia, I had been suddenly forced to decide what did mean most to me in life. I had just returned to school after working two months on a *kolkhoz*, collective farm.

None of us students were especially surprised when in September we were asked to "volunteer" to help harvest the exceptional corn crop in the Crimea.

In the pattern common throughout the U.S.S.R., our university was closed for two months; all students—men and women—were loaded in trucks; taken to the depot; and shipped by train to the *kolkhoz*.

There we were bunked in drab warehouses and worked to exhaustion helping in the harvest—usually from five o'clock in the morning until eleven o'clock at night.

Of course there was no pay. It was all part of the expected price for a Soviet university education.

The first day after we returned to school from the *kolkhoz*, we attended an opening assembly.

I can still remember the Communist Party speaker as he spoke to my medical school class: "Students, remember, you are not first of all doctors. You are first of all propagandists for atheism. Secondly you are doctors."

I was first of all a Christian, and consequently I had not joined the *Komsomol*, communist youth organization. I was only one out of five students in the university of 10,000 who didn't belong.

For four years I had studied diligently to become the best student in my class of two hundred, and so far I hadn't joined the atheistic youth organization.

I did know, however, that at some time during the course of our education every student in the university was checked for his loyalty to the philosophy of the Communist Party. Students were assigned to watch other students. Interrogators were sent to check on a student's background. Finally if there were questions, the student himself was brought before a jury of Communist Party investigators.

I hadn't expected to be exempt from this interrogation, but somehow I had hoped it wouldn't happen. However, after four years, they finally got around to checking up on my life. Just three days after we returned from the two months at the *kolkhoz*, I was summoned into the administration office of the university.

First I was taken into a small outer office. Still I was not certain why Ivan Petrovich, the student *Komsomol* leader had asked me to come.

Then I was taken into an inner office. Fifteen men, professors of the university, and other Communist Party officials sat like a jury around a long table. I recognized them as the ruling body of the university.

I was motioned to the empty chair at the corner of the table. At the chairman's first question—"Is it true, Yuri Alexovich, that you are a . . . a Christian?"—I understood the situation exactly.

Immediately, my past, my future—all passed before me. I knew what they wanted. I would be expected to deny my faith. I knew what the penalty would be if I didn't—inevitable expulsion from university.

In the same moment that I realized my university education was lost, I made up my mind that I was going to hold fast on God. I refused to appear weak and afraid. I determined that I would answer positively and certainly.

"Yes," I replied, standing respectfully, "it is true. I am a Christian."

"And what circumstances brought you to faith in God," the chairman inquired sarcastically. "We are very interested to know. How is it that you, a student who has studied every science we have offered; you who are the best student in your class of two hundred; you whose picture hangs on the third floor in honor as a leading

student of our institution—how can it be that you believe in God?” he concluded sternly.

Still standing, praying, I replied, “Undoubtedly, I would not be a Christian today if I had not come here to study at this university. I would probably have been an atheist. In studying the subjects of nature, I saw God. It was through the intricacies of science which I studied here at university that I as a medical student became finally convinced of God.”

I paused, and couldn't help noticing my interrogators' unanimous expression of astonishment and dismay.

“Perhaps I could give you an example,” I continued.

Finally, after a confused silence, a mustached man whom I recognized as a biology instructor said quietly, “Amazing, Yuri Alexeevich. Please explain.”

“I can remember as yesterday the first day in physics class two years ago,” I began. “The professor asked a question that day which I have never forgotten. Since we were going to study the material universe, he asked our class, ‘Is there anything in the universe that is not material?’ Almost as a chorus, we all replied with certainty, ‘No, everything is material,’—just as we had been taught. And then I still remember, the professor smiled mysteriously and said, ‘Of course the universe is material, but how do you explain dreams and love?’”

No one on the jury panel interrupted, so I continued, “You know it is true. The universe is not all material. From that day in physics class, I started to think more about spiritual values and ultimately about God who is a reality as much as dreams and love.”

For more than an hour I had been speaking to the fifteen men around the table. When I stopped, I was surprised as I looked at my interrogators. No eyes met mine—only silence.

I knew that I was on trial, but I was determined that I was not on the defensive. I said deliberately, “Have I spoken the truth?” There was a long silence.

Then a lone reply came from the chairman who sighed wearily and finally said, “How old are you?”

After a few more perfunctory questions, the chairman announced the verdict. “We will re-educate you—give you books, have some private visits, and hopefully change your world view.”

For three months this re-education process proceeded. Because I already knew the truth—I knew Christ—nothing changed. The interrogators were discouraged, baffled, but determined.

Three months after I had first been called before the Communist Party jury, I was sitting in anatomy class—a large lecture with two hundred students.

The anatomy professor stopped meekly in the middle of a sentence and stepped from his podium when three Party officials, whom I recognized as my former interrogators, came unannounced into the classroom and took charge.

