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*The Word and Work*



"Holding forth the Word of Life."

NOVEMBER - DECEMBER, 1995

**TWELVE  
BASKETS  
FULL**

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**Delicious and Nutritious Leftovers**

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# THE WORD AND WORK

*"Declare the whole counsel of God"*

**Alex V. Wilson, Editor**

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# 12 BASKETS FULL

## Delicious, Nutritious Leftovers

Alex V. Wilson

After Jesus fed the 5,000 men plus women and children, His disciples picked up "twelve basketfuls . . . that were left over." He himself had told them to do this: "Gather the pieces that are left over. Let nothing be wasted." We may be sure that food provided by the Maker of heaven and earth was top quality. No junk food there! And even the leftovers were Grade A-1, and shouldn't be wasted.

In somewhat the same way, as 1995 draws to a close, this editor has some delicious, nutritious articles left over. They fit in with the themes of our issues this year, but were either too long or appeared too late to be included. Yet they shouldn't be wasted, so here they are.

Our themes for March and April were, first, the Old Testament scriptures in general, and then the OT prophets in particular. Be sure to read the touching article by Gomer, the prostitute, who married the prophet Hosea. In May-June and July we centered on prayer, and this month we've a stimulating article that asks, "What's the greatest prayer request you can make in interceding for some Christian friend?" "Remember your leaders and imitate their faith" was our subject in August as we began biographical series about James Harding, E. L. Jorgenson and J. D. Murch. Two of those series conclude in this issue, and the third will conclude in January. Many of you have expressed appreciation for insights learned from the experiences of these men.

In September we were reminded that women as well as men, and disciples from the black and yellow races as well as whites, have been great in God's kingdom. This month we have a short testimony about an amazing, persevering woman missionary in Africa, in addition to Gomer's story. In a coming issue we hope to tell about the outstanding Chinese evangelist, John Sung, whom God used to bring revival to sleepy believers as well as life to the unconverted. Last month we looked at widespread prophetic beliefs in our day--many of them far-fetched. We follow up with a positive article this month. Good reading to you, and may you have a blessed Christmastime and New Year's too.

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We recently heard that Richard Ramsey, radio preacher on "Words of Life" and writer of our article on prayer, has been diagnosed as having bone cancer. So pray for him and his wife Virginia, as well as Winston and Irene Allen.

# JAMES A. HARDING--MAN OF CONVICTIONS, AND LOVE

L. C. Sears

[Editor's Note: My great admiration of Harding suffered a jolt when I first read that he took part in 50 debates! It seems to me that most people who love to debate are picky, argumentative, and belligerent. But Harding was different. Like Alexander Campbell before him, he was an honest, fair seeker of truth. And he also realized that God's family is much larger than some people think. Read on; this concluding installment is instructive, like the others.]

Through the years Harding engaged in more than fifty debates. His first easy conflict was in a Kentucky mountain community so isolated that he had to use ox teams to pull the buggy up two mountains. In contrast, his 1889 debate in Nashville was attended night after night by nearly two thousand people.

By personal taste Harding greatly preferred evangelism. "It is much easier to speak pleasant words," he said. "Certainly it is much more in harmony with my natural inclinations. But he who clamors for peace, for a cessation of disputing, is simply begging that the wolves be allowed to tear the flock unmolested. A public discussion, in which the truth is properly set forth in a proper spirit, will accomplish more good, I believe, than two or three protracted meetings. Much larger audiences will attend the debate, and they will give better attention; for four or five hours per day the large crowds will listen eagerly to every word."

One great advantage of debate, he pointed out, was that misrepresentations could be instantly corrected. In one debate, Harding continually cited the misrepresentations of his opponent: "The gentleman dare not attack my position; hence he misrepresents me, and attacks his misrepresentations. Debates give me the opportunity to correct the false impressions that he makes, and to preach the truth to many that I could not otherwise reach."

## Dangers to Overcome

However, he was aware of danger in debates. "While discussion is good and must continue while we abide in the flesh, the child of God ought to be gentle, kind, courteous and patient in it. While he should have no patience with false doctrine, no toleration for it, but should hate it as he hates the devil and should fight it like he fights fire, he should be very patient and kind toward those who are entangled in its meshes."

In his own debates Harding was scrupulously fair and honest, never misrepresenting an opponent, never presenting an argument in whose fairness and logic he did not fully believe. Jesse P. Sewell records the impression Harding made upon him: "As a debater he possessed and exercised the power to lead the entire procedure, in most instances, away from the plane of partisan fight for party victory and personal glory, into a careful, prayerful, intelligent, scholarly search for Divine truth." And J. N. Armstrong commented, "He is too conscientious to stoop to mean advantages; so his debates are not 'wrangles' but honorable discussions." Also a reporter once commented, "His zeal and honesty make for him friends on both sides of the controversy."

At the conclusion of one debate Harding complimented his opponent for the perfect courtesy that prevailed throughout their discussion. Not a word marred the kind and courteous feeling of the two through the entire discussion, and the attention of the audience was perfect.

Harding's willingness to accept and obey the Scriptures as God's voice speaking to men appealed to honest and good hearts. After a debate with a Seventh Day Adventist at Columbia, Tennessee, he held a meeting in the rainiest season ever known there, and in the midst of a hot political campaign; yet he filled the house each night. Forty-four were added to the church, including the man who had brought the Adventist and had sponsored him in the debate.

The discussion with J. N. Hall, a Baptist, was all that Harding felt a debate ought to be. There was perfect courtesy throughout; each speaker referred to the other and to the church they represented in the most respectful terms. The audience of a thousand people caught the spirit of the speakers and gave profound attention. This was the kind of search for truth which Harding welcomed and he was to debate with Hall two or three times more in different places.

### **Who are the Sectarians?**

One of the great purposes of *The Way*, the paper Harding began and edited, was to help people in a world long divided into conflicting religious groups, to see the beauty of the undenominational, perfectly united church which Jesus established. "The congregation of Christians to which the editor belongs," he wrote, "has no doctrine that it cannot read in the very words of the Spirit; it does not ask men to do anything that Christ and his apostles did not do and teach." Thus he appealed to members of various denominational groups.

Yet he also wrote, "All who are in Christ Jesus taken together constitute the church of Christ. It is more than probable that there are numbers of Christians and churches of Christ in the world who have never heard of Stone or Campbell or any of their associates." The ten-

dency of some in the church to draw a line around themselves and to deny that Christians could be in religious groups that had no connection with the Restoration leaders was a sectarian trend. When P. B. May asked him if he believed that "sectarian" teaching would make Christians, Harding replied:

No, Brother May, I do not believe that "sectarian teaching" will make Christians. Far from it. I believe that "sectarian teaching" is wicked and that it cannot but have a bad effect on every one who receives it. But when a Baptist, Methodist or Presbyterian teaches God's word, that is not "sectarian teaching." God's truth is divine teaching, no matter from whom it comes. At many points ministers of the different denominations preach God's truth with great simplicity and power, and he who says they do not is a miserable sectarian himself, and a bearer of false witness against his neighbor.

The "fightingest" issue among the churches around the turn of the century was the "re-baptism" question. On this issue Harding, David Lipscomb and the *Gospel Advocate* staff in general held that the only requirements for baptism which are stipulated by Jesus and the apostles were a faith in Jesus as the Son of God, repentance and confession. Austin McGary and perhaps most of the *Firm Foundation* staff held that one must also understand that baptism is for "the remission of sins" or his baptism would be invalid, and when he learns this truth he must then be baptized again.

The issue involved the question of just how much Jesus and the apostles required people to understand about the purpose of baptism, and just what motive should lead them to this obedience. Harding, commenting on a report in the *Firm Foundation*, wrote:

An immersed believer was rejected by a congregation of disciples in Texas because he did not know that baptism was for the remission of sins when he obeyed the command. No matter how profound the faith nor how loving the obedience of the man, he will be turned back by that church and denied its fellowship unless he distinctly understood the doctrine of baptism for the remission of sins when he was immersed. If Alexander Campbell were alive on earth today and were to visit that church, consistency would demand that they should refuse to receive him as a member of the church of God.

Harding believed that such a view "requires more than God does, and refuses those whom God has received." He agreed with another editor that those who demanded acceptance of a "doctrine" instead of Christ were creating a new creed just as the demand that all accept a doctrine centuries ago created the Nicene Creed.

