

THE WORD AND WORK

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Our Cover Picture

This is the Washington Avenue Church of Christ in Greenville, S. C., located at the corner of Washington Avenue and Sumter Streets.

The building was built in 1951, and was remodeled and redecorated inside and out in October 1962. At the same time it was completely furnished with new benches and pulpit, two new chairs, and communion table.

Henry Harding has been ministering to the church since December 2, 1918. At that time they were meeting in a small building on Piedmont Avenue.

Talking Things Over

G. R. L.



"I want my rights!" Is there anything wrong with such a demand? Our American way of life (20th century style) places human rights at the top of the totem pole of important things. The civil rights issue, which was brought out in the late 40's as a political football, is turning out to be a hydrogen bomb. The vehemence with which rights are discussed — both pro and con — would seem to indicate that the average person values his rights on a par with life itself. However, I think we can hear enough about rights from other sources. Let's pass over the surface arguments, and examine the *attitudes* so much in evidence.

"MEN SHALL BE . . . IMPLACABLE"

The race question is just one of the problems troubling our nation — and the world. In the North as well as the South, negroes are demanding their rights, *now!* There seems to be no inclination on the part of the leaders to negotiate or to compromise. Many of those on the opposing side are equally unyielding. On both sides are some who are willing to defy all law and authority in order to have their way. In the recent convention of African nations we witnessed a similar intransigent attitude: "We'll get rid of colonialism on this continent, *period,*" — or words to that effect. On June 8, an African spokesman warned, "War in Africa may break out at any moment." This is the same attitude so frequently seen in our domestic labor disputes; each side would remain absolutely unyielding, except for government intervention. How often we hear, "We refuse to negotiate!" In the cold war with Russia, we have become accustomed to this kind of thing, but now it seems to be growing into an international habit. DeGaulle makes demands of the Common Market, China makes demands of India, and around the world non-descript groups are making demands on everybody. They are not pleading, or even asking, but *demanding*.

This is an attitude which Paul identifies with the grievous times of the last days. "For men shall be lovers of self. . . *implacable.* . . ." (2 Tim. 3:2). This word "implacable" is illustrated perfectly in the attitudes described above. Its literal meaning is, "Unwilling to negotiate a treaty." It is the supreme expression of selfishness; I want what I want when I want it, and I will not accept a substitute. It is but a short step from this attitude to the unleashing of violence and bloodshed. Grievous times, indeed!

THE BEAST FROM THE SEA

It is remarkable that both Daniel and John mention the sea as the place of origin of the beast (Dan. 7, Rev. 13). (Seas, in keeping with O. T. usage, represent "peoples, and multitudes, and nations.") So this ruling power, the beast, comes from among the nations — and what is significant about that? Daniel tells us that this is a *troubled sea* from which the beast comes; "the four winds of heaven brake forth" upon it. There seems to be a cause-and-effect relationship between the troubling of the sea and the coming forth of the beast. In any case, the one follows the other. This same relationship is set forth in the Messianic second Psalm. "Why do the nations rage" — the restless turmoil of the nations — "and the peoples meditate a vain thing" — they turn to the beast as the answer to all their troubles. Certainly, Psalm 2 is broader than this, but I do think it includes this aspect of future developments.

Has there ever been a time in history when there was more unrest of the peoples than now? In a measure, on the international level, we have peace of a sort, but what seething unrest *within* the nations! Strikes, revolts, demonstrations! All manifesting that same implacable attitude, and all so aptly described by Isaiah 57:20: "But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt."

The message to us: Jesus is coming! These are conditions that characterize "the last days." These conditions are forerunners of the appearance of the great anti-Christian world ruler. Can then the appearing of our Lord be far away? There is yet a second message: Jesus is coming! Let not the raging of the sea — the troubled condition of our own nation and the world — turn you aside from your calling. As the hearts of those about are fainting for fear, "in perplexity for the roaring of the sea and the billows," you, Christian, *know* what is coming to pass; keep your ear alert for the shout of triumph: "Behold, he cometh!" And keep yourself unspotted from the world.

LIP SERVICE . . .

In a Canadian city, a great daily newspaper conducts an annual poll to ascertain "the man of the year." Readers are asked to submit their nomination together with the reasons why their candidate qualifies for the honor. One reader wrote to the paper and presented the name of a popular clergyman. "He, in my opinion, deserves the title, for after listening to him for twenty-eight years, I have never heard him say one word that would offend anyone!"

The man reporting the story comments: "We devoutly hope that the enthusiastic admirer's opinion is *not* true . . . The day any minister descends to the low level where the avoidance of offense is his sole aim, he has ceased to be a true prophet of God, a descendant of those fearless prophets of old who sealed the testimony of their lips with their life's blood."

The Psalms - and The Psalmists

E. L. J.*



The Psalms, Israel's book of prayer and praise, comes down to us as a five-part volume of 150 selections. They are lyrical, written or adapted for singing in the worship. Some of them are plainly antiphonal or responsive. The small-type notations which appear at the head of many psalms may or may not be original and inspired. They are certainly very ancient and appropriate. They are believed to indicate either the tune-name or the instrument to be used (chiefly the harp and timbrel) — together with some other instructions and historical notes. David did not write all psalms.

By comparison, the praise book which most of us use today is a four-part volume (five-part with the responsive readings) of 600 selections: Gospel Songs, Hymns, Special Songs, Children's Songs — and the Readings. Were we possessed of inspired wisdom (which we are not), the number might have been reduced to 150. Someone gathered, edited and published the entire collection; but the compiler did not write them all. (The joys and sorrows, the prayers and praises, the hopes and aspirations, the love and gratitude of scores of devout men and women, have been compressed and reverently expressed in the words and music of these effusions.

But though David did not write all the psalms, it is not strange that they came to be called the psalms of David. He probably edited most or all of the Jewish Psalter, and he is credited in the inscriptions with more contributions than any other author. Probably many that bear no credit line are from his pen. Thus, from Acts 4:25 we learn that the Messianic second psalm (which bears no credit line) is from "the mouth of David," by the Holy Spirit. From Hebrews 4:7 we learn that Psalm 95 (no credit line) is to be found "in David." David may have been the author, or the entire collection may have been called simply "David" in New Testament times — precisely as the modern Merriam dictionary is often called "Webster." (It irks us a bit, however, to hear speakers say that Webster says so-and-so, when Noah Webster, in his small original dictionary, said no such thing and did not even list the word. What they mean is that the modern "Webster" dictionary says so-and-so.)

The psalms do not seem to be arranged in chronological or historical order. The two that are credited to Solomon (72 and 127)

*Since this short study was written, I have examined Richard Ramsey's 52-page booklet, "Old Testament Poetry Books," with interest and profit. It is obtainable from Church of Christ Bible Chair, Box 715, College Station, Hammond, La. 25c

could, of course, have been contributed by the young man to his father's songbook *before* his ascension to the throne; for David's death occurred near that grand event. But the statement in Ps. 72:20, that "the prayers of David the son of Jesse are ended," does *not* account for the psalms of David that are yet to come in Parts IV and V. In Luke 20:42, Jesus tells us that Psalm 110 (Messianic) is from "David himself," and there are others, a baker's dozen, credited to David still later in the book.

According to the inscriptions, almost all of Book I is credited to David, also most of Book II, and one (86) in Book III. In this third division also, two individuals are credited with one contribution each, Heman and Ethan (88, 89), though these Ezrahites, one or both, may have been members of that group known as "the sons of Korah," discussed below. Only two psalms in Book IV show credit lines: the 90th is headed "A prayer of Moses the man of God," and is often read at funerals. The wonderful 103rd psalm is credited to David, and he had abundant reason to write it; for he had tasted deeply of the marvelous mercy of God.

It remains to make special mention of the two extended sections of Psalms that are not of David's authorship. The first is made up of the eight consecutive selections from the "sons of Korah," 42 to 49, with three more in Book III—in fact, five more, if Heman and Ethan (88, 89) were in that family group. (Among the eight consecutive psalms we count the 43rd, because 42:5 and 43:5 are repeated in 43:5.) The other extended section is credited to Asaph who, with his family or descendants, became leader of the temple song service. Psalm 73 through 83 are credited to him, as is also psalm 50. The 73rd is famous for its answer, the best ever given, to the age-long question, "Why do the righteous suffer while the wicked often prosper in this life?"

Finally, these "sons of Korah" mentioned above: who were they and whence came they? There are several men in Old Testament history called Korah ("Core" in the older translations), but one is famous, or rather notorious, above all the others. He was of the company that served in the tabernacle, a great-grandson of Levi, father of the priestly tribe. This is that Korah that led the great mutiny against Moses and Aaron in the desert (Num. 16). Two hundred and fifty princes of the church that was in the wilderness were disaffected and joined in the rebellion. Then Moses cried to God—and God took a swift and awful hand. Suddenly, the earth opened, and the rebels were swallowed up alive. But before the ghastly tragedy, Moses had made an earnest appeal that those who believed God would separate themselves from the company of Korah: did some "sons of Korah" then step out from the rebel ranks to take a stand on the Lord's side? Were there perhaps a few saved "so as by fire," saved by the skin of their teeth? Was there a brand plucked from the burning perhaps, to head up a company of sweet singers in Israel known as the sons of Korah? We do not know positively, but it is not unlikely. And if these sweet singers and songs writers were

sons or grandsons of that unhappy Korah who defied Moses and died for it, how could they ever forget that they had been, like those of us in the church today, saved by the grace of God; chosen that they might be "unto the praise of the glory of His grace"? (Eph. 1:6, 12). What a wondrous thing!



