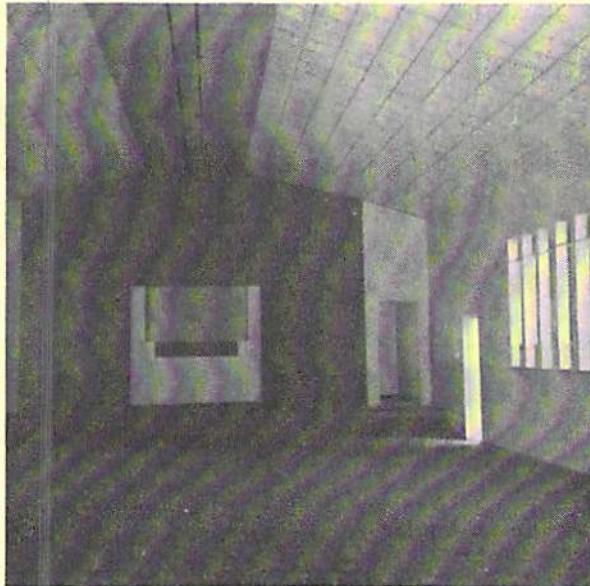


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MAY, 1968



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# Talking Things Over

G. R. L.



"We (of the 'Church of Christ') as a structured organization in this world of denominations, are in much worse shape and spiritual condition than we were 20 or 30 years ago. We are going down the road to apostasy faster than many realize . . ." This quotation is from Harold Spurlock in the April *Sentinel of Truth* (Box 146, Jasper, Texas 75951). How would you interpret his statement? I wouldn't have paid much attention to it the first time I saw a copy of the *Sentinel* about two months ago. When I picked it up, saw that it was from Jasper, Texas, and that Charles A. Holt was editor, I said to myself, "Well, I know what is in *that*." But ten or twelve years have gone by since I have seen Charles Holt or visited in his home.

## "ONLY I AM LEFT"

I would have expected articles of a particular "anti-" doctrinal turn, flavored by the Elijah-complex ("the whole Church of Christ is going down the drain, and only the few in our little group are standing fast"). But the two issues I have seen of the *Sentinel* don't seem to reveal any of this self-righteous attitude. And they don't seem to be trying to peddle any pet doctrine. Although I have not had time to read carefully both magazines, it appears that the general aim is to awaken Christians to the dangers of formalism and traditionalism. I don't offer a blanket endorsement of their publication—and I'm sure these brethren could think of a lot of things they'd rather have than an endorsement from me—but I would like to offer a few quotations from some of their writers. My reasons are two: First, it is good for us to "look over the fence" occasionally and see what other brethren are doing. Second, there just might be some value for us in these remarks. How different from what some of these brethren were saying a few years ago! Perhaps the Restoration Movement is actually still moving!

## ON THE UNITY OF BELIEVERS

"The party spirit and loyalty to our church segment has all but obsessed too many persons claiming to be Christians. We must continue to work for the togetherness of all true believers and the scriptural unity which is obtainable in this generation and in our own lifetime. It will have to be unity which recognizes the functional unit of the body of Christ—the individual disciple! It will have to be unity under the banner of Christ where each person wears only

the name Christian. All church names and party designations will have to go back to structured denominations from whence they came. Elders of God's people will be shepherds of the sheep and not business managers of an organization. Deacons will have to see themselves as servants of God's people, ministering in behalf of some brethren in a given job which needs to be done (Acts 6). Preachers will see themselves as workers for Christ living in a community, rather than hired workers for a local church institution. Assemblies of Christians will not be rivals and competitors one to another, but just gatherings of saints who have come together to study, edify one another, and magnify the name of Jesus." —Harold Spurlock

"Thinking and knowledgeable men and women are striving to emphasize and maintain a spiritual relationship with God and with all fellow Christians without any interference from, or any affiliation or connection with, any policy-making ecclesiastical organization. These individuals want no hierarchy-controlled religious organization dictating to them the exact way and manner by which they must serve God . . .

"Many individuals today are emphasizing and promoting a relationship with God, a liberty in Christ bounded only by the pure teaching of Christ and His holy apostles and prophets unfettered and untrammeled by the ball and chain of modern 'churchianity' . . .

"Let us not think within ourselves, or rather deceive ourselves into thinking, that this upward look, undistorted and unblurred by the decrees of men, will lead to the unification of all denominations. Such a desire, I believe, is purely wishful thinking. What we must all desire is the unification and cooperation of the Christians in all sects. This is very feasible. This must be the goal of each Christian. This can be accomplished by each of us ceasing to build up our particular party and rather lead men to Christ and His word. I realize that this may sound trite and shallow to many of my brethren in what is known as 'the Church of Christ,' but if any reader of these lines doubts the propriety and scripturalness of the concept of leading men to Christ and not to the 'Church of Christ,' let me ask you to simply lift up your eyes and look at the condition not of denominationalism as a whole, but for the moment just take a good long look at what is known as 'the Church of Christ.' At this present minute we are divided and splintered into approximately twenty warring factions . . Then please do not think too harshly of me, nor judge me to be shallow and superficial by saying that we must cease to lead men to the 'Church of Christ' and begin rather to lead them to Christ."