The spokesman, savoring the startled expression of the students, announced importantly, "Strange things have been happening in our university. It has come to our attention that some students are trying to believe in God. We want to be sure whether this rumor is true or not—or possibly it is just a rumor."

With no forewarning, and as surprised at the rest of the students, I suddenly heard my own name as the speaker continued, "You, Yuri Alexeovich, perhaps you could come forward and clarify this rumor."

Struck by the sudden shock of being called, I understood: they were offering me a way out. I had only to affirm that my faith was "just a rumor."

I stood to my feet, and as I began the long walk to the front toward the podium, I brushed against Ivan Petrovich, the same student who three months earlier had summoned me to the Party jury. "Don't embarrass us, Yuri. Say the right thing. Make this good," he whispered.

"It will be good," I promised grimly.

Reaching the front, I stood straight, smiled and said distinctly, "Yes, it is true. I believe in God." For twenty minutes I spoke about my faith in Christ. The students listened—the most silent audience I had ever seen.

• • • •

Now some years later I look back on that day when I stood before my class in Russia, shared my faith in Christ, and forever lost my opportunity to complete my medical education in Russia.

Little did I realize that God would miraculously bring me to the United States where I would have opportunity to speak through the radio microphone to millions of my own people in Russia.

When I stood before my university class in Russia that day, I thought it was the end of everything. I was wrong. Through the Russian Gospel radio ministry of the SGA (Slavic Gospel Association), God has opened a new world of opportunity to me.

Through radio I can speak about Christ to many more than just my fifteen university professors and the two hundred medical students. Thirty million short wave radio receivers in Russia await a message of hope.

—SGA Russian Radio Missionary

Acknowledging no denominational ties, William McDonald carries on an international writing and speaking ministry. He is author of a number of Emmaus correspondence Bible study courses.

Evangelical Dilemma

William McDonald

Curious Problem

There is a problem today in the evangelical world—one that poses sobering questions for the church and for the individual believer. A great army of personal soul-winners has been mobilized to reach the populace for Christ. They are earnest, zealous, enthusiastic, and persuasive. To their credit it must be said that they are on

the job. And it is one of the phenomena of our times that they rack up an astonishing number of conversions.

The problem in brief is this: The conversions do not stick. The fruit does not remain. Six months later there is nothing to be seen for all this aggressive evangelism. The capsule technique of soul-winning has produced stillbirths.

What lies at the back of all this malpractice in bringing souls to the birth? Strangely enough it begins with the valid determination to preach the pure gospel of the grace of God. We want to keep the message simple—uncluttered by any suggestion that man can ever earn or deserve eternal life. Justification is by faith alone, apart from the deeds of the law. Therefore, the message is “only believe.”

From there we reduce the message to a concise formula. For instance, the evangelistic process is cut down to a few basic questions and answers, as follows:

“Do you believe you are a sinner?”

“Yes.”

“Do you believe Christ died for sinners?”

“Yes.”

“Will you receive Him as your Savior?”

“Yes.”

“Then you are saved!”

“I am?”

“Yes, the Bible says you are saved.”

At first blush the method and the message might seem above criticism. But on closer study we are forced to have second thoughts and to conclude that we have oversimplified the gospel.

Watered Down

The first fatal flaw is the missing emphasis on repentance. There can be no true conversion without conviction of sin. It is one thing to agree that I am a sinner; it is quite another thing to experience the convicting ministry of the Holy Spirit in my life. Unless I have a Spirit-wrought consciousness of my utterly lost condition, I can never exercise saving faith. It is useless to tell unconvicted sinners to believe on Jesus—that message is only for those who know they are lost. We sugar-coat the gospel when we deemphasize man's fallen condition.

With that kind of a watered-down message, people receive the Word with joy instead of with deep contrition. They do not have deep roots, and though they might endure for a while, they soon give up all profession when persecution or trouble comes. Matthew 13:21. We have forgotten that the message is repentance toward God, as well as faith in our Lord Jesus Christ.

A second serious omission is a missing emphasis on the lordship of Christ. A light, jovial mental assent that Jesus is Savior misses the point. Jesus is first Lord, then Savior. The New Testament always places His lordship before His saviorhood. Do we present

the full implications of His lordship to people? He always did.

A third defect in our message is our tendency to keep the terms of discipleship hidden until a decision has been made for Jesus. Our Lord never did this. The message He preached included the cross, as well as the crown. "He never hid His scars to win disciples." He revealed the worst along with the best, then told His listeners to count the cost. We popularize the message and promise fun.

Slick Salesmanship

The result of all this is that we have people believing without knowing what they believe. In many cases they have no doctrinal basis for their decision. They do not know the implications of the commitment to Christ. They have never experienced the mysterious, miraculous work of the Holy Spirit regeneration.

