

# THE WORD AND WORK

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

**GORDON R. LINSOTT, Editor-Publisher**

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# Talking Things Over

G. R. J.



## GOD'S WITNESS

For three years now I've been a member of the establishment—employed in the public schools. I have had a real inside view of that great spiritual wasteland called education. Since prayer and Bible reading were ruled out, many teachers have studiously avoided any reference to religion for fear of violation of the law. The trend in this direction has probably been given a boost by the growing emphasis on humanism—the philosophy that man is the master of his own fate.

But God “left not himself without witness,” said Barnabas and Paul (Acts 14:17), and they were speaking of the pre-Christian Gentile nations. It is a real surprise and a delight to me to see that the same is true in post-Christian pagan America. Here are a few samples of things I have observed.

## IT REALLY HAPPENED

The first faculty meeting of the year was opened with prayer.

The head of the English department daily bows her head and gives thanks for her food in a crowded cafeteria.

A singing group from Kentucky State College presents a concert to the student body. For the most part, the selections are Christ-honoring hymns.

One year I heard that the drama teacher had prepared an Easter program. I shuddered in anticipation. Knowing her, I fully expected the program to be an open blasphemy. Quite the contrary. It was full of scripture quotations, reverently put together, and dramatically presented. I have never seen 1400 students so attentive for so long, nor have I ever been more moved by a simple presentation of the gospel. Hallelujah!

The last day before Christmas (1970) vacation, I let my classes relax a little from their regular routine and most students used the time to engage in lively conversation with their neighbors. In one class, I noticed five girls in a huddle at the rear of the room—all very serious and listening intently to one of the group. I moved a little closer and heard . . . one of my poorest math students telling the others how and why the Lord Jesus had come to earth. Bless the Lord, O my soul!

## FOR HE IS LORD

These are but a few examples of what God is doing in the public schools to preserve a witness unto Himself. Most of the instances have come to my attention have not been due to the conscious efforts of dedicated Christians to "witness for the Lord" (but their prayers may have had something to do with it). Rather, these things have come about as the result of people acting according to nature. I have wondered if it is not often true what was said of Caiaphas (John 11:51), that "he said this not of himself." Unwittingly, Caiaphas had been used by the Holy Spirit to utter a prophecy.

How He does it today, I don't know. In any case, God knows how to call attention to His Son at unusual times and places. And we are fellow-workers together with Him.

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# PROPHECY

Edited by Dr. Horace E. Wood

## The Unshakable Kingdom

Alex Wilson

Prophecy and "providence" are like Siamese twins—hard to separate! We saw that fact last month from Isaiah. Now let us look at Daniel and Revelation. Notice first what God prophesied through Daniel about the future.

### Daniel's Visions

In the days of those kings, the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever. (2:44.)

I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days . . . and to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. (7:13,14.)

These and other thrilling visions of future glory were given to the seer. But perhaps they raise questions in our minds. After all, people on LSD have visions too! Let's interview Daniel about this.

"Sir, how can you know for sure that these are not vain fantasies and wild dreams that you have had? How can *we* know that it is not just wishful thinking of 'pie in the sky by and by'? Evil stalks through the world like a bully sneering at his victims. Suffering springs up like weeds after a rain. Can righteousness really prevail? Will God really triumph? Daniel, have not your own people, God's people, been brutally assaulted and conquered by the heathen king of Babylon? Jerusalem lies in ruins, the temple is demolished, and many of the women of Judah are widows. What assurance is there, then, that your golden dreams are not delusions?"

The prophet replies with conviction. "I am confident regarding the future because of my experiences of God's present providence. Time and again I have seen God display His sovereignty. Sometimes He has done it "naturally" (as recorded in chapter one of the book that bears my name), and sometimes supernaturally (chapters two, three, four, etc.). In fact, I believe one of Scripture's most striking passages is chapter four of my book. It was actually written by mighty Nebuchadnezzar, who tells how God humbled him down to the dust. Listen, here are his concluding words:

At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives for ever; for his dominion is an everlasting dominion . . . all the inhabitants of the earth are accounted as nothing; and he does according to his will in the host of heaven and among the inhabitants of the earth: and none can stay his hand or say to him, 'What doest thou?' (4:34,35).

"Yes," concluded Daniel, "even though God has allowed His people to be vanquished, He Himself is still Victor. Therefore I *know* He will rule supreme at the End."

#### The Book of Revelation

The Bible's last book shows us history's last chapter. It centers around Christ's return. "I am coming quickly." "I will come like a thief." "Behold, he is coming with the clouds . . ." (3:11;22:7, 12, 20; 3:3; 16:15; 1:7). And when He comes, the kingdom of the world shall become the kingdom of our Lord, and He shall reign for ever and ever (11:15). For this our hearts pant. For this we plead, "Come, Lord Jesus! Thy kingdom come. Take thy power, and reign."

But—and this is important—even *now* the Lord is reigning. John stresses this fact as well as the future reign. He loves to speak of God as "him who sits upon the throne." In fact he uses that word "throne" over and over. Leon Morris points out that "throne" appears in the New Testament sixty-two times, and forty-seven of those times are in Revelation (see chapter four, for example)! The book where the word is used the second oftenest is Matthew, where it appears only four times. John emphasizes God's present overruling in other ways, too. At least seven times he calls God "the *Lord God Almighty*." Jesus Christ is—note the present tense—"the ruler of kings on earth" (1:5). He holds the keys of Death and Hades (1:18). He breaks the seals of the 7-sealed scroll, thus summoning forth war, famine, death, and martyrdom . . . these awful horrors are under His control.

This assurance of God's sovereignty was vitally important to John's original readers in the Roman province of Asia. Tribulation had burst upon them because of their faith in Christ. The apostle himself had been exiled to the island of Patmos. Antipas of Pergamum and perhaps other Christians had already been martyred. Some believers in Smyrna were soon to be imprisoned. (1:9; 2:13; 2:10.) Caesar's government was becoming more intolerant. Dark clouds were overhead. So the disciples needed to see by faith what John saw in actual vision: "Lo, a throne stood in heaven, with one seated on the throne!" (4:2). Don't we also need to see this?

### Problems of Providence

The doctrine of God's providence or sovereignty presents difficulties to our minds. For instance, if God controls man and his choices, how then can He hold him responsible for his evil actions? How can He judge men? Our minds cannot now fathom all the depths of this problem, but we can at least say this: All men do God's will—His *permissive* will, that is. But some do it in true submission, love and cooperation, obeying Him gladly. Others, however, do His will—that is, fulfill His plans—unwillingly or perhaps unknowingly or perhaps even while resisting God and His commands. The latter are used by Him in spite of themselves. C. S. Lewis remarks, "The first man serves God as a son, and the second man as a tool. For you will certainly carry out God's purpose, however you act, but it makes a difference to you whether you serve like Judas or like John."

### Antichrist, God's Tool

Just as God's providence was in full effect when His Son was nailed to the cross (Acts 2:23; 4:27,28), so it will be during the reign of the Antichrist or "man of lawlessness" or "beast." Second Thessalonians 2:9 says that his coming will be "by the activity of Satan." Yet verse 11 shows that *God* will use him to delude men who do not believe the truth but instead take pleasure in unrighteousness. Revelation 13:2,4 says Satan, the "dragon" will give the beast his authority and power. Then in the following verses we read that the beast *was given* a mouth uttering blasphemy, and *was allowed* to exercise authority (v. 5). It *was allowed* to make war on and conquer the saints, and authority over all people *was given* to it (7). Then, regarding the "false prophet" or second beast of chapter 13, we read that it *is allowed* to work miracles and *is allowed* to slay those who won't worship the beast (14,15). Who will give these powers and allow these activities? In other words, who will really be the director of the show? It might seem from verses 2 and 4 (quoted above) that Satan will be the one. And yet the final, ultimate permission for these things will come from God Himself. Daniel 7:25, 27 shows this, and so does Revelation 17:12-17. The latter passage tells of ten kings who "are to *receive* authority as kings for one hour, together with the beast; these are of one mind and give over their authority to the beast . . . *God has put it into their hearts to carry out His purposes* by . . . giving their power to the beast, *until the words of God shall be fulfilled.*" Thus one commentator declares, "The sovereignty of God is never more apparent (to us) than during the rule of Antichrist"! (*New Bible Commentary*)

For us who love the Lord, the themes of providence and prophecy furnish great comfort. As the inspired writer says, "Let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe" (Heb. 12:28). Look up into heaven and behold the sovereign God upon His throne. Look forward into the future and behold the Lord Jesus returning with glory. This will strengthen our faith, stimulate our worship, and stir up our prayer.