"Many of the most faithful Christians that I know," he wrote, "were once members of sectarian bodies, and they testify to this day that they believed Jesus to be the Son of God then as truly as they do now, and

they were as fully determined to obey him then as they are now. Their baptism was not sect baptism, nor was that repentance a Baptist repentance. Let us be careful lest in opposing sectarianism we become even more bitterly sectarian than many of those who are in sectarian bodies. Truth is truth, and it is foolish and wicked to deny that many members of sectarian bodies have much of it."

[And this is the man who engaged in 50 debates!--AVW]

### **Tremendous Accomplishments, by the Power of God**

No one could have been more active than James A. Harding. For seventeen years as an evangelist he had seen great throngs profoundly moved by his preaching. He had defended his faith before tense audiences in more than fifty debates. After years as an editor of the *Gospel Advocate* he had edited and published his own paper. For twenty-one years he had been president of two colleges, successfully organizing, directing and financing them from the beginning. He had taught as much as any teacher, had written as much as any editor, and had filled his summers with meetings and his winters with preaching on Sundays and often on Wednesday nights, and with chapel talks almost daily. No one could have been more devoted to his fellow teachers and his students, and no one was more dearly loved.

What was the source of such service, the foundation of such a life? Perhaps Jesse Sewell's words provide the best explanation. "The faith of James A. Harding was noble, lofty, sublime. With him God was as real as James W. Harding, his father in the flesh. To him Jesus was as real as his fleshly brother, Walter. To him the Holy Spirit was as real as the spirit in his own body. To him the Bible was as literally God's personal message as were letters from his earthly father. To him heaven was as real as Nashville."

[This series has been adapted from *The Eyes of Jehovah*, by C. L. Sears. Used by permission of The Gospel Advocate Company, Nashville TN. Copyright 1970.]

# E. L. JORGENSEN -- A SONG OF CHRISTIAN LOVE

## Part IV: Conclusion

Dale A. Jorgenson

After three ministers had served the Highland Church of Christ in Louisville following Jorgenson's resignation in 1923, fourteen years later he was called back to his old pulpit. Thomas Wolfe's opinion in *Look Homeward, Angel* that "You can't go home again" was, happily, not applicable to ELJ's second tenure in the Highland pulpit. In addition to his editorial and publishing work, the job entailed numerous meetings each week, pastoral calls and a regular series of radio sermons. Besides these, he conducted regular weekly singing classes at Borden and Sellersburg, Indiana, held several revival meetings each year, and devoted a month each summer to the song rallies in the West. He was active as Highland leader during the difficult days of World War II, ministering to families with men in the military service, coping with the usual shortages (including gasoline and tires), and holding up the hopes of a people during a time of death and fear.

Beginning the last year of the war, an article he prepared for the January issue of the *Missionary Messenger* addresses many fears of the future:

... We may be sure that this current year holds much of pain and sorrow. O yes, there will be songs and happy meetings, and sweet associations, with new and lasting friendships. But there will be tears and partings, more blue stars and some gold stars. "Daddy, did God have a Son in the service?" said the boy as they gazed on the low-hanging evening star. "Yes," said the father, "and he made the supreme sacrifice."

Then the article's author turns to the letter R. H. Boll had written to him upon the death of his child nearly twenty years earlier. He quotes: "For yet a little while, how short! how short! He that cometh will come, and will not delay." (Heb. 10:37, Greek)

Again, after ten years of pulpit service, and after the war was finished, Jorgenson felt it was time to relinquish his "full-time job" as the Highland preacher, and upon his second resignation was named the Church "Minister Emeritus." In 1946 he was turning sixty years old, and seems to have become depressed about his health and his own life expectancy. It is rather clear that he looked at the life-span of the men of his own family and drew unwarranted conclusions. He resigned as regular minister and returned to the weekend preaching appointments in the country churches. In his depressed moment, he turned once again to his old friend, R. H. Boll. His letter to Boll is not extant, but the answer from the old prayer warrior is!

My very dear, beloved friend and brother--it must have been a mournful day and you must have been away down in the dumps when you wrote that note. But anyway, I'm glad you wrote it, for it gives me a good chance to express again my love and esteem and perfect confidence in you.

Boll dismisses the law of averages and human conclusions about genetic determinism. He tells of his own father's death at age fifty-three, his mother's, of heart trouble, in her fifties, his younger sister's death at age twenty of tuberculosis, his older sister in her forties.

But R. H. B. is still here by the will of God--at age 72 1/2 now; and so will you be at like age, as I devoutly hope and trust. So, forget it--your span of life is not determined by the family history but "in Thy book they are all written, even the days that are ordained for me" (Ps. 139:16) . . . . The Lord isn't through with you yet . . .

That was an accurate prediction. In the January, 1947 *Word and Work*, ELJ provides a "Report of Stewardship" for "those who are curious to know how a minister may occupy his time when he 'retires' from the located pulpit." The impressive statistics for his stewardship of 1946 in preaching in various churches, song services, long-distance travel to conduct preaching and singing meetings throughout the country, his work with the *Missionary Messenger* and *Word and Work*, to say nothing of ongoing business responsibilities with *Great Songs* and the Janes missionary trust, leave the reader a bit breathless over the man's sheer energy. And yet, one may wonder whether he is, to some extent, recording the activity for his own reassurance of continued usefulness after that dreaded age of sixty.

At the conclusion of World War II in 1945, in response to an increasing militancy shown by many preachers and editors in the Church of Christ in their efforts to "disfellowship" brothers and sisters who held views opposing theirs about the second coming of Christ, the millennium, the indwelling of the Holy Spirit, and even unity within the Church, Elmer Jorgenson began a series of "Precious Reprints" in the *Word and Work*. These were drawn from the early church fathers, the leaders of the Protestant Reformation, and, most of all, from the leaders of the "Restoration Movement" regarding fellowship around those issues. He explained in the "Preamble:"

The question is not primarily who is right and what is right, doctrinally, on the millennial question and the Second Coming; but whether the plain unity ground of the New Testament (Eph. 4:1-3), together with the same, established unity practices of the faithful fathers, is to be thrown overboard in our day, in favor of a new system of creeds and super-rulers, in a kind of miniature Romanism.

The installments continued through No. 84 in 1952, and then were bound into a book through the agency of trust funds given to advance Christian unity. They may well have contributed in some way to the

encouraging report Alex Wilson was able to give in the September, 1994 *Word and Work*:

In many places God's breath of fresh air is blowing away toxic fumes in this movement. I for one am encouraged by magazines such as *Wineskins*, *Image*, and *One Body*. And by great gatherings such as Restoration Forums and especially the Nashville Jubilee.

In August of 1958, E. L. Jorgenson experienced a severe coronary attack which damaged his heart. The medical consultants predicted that it could not heal; in this they were proved to be correct. Following medical advice, he and Irene chose to live in California during the winter months, from where he still carried on a great deal of writing and, occasionally, some speaking.

On July 14, 1963, the Highland Church of Christ celebrated the fiftieth anniversary of Jorgenson's first sermon at the Church. Although he was forced by his physical condition to speak from a sitting position, he delivered a brief sermon with both reminiscences and a challenge to the congregation. There were numerous visitors that day. Stanford Chambers, J. F. Stinnette, and J. K. Scoggan spoke in appreciation of his multi-faceted and long ministry.

Ever age-conscious, but with more confidence than he had felt twenty years earlier, ELJ marked his eightieth birthday with an article for his lifelong love, the *Word and Work*:

On the date that this is written (December 9, 1966) I have reached the mark that Moses mentioned on the measure of a long, strong life: "Three score years and ten, or even by reason of strength four score years" (Ps. 90:10). Yet, in my case it was not by reason of strength, but by reason of the measureless mercy of God to His unworthy servant.

Two years later, on December 14, 1968, after enduring a great deal of pain for ten years, he died at Claremont, California. Ernest Lyon, minister of the Highland Church of Christ and long-time colleague of ELJ in both the Kingdom of God and their mutual musical interests, spoke at the funeral service in Louisville, December 18. Burial was in the Cave Hill Cemetery, near the grave site of Martha Jane who had died forty-two years earlier.

Irene Doty Jorgenson continued an active role in the Church, with her home life and friends, and in the business affairs of *Great Songs* until her death on January 12, 1981 in Louisville. She is buried beside her husband and daughter.

In 1964, E. L. Jorgenson composed a poem which was published in the *Word and Work* entitled "We Part, to Meet Again." Two years

later, anticipating his own departure to be with Christ forever, he published it again:

We part--to meet again,  
But how or where or when:  
Will it be here or there--  
On earth or "in the air"?  
Who knows?