And of course we have others who are talked into a profession because of the slick salesmanship techniques of the soul-winner. Or some who want to please the affable, personable young man with the winning smile. And some who only want to get rid of this religious interloper who has intruded on their privacy. Satan laughs when these conversions are triumphantly announced on earth.

I would like to raise several questions that might lead us to some changes in our strategy of evangelism.

First of all, can we generally expect people to make an intelligent commitment to Christ the first time they hear the gospel? Certainly there is the exceptional case where a person has already been prepared by the Holy Spirit. The process involves sowing the seed, watering it, then sometime later reaping the harvest. In our mania for instant conversion, we have forgotten that conception, gestation, and birth do not occur on the same day.

A second question: Can a capsule presentation of the gospel really do justice to so great a message? As one who has written several gospel tracts, I confess to a certain sense of misgiving in even attempting to condense the good news into four small pages. Would we not be wiser to give people the full presentation as it is found in the Gospels, or in the New Testament?

Third, is all this pressure for decisions really scriptural? Where in the New Testament were people ever pressured into making a profession? We justify our practice by saying that if only one out of ten is genuine, it is worth it. But what about the other nine—disillusioned, bitter, perhaps deceived en route to hell by a false profession.

And I must ask this: Is all this boasting about conversions really accurate? You've met the man who solemnly tells you of ten people he contacted that day and all of them were saved. A young doctor testified that every time he goes to a new city, he looks in the phone book for people with his last name. Then he calls them one by one and leads them through the four steps to salvation. Amazingly enough, every one of them opens the door of his heart to Jesus. I don't want to doubt the honesty of people like this, but am I wrong

in thinking that they are extremely naive? Where are all those people who are saved? They cannot be found.

Lordship of Christ

What it all means is that we should seriously reexamine our streamlined, capsule evangelism. We should be willing to spend time teaching the gospel, laying a solid doctrinal foundation for faith to rest on. We should stress the necessity for repentance—a complete about-face with regard to sin. We should stress the full implications of the lordship of Christ and the conditions of discipleship. We should explain what belief really involves. We should be willing to wait for the Holy Spirit to produce genuine conviction of sin. Then we should be ready to lead the person to saving faith in the Lord Jesus Christ.

If we do this, we'll have less astronomical figures of so-called conversions, but more genuine cases of spiritual rebirth.

—In *Health and Food*.

Missionary Messenger

"Greater things for God"

Robert Gill to Go to Africa

Dear Friends in Christ,

Robert F. Gill, a beloved minister and educator who has labored in this area for a number of years, recently announced that he feels led of the Lord to enter into full time foreign missionary work before the end of 1971. He is now preparing to leave for Rhodesia, hopefully sometime during the month of October.

The Fern Creek Church of Christ (near Louisville) will serve as Bro. Gill's sponsor. This relatively new congregation is small in number and will be limited with respect to financial help. We are, however, happy to assume certain responsibilities and believe that individuals and churches throughout the brotherhood will support this dedicated servant of God with their prayers and gifts.

Please present this matter to the brethren in your assembly on the coming Lord's Day. Mail contributions as follows:

Gill-Rhodesian Missionary Fund
c/o Demus H. Friend, Treas.
2702 Lakeside Drive
Louisville, Kentucky 40205

Yours in the Master's service,
Fern Creek Church of Christ

Dewitt Garrett

Salisbury, Rhodesia

June 9

Sister Smith's visit here along with that of Sister Jorgenson,

Sister Doty and the Gills, will long be remembered and cherished. It was truly a refreshing pause which enabled us to return to our daily tasks with renewed energy. We thank God for their coming.

Dollie had the flu and then bronchitis which hung on until I got her to the doctor. After treatment the doctor ordered X-rays, barium meal, etc., but apparently found nothing wrong except her "back trouble"—but that is of long standing. She is back to normal strength again and is very busy until late each night.

Last Saturday (June 5) I went to Gatooma for the week-end. Needed to check up on the "pre-fab" cottage we are having built for Bro. Patrick Machaya. We had services Saturday night. A man was baptized at the Sunday morning service, then after a quick lunch I took four brethren out to "Martin Farm" (about 10 miles) where Bro Robert Piri works as cook for the owners and preaches the gospel to the employees on the farm. I spoke twice—at the baptismal service (5 were baptized) and then back at the meeting place under some trees. At four o'clock went to see the owner of the farm—found a very elderly couple, Anglicans, who were very interested in what we teach. They spoke very highly of Bro. Piri, and of two other members of the church who have been with them for many years. Spent an hour with them, then back to Gatooma, talked with some of the brethren there for a few minutes before heading back to Salisbury. Arrived home just before 9 o'clock—a round trip of 250 miles. Up for our 6 a.m. prayer service at the church, school scripture classes at nine and immediately after that, Bob G., David Brown, two African brethren and I met for prayer and a discussion of problems, and success in our work. In the afternoon I had to get shoes for four of the children and a school jersey for one. Then when I got home discovered one shoe had been cut—a slit in the upper—and had to take it back. Yesterday morning our weekly grocery shopping, in the afternoon to the hospital—a brother there with abscesses on the brain, inoperable. He had a brain operation about two years ago. I took his wife home as she had nearly five miles to walk and talked to her for a while. She has not been faithful to the Lord and feels that God has deserted her. I pointed out that she was the one who had left the Lord, that He still loved her and was seeking her salvation., and that her faith and trust should be in Him and not in the things of this world. She has four small children.