Ernest E. Lyon is a Professor in the University of Louisville School of Music and minister of the Highland Church of Christ.



## Viewing The News

THE NEW CHINA POLICY, which was made plain by President Nixon's visit to Red China, is certainly having great influence on developments over the world. The policy was not a spur-of-the-moment decision. The National Laymen's Digest for April 1, 1972, quotes from a column by Robert H. Herguth, who quotes Julie Nixon Eisenhower as saying: "The day after he was inaugurated my father called Henry Kissinger into his office and told he would have to open the doors to China." As long ago as January, 1971, the Council on Foreign Relations, through an article by Earl G. Ravenal in *Foreign Affairs*, clearly outlined the policy and some of its results. Included were diplomatic recognition and admission of Red China to the permanent Security Council seat, affirmation of a one-China policy (assigning the free people of Taiwan to slavery under Red China), removal of U. S. military presence on the mainland of Asia. The article forecast many other such developments that haven't occurred yet, but which are being considered now.

SOME RESULTS of that China policy are paving the way for the destruction of Taiwan (Formosa). The British have announced they will close two consular offices in Taipei. Taiwan is now to be removed as an official "Rest and Recuperation" center for our troops in Vietnam. The United Nations Development Fund, 40 per cent of which is financed by the United States, is planning to cut off all projects for Taiwan. Senator James L. Buckley has repeatedly asked the President to reaffirm our commitments to Taiwan as one sign that he doesn't intend to abandon it to Red China, but the President has refused to make

any comment. These items are taken from *The American Way Features* and were reprinted there from *Human Events*. If you wish to keep up with the results of the new China policy, I suggest that you write the Christian Anti-Communism Crusade, P. O. Box 890, Long Beach, California 90801 and get on their mailing list.

THE UNITED Methodist Church recently received from a special study commission the results of a four-year period of deliberations on changing "Social Principles." Included in the infamous document is this recommendation: "The law should not prohibit non-violent sexual acts between consenting adults except when such acts are engaged in for purposes of prostitution." Also included is this recommendation: "We declare our acceptance of homosexuals as persons of sacred worth, and we welcome them into the fellowship of the church. Further, we insist that society ensure their human and civil rights." These are among the worst samples of the recommendations, but who would imagine they were from a Protestant Church body!

In the *Christian Standard* for April 23, 1972, James DeForest Murch gives a thorough examination of the development of a united Europe from the viewpoint of its control by the Roman Catholic Church. Britain is the first country in the Common Market with a Protestant majority and others that could be taken in are nearly all heavily Romanist. Remember, it was only during the nineteenth century that that church gave up its claims to heading the "Holy Roman Empire."

THE SUPREME Court of the state of Washington has ruled that parents do not have a right to send their chil-

dren to a neighborhood school. A widely publicized press report says: "The High Court rejected the citizens group's argument that parents have a fundamental right to send their children to schools in their neighborhood. The right existed only because it was given to them by the school authorities," the court said." This reminds me that the Mancuso report in the state of New Jersey three years ago openly asserted that the state has responsibility for all children. What a tremendous change from the concepts of our constitution as originally written and as interpreted by common sense.

**DID YOU KNOW** that there is a well co-ordinated drive to make Easter always the first Sunday in April every year? Since we do not observe these special days as many churches do, this would not affect us, but it would be another unwarranted intrusion of the state into matters religious.

"THE LEAST we can do is to call God 'She' part of the time and the Holy Spirit 'She' all of the time." That is a statement by Dr. Letty M. Russell, who is called a "liberationist, theologian, professor, Presbyterian minister" in an article in *The Philadelphia Inquirer* that was photographically reproduced in the *Christian Beacon* for April 6, 1972. The apostasy marches on!

**THE COMING STORM**, published by the Christian Heritage Center, had a very interesting article in the issue of May 3, 1972. It was a brief resume of some portions of a talk recently made in Louisville by Nord Davis, Jr., of Hollis, New Hampshire, one of the two men who resigned from management positions in IBM when that company sold a 1410 Computer to the government of Communist Poland. Since I was in high school at the time of the 1929 stock market crash, it was of interest to me to note Mr. Davis's views on why a crash now (which he believes is coming) would be worse than in 1929. He reasons that our tremendous private and public debt today, the loss of moral restraint against rioting, and the lack now of currency backed by gold and silver will make a crash now much worse than before. Add to that the growing numbers of revolutionists in our country and you have a possibility of

quite a storm developing. I wish I could have heard Mr. Davis speak when he was here. He made a brief stopover in Louisville en route to the men's meeting of the Christian Churches (conservative, independent) in Kiamichi Mountains of Oklahoma. Maybe someone who attended that meeting can report more.

CHARLES SECREST writes a column entitled "Counterpoint" in the *Christian Crusade Weekly*. In his column for April 30, 1972, Secrest brings up a subject that I have not mentioned for a long time, the attempt on the part of modernists and political liberals to declare those who oppose their ideas as mentally sick or insane. Here, for example, is a quotation from the writings of Harry Overstreet: "A man, for example, may be angrily against race equality, public housing, the TVA, financial and technical assistance to backward countries (foreign aid), organized labor and preaching of special, rather than salvational religion . . . such people may appear normal in the sense that they are able to hold a job and otherwise maintain their status as members of society, but they are, we now recognize, well along the road toward mental illness." He also quotes from Dr. George A. Buttrick, a modernist and former president of the old Federal Council of Churches and who spoke for several nights a few years ago in Louisville: "Probably few people who claim to believe every word of the Bible really mean it. That avowal held to its last logic would risk a trip to the insane asylum." There are many others who join with these, of course, but these are samples to remind you that those who oppose you will stop at nothing.

**COMMENTS FROM THE PRESS:** Louis Cassels, United Press International Religion Writer, recently wrote an article on the work of Prof. O'Callaghan, a Spanish scholar at the Pontifical Biblical Institute in Rome. Prof. O'Callaghan spent a long time working on 19 tiny scraps of papyrus, establishing that they were fragments of a copy of Mark's gospel written about 50 A.D., a finding that destroys the liberal claim that the gospel accounts were not written down until myth and legend had developed. . . In another article sent to me from Denver, Colorado, Cassels lamented the obvious failure of the Consultation

on Church Union (COCU) to develop any organic union of the nine church organizations that had contemplated getting together. . . In another article sent from Denver, credited to Phyllis Malamud and Merrill Sheils, the confusion in the "Catholic left" is discussed. They are confused by some of the things the Berrigans did and are not sure of their own future, the article says.

6,000 VOTERS signed a petition to

put the Communist Party on the state ballot in Alabama. Because of irregularities in some signatures the communists may be kept off the ballot but what happens to those people who said that there are few communists in this country?

Thank you for your help in keeping the news before our readers. Keep your letters and questions and clippings coming to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205

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## Faith and Work

Elmer Prout

The relationship between faith and works in salvation often receives more than its share of theoretical discussion. Perhaps an illustration will help us move beyond theory to a deeper appreciation of the vital connection between these two aspects of the Christian life.

A telephone line crew was ready for their day's work. Tools and parts were laid out and the highline climber was moving up the pole. The ground crew watched as he made his way to the crossbeam and snapped his safety belt into place. They waited for him to attach the pulley so that the materials needed for the repairs could be lifted up to him. Minutes passed but the man did not move—hands clamped on the pole he hung there stiff and useless. Finally, shouts from the men on the ground took effect and he slowly pried one hand loose, reached awkwardly for the rope, and, in an attempt to get it in place, almost dropped it. "You need two hands—let go of the pole, lean into your safety belt and use both hands!" Reluctantly he got the other hand free, slowly leaned back into the belt, reached for the rope and pulley, got it hooked on and finished the job.