A Right and Wrong Approach to Unity

J. R. Clark

The aim of the church of Christ (overall) is to restore New Testament Christianity to this modern world. This is our formula for Christian unity. Indeed, who among the sects would object to being called Christians? Christian is a unity word. Also it would seem that a restoration of the church that Christ built, in manner of becoming Christians, in worship, and in work would be a satisfactory ground of unity. This "Why Not Be Just a Christian" plan should heal the divisions of the religious world. And this is the unity plan that we have endeavored to demonstrate in the last century or so. We might well ask ourselves a question: "Has this unity formula worked?" The answer is that it has not even worked within the movement. It is a well known fact that there are several groups who call themselves "Church of Christ" who do not fellowship one another. The restoration movement is in bad repair.

We think that failure lies in the wrong approach to unity. The position taken to be simple Christians and to restore the New Testament church is a good scriptural position, but the unity approach of some brethren is wrong and out of harmony with New Testament teaching. The church has made a legalistic rather than a spiritual approach. Brethren have imagined that they have capsuled all truth. They gamble their future on the correctness of their position. Not only must they be right in their conception of the Gospel as defined by Paul in 1 Cor. 15, but they also are banking their future on being right on all the doctrines of the New Testament, for to them the Gospel embraces all New Testament doctrines. I asked one of these brethren if they ever differed with their preacher. In answer he said that if ever their minister preached something with which they disagreed that they would dismiss him. Perhaps this is an extreme case, but this is the principle upon which they base unity.

This, rather than promoting unity, is setting the stage for division. For example, some of us become convinced that the Bible

teaches the premillennial coming of the Lord, and others who do not see the scripturalness of this teaching cast us out. Some feel that orphan homes and homes for the aged are acceptable to the Lord, and dissenters cast them out. There have been divisions over using individual communion cups, over the use of literature, and many such things. To these brethren unity is based on conformity, so that brethren dare not leave the beaten path, lest they disturb the peace of the church and forfeit their own heads.

However, a more excellent way show I unto you, the way of love. Some would like to be charitable yet feel conscience-bound to break with those with whom they differ. Paul, in the Book of Ephesians, sets forth the true unity approach. In chapter 2 he speaks of what the cross did to the middle wall of partition between Jew and Gentile. He says, "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby." Even as the cross bound Jews and Gentiles together, so it unites individuals.

Again, in Ephesians 4 we are told to keep the unity of the Spirit in the bond of peace, after which seven unities are listed. Then in verses 11 and 12 he speaks of certain leaders whom God has given "for the perfection of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith . . ." While the unity of the Spirit is a present possession which we are told to keep, the unity of the faith is a growing thing. In Romans 5:5 we read: "The love of God is shed abroad in our hearts through the Holy Spirit which was given unto us." And in Galatians 5:22 the fruit of the Spirit is set forth, first and chief of which is love, all of which has a mellowing effect upon Christians.

Thus baptized believers are drawn together and knit together by the cross and by the Holy Spirit. True New Testament unity allows for babes in Christ with their limited knowledge, and for growing and mature Christians. The unity of the Spirit is a gift from God, which we have now and are told to keep, while attaining to the full unity of the faith. Thus babes in Christ can grow alongside of mature Christians without a strain on the tie that binds. If unity were based on perfect agreement what would be the need for love? Of course, it is understood that there must be agreement on certain fundamentals such as baptism and the Sunday worship around the Lord's table, the inspiration of the Word and the Person of Jesus Christ.

* * * *

Lord, save us! Lord, revive us again and give us that devotion, piety and spirituality that characterized the first years of the restoration movement! Grant, O Lord, more reality and less formality; more spirituality and less carnality; more piety and less "society"; more devotion and less self-promotion. —H. W. Jones in *W & W*, 1914

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

In 1 Sam. 16:10 seven sons of Jesse are made to pass before Samuel, then comes David who in verse 11 is called the youngest. In 17:12 is the statement that Jesse had eight sons, yet in 1 Chron. 2:15 it is stated that David was Jesse's seventh son; what is the explanation?

How the discrepancy happened, no one seems to know. A reasonable explanation is that a copyist of 1 Chronicles made the mistake, putting down seventh instead of eighth. The author, we may be sure, did not so err, but copyists were not inspired men, neither were the translators. The Scriptures in being brought down to us in English have passed through the hands of many translators and copyists. Many minor mistakes have been detected and, by comparing manuscripts and copies, corrections have been made, and it is a remarkable fact that not one point of doctrine has been affected. "How firm a foundation . . . is laid for your faith in His excellent Word."

Do you think Christians have been made to take seriously enough that, though they are in the world, they are not of the world? Does not the speech of a very great many betray that they have not their affections set on things above?

The question suggests the correct answer. Teaching has been that defective that Christians in vast numbers have no sense of their pilgrimage. "Other-worldliness" is unpopular with the worldly, and teachers turn to themes less unpopular. "Our conversation is in heaven" (Phil. 3:20—A.V.) but the prevailing sentiment is "speak the language of the world in which you live." And to that comes agreement by way of response. So it's houses and lands, stocks and bonds, cars and clothes, "marrying and giving in marriage," "as it was in the days of Noah." "They knew not until . . ." Yes, "Out of the abundance of the heart the mouth speaketh." And "where thy treasure is, there will thy heart be also." "Lay up treasures in heaven," said the Giver of all good, but actions answer, "Our installments have to be met, else we lose what we have contracted for," and so what have they to lay up in heaven? When one's treasure (that which he cherishes) is earthly, there is set his affections, his interests, and the language he speaks must be in accord. "By thy words shalt thou be justified and by thy words shalt thou be condemned." To the worldly church member this paragraph will be boring enough that he will turn to something less "other-worldly." Empty profession is the bane of present-day Christianity.

We hear it repeatedly stated that one does not join the church; the Lord adds to His church. Is that true in every sense? How about members of the local church?

"And the Lord added to them day by day those that were saved" (Acts 2:47). "The church of the firstborn who are enrolled in heaven" (Heb. 12:23). He who is the Head of the church keeps the roll. That is His prerogative. The great Shepherd "calloeth his sheep by name." His people are to rejoice that their "names are written in heaven." The commonly heard expression, "join the church," is not in the Bible, not exactly that. Nevertheless, the local congregation is a fellowship. "If we walk in the light . . . we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin" (1 John 1:7). This is not just an ideal fellowship; it is to be actual, practical. It is assumed that they who are to exercise fellowship recognize those whom they fellowship. Overseers of the flock of God (the great Shepherd's undershepherds) must know who constitute the flock. The church locally, then, is a corporate body, of sufficient corporateness that it can exercise discipline. Being corporate, it can speak so as to be heard (Matt. 18:17). Again (1 Cor. 5:13), "Put away that wicked man from among yourselves." Verse 4, "ye being gathered together." Christians are "members one of another."

As a safeguard for this fellowship against "ravaging wolves," "letters of commendation" were given the worthy that on changing location they might be received, even as Phoebe, commended by Paul to the church at Rome, was to be received (Rom. 16:1). Paul (Saul), after his arrest by the Lord, later returned to Jerusalem and "assayed to join himself to the disciples" there, but for fear was not received until Barnabas vouched for him.

Christians moving into a community are duty-bound to find the assembly of the saints for fellowship, worship privileges, and for protection. They should show that respect for their Lord's people and due His cause by bringing an "epistle of commendation" from those who have known them and have had fellowship with them. The church at Ephesus is approved of the Lord for having checked up on men coming their way claiming to be apostles, and "found them false." Many a church has been imposed on and badly injured because of its slipshod ways in these respects. They dare to be "slothful in business"—the business of the Lord. A church that takes "the way of least resistance" does not function for the Lord.

In recording Enoch's prophecy of the coming of the Lord Jesus in judgment, is Jude quoting the Book of Enoch?

The Book of Enoch is an apocryphal writing, a Jewish production, allegedly of some 250 years or less B. C.; for centuries lost, then discovered in the 16th century and translated into English. No reference is made to the book in the time of Christ either in secular or sacred history. There is no actual evidence that Jude ever saw the Book of Enoch. The prophecy of Jude 14 is that of "Enoch the seventh from Adam." Now, the prophecy is found in the "Book of Enoch," it is true, but where did the Jewish author get it? He was

not inspired; Jude was. Jude, there is every reason to believe, had better dependence for what he wrote than the author of the "Book of Enoch." Jude did not depend on Apocryphal writings for the material for his epistle.

What can be done for a church that does not function in its appointed capacity as "the pillar and ground of the truth"?

What can be done in such case would depend on the circumstances. And the circumstances in one case are never quite the same as in other cases. Usually the church that does not function has non-functioning leaders, men looked to as leaders who do not lead; they get nowhere. Too often they have no vision of what a church's function is. No vision, no functioning. A church that does not produce and reproduce, what is it doing? Seriously, how few congregations are putting themselves out to reproduce or to expand their borders!

Congregations there are, too, whose personnel would seem to consist of too few selfless ones to second those doing the best they can at leading. Proficiency as critics is no weighty evidence of proficiency in the constructive work so direly needed.

