

THE WORD AND WORK

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

Wm. Robert Heid, Editor

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God's Family

W. R. H.

THE PENDULUM SWINGS TO THE RIGHT

If what I read is true, there may be a slight change taking place in the life-style of the "do it now" generation. We read that while the moral situation has not actually tasted of repentance, yet there is a turn to a more permanent type of relationship, and a "commitment" of sorts, that has become a part of campus life. Also there are reports of less use of the hard drugs, although this is attributed to the inavailability of supply. All, then, seems to add up to an apparent plus on the side of moral conservatism. But, it is not at all a matter of faith, but a matter of expediency. Young people have found that their affairs are more desirable if they can lend to them some legitimacy. The consciences are being sold a bill of goods, and society in general has been caught up in the "brain-wash."

But there are still some consciences that are able to discern between good and evil, and there is still One Source that can and will cleanse and beautify the lives of young (and old) people, on a permanent basis. That is the giving place to the Word of God, and accepting the saving forgiveness and cleansing of the Lord Jesus Christ. The marriage relationship has been ordained and blessed by the Creator, and He alone knows how it is best regulated.

If we who are parents live as exemplifying strong faith in God, the Lord Jesus, and the presence of the Holy Spirit, then the young ones who know us will find it much easier to accept, by faith, those guidelines that the world is ridiculing at every hand. But if we feel that our example is not needed, we send them out to fight the arch-enemy of their souls, without their armor.

"I write unto you, fathers, because ye know him who is from the beginning." If you "know Him who is from the beginning," then you also know that the youth problem of our day becomes the responsibility of every Christian who knows the better way to live and love. We must keep the "Sin" label on pre-marital sex and extra-marital sex. We also need to say that God desires virginity of both sexes who come to the marriage altar. Anything less is to begin with some degree of handicap. Sociologists and guidance counsellors please take note.



THOUGHTS FROM ROMANS

Ernest E. Lyon

GOD'S RIGHTEOUSNESS

In Romans 1:17 Paul tells us why the gospel is God's power unto salvation, the only power that can save us from our sins that we might be able to spend eternity with God. The reason, he says, is, "therein is revealed a righteousness of God." Why the translators insist on saying "*a* righteousness," or, as others express it, "*the* righteousness" is a mystery to me, for no article is found in the Greek. I agree with many who find it much better sense to translate as "God's righteousness." Verse 16 and 17 then read in part, "The gospel . . . is God's power unto salvation . . . For therein is revealed God's righteousness from faith unto faith."

Two things should come to our minds as we read this – the perfection of God's righteousness and the necessity for us to match that righteousness in order to be saved, in order to stand before Him through eternity. Anyone should immediately realize that there is no possibility for us to attain unto that great righteousness on our own, but there are legions of people who vainly feel that the good they do so much outweighs the bad they do that God is certain to give them a passing grade and take them to heaven. Oh how I wish they could look at these two verses in Romans and realize that a "passing grade" of 51 percent or more is not what God must have. You must present to him a 100 percent score.

If one saw only what I just stated in this passage then one would recognize the hopelessness of any man's situation and decide, very properly under such conditions, that no one could be saved. If you go a bit further in other passages and see that under the Law a person was judged as lawless for breaking just one Law, then the hopelessness would seem even worse. That is a true view of law, for if I keep all the laws in my state except one and break that one, I am a law-breaker. Thank God He never has decided salvation on any such basis!

Such reasoning as I have just given should drive one who reads about salvation to look carefully to see how one could be saved if God's holiness and justice demand perfection of those who stand before Him. Then Romans 1:16, 17 begins to make sense in a way that will thrill your heart. You begin to see that when Paul explains that the gospel is God's power to salvation with the words, "For therein is revealed God's righteousness from faith unto faith" that Paul is saying

that by faith the gospel brings God's righteousness to us. I like the way Paul says it in Second Corinthians 5:21, a verse that should be memorized to help your study of Romans: "Him who knew no sin He made to be sin on our behalf that we might become the righteousness of God ("God's righteousness") in Him." In other words, God made Christ to be sin, nailed sin to the cross, and made us to become His righteousness in Christ. It is because we are in Christ that we have God's righteousness. The gospel, in other words, doesn't reveal simply what God's righteousness is but how we get that righteousness so we can be saved. His righteousness becomes ours and we stand "holy and without blemish" before Him.

If you have ever read anything of any of the false religions of the world or of the false cults that call themselves Christians, you may have noticed that one of the things they have in common is the belief in the necessity of human effort to bring ourselves up to God's level. Such doctrine is based on a too low opinion of God and a too high opinion of man. It seeks to glorify man by contending that he can earn his place with God. The Bible, on the contrary, points out the wonderful perfection of God and the low place to which men have fallen — so low they can never approach God by human effort. But the Bible, on the other hand, also shows how God reached down in His Son Jesus Christ to pull us up to Himself.

Let us have no more talk of the golden rule as a means of salvation nor of any action on our part as making us right to stand before God. Let us look to the only One Who gave us the standing we must have to stand before Him. Thank Him for His wonderful goodness to us and glorify Him by receiving the gift of salvation that He wants to give us.

AT BILL AND BETTY'S SHOULD WE SWITCH OFF?

I had a bit of a confrontation with Janet last night about the television. She was watching a play that looked all right at the beginning, when suddenly I heard the most dreadful scream that made my blood run cold.

"What on earth is the matter?" I said, tearing up the stairs where the twins were having their version of a bath, with visions of Peter having cut his throat with Bill's razor, or Paul falling head first into a bath of boiling water.

"It's not us, Mum," Peter said in surprise, submerging under the water and blowing a stream of bubbles. "It's the T.V."

"I do wish you'd soap and not soak!" I said for the hundredth time. "I don't wonder the towels get so filthy."

I went downstairs again and opened the door of the sitting room, where Janet was glued to the screen on which a rather unsavory bearded youth was hugging a young lady clad in a mini-nighty to his manly

chest.

"This doesn't look like much of a play," I said shortly. "I presume the chap is not her dad!"

Janet dragged her eyes away with obvious reluctance.

"Oh, it's all right, Mum. He's just going away on a dangerous mission and he's saying good-bye."

"And taking his time over it by the looks of it," I said sharply. "What was that dreadful scream, anyway?"

"Oh, he caught her with another boy friend," Janet said differently, "and killed him."

By this time I had found the program guide and had glanced through the bit that tells you what the play is about. It didn't look as if it was going to get any better to me, and as the lover boy was still in his clinch, I decided to switch it off.

Janet was furious.

"What did you want to do that for, Mum?" she said. "It was a good play and I've got nothing else to do."

"Jan," I said gently, "I don't often quote the Bible at you, do I? Because I really do try to live out what I believe and not just preach it. But there's one verse I want you to remember. It's in Paul's letter to the Phillipians, and I'm sure you have heard it before."

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

"True, honest, just, pure, lovely – virtuous and praiseworthy – that play wasn't any of those things, and therefore it can only do you harm, and not good, to watch it."

"But you can't shut your eyes to all the other things," Janet said, using the same old argument that everyone always brings up when this sort of thing is under discussion.

"I'm not suggesting you should," I said. "You know that things like that go on as well as I do. But I don't think we should make entertainment of it, and watch it for pleasure, especially when the plot makes it seem as if it is perfectly O.K. to shoot a man if he happens to upset you, and then go to bed with someone when you're not married to them."

"I'll help you with that dress you're making when I've seen the twins in bed," I said. "I've been thinking how to fit the zipper in so that it won't show at the neck." I put my arms round her very gently and held her for a few moments, and suddenly I felt the tension drain out of her and she relaxed, and I gave her a hug.

"It's only because I love you so much," I said quietly, "that I care about you growing up with a mind that's as sweet, clean and wholesome as your body."

"I know that really, Mum," she said.

She really is a sweet kid, you know.

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THAT CONFUSING TERMINOLOGY

Alex V. Wilson



“Now let’s see, which am I – an elder or a deacon?” asked a man at a church business meeting. That really happened! What a pity, for such gross ignorance revealed that the speaker was not fulfilling his ministry. He didn’t even know what it was.

Of course knowing correct terminology and being able to give accurate job-descriptions of the various kinds of church-workers, does not guarantee that we are serving God as we ought. But using terms Biblically might help us avoid a lot of confusion that abounds today. I may be wrong, but it seems to me that just as some denominations misuse the term “bishop” (distinguishing their bishop from leaders in the local church), and other denominations misuse the term “pastor” (distinguishing him from the elders and feeling elders are not needed), so we misuse the term “minister”.