A working lineman must learn to depend on his safety belt. His job efficiency is determined largely by the extent to which he is able to do that. No amount of theoretical argument about "what per cent depends on the belt and what per cent depends on me" can take the place of the basic act of leaning into the belt and thus setting both hands free to work. "Doesn't the belt take away your freedom? Wouldn't you be a better employee if you depended on yourself more, disregarded the belt and hung on by your own hands? You surely don't want to give up your right to fall off . . ." In the context of highline worker and safety belt that kind of talk is almost too foolish to read—much less to consider seriously.

Unfortunately, in our discussions about faith and works something very much like that kind of talk often does get by without any

serious questions. Intent on banishing every hint of the doctrine of eternal security of the believer, we overstep and unconsciously imply that the Christian's assurance is totally in his own hands. Apparently without realizing what we are saying we tell ourselves to hold on *and* work at the same time. If someone suggests that we could do more for the Lord if we would trust Him to do the holding so we would be free to do the work, the idea is rejected as a violation of our free will. "Man is a free moral agent and must make his own choices"—as if trust in God's sustaining power would automatically cancel man's free will.

We seem to overlook the fact that the same "logic" would prohibit the lineman from using his safety belt—"once up a pole, always up a pole" is not a true statement, you know . . ." Quite so—but the mental jump that turns trusting the belt into loss of power of choice is a leap that logic does not require. Use of the belt, trust in the belt, assurance that the belt will hold you up and not let you fall—all those are necessary for effective work. Dependence on the belt does not turn the lineman into a robot. He is still a free man and can, if he wishes, unsnap the belt and jump off the pole. That 'right of choice' is always his and he can die to prove his point any time he decides to.

If it is true that a working lineman must learn to trust his safety belt, it is even more important that a working Christian learn to trust his Father. So long as our relationship with God centers in the fear of falling, our work for Him cannot be spiritually effective. While hanging on 'for dear life' we may produce some forced and cramped results but they will not satisfy us nor glorify God. Sustained by His power, upheld by His care, and in the full confidence of assurance before Him through Jesus Christ we are able to do more for God because we are able to use all our power in His work.

"The eternal God is your dwelling place, and underneath are the everlasting arms . . . we have peace with God through our Lord Jesus Christ . . . we are his workmanship, created in Christ Jesus for good works . . . I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ . . . work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure . . . may the God of peace . . . equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ . . . now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Saviour through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen." (Deut. 33:27; Rom. 5:1; Eph. 2:10; Phil. 1:6; 2:12, 13; Heb. 13:30, 21; Jude 24, 25.)

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MORALITY may keep us out of jail, but it takes the blood of Christ to keep us out of hell.

# Questions Asked Of Us

Carl Kitzmiller



Are all men equal?

There are certainly some ways in which all persons are equal, but we should also be aware that a lot of foolish things have been said and are being said about equality. Some of these things have become political grist and are advocated as necessary Christian principles when they are but a sham and a mockery of Christian principles. There can be no doubt that the Bible teaches a certain equality among men, but to insist on applying this in ways the Lord never intended or to take His words and make them mean whatever is popular at the moment is not to honor God nor His word, and in the long run it will not finally bless man. Some of the folks who have a lot to say about equality in our day are vastly more influenced by the principles of communism and socialism than they are by Christian truth.

In the name of equality we are losing the craftsman who prided himself in a job well done, the employee who cares about someone besides himself, the wife and mother who inspired the rest of humanity to better things by standing a cut above the crowd, and many another good thing. In short, we are losing the excellence of effort, moral conduct, and character that society so desperately needs.

If all the material wealth of the world could be equally divided and if every person could be given an absolutely equal opportunity as far as man's power to confer such things might go, it would not be very long before the Esaus would trade for a mess of pottage, the cunning and unscrupulous would have seized more than their share, and things would be back about as they were. Such is human nature and the sinful bent of man's character. We would be back to rich and poor, achievers and non-achievers, high values and low values, etc. There are great inequalities in men that are brought about by what men do with what they have and by the principles by which they live. Let us not presume to call that inequality evil which comes because one man applies his talents honestly and honorably and another does not. Blame or praise surely belongs to the individual for what he does with what he has.

But let us pass on to the things over which we have little or no control. It will be evident to any thinking person that there

are many areas of life in which people are unequal. It is not true that all men are created equal in every respect. One child is born with more talents than another. All of the inherited characteristics are not the same. In fact, there is not equality between two children born to the same parents. How different indeed may be the fabric of life for different people! One child is conceived by parents with diseased organs and poor health while another begins life in a healthy regenerative system. One child will always have a strong body and a sound mind, almost without care for the same, and another, through no fault of his own, will seldom know a well day. One child is born to poverty and squalor, another to a reasonable measure of earthly comforts and the needs of life, and still another to wealth and ease. One child is born in a nation of great Christian enlightenment and in a home where faith is genuine and love for Christ is great, while another is born in heathen darkness to be taught of animistic spirits and demon worship. One is born to a race and place of social acceptance, another is born to a despised race, or is a half-breed, or is conceived in sin and illegitimacy. On and on we might go pointing out the inequalities that arise through no fault or choice of the individual in his birth. Whatever the founding fathers of our nation meant when they gave voice in the Declaration of Independence to the belief that all men are created equal, they surely could not have meant to deny these things we have noticed, and more.

In what sense then are all men equal? There are several things we can mention here. All owe their existence to a creative act of God, and all trace their origins to common ancestors. The life each one has is a gift bestowed by God. Every man is born in the image of God and is a being composed of body, soul, and spirit. That image has been marred by sin, but every man, without exception, is in that image. Further, there is an equality men don't like to claim—all are under the sentence of sin (Rom. 3:23; 5:12; Gal. 3:22). God has not exempted some from this blight. Every man stands in need of the Savior, the Lord Jesus, and none is good enough to make it to heaven on his own effort. All men are the objects of God's love. Again, each one shall give account to God and none will escape judgment. All shall be judged either in Christ or in their own sins.

All men are equal in that they can expect just treatment from God—God is no respecter of persons (Acts 10:34,35). This does not mean that everyone has the same opportunity, the same position, or the same abilities. In fact, even in the church there are differing positions, gifts, etc. It means simply that God deals fairly with men and that He is not impressed with some of the artificial distinctions that men adopt. While not respecting persons, God does have respect for certain qualities. Do not suppose that He deals the same with all men without regard to their response to Him or to righteousness. He respects faith—but in whomsoever He finds it. In the above mentioned passage, God does have respect for the one who "feareth Him and worketh righteousness," whatever his nationality. Compare 2 Chron. 16:9; Isa. 66:2; Acts 13:22; etc.

It will be clear to the Bible student that although all do not have the same endowment God knows how to balance opportunity and capability with responsibility and accountability. Of some, more is required because more has been given. Greater opportunity always means heavier judgment for failing that opportunity. The equality God bestows on the human race is not a mechanical kind which turns out identical objects as in a production line. Our sovereign God is at work in the universe withholding and bestowing as it pleases Him and He knows how to do that in justice to every man.

In his dealings and relationships with other men, the Christian needs to remember how much of what he is has depended on gifts and opportunities bestowed by God. He needs to remember the value the Lord places on humility. He needs to remember that some of the artificial inequalities created by men are despised by God. He must deal with every other man in the light of God's values. But, if in the name of equality, he chooses to make a child his ruler, or his wife a truck driver, or the ungodly his master, then he has missed the mark. All people are not equal in all respects.

Is it wrong to use expressions like "Gee whiz" or "gosh" or "dang"?

It is good to have a tender conscience against the very appearance of evil. Most of us probably have some words we use that have little meaning but which convey our mood and feelings. In this sense they are useful. We do not say all such words are necessarily wrong. A little examination will show that some of the popular words have derived from swearing and cursing words, however, and seem to be a dressed-up way of saying about the same thing. "Gee" is apparently a corruption of "Jesus," "dang" a corruption of "damn," "cripes" a corruption of "Christ." I have recently heard what sounded like "Gaw" being used. My impression was that the user did not exactly want to use the name of God but at the same time wanted it to sound enough like it to impress the fellows.

No doubt some expressions are used quite innocently by some which may not seem so innocent to others. What's in the user's heart is important, but what is conveyed to the hearer should not be ignored. We certainly should not curse by trying to hide behind some words that have been cleaned up a bit.