Yet yonder at the throne,  
Still caring for His own,  
Stands One who is our Friend--  
Lo, always to the end.  
He knows!

"Our times are in His Hands:"  
Those golden, silken bands  
Of perfect power and love  
That bind us from above--  
He holds.

The sparrow doth not fall  
Except the Lord of all  
Agree. And shall not he  
Until Eternity,  
Keep you?

And so, "for a little while," the song was ended here.

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## THE GREATEST PRAYER REQUEST

Richard Ramsey

There are many prayers which we should pray for each other. What is the greatest request that we can make to God for someone else?

The Bible gives examples of all sorts of prayers for other people. Abraham prayed that the lives of the people of Sodom be spared. Many times prayers were made for sick people to get well. We are urged to pray for all material and physical needs, as in the Lord's Prayer there is the request, "Give us this day our daily bread."

In addition to physical needs we have Bible precept and example to pray for wisdom, for spiritual discernment, for growth in the things of God. We have instances of prayer for forgiveness of sin, for salvation for others.

Now, what is the greatest request you can make for someone else? If he is not saved, the greatest request, of course, is that he become saved. But if he is already a child of God, what is the most important request you can make?

Suppose a soldier is going into battle, or a person is dying of cancer, or one is being subjected to terrible temptation under adverse conditions--for what should you pray?

Jesus prayed for his disciples continually. On the night of his betrayal by Judas he prayed for his disciples. One of his requests was that the Father would protect them from the evil one. He continually guarded his disciples with his prayer life.

But He knew that Peter would sin in spite of all this effort to protect him. Peter was going to deny his Lord three times. It was revealed to Jesus that in spite of His prayers for Peter, Peter had to be tempted, and Peter would yield to the temptations. It was pointless to pray further that the temptation be removed or that Peter not sin. What was there left to pray for?

Jesus then made the essential and greatest request that we can make for a child of God. When we see that our prayers for the health and safety of a loved one cannot be answered, we too should fall back on this one great, essential petition. What is it?

"I have prayed for thee," the Lord told Peter, "that thy faith fail not." (Luke 22:32)

"That thy faith fail not!" Only one who has been on the brink of losing his faith can realize the all importance of that petition. Yes, it would be good not to have to suffer pain and trouble--but when these things do come, oh that our faith not fail! It would be better not to sin, but when we have sunk into shameful sin, oh that our faith not fail us! Satan is not delighting in seeing us suffer pain, he wants to break our faith. It is not victory for Satan just to get us to sin, if he cannot break our faith, for after the sin comes repentance and renewed life with Christ. Only when Satan breaks our faith can he destroy our souls.

In these days of increasing lawlessness, wanton abandonment of moral principles, superabundance of material goods and pleasures, let us pray that faith may abound. We need to pray earnestly for each other that our faith not fail, nay, not even grow weak, under the allurements of the modern materialistic social order in which we live.

Let us pray one for another. Let us pray for health, prosperity, happy life, spiritual attainments of all sorts. And let us pray earnestly for those under trial that their faith fail not. A man under horrible pain who holds on to his faith is much better off than the healthy carefree man who is not trusting in God.

[An editorial in *THE EXHORTER*, 1964]

# AVOIDING EXTREMES

## Steering between Unbelieving Liberals and Hateful Fundamentalists

James DeForest Murch

[**Editor's Note:** We don't intend to imply by our above subtitle that *all* conservative Christians are hateful hotheads, nor that *all* who are sometimes called "liberal" by others are heretical. But there *are* extremists around today, and there always have been. As J. D. Murch (1892-1973) tried to "speak the TRUTH in LOVE" (Eph. 4:15), he was often opposed by both sides--by liberals who forsook Truth and conservatives who forgot Love.

In the early decades of the 1900s liberalism grew more pervasive among the Disciples of Christ or "Christian Churches" of which Murch was a member (they were still united then--not two churches yet). The "modernists" gained more control when the United Christian Missionary Society (UCMS) was formed in 1919 by merging several earlier agencies. Conflicts grew over basic doctrinal and organizational matters.]

I had a conscience about basic truths and wanted to be where the action was as a "defender of the faith once for all delivered." But our opposition to doctrinal dilutions and denominational development was hopelessly outclassed when it came to political strategy and parliamentary procedure in the yearly convention. The Liberal Disciples Establishment held the key positions. They maneuvered the business sessions to limit and control debate and to provide the necessary votes for victory. I came to believe firmly that if the things we stood for in education, missions and the other functional areas of the church's life were to be preserved and advanced it would have to be done outside the framework of older agencies.

I did not lose my faith in the Brotherhood at large, but I did lose faith in the old agencies. I saw nothing wrong with the idea of creating new agencies which could adequately serve our historic aims, while recognizing the fullest freedom for others who might wish to carry on their programs in different ways. I remembered what Isaac Errett had said in the *Christian Standard* in 1867: "We have no idolatrous attachment to the General Missionary Society. If it can do the work proposed, we will encourage it. If it fails to command sufficient confidence and sympathy to enable it to do its work wisely and well, we shall go in for whatever form of associated effort the general wisdom of the brotherhood may approve." In this widely accepted doctrine I saw hope for the future.

Correspondence and conferences resulted finally in the organization of the **Christian Restoration Association**, September 1, 1925. I

was elected president of the Association and served in that capacity until 1933. There was no tidal-wave call for this move. Indeed, there was much opposition to it. Many of our outstanding conservative leaders felt that there was still hope for changing the liberal policies of the International Convention and its associated agencies. While I had little faith in any strategy looking to such a change, I went to the conventions and cooperated with these brethren in every way I could. And then came Memphis (1926) which was "the end of the road" for thousands of our loyal ministers and churches.

By this time the CRA was in business with a staff of workers and a magazine, *The Restoration Herald*. Above all else the *Herald* made clear the big, broad issues involved in our new crusade. Though the years I, as editor, gained greater insights and tried to make it clear that the things the CRA stood for and the things the United Christian Missionary Society (UCMS) growingly stood for were totally antagonistic to each other. *We* stood for those motivating factors which for 2,000 years made the Christian church a mighty evangelizing force in the world:

We believed in the Bible as the infallible Word of God.

We believed in the Gospel centered in the atonement of Christ, His bodily resurrection and implicitly demanding that every Christian is a missionary under orders to evangelize the world.

We believed that man is lost in sin, corrupt, guilty, threatened with eternal punishment, called to repentance, obedience and forgiveness of sin.

We believed that it is impossible to be saved through non-Christian religions.

We believed that the plan of salvation is clearly taught in the New Testament and that we have no right to offer pardon on any other terms.

We believed that the Church is a redemptive fellowship which, while separate from the world, is willing to identify itself with lost mankind for the purpose of evangelizing the world.

On the other hand, the UCMS, while protesting its innocence, actually--

Disowned an authoritative Bible.

Made evangelism man-centered rather than Christ-centered.

Rejected the idea that man was lost in sin and can be saved only by accepting and obeying the Christian Gospel.

Saw the core of all creeds and religions as a nucleus of religious truth.

The events of the decades since have proved the validity of our position. For example, in 1942 or '43 I attended a convention in Chicago

of the International Council of Religious Education. The council was controlled by liberals. One speaker said in an address, "Jesus is not God, nor another god . . . . Our teaching becomes idolatry if it presents Jesus as being himself a god. To my mind, one of the major faults of orthodoxy has always been the practice of confusing God with Jesus. We still have much to do in deleting from the prayers, hymns and certain textbooks used with children evidences of Christ worship."

### On the Other Hand . . .

[Sadly, *some* of the people who claimed to follow the Bible acted more like Farrakhan than Jesus! Brother Murch reluctantly describes several examples of this; we include two of them here. The first occurred at Cincinnati Bible Seminary. He was co-founder, director, teacher and even--for a while--president of the school. But during a later period a sharply contentious spirit developed. Thank God for the happy endings, but how tragic that carnality ran rampant for some time. --AVW]

Unfortunately reactionary elements in the Seminary grew to such proportions that the whole original spirit of the school was eventually changed. Classes were used for attacks on the UCMS, and on those who failed to agree with certain legalistic interpretations of the New Testament held by prominent professors. All other conservative schools in the Brotherhood were openly criticized and boycotted on the ground that only CBS had remained loyal to Restoration principles. The CRA came under the same critical attacks. Everybody was considered "apostate" who did not bear the brand of approval of a small coterie of men who set themselves up as "judges of the universe." A generation of graduates infected with this spirit went out to spread confusion and controversy in the churches, resulting in many church splits and the hindrance of many worthy cooperative efforts at home and abroad.