Elders and Shepherds

It is common knowledge among us that (1) the titles “elder,” “bishop” (meaning supervisor) and “pastor” (meaning shepherd) all refer to the same men. Tit. 1:5-7, Acts 20:17,28 and 1 Pet. 5:1-4 make this clear. The first title brings out their qualification (experience and maturity), the second their position (leaders) and the third their work (guiding, guarding, feeding, caring) – but all describe the same men.

(2) We know that elders/bishops are always spoken of in the plural, as a team of men working together in a church. We never read in Scripture of a church’s elder, but always of it elders. One-man leadership is not the norm. (3) While *all* elders should lead or “rule,” *some* of them are especially gifted and called to preach and teach. Those who share the leadership but do not teach much should be self-supporting. But it is good if the church will support those elders who are definitely gifted in teaching, so they can give their full time to that work. Paul says, “Let the elders who rule well be considered

°It could *possibly* be that a man at present not fully qualified to be an elder/bishop (for example, he may not yet have believing children, Tit. 1:6) could be a pastor, in the sense that he is shepherding a church already while awaiting the time when he and others will be fully qualified as elders. That is, while all elders/bishops are pastors, not all pastors are necessarily elders/bishops.

worthy of double honor, especially those who labor in preaching and teaching" (1 Tim. 5:17). By "honor" he almost certainly means financial support, for in the next verse he continues, "for the scripture says . . . 'The laborer deserves his wages.'" Thus the Good News Bible translates v.17 as follows: "The elders who do good work as leaders should be considered worthy of receiving double pay, especially those who work hard at preaching and teaching." (The NEB and Williams translations are similar.)

(4) Elders/bishops are of immense importance. "If a man seeks the *office* of a bishop, he desires a good *work* (1 Tim. 3:1). Many men might seek the bishop's office, but not many want his work. Let us pray that the Lord will raise up more and more faithful men to lead the churches. And let's thank Him that quite a few churches have been able to appoint elders in recent years.

Ministers and a Comma

Nowadays it has become quite common to have one man in each congregation who is the *leader* and who delivers almost all of the *sermons*. Usually we refer to him as "our church's *minister*."

If such a man has to carry the *leadership* alone, this seems unbiblical, for it violates the Scriptural principle of team leadership (#2 above). And if he is the only man in the church capable of *preaching*, this seems unwise for several reasons. First, the church becomes over-dependent on him. If he moves away or drops dead, the congregation is helpless and must scurry about frantically to find and hire another man to provide them with spiritual food. Second, to have one man do all the preaching stifles the growth and service of others in the church. Probably the Lord has given some other members the gifts of teaching God's word or exhorting His people, but their gifts will never develop unless they are allowed to use them. One man might do *much* or even most of the preaching, but to have him do all of it seems unwise if not unbiblical.

Then, to term such a man as a minister is also Biblically inaccurate. For in the New Testament minister means servant and ministry means service. Every believer is called to serve Christ in some way, so every believer is a servant, that is, a minister. (It is profitable to look up all the verses that refer to "minister" or "ministry.")

Bible translators have sometimes obscured this fact by inserting a comma where it probably should not have been! (There were no commas or periods in the Greek language used by the Bible's writers, so translators must supply them.) Notice that in the American Standard Version (and the KJV and RSV), Paul gives *three* purposes for pastors and teachers in Eph. 4:11,12. Christ "gave some to be . . . pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." But the New American Standard Bible (also the NIV, NEB, GNB and most recent translations) have Paul giving *two* purposes for pastors: Christ

“gave some . . . as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ. Do you notice the missing comma, and see the difference it makes? This isn’t quibbling over words and commas – it’s an important distinction with far-reaching applications. In the former translation, it is the pastors who are supposed to do the ministering. In the latter, it is the saints, us, who are to do the ministering or serving.

The Good News Bible makes it even clearer: Christ “appointed . . . others to be pastors and teachers. He did this *to prepare all God’s people for the work of Christian service*, to build up the body of Christ.” This rendering gives pastors less to do, and non-pastor Christians more to do! It calls all of us to be participants, ministers, not just spectators.

Some years ago Charles Holt made some keen observations on these matters. We conclude by quoting him.

We must recapture the concept that every Christian is a minister of God, and we must provide training for every-member ministry. We must cease to designate one man as “our minister,” for this very language places the remainder of the saints in a non-ministering category.

We must recognize that whatever is done by a child of God in an attitude of humility and reverence, constitutes ministry, for ministry simply means service. The “service” is not something held in an ecclesiastical structure, but something that is done outside. The Christian does not attend a service, he renders it! The service does not begin at 10:00 Sunday morning. It does not cease and for that reason cannot start.

We must turn our meetinghouses into training centers. We must make our preachers into coaches and trainers. Their task should be to discover and develop the aptitudes of all the members. Not all are adapted to the same task, but all should be given some task. “Having gifts that differ . . . let us use them,” Rom. 12:6.

The present system relegates the mass of the membership to a place where they can only “pay and pray.” Sometimes the latter is done for them, although the former never is.

We talk nonsense when we equate strength with numbers. Innate strength is the ability to accomplish the work or purpose for which a thing is created, without additional help from the outside. A group of twenty Christians who are capable of edifying themselves is strong, while four hundred who have to be edified are weak. A man who weighs 400 pounds but has to be helped to his feet and supported while he walks is not nearly as strong as one who weighs 150 pounds and can go out and chop wood all day!

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Questions Asked of Us

Carl Kitzmiller

I have a great deal of trouble, not of my own making, which hinders me about church attendance. At times I feel rebellious about all of it and not much interested in going when I can. It seems so unfair. Please help me to understand "Why"!

Unless I had the wisdom of Solomon or, better, the omniscience of our Lord, there is no way to sort out the causes for the troubles which may come in such an individual life, especially with the limited information I have. The problem of evil is seldom a very simple one arising from only one cause. Evil may arise in our lives from several sources, for a number of reasons, and different individuals respond to it in different ways. Moreover, we all find it somewhat difficult to be objective about our troubles. We can "understand" the problems of others better than our own! Evil does not often come with an explanation that declares the reason for the suffering. The reason may sometimes be fairly clear, but often it is not.

One of Job's problems in the great suffering that came upon him was that he did not understand why. He had "friends" who assured him that he had done wrong and was being punished, but he was conscious of no wrong doing. The Bible reader is aware of some things Job did not know for a while — that his suffering was not a mistake on God's part, was not for some failing of his own, and was for the glory of God. Even with his great righteousness Job was not perfect and he learned a valuable lesson, but he was not under God's displeasure and was not "lost in the shuffle."

Some of our trouble we bring on ourselves. When we break laws — man's, God's, or nature's — we should not be surprised by the outcome. Sometimes we disobey in ignorance of the law, but more often we simply think we are smart enough to escape the penalty. We know health laws, but we ignore them. Then are surprised by infirmity of some sort. It is no secret that people can destroy their minds with drugs, or their lives with alcohol, but many are of the opinion that "it won't happen to me." We know our responsibility for nurturing our children in the chastening and admonition of the Lord, but we shirk the responsibility and hope they will turn out satisfactorily. We may indulge our own fleshly lives and theirs. We know, or can know, that living lives after the flesh and "sowing to the flesh" means reaping

a harvest of corruption (Gal. 6:7-8). A lot of our trouble arises from this source.

This harvest does not always come immediately. It may be delayed. We have enjoyed the fruits of our carelessness, our pleasure, or whatever, and have forgotten about it before the "law" catches up with us. The excesses of youth may not take their toll until old age. That "cute" little baby we neglected to discipline may wait until his teen years to break our heart.

Nor does becoming a Christian or turning back to the Lord from a prodigal life mean that God wipes the slate clean in every respect. Yes, if we have been genuine in our faith and repentance, the *guilt of sin is removed*. Some seem to suppose that the forgiveness of sins removes all of the bad consequences of sin. This is not necessarily true, however. God in His grace *may* cancel out some of the consequences, but this is seldom absolute. For example, a man with drink destroys his home, alienates his children, and breaks down his health. His guilt before God can be forgiven, but his forgiveness does not necessarily mean reconciliation with his wife and children nor a sudden reversal of health problems. Again, a man commits a crime and is jailed. In jail he becomes a Christian. God forgives the man and he is saved. He may, however, have to go on serving the sentence. A changed attitude may make him eligible for parole earlier, or the Lord may use him in prison. In a sense, however, he will still continue in this life to reap because of evil sowing. It follows, therefore, that forgiven, heaven-bound saints of God may have troubles, the seeds of which were sown much earlier.