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Even the style of preaching is now, for the most part, ineffective, and a look at the lives of church members will fortify the observation. Preaching does not challenge because the message is not challenging. We have yawned through many a sermon on ethics—nothing more. Oh, they were dressed up with Bible words all right, but an atheist could have made as good a speech on the same subject. High ideals are not Christianity, and sermons that leave out the good news of man's salvation from sin are not gospel sermons.

-Reuel Lemmons

Earl Mullins is principal of Portland Christian School.

## Tidings Out of the East

- Earl C. Mullins, Sr.

As with many others, the news of the President's trip to China and the actual visit itself was received by this writer with mixed emotions. Pros and cons can be argued, with many, if not most, Americans believing that once again we have made an about-face and in the process have betrayed many friends and our own countrymen. We are aware of the fact that our leaders who are really in the know must make decisions with long range results in view. The immediate reactions, results, anxieties, must many times be ignored, even as a doctor must not allow the pain, danger, etc. of cutting into a patient stop the necessary removal of damaged internal organs, so that life might be saved. Men are trying to save the world; they must take drastic steps at times.

But for many Christians, including this writer, the emotions concerning these events were further complicated by the Word of God and its reference to world developments that may be directly connected with our President's trip to China.

In the closing verses of the eleventh chapter of Daniel, he was told about the relationship between the king of the south and the king of the north that would exist "at the time of the end." The result would be that the king of the north would move into the area of the king of the south, with Egypt being the country most specifically affected. With this situation (possibly about stabilized) "tidings out of the east and out of the north shall trouble him." So troubled is this king of the north that he leaves his position in Egypt and plants "the tents of his palace" between the (Mediterranean) sea and the glorious holy mountain.

In God's wisdom He reveals to us not the tidings but the direction from which they come. Look at the picture again: a king of the north who is in the south hears tidings from the north that disturb him. The source of these tidings must be either his own national (internal problems) or from "north" of north. But if the source were his own homeland, why not return there and straighten out the matter? His not doing this suggests the source is elsewhere.

What about the north-of-north possibility? North-of-north is a real problem in these days, basically, to two nations: the United States and Russia. Our missile defensive and offensive programs are almost exclusively northern ones. We are concerned about the north of our north.

If the scriptures are taken at face value one of the problems yet to be a real threat to Israel will be a people of the "uttermost parts of the north." This threat will be one that belongs to the

"latter days" (Ezek. 38:16). Daniel is also told this (Daniel 11:40-45). If this king of the north is disturbed by tidings out of the north which are not from his homeland, and if this king is of Russia, then north-of-north would be a reference to the countries north of Russia across the North Pole, primarily the United States. The tidings from the east could at least include China as a major factor, if not the major factor.

This writer believes that Daniel is told that this is not the final scene, but that it sets up the final one. For the king of the north "shall come to his final end, and none shall help him. And at that time Michael shall stand up, . . . and there shall be a time of trouble, such as never was since there was a nation even to that same time . . ." The removal of Russia from the world scene will accomplish many things. One of these accomplishments will be a demonstration by God that will leave the world fully aware of the POWER and the ONE with whom it must deal (Ezek. 38:16, 23, etc.). It will make all the more clear the real battle in which the world is involved. Men (including Christians) will be made aware of the fact that men are in unbelief not because God has been working in a corner, but because of the hardness of their own hearts. "They REFUSED to have God in knowledge." (Not just their knowledge, but knowledge in general as the marginal reading indicates.)

These developments will set the stage for the rise to power of a man satanically inspired who offers to the world the hope of a free life without any strings attached to God. This man will not only be inspired by Satan, but he will be empowered by him. So impressed will the world be that they question anyone's ability to make war against this one, or to be compared with him. This appears to include Jesus and the Godhead in that this man will blaspheme "them that dwell in heaven" (Rev. 13:4-7).

How close are these events to being NOW in history? Two major developments in recent NOW-HISTORY man add to the evidence that all-Heaven may be about to break loose on the earth. The first of these was the taking of Jerusalem in 1967. This signaled the death knell to the political power of the earth in the hands of the nations. We are no doubt witnessing the death throes of the nations as far as political control of the earth is concerned (Luke 21:24). God reveals that in effect man on his death bed will consciously choose Satan as god.

The second major development within recent weeks has involved a major policy reversal on the part of our nation. Outside our own country our present attitude and relationship with China endangers Russia more than any other major world power. The implications involve more military might, for economic involvements could drastically set back Russia's drive to gain the supremacy in world economic power. (Enough to make any bear furious—Dan. 11:45.)

YE BRETHREN ARE NOT IN THE DARK THAT THAT DAY OVERTAKE YOU AS A THIEF. (1 Thes. 5:4.)

Bro. Allen writes the *Lord's Day Lessons*, published quarterly by W & W. Write for a sample copy.

# Keep Thyself Pure

Willis H. Allen



God has but one standard of morals. That standard is revealed in His Word, the Bible, and stamped upon the hearts and consciences of human beings. Nor is that standard a dual one: it is the same for man or woman, though it is not always so regarded by public opinion. We believe that the same degree of virtue and moral behavior should be demanded of our boys and young men as is demanded of our women and girls; and that when a man has broken the laws of chastity and virtue, he should be ousted from society until such time as he may truly repent of his sin; and that the woman be given the same chance to rectify her sin that is given the man. It is neither right nor just to hold up the man and knock down and kick out the woman.

However, we naturally look to women to uphold moral standards. And the world today, as ever, is looking to its women to lead the way of morals, refinement, culture, and virtue. They can and do control them to a great extent. The moral standards of any country or community are high or low according to the women of that country or community. We do not argue that it *should* be so, but that it *is* so.

There is an alarmingly growing prevalence of night club attendance, cigarette smoking among women, beer drinking, cocktail parties, etc. While we are ready to concede that within the past two generations "customs have changed," we call in question the conduciveness of prevailing customs to a continued life of virtue and purity. We affirm that it is logically and morally impossible for women or men either to *habitually* engage in these pernicious practices of this age and long remain clean and pure in heart and in life.

Christian girls, it is not an easy matter to stand true to the Lord and to the things that are right in these days. The devil, through the young people of the land, is doing all in his power to drag you down into the broad road and the ways of sin. All kinds of inducements are placed before you. They argue that you will be by yourself, you'll have no friends, etc. But by the help of God, you can be modest, refined pure.

## Care, or Prayer?

Have you no words? Ah, think again,  
Words flow apace when you complain,  
And fill your fellow creature's ear  
With the sad tale of all your care.

Were half the breath thus vainly spent  
To Heaven in supplication sent,  
Your cheerful song would often be, . . .  
"Hear what the Lord has done for me."

Prayer makes the darkened cloud withdraw  
Prayer climbs the ladder Jacob saw . . .  
And Satan trembles when he sees  
The weakest saint upon his knees.

—William Cowper (1731-1800)

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## Great God of Abraham

Great God of Abraham, hear our prayer:  
Let Abraham's seed Thy mercy share;  
O may they now at length return,  
And look on Him they pierced, and mourn!

Remember Jacob's flock of old,  
Bring home the wanderers to Thy fold;  
Remember, too, Thy promised word,  
"Israel at last shall seek the Lord."

Lord, put Thy law within their hearts  
And write it in their inward parts;  
The veil of darkness rend in two,  
Which hides Messiah from their view.

O haste the day, foretold so long,  
When Jew and Greek, a glorious throng,  
One house shall seek, one prayer shall pour,  
And one Redeemer shall adore.

—THOMAS COTTERILL (1779-1823).

# Precious Reprints

## Trusting the Character of God

R. H. Boll — 1916

One fact is notable in regard to the prayers of the Old Testament saints—they based their prayers upon their knowledge of God. When they found out, as did Jacob, that God was *faithful* to His word and promise, they were sure to remind Him of that fact when they cried to Him in time of need. Or if, like Moses, they had learned that He was *merciful* and gracious—slow to anger and abundant in loving-kindness, forgiving transgressions and iniquity and sin—they did not fail to make that the ground of their appeal, whether for themselves or others.