What to do? If there is on your part a sincere concern for the Lord's sake, "take it to the Lord in prayer." If there is the will to follow, when He points the way, count on His pointing the way. "Prayer changes things," if it is selfless praying. When a way seems to be showing, enlist the prayers of others on that particular thing. "When two or three of you are agreed," then it's time for some action. Up and at it. "Despise not the day of small things." Divinely guided personal work is indispensable. Spectacular efforts cannot do the work of visitation and personal work. A congregation of people unwilling to pay this price will not function as "the pillar and ground of the truth," as the Head of the church has designed it to be. But how very important it is that every congregation accept its responsibility as the Lord's missionary society, particularly in its own area. Home missionary work to the fore! Take note of Philippi in this respect (Phil. 4:16; cf. 1:5). Note also 1 Thes. 1:8, et al. Let these recorded examples create vision, then there will be a definite something to work at. This is no experiment; it should become an experience, and if it does, it will prove a most profitable one.

Pope John is reported as having talked about going to be "with Christ." And in the chant by the choir in the funeral they sang about departing for heaven. What had become of their superstition about Purgatory?

Don't imagine for a moment that Rome will ever give up the money racket which is Purgatory. Masses for souls of dear ones in (nonexistent) Purgatory are too great a source of revenue to be discarded. The superstition must be fostered. Such phrasology as referred to above does lead one to wonder if the late pope had better knowledge of Scripture teaching. But he was given "the last rites of the church"; would that do any good? or was he considered as having enough "works of supererogation" to be drawn upon so that he could bypass Purgatory?

"Go Quickly and Tell..."

WHEN GOD SAID "YES"

Over 30 years ago, a Swedish-born missionary, Reuben Larson*, attempted unsuccessfully to take the Gospel to the Auca Indians in Ecuador. Following this attempt, he printed a leaflet in the exact size (14 inches long) and shape of an Auca foot print. Here is the text:

"Four hundred years ago today, August 29, 1933, Atahualpa, the last Inca chief, was brutally killed. He was first imprisoned in his own palace in Cajamarca. The chief saw that Pizarro's thirst was for gold and signalled with upstretched hand that he would fill the room to that height with the metal for his liberty. The faithful Incas paid the price promised, only to see their chief murdered before them. The Emperor dead, the great Inca empire was broken. Everywhere was retrenchment.

"This foot is an exact copy of a print in the sand on a river bank, affluent to the Napo. This represents our closest contact with a group of Indians known as the "Aucas" (barbarous) that lives not far from our jungle Indian station. The Aucas allow no one to enter their territory. Not long ago they wreaked vengeance upon a man of another tribe by driving thirty-nine chonta spears through his body. Three of these spears are in our possession.

"A great price was paid for their redemption. Will it ever be made known to them?

The Auca Trail

C. W. Jones

"Green jungle wastes
where ling'ring Aucas hide,
of redmen, they
the last of Inca's tide.

"To spy on us,
an Auca warrior male
came close, and left
his footprint on our trail.

"That sandy mark
so eloquently spoke
of tangled trails
to Auca hearts—it woke
a deep desire
in us that these should know
of Jesus Christ.
We pledged ourselves to go.

*The following information is reported by the Swedish anthropologist, Rolf Blomberg, in his book *The Naked Aucas*, now in English and in many public libraries.

"The Auca trail
for us a challenge spells,
a call for help.
Its wailing cry impels
us to move on
despite the tortuous way.
Push back the Dark!
For Aucas dawns the DAY!"

Reuben Larson was not permitted to go, but it was granted to him to pray long and earnestly for the salvation of this tribe he never met.

Some 22 years later, T. E. McCully and others prayed too—for the safety of the five-man mission to the Aucas. To these, God said, "No."

But on the same day, to Reuben Larson, God said, "Yes." The Day for the Aucas had dawned. *"In due season we shall reap, if we faint not."*



When Teachers Differ

J. Edward Boyd

Among Christians who wish to be unsectarian, undenominational, free from human dictatorship in regard to their beliefs and practices, there sometimes arise differences concerning certain details of Scripture teaching. In view of our various backgrounds, this is to be expected. So it was among the disciples of New Testament times, as the 14th chapter of Romans attests. Paul did not demand uniformity in such matters as the eating of meats and the keeping of days, although he did express his conviction in no uncertain terms; but he insisted upon respect, consideration, and love for one another. As another of a later date expressed it: "In essentials, unity; in non-essentials, liberty; in all things, charity."

We have teachers among us, and they serve a useful purpose. We may go so far as to say that they are indispensable. Yet not one of them has the right to speak "ex cathedra," with the expectation that his views, explanations, interpretations of Scripture will be accepted as final. The best of teachers cannot relieve the student of the responsibility of studying the Word for himself. The teacher may point out passages that shed light on the subject under con-

sideration; he may be able to give the meaning of words not clearly understood; in various such ways he may be of assistance; but the conclusions must be the student's own. Our loyalty is to Christ; our source of information in spiritual matters is the Bible.

And it should be remembered that even teachers of the Word sometimes differ in their conclusions. A young man studied Bible under one who taught the pre-tribulation view of the rapture — that the catching up of the Christians described in 1 Thessalonians 4.15-17 will occur before the Great Tribulation mentioned elsewhere. The next year he was in the class of another who presented a different view. He was disturbed; which view was he to accept? What was he to do about it? Some would perhaps be tempted to say, "I give up! There is no use trying to understand it, when even such good Bible teachers differ." On the contrary, we believe that such a situation should be taken as a challenge — a challenge to make a personal study, gathering all the facts possible, and coming to a conclusion that is one's own.

There may be a need for an examination of the objectives of Bible teaching, whether in the class room or in the pulpit. Here are a few suggestions, presented for the consideration of those who are interested. In the earlier years there should be much learning of facts: stories of Bible heroes; the life of Jesus; memorizing of special passages, etc. Such basic truths should never be laid aside, especially in view of the fact that some come to college with very little knowledge of them. But it is to be expected that college students will be able to grasp some of the deeper truths relating to sin and salvation, the atonement, justification, etc. Questions of interpretation will, and should, arise; and the teacher will of course give his own views in each instance. **BUT IT IS NOT TO BE EXPECTED THAT THE THINKING OF THE STUDENT'S WILL BECOME CARBON COPIES OF THE THINKING OF THE TEACHERS.** They should learn to think and form conclusions for themselves. And all should learn to distinguish between what the Scriptures state and inferences drawn from those statements.

As an illustration of this we may use the question concerning the time of the rapture. It is clearly stated that such an event will occur. It is also plainly declared that there will be a great tribulation just before the Son of man comes on the clouds of heaven in sight of the tribes of the earth (Matt. 24:21, 29-30). But we have found no scripture that directly declares which comes first. But there are admonitions to "watch at every season," to be "as men looking for their lord," not knowing at what moment he will come; and then there is the warning of Jesus against the attitude of the unfaithful servant who said, "My lord delays his coming." The question arises, "Do not these suggest the continual imminence of His coming for His saints?" However, if any brother thinks that this is not the logical inference, we shall bear with him. "Let each be persuaded in his own mind."

EVE --II

Mrs. P. J. Knecht

HER FAILURE

How long that perfect pair kept their perfect relationship we are not told. How long they enjoyed the peace and contentment of their beautiful garden no one can know exactly. It sounds from the record as if Satan appeared almost immediately. But the Bible often skips over time between verses without noting the fact. For instance in Isaiah 61:2 between the word "favor" and the phrase "the day of vengeance" a whole dispensation is left out. The Lord in Luke points this up by quoting only what applied to the time of which He was speaking. His quotation stopped in the middle of the sentence. In view of this we may suppose that Adam and Eve had some time in the garden before they sinned. It could possibly have been 100 years though it may have been a shorter period. Adam was 130 years old when Seth was born. Cain and Abel had grown to manhood and Cain had killed Abel. If we allow thirty years for Abel's lifetime or Cain's, that would leave a hundred years in the lives of Adam and Eve, or nearly that, before they had a child. Surely most of it was spent in Eden before the fall. For increased conception came with the fall. Their first child, Cain, was born outside the garden.

But however long or short the interval, Satan eventually made his appearance. These two were to have dominion over all God's creation (Gen. 1:28); they must therefore be tested, their loyalty to Him proved. God allowed Satan to enter the garden for that purpose. The simple test of obedience is always a test of faith. The perfect existence of Adam and Eve was terminated by sin through the working of Satan. Eve failed her test and Adam, who was not fooled by Satan (1 Tim. 2:14), yielded to the temptation of the woman and followed her into exile from the presence of God. Incidentally, even in that sinful state their marriage held them together until death came between them hundreds of years later.

Eve could not blame her failure on Adam nor on the inadequacy of her environment, as women today often do. Her environment was perfect, so also was her husband. Her failure stands out stark and inexcusable for all the world to see. The spark of leadership that was hers from Adam asserted itself. She forgot the high position and purpose of her creation and turned her back upon the word of God which was a lamp to her feet. But though she led the man into sin, she herself was following. Woman was made to be led, to be submissive; this part of her was, and is, really dominant. But she did not follow God by allowing herself to be led by Adam; she followed Satan. If, as God said, it was not good for man to be alone (Gen. 2:18), how much worse for the woman to be without the restraint of a good man!