Of course some of the Christian's troubles may be chastening from the Lord. This is a corrective type of thing used by the Lord to make us "good children." Somewhat as the loving parent administers chastening, though much more wisely and in full knowledge of the need, our Lord chastens His children. Thereby He would help us to make the right choices, crucify the flesh, grow in the good things, increase in faithfulness, etc. Thereby He hopes to cut off disobedience before it becomes more serious. Our troubles do not come with a label specifying why they have come, but often the individual who is under chastening has a pretty good idea that he is and the reason for it.

Some of our troubles are not of our own making. We need to be sure we are not biased in our judgement, of course, but this certainly can be the case. We may suffer from the general woes of mankind — natural tragedies such as earthquake, flood, or drought. We are certain, given enough time, to experience the loss of loved ones to death. It is not that God does not overrule for the Christian, but He does not exempt us from some of the common experiences of men. Sooner or later the bound of life is reached by a loved one and his call from life may be in no way related to my personal relationship with the Lord. Moreover, the Bible has examples of those who suffered but not because of their own personal sins (Job, the blind man of John 9,

etc.). Our response to trouble is sometimes an opportunity for the Lord to be glorified – the right sort of witness to others, growth in our own life, preparation for greater usefulness, etc. A defective child is born. Who sinned? Maybe no one in the present. God may use that child to give opportunity for love and for laying up treasure in heaven. An elderly loved one falls into bad health and requires much extended care. God may not be judging or chastening anyone; He may only be giving opportunity for us to exercise love and compassion. He may be reminding us of our frailty. Again, persecution may come on the Christian. This is not because of his sin but more specifically because of his faithfulness.

Some of our troubles we do bring on ourselves, some are chastening, some are to the glory of God, but let's not suppose that everyone who suffers is therefore suffering for his own sin in some way. We may be experiencing that which is common to man. Eliphaz noted that "man is born unto troubles as the sparks fly upward" (Job 5:7). We live in a sin cursed world. *Most people* carry some great burdens. We do not always know the pain another suffers since some suffer with a great deal less complaining than others. Death, sickness, divorce, family strife, mental and emotional problems, poverty, lovelessness, rebellion, selfishness, spiritual problems – these and such like may be at work in the lives of those who seem to be carefree and happy. Ours are not the only troubles in this old world. One does not have to look around for long, unless he does so with blinded eyes, to find someone who has a greater burden or possibly less blessing.

An important thing about our trouble is how we respond to it. It is not wrong for us to ask "why" or to try to determine the reason for it. In fact, chastening can only do its best work in our life when we realize it is chastening. And, on the other hand, moping about, beating ourselves over the head, or such like for the things that are not of our own doing are foolish acts. It is good to try to understand why.

There is something disturbing about the attitude of rebelliousness suggested by our question, however, especially on the part of a Christian. You see, our Lord has promised He will not put too much on us (1 Cor. 10:13). He knows our limit. Moreover, He is working all things together for good to the Christian (Rom. 8:28). This means I will never suffer pointlessly or without opportunity of benefit. There are no accidents in the life of a Christian. The trouble which I allow to drive me farther from the Lord or to create in me a spirit of rebelliousness is not rightly received. The very fact of this rebelliousness suggests such a one needs to grow in faith and commitment to the Lord's purposes.

If we are being chastened of the Lord, rebelliousness is not the right answer. We had better recognize we are wrong, learn the lesson, and change our ways. If we are somehow suffering to the glory of the Lord, He will not get much glory from it if we gripe, find fault, grow impatient, or respond in some other way that largely negates before the world the image God wants to create. If we suffer for past

mistakes for having sown to the flesh, then we will do much better to rejoice in sins forgiven, putting the past behind us and making the most of the opportunity before us. If our troubles are indeed not of our own making, then, in the words of the old song, "Take your burden to the Lord, and leave it there." If He cannot in righteousness remove it or sees fit for you to endure it, He will give the needed grace and may well make it a stepping stone to greater usefulness. Beware of rebelliousness!

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Reflections On The Restoration Movement

Larry Miles

ALEXANDER CAMPBELL: The Early Years - 1788-1816

As we said in our previous article, Thomas Campbell, had in 1808, bid his family goodbye and came to the United States because of his failing health. He left his oldest child, nineteen year old Alexander in charge of the school he conducted at Rich Hill. It is the younger Campbell that we want to focus our thoughts on in the next few months. We, want now, to go back to the years before Thomas left Ireland and chronicle the early years of Alexander Campbell. Let us remember one fact however, although we can profit by a study of the life and experiences of these pioneers, they are not on a par with the revealed Word of God. But we can only receive a rich and plentiful blessing from their experiences in the working for the restoration of the Ancient Order of Things. Let us always test their teachings, first of all, with the Living Oracles.

Alexander Campbell was born in Ireland on September 12, 1788 to Thomas and Jane Corniegle Campbell. His was a godly home, his father being a clergyman in the Anti-Burgher Seceder Presbyterian Church. In his early life Alexander developed the habits concerning Bible study that would help him greatly in the later years. The Late James DeForest Murch gives us this account of the religious teachings in the Campbell home in his book *Christians Only*,

The Campbell home followed strict Seceder Presbyterian custom and worshiped God at the family altar in the singing of hymns, Bible reading, morning and evening. The children were catechised and instructed each week in the fundamentals of the Christian faith and were expected to pray in secret and 'maintain a conversation becoming of the gospel,' . . . It was their rule that every member of the family should memorize during the day, some portion of the Holy Scriptures. . . Alexander testified that in his early years he memorized almost all the Proverbs, Ecclesiastes, and the Psalms, to say nothing of all the appropriate Scriptures related to the catechism.

His early schooling was to be in the academies. By the time he was seventeen he was assisting his father in the school at Rich Hill. Thomas Campbell, at this time, held the pastorate at Rich Hill.

Because of his failing health, the elder Campbell sailed for America on April 8, 1808. (The American Frontier must have done wonders for his health because he lived to a ripe old age of ninety-one dying at Bethany, Virginia in 1854.) About a year later, Thomas sent word for his family to rejoin him in Pennsylvania. They set sail but were delayed by a shipwreck. It was the providence of God that Alexander be given the opportunity to study at the University in Glasgow, Scotland. This interim also gave him the opportunity to become acquainted with men whose aim it was to get back to the Bible concerning New Testament worship. It was while in Glasgow that Alexander began to have doubts that the Seceder Presbyterians had a market on salvation to the exclusion of all others. The Seceders practiced the observance of the Lord's Supper annually. The time had come for the annual partaking of the Supper. Alexander, because his membership was with the Church in Ireland, had to take an examination to see if he was worthy enough to partake of the emblems. He passed the examination and was given a token to drop in the plate signifying that he was acceptable to the Church in Scotland as worthy to commune. When the time came he refused to partake. Campbell's biographer and physician, Dr. Robert Richardson regards this event his final break with the Presbyterians. So an ocean apart, both Thomas and Alexander Campbell renounced the Presbyterians and began to plea for Biblical based church. It was to be a church that was patterned after the church that is spoken of in the Word of God.

Alexander and the rest of the family left Scotland on August 4, 1809 and arrived in the United States on September 29, 1809. They were reunited with Thomas on the Pennsylvania frontier and settled down to their new home in Washington, Pennsylvania. Here, under the guidance of his father, he began a rigid study of the Bible and of other related theological studies. He made his first public discourse on July 15, 1810, his text being Matthew 7:24-27.

On May 4, 1811, the Christian Association of Washington constituted itself as a congregation. It was located 2½ miles SW of West Middletown, Pennsylvania. Thomas Campbell was appointed Elder, four deacons were selected and Alexander Campbell was ordained to preach. Shortly, one of the members became convinced that immersion was the Scriptural mode of baptism and requested that Thomas Campbell immerse him into Christ. Thomas agreed to it although he, himself, was not at this time immersed. That would come later. Alexander Campbell, had on March 12, 1811, married Margaret Brown of Brooke County, Virginia. The birth of their first child caused Alexander to make a complete study of the question of baptism. Once he was convinced that immersion was the Scriptural way he sought out someone to immerse him. A Baptist preacher, Elder Matthias Luce consented to immerse him on a simple confession of

faith which was contrary to Baptist doctrine. On June 12, 1812, both Thomas and Alexander and their wives and Alexander's sister Dorothea presented themselves to be baptized in the Apostolic Way. In a short time the entire membership of the Brush Run Church were immersed.