David had discovered that God was *good*. "For thou Lord art good and ready to forgive, and abundant in lovingkindness unto all them that call upon him" (Ps. 86:5). The quality of goodness reaches far beyond that of bare rectitude. Righteous and just our God indeed is; but He is more than that—He is *good*. Among men, Paul argues, who would so love his fellow man for his righteousness' sake as to be willing to die for him? But for a *good man* some would even dare to die (Rom. 5:7). For goodness is above righteousness. A righteous man deals squarely and honestly, but the good man exceeds the measure of requirement. He has sympathy and compassion, and shows kindness even to the unthankful and evil. This is the attribute of God. It is this that David counts on in Psalm 25. "Good and upright is Jehovah: *therefore* will he instruct sinners in the way." Those of them who are meek—humble, submissive, teachable—"will he guide in justice; and the meek will he teach his way." For this David hopes, and this he confidently asks and expects at the hands of his God—which is also an evidence of David's sincere desire to walk in that precious light henceforth. "Let integrity and uprightness preserve me: for I wait for thee."

**"YEA, WAIT THOU FOR JEHOVAH"**

"But as for me—I will look unto Jehovah: I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness Jehovah will be a light unto me. I will bear the indignation of Jehovah because I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness . . . Who is a God like unto thee that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in lovingkindness. He will again have compassion upon us; he will tread our iniquities under foot, and thou wilt cast all their sins into the depths of the sea" (Mic. 7:7-9, 18, 19).

"My soul wait thou in silence for God only; for my expectation is from him. He only is my Rock and my Salvation. He is my high tower; I shall not be moved. With God is my salvation and my glory; the rock of my strength and my refuge is in God. Trust in him at all times, ye people; pour out your heart before him; God is a refuge for us. Rest in Jehovah and wait patiently for him. Be strong and let thy heart take courage: *yea, wait thou for Jehovah*" (Ps. 62:5-8; 37:7; 27:14).

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## Example

James 1:22

I tried to live the Christian life  
But faith was weak and strength so small  
That fruitless seemed my efforts all  
Until I saw you doing it.  
The way was lonely, steep, and long,  
My heart yearned for an unknown need,  
God's face seemed turned from me indeed,  
And then—I saw you doing it!  
The precious promises of God—  
His Holy Spirit — Grace sublime—  
I hoped for in some future time  
Until I saw you doing it.  
By faith you took Him at His word;  
On it you stood, and it alone  
Became a blessed stepping stone  
To me who saw you doing it.  
The things long missed were found in you;  
I recognized them right away.  
"Oh, Lord, please make them mine," I pray,  
Because I saw you doing it.  
You set my feet on promised land;  
God granted then my heart's desire,  
Within my breast renewed His fire,  
Because I saw you doing it.  
To God be glory, honor, praise,  
That in you did His grace abound.  
'Twill be, if I in Christ be found,  
Because I saw you doing it.

—Mrs. Paul J. Knecht

# Missionary Messenger

*"Greater things for God"*

Robert Garrett

Salisbury, Rhodesia

April 12.

A recent highpoint of spiritual experience was the Camp Meeting held at Harare over the Easter holidays. It began on Thursday evening and finished Monday morning. The meeting was organized and planned by the Salisbury churches—Harare, Highfield, Mufakose, Tafara. All of the messages were good food from the Word. Besides the local congregations there were numbers from the outlying areas. Both the Gatooma and Raffingora churches each chartered a bus and brought a bus full to the meeting. The Raffingora church came Saturday evening and left Sunday evening. They are mostly farm laborers and were not given the long Easter weekend off. Gatooma came on Friday morning and left late Sunday night. They are mostly industrial workers and had a longer holiday. About fifteen women came from Mondoro.

The women slept in the church building and the men slept on the ground outside. As there were over 520 adults and an uncounted number of children things were rather crowded. Friday night it rained and it continued to rain off and on for the next five days. The men managed to find places to sleep out of the rain and the nearby Catholic church offered a classroom for the men to sleep in. The rain did not dampen our spirits or enthusiasm—all felt the meeting had been extremely worthwhile.

Cooking was done over open fires in large drums. It was a hard job to feed all that number of people with such primitive methods but was well done. I took the whole family and we ate sadza with them and attended all of the meetings except Saturday afternoon when I had a wedding at Arcadia.

The Gatooma church had a choir which sang a number of different times during their stay. They sang beautifully and in the process taught the assembly a number of new songs of praise. One which began "Reru, reru, reru, reru mumoyo wangu . . ." was soon picked up and almost everyone was heard singing snatches of it at lunch and other times. It means "lightness in my heart," referring to the fact that Christ has taken away the burden of sin and bondage and so my heart is now light. That expressed the rejoicing of all for the mercies of God and the blessing of the camp meeting.

Brother Banza from Mt. Darwin—who was one of the speakers—made an appeal for us to come to Mt. Darwin to teach the little church there. It had been my privilege to make a simple exposition of parts of the first two chapters of Revelation. The Spirit so im-

pressed it upon his heart that he wanted this to be taught at his home. Mt. Darwin is a long way from Salisbury and the roads are very bad. Lord willing we would like to go there this winter and camp for a week to give them the teaching they desire and need—and which our Lord has commanded. We request all who read this to be must in prayer about this that it may be done. Also we want to spend another week in Gutsa, as we did last year, for the same purpose. Brethren, pray for us—and all the Lord's servants here and in other lands.

Joy Garrett

Salisbury, Rhodesia

May 1.

Last Sunday Bob woke up with a pain in his upper abdomen in addition to his sore throat and cough. I felt it must be flu as there has been a lot of it here. We went to Kambuzunia, Mujakose and he went on to Mondoro Reserve as usual but the pain became worse. On Monday afternoon it shifted to the right lower side and David Brown took us to the doctor and then on to the hospital. There was some delay in order to find someone to give the anaesthetic and it was 8:30 p.m. before they operated. It was a ruptured appendix. It was trying to form an abscess, the doctor said. He was on intravenous fluids all week till Friday night and has a very bad infection in his right arm from it. He's had fever all week. The doctor is afraid he may be getting an abscess in his abdomen and says he may have to operate again. Although we told them he was allergic to penecillin, they changed from the drug he was on to penecillin, and now he has a rash. The antibiotic, Reverin, just has not been doing the job of clearing up his infections. He still has fever though it is lower than at first when he had tubes through his nose into his stomach to remove bile and blood he'd been vomiting.

So you can see that although he is a little better he has a long way to go to get well. David and the members at Chiltern Drive chapel have been so good to take me to the hospital to visit him. The African brethren are constantly phoning to see how he is. Pray diligently for him.

Jack Chrissop

Simonstown, South Africa

April 20.

During the past few weeks we have for domestic reasons spent each week-end in Bellville; this gave us an excellent opportunity to worship with the Kenridge and Goodwood groups. The majority of the members we had never met before. We enjoyed our fellowship with them. Kenridge is in a select area and the group there are at present meeting in the garage which is a large one, at the home of the minister who is at present in the States trying to raise funds for a new meeting house which they hope to build upon a large plot which the municipality sold to them for about two dollars. There won't be a church building within a mile of the new one when it is built. The Lord's hand is never short. Goodwood have their own place, a barn-like structure originally. Brother Botha has by hard work transformed it into a practical and pleasing meeting place; it was a pleasure to worship there. The building was at one time set

out in the middle of nowhere and Brother Botha often wondered why the Lord had led him there, day by day he is receiving his answer—they will soon be in the middle of a built-up area. After the meeting Brother Botha honoured us by asking if we would consider working with him in that area. Regretfully we had to refuse. The work we are engaged in is more than we can cope with. Much to our great joy we at Steenberg have received from one of the bodies in the States a fairly substantial check for our building fund. The offer of further help is encouraging to us all.

Addie Brown

Salisbury, Rhodesia

April 23.

This is Sunday evening and it will soon be meeting time. We meet at 6:00. The Lord blessed our morning meeting, and the Sunday school classes were well attended. Love was the theme throughout the service. My husband taught the adult class from 1 John 3:10-15, then David waited at the Table and he spoke on how Calvary should melt our hearts and cause us to be unified in love, and when Brother Cockrell got up to preach he gave a good message from 1 Cor. 13. It was a good meeting and my heart was stirred.

Robert Gill got word that his car was in Capetown so he has gone down there. He probably will be away a week or two. I'm sure he is enjoying the brethren in Capetown.