As vigorously and aggressively as I opposed error, I could never bring myself to **major** in anti-rationalism, anti-denominationalism and anti-UCMS-ism. I was opposed to the creation of an "anti-UCMS denomination" which made opposition to the Society a test of fellowship. I sought to recognize as my brethren all sincere believers in Christ as Lord and Savior and all sincere seekers for New Testament Christianity wherever they might be found.

Things got to the point at the Seminary where a man with my views had as little chance of survival as the proverbial "snowball in hell." It came as no surprise when I was dropped from the faculty. For more than twenty years my name was anathema in its precincts. The lies and aspersions Seminary men cast at me dogged my path wherever I went [from the mid '30s to the mid '50s.]

After more than twenty years of ostracism from the seminary campus, I was invited to speak in chapel. I could scarcely believe I was not being spoofed by some prankster. The reception I got on the new campus was very cordial. Not an unkind word was said. Later I was invited to bring a series of lectures at the Seminary. On that occasion I was honored by the faculty at a dinner. Since that time I have had the privilege of being a rather frequent visitor on the campus. The whole atmosphere had changed in the intervening years. CBS is now one of our largest and finest educational institutions, making a tremendous contribution to the ongoing of the Kingdom.



I hated evil and all those forces which promoted it. But I sought to love everybody who loved the Lord, regardless of their organizational commitments. I kept up many relationships with brethren who were sound in the faith but supported the older church agencies. I made no tests of fellowship other than those stated specifically in the New Testament. I tried to love my enemies.

Certain elements in the CRA and in the whole "independent agency" complex began to make loyalty to their new agencies a test of fellowship. They hated everybody in the UCMS. There was nothing too mean that they could say about them, accusing them of every crime under the sun regardless of the truth. This spirit spread within the conservative camp itself with group suspicions, charges and counter-charges against everything and everybody that did not conform to their cunningly devised standards and interpretations which were given equal status with the Scriptures. These sectarian groups began to accuse me of compromise and saw the CRA as a new UCMS seeking to monopolize the new functional life of the Brotherhood.

It was my hope that we should seize upon every possibility of truly Scriptural fellowship remaining to us and that by cultivation we could enrich it. I saw unity, not in something personal, nor in anything organizational (certainly not in CRA), but in the love of Christ and His kingdom as big and broad as the teaching of the Holy Scriptures. But finally, I began to feel so frustrated in my work that I resigned as president of the CRA and separated from all connection with it. The negative elements of the Brotherhood in that day [the mid-1930's] flocked around its standards. Under a reactionary leadership the broad policies and programs of the CRA were abandoned. Home evangelism shriveled to less than half its former church-planting effectiveness. *The Restoration Herald* became a medium devoted largely to heresy hunting, character assassination and divisive propaganda. I came to rue the day I had launched it.

As I write, however [in 1971], I am thankful to say that the CRA is now staffed by a capable and progressive coterie of young men thoroughly committed to the Restoration Plea and willing to make any sacrifice to advance it. The *Herald* has a fine irenic spirit, is standing for the faith once for all delivered, and is one of the chief instrumentalities in the brotherhood for encouraging aggressive Christian evangelism. God bless them all!

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## EXCITEMENT, JOY AND VICTORY IN JESUS

### Missionary Widow Overcomes Great Obstacles

Edward Fudge

[In his fascinating book, **Beyond the Sacred Page**, Edward Fudge tells of his grandparents, pioneer missionaries Will and Delia Short:]

Like Abraham of old, they said goodbye to all their kin--not knowing if they would ever see them again on earth--and boarded a steamship to Africa, halfway around the world. They embarked on a faith pilgrimage that would last for life, little knowing then they would live and labor for more than 60 years on the continent of Africa, broken only by a few visits to the U.S. spaced many years apart . . .

Later their daughter Beth married Henry Ewing, whom she met at Abilene Christian College, and they returned to Africa for many years until Henry contracted terminal cancer and returned to the U.S. where he died. Beth served God for several years in Amarillo, Texas after Henry's death. Then, in her late sixties and legally blind with acute glaucoma, she returned to Tanzania in East Africa, where she ministered in a medical mission where wild game provided the only fresh meat and the nearest telephone was 40 miles away.

"My days are busy, exciting and full of joy," she typically reported, "except for the times when Satan tells me I am tired, discouraged and lonely. That is the battle of every Christian in every country, living in any circumstance, isn't it? Just remember, the victory is in Jesus."

[Used by permission. This interesting book may be ordered @ \$9.95 from *Providential Press*, Box 218026, Houston TX 77218. Copyright 1995.]

*Another O. T. Prophet speaks, or rather, his wife!*

# GOMER

Brant Lee Doty

How do you explain a man like that? I've known all kinds, believe me. Most of them are alike: give them some good food, a little wine and a friendly woman, and they're lambs. Deny what they want, and they're savage lions.

But this man . . . how long do you have to be married to a man to really understand him?

The first time I saw him, I'd gone to the bazaar for some fruit. He was bargaining at one of the booths for a few plums and green almonds. I bought a coconut, some pomegranates, almonds and figs. I guess my market bag was a little shoddy. As I left, it split open and everything fell rolling around in the street. Quickly he was down on hands and knees, crawling around in the dust, picking up my fruit as he dodged carts, legs, donkeys and people. Didn't get up till he'd found the very last almond.

I was speechless; but it wouldn't have mattered. He just saw that I had it all safely in my shawl, turned, and walked away without a word. Hardly looked at me--me with the prettiest face in the city. He didn't seem to notice I wore no veil, unlike the decent women in town. I think he would have done the same for any woman.

Saw him again, a month later. He came to our place of business to deliver a pair of sandals he'd mended for one of our girls. If he recognized me, he gave no sign. He wasn't the usual customer--no wild eyed, drooling, lust driven leer on his face. Just put down the sandals, collected his coins and walked out without a word. He certainly knew where he was, what kind of house it was; but he'd never been there before, and didn't come again for a long time.

Four months had passed before I glanced up one quiet afternoon into that calm, earnest face. He was looking directly at me, motionless. Who knows how long he'd been there? I opened my mouth to give him my customary line to come in and have a little fun; but something about him stilled my lips.

His face was calm, his mood tranquil, and a mysterious wisp of a smile curled the corners of his mouth up a trifle. His eyes sparkled; but he wasn't laughing. Walking directly up to me, he didn't even say "hello!"; he asked me to marry him! Right there in front of the other girls. They were as stunned as I was. Then some of them tittered; if he heard, he gave no sign.

That was the zaniest approach of all. I didn't even know his name. Somewhere he had learned mine. "Gomer," he began, "I come to you in the name of the Lord God of Israel to take you as my wife, according to the word of the Lord Himself."

The girls really jumped on that. Huldah danced out from behind the curtains, less than half-clothed, flaunting her obvious charms as she bounced around him, inviting him to "enjoy the pleasures of marriage with her, without the responsibilities." If he saw her, he didn't let on. Can you believe it? He was on a mission from the Lord; and he asked me again to be his wife.

Of course, I said "No!" He just turned and walked away without another word.

I've had proposals from others, and there is always a temptation to give up this business. Some people think a prostitute's life is thrilling. The truth is that the filthy, contemptible sequence you have to endure again and again, and the humiliating way you have to give yourself totally to all comers as an object of their uncontrolled passions is just the start. They have bought you, they own you, and they can do whatever they wish with you; then they toss you aside like some filthy rag, with a tell-tale smirk. They may be brutal, demanding, clumsy, stinking. They come upon you like dogs and treat you like an animal. Some spit on you if you hesitate in any kind of repulsive process. Believe me, you don't get in this business for the pleasure! I was simply desperate for money to live on; and I get little enough; my pimp gobbles up most of it.

Hosea--I learned his name from one of the girls who lived near him--came back a couple of days later, to my complete surprise.

He surely hadn't meant what he'd said, but deep within myself I sort of hoped he had. Now, here he was again. The original scene was repeated almost word for word. I turned him down again. Then I had to listen to some really snide remarks and callous torments from the girls. On reflection, I concluded that they were actually jealous.

Still, I turned him down again for the third time. But the fourth visit convinced me absolutely that I would be a fool to refuse him; so I left the brothel and became his wife.