Many women still walk in the footsteps of Eve, striding ahead of the men, breaking through the restraint God has placed there for their protection. The world offers them a place and they leave the place for which God has fitted them and step out on their own. But they are not independent, as they think, for though they have a following of other women and some men, actually they are being led — and that by Satan, arch enemy of all mankind.

(Next month: Her Chastening)

Books of Interest

THE NORMAL CHRISTIAN CHURCH LIFE

Watchman Nee

Dennis Allen

This book came to my attention the other day when I went to a book store to buy another book. Having just finished it, I think likely the Lord really sent me to get *this* book though I knew nothing of it at the time, as it has proved to be very challenging and thought-provoking and timely to our present need.

Those who have read *The Normal Christian Life*, by the same author, will assuredly be interested in reading this treatment of the New Testament teaching concerning the church and her life. You will be encouraged to know that *we* are not the only ones concerned for the purity of the church and who believe that all things should be built "according to the pattern" given us in the Word. You will find much with which you can heartily agree already, some ideas that are new and thought-provoking (as his discussion of the present ministry of apostles) and probably a few things that you cannot accept. This book is written in a humble, charitable spirit, though it challenges many commonly accepted ideas and church practices. It is very challenging and heart-searching for the missionary.

It may upset your complacency, but for any who are not satisfied with the level of present day church life and their own ministry, it will certainly present a fresh, provocative, heart-searching approach to the problem.

A few quotations will serve to give a taste of what may be found:

"We hope this book will not fall into the hands of those who wish to improve their work by improving their methods without adjusting their relationship to the Lord, but we do hope it will have a message for the humble ones who have learned to live in the power of the Spirit and have no confidence in the flesh."

Concerning elders: "To place responsibility in the hands of several brethren rather than in the hands of one individual, is God's way of safeguarding His church against the evils that result from the domination of a strong personality."

"To have constant and close association with people whose interpretation of the Scripture does not tally with ours is hard for the flesh, but good for the Spirit."

"A racial 'church' has no recognition in the Word of God. Church membership is determined by domicile, not by race."

"Nothing so tests the spirituality of a teacher as opposition to his teaching."

"You cannot live in one place and be the member of a church in another."

Do you already disagree? Here is a real challenge to search the Scriptures anew to see if these things are so.

(128 pp., \$2.50)

CONQUERING AND TO CONQUER

G. R. L.

Many books on the Revelation have been written. This new one by Stanford Chambers is not the least of the number. Though he disclaims originality, to us his approach is fresh and different. The opening lines of the Foreword catch the reader's imagination immediately and draw him into the book:

"The welling up of this soul of mine, I think, is responsible for the writing of this little volume *Conquering and to Conquer*. And the soul's welling up has come from seeing so clearly on reading the Book of Revelation the Son of God triumphing over every hindrance and obstacle in the way of His cause of righteousness and peace and joy, over every foe or force rising up against Him. Would that this writing might cause the soul of the reader, likewise, to well up in adoration and praise to Him as He is seen making good every promise and putting every enemy beneath His feet."

True, there is nothing really new here; no "new doctrines" have been found in the old Book. And yet it seems new. The exposition appeals to the heart, rather than to intellectual curiosity, with the result that the reader's soul does indeed "well up in adoration and praise." There is also the practical side—often neglected by expositors of the Revelation—the present value to the child of God.

Many modern commentators will not agree with the identification of the first horseman with the Lord Jesus, although this is—to all present knowledge—the most ancient view held. (Since publication of this book, *Bibliotheca Sacra* (119:476) has come out with an article by Zane Hodges strongly supporting this same view.) Another departure from what is now the most popular line of thinking is the treatment of the Holy Spirit and the man of sin. Here, as elsewhere, the reader is challenged to re-examine his reasons for believing what he believes.

(174 pp. \$2.25, cloth; \$1.50, paper)

Precious Reprints

(In February of 1914, while Stanford Chambers was still editor of the Word and Work, this article by R. H. Boll appeared. Since the Bible remains unchanged, we think these suggestions for the study of prophecy will be valuable to our readers.)

INTERPRETATION OF PROPHECY

1. *Interpret literally.* The first presumption is always that God meant just what He said. The prophecies that were fulfilled were fulfilled literally and exactly.

2. *As to figurative language,* make the same allowance for figures of speech in prophetic writings as in all other scripture and literature. But consider nothing as figurative without perfectly good reason.

3. *Symbolic prophecy:* Symbols cannot be understood except as the Scripture itself explains them. But regard nothing as symbolic without clear reason. Be sure that the "explanation" is true and scriptural before you adopt it and rely on it. Avoid guessing.

4. *Double and manifold fulfillments:* Prophetic predictions had frequently a near fulfillment, and perhaps *several* subsequently, all of which were typical, limited, and incomplete. A fulfillment is not necessarily *the* fulfillment. If any prediction has not been completely fulfilled, God will yet fulfill it and redeem every word of His.

5. *General suggestions* The understanding of God's word is granted to humble, honest, God-fearing hearts. Be poor in spirit. Let God teach. Do not force the Word to agree with your own previous ideas. Do not nullify or cripple one passage to make it harmonize with another. Do not be arbitrary in your interpretations. Where God has not spoken, or left things unexplained, let us remember Deut. 29:29 and Psalm 131.

THE GREAT THEMES OF PROPHETIC PREDICTION

1. *Israel.* The sufferings, captivity, dispersion, regathering, and restoration of the chosen people. Incidentally, the future of their land and city.

2. *The Messiah.* His coming, humiliation, sufferings, greatness, and reign in His glorious kingdom over Israel and all nations.

3. *The Day of the Lord.* The day of vengeance and judgment, and the Great Tribulation upon Israel and all the earth.

4. *In the New Testament,* principally the return of the Lord, with what precedes and follows.

* * * *

The principal cause of my leanness and unfruitfulness is owing to an unaccountable backwardness to pray. I can write or read or converse or hear with a ready heart; but prayer is more spiritual and inward than any of these, and the more spiritual any duty is, the more my carnal heart is apt to start from it. —Richard Newton

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



A PARENT'S NEGLECT

A father took his little child into the field one Lord's Day, and, it being a hot day he lay down in the shade of a beautiful tree. The little child ran about gathering wild flowers and little bits of grass, and coming to its father and saying: "Pretty! Pretty!"

At last the father fell asleep, and while he was sleeping the child wandered away. When he awoke his first thought was: "Where is my child?"

He looked around but he could not see him. He shouted at the top of his voice, but all he heard was the echo. Running to a little hill, he looked around and shouted again. There was no response. Then going to a precipice at some distance, he looked down, and there, far below on the rocks and briars, he saw the mangled form of his precious child. He rushed to the spot, took up the lifeless corpse, and hugged it to his bosom and accused himself of being the murderer of his child. While he was sleeping, neglecting (for just a little time) his child had wandered over the precipice.

What a picture of the church. How many fathers and mothers are sleeping while their children are wandering closer and closer to the terrible precipice and into the destroying pit! (And, where will you be with your children next Lord's Day?)

A Little Fun

Little Mary was visiting her grandmother in the country. Walking in the garden she chanced to see a peacock, a bird she had never seen as yet. After gazing in silent admiration for a few seconds, she quickly ran into the house and cried out, "Oh, Granny, come and see; one of your chickens is in bloom!"

* * *

The Finished Product

"I recently met the finished article of the liquor trade; he was lying in the gutter. He had no hat; the hat trade was suffering. He had holes in his shoes; the shoe trade was suffering. He was dirty; the soap trade was suffering. His soul was suffering, so were his family and friends, his character and morality. The only one that really benefitted was the liquor industry. Worst of all the man must face God with reference to Galatians 5:21 and 1 Corinthians 6:10."

* * *

United States vs. Russia

If all the people in the United States were loaded into existing automobiles, there would not be more than five people in each car. In Russia there is only one automobile for each 1130 people.

In the United States there is a telephone for every five people. In Russia, only one person in a

hundred has a telephone, or access to one for an emergency call.

In the United States there is a radio for every two and a half people. In Russia only one person in forty-eight has a radio, and only government-approved programs are broadcast.

Yet, some people in the United States seem to prefer the Russian system and want to institute it here.

* * *

"The only reason some people go to church is to see OTHERS get right with God."

* * *

INFLUENCE OF PARENTS

Influence and education starts sooner than most mothers and fathers imagine. It begins long before children are responsible for the things they do; even, as soon as they begin to notice things.

It is very important to teach a child correctly from the start as early impressions are elementary principles out of which life in its mature form is organized. We often hear parents say, "when should we begin to teach our child?" The answer — "At birth." They tell you when they want you to hold them. In only a few weeks they tell you they are happy by smiling. Yes, opportunity begins soon after birth. Yes, the most powerful school in all the world is home and parents. Parents have more influence for good or bad than preachers or kings. The future good or bad conduct of a child depends largely on its parents. We receive impressions from our parents. Those first impressions remain with us throughout life.

Mothers and fathers are a child's first teacher and every one that follows will affect him less

than his predecessor. Then if we think of life as a school and even if we traveled far and near, the most permanent impressions were learned from mothers and fathers.

—Selected

* * *

Begin Now!

A young girl said to her mother, just after a white-haired visitor had left their home, "If I could be as nice an old lady as that—so beautiful and sweet—I wouldn't mind growing old."