Remember us when you pray.

Elaine Brittell

Livingstone, Zambia

June 7

I know it's wrong to become discouraged, but last Sunday sitting at Mujala waiting for the Christians and children to arrive, it seemed like the Devil was saying, "Is it worth it to continue coming to Mujala when sometimes a very few come?" Then I got to thinking, what am doing to help overcome this? God helped me to resolve, then, to go to Mujala on Monday to begin a Bible class, becoming personally interested in each woman, trying to encourage the weak

Christians to renew their vows to the Lord, and to win the lost. You, know, God did bless these plans. God let the headman call the women to his yard early that morning, and when I arrived for Bible class there were 12 women already gathered! I began by writing down who were Christians—all except one are Christians. Some said they were baptized when a child, but have been neglecting the Lord for some years. Others just don't attend church as beer has a strong hold on them. (Nearly every week-end you can hear the beer-drums beating in some village.) We tried to encourage each one to renew their vows to the Lord and return to serving Him. Sunday, two more of the women came to worship God. We pray more of them will return to work for the Lord as they study His word more. Today, before Bible study at Mujala, I began to teach them the sounds of "a, e, i, o, u" and how to write them. They would like to read God's word, but few can read. Perhaps this will be a way of reaching them to come back to the Lord. We read in the Bible, so they will be learning more about Him as they read. Please pray for these women and all who need Christ. Also, please pray that God will help me to speak the Tonga words that will give forth the true meaning of His word. Thank you for your prayers.

Mabel Bailey

Livingstone, Zambia

June 15

A group of excited voices arrived as we had our quiet time after lunch. I went to see and a little girl (4 or 5 years) was there with two women and Eli, Elaine's 16 year-old. The child had pushed a wild fruit seed up its nose and it had lodged. I called Leonard and picked up a fine crochet hook and went to work. Had I realized how large it was I never would have attempted it, but it finally popped out. It was easily the size of the first part of my middle finger. Leonard remarked as we came in, "Guess we should write an article called 'It's all in a day's work!'"

We surely feel we had some good VBS and a good girls' camp here in the April school holiday. We had Bro. George Benson of Harding here to visit in May, once with Bro. and Sis. J. D. Merritt when they came to put their grandson, John, on the plane and again later when Leonard took Bro. Benson out to Ngwesi to see Stan and JoAnn Shewmaker and the others there.

This afternoon we had a good class at Musokatwane with 10 present. We had a good lesson, our teacher today was Jelina, the preacher's wife. She has a 3-week-old baby and a darling 2-year-old. Joyc (the oldest orphan) had tea with me after. We then went and called on the Headteacher's wife. She is a fine woman but not a Christian. On the way home from class we all stopped at an older Christian woman's house to visit a few minutes.

Thomas W. Hartle

Cape Town, So. Africa

June 15

We are hoping that funds will come for my new car, because up to the time of writing I have no car. It broke down on the 7th of May while taking my daughter Ruth to a ladies Bible class. The

crank shaft broke. It was towed to my garage, to be repaired, but it is going to cost quite a lot financially, as it needs a complete overhaul. In place of that a new car or another car would be more advisable.

So my hands are tied with many meetings organized, more families to contact, etc., you can quite understand, on a bus it's very difficult, so actually, this is an urgent need.

The series of gospel meetings with the Steenberg congregation was a great success to the glory of God. First of all the attendance was commendable, especially being in a home—23, 39, 23, 62, 38, 32, 37. And then most, and above all one precious soul (a lady) was baptized into Christ. We consider that these meetings through the medium of film-strip lessons were very instructive and thought provoking to the glory of God. And we thank God that my car did not break down in the interim while I was traveling to and from the meetings—a distance of 32 miles there and back.

Moto Nomura

Hachimanyama, Japan

June 3

This semester, I have been serving the Tokyo YMCA English Language School as a part-time teacher with more responsibilities than ever before. I was asked to fill the chair as an advisor for the freshman class of the daytime school, and this gives me more responsibility and a better opportunity to witness to the students on the meaning of being a Christian in Japan. I have more teaching hours now, which not only helps the family income, but also gives me more Bible teaching hours per week. I have six to eight hours of Bible classes, besides being chaplain. Although nine to ten hours of teaching makes me tired, I am happy being with the students, nevertheless. As a result, some new students and a Nisei teacher are now worshipping with us. A YMCA student, Miss Rumiko Odaka, was baptized during our Gospel meeting last month. She has been studying the Word with us since last summer when I conducted chapel services for one of the Y camps.