Brother and Sister S. D. Garrett surely deserve a change and a rest. They are dedicated and faithful servants of God. The Forcades seem to be doing well at the Home. They too, along with their sister-in-law, are fine folk. Wish we could see more of them but they are busy there and we seem to keep busy here.

Thomas W. Hartle

Capetown, South Africa

April 29.

It was a pleasure and joy for us to have Robert Gill in our home a few weeks ago, and now when he came down on the 18th of April to fetch his car.

I read both in the February and March issues of Word and Work that the East Jefferson Street church are receiving funds and are to transmit them for our needed car. This news brought tears to my eyes, but this is no unusual experience over the last sixteen years on full time. As a family we are thankful for this effort on the part of East Jefferson Street church and pray that it may not be long until I can get my "better car" and may the Lord bless the congregation abundantly whom God is using in this manner as a channel of blessing.

A film strip class, that I have been conducting since April 5, is expressing great interest within the family concerned and with the various questions the husband has asked, there are hopes that this family will make their decision.

The Lansdowne congregation had asked me to assist them by preaching there as time permits, and they do need much encouragement. The first time I went in February there were 6 members present, but on the 9th of April there were 16.

# Only One Room at a Time

Richard Cornelius

Are you confined to a room whose walls speak of the pain of illness or the boredom of a tedious job or the antagonism of unsympathetic people or the discouragement of an insignificant position? Do you daydream and imagine what a wonderful difference it would make, if only—?

Our God is not the God of the “if only.” If, to the best of our knowledge, we have met the conditions of Romans 12:1-2 for knowing the perfect will of God (presenting our bodies to the Lord, not being conformed to the world, and being transformed by the renewing of our minds), then we can confidently expect that whatever the room is to which we have been confined, it is God’s appointed place.

Most of us can do only one thing well at a time, and if God has ordained that for a long time we be given just one thing to do, it must be a very important matter. No man can be in more than one place at a time, and if it is our Lord’s will for us to be in the same room for a long time, it must be an extremely important room.

Today when many people retire at the age of sixty, it is difficult to imagine Noah’s having to spend approximately twice that many years on a seemingly foolish carpentry project. But because he did it as unto the Lord, life was preserved through the flood.

Joseph gazed on the inside walls of an Egyptian prison for some ten years with a false accusation besmirching his name before it was God’s time to make him second highest ruler in Egypt and the one to whom all nations came for food.

All the learning and culture of a Pharaoh’s palace apparently was wasted on the desert air while Moses waited forty years before God was ready for him to strike as the deliverer of Israel.

David was misunderstood, hated, considered a traitor, and hunted as a common outlaw for some fifteen years before he was granted the throne for which God had anointed him.

Insurance companies were unknown when Job suffered the calamity of losing his possessions, his family, his health, and his prestige in order to glorify God by teaching subsequent generations of men a lesson in patience and trust.

Isaiah was sent not to conduct a headlines-making evangelistic campaign but to preach to a people who would not understand nor heed the Word of the Lord.

With Asia Minor to evangelize, churches to establish, and groups of Christians to instruct, Paul had more than enough to do, yet God saw fit not only to give him a physical hindrance, but also to place him in prison on several occasions. However, God could do more through a Paul in prison than He can do with some preachers in a pulpit.

In an age of specialization such as ours, is it so unusual that our Lord should choose to promote us to a position in which we are expected to concentrate all our efforts on not looking around at

what seem like greener pastures but in joyfully living to His glory in one room at a time?? Can we say with the prophet Habakkuk:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon high places. (Habakkuk 3:17-19.)

God has appointed us as stewards in only one room at a time, but He does expect us to be faithful in that room.

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## *Under the Sentence of Death*

J. H. McCaleb

The pictures of Hiroshima showed a rebuilt city. One could hardly realize that a bombing had taken place. Shown along with the new buildings, however, were some of the citizens who had been tainted with the fallout poison. They were said "to be living under the sentence of death."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." We know assuredly that no man is free from sin. We, too, may be said "to be living under the sentence of death."

As far as we know, the victims of Hiroshima have no sure antidote for the poison within them. They must continue to live under the sentence of death. That death, however, is only the ending of physical life, a condition that befalls each one of us sooner or later. The result of sin is eternal death. While every man is subject to that end also, it is fortunate that, in this case, there is a sure way of escape.

"The gift of God is eternal life through Jesus Christ our Lord." That gift, however, must be accepted before it is effective. It seems strange that there is no great rush to avail oneself of this grace of God. It must be that most of us do not realize that we are sick, yea, sick unto death. It will be tragic to discover in eternity that we have neglected to partake of the water of life that could have been ours for the asking.

# When Christians Crack Up

G. R. I.

"Four years ago I decided life was pointless and my goal became only to mark time until I was able to dispense with this life either at my own hands or to take the line of least resistance if the opportunity presented itself some other way. Outside of my family no one seemed concerned one way or the other. . .

"I remember the road I traveled to reach that point, but without rancor. I divorced my first husband after thirteen years. . . When my two older daughters married, I was remarried to a man similar to my first husband. It was a disaster from the beginning and lasted about three years, sapping my strength physically and mentally."

Does this sound like anyone you know? Perhaps you think not, but it is my experience that people whose lives are full of "personal disasters" don't advertise the fact. Our American culture dictates that we put on our masks and play our role in society without letting anyone know what turmoil there is within. The turning point in the life of the woman quoted above came when she met a couple that cared about her. They didn't pry into her affairs; they showed their concern in simple ways, and she responded by sharing her burdens with them.

So I make two points: (1) People—apparently normal people—around us live out their lives in the midst of distress that is often unspeakable. People with problems are the rule, not the exception. And Christians are not immune. (2) These people will never know the joy of release from their burdens except through the intervention of other people—people who care.

This article is directed primarily toward people in the second category, those who care and who want to help. Concern needs to be followed by understanding. Marion Nelson, speaking of Christians who are suffering from some nervous illness or mental disturbance, says, "They search high and low for someone who understands what is happening to them and who can give them some explanation, encouragement, and comfort that has a sound basis and is not the empty, profitless pat-pat of the well-meaning but ignorant sympathizer. Their problem is that they cannot find a person who seems to understand." No, you don't have to be a psychiatrist to help people, nor even a psychologist, but you should have some idea of the kinds of problems people have and what provision God has made for them in His word. This understanding, I think, will follow a careful, prayerful reading of Nelson's little book, *Why Christians Crack Up* (Moody Press, it cost \$2.50 in 1960). Dr. Nelson is a psychiatrist, but his emphasis is upon the spiritual aspects of mental problems.

Against the spiritual background of Nelson's book, I would recommend another book of a very practical "how to do it" nature. Anyone who reads it seriously will find help for his own life, as well as understanding for helping others. It is *I'm OK—You're OK* by Thomas A. Harris (Harper & Row, 1967, \$5.95). The subtitle is "A Practical Guide to Transactional Analysis." Readers who may be acquainted with Glasser's *Reality Therapy* will find that Harris provides the tools to make "reality therapy" more workable. The popular paperback, *Games People Play* by Eric Berne (and other books by the same author), looks further into certain technical aspects of Transactional Analysis (TA).

TA is so uncomplicated that even people with subnormal intelligence can understand and apply it. Why do I react to certain people as I do? Why do certain people react to me as they do? TA shows you how to discover the answer to these questions and then to change your pattern of behavior. If applied, it will make a difference in your relationships to other people, especially to those who are nearest.

But the real answer to the needs around us is not in tools and techniques. It is in being a person who cares, who understands. "By this shall all men know that ye are my disciples, if ye have love one to another." If the light of the presence of the Lord Jesus has brightened your way, then why not share it with others who are still struggling under a load of trouble? You'll find that it is indeed more blessed to give than to receive.

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## **Do You Love Your Child—or Your Pride?**

James D. Bales

There are those who assume they love their children when in reality they are proud people who love only themselves. They "love" the child when he is good, when he is not a problem, and when he is a credit to them. They "love" him because he reflects glory on them.

They may be also unconcerned about the child's needs and interests, but want him to fulfill their unfulfilled ambitions. They are disappointed in the child, even if he lives a useful life, because they were selfish in what they wanted him to do.