"Well, Janie," the mother replied, "if you want to be that kind of an old lady, you'd better begin now. She didn't become a lady like that in a hurry."

* * *

Only a Gnat Needed

Some years ago, a man who called himself an atheist, got up on one of the heights of the Catskill Mountains, and, in the presence of some atheistic companions, defied the God of heaven to show Himself in battle. The atheist swung his sword to and fro and challenged the Almighty to meet him in combat. Of course, God paid no attention to him. Instead He simply sent a little gnat, so small it could scarcely be seen, to fly that way, lodge in the windpipe of the atheist, and choke him to death.

* * *

"If you are not as close to God as you used to be — guess who it is that moved."

* * *

"Keep your words soft and sweet: you never know when you may have them to eat."

* * *

"The bigger a man's mouth, the easier it is to look into his heart."

PRAY OR PERISH

Leroy Yowell

There are two ways in which the Christian may influence good government. One is through the gospel in all of its facets, the other is through prayer.

In 1 Tim. 2:1-2, we are instructed to pray "for the kings and all that are in high place; that we may lead a tranquil and quiet life in godliness and gravity." That is praying for good government. The context also implies that we should pray for the salvation of those in high place. See v. 4.

It may seem strange to some that Christians should pray for good government while avoiding complicity in governmental affairs, but so it is. Do you say that it is right for him to work for the accomplishment of that for which he prays? Certainly so, but the only tool with which he may work, in a public way, is the gospel. He can not implement political movements no matter how good they may be. He can not join hands with unbelievers in disobedience to his Lord's command (2 Cor. 6:14-18) in order to further some good work in this world. If he does, and to the extent that he does, he loses power from God.

The Christian's relationship to this world and its government is a peculiar one. He is in the world but not of it (John 15:19). His real citizenship is in heaven (Phil. 3:20). His mission in the world is that of a heavenly ambassador and his message from the heavenly king on behalf of Christ to all is: "Be ye reconciled to God" (2 Cor. 5:20). This is the simple relationship of the Christian to this world and its governments. Blessed are they who can take their place and "find no occasion of stumbling in Him."

The time will come when the Christian will be a positive instrument of righteous government but the time is not now. He must first overcome and keep the Lord's works faithfully unto the end (Rev. 2:26-27). "If we endure we shall also reign with Him" (2 Tim. 2:12). We shall not reign without His presence, nor for that matter shall we reign without Paul (1 Cor. 4:8). Like His Lord (Lk. 4:5-8) the Christian must refuse all pre-arranged offers of such authority no matter how alluring they may be.

Therefore, it is not our intention in that which follows to encourage Christians to join Anti-Communist or political movements. We do, however, affirm our love and esteem for good brethren who feel that such is their duty. Our chief interest is to provoke Christians to fulfill their obligation to God and their country according to 1 Tim. 2:12.

Nearly one half of the world is now enslaved to Communism and it is our sober, studied opinion that a Communist take-over of this country without nuclear war is a real, if not imminent, threat. This may seem impossible to some in view of the fact that most

Americans are violently opposed to Communism, but the Communists do not need a majority in their favor! From the annual report of the House Un-American Activities Committee for 1962, we quote: "A relatively small number of Communists can, in a very short time — and against the will of a great majority of the people — convert a once independent Anti-Communist nation into one enslaved by Communism." Cuba is one of many examples.

As a matter of fact the Communists are not seeking members in this country so much as they seek well-meaning citizens who will ignorantly do their work for them. *They find millions of such!* From the House report of 1958, we have the following quotation in part of Georgi Dimitroff, Secretary General of the Communist International, addressed to his comrades: "We must always remember that one sympathizer is generally worth more than a dozen militant Communists. A university professor, who without being a party member, lends himself to the interest of the Soviet Union, is worth more than a hundred men with Communist cards."

Added to this is the fact that most Americans do not know the truth concerning the insidious inner workings of Communism. Our government knows, and publishes an annual report from the committee on un-American activities which can be obtained for the asking, but fun-loving, indulgent Americans care not to ask; and such information, for the most part, is not considered "news" by large news agencies.

Karl Prussion, who was a Communist for twelve years for the F.B.I., thinks that they would have taken over the country in 1963, but for the work of such organizations as "Christian Crusade" and other Anti-Communist groups who have done so much to warn and inform America.

Our government, in spite of its awareness, has for some strange reason, been unable to deal with the threat. This is not ridicule but is a simple statement of fact. Therefore, God must intervene if we are to escape enslavement.

What can Christians do?

FIRST: Let us repent. Like Daniel of old let us confess our sins and the sins of our people (Dan. 9:20).

SECOND: Let us pray. As the Communists have made the conquest of our country their number one project, let us make the needs of our rulers "first of all" on our prayer list, both in the assemblies and the "secret chamber." *Never has there been a more urgent need.*

THIRD: Let us preach. Evangelism is the only means of defeating Atheism; and Atheism is the fertile ground which godless Communism has found so abundant in America.

* * * *

Your reading is your soul food. It moulds your thinking.
—Stanford Chambers

LOUISVILLE FELLOWSHIP WEEK

August 26-30

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ

THEME: Living the Christian Life

MONDAY

Chairman, Bruce Chowning

7:30 Singing Period
8:00 Regeneration of the Sinner Ronald Bartanen

TUESDAY

Chairman, J. R. Clark

9:30 - 9:50 Prayer Time
9:50 - 10:25 The Christian's Responsibility to the Local Church (speaker to be selected)
J. L. Addams
10:25 - 11:00 Stewardship of Time
11:00 - 11:10 Recess
11:10 - 12:00 Bible Exposition - Titus Frank M. Mullins, Sr.
12:00 - 1:30 Lunch and Free Time
1:30 - 2:00 Problems of Eternal Security J. E. Boyd
2:00 - 2:30 Problems of Divorce and Remarriage H. E. Schreiner
2:30 - 3:30 Open Discussion of these problems
7:30 - 8:00 Singing Period
8:00 Power of the Transformed Life Winston Allen

WEDNESDAY

Chairman, Thomas Y. Clark

9:30 - 9:50 Prayer Time
9:50 - 10:25 The Christian's Responsibility to the Lost Dewitt Garrett
10:25 - 11:00 Stewardship of Money N. Wilson Burks
11:00 - 11:10 Recess
11:10 - 12:00 Bible Exposition - Titus Frank M. Mullins, Sr.
12:00 - 1:30 Lunch and Free Time
1:30 - 2:00 Problems of World Relationships Ernest E. Lyon
2:00 - 2:30 Problems of Sectarianism Gordon R. Linscott
2:30 - 3:30 Open Discussion of these problems
7:30 - 8:00 Singing Period
8:00 The Christian's Evangelistic Outreach Harold Preston

THURSDAY

Chairman, Robert B. Boyd

9:30 - 9:50 Prayer Time
9:50 - 10:25 The Christian's Responsibility to the Home Howard T. Marsh
10:25 - 11:00 Stewardship of Talents Dr. Horace E. Wood
11:00 - 11:10 Recess
11:10 - 12:00 Bible Exposition - Titus Frank M. Mullins, Sr.
12:00 - 1:30 Lunch and Free Time
1:30 - 2:00 Problems of Civic Responsibility C. V. Wilson
2:00 - 2:30 Problems of Prophetic Interpretation James R. Ross
2:30 - 3:30 Open Discussion of these problems
7:30 - 8:00 Singing Period
8:00 Conflict with the World, Flesh and Devil (speaker to be selected)

FRIDAY

Chairman, Willis Allen

9:30 - 9:50 Prayer Time
9:50 - 10:25 The Christian's Responsibility to the Teen-Ager David Brown
10:25 - 11:00 Stewardship of the Body Coy Campbell
11:00 - 11:10 Recess
11:10 - 12:00 Bible Exposition - Titus Frank M. Mullins, Sr.
12:00 Lunch and Free Time till Night
7:30 - 8:30 Singing Period
8:00 The Christian's Purifying Hope Hall C. Crowder

MAN'S PERVERSION OF GOD'S CREATION

James R. Ross

Throughout man's depraved history he has consistently perverted God's creation by using that which God made good in the beginning according to his own mistaken, and in the end, deadly ideas. The result has been described by Paul in Romans 1:24-32. The picture is not very pretty. Basically it shows how man in his sin changes the natural use of God's creation into the unnatural use, and this more so in the realm of his sexual functions than anywhere else.

In recent days we have seen a new revival not only of unnatural sex but of a kind of respectable support for such — they "also consent with them that practise them," Paul said. For example, in recent months we have seen the publication of a pamphlet by the Quakers, of all people, stating that, "One should no more deplore homosexuality than left-handedness" (according to *Newsweek*, March 4, 1963). Another news item, taken by many as a joke, but in reality another example of unnatural sex, reported the picketing of the White House by a group, "demanding that Mrs. John F. Kennedy put clothes on her horses." To maintain that animals should be clothed is really the reverse side of the coin which says that it is perfectly proper for humans to parade their nudity before one another.

With all our worship of Aphrodite via the movies, cheesecake photographs, advertising, and beauty contests we find more and more people emotionally unable to maintain normal, God given sexual functions. (Ask any psychiatrist.) As surely as the unnatural functions of sex are promoted so surely will the natural functions be lost. Depraved man thinks himself free when he adopts ungodly practices, but in reality he loses the real freedom with which God creatively endowed him. The result is not happiness but misery. Preachers and teachers of the Word of God, and parents as well, need to wake up to their responsibility in teaching God's will on this subject. Not a Victorian prudishness, which is really another kind of perversion, but only an honest exposition of Scripture can meet man's need and restore to him the wisdom he needs to regulate this and all parts of his life.