The brethren at the Brush Run wanted to have fellowship with other believers of like manner. It was in 1813 that Brush Run affiliated itself with the Redstone Baptist Association. They were applying on the condition that they not be bound by the creeds of the Baptists and that they be free to teach whatever they learned from the Bible. So the Brush Run Church was for all its existence (1811-1827), considered a Baptist Church no matter how different than most. Alexander's popularity with the Redstone Association began to deteriorate after the events of the Association Meeting at Cross Creek, Virginia in 1816. It was here that Campbell gave his famous "Sermon on the Law", based on Romans 8:3: *For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh.* This sermon caused a great stir in the Baptist Church. The Baptists taught that both the Old and the New Testaments were equally binding on the Christian. Alexander showed that we are not bound to the Old Covenant and that the Church must go to the New Testament to obtain its constitution. As a result of the sermon many pulpits were closed to the Campbells. It was to be, in later years, in another Baptist Association that the Campbells and their associates would have the most success in preaching the Primitive Gospel.

More will be said in the following articles about the years from 1816-1830. We will be relating how whole congregations and later how a whole Baptist Association threw off the shackles of partisan bondage and united on the side of New Testament Christianity. May we ever realize that our circle of Christian fellowship should be wider than those of us who are heirs of the Restoration Movement. Let it be our aim to work for the unity that Jesus prayed for in John 17. Let us be willing to recognize as brothers and sisters all whom God does. These words of Brother Carl Ketcherside are fitting for closing, "Wherever God has a child I have a brother or sister, and . . . I should be willing to work with them as far as my conscience allows."

Maranatha

PROPHECY:

Edited by Dr. Horace Wood

Knowing the Days, but not the Day Of His Coming

S. Lewis Johnson, Jr.

Introduction

It is a striking fact that the Bible does not contain an organized, obviously plain account of the doctrine of the second coming of Christ, one that clearly settles all the chronological issues and all the millennial questions we have debated for so long. Why is this so? Well, for one reason, it appears that God desires that His saints search the Scriptures for the teaching regarding all the doctrines, since the pondering of the Word is a test of our basic desire to know the doctrines of God.

And it just may be that the Lord has deemed it possible that, if we had such a plain blueprint, we might be so pleased with the plan that we would forget that the advent is a truth designed to change our daily lives. It is certainly true that, generally speaking, the doctrine of the second coming is presented as truth designed to stir us to holy worship and service (cf. 1 John 3:1-3; 1 Thes. 4:13-18).

The hope of the advent is one of the great encouragements to us, because we are "pilgrims and sojourners" on the earth. Such people need a home as motivation for the trials and struggles of the present life. I know that the church of the present hour does not give the appearance of being very pilgrim-minded. In fact, someone has said that the contemporary church is "the best-disguised set of pilgrims the world has ever seen." There is a lot of truth in that. We've become dissatisfied with tents and wish to have our mansions before our time (cf. John 14:2-3). We've settled down to the life of this world, forgetting that our citizenship is in heaven (cf. Phil. 3:20-21). Surfeited with things, and bombarded by the media with every kind of enticement, we've settled for a covetousness far more damaging, perhaps, than any X-rated film. Perhaps that is why the doctrine of the second advent is unpopular. It diametrically opposes our dreams, desires, and determinations. Our Lord did not think much of this kind of life. He called the rich man who planned a materialistic future a fool, and had God address him in this way, "Thou fool this night thy soul shall be required of thee; then WHOSE SHALL THOSE THINGS BE WHICH THOU HAST PROVIDED?" (Luke 12:20).

In the Pauline Epistles the apostle often devotes the first half of his letter to doctrinal development, and then turns in the latter half of the epistle to the application of the truth that has been unfolded. It is first doctrinal, then the moral, or first the theological and then the ethical. We see this plainly in such letters as Ephesians and

Romans , to name a couple (cf. Eph. 1:1-3:21 with 4:1-6:24). We have the same thing in the Olivet Discourse, although not quite so plainly. In the opening section the Lord Jesus has set forth a doctrinal outline of the future, particularly of the seventieth week of Israel (cf. 24:1-31), while in the remainder of the discourse He develops the practical side of the doctrine (cf. 24:32-25:46). I think we shall see that in the present study.

Then, after concluding His remarks concerning the seventieth week and the second coming, He spoke of the fig tree. His intent was to stress that the generation that saw the beginning of the events recorded in the earlier part of the discourse would witness, and could count upon, a speedy consumation of the divine program. He then assured them that His words could be relied upon, because they were more permanent than heaven and earth themselves. He concluded by admonishing them, however, that the time of the second advent was known only by the Father. Even the Son in His human nature did not know the day and hour of His own coming (cf. Acts 1:7).

There are some students who are so anxious to engage in prognostication that they have responded, "I'm glad He did not say, "week," or "month," or "year"! Since He only said, "of that day and hour," they reason that that gives them license to prophesy of the week, month, or year of the advent. Even the godly Bengel, one of the finest of the orthodox commentators succumbed to the temptation and opted for June 18, 1836, as the day of the advent! The time would be better spent in cultivating preparedness and faithfulness.

I THE DESCRIPTIVE ACCOUNT OF THE DAYS OF HIS COMING

The descriptive (Matt. 24:37-41). The Lord describes the time of the coming of the Son of man as similar to the days of Noah, when men were eating and drinking, marrying and giving in marriage until the day Noah entered into the ark. They had no conception of what was coming until the flood (lit., *cataclysm*) came and swept them all away.

Certain ideas form the important parts of the analogy of the Lord. In the first place, the people of Noah's day were carrying on "life as usual." There is nothing wrong with eating and drinking, and marrying and giving in marriage. By means of such things God may be glorified (cf. 1 Cor. 10:31). But they were so wrapped up in such things that they were totally unprepared for what was coming. Materialistic unconcern was their undoing.

In the second place, the coming of the flood was a sudden disaster for those left by Noah. All perished, with the exception of the eight souls (cf. 1 Pet. 3:20).

In the third place, it was, therefore, a time of divine judgment. Peter puts it this way, "And spared not the old world, but saved Noah, the eighth person, a preacher of righteous, bringing in the flood upon the world of the ungodly" (2 Pet. 2:5).

When we turn from the analogy of the past to the prophecy of the future coming of the Son of man, we may make these points:

(1) First, the hour of the second coming is known by God alone. The intervening time is a time of divine long-suffering of the evil of wicked men, and the final event shall come with shattering suddenness.

(2) Second, we may expect the world to be as immersed in the self-indulgent materialism of human society as Noah's age. Wild, self-gratifying dissipation and profligacy shall submerge eternal values in floods of intemperance.

(3) Third, the coming of the Lord will be a time of separating judgment. The saved shall be left to enter the Kingdom of God upon the earth, but the lost shall be taken away to judgment.

The statements of verses forty and forty-one about the two in the field and the two women at the mill has been misunderstood. Due to the occurrence of the word, "taken," it has been thought that the reference is to the rapture of the church (cf. 1 Thes. 4:13-18). That is not the meaning, in my opinion. In the Parable of the Tares among the wheat of the Lord, speaking of the judgment of the tares, said, "The Son of man shall send forth his angels, and they shall GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND, and them who do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth" (13:41-42). That gathering out of the kingdom offending things is to be equated with the taking of the one at the mill. Incidentally, the same word translated in 24:40-41 by "taken" is used in 27:27 of the taking away of our Lord for human judgment. The text reads, "Then the soldiers of the governor TOOK Jesus into the common hall, and gathered unto him the whole band of soldiers" (27:27; cf. Acts 23:18; cf. John 14:3).

Thus, just as the judgment came and took away the sinners of Noah's age for cataclysmic destruction, so shall the unbelievers of the future age be removed from the kingdom for the ultimate divine tribunal. The remnant left for the experiencing of God's salvation and blessing correspond to Noah and his family.

Thus, then, just as Noah's day was characterized by worldliness and unconcerned wickedness (cf. Gen. 6:3, 5-7, 12-13), so shall it be in the days of the coming of the Son of man. We may not know the day or hour of the advent, but we are given by our Lord some clear pictures of the nature of the times of the coming. Moral signs, if not chronological ones, are clearly given. The disciples' questions of verse three have further answers, it seems.

The instruction (24:42). The imperative naturally follows, "Watch, therefore; for ye know not what hour your Lord doth come." The Apostle Paul addresses the same exhortation to the church, "Therefore, let us not sleep, as others, but let us watch and be sober-minded" (cf. 1 Thes. 5:6).

II THE ILLUSTRATIVE APPEAL TO WATCHFULNESS

The illustration (24:43). The illustration has to do with a house-

holder whose house is broken into because the time of the thief's coming was unknown. The failure of the householder lay in the fact that he did not realize that thieves and burglars do not advertise beforehand the hour of their coming.

The exhortation (24:44). The appeal naturally follows again, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

The lesson is clear. There is uncertainty concerning the time of the advent, so the disciples are to be ready, or watchful (cf. 1 Thes. 5:4; Rev. 3:3; 16:15). The watchfulness pertains primarily to the *Christian life*.