Two major congregations, representing the factions among the Churches of Christ in Japan, recently exchanged pulpits one Sunday. The result of this "historical" event tended to shake off the rust of everyone's pride and hatred. These two congregations, together with our small Hachimanyama congregation, plan to sponsor a nationwide preacher-missionary fellowship this coming June in Tokyo for a time of renewal of faith and love as well as repentance of our own sins. A major church that "excommunicated" me twenty years ago when I was going to attend a pre-millennial school in Kentucky, recently invited me to preach for them. I was happy to serve the Lord last Sunday at that church, and the fellowship was wonderful. Although there are many more difficult problems, the Lord is causing a sincere change of heart within the workers,, both native and foreign. I am sure a brighter day will come to us soon when we can all stand before the Lord united in faith and love. Pray for the churches in Japan.

Last month we had a three-night Gospel meeting. Our young people worked hard again. Instead of 30,000 handbills, we gave our 3000 invitation cards to the families within our reach. As a result, one boy came to the meeting, and an old lady from a nearby church attended each night riding her bicycle. A Korean minister came and gave us wonderful messages. A girl was baptized.

I am assisting about five young Japanese people in preparing for them to attend SCC this fall. I hope that they will learn the way of the Lord while there, and I also pray their presence will cause a renewed interest and burden for foreign missionary vision, which to me seems quite insufficient in our US brotherhood today.

Japan boasts of its economic power in this material world, but suffers severely from a lack of any sort of concept or respect for spiritual matters. Our morality is rapidly degenerating and never before is our Christian witness and message more greatly needed.

Keturah

Mrs. Paul J. Knecht

We like to think of Abraham as having taken Keturah after Sarah's death or even after Isaac's marriage three years later. The uncertainty of Biblical chronology, however, together with the use of the word "concubines" makes it possible to assume that he may not have (Gen. 25:1,4). Moreover, in 1 Chron. 1:28-34 the sons of Abraham are named as Isaac and Ishmael. The other children are listed as "sons of Keturah, Abraham's concubine." Descendants of Ishmael are given first (vs. 29-31), then the sons of Keturah (vs. 32-33). The sons of Isaac are mentioned last (v. 34). Unger's Bible Dictionary favors the assumption that Keturah was a concubine before Sarah's death when she "was raised to the dignity of a full wife." However, we are told (Gen. 23:1-2) that Sarah died at the age of 127 years in Hebron, and that "Abraham *came* to mourn for Sarah, and to weep for her." He evidently came from Beer-sheba where he lived (Gen. 22:19). This might indicate that Keturah was raised to the dignity of a wife during Sarah's lifetime.

Someone has suggested that, having received supernatural strength to beget Isaac, Abraham continued in that strength to take Keturah and beget sons of her even in his later years, i.e., the 35 years or thereabouts left to him when Sarah passed away. If that were true, why did not Sarah's strength also hold out? She lived 37 years after the birth of Isaac, long enough to have borne even more than six sons.

In view of these things it would seem to follow that Abraham's children by Keturah were born after the flesh, even as was Ishmael. Isaac therefore remains isolated as the supernatural child of promise (Rom. 4:19). It is safe to suggest the possibility that he resided at Hebron with his mother while his father established residence with Keturah in Beer-sheba. Those six sons may have needed a controlling hand.

The three years interim between Sarah's death and Isaac's marriage must have been lonely indeed for he was at Hebron when Rebekah arrived and we are told (24:67) "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife: and he loved her: and Isaac was comforted after his mother's death."

Keturah is scarcely mentioned in the Bible, but the little said of her throws an interesting sidelight on the family life of Abraham.

What could have caused the separate residences we do not know. But we are told that "Abraham was a friend of God" and Sarah is given us as an example of an obedient wife in 1 Peter 3:5-6 where she is classed with the "holy women of old time." Apparently no blame is to be attached to either one in the matter. Rather it may have been a necessary expedient recognized by both as the will of God.

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Reviewing The News

TWO GREAT MISTAKES are being made by most of those sincere men who are fighting communism as service to God. The second of these mistakes was shown, I hope, by the first part of this column last month. The real rulers of communism, as well as the real rulers of almost all other governments, are not the men in public positions as rulers but the men who control the purse strings without which those governments can not operate. When the men in public view are fought and those issuing orders to them are ignored, nothing is accomplished even if the battle is won, for it is not a battle that is a part of the real war. To that I could also add that if those men who are pulling the puppet strings of the rulers of the world were identified and then the battle was shifted to them there would still remain the fact that the real ruler behind them would be still left alone; I refer to Satan, of course, for he is still the prince and the god of this world.