Now, everything was new, different. Drastic changes came in my strangely wonderful life. No man could have been more tender and understanding. My affections centered on one man only, and he gave me every reason to love him. Never a mention of the past, no accusations, no subtle, asinine remarks. He never made me feel guilty or ashamed, only loved. For the first time ever, I knew true love as he held me

close; and I yielded myself to him. He stirred emotions in me which I thought were dead, or had never existed.

Did I love him? I'm not really sure. I thought so. We shared so much of our lives, our secret thoughts and dreams and our bonds grew stronger each day. But love? I had never really known love, and some of the progress came all too slowly. Maybe it was my own residual guilt. How could I be good enough for this pure man, who was totally unstained by my common sins?

I suppose his total commitment to the Lord was the most difficult factor in my adjustment. The reason for his proposal, I learned, was typical. Everything centered about God. Now and then I was awakened at night as he started upright, listening: God was speaking directly to him, he said. The next day he would stride into the king's court, or stalk into the Temple area before the priests, always with a bold message. It was eerie, believe me. But I have no doubt he was doing just what he knew he had to do--speak for God.

My pregnancy was great news. I wanted so very much to bear a child to Hosea. He never knew about the abortions I had had, or the unwanted children . . . never asked. The kids were sold to caravan masters, I was told, and brought a pretty penny from the Egyptians. Didn't bother me then, but now it's a haunting nightmare . . .

Our little boy came, healthy and perfect, just like his father. I was the proudest woman in Israel. I couldn't even object when Hosea called him "Jezreel." To me it seemed inappropriate; but Hosea said the Lord had given the name.

A year later, it was little Lo-ruhamah; and Lo-ammi followed. Strange names, but Hosea said God has his purposes. "She has no mercy" didn't fit that happy little girl, just as "Not my people" was an obvious misnomer for a boy who looked and acted just like his Dad. Now God's reasons are obvious to me. But I'm getting ahead of myself.

Maybe I was restless, or immature. Perhaps it's that I didn't fully appreciate Hosea. I simply had an overpowering urge to go back to my old life. Oh, I knew it was wrong, and I knew how it would hurt Hosea and the children; but the compulsion was so strong that I yielded. Back I went.

There had been quite a turnover at the brothel, as always: some left with a customer, some just ran away, and several contracted hideous diseases and died miserable deaths or wandered around in a senseless stupor, repeatedly victimized in the streets.

But here I was again, like a moth driven to a flaming candle. If I expected my old customers to show some joy at my return, I was badly mistaken. They avoided me like the plague, nearly always choosing the younger girls. I didn't realize that I had changed. No longer could I give myself to any of them fully; my thoughts fled to Hosea and his tender, loving ways. He had made me feel new and beloved.

The few customers I got simply paid and left. They never came back to me, and I was alone again with my memories. That's when I took to the streets, letting my hair fall free and wearing a gown a bit too tight, too revealing. I met some of my former customers now and then, but they shied away and took care to duck into the bazaar or down a side street when they saw me coming. When they couldn't avoid a meeting, they looked away or stuttered some unintelligible words in a derogatory tone. I got the message.

Life was hard as my income plummeted. I couldn't buy those beautiful, enticing but expensive gowns. Gone were the sweet wines and the rich foods. It became hard to buy any food at all.

I soon learned that I didn't have any true friends. It's a dog eat dog life. That's why I was surprised one day when one of the girls who knew me from the house looked me up and gave me a beautiful silk gown. She was evasive about where it came from, but she insisted that I take it. It improved my morale, if not my business.

Then I began to find things here and there at my house, things that showed up during my absence. A cruse of oil I hadn't bought. A measure of meal. A bunch of figs. Without them it would have been rough: and they just kept coming mysteriously. Customers were a different matter; I wasn't keeping myself in rice!

Yes, I did think about going back to Hosea. I thought about it, but who would want an old, worn-out hag like me now? Least of all a man I'd left. He had every reason to hate me, and I couldn't blame him. Surely any love he had had for me was dead.

I must admit it warmed me a bit just remembering his considerate, understanding ways. He had never alluded to my character, my past; never embarrassed me in any way. But that was behind. I had chosen my course, and I deserved any suffering from the choice I had made.

Then one hot afternoon I was walking my territory down by the fruit vendors when I spotted a man who looked interested in me. I gave him my pitch, and he was willing. We turned down Gate Street toward my hut. In the distance, approaching us, were three children; but I was too concerned with my customer to pay any attention to them

until they were directly in front of me. Then I recognized *my own three children!*

What were they doing in this part of the city? I'd never have allowed it, here among the bums, drunks and other human derelicts. What a place to find their mother! I turned to run from them, but they swarmed all over me, hugging, kissing, smiling sweetly at me, and saying things like "Mamma, mamma! We miss you! We love you!"

Believe me, I was speechless for a moment, then the words burst out, "Lo-ruhamah, what are you doing here?"

"My name is Ruhamah now," she answered. "Daddy said God told him to change it as a message to all Israel."

"And my name is Ammi," chipped in her little brother. "That means we can all be God's people if we will love him the way he loves us, and live like his people."

"That's all fine. But what are you doing here?"

"Daddy sent us," Jezreel sounded for all the world like his Dad. "He said we'd find you here, and we are to give you a message. He loves you. Very much."

I couldn't believe them. Oh, God, how much I wanted it to be so; but I knew better. Hiding my tears, I sent them home and asked them never to come again.

Later that afternoon, there was Hosea. He was talking to my landlord. They seemed to agree on something, and Hosea took a handful of silver shekels from his purse, counted out fifteen of them, thrusting them into the greasy palm of the man I owed for several months' rent and some miscellaneous expenses. The landlord never looked at me, although he seemed to know I was there, watching. He just walked away.

Hosea looked at me then, and came slowly toward me. His face startled me at first. The look? Nothing but that same pure, undisguised, total love. My heart melted.

"Gomer," he said softly. He didn't need to say any more. I knew I would be his forever.

Bit by bit I learned the rest. He had "bought" me, paying all my debts throughout the bazaar. The gowns, food, and all other mysterious gifts had been from him.

You can't possibly understand it. Neither can I. All I can say is that he loves me, and I am happy. I have learned the meaning of true, unqualified, everlasting love.

How do you explain a man like that? As much as he loves me, he is only sharing the love of One much greater--One whose love is illimitable!

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## Everything I Know About Christmas

Ronald G. Davis

One of those pre-season mail-order catalogs appeared in my mailbox yesterday, four months before the occasion it is designed for. As I skimmed through--I always do, although I have promised myself I never will again--I saw a sweatshirt with the catchy adage, "Everything I know about Christmas, I learned from Santa Claus." A list of key truths followed. For example, "Wear red to get attention," and "I better not pout." Cute shirt. Very sad state of affairs. To relegate the magnificent truths of Christmas to phrases from humorous songs and popular psychology.

Wouldn't it be so much better if the shirt said, "Everything I know about Christmas, I learned from Santa Scripta . . . the Holy Writings"? The list of truths would be easy to write:

1. "Like the shepherds, sometimes you have to interrupt work for something more important."
2. "God always does what He has promised."
3. "Lack of room does not keep God from doing His thing."
4. "God is not mystically aloof."
5. "Don't expect God to do things the way it should be done."
6. "When God wants your attention, He can get it."
7. "Better to worship the right thing in a stable than the wrong thing in a cathedral."
8. "There are a few sourpusses--like Herod--no matter how jolly the occasion."
9. "Where one is born is unimportant; what one is is critical."

10. "Good things come in small packages."
11. "Kings with all their power cannot thwart God's plan."
12. "Wise men occasionally ask directions."
13. "Sometimes one angel is not enough, but do not worry: God has plenty!"
14. "The best (and worst) of men start as innocent babies."
15. "Even stars move when God says, 'Move!'"
16. "Poor men--like shepherds--need to worship."
17. "Rich men--like Magi--need to worship."
18. "Some sights are well worth long trips."
19. "Give gold, incense, and myrrh, but you cannot outgive God."
20. "Some--like the scholars in Jerusalem--know where a good thing can be found, but don't bother to go look."
21. "It is great to be present at significant events, even if you don't get much notice." (Ask Joseph!)
22. "It is better--sometimes--to give than to receive."
23. "It is better--sometimes--to receive than to give."
24. "Every baby needs a mother who sits and ponders over him."
25. "Some delightful packages are wrapped in very plain wrappings . . . like swaddling clothes."
26. "The government does have the right, by God's design, to tell me what to do, and I should obey as Joseph and Mary did, even if it is untimely and demanding."
27. "Christmas Day is a time for giving."
28. "Rejoicing is always right, but sometimes easier."
29. "If only a child could pick his own parents . . . and was wise enough to do so."
30. "God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish but have everlasting life!"