The inferences to be drawn from the illustration are clear. If the day and hour of the coming of the Lord are known only to God, then all of life must be a constant preparation for that coming. And, futher, there are then certain basic and fundamental sins that pertain to the matter.

First, the believer who lives without watchfulness and readiness for His coming invites surprise and disaster. "It is useless to set the day and hour for Christ's coming," Robertson points out, adding, "It is folly to neglect it."

Second, as Barclay says, "The spirit which leads to disaster is the spirit which says that there is plenty of time. It is the comfortable delusion of the servant in the second parable that he will have plenty of time to put things to right before his master returns. For him there was no need to think of his master's return for a long time yet. There is a fable which tells of three apprentice devils who were coming to this earth to finish their apprenticeship. They were talking to Satan, the chief of the devils, about their plans to tempt and ruin men. The first said, 'I will tell them that there is no God.' Satan said, 'That will not delude many, for they know that there is a God.' The second said, 'I will tell men that there is no hell.' Satan answered, 'You will deceive no one that way; men know even now that there is a hell for sin.' The third said, 'I will tell men that there is no hurry.' 'Go,' said Satan, 'and you will ruin men by the thousand.' The most dangerous of delusions is that there is plenty of time. The most dangerous day in a man's life is when he learns that there is such a word as *tomorrow*."

III THE ILLUSTRATIVE APPEAL TO FAITHFULNESS

The faithful, wise slave (24:45-47). The section opens with a question that every disciple is to answer for himself. The word, "then" (Gr., *ara*) makes the connection. Readiness implies faithfulness, and the Lord brings that virtue to the fore with another illustration, this one of a master with a number of slaves, who are put in charge of other household employees, because the master is setting out on a journey.

It is the opinion of many interpreters that, since the slaves are put over other employees, our Lord is referring to office-bearers in the church, such as the disciples and apostles before Him. It is difficult to be sure about this.

The first part of this story concerns the faithful servants, who are obedient to the instructions of the master. When He returns, they are set over all his possessions. The lesson seems to be that of Christian rewards for the faithful disciples of the Lord at the second advent (cf. 25:21,23,34-40; Luke 19:17,19). "Does not Christ's promise also imply," Hendriksen asks, "the assignment of certain specific tasks in the life hereafter, each task a matter of pure delight and satisfaction, and each in harmony with the individuality of the person for whom it is marked out?"

The wicked slave (24:48-51). The Lord gives the other side of the picture in the vivid representation of an evil slave who comes to the conviction that his master is lingering on his journey. He then begins the practice of beating the other servants and of eating and drinking with the drunkards. The master of that slave shall return upon a day when he is not expected and at an hour that he has not anticipated, or known. The result is that the servant is cut in two, and the master assigns his portion with the hypocrites, with weeping and gnashing of teeth the result.

The wicked slave is dealt with in this severe way due to three marked characteristics. He was *careless* in his thinking (cf. Prov. 23:7; Matt. 9:3,21; Luke 12:17; 15:17-19), revealing that he was wicked in his inmost being. Second, he was *cruel*, for he began to beat his fellow-servants. Finally, he was a *carouser*, spending his time eating and drinking with the drunkards.

The coming of the master suddenly ends all the fun for the evil servant, and judgment follows, a judgment consisting of bitter weeping and painful, frenzied grinding of the teeth.

The lesson of the story is plain. While the Master, the Lord Jesus, is away, the servants are to be characterized by faithful service to the flock, the service determined by Him, and the expectation of the Master's coming with rewards in His hands is their legitimate consolation.

The time of the Master's return, however, remains indeterminate. There is an old story concerning the well-known Scottish preacher, Robert Murray M'Cheyne, who once asked a number of his friends at a gathering, "Do you believe that Jesus Christ will come tonight?" One after another they replied, "I don't think so." When they had all answered, M'Cheyne solemnly repeated the text, "Therefore be ye also ready; for IN SUCH AN HOUR AS YE THINK NOT the Son of man cometh" (24:44)!

We should remind readers that the passage has in view the second advent of the Lord to the earth, and not the rapture of the church preceding the seventieth week of Israel. The principles of watchfulness and faithfulness, however, are applicable to both aspects of the advent ministry of the Lord.

Conclusion

We who first have been redeemed are living "between the times," that is, between the times of the cross and the return, and our life consists of a great measure of hope directed to His return for us and of a large measure of occupation in the service that He has set out for us.

(1) First of all, then, it is proper for us to have a hope of His imminent return. Even those who differ in their interpretation of the prophetic word often agree on this hope. For instance, John Calvin, whose thoughts on eschatology were very deficient, wrote in his commentary on 1 John, "He tells them that the last time had already come, and therefore exhorts them to greater vigilance, as if he said, 'When various errors crop up, you must be aroused, not overwhelmed. For we must infer from it that CHRIST IS NOT FAR AWAY. So let us look attentively for Him, lest He should suddenly take us by surprise.' We today must similarly bestir ourselves and apprehend by faith THE NEAR ADVENT OF CHRIST when Satan causes confusion so as to disturb the Church. For these are signs of the last time." In fact, the reformer went on to say that "no more remained but for Christ to appear for the redemption of the world."

(2) Second, just as the doctrinal teaching of the Word is always directed to the moral edification of the believers, so the hope of the return of the Lord should issue in labor for the Lord in faithfulness and watchfulness.

The weakness of the church today probably lies in a number of things, but one of the problems is the problem of worldliness. Horatious Bonar said years ago, "I looked for the church and I found it in the world; I looked for the world, and I found it in the church." Just as in the days of Noah occupation with worldly activities, all right in themselves, so consumed the attention of Noah's generation that the flood suddenly came upon them in fatal destruction, so in our time it is possible that a similar occupation with worldliness and materialism may so grip us that we fail in our Christian service.

"Watch, therefore; for ye know not what hour your Lord doth come." May the Lord enable us to watch and be ready.

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Viewing the News

Jack Blaes

JUDGE HENRY MEIGS OF FRANKLIN CIRCUIT COURT declares for the rights of Christian schools. To those involved in the case, as welcome as the decision itself is, even more welcome is the memo opinion and judgment written by the judge. I will quote quite freely from it, and would like to print it in its entirety, but it is a might long for this column.

"It would not be difficult to find in the record of this case abundant support for a conclusion that the regulatory scheme fashioned by the State Board, and sought by it to be imposed upon these plaintiff schools under the dubious authority of "approval" is far beyond the Constitutional limits of legislative delegation."

"Even attributing vitality and validity to the power asserted by the State, the evidence taken in this case fails to demonstrate more than a scintilla of 'colorable state interest' subserved by any exercise thereof in respect of these plaintiffs as against the latter's First Amendment right to the free exercise and expression of religion. Quite the contrary, the overwhelming weight of substantial, probative evidence conclusively shows the State's efforts to be but poorly conceived, ill-defined and quite direct interference with the plaintiff's religious liberty."

"Their incontrovertable proof shows — and the demeanor of the witnesses confirms — irreconcilable philosophical differences between their educational concepts, notions of textbook and curriculum content and teacher qualification. These differences are not fanciful or arbitrary, but very real and substantial, having a foundation in firmly

held religious belief. In its attempt to denigrate or minimize the importance of these distinctions the State argues a worldly view that religious education is severable from secular; if this theory were susceptible of absolute proof there would be no value in faith, yet the enforced separation currently prevailing in public schools is casting increasing doubts upon the value of education. Expert testimony in this case certainly established that there is not the slightest connection between teacher certification and enhanced educational quality in State schools, nor is there generally any such requirement in private schools."

"In the face of truancy charges leveled by the State what is shown by these plaintiffs, — with a clarity sometimes approaching radiance, compared with the turgid rhetoric of the State's "Standards for Accrediting Kentucky Schools," "A Handbook for Accrediting Kentucky Schools" and other publications is a sober and devout belief that their religious faith should and does pervade every aspect of their lives, their churches, and their schools."

And there is more. I just must include this bit of judicial observation: "The State is unable to demonstrate that its regulatory scheme applied to the public schools has any reasonable relationship to the supposed objective of advancing educational quality; not only is that unfortunate truth apparent in this case, but more ominously, it has become apparent to the tax-paying Kentucky citizen who support the educational apparatus. Plaintiffs, on the other hand, have shown that without benefit of the State's ministrations

their educational product is at least equal to if not somewhat better than that of the public schools in pure secular competence.”