THE FIRST GREAT MISTAKE these men make is that one cannot fight such battles without coming to partake of many of the evil attitudes of those that they are spending so much of their time investigating and fighting. Pride, arrogance, jealousies, enmities, strife, wraths, etc., are the natural product of using fleshly weapons to fight fleshly enemies. Think for a moment of any one of these leaders, many of whom are sincere Christians and sincere Americans, and then think of the impression they give that they are the great leaders in this fight without whom this country and the church would fall, "The greatest book ever written," "the most important organization in the fight," and other such terms are used by them as a result of some successes in fighting against the subversion that is tearing our country apart. Let them study anew the prophetic Scriptures and the Scriptures in which God shows who ultimately is in control of the future and then let them return to an emphasis on the spiritual warfare that

we must wage against all the hosts of wickedness in the power of the Holy Spirit. I do not mean we have to submit to the tearing down of the Christian part of the foundations of our country or that we need to give in to atheists and others seeking to turn this into a slave country, but our emphasis needs to be on first things first and letting God have all the glory in the carrying out of His purposes in the world. If we had been in Jerusalem when Christ was crucified and had had our faith we would have been horrified at seeing the Devil apparently having his way, but that was the very thing that God had ordained to come to pass. If I did not think that it is important for us to know something of what is going on so we could pray about it and take whatever action we should as pilgrims and sojourners, I would then no longer spend time on this column, but I hope that I shall be remembered for resisting Satan in the power of God instead of as resisting socialism and other such evils.

ONE OF THE MANY ways that our country is being subverted was reported last month in a Louisville paper when a member of the executive board of the National States Rights Party spoke to 20 people in Louisville. He made it appear that those who favor states' rights under our republican form of government are extremists of the worst sort. He stated that God loves only the white Anglo-Saxon race and that Jews and all colors of people besides what he called whites (we "palefaces" are really a light pink, aren't we?) are outside the love of God. It is no wonder that people reading such satanic trash turn away from the few politically correct things that he said.

THE "JESUS MOVEMENT" is spreading from the West Coast throughout the country. These "un-orthodox" Christians are speaking to people on the streets about their need of the Lord and are winning many young people to Christ. All those whom I know and trust who have had much contact with these people have agreed that they are sincere converted Christians who are doing a good work in witnessing for Christ. That is not to say that they approve all that they do, but then, how many of us would say that others should approve all that we do? If Paul could rejoice when Christ was preached for such a base

purpose as to raise up trouble for him (Philippians, chapter one), then surely we should rejoice and pray that the good done by these people will increase and that they may continue to grow in the grace and knowledge of our Lord Jesus Christ.

FAITH THEOLOGICAL SEMINARY is moving to Cape May, New Jersey, the former home of Shelton College.

HANDBOOK ON ABORTION is the name of a book written by Dr. and Mrs. J. C. Willbe. A portion of it was reprinted by THE CHRISTIAN STANDARD for July 4, 1971. If that portion is a good representation of the book and you have a desire to know more on this subject, I suggest that you get a copy.

UNION REJECTED. The General Synod of the 225,000-member Reformed Church in America, described as America's oldest denomination "with an uninterrupted ministry," voted to stay out of a union with the United Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. The tide toward unbelieving ecumenism is slowly but surely turning.

EDUCATIONAL TELEVISION stations, about 200 of them in the ETS, are scheduled to broadcast a twenty-six-week, one-hour TV series on the Acts of the Apostles, a part of the popular Bauman Bible Telecasts. I doubt that I will see any of these, but if you do, please send me your reactions. I can't imagine a series faithful to the Scriptures getting such a viewing, but I hope I am wrong.

ATLANTA'S newest TV station, WHAB-TV, is to be devoted to religious programming. Included on the schedule is a hard-rock music and testimony show for teens by "hip" Christian DJ Scott Ross. I hope that readers in the Atlanta area will let me know how that station is affecting the publishing of the Scriptures to the world.

SWEDISH UNION OUT. The Baptist Union, Mission Covenant and Methodist churches in Sweden are reported as definitely not going to merge.

CHRISTIAN ECHOES National Ministry, Inc., popularly known as Christian Crusade, has won its five-year fight against the Internal Reve-

nue Service. The IRS had declared the Crusade to be a political organization and not a tax-exempt organization and had assessed income taxes against the organization. The judge in the case gave such strong language against the action of the IRS that it looks like the government will surely drop the case.

THE REASONING of some seminarians and church colleges is rather difficult to follow. A professor at Bethel College, Newton, Kansas, a Mennonite-supported college, has been going around showing a "documentary" film made in Moscow by a Soviet government movie organization. It is a movie about the Baptist Church in Moscow that the Russian communist government allows as a "showcase" to the world in its pretense to have religious freedom. Men-

nonites fled from Russia to escape annihilation. Why one of them should be propagandizing for Russia I fail to understand.