Prayer is the nearest approach to God, and the highest enjoyment of Him, that we are capable of in this life. It is the noblest exercise of the soul, the most exalted use of our best faculties, and the highest imitation of the blessed inhabitants of heaven.

When our hearts are full of God, sending up holy desires to the throne of grace, we are then in our highest state, we are upon the utmost heights of human greatness. We are not before kings and princes, but in the presence and audience of the Lord of all the world, and can be no higher, till death is swallowed up in glory.

—William Law in *A Serious Call to a Devout and Holy Life*, 1729



A Christian Views The News

Ernest E. Lyon

THE CHRISTIAN AND RACIAL STRIFE. It will be impossible in this short space to give a fair treatment to this subject, but it is time that we began to think about the Christian's place in the struggle of the negroes for what they are told are their "rights." At the outset, let us remember that as children of God we can have no part in attempting to perpetuate unfair treatment for any person. However, let us also read anew the Word of God and see that "rights" in this world are not important to the Christian. Christ came into the world to get His "wrongs" — and He got them! Demanding and striving for many of the things that are being striven for today is completely incompatible with Christ's beatitudes, to mention only one portion of Scripture. I do not mean to question the sincerity of those ministers and other Christians who are in the sit-downs, sit-ins, picketing, rioting, etc., but sincerity is not enough.

When an imposing list of "reverends" heads a demand for some social privilege or economic gain how can the untaught keep from feeling that physical gain is far more important than spiritual gain? This is in line with the feeling today that "social security" is more important than being right with God, but that does not excuse our getting wrong standards. I am sure that the many times I privately taught negroes (I am a university teacher) before the laws in this state would allow me to teach them in classes will all be forgotten by those whose hearts are set on getting their "rights" by law and I will be called anti-this and anti-that, but I know that if I had my "rights" I would be in Hades, but Christ took His wrongs that I might receive eternal life and all that goes with it without deserving it. How can I deny such a heritage and let people think that social position, better jobs, equal opportunities for advancement and all these things are anything but the "garlic, leeks, and onions" of the world when compared with the glorious privilege of truly being before God and the world a true child of God?

RULE OF THE MAJORITY? This phrase (without the question mark) is being used a great deal of the "democracy" that we are supposed to have in this country, but it is not a correct phrase to describe the government devised by the writers of our fine constitution. They envisioned a rule of law, not a rule of men. The majority were to elect representatives of all kinds, of course, and to administer the laws, but always under the restraint of laws that must be changed (sometimes only by two-thirds or more vote) in

order to change the way things are done. Government was to be kept as close to the people as possible by denying to the central government all rights not specifically delegated to it. The majority could not run rough-shod over the rights of the individuals of the minority and a few officials could not do this in regard to the majority or the minority. This is a rough summary of the attitude set forth by our forefathers. It is being ignored a great deal today. Laws are made according to the whims of the lawmakers, judges decide not according to what the constitution says but according to what they think it should say, and all this is possible because people are not aware of what they are sponsoring. Let us pray that we will all awaken to the great inexcusable changes in attitude before it is too late.

"POCKET-BOOK POLITICS." Students of political science long ago predicted that the fall of this country would be when the people found that they could vote themselves great sums of money out of the public treasury. If you want to test this, just give yourself a good personal test something like this: "Do I approve of those hand-outs that benefit me?" I have heard many people talk strongly against "government in business" and then become exceedingly angry if you speak against a particular piece of government business that is seemingly making life easier or cheaper for them. Lest I raise the temperatures of many I will not list any of these, but just try it on others if you know government business well enough.

NEWS BRIEFS. In a recent decision on Georgia state election laws, Justice Douglas said that the electoral college system "belongs to a bygone day"—so the Supreme Court ruled Georgia's county unit system unconstitutional, though it is similar to the electoral college system set up in the constitution . . . The Federal Council of Protestant Churches in Italy says that visits of Protestant leaders to the pope are interpreted by the Roman Catholics as homage to the pope . . . The pope's (the late Pope John) encyclical on "Peace on Earth" was addressed to "all men of good will." Addressed thus, coupled with the Roman Church's efforts at winning back Protestant churches and the pope's idea of a world government as necessary, this looks like that church is trying to get across once more the concept of the theocratic union of government and church . . . The United Nations Economic and Social Council adopted a resolution urging member nations to abolish capital punishment. The U.S. representative concurred . . . Sign of the changing times—the draft law has been extended for another four years—unthinkable a few decades ago. The average number of draftees is expected to be 10,000 each year . . . Liquor consumption in the U. S. in 1963—252.2 million gallons, up 11 million gallons from 1961 . . . Washington, D. C., controlled by the Federal Government, has the highest crime and illegitimacy rates in the country. How can it feel it should tell other cities how to run themselves? . . . The Urban Planning Association put out a report by Peter Wagner, staff economist, saying that urban renewal has been a failure because it has not been on

the "broadest possible scale," and then recommended spending over two trillion (2,000 billion) dollars in the next 20 years! . . . The papers are building up Khrushchev as "mellowing" and "liberal"—yet he once starved 7,000,000 Ukrainian farmers who were resisting communism, he crushed the Hungarian rebellion, he put the Russian missiles and army in Cuba, etc. . . . A nationally known jurist has pointed out that the Supreme Court decisions are not the law of the land, just interpretations of law and binding only on the litigants.

GOD'S CALL TO REVIVAL --II

G. R. L.

THE ROOTS OF REVIVAL.

"Don't talk to me about the tree, just give me the fruit!" So exclaimed a certain preacher as we were discussing Christian living and good works. In one sense, perhaps his view was right; in anything we do, the end result is the thing that counts. However, if we are so mindful of results that nothing else counts, we are not far from thinking "the end justifies the means." In the spiritual life we cannot neglect the means; how the end is achieved is just as important as the end itself. Our Lord Jesus, destined to rule the nations, was offered a short-cut by Satan: "If thou therefore wilt worship before me, it shall all be thine" (Lk. 4:7). The Lord would not accept this short-cut to glory; He chose the way of the cross.

Our desire is for revival—an awakening and a quickening of God's people, a return to holy living and zealous service, a renewing of personal witness and soul-winning, a rebirth of intercessory prayer. Could we not institute an intensive teaching and preaching program to accomplish all this? With the application of enough energy and enthusiasm and ingenuity, no doubt the churches could be stirred to much more *activity* of this kind than is now seen, but works which are merely the result of human urging are not God's works. The church at Sardis (Rev. 3) was reputed to be a real "live-wire" congregation—plenty of activity—but He who has the seven Spirits of God says, "Thou art dead!" The tree is important.

The revival in the days of Haggai had long roots. Though circumstances may differ from one generation to another, every reviving of God's people demonstrates the presence of these same two basic elements—the sovereignty of God, and prayer. Of the two, the first is without doubt the more fundamental. In Israel's case, we find the working of it revealed some 70 years before Haggai came on the scene with his preaching. Jehovah sent Jeremiah to the house of the potter. "Then I went down to the potter's house, and, behold, he was making a work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, *he made it again another vessel*, as seemed good to the potter to make it" (Jer. 18:3, 4).

"He made it again!" What wonderful words! The vessel that was marred and fit to be thrown out is made again! Not by its

own efforts, nor because of its own intrinsic goodness, but because it "seemed good to the potter to make it." At the time of this revelation to Jeremiah, Israel was a marred vessel, worthy to be discarded. But no! Israel will be broken, but not discarded. The Potter will make it again! The breaking was terrible — the intense suffering of warfare, the humiliation of defeat, the heartache of seeing the beloved city reduced to rubble, the utter despair of being carried away as slaves. Can the Potter make it again? He *will!* The how and the why and the when are all within His own wisdom, but God is Sovereign — He will make it again. Child of God, receive it! "Behold, as the clay in the potter's hand, so are ye in my hand." And the breaking is a necessary part of the making again. Your life that has been marred by carelessness and prayerlessness — or perhaps by sins so gross that you feel surely that God must cast you off forever — He will make it again! But mind you, this is God's work; He is the potter. The breaking may be terrible, but receive it. Draw not back from His hand, for the Hand that breaks will also shape you again.

For Israel in captivity, the breaking must have seemed without end. Years went by, and they were still captives. Then Daniel, reading from Jeremiah's prophecy, understood that the accomplishing of the 70 years of Jerusalem's desolations was at hand (Dan. 9). The Word spurred Daniel to pray, not just a hasty "Lord bless Israel," but a definite, purposeful prayer: "I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes. And I prayed unto Jehovah my God, and made confession . . ." He confessed the sins of his nation, accounting himself as guilty with the rest. He confessed their lack of prayer (v. 13), and the basis of his plea was the honor and glory of God (vv. 16-19). Immediately Daniel received assurance that his prayer was heard. A short time later (after Cyrus had replaced Darius the Mede), "Jehovah stirred up the spirit of Cyrus king of Persia," and he authorized the return of the captives — among whom were Haggai and Zechariah.