SINCE WE VIEW THE ABOVE AS GOOD NEWS this next item logically fits right here. “Stress imposed by newspapers and broadcast news is giving Americans more heart attacks and ulcers than ever before, a physician says” (The Calgary Herald, June 10). Dr. Mitchell A. Spellman of Michael Reese Hospital, Chicago says: “The explosion of instantaneous communication is imposing a terrible stress upon us. We are exposed to too many horror stories. The news is full of information about fires, airplane crashes, murders, rapes. These stresses brought to people by mass media add to their own daily stresses. As a result, heartburn, peptic ulcers, headaches, diarrhea or constipation, vomiting, fast pulse rate and high blood pressure are increasing.” It reminds me of Jesus’ words about the end times when men’s hearts would be failing them because of fear of the things that are coming upon them. That is because they only have an “outlook.” They need the “uplook.” “Looking unto Jesus the Author and Finisher of our faith.”

A SENSE OF HUMOR HELPS.

When the government of Uganda recently asked officials of the World Bank to find someone to work in an undefined capacity for President Idi Amin, the bank sought and thought it found a suitable recruit, an Englishman. Officials cabled him an offer, adding that he should reply with a message of 24 letters. In precisely 24 letters, the recruit replied as follows: “HA HA HA.” Whatever else you may say of this man, he didn’t mince words.

IT’S A MATTER OF CHOICE. The popular Nancy Drew and Hardy Boy mystery books are barred from the shelves of the library in Newton, Massachusetts. They are not worth putting on the stacks because “they are mediocre and lack literary merit,” says the city’s chief librarian. *Playboy*, however, is available at this library. And the library carries *Playboy* in braille.

ANOTHER CHOICE. The Ladies’ Home Journal reported the results of a survey completed by 800 junior and senior high school students in the United States. Samples of the results are:

The man and woman who have caused the most damage in the world — Adolph Hitler and Anita Bryant.

The man and woman who have done the most good for the world — Abraham Lincoln and Eleanor Roosevelt.

If you could give a prize for achievement in religion, to which famous person would you give the prize? Billy Graham came in first, and God got second.

AND WE HAVE A NEW HOPE. I don’t recall any single news event in 25 years that seemed to make the TV commentators beam as much as the announcement that the Cardinals had elected Karol Wojtyla of Poland to succeed John Paul I to the papacy. Who didn’t gush? It seemed to me that every person interviewed was indicating that something comparable to the second coming had occurred. The word “mystery”; the question, “How did it happen” was spoken so often, that I began to wonder about it all. I didn’t hear Chandler of NBC question it, but I have some reservations regarding the circumstances of the death of John Paul I. And now they have reached behind the Iron Curtain for a successor. But, they assure us that he is a “conservative.” So was Nixon, remember? And isn’t Carter? It is very difficult to believe that the world has not been set up for this. Those who bragged on the new pope from the point of view of his being so capable to deal with communist government are the ones who always approve of those who come out second when dealing with communist governments.

ZAMBIAN DICTATOR, KENNETH KAUNDA, described by Baptist layman, Jimmy Carter as “a great man and a great friend,” is royally entertained at the White House. While socializing with Mr. Carter Kenneth urges the U. S. to renounce Rhodesia’s racially mixed interim government, cut off its oil supply, and help impose rule by black communists — or face war in Africa. And, amid his accepting the feasts at the American taxpayers ex-

pense, and warning us that the last thing we want to do is support an anti-communist government in Africa, a U. S. official announces that the American taxpayer will shell out to the communist puppet state of Zambia \$100 million in economic aid over the next three years.

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MEAN WHILE BACK AT THE PIER a staunch Christian and anti-communist, Ian Smith, is wanting to present his side to a so-called-Christian leader of a so-called-Christian nation from whom he hears: "there is no reason for me to meet with him." Does anyone know how many communist murderers Mr. Carter has felt that there was reason enough to meet with?

Can anyone name one that he refused

to meet with? Here is a man that communist leaders in the world hate, but it seems that they are not the only ones who despise him. I have heard some people say that they are ashamed that they are American when they think of the policy now pursued by our State Department around the world. I'm not ashamed to be an American, but I am ashamed of the way our leaders are treating those who should be considered our friends, and who really need help to overcome communist tyranny, while spending huge sums to keep terrorists operating. God will judge our nation for these acts.

LOOK UP, FOR YOUR REDEMPTION DRAWETH NIGH. This world has never been more ready to receive the Anti-Christ.

REPRINTS:

R. H. Boll — 1925

A STEP NEARER.

The passing of the year brings us a step nearer to the consummation of all things. The signs of the times indicate that it is the last hour. It is time to awake out of sleep; for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand. It is the challenge to us to cast off the works of darkness and put on the armor of light, and to make no provision for the flesh to fulfill the lusts thereof.

THE CALL OF THE END-TIME.

Toward the close of a dispensation God always calls to repentance. The reasons are several.

First because the end of the age is harvest-time. Both good and evil ripen, and reach fullest manifestation. Wickedness will assume its extremest form. Its delusiveness and power will become most fearful. Only a pure and decided faith will be able to withstand the force of the evil influence. It is generally true that the weak man winds up a bad man; but if it is ever true, it is in the pressure of our present day. We need to come clean, and take our stand wholly with God. The might of His strength, and the whole armor of God will be needed to withstand in the evil day.

Second—the end of the age is sifting time. His fan is in His hand and He will thoroughly cleanse His threshing-floor and gather His wheat into the garner; but the chaff He will burn up with unquenchable fire. He will sever the wicked from among the righteous. As by John the Baptist in the wind-up of the Jewish age, He does it through the urgent, earnest call to repentance. And the axe lieth

at the root of the trees: every tree that bringth not forth good fruit is hewn down and cast into the fire. The time of discipline is passing; henceforth it is decision-time: salvation or judgment is the alternative.

Third, the call to repentance comes the more loudly and insistently because of the urgency. The time is short. What is to be done must be done immediately. *Now* is the acceptable time: today yet is the day of salvation. Tommorrow is too late. While the door of the Ark stands open men may enter and find refuge from the great waters; when once the Master has risen up and has shut the door, they plead in vain without. If you are not right with God, turn, O turn now. It will not be easier later; and it will swiftly become impossible. If there is any unforgiven guilt, any unconfessed wrong, falsehood, envy, enmity, grudge, hate; unconfessed slander; covetousness (which is idolatry); dishonesty and theft unrestituted; or any of those things for which sake the wrath of God cometh upon the sons of disobedience—today lay it down, and make it right, and turn to Him whose blood doth cleanse us from all sin. For with the Lord is mercy and plenteous redemption, and He will abundantly pardon.

THE KINGDOM OF THE RESURRECTION.

The Kingdom of God is the Kingdom of the resurrection. In all its phases—whether typically, as in the Old Testament Kingdom; or spiritually, as today in the church; or completely as in the kingdom of glorious manifestation, its citizens are of the resurrection. The Kingdom of God is the Kingdom of the new beginning. God's first sovereignty ended in the revolt of man's first disobedience. The penalty was death, which terminates man's life and existence on the earth, and thus ends the rebellion by the removal of the rebels from the earth. If God does ever again assume a direct reign over men, it will be over and through such as have paid the penalty of the rebellion, and have been brought back out of death into a new existence.

Israel passed through death into life in a figure in the exodus, through the Red Sea, and God became their King in a special sense. The church passed through death into life, through the Person of her Lord, who accomplished the exodus on behalf of His people; the latter following Him by faith, "buried with him through baptism into death," and raised with Him to walk in newness of life. (Rom. 6:4). Thenceforth they are no longer reckoned as men living in the flesh and in the world; but as a resurrected people, not of this age nor of this world, and as living unto God in the spirit. (Col. 2:20; 3:1, 4; Rom. 7:5; 8:9; Gal. 1:4; Rom. 6:11). Thus they are sons of the kingdom, being sons of the resurrection. Moreover the new life by which they came forth out of the death of the old creation, is a life graciously imparted from God, through faith in Jesus Christ. Hence they are "begotten of God," and "born of God," and are therefore *sons of God*. "For except one be born from above he cannot see the kingdom of God." But by virtue of this new life from God he is of the resurrection, and in the Kingdom of God.

Our risen Lord already represents that new dominion, the Kingdom of the Resurrection and the New Beginning. In Him and through Him we already belong to it; and shall inherit its fullness and power when, at His Coming, we shall be raised and changed into His likeness and image. At last the very universe shall pass through the change, and in a new heaven and earth God will reign perfectly and for evermore.

A Letter From The Lord?

A Letter From the Lord for this Year Might Read:

Dear Church,

If I'm your head, make your plans ridiculously big! Have done with the drudgery of placid plodding, low aim, dwarfed planning and mini-dreams.

I want you *INTO* the Word, *ONTO* your knees, *OUT* of yourselves, *ABOVE* mediocrity, *BELOW* my Lordship, *ABOUT* my business, *BEYOND* your sight, and *FULL* of my Spirit.