My shirt is full . . . both front and back. The real truths of Christmas are hardly so easily and quickly depleted, though. Would that everyone could say, "Everything I know about Christmas, I learned from Santa Scripta." Study the Word. Learn about Christmas. Rejoice in the truths.

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# Ancient Predictions and Current Events

Alex V. Wilson

Two articles last month revealed a number of date-setters, past and present, and other views about Biblical predictions that to me seem far out and dangerously misleading. Now, having seen that we should avoid abuses of prophecy, let's ask the important question: Are there indications that our Lord's return may perhaps or even probably be very soon? Yes, there are such indications. Here are some of them.

## The Most Up-to-Date Books in Scripture

The book of Revelation describes some practices which used to seem fantastic and unbelievable but now sound strangely current. Chapter 9:13-19 portrays the killing of one-third of mankind, probably as a result of war. Such a prediction seemed laughably impossible in former generations. But nobody is laughing now, since the era of nuclear weapons began in 1945. The same chapter mentions sorcery and witchcraft as being common in the last days. And people are described as worshipping demons and even Satan (9:20; 13:4). These practices seemed incredible, at least in the West, until the last thirty years brought on a boom of occultism. Now some universities offer courses in magic and witchcraft, and "churches of Satan" are found in a number of cities.

The late Merrill Tenney, a careful scholar not given to quackery, wrote:

To the modern man . . . the Apocalypse now seems less apocalyptic than it did to his father . . . .The mysterious references to images that talk (13:15), to economic control of large populations (13:16,17), to compulsory obedience to a synthetic religion (13:14), to the wholesale devastation of the earth by the elemental changes in the sea and by physical changes in the heat of the sun (16:3,8), the summoning of all the kings of the earth to do battle (16:14), the leadership of the nations vested in one or two persons (19:19,20), and the complete collapse of the center of civilization in "one hour" (18:18-20) are not outside the reach of possibility at the present time. In many respects, the Apocalypse is the most modern book in existence. (The New Testament: A Survey)

Tenney made those observations in the 1950s. In the 10/2/95 Christianity Today, Wendy Murray Zoba adds more examples, including some from the book of Daniel: [The parenthetical comments are hers too]

The European Community really has become unified, to a degree, by means of the European Common Market and The Maastricht Treaty (the "revival" of the Roman Empire, the "ten toes/nations" in Daniel 7). At the same time, the economies of other nations have become inextricably linked through the recent ascendance of the World

Trade Organization. Laws and standards for economic interchange now exist at the international level, to which all local laws must, in theory, submit (the consolidation of "buying and selling," Rev. 13).

On the technological front, global networking in cyberspace has thrust businesses and economies into a . . . "brave new world" (the "increase of knowledge" in Dan. 12) where . . . even nationhood itself can seem irrelevant.

Of course these developments do not prove that the King is coming back right away, but they fit right in with the Bible's description of common conditions at the time of His return.

### Israel, God's Audio-Visual Aid

Frederick the Great, monarch of Prussia during the 1700s, once asked his court chaplain, "Name one thing that proves the truthfulness of the Bible." Replied the chaplain, "The Jews, your majesty."

Several ancient prophecies about the Jews have been amazingly fulfilled. And they are even now in the process of fulfillment. First, it was foretold that because of their disobedience they would be scattered worldwide (Deut. 28:64, for instance). Second, they would be bitterly hated and persecuted (Deut. 28:37, 65-66). Third, in spite of repeated tribulations they would never be wiped out nor disappear (Jer. 31:35-36). History has verified all three of these forecasts during the 2,500-3,300 years that have passed since they were made. (And many other forecasts could be listed in addition to the foregoing ones.)

A fourth prediction was that the Almighty would restore them, to their land and to Himself.

I will take you from the nations and gather you from all the countries, and bring you into your own land. And you shall be clean from all your uncleanness. A new heart I will give you, and I will put my Spirit within you, and cause you to walk in my statutes . . . . You shall dwell in the land which I gave to your fathers; and you shall be my people and I will be your God. (Ezek. 36:24-28)

Notice that there are two parts to this promise. First, God would bring them back to their land, permanently and prosperously. Second, they would repent and He would transform them spiritually and morally. Many other passages are similar: Jer. 23:5-8; 32:37-42; Amos 9:14-15; Zech. 8:1-8 & 10:6-12 (and Zechariah prophesied **after** the Jews returned from Babylon, so his predictions could not have been fulfilled by that return--as some people say); Rom. 11:25-27. These promises still await consummation.

The second part of the prophecies just mentioned--a new heart by God's regenerating Spirit--has never yet come to pass, except for those few Jews through the centuries who received Jesus as their Messiah. But the first part of the prophecies--restoration of Israel's people to

their homeland--has been taking place before our eyes! On May 14, 1948 a Jewish national state was established in the Holy Land for the first time since 135 A.D. At present the vast majority of Israelis reject Jesus as Messiah and indeed do not even believe in a personal Lord God! But perhaps soon the prophets' visions will be completely fulfilled. God will send awesome chastening upon Israel, and bring multitudes to faith in the Savior (Zech. 13:8-9; 12:10-13:1).

In case anyone thinks this view about Israel in prophecy is a new idea that spread only after 1948, let me say that Bible students like R. H. Boll and J. W. McGarvey were saying such things in the earliest 1900s. And if anyone claims that such a viewpoint began only as Zionism grew popular in the late 1800s, listen to just two of many quotes we could give on this point. Increase Mather was president of Harvard from 1685-1701. In his *The Mystery of Israel's Salvation Explained*, at a time when the Holy Land was a desolate wilderness controlled by the Turks and almost devoid of Jews, Mather wrote thus about their regathering to their homeland: "The Scripture is very clear and full in this, so that you see not how it can be justly denied or questioned." Then we go back even earlier, to one of the greatest Puritan teachers in England, John Owen. In 1673 he wrote, "The Jews shall be gathered from all parts of the earth where they now are scattered, and brought home into their homeland."

Paul wrote in Rom. 11:26, "And so all Israel will be saved." Commentator F. F. Bruce explained that the expression "'all Israel' need not mean 'every Jew without a single exception' but 'Israel as a whole.'" He further explained verses 25-29:

All Israel, not a faithful remnant but the nation as a whole, would see the salvation of God . . . . If their temporary stumbling was prophetically foretold, so was their ultimate and permanent restoration. **THE NEW COVENANT WILL NOT BE COMPLETE UNTIL IT EMBRACES THE PEOPLE OF THE OLD COVENANT.** Temporarily alienated for the advantage of the Gentiles, they are eternally the objects of God's electing love because His promises, once made to the patriarchs, can never be revoked. (Romans, by F. F. Bruce, 1963; emphasis supplied)

More could be said, especially about Jerusalem and Jesus' words that the Jews would "fall by the edge of the sword, and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles until the times of the Gentiles are fulfilled" (Luke 21:24). From His days until 1948, various Gentile powers controlled Jerusalem. From 1948-1967 the new state of Israel ruled only West Jerusalem while Jordan ruled East Jerusalem, the Old City part where the temple site is. But in 1967 Israel took the entire city from the Jordanians, and one of Israel's leading rabbis strode to the Wailing Wall and proclaimed the "beginning of the Messianic Age."

Yet, as mentioned earlier, less than a half of the Israelis even believe in God. True, some of them are making plans to rebuild the temple, but this hope is held only by uninfluential fringe groups. Meanwhile scholars debate the problem of the Muslim Dome of the Rock on the temple mount, and the question of where the temple must be located when is rebuilt. Let's avoid sensationalism, but let's also keep our eyes open.

### **All the World Will Hear!**

We still have not mentioned the most important sign of Christ's seemingly near return. It is the most important because in it we can play a part!

Our Lord said, when speaking of the end of this age, "The gospel must first be preached to all nations" (Mark 13:10). Matthew gives a fuller version of that statement: "This gospel of the kingdom [which is just another facet of our gospel of grace: see Acts 20:24-25] will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matt. 24:14). **Before the end of the age will come, the ends of the earth must hear.**

Since this is so, then world evangelization is the most pressing matter in prophecy! Not the millennium, nor the great tribulation, but missions! And though you and I really can't do anything regarding the other "signs of the times" such as war, occultism, Israel, etc.--we can be active in world evangelism. We can pray, give, go, let go, or send. Let's do it, to bring back the King.