"God does nothing except in answer to prayer." Scripture appears to bear out this saying. God willed to restore His captives, but He does it in response to His servant Daniel's prayer. This physical restoration set the scene for the spiritual restoration that shortly followed. This too was in God's will and in Daniel's prayer. The same pattern, we believe, will be seen wherever there is revival today, whether in the individual or in a congregation. First and foremost, it is the work of God, ordained by His sovereign will. But it is brought to realization only after confession and prayer after the pattern of Daniel.

* * * *

How long shall we sit analyzing, questioning, arguing, discussing, before God lays hold on us with power to thrust us out to the billion and a half who have not yet heard? But one can pray. Lay hold with all your powers upon the Lord of the Harvest . . . — Jim Elliot

NEWS AND NOTES

50th Anniversary

July 11 is the 50th anniversary of E. L. Jorgenson's first sermon at the Highland church. The congregation would like to invite all of his friends back for the day, especially those who have been there in the past. Brother E. L. J. will have a short sermon, and several of the "old timers" will be asked to speak for five minutes each. A dozen or so of the present Highland members were on the church roll when the Jorgensons came.

Dallas, Texas: As you probably know by now, I have been asked to be on the fall conference program. I shall be looking forward to seeing you and many loved ones up there, be the Lord willing that I make it. —Dr. Horace E. Wood

Winchester, Ky.: We just returned home today from a vacation trip (I guess vacation is the word). We did enjoy a visit with some relatives and with the Hapeville church over the week-end. I will be preaching in a meeting at Borden, Indiana, June 24-July 7. I have been asked to speak on "Problems of Prophetic Interpretation" at the Louisville Fellowship week. Pray for me and for all of us. —James R. Ross

Kowloon, Hong Kong: First of all, I would like to say how much I have enjoyed the recent issues of W & W. The new plan of monthly subs. is very good. I hope the circulation of the paper may be greatly increased. —Dennis Allen

"WORDS OF LIFE"

Brethren from the churches sponsoring the local radio program have asked Hall Crowder to continue as speaker for the rest of 1963. The speaking assignment is made by mutual agreement every six months. Recent financial reports indicate that the Lord has been blessing with sufficient income to meet all obligations.

Louisville, Ky.: Brother Hall Crowder has accepted the invitation of the Portland congregation to hold our Fall meeting. The dates will be October 13-20. —C. V. Wilson

Windsor, Ontario: I honour Brothers Chambers, Jorgenson, Clark and others whose writings are blessed to my soul,

including Ronald Bartanen whose "Woes of Denominationalism" just suits my thinking and speaks for my own soul. You have a lovely charge, a wonderful work, and a blessed work, and I thank you for giving us the writings of these men of God.

Mrs. Knecht wrote a lovely poem, "Our Great High Priest" in the paper "The Deep Blue Yonder" which shows her soul is filled with the same precious love of Christ. —Ernest Michaelis

Studio City, Calif.: Next printing (of The Deep Blue Yonder) will be probably 900. Feel that 1,000 will be about the limit of the editor—if not of the equipment! —N. Bernard Wright, 4312 Rhodes Avenue

Dugger, Ind.: We had the largest attendance at the camp site two weeks ago that we have ever had. Fifty people from Lily Dale congregation in Perry County came up to be with us. Brother Pound estimated the attendance to be over 325. A contribution of nearly \$425 was taken up to help finish the camp for this summer's work. We need more helpers to assist in getting the cabins finished and wiring and plumbing done. The tentative date for Junior Camp has been set for the 4th of August.

The Dugger church of Christ closed its 17th annual Vacation Bible School on June 2. A program given by the children was attended by an overflowing audience of parents and friends. Seventy-nine children were enrolled. Four dropped out leaving seventy-five to receive certificates. Sixty-four of that number received the perfect attendance seal. Five of the young people confessed the Lord Jesus Christ and were baptized at the close of the program. One young lady expressed her desire to live closer to the Lord.

This date also marked the beginning of our 23rd year in Dugger. —Maurice Clymore

HOUSTON REPORT

Abilene, Texas: For some months now a group of Christians who desire a free congregation where the whole counsel of God is welcome have been meeting in Houston. The meetings have been handicapped, however, by being in various homes and at different hours. For the first time, last Sunday's meetings were in a public building. They se-

cured the use of a building which is now owned by the American Legion. A meeting of the Legion officials this past week was to have determined whether they would accept less than the asked price of \$100 per-month for the present. Rental includes all utilities. The building is located in Channelview, a part of greater Houston, but east of the city proper. Seeing the need for erecting a sign and for advertising, etc., this represents quite a financial load for the group, most of whom are people of modest income.

Present for the services last Sunday, including children, were 21 at the morning service and 19 at the evening service. —Carl Kitzmiller

Louisville, Ky.: The Camp Taylor church had a supper for their retiring minister, J. F. Stinnette. I was the speaker of the evening. Brother Stinnette was given a money gift. The members showed a genuine love for Brother and Sister Stinnette. He has done a good work. He is now 81, but seems much younger.

Ronald Bartanen is the new preacher there. He has a wife and two children. We think he will do a good work. The church has purchased the house next door to the church building for a parsonage. The brethren have given it a face-lifting job by remodeling it.

Eugene Schreiner brought a message at Ormsby last Wednesday night. He emphasized that we are God's inheritance and our power to live the Christian life is in Him. —J. R. Clark

Louisville, Ky.: Last week we purchased a used bus which we hope will be of great assistance in reaching families in the Rowan Street area which are not attending Sunday school. We plan to run the bus around the area on Sunday morning and hope that we can fill it up. Also, we plan to use it for the Youth Rally, picnics, and other activities. —Thomas Y. Clark

LAST CALL

Youth Camp at SCC is set for July 7-13 (Juniors) and July 14-20 (Seniors). Address inquiries and registrations to Hall C. Crowder, Sellersburg, Indiana.

Louisville, Ky.: David and Grace Simpson, and the children, left us this past Friday night for their new home at Alamo, Tenn., where David's company is opening a new plant. David will be Resident Engineer, in charge of operations. The church gave them a "going away" picnic at Shawnee Park

on the eve of their departure. We wish them the best of success in their new home. They will be missed here.

Listen to "Words of Life" radio program on Sunday mornings while you eat breakfast, or while getting ready for Sunday school. You will enjoy the songs and be helped by the message by Hall Crowder. On WAVE (970), 7:30 a.m. —Willis H. Allen

SCC FINANCIAL NEED

Debt cleanup still is a pressing need. The Board authorized us to borrow \$15,000 to clear up the year's bills. So we borrowed \$10,000 of this. However, we still need \$13,392.22 to clear the debts and June bills for 1962-63. Add the \$10,000 we have borrowed, and we find the total need is \$23,392.22.

Louisville, Ky.: Every family in the Highland church is now supposed to be getting the **Word and Work**. It is a fine magazine, well worth reading and good to show to others. —Ernest E. Lyon

Wichita Falls, Texas: I wouldn't think of being without the **W & W**. Of all religious papers I have come in contact with, in my mind it is the best. We enjoy every opportunity we have to read it.

We certainly enjoyed having Brother and Sister Marsh, their daughter and the two children from the children's home with us on the night of June fifth. Would like to extend an invitation to any and all that might be passing our way on the weekend to stop and worship with us. We would especially like for any that preach or teach to stop and we would afford them opportunity to speak for us. —Kenneth Hoover, 303 Polk Street

REVIVAL MEETINGS

Frank M. Mullins, Sr., at Fisherville July 1-12, and at Cherry Street July 14-24.

Ronald Bartanen at Kentucky Avenue July 14-21.

J. L. Addams, Sr., at Highland August 11-21.

Howard T. Marsh at Nelsonville August 11-25. The children from the Sellersburg Home plan to be present at the Basket Dinner to be held August 11.

Eastview Report

Mack A. Anderson, manager of the **Word and Work** book store, has just finished directing a two-week VBS at the Eastview church in Okolona. Attendance was more than double the

usual Sunday school attendance which created a space problem. There is promise of enrolling many of these children in the Sunday school, so the church has purchased a bus to provide transportation for them.

Cincinnati, Ohio: Enclosed is check for \$5, for which extend our subscription for two years. The extra \$1 is to be used as you see fit. —Charles E. Kranz

PORTLAND CHRISTIAN SCHOOL NEEDS TEACHERS

Portland Christian School will be needing teachers for the coming school year. There is an urgent need for a teacher in the social studies field. This teacher will need to be able to teach U. S. History, World History, and other of the social sciences. A teacher is also needed in the Home Economics and Business fields. If you are interested or know of someone who might be please contact Bro. Carl Vogt Wilson, 231 S. Galt Avenue, Louisville, Ky., or Earl Mullins, 1159 Standiford Avenue, Louisville, Ky.

Linton, Ind.: Our VBS has just come to an end. Attendance averaged 89 for the two weeks. The teachers and helpers are to be commended for their fine work. Seed has been sown which will result in fruit.

On Wednesday evenings we are studying the book of Revelation. Our study began last October. Interest has been good. At present we are in the 13th chapter. This is a study that grips the heart with the nearness of His coming.

In our Revival meeting this past April one was baptized, and several rededicated their lives to the Lord. Since our meeting, six have repented of their sins and obeyed the Lord in baptism. The oldest of those baptized was Mrs. Doidge, a lady 92 years of age, and still active. One has placed membership with the Linton congregation from the Christian church. —David S. Brown

W & W STAFF ACTIVITIES

E. L. J. is back in Louisville for the summer, but much restricted physically. He will be writing as usual—the Lord willing—attending meetings pretty much as usual, and perhaps occasionally saying a few words as the Lord gives strength.