I want to see a *GLOW* on your face, a *LEAP* in your pace, as you speak of my grace. Preach Hell hot, sin black, judgment sure, repentance necessary, and salvation free. I hope you'll run not walk, hemorrhage not bleed, shout not whisper, and speak with clarity, not fuzziness as you preach the gospel to the world.

I hope you'll learn to swim any river, climb any mountain, walk any distance, suffer any hardship, experience any inconvenience, pay any price, and give any amount, for the cause of the Kingdom. I hope you'll be liberal in love, long on prayer, short on business, deep in giving, shallow in selfishness, turned on to witnessing and turned off to sin.

Love, preach, teach, heal, love, work, give, bind, loose, lift, love, learn, follow, evangelize, love, urge, encourage, wait, love. *LOVE*, above all, *LOVE*. It's by that, and nothing else, that all the world will truly know you are my disciples! I'm coming soon. Go for broke! Get rid of your worldly caution. Pull out all the stops. Hold nothing back. It's full speed ahead! It's now or never! Trust me. I have now available all you need to do the job. I'll see you soon.

Love,

Jesus Christ

(Author, Bob Morehead)

We Need Not Be In Confusion

Charles E. Kranz

In Acts 19:32 we read, "Some therefore cried one thing, and some another: for the assembly was in confusion: and the more part knew not wherefore they were come together."

Each Lord's day, and to a lesser extent on Friday nights, Saturdays, and Saturday nights the situation described above occurs in Brookville (where I live), Louisville, Chicago, New York City, and 99.44 percent of other towns and small and large cities in the United States. You ask, Why? Because proclaimers of the Word are knowingly or unknowingly teaching error, and recipients of the Word are similarly accepting the teaching.

I know of no subject more than the name of the church on which some are crying one thing and so many others are crying other things. In a recent issue of the Cincinnati Equirer there were 41 different names of churches listed. Some listed worship services on other than Sunday, with Bible study on Sunday.

I am certain that in Louisville on any Lord's day some say baptism is by immersion for the remission of sins, some say by sprinkling, some say by pouring, some say baptize in running water, some say mode of baptism makes no difference, some say no need for baptism at all, some say baptism after being saved, some say baptize infants, some say baptize adults, some say baptize three times, some say baptize to get into the church, and some say don't be baptized too soon after you believe. Thus the whole assembly is in confusion and the more part know not wherefore they are come together.

Probably the next greatest cause for confusion is church government. Some say each congregation is autonomous, some say group the congregations into districts, states, diocese, archdiocese, etc., some say the church is governed by elders (bishops), some say by the pope, cardinals, archbishops, and priests, some say women may be placed in authority, and some say not, some say the ones in authority must be married and have children that believe, and some say they must be single. And so the whole assembly is in confusion, sometimes resulting in a tumult.

To a lesser extent the whole assembly is in confusion on the subject of giving, music, and the Lord's supper.

As to giving, some say give on the first day of the week according to prosperity, both liberally and cheerfully, and some say to tithe. As to music, some say sing in the worship services without an instrument and some say use an instrument or instruments. As to the Lord's supper, some say to partake of it every Lord's day, some say on Thursday night, some say every 3 months, some say every 6 months, and some say once a year.

BUT WE NEED NOT BE IN CONFUSION. If all of us would use the New Testament as our guide there would be no confusion. But you say, "Brother Kranz, these things are a matter of differing interpretations and what you believe is only your opinion. Let us see.

If we are to give the church a name ("the church" would be sufficient, Eph. 3:10 and Col. 1:18), I believe it should be called the church of Christ (Rom. 16:16), the church of God (1 Cor. 1:2), or the church of the Firstborn (Heb. 12:23). These are clear scriptural names.

What does the New Testament say about baptism? It says in the verse cited, as well as others, to believe (Mark 16:16), repent (Acts 2:38), be baptized (immersed, Rom. 6:4), for remission of sins (Acts 2:38), and immediately (Acts 16:33). Is there any room for difference of interpretation or matters of opinion there. Unless those who teach otherwise can back up their teaching by the New Testament, they are causing confusion.

I believe each congregation should have two or more male elders who are married, who have children that believe (Titus 1:5-9 and 1 Tim. 3:2-7), and who also have the qualifications set forth in the Scriptures cited. Do not cause confusion by having a hierarchy, rulership by women, or by only single people.

I believe we are to give on the first day of the week as we have been prospered (1 Cor. 16:2), liberally (Rom. 12:8), and cheerfully (2 Cor. 9:7). No requirement for tithing there.

I believe when we teach one another with hymns, psalms and spiritual songs it should be by singing (Eph. 5:18 and Col. 3:16). No instruments in these scriptures.

With reference to the Lord's supper, there is no direct command as to how often to proclaim the Lord's death (1 Cor. 11:26. Acts 2:42 shows the early church continued steadfastly in the matter, and Acts 20:7 tells of a gathering on the first day of the week for that purpose.

What should we do to eliminate the confusion? My answer. Do not encourage the confusion by keeping silence, by fellowshiping, and by inviting or accepting invitations for joint participation with those causing confusion. You say, "Bro. Kranz, I love those people too much for that and if you loved them you wouldn't say that; and you are legalistic." Again, my answer. In reality I love them more than you do, and I'd rather be called legalistic than be illegal. You don't truly love them any more than a mother who thinks she loves her children too much to correct them. Further, we have the example of prophets, Jesus, and some of the apostles. In one instance Paul said he withstood Peter to his face because he stood condemned.

Missionary Messenger

"Greater things for God"

Thomas Hartle

Cape Town, South Africa

September 28.

Have been very busy assisting in visitations, to various of the local congregations in various areas on Sunday mornings and evenings, preaching and teaching, which I know they do appreciate. Also been busy conducting cottage meetings in the Bokmakirrie, Athlone area on Tuesday evenings and thus far the attendances in these various homes have been very encouraging, we have thus far been in 7 homes. The attendances were 17, 16, 42, 40, 38, 32 and 28. And since they are a small congregation they do need help, that's why I offer to help them as often as I can.

Also had a gospel campaign with them too, for one day, morning and evening the 3rd of Sept. While there were no results, we can pray that the results shall follow in the near... future Lord willing. Then on the 11th to 14th of Sept., had another gospel campaign with a congregation who met in a private home, the average attendance each evening was 50, with the final evening culminating in a young lad expressing his desire to become a Christian and to be baptized the same hour of the night. And I'm certain that where I am assisting it is serving its purpose to the Glory of God. And I know that there are individuals in these meetings or otherwise who are deeply interested in the things of God. So let's pray that the Lord shall touch their hearts eventually to where they shall respond to the "call of the gospel." Then it was on the evening of the 24th of Sept., that all of the various congregations in our local areas here who could afford themselves the opportunity to attend, as a combined effort, there were in total 341 present, and with the lessons presented and lustrous singing, and evening of love and unison of Christians was greatly enjoyed.

Donald R. Harris

Salisbury, Rhodesia

September 28.

Praise the Lord! The new Home is finally going to be built in stages. God has blessed once again, here, and some men came to see me about ten months ago from the Round Table no. 37, who are based here in Salisbury. Their theme this coming year is the helping of youth, and they were investigating all the works of different people with youth. I was questioned at length concerning the work here and I gave them the grand tour of everything going on here.

They were able to see young Michael's work with lawnmowers and also our beginning leather work, and other things that we repair to sell. We had to have a lot of plumbing repairs which cost us \$380 Rhodesian (about \$500 U. S.) in which they paid for.

Finally a group of five of these men came and told us that the Home had been sort of adopted by them and that they wished to help us build the new Home. PRAISE THE LORD!

They have decided that the first stage will be to get all of the walls, windows and door frames to roof level. They have stated that they will pay for the materials and that we must furnish all of the labour. This first stage of labour will cost us about \$1400 Rhodesian, which is about \$2000 U. S. We have about half of this amount on hand. Please pray the Lord to supply our needs to complete the work at hand and we are sure He will, for He never starts anything that He does not get finished.

Eliane Brittell

Livingstone, Zambia

September 9.

The "Word and Work" always is filled with strengthening articles so our faith and love for Christ grows. May God's hand rest upon each one who has a part in getting the "Word and Work" printed and sent out. May they be blessed with strength and good health to continue in the Lord's service many more fruitful years. As long as I can remember the "Word and Work" has been in our home to give us worthwhile reading material. I'm so thankful dear Mother and Daddy taught us to read uplifting material for thoughts shape our actions, and our destiny.

Addie Brown

Salisbury, Rhodesia

September 27.

This is a nice summer morning here. We are ready to call on one of the new Christians in a few minutes. We had good meetings the weekend. There have been 11 baptisms and 11 or 12 rededications this month. Praise God for souls that still seek the Lord and turn to Him for salvation.