How near is the Church to preaching the Gospel to all people? There are still staggering needs. And yet tremendous advances are being made too. Giant strides have been taken in proclaiming the Gospel, and opportunities were never greater. "Every week some 1500-1600 new churches are being started in various towns, cities and villages around the world. This is simply the average rate at which the Lord is building His church around the world," stated missionary leader Warren Webster. He added, "The church of Jesus Christ is more widely planted and more deeply rooted among more people than ever before in history." And the rate of worldwide conversions to Christ has increased during the years since Webster made that statement.

Mass communications give wings to the Word. Between 1875 and 1900 it is said that the evangelist D. L. Moody spoke to more people than any president, premier, king, actor or lecturer. And yet Wilbur Smith asserted that "Billy Graham, in a single televised broadcast of one evening of his crusades, reaches more people in North America in one hour than the entire number of people to whom Mr. Moody spoke throughout his entire remarkable life." (And Smith wrote that before

Graham held any of his multi-country, internationally hooked-up telecasts. ) Ponder that.

Oswald Sanders said, "It's estimated that by the year 2000 there will be more Christians in the Third World than in the Old World . . . . The strategy of the Holy Spirit is seen in the rise in missionary recruitment in the Third World." There are now many thousands of Latin Americans, Africans and Asians doing cross-cultural missionary work around the world, making known the Gospel of Jesus Christ.

### **And So: Watch! Work! Pray!**

In these exciting but difficult times, let us both serve the living and true God, and wait for His Son from heaven, praying for the Lord to revive His church and send out harvesters into His worldwide field (1 Thes. 1:9-10; Psalms 85:6; Matthew 9:36-38).

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## **VOICES from the FIELDS**

**Moto Nomura                      Bethany Home, Japan      Sept. 19, 1995**

[From a personal letter] In July of last year we stopped going to Toyko every other Sunday, and started our weekly programs here in the mountains. Now we begin to see people coming to us to study God's Word, to sing hymns, to talk and laugh together with us. Especially those city Christians of various denominations who come to their resort houses in this area are happy to find a simple Christian family and meeting place. We also have three or four local family folks who now come to attend our regular services. Of these one young mother is serious about accepting the Lord, but her husband and grandpa do not nod their heads. We've been trying to get closer to them through their children. The others may take more time, I guess.

We have a class on Thursday nights. One who attends is a Christian wife of a non-Christian husband. They operate a bed-and-breakfast business. She found our activities through our paid ad in the local telephone directory.

Our daughter Grace (Megumi) was enabled to return to her alma mater, Ohio Valley College in Parkersburg, West Virginia, after 10 years absence. She had to leave back in 1985 as we could not afford to support her there. This time she met a fine young man majoring in Bible, and they became engaged. After we heard the teachers' and church folks' good reports about him we came to know that God was with them. So I told them to go ahead and have the wedding there rather than his trying to save money for the two of them to fly to Japan

so that her Daddy can marry them in the mountains. They were married Sept. 2nd. All of this started when Grace was able to attend Ohio Valley College for one semester, years ago, because of a portion of money the late Sister E. L. Jorgenson left for me.

Since the U. S. dollar started devaluating rapidly last year about this time, and our mother has lost most of her income since last April due to her age, we have been in a state of emergency, a step this side of bankruptcy. But God has been faithful to us and gradually we have learned to adjust ourselves to the crisis. "Hitherto hath the Lord helped us" (1 Sam. 7:12). We try to live as simply as possible. Phil. 4:12-13 means so much more to us now.

**Irene Allen**

**Eagle River, Alaska**

**Oct. 30, 1995**

Living with cancer is truly a daily battle, but one must go on, and God's grace is sufficient. In our case here, we're thankful the doctors said radiation and chemotherapy were not options. Making the decision whether to or not would not have been easy.

We believe it is in answer to prayer that Winston's Oct. lung x-rays showed no change from those made in September. The doctor himself was very pleased. The cancer is still present, however, because the cough it produces is still a problem and bothers public speaking. [Later x-rays showed the cancer is growing. --AVW]

His strength is limited, but he is speaking each Sunday morning and our church family is very appreciative and understanding of his efforts to carry on. The night meetings are being led by various men of the congregation here.

A 20-year old girl has asked for baptism. She has been deeply involved in a Satanic cult and threatened numerous times to take her life. We've dealt with her a number of months.

# NEWS and NOTES

Edited by Jack Blaes

## S. O. S. : Calling all Pray-ers

Special fervent prayer is requested for CORINNE JOHNSON. She has been carrying on the work among college students in Mozambique by herself since the sudden death of her husband Robert, in March 1994.

The good news is that the Lord has raised up an African couple to join the staff (of International Fellowship of Evangelical Students), and assume leadership when he is ready. Meantime getting housing for the new couple (who are from another country in Africa), and setting up an IFES office, have been very complicated, time-consuming tasks. The government there controls all housing, use of office space, etc.

The shocking news is: In mid-August Corinne's daughter, Rachel, lost her husband due to a plane accident. They had been married less than 1 1/2 years. So Corinne flew from Mozambique to Michigan, where Rachel lives. Then the two of them flew to Norway for the funeral, then back to Michigan for several weeks and then to Mozambique again!!

Pray much for Corinne and Rachel in their bereavement, stresses and needed adjustments. Also for Corinne's two sons, George and Daniel. Also for the new African staff couple, and all the ministry among college students. Also pray for Corinne to know the Lord's will for her future life and ministry.

## Was Your W&W Defective?

Before mailing out the Oct. W&W we found some defective

copies. Of course we replaced them. But others had already been sent out. We know of at least one person whose copy had some blank pages--not very edifying! Some had pages in mixed-up order.

Call us or send a postcard if yours was defective. We shall replace them. Sorry for the error.

The one who got the blank pages sent some excellent advice re: W & W's contents: "Help us shift our focus from what we are doing and how we are failing to what He is doing and how He has already succeeded!"

## Gallatin Church of Christ

Peterson Joins Our Staff--Our elders announced that Keith Peterson has been chosen to fill the position of Youth Minister. He is accompanied and supported by his wife, Jacqueline and daughter, Courtney (2 yrs. old). We joined in welcoming them along with several visitors. Keith starts his ministry with us November 5th and they hope to move to Gallatin by the first of December.

## New Co-Ministers at Locust St. Church, Johnson City TN.

Darren Johnson and Jim and Michelle Bower are welcomed with great pleasure. We look forward to working together with them for the Lord here at Locust Street.

Brother Johnson is a magna cum laude graduate of Kentucky Christian College. He is attending Emmanuel School of Religion with one of the full Alexander Campbell scholarships.

Brother Bower completed his degree at the University of California at Fullerton, California after attending Pacific Christian College two years. He has been either a winner or a high finisher in many speech competitions since his high school days. His home is in Idaho and his wife, Michelle, is from Oregon. He is also attending Emmanuel School of Religion on a scholarship. Michelle plans to be helping with the office work.

Brother Kitzmiller resigned almost four years ago. Since that time nearly 100 phone calls to eight states have been made and more than forty people contacted. Twelve different men have visited during this time. God has truly blessed the church with these two fine young men and Michelle to work for the Lord with the congregation.

### **Antioch Church, Frankfort, Ky.**

Antioch reports another successful camping season in 1995. They have dedicated a new camper's cabin since this year's season closed.

Brother Derrel Cone, minister of the Ebenezer Church in Mercer County brought the gospel messages in the fall revival Oct 1-4. Oct. 1 was "home-coming," with the house nearly full in the morning. A "country-style" feast followed after which the congregation reconvened for an afternoon of "admonishing one another with hymns and spiritual songs, singing with grace in the heart unto God." (Col 3: 16)

### **Highland Church, Louisville**

The Highland congregation was host to a sister congregation, the Harrods Creek Church of Oldham County, the evening of Oct. 1. The visitors (50 or so) including their youth choir which brought, through drama, a strong message on why and how we should seek the Lord's help

to be spiritually successful in every day living. The service concluded with a touching duet, "My Stubborn Will" by Bonnie Colwick and Crystal Hardin and a solo by Crystal. Afterwards we adjourned to the fellowship room to enjoy God's material gifts together.