AN INDEPENDENT Catholic publishing firm is publishing and selling for \$9.95 a pornographic book entitled "The Sex Book." A Catholic member of the commission that wrote a whitewash for pornography (Federal Commission on Obscenity and Pornography) objected to the report that commission put out and is doing all he can to see that his book is rejected by Catholics. It is not the kind of book you will need to buy!

I AM SORRY that again we must stop before all our material is used, but please keep it coming for use here by sending it to Ernest E. Lyon

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NEWS AND NOTES

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

Lexington, Ky.: I thought that Forrest McCann's article on "Fifty Years of Song" was wonderful advertisement to Great Songs, and how true it is. It is the peerless book and its long endurance has shown it amidst all the competitions and oppositions among its enemies. —H. N. Rutherford

East Jefferson St. Church, Louisville: We are happy to report that we had a young man to come forward and confess Christ as Savior and was baptized. We are thankful that the Lord has provided us with the material means to have our building painted on the inside and the Sunday School rooms on the outside.

We thank the Lord for sending Bro. James Leach and his wife to worship with us. He has been teaching the Sunday morning adult class. Everyone is enjoying having him with us. We thank the Lord for His answer to prayer and many other blessings He has brought us. Still we ask the children of God to pray for this work. Pray that He will send us personal workers and a song leader. —James L. Wilson

Cherry St. Church: The Lord blessed us with a very profitable VBS in June. Our average attendance was one of the best ever, and the attitude and

cooperation of the young people was outstanding. As always those who assisted in any way were excellent. The closing program on Sunday night, June 13, was well received by a full house.

Three fine young people have accepted the Lord during the last month. They are Janet Riddle, Michael Smith and Andy Weber.

Bro. Ernest Lyon will be with us in a revival effort the week of September 12. Your prayers for this meeting will be greatly appreciated—and come visit us.

We are very grateful—and much blessed—by the attendance of the Delmer Browning family in all of our services since they have moved to New Albany.

On a personal note may I take this opportunity to thank those of you who showed concern and who prayed for me during my recent surgery and convalescence. The Lord has been most gracious and at this writing I am almost back 100%. —Bruce Chowning
Ebenezer Church of Christ: Brother "Vonnice" Reeves, en route to take up the work of the Lord in Fort Lauderdale, took time out to speak at Ebenezer June 6. Bro. Burks preached in the evening.

Brother Asa Baber is home from the

hospital as of June 13th bulletin. **Brandon Church of Christ:** Brothers Gray, Geatches, Richard Kirby and Greer have been sharing the pulpit. Brother Kirby also has been the teacher of the adult Bible class. But he is to be married in August to Jeanette Hamlett and in September will take a teaching position in Howey Academy.

"John (Thornton) is getting along very well since the car wreck. Stoop-ing and lifting still bothers his back, but for the most part it isn't causing him any trouble. Lida (his sister) is in a nursing home.

"Our congregation here is small and I am afraid we will lose some of them. Several families have come... but soon go to the other congregation which is larger." (Excerpt from a letter from Sister Thornton).

Lily Dale, Ind. Church: Four baptisms have been reported for June, bringing the total at Lily Dale for the year to 13. These last four are Kevin King, Todd Cassidy, Delmar Kellems and his wife Deanna.

The Tell City meeting is scheduled for July 25-August 1 with Bro. Preston Winchell doing the preaching.

Buechel Church: We have three new "members" by natural birth. It is hoped in due time that they will follow the Lord through the likeness of His death and resurrection thus becoming members of His body, the church. They are Patrice Hammond, Kenneth Darron Boston and Thomas Earl Uptagrafft, Jr. On June 6 two responded for membership. Nathan Burks brought the morning message on June 20.

Rome, Ga.: Bro. Brent Hickman, long a minister at the Eighteenth St. Church in Louisville has recently been made an elder in the Central Church of Christ here. The people are warm-hearted and friendly and seem truly to love the Lord.

Highland Church: At the business meeting it was decided to invite Bro. Ketcherside back next year and try to plan a unity meeting during the days when he is here.

Alex Hill was baptized Friday night June 11, at Woodland camp.

Jeffersontown Church: Bro. Mack Anderson reports steadfastness but says many are looking for God to do something exciting or miraculous while He is waiting for them to do

the work He left for them to be occupied with "till I come." Some other church leaders might truthfully say the same thing.

Gallatin Church: On June 27 the Senior High Sunday School Class honored the senior members of the church (70 years and over) with a dinner. David Schreiner is their teacher. There were thirty-five guests. Members of the host class served. Mrs. H. M. Senter was recognized as the oldest member of the congregation, having recently passed her 91st birthday anniversary. Mr. Orville Crowder, father of Brother Hall C., the minister, was the oldest man present. Sister Olmstead, widow of Bro. H. L. Olmstead, former longtime minister at Gallatin also received special recognition.