What happens when the child's conduct brings discredit to them? What if he is hurting their reputation? They must then face the question: Do I love the child or my reputation? Reputation is important, but we must love the child regardless of what he may be doing to our reputation at the time. Are we going to be furious and further alienate the child because he is damaging

our reputation? The child will discern that our concern is not with his welfare but with our reputation.

Love will seek the good of the child regardless of what the child may be doing to our reputation. Love will suffer long, and manifest the other characteristics Paul mentioned in 1 Cor. 13.

It was not helpful to Jesus' reputation, among certain people, when he tried to help the publicans and sinners. And to help them, he had to associate with them, although not on the level of participation in their sins (Matt. 9:10-13). Through love we may turn the child back into the way of righteousness, and it will be worth whatever price we had to pay. And in the long run, it may improve our reputation that we were longsuffering and loved the child rather than our pride. But, regardless of the outcome, we must remember that God loved us, and paid the price for our redemption, when we were sinners, at enmity with God, unrighteous, and weak (Rom. 5:6-10). Shall we not within our measure try to imitate the love of God and love others, including wayward children, as God loved us? And shall we not pay whatever price is necessary in order to try to turn them from the wrong direction in which they are headed?

Some day you may have to face the issue: Do I love the child or am I in love with my reputation? Only as we know the meaning of love shall we be able to make the right decision.

—In *Firm Foundation*

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## Sing a Song of Gladness, Brother!

Baxter Loe

Like many concerned churchmen I have looked hard and long at that paradoxical situation the churches of Christ find themselves in—declining church interest in the midst of a lot of religious commotion over the land. Drove of young people are showing an active, passionate, interest in Christianity, but little in the churches of Christ. I do not pretend to have all the answers, though I think I have a few of them. One of those answers I wish to discuss in some detail. When we face a complex problem, one of the best ways to solve it is to simplify it, that is, break it down into its component parts and solve the parts. It may surprise you that the topic under discussion here is not commitment, or divisions, or some other valid fault, but singing.

The first song I remember ever having heard sung by a congregation of people started out this way: "There's a land that is fairer than day, and by faith we can see it afar." I was about three or four years of age; the place was Jud, Texas. I had a

very depressed feeling while those adults sang very lustily. I desired never to go back to a place that depressed my spirit so. It was a good song—for a funeral! This depression was something I, as a child, often experienced in church. The songs, many times, were not happy songs. (Sometimes the preaching was as woeful—“There were only eight souls saved in Noah’s time, and I tell you, brother, I believe there are as few today,” went the lesson; and I thought, “There’s no use trying; there are better people all around me, and I am certainly not even close to number eight in line!” It was no wonder I dropped out of church for close to 13 years!)

The foregoing piece of testimony is of no benefit to us unless we can see it in the eyes of the present-day child or teenager. One does not tunc in or turn on teenagers with morbid sounds. The only way young people are attracted is through celebration! And celebration is one of the things singing in church is all about. I just now turned randomly to these Psalms. Notice how the first lines of these Psalms (songs) began. “I love the Lord, because he hath heard my voice and my supplications.” “O praise the Lord, all ye nations: praise him, all ye people.” “O give thanks unto the Lord for he is good.” “Blessed are the undefiled in the way, who walk in the Lord.” “In my distress I cried unto the Lord, and he hath heard me.” “I will lift up mine eyes unto the hills, from whence cometh my help.” “I was glad when they said unto me, Let us go into the house of the Lord.” “Unto thee, lift I up mine eyes, O thou that dwellest in the heavens.” (From Psalms 116-120.) This must be almost exactly the spirit of the singing Paul wanted us to capture when he admonished us to sing psalms, hymns, and spiritual songs. Do not expect to capture the spirit or the imagination of young people with such songs as “Where We’ll Never Grow Old,” or “We Are Going Down the Valley One by One.” I hope the point has been made; Christianity is a happy religion. Paul lists joy as being a fruit of the Spirit. Song leaders should spend as much time in meditation on their selections as preachers spend on sermon preparation, or at least *some* time. The worship is as thrilling as the singing. This is where at least some of modern Pentecostalism derives its strength.

Recently the question was posed among a group of preachers, “What would be wrong with singing in worship services the song, ‘Put Your Hand in the Hand of the Man Who Stilled the Water?’” None could find any objection except one verse. The point is that we need to be looking for good songs. I realize this could be interpreted as heresy in some circles, but the church of Christ must, simply must, have some *new* music. So many of our old songs are worn out and have been for years. We direly need a new and joyful sound in our assemblies. Our dead churches attest to it. —Editorial in *Gospel Tidings*.

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Believing in God means getting down on your knees.

—Martin Luther

# The Church of Elijah

Ira Purdy

Once upon a time there was a group of disciples who were known as the Church of Elijah. They were known by this name not because they worshipped Elijah or gave any special honor to the prophet Elijah, but because they often spoke in the spirit of Elijah when they proclaimed, "I, even I only am left" (1 Ki. 19:10). These words were originally spoken by Elijah as he fled from Jezebel into the wilderness after killing the prophets of Baal. He expressed his personal faithfulness to the Lord, and, at the time, his doubt about the faithfulness of his fellow Israelites. In view of the fact that Elijah was very afraid and depressed, we can have sympathy with the original statement and feelings of Elijah.

However, in the Church of Elijah this phrase is uttered by people young and old alike because they feel that the only remnant of spirituality and true faithfulness is in them or in their group. The Church of Elijah actually had little in common with the prophet. Externally, they were not particularly separated from those in the world around them. They cared just as much for pleasure and nice things as the people of the world did. They showed little diligence or concern for those in the world who were in need or the message they had, or the physical things they had. They did not express their commitment to the Lord and His will in any way like Elijah did (or those in the religious community around them). Although these are only externals, these things seem indicative of the internal faith that the Church of Elijah had.

When they separated themselves and went into a lonely place (a building with closed doors) they would say together, "We, even we only are left." In their exclusion they could bemoan the fact that they "only they" were left after all the rest of the world had gone off into sin and error. (The pagan world into sin and the rest of the religious world into error.) During all the bemoaning they forgot that they were supposed to have the solution to such problems.

It is too bad the Church of Elijah does not realize what Elijah himself learned. That is (1) that the Lord may have faithful followers that we know nothing about; (2) that the Lord has little use for fearful, separatist, pessimistic, faithful followers.

The "Elijah Complex" is not uncommon—it affects all groups and especially religious groups. Sociologists might call it ethnocentricity, which means that a person is conceited or egotistical because of a group he belongs to. In this group he may develop all sorts of twisted and exaggerated ideas of the value of the group and

his value in the group. 1 Cor. 13:4 speaks to this "Elijah Complex" or ethnocentricity when it says "This love . . . does not cherish inflated ideas of its own importance . . ." (Phillips). It seems at times that is what some people not only in the "Church of Elijah" but in the "Church of Christ" have done. Don't misunderstand me. I believe that God's people are special—I believe that Christians do have a special calling. But, I do also believe that the confidence we are entitled to as Christians is at times manifested in a poor spirit, a "more righteous than thou" spirit. I think that those who suffer with this complex should remember the passage "Let anyone who thinks that he stands take heed lest he fall" (1 Cor. 10:12).

Don't you think it would surprise the people in the "Church of Elijah" if they knew that there were 7,000 times as many faithful followers of God as they thought. That's what Elijah found out. Let's pray that someday the "Church of Elijah" finds out.—663 E. North 18th. Apt. F, Abilene, Tx, in *Gospel Tidings*

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## Love's Final Test

A. W. Tozer

A century ago a hymn was often sung in the churches, the first stanza of which ran like this:

*"Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord, or no?  
Am I His, or am I not?"*

Those who confessed their spiritual anxiety were serious-minded, honest men and women who could open their hearts to each other in this manner without self-consciousness or loss of face.

It is an evidence of the essential frivolity of the modern religious mind that this hymn is never sung today, and if mentioned from the pulpit at all it is quoted humorously as an example of old-fashioned religious melodrama and a proof that those who once sang it were not up on the doctrine of grace. Why ask, "Do I love the Lord or no?" when any number of personal workers stand by to quote convenient texts from the New Testament to prove that we do?