J. R. C. may take a brief trip or two out of the state (Missouri and Indiana), but will otherwise stay pretty close to

the Ormsby church and the W & W office. He reports a good VBS just concluded at Ormsby. Brother Clark also is secretary of the monthly meeting of preachers and leaders, and will be responsible for making many of the necessary arrangements for our fall Louisville Fellowship Week.

M. A. A. has his hands full with the W & W book store. However, he has already conducted a very successful VBS at Eastview, where he also teaches a class each Wednesday evening. He has recently spoken at Highview, Pekin, and 18th Street, and will continue to answer calls from the Kentuckiana area as the Lord may lead.

G. R. L. has July pretty well occupied with the Fisherville meeting (with Frank Mullins) and the VBS which will follow. In June, he directed the Portland Avenue VBS and spoke one night each at Rowan Street, South Louisville, and Highland. The latter part of July, he plans to go "home" to Idaho for a visit (the first time in five years), where his father is in very poor health. This trip may possibly include a visit to the brethren at Sandpoint, near the Canadian border. Fellowship Week and preparation for the fall session at P.C.S. will fill out the latter part of August.

Mackville, Ky.: Brother R. R. Brooks surprised us with another visit, last Sunday. He spent the day with us and preached at the evening service. Monday morning he left for Chattanooga for a visit with his daughter. We're always happy to have Bro. Brooks in our home and at the church here.

June issue of the W & W is "tops." We are supplying 20 copies to give to as many families. Your loved ones and friends are going to read what you provide. What do you have for them? Try Word and Work!

Just three months, and Brother Orell Overman will be with us for our fall meeting. —Jesse Z. Wood

"Back to the Bible"

Our readers who listen to the "Back to the Bible" broadcast may not be aware of the fact that that work now faces a grave financial crisis (since such needs are not made public on the program). It is possible that the program will have to be discontinued in some areas. If it is a blessing to you personally, and you value its influence in your community, now is the time to help: Back to the Bible Broadcast, Box 233, Lincoln 1, Nebraska.

Louisville, Ky.: Our meeting at the Buechel Church of Christ, June 9-16, with preaching by Julius Hovan of Hapeville, Ga., was splendid in every way. Attendance was excellent. Many people who seldom, if ever, attend night meetings came with regularity. There were six baptisms. This makes a total of 12 baptisms (plus some for membership and restoration) since April 18.

Brother Hovan endeared himself to our people as a person, and he lived up to advance publicity that he would proclaim the Gospel of power with power! His preaching thrilled and stirred people. We are praising God for our meeting, and God's blessing upon us. —Robert B. Boyd

MISSIONARY BRIEFS

Hayama, Japan: We want to thank all of you that had a part in this effort (to provide a car), and especially Brother Frank Mullins, Sr., for his love and the large portion he raised toward the cost of the car. The amount received was almost the exact amount needed to cover cost, tax, insurance, etc. The Lord is indeed good!

I am writing this from my bed—seems I have spent a goodly part of the last year here. I had to go back to the hospital for more surgery and was there a week. I am now recuperating at home. Will have to be quiet for about six weeks. We are hoping that this will be all of the surgery required though there is a possibility of more. I still have to have regular treatment which the doctors here think I probably will have to have the rest of my life. —Tommy Marsh

Gallatin, Tenn.: We have been able to visit several congregations in the Harrodsburg, Lexington and Winchester area of Kentucky. The last week in May I held a meeting at the 7th & Camp Sis. Church in New Orleans, where Brother C. H. Wiley ministers.

During the first week of June we visited among various churches in the Hammond and Amite, Louisiana area. —Harold Preston

Hong Kong: We have gotten good rains on Sunday or Sunday night for the last three weeks. Since it always comes on Sunday, I wonder if the Lord is using this way to remind people that He is the one sending it. However, the water crisis continues. We've had only 7 per cent of the normal rainfall this year. They are now going full speed ahead on a plan to haul water

from the Pearl River near Canton to Hong Kong by boat. We are out of drinking water tonight (Wednesday). The last time we had water was Sunday. Betty got up at 6 a.m. and started washing, etc. After 9 a.m. even here on the first floor the water was just a trickle. People on the top floors sometimes cannot get any water at all from their faucets. (Next day:) We're getting filthy-looking water out of the pipes this morning. Don't know whether it is rust from the pipes or what. Hope it clears up before it goes off.

I'm in the midst of painting the auditorium at Shun Ning Road. Since we took out the walls, there were three different colors of walls in one room. I am painting the top light green and the lower part of the wall with a gloss paint in a darker green.

There are some encouraging things about the work here, but there is so much that falls short of the Lord's purpose. We ourselves are powerless to bring about the needed changes so we must cast ourselves upon the Lord. We would appreciate your prayers. Our great need is for men in the congregation who are truly spiritual and willing to rise up to fill their places in the body. —Dennis Allen

Manila, Philippines: The Broadbuses have moved out to their new house. It is really nice, and I am so thankful for them that they have it. The children are just thrilled to death with the wonderful yard. As for our housing, we have decided to stay here (in the Institute) for several months till there is a Filipino couple to take over as dorm parents.

There is still no solution to the strike, so we are back where we started. We will certainly be thankful to get our things, but we are learning how many things are not really so necessary to life after all. As for not having a refrigerator, it is really not too bad. Having Josie is a most valuable help, and I (Ruth) will really miss her after this month. She knows how to keep things and how to use the last scrap.

Last night courses were arranged for Central Bible Institute. I (Alex) will teach Personal Evangelism, Doctrine, Christian Education and Daniel-Revelation. On Tuesdays and Thursdays I want to study the Cults course under Victor; so does Ruth. So I'll really have to hit the books. —Alex and Ruth Wilson

SUMMER RENEWAL

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At this time of the year, \$2.00 isn't a large sum of money. But just wait until Christmas — and then income tax time! That is about the time of year when most W & W subscriptions expire. Check your address plate for the date of **your** expiration. Renew now! You'll also

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Of course, we recognize your right to renew when you please. However, we certainly will appreciate the thoughtfulness of any who will lighten our mid-winter work load by renewing now. Thank you! And while you're at it, why not

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LOUISVILLE FELLOWSHIP WEEK

August 26-30

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ

THEME: Living the Christian Life

MONDAY

7:30 Singing Period
8:00 Regeneration of the Sinner

Chairman, Bruce Chowning

Ronald Bartanen

TUESDAY

9:30 - 9:50 Prayer Time
9:50 - 10:25 The Christian's Responsibility to the Local Church Waldo Hoar
10:25 - 11:00 Stewardship of Time J. L. Addams
11:00 - 11:10 Recess
11:10 - 12:00 Bible Exposition — Titus Frank M. Mullins, Sr.
12:00 - 1:30 Lunch and Free Time
1:30 - 2:00 Problems of Eternal Security J. E. Boyd
2:00 - 2:30 Problems of Divorce and Remarriage H. E. Schreiner
2:30 - 3:30 Open Discussion of these problems
7:30 - 8:00 Singing Period
8:00 Power of the Transformed Life Winston Allen

Chairman, J. R. Clark

WEDNESDAY

9:30 - 9:50 Prayer Time
9:50 - 10:25 The Christian's Responsibility to the Lost Dewitt Garrett
10:25 - 11:00 Stewardship of Money N. Wilson Burks
11:00 - 11:10 Recess
11:10 - 12:00 Bible Exposition — Titus Frank M. Mullins, Sr.
12:00 - 1:30 Lunch and Free Time
1:30 - 2:00 Problems of World Relationships Ernest E. Lyon
2:00 - 2:30 Problems of Sectarianism Gordon R. Linscott
2:30 - 3:30 Open Discussion of these problems
7:30 - 8:00 Singing Period
8:00 The Christian's Evangelistic Outreach Harold Preston

Chairman, Thomas Y. Clark

THURSDAY

9:30 - 9:50 Prayer Time
9:50 - 10:25 The Christian's Responsibility to the Home Howard T. Marsh
10:25 - 11:00 Stewardship of Talents Dr. Horace E. Wood
11:00 - 11:10 Recess
11:10 - 12:00 Bible Exposition — Titus Frank M. Mullins, Sr.
12:00 - 1:30 Lunch and Free Time
1:30 - 2:00 Problems of Civic Responsibility C. V. Wilson
2:00 - 2:30 Problems of Prophetic Interpretation James R. Ross
2:30 - 3:30 Open Discussion of these problems
7:30 - 8:00 Singing Period
8:00 Conflict with the World, Flesh, and Devil H. N. Rutherford

Chairman, Robert B. Boyd

FRIDAY

9:30 - 9:50 Prayer Time
9:50 - 10:25 The Christian's Responsibility to the Teen-Ager Julius Hovan
10:25 - 11:00 Stewardship of the Body Coy Campbell
11:00 - 11:10 Recess
11:10 - 12:00 Bible Exposition — Titus Frank M. Mullins, Sr.
12:00 Lunch and Free Time till Night
7:30 - 8:30 Singing Period
8:00 The Christian's Purifying Hope Hall C. Crowder

Chairman, Willis Allen