The Sunday School has broken its bounds and is overflowing now into two kitchens and a mobile home offered by James Gourley which has been installed and connected in a driveway behind the church. It supplies two class rooms. Credit for the growth of the Sunday School is given, under God, to its past and present superintendents and the staff of helpers. Bro. Dee Smith and Bro. Benny Bills are the superintendents, respectively.

Highview Church: Andrea and Laura Schreiner were buried with their Lord in baptism May 30. Highview had a wonderful Bible school with an average daily attendance of over 200... good attention and cooperation. We have learned that Jesus IS THE ANSWER to all our problems and supplies all our needs.

During the months of June and July nine have been added to the Lord's body. Phillip Collins, Diana Wolburton, Kyle Briley, Jeff Brown, Steve Johnson, Sherri Haag, Debbie Wurful, Julie Pace, and Brent Pigg. Mrs. Frieda Simpson placed her membership with us.

The Highview Chorus sang at Fisherville's revival on Sunday night, July 18th.

Sellersburg Church: Bro. Robert Gill was the speaker at Sellersburg's morning service on July 4. For the evening service they heard Bro. Nathan Burks. The regular minister here is Brother Kenneth Lawyer.

Cramer & Hanover Church: June 27 ended a very profitable week of vacation Bible School. We hope and pray that much good has been done, and

that seed sown in younger hearts may some day bear fruit. Thanks to Jim Powell, the teachers, and all who worked in any capacity to make this VBS successful.

Anchorage, Alaska: Last month one of the most faithful families in the work here, Bro and Sis. Tim House and daughter, returned to their home in Texas following completion of military duty at nearby Ft. Richardson. The Dickinson family, mentioned for prayer in previous bulletins, will be transferred to N. Dakota next month.

Portland Ave. Church: I may have told you before that the PCHS Alumni bought the little building next to the Portland Church building on the left as you face the street, and it has since been removed together with the bushes that almost surrounded it. Grass has been sown and the larger campus will be a decided improvement.

William Paul Barlowe experienced the new birth into Christ at the Winchester camp, obeying from the heart that form of teaching whereunto he was delivered from servitude to sin to become a servant of righteousness.

On July 25 Sharon Friedly came forward for the same new birth and Judy Franklin renewed her allegiance to Christ.

A number of old-time familiar faces are coming back after absences of varying lengths. The Holy Spirit is working through the shepherds of the flock.

Henryville Church: We are happy to report 10 new births in our recent meeting with Bro. Robert B. Boyd.

Two more obeyed the Lord while at camp. Another two came forward for membership during the meeting.

A GLORIOUS FAMILY WEEK AT WOODLAND

The "Vacation in the Woods" at the Linton, Indiana camp proved to live up to its name, and moreover, provided a week of spiritual feasting. Seventy-four campers were on hand, joined by enough visitors to put us over the 100 mark. Still there were at least two cabins that were available for others, and two tents that were brought were not needed. Many who come immediately plan to return the following year, if the Lord tarries, so the week of July 16-22 has been set for next year.

When an hour and a half proved too short a time for Bro. Earl Mullins' morning class on Daniel, the time was moved up another half hour. The only other class was an afternoon hour for Greek word study, which often examined words that had come up in the morning lessons. Highlights of the evening programs were messages from Bro. Al Vanderslik, Bro. Hollis Sherwood, and a Moody film.

As heretofore, three times daily we sang the Lord's praises around the kitchen sink. Absence of songbooks made us more conscious of the words we were singing.

Two families from Michigan and one from Florida added much to the fulness of the week. And ample supplies of well prepared food added to the fulness of our bodies.

The planners are to be commended for a job well done.

KENNETH CARL SPAULDING

Kenneth Carl Spaulding, 67, beloved husband of the former Minnie Kate Schotts, of Route 11, Jonesboro, Tennessee, went to be with the Lord on May 23, 1971, after an illness of three months.

He was a native of Boone County, Nebraska. In 1922 he came to Louisville to live at the dormitory to take courses at the University of Louisville, the Baptist Seminary and Bro. Boll's Bible classes.

He preached at the 5th and M Sts. Church of Christ in the years 1924 and 1946. He held pastorates at Jasonville, Indiana; Toronto, Canada; Lynville, Tenn.; Nashville, Tenn.; Horse Cave, Ky.; Franklin, Ky.; Wheeling Island and Claysville, Pa.

At the time of his death he was Chairman of the Board of Elders at the First Christian Church, Johnson City, Tennessee and was on the Board of Advisors at Milligan College. He had finished fifteen years as Professor of Economics at East Tennessee State University.

Besides his widow, he leaves a son, Carl, of Washington, D. C.; a daughter, Mrs. Orie Kelm of Annandale, Virginia; a daughter, Mildred S. Kozsuch of the home; seven grandchildren; three sisters and one brother.

Burial was in the mausoleum at Monte Vista Cemetery, Johnson City, Tennessee.