But we had better not be too cocksure. The gravest question any of us face is whether we do or do not love the Lord. Too much hinges on the answer to pass the matter off lightly. And it is a question that no one can answer for another. Not even the Bible can tell the individual man that he loves the Lord; it can only tell him how he can know whether or not he does. It

can and does tell us how to test our hearts for love as a man might test ore for the presence of uranium, but we must do the testing.

Our Lord told His disciples that love and obedience were organically united, that the keeping of His sayings would prove that we loved Him and the failure or refusal to keep them would prove that we did not. This is the true test of love, and we will be wise to face up to it.

The commandments of Christ occupy in the New Testament a place of importance that they do not have in current evangelical thought. The idea that our relation to Christ is revealed by our attitude to His commandments is now considered legalistic by many influential Bible teachers, and the plain words of our Lord are rejected outright or interpreted in a manner to make them conform to religious theories ostensibly based upon the epistles of Paul. Thus the Word of God is denied as boldly by evangelicals as by admitted modernists.

If we lived in a spiritual Utopia where every wind blew toward heaven and every man was a friend of God we Christians could take everything for granted, counting on the new life within us to cause us to do the will of God without effort and more or less unconsciously. Unfortunately we have opposing us the lusts of the flesh, the attractions of the world and the temptations of the devil. These complicate our lives and require us often to make determined moral decisions on the side of Christ and His commandments.

It is the crisis that forces us to take a stand for or against. The patriot may be loyal to his country for half a lifetime without giving much thought to it, but let an unfriendly power solicit him to turn traitor and he will quickly spurn its overtures. His patriotism will be brought out into the open for everyone to see.

So it is in the Christian life. When the "south wind blew softly" the ship that carried Paul sailed smoothly enough and no one on board knew who Paul was or how much strength of character lay hidden behind that rather plain exterior. But when the mighty tempest, Euroclydon, burst upon them Paul's greatness was soon the talk of everyone on the ship. The apostle, though himself a prisoner, quite literally took command of the vessel, made decisions and issued orders that meant life or death to the people. And I think the crisis brought to a head something in Paul that had not previously been clear even to him. Beautiful theory was quickly crystallized into hard fact when the tempest struck.

The Christian cannot be certain of the reality and depth of his love until he comes face to face with the commandments of Christ and is forced to decide what to do about them. Then he will know. "He that loveth me not keepeth not my sayings," said our

Lord. "He that hath my commandments, and keepeth them, he it is that loveth me."

So the final test of love is obedience. Not sweet emotions, not willingness to sacrifice, not zeal, but obedience to the commandments of Christ. Our Lord drew a line plain and tight for everyone to see. On one side He placed those who keep His commandments and said, "These love Me." On the other side He put those who keep not His sayings, and said, "These love Me not."

Love for Christ is a love of willing as well as a love of feeling, and it is psychologically impossible to love Him adequately unless we will to obey His words.

In seeking to learn whether we truly love our Lord we must be careful to apply His own test. False tests can only lead to false conclusions as false signs on the highway lead to wrong destinations. The Lord made it plain enough, but with our genius for getting mixed up we have lost sight of the markers.

I think if we would turn for a while from finespun theological speculations about grace and faith and humbly read the New Testament with a mind to obey what we see there, we would easily find ourselves and know for certain the answer to the question that troubled our fathers and should trouble us: Do we love the Lord or no?

## NEWS AND NOTES

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

Ebenezer, Ky.: April Revival was marked by much interest and some visible fruitfulness. Attendance averaged 75, more than 60 were our own people. Three responses, one for renewal and two for baptism. Nathan Burks brought a fine and unusual heart-searching series of messages from the Lord. He is a good preacher, and his home church thanks the Lord for his dedication. —N. Wilson Burks

Long Beach, Calif.: I enjoy Word & Work very much and do not want to miss any issues. Thanks for the many helps I get from the little magazine. —Martha Elv

Louisville, Ky.: We are praying into the Lord to bring us a wonderful meeting in May at East Jefferson St. Church of Christ. Bro. Orell Overman is coming to be with us.

We are always counting our blessings from the Lord. We are thank-

ful we have one hundred new song books. Sister Mary Jo Graham bought the church 50; the church got 50 more.

We are still praying that the funds will come in so Bro. Thomas Hartle can get his car. We want to thank the individual Christians and congregations for their support. Pray for the Lord's work here. —James L. Wilson

Fort Lauderdale, Fla.: The Lord continues to bless all efforts made in His name. We rejoice as we realize that thus far this year we have had 25 decisions for our Lord. Ten have responded to the invitation by baptism, four have rededicated their lives, and eleven have lined up with us by transfer of membership. Actually 21 have been added to our body here since January 1 of this year. We call this our circle of evangelism. Before 1972 began we had hoped to have

45 in our circle of evangelism before the end of the year but now we trust to be well above that mark. Continue to pray for the Lord's work in such a weak area for His church. — Vaughn Reeves, Westside Church of Christ

**Louisville, Ky.:** South Louisville church reports both spiritual and physical growth already in 1972. There have been two baptisms this year. Timmy Hensley was baptized in January and just recently Wilda Bradford accepted the Lord in baptism. The Lord continues to bless our neighborhood work as about thirty children attend classes on Wednesday night and about three of the mothers come with them.

The remodeling work continues in the basement. Stairways are being torn down for more classrooms. Walls are being replaced by folding doors to accommodate larger groups. The nursery is being renovated as the nursery roll increases. The birth of Chad Andrew to Bonnie and Bill Colwick has increased the nursery to ten babies two and under. —Bennie Hill

**Sellersburg, Ind.:** One new birth is reported in the bulletin of March 12, that of Jamie Harbin.

A community chorus is in prospect as reported in the April 23 bulletin.

Karl Phipps who has been on the sick list was born into the family of God on April 23.

Two more additions to the family of God at Sellersburg were born on Sunday, April 30.

June 4-11 is the time set for special meetings with Billy Ray Lewter as evangelist.

**Cramer and Hanover, Lexington, Ky.**

Small group prayer meetings presumably were started as planned, April 18, the first meeting, being in the home of Sister Mary Lewter. Bro. Earl Mullins of Louisville was the Baccalaureate speaker for the graduating class of S. C. C. at the Belmont church, Winchester.

**Henryville, Ind.:** The meeting at Henryville with Brother Julius Hovan preaching closed last Sunday night, May 21. During the meeting six responded: two for baptism and the others for rededication.

**PORTLAND CHRISTIAN SCHOOL**

The graduation exercises are scheduled for June 2. The school will graduate 18 students this year. Victor

Broaddus has been chosen speaker for this occasion. The "White Elephant Sale" held recently netted about \$3100 for the school, according to the latest report from one of the Alumni.

### LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

Hopefully a complete schedule can be published in the June issue. The theme of the conference will be "The Local Congregation and Its Effectiveness." The dates for the Fellowship Week have been set for August 21-25.

**Children's Home, Sellersburg, Ind.**

Anyone knowing of any qualified help for substitutes on week ends, please call or write Bro. Howard T. Marsh (phone 246-2018).

**Gallatin, Tenn.:** Our kindergarten program has been successful and has met with a fine response from the community. Our director, Mrs. Richardson, is to be congratulated on the fine job she is doing. Our kindergarten is at present being reviewed for licensing for next year. It is one of the few state licensed and approved kindergartens in Gallatin.

A good day was had at Gallatin when the a cappella choir from S.C.C. and Victor Broaddus, president of the college, brought Scripture in sermon and song to the service.

Services are held once a month in Gallatin Nursing Homes by Gallatin church members under the auspices of the Gallatin Ministerial Association.

**Highland Church, Louisville, Ky.:**

Bro. Joe Blansett, Jr., superintendent of the Sellersburg Senior Citizens Home, brought the morning message on May 7, and spoke again in the evening.

**Highview, Kentucky:** Bro. Antoine Valdetero is to hold the annual meeting in August (9-16).

**Nelsonville, Ky.:** We are pleased to announce in advance, our summer meeting, August 13 through 20, with Bro. Earl Mullins, Sr. as evangelist.

**WORDS OF LIFE RADIO PROGRAM** has seen what we feel is good fruitage from its recent change of time and station. At present it is heard at 11:10 p.m., Sundays, on station WHAS at 840 kc. Mail has come in from over 20 states and Canada commending the messages.