### **Christian Youth Encampment, De Ridder, La.**

God Sent Blessings--We completed our 40th year of camp in July with one of the best years in a long time. We were blessed with a great group of campers who were very attentive to the lessons shared. Junior Week had 97 campers with 41 adult workers and 6 small children. We witnessed five baptisms during the week and four more were reported during the next week. "Thank you"s are given to the folks from Jennings who were in charge of that week. Junior High Week had 41 campers and 23 workers. They witnessed two baptisms and one rededication during their week. Many thanks to the folks from Turkey Creek congregation who were responsible for putting this week together.

Senior Week was another good week, with 73 campers and a staff of 18 adults. Sonny Childs was used to teach a series of lessons on the family. There was one baptism and 16 rededications. Praise the Lord! The folks at Denham Springs did another superb job directing the week.

### **Woodland Bible Camp, Ind.**

Intermediate Week II--47 campers enjoyed a wonderful week of fellowship, good food and good weather.

Senior Week--68 campers were challenged to "Take a Stand" during this week, and five campers accepted Christ as Lord and Savior and several others rededicated their lives.

WBC Family Reunion Day-- Sweltering heat (98 with a 112 heat index) did not prevent 76 individuals from gathering for the 41st Anniversary Reunion on Saturday, Aug. 12. They enjoyed a time of singing led by Jerry Carmichael who introduced a theme song for Woodland. Mike Abbott spoke of the need and value for Woodland, citing specific campers with difficult problems who were blessed by being at camp. David Pound encouraged advertising, enlisting, informing, organizing and uniting others in the camp work.

### **Maple Manor Christian Children's Home**

Bedroom Furniture Is Here!-- On September 27, 1995, our new bedroom furniture, that many of you helped pay for, arrived here at the home. The chest of drawers, the night stands and the loft beds came in great shape. The only problem was the loft beds were not together. Thanks to a great group of volunteers from the Kentucky Ave. Church of Christ and the Southeast Church of Christ, all the beds were put together. Jim Rowe, Bob Williams, Paul Miller, Manual Ice and George Slider spent all day helping put beds together, moving furniture or putting up mini-blinds in each bedroom.

Without the volunteers from area congregations, it would take a lot more time and money to get done what needs to be done. I know that the Southeast Christian Church Primetimers have put in more than 500 volunteer hours at the home doing things from cleaning to labelling newsletters. Volunteers are the life blood of any not-for-profit organization and the children's home is no exception to this. We are very proud of the volunteers who give up their days to work at the home. Sometimes they do the same task over and

over again. Thank you so very much for all you do. THANKS!!

### **Louisville Area Churches Thanksgiving Service**

Bro. Orell Overman of Switz City, In. brought the message. Special singing by the Portland Christian Chorus brought spiritual "lift-up" to all. Five hundred attended and made thankful praise to God, the gracious giver, in the form of \$5,150 to go for support to Portland Christian School.

### **Linton Church of Christ**

Prophecy meeting: We had another meeting this fall to hear the prophetic word preached to us from Daniel. Bro. Dennis Pollock, with Lamb & Lion Ministries, returned to us for this series October 1st through the 5th covering two chapters of Daniel each message.

### **A Note of Praise From Piedmont (Dallas, TX)**

We at Piedmont are so blessed to have two young men preaching and teaching God's word. Most of the congregation are elderly, but when Mark Yarbrough and Marty McKee take turns teaching the book of Ephesians what a blessing to all of us. Have you read the book of Ephesians lately? I recommend it for young and old. --Lona Spurlock

### **Crowley, La**

A phone call from "Bro. Val" provided this information about the church in Crowley: They've had 14 people converted to Christ this year. They average about 100 people for Sunday morning and about 70 in Sun. School. A good number of young folks are regular, which should bide well for the future. In fact, at one recent meeting 47 of the 96 people present were under 20 years old.

Val called because they had run out of the follow-up booklet, "A New Creation." This 48-page booklet by Dennis Allen is still in print. W&W publishes it, & many churches find it invaluable for new converts. It begins by explaining 8 things Christ does for you when you receive Him. The rest of the booklet deals with how we can "grow up" in Him, covering such topics as our 2 natures, Bible study, prayer, service, recreation, friends, church, everyday living, etc. It includes pictures & poems, & costs only \$1.40. Maybe you need to order some!

### **Southeast Church of Christ**

Joann and I were deeply touched by the love and kindness many of you showed following the announcement that I plan to retire as your Minister in July 1996. Your love overwhelmed us and will always be remembered. Be praying for our leaders as they form a Pulpit Selection Committee. Remember the excitement we experienced as God led us to call Alan Woodward as Youth Minister? You will be blessed. -- Nathan Burks

### **Jennings La.**

It was refreshing to hear about the work in Zimbabwe last Sunday from Bro. Michael Charles. He and Janet were a blessing to us. As the work in Africa grows, needs grow also. They need more teachers, preachers, classrooms, buildings, communion trays, and teaching materials. Perhaps a Bible class here, a family, or an individual would like to help. Only \$65 a month supports a full-time worker; \$40 will buy a communion tray; we have used lesson materials to send if postage were provided; \$1500 will build a church building; \$400 builds a classroom.

### **Portland Church, Louisville**

Nov. 12 was Garrett Day at Portland. During Sunday school, Robert Garrett showed slides & described the blessings & trials, strengths & weaknesses of the work in Zimbabwe, Africa. Then Leroy Garrett (no kin to Robert; in fact they'd never met till that day) preached for us stressing those great truths that are the core of the Christian faith. A month earlier Robert conducted a series of interesting classes for us in the "mysteries" mentioned in the NT, esp. Matt. 13.

On Nov. 19 the Portland congregation totally surprised their preacher with a wonderful "Pastor's Appreciation Day." Good food, kind words, a monetary gift, & an out-of-this-world book of photographs, poems, & notes of appreciation from various church members--these made Ruth and me all the more grateful for the wonderful flock God called us to work among. "How good is the God we adore." -- Alex Wilson

### **Buechel Church of Christ, Louisville**

The Buechel congregation is looking for a fulltime minister. Located on the outskirts of Louisville, the church has a fine church building and a 3-bedroom parsonage next door. Anyone wanting more information may call (502) 548-5144.

### **Turkey Creek**

We were glad to have Bro. Randy Coultas and family with us as guest speaker for a week of meetings. Bro. Coultas is from Indiana but has been preaching for the Oak Grove Church of Christ now for several years. God is going to bring you a real blessing through this young man.

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## A SPLENDID RESTORATION FORUM

Forum XIII, held in Louisville, was a time of excellent preaching, warm fellowship and encouraging testimonies and reports. From the various segments of the Stone/Campbell movement over 225 people registered from 24 states, Puerto Rico, & Kenya. Over 75 non-registrees attended at least 1 of the sessions during the 3 days. The attendance was the 2nd highest of the 13 forums held during the past ten years or so. And some folks who've attended most of the forums believed this was the best one. The emphasis on evangelism tends to draw believers together despite minor differences.

It was delightful to meet Sam Shewmaker & his wife, missionaries to Kenya. His mother was a member of Portland Christian High School's first graduating class, in 1928. Joyce Copeland met & married J.C. Shewmaker at Harding, then they spent decades serving Christ in Rhodesia, Africa. The PCHS chorus warmed our hearts by their singing at the Forum. I was pleased that a good number from our congregations attended at least some or most of the sessions. The School of Biblical Studies had a promotional table. Also 211 copies of W&W were distributed, & at least 3 new subscribers were gained.

Ruth & I were privileged to have Leroy Garrett stay with us during this time, & through him we met & ate with Carl Ketcherside's daughter & her husband. The entire Stone/Campbell movement is indebted to these men, peacemakers sent by the Lord. The forum was splendidly planned & led by Victor Knowles, editor of ONE BODY magazine, and wonderfully hosted by Tom Mobley, president of Louisville Bible College.

Several dozen of us visited Cane Ridge, beyond Paris, Ky. after the forum officially ended. There, where Barton Stone ministered for years, was a leader in the Great Awakening of 1801, & set forth fundamental principles of unity in Christ & His Word, we from various traditions & viewpoints held hands, sang, prayed, and were exhorted anew to oneness in the Lord, that the world might hear that Jesus saves!

-- Alex Wilson

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### Late Announcement, Just Received

A major YOUTH RALLY will be held Jan. 27-28 at the JENNINGS, L.A. Church, 1812 North Cutting Ave. Past youth rallies have been a tremendous blessing. Call Doug Broyles, (318) 824-5966.