Thanks for your prayers. We do appreciate them.

Sister Garrett

Salisbury, Rhodesia

September 1.

School holiday now until Sept. 19th, three of our older girls, Judy, Martha and Shreffia have had jobs at two different chain stores as they were having a two week sale. They take a bus into town, someone either brings them home or sends them on a taxi.

Tuesday August 29th was my 75th birthday. Bob and Joy took me to the annual Agricultural show for a birthday present. They also took the 7 children left in the Home, Joy and the girls fixed lunch as to buy for 10 people would have been too expensive. The three girls that have been working, Donald told them today he would pick them up from work and take them tomorrow afternoon to the show (fair). Every store closes at 1 P. M. on Saturday here in Salisbury.

Robert did some more work on the new Home while he was here.

Alvin Hobby

Livingstone, Zambia

September 8.

Georgia starts back to her school work this coming Monday, and is trying to make her preparations now.

We went to a village about 60 miles from here on Tuesday, showing Bible slides that night, and came back here the following day. This will likely be the last over-night trip we can take until the next school holidays.

I have recently been reading and checking what is supposed to be the final copy of Genesis for the new Tonga Bible.

Last Sunday there were baptisms here at the Livingstone Church, and one yesterday afternoon.

Work in the surrounding area continues as usual.

Robert and Joy Garrett

Salisbury, Rhodesia

October 4.

Last Sunday the new congregation at Arcturus Mine and the Church at Goromonzi visited the "parent" Highfield Church for the day. At the morning service Brother Agrippa Chivengwa of Tafara spoke and at the afternoon service Brother James Mushonga of Harare preached. A wonderful time of fellowship was enjoyed.

Two Sundays ago we visited Patronage Mine Hill Top Church of Christ. This congregation, begun last year by Harare brethren, has grown in number and spirit. They located their grass roofed shelter above the campground and mine buildings. It is a pretty place. Brother Donald Harris recently donated some benches which we enjoyed. After Robert's sermon and the Lord's Supper, Robert and the men went to see the China Clay Mine's owner while the women and I had a Bible Study. The mine is only 12 miles out of town.

The Salisbury African brethren have been digging a trench for the sewer connection. It is six feet deep and 200 feet long. Rocks were broken in it by burning scrap tires on them. The restroom block is finished except for plumbing, glazing and painting. The brick work on the parsonage is up to window height. We build as the Lord provides the funds.

(Another in our series of timely reprints—From the July 20, 1919 issue of W&W)

The Meaning and Purpose of THE LORD'S SUPPER

1. It is a Memorial.

We are all familiar with memorials—whether they be monuments or days, or ceremonies. A memorial is intended to remind of, and celebrate some great fact or thing or event. It is never itself the original thing which it celebrates, but the emblem and reminder of it. For example—Israel was delivered from Egypt through the blood of the Passover lamb which Moses commanded. Thenceforth, at every anniversary of this event Israel must slay and eat the Passover lamb as a memorial. There was no longer any deliverance in those memorial passovers of the subsequent years; they were commemorative of the original sacrifice and deliverance.

In like manner the Lord's Supper commemorates and proclaims that original Sacrifice of the Son of God which once for all obtained

eternal redemption for us. Thenceforth the disciples were thus to commemorate it. *"This do in remembrance of me."*

2. A Communion of the Body and Blood of Christ.

"This cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" (1 Cor. 10:16, 17). The word here translated "communion" is (as the R.V. margin) "participation in." It is the same word elsewhere translated "fellowship." Those then who partake of this Bread and Cup, do jointly participate in the Body and Blood of the Lord Jesus, and thus have common partnership therein. That this is a spiritual communion by faith; and not a physical participation by way of the mouth ought to be evident to all who have even the least understanding of God's word. The participation in the Bread and the Cup appointed of the Lord is an act of faith, by which our share and fellowship in His Sacrifice for us is maintained and renewed.

3. A Proclamation.

The observation of this institution is a proclamation to all who witness it—a setting forth in symbol—of the death of the Lord Jesus Christ. It must thus continue to be observed, and this silent testimony must go on, till Jesus comes again.

WHO SHALL PARTICIPATE?

The commandment is to all the Lord's people—"This do." Paul, Christ's apostle, bound it upon the church of Corinth (and to all Christians everywhere, 1 Cor. 1:2) just as the Lord has bound it upon His apostles on the night of His betrayal. No one has the right to forsake it, or to "spiritualize" it away. The time assigned to its observance is "the first day of the week." Acts 20:7.

ABUSES AND PERVERSIONS.

As every one of the things of God that have been in reach of man's touch, so this ordinance of our Lord has also been greatly perverted.

The Corinthians failed to discriminate between the holy and the common, and made a social meal and conviviality out of the Lord's Supper. (1 Cor. 11:20-22). Their manner and attitude made the celebration of the Lord's Supper impossible. (1 Cor. 11:20). They did not "discern the body"—that is they did not distinguish between this bread, which stood for the body of Christ, and the common bread of the common meal.

To those who take the Lord's Supper as if it were a common thing, without reverence and regard for the holiness of the institution, is the warning—"Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and blood of the Lord." 1 Cor. 11:27. The way to avoid this violation, and the chastisement consequent upon it, is set forth in 1 Cor. 11:28-34.

The Roman church has perverted the Lord's Supper utterly and in every way possible. The Book says the disciples took it when they had eaten; Rome teaches you must take it when you have fasted. The Book insists upon the use of one loaf (1 Cor. 10:17) — Rome offers hundreds of white round wafers. The Book says that all must drink of the cup—Rome withholds the cup from the "laity" and reserves it

for the "priesthood"—although God's word declares that all Christians are His priests, and no authority or lordship is to be exercised by one class over another. (Matt. 20:25-28; 23:8-13; 1 Pet. 2:9; Rev. 1:6). Their teaching that the wafer (under the priest's magic formula) is turned into the very body of the Lord Jesus Christ, compels the acceptance of the idolatrous error of bowing down in worship before the wafer which of course they regard as being Jesus Christ Himself. How good, how simple, how precious in contrast, is the pure teaching.

NEWS AND NOTES

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

Louisville, Ky: Bro. Carl Ketcherside met with the Louisville Area church leaders group on Saturday morning, October 14, at Portland Avenue church. The first part of the program was an excellent discourse on the needs and the desirability of fellowship with brethren in Christ who may differ with us in a matter of interpretation or emphasis.

After a ten minute recess, Bro. Ketcherside again mounted the platform and invited questions from the group. Fifty-three were present, including several from other churches outside of our immediate circle. The spirit of the meeting was especially good.

Portland Ave. Church, Louisville: Bro. Alex Wilson has just completed an 8 day meeting with the Portland congregation. A special feature of the meeting was having a youth service at the beginning, each night. Also, on Tuesday evening the Portland Christian High School chorus gave its first presentation of the school year, to a crowded house.

All in all, it was an excellent meeting, geared to the edification of the saints, which it most certainly did.

A young couples Sunday School class has been begun, and is gaining momentum, in the Portland congregation.

Nelsonville Church, Nelsonville, Ky.: The Nelsonville, Ky. congregation still continues to have meetings at a Senior Citizens' home in Bardstown, Ky. every other Sunday, and we feel that this is one of our most effective outreaches.

News Notes are desired for this section of our paper. We should have a much larger report than this small re-

sponse. We invite each congregation to appoint a news gatherer who will send brief notices to us for inclusion in this paper. —Editor.

Alexandria, La.: Dear Bro. Heid: I have been a subscriber to W&W since 1907 and have enjoyed reading it. I appreciate the stand that the editors and publishers of it have taken for the truth of the scriptures.

Shall be 97 years old the 29th of this month, and wish to thank you for giving me space in the W&W. May the grace of God be with you.

—Fraternally, W. J. Johnson.

Winchester, Ky.: The quarterly board meeting of S. C. C. began with the board giving a tea for the staff and Faculty, in order to get better acquainted. It was an enjoyable occasion, beginning at 4 in the afternoon, and then closing with ample time for the regular meeting to convene.

Also, on that weekend, the college was having its "Challenge to Life" seminar, so wives of the board members were able to attend with the young people for that program.

The college continues to bend every effort in the area of recruitment of students, and the gathering of funds.

The S. C. C. fair was held at the Gymnasium on October 7. We have no report as to the proceeds of the auction, but a good crowd with good spirit enjoyed a lovely day.

Hamburg, Indiana: At this writing the Hamburg Church of Christ is in the midst of a meeting with Bro. T. Y. Clark. This meeting is also the inauguration of their new building, which was just opened for services a few days before the meeting began. We pray that God's blessing will abound in this new edifice.