—Frank Rester

#### ODDS AND ENDS

"I believe that if all congregations today had fully qualified bishops, men who know their duty and with a will to do it, they would need a hired teacher just about as much as Rip Van Winkle needed sleeping pills. In such a case they could still support a preacher—but not to preach to them to keep them alive—and let him go (the N.T. way) to virgin territory where he is needed. In this way both the local assembly and the Lord's gathering at

large would grow." —N. W. Allphin

"Away with institutional churches, local or universal! Let us all exercise our rights as individuals and accept that unity so graciously and so simply provided for us. It is not necessary to see "eye to eye" on every point of teaching,—even on some supposed major issues. We can enjoy unity in diversity, which is the only way that unity can be had in reality. Let us associate together individually as friends and brethren and truly learn to love and appreciate one another more, in spite of different views on many points of teaching. As individuals we can do this; as institutional churches we never can."

—Charles A. Holt

"Much of what he (G. C. Brewer) said then needs to be widely read now. His lecture on 'Sectism' at the ACC lectureship in 1934 was pretty strong medicine. He deplored the practice of allowing the one expression 'Church of Christ' to become the patented institutional name for the Lord's people . . .

"Using scriptural names, designations, and terms in attempts to clothe denominational structuring with respectability is like dressing behind a clear glass window—folks can see right through it all! No wonder they laugh! To them we are arguing that *our* form of organized denominationalism is better than theirs!" —Harold Spurlock

"It seems to this writer that the people of God have come to a time in which they have an obligation to diligently and intelligently, without prejudice and fevered emotion, plunge into a sincere and profitable study of just *what is the church*. We have long preached to the denominationalists that they should put aside their bias and study with us; now the time has come for us to practice what we preach. Do you know what the church is?" —Onesimus

Why don't you write for a sample copy of the *Sentinel*? The address is above.

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## CONFRONTATION: THE CHRISTIAN AND THE WORLD

Bruce C. Lumsden

In some of His last utterances to His disciples, our Lord indicated to them very plainly that, as His followers, they should expect that their lives would be lived in a state of unremitting tension with the world. There could and would be no reconciliation. They would experience an unresolvable "confrontation." "If you belonged to the world," He warned them, "the world would love its own; but because you do not belong to the world, because I have chosen you out of the world, for that reason the world hates you" (John 15:19, N.E.B.). And He added, "I have told you all this to guard you against the breakdown of your faith" (John 16:1, N.E.B.).

Many Christian people of the last generation who saw this conflict with the world in very sharp focus raised an unmistakable and uncompromising standard. Their answer to this lifelong confrontation by the world was to brand certain acts or activities as "worldly" and therefore to be absolutely avoided by Christians. Indulgence in them was considered unthinkable, for it would lead inevitably to the breakdown of a Christian's faith. Such practices as smoking,

dancing, cinema- and theatre-going, drinking, and card-playing were abhorred. The use of cosmetics by women and even the cutting of the hair was likewise considered to be a mark of worldliness. No place was allowed for moderate or occasional indulgence; these practices could not be done innocently. Such acts were in themselves worldly and therefore sinful, and to engage in them once was to step on to the way that leads to destruction.

### THE WORLD ON THE DOORSTEP

Most young Christians of today would be greatly surprised to hear teaching of that kind. Nowadays it is considered old-fashioned and absurdly narrow. Many older Christians who were reared in that outlook have greatly modified their views and in the upbringing of their own children relaxed these old standards. TV has given extra momentum to the pendulum swing, for it has brought the world knocking on the doors of Christian homes. A few have not been opened, but for the rest a plastic knob remains the last physical barrier to the world's invasion of mind and soul.

Today it is easy enough to dismiss the convictions held by our fathers and grandfathers as narrow, restrictive and legalistic, and to move to the other extreme simply in reaction. But to determine one's position by reaction rather than reason is to abandon principle for expediency and, in this case, provides very unsure ground for conduct. It is especially unwise for those who may have responsibility for guiding others younger in the faith.

This much, at least, should be acknowledged, that in the stand they took, whatever its weakness, the Christians of the past showed a real concern for the preservation of piety and godly living. They recognized that the spirit of this world's activities, particularly on the social level, was often the antithesis of the godly spirit. Are we of the present day as alert to the danger? This is one question we should ask ourselves.

Again, it should be admitted that in their clear-cut withdrawal from what they judged to be worldly activities, these Christians were not ashamed as the followers of Christ to appear different from others. They did not avoid being openly marked as people who, in confrontation with the world, refused to conform to all its fashions of life and conduct. But are Christians today as willing to own the lordship of Christ in their lives, in the face of popular pressures? This question, too, we should honestly ask.

Some Christians who still interpret worldliness in the old-fashioned way are inclined to answer "No" to both these important questions. They are troubled by the apparent liberty with which Christians today frequent the cinema, attend the theatre and ballet and even take part in dances. Are these things the signs of a weakened conscience? If the old lines of separation have been rubbed out, how does anyone in these times recognize those who do not belong to the world? The prevailing uncertainty today among Christians and the apparent absence of the clear guide-posts which used to be recognized seems to be making a new consideration of this problem a matter of some urgency.

## WHAT IS WORLDLINESS?

The Scriptures use the word "world" with three distinct meanings. All three uses of the word are to be found in our Lord's great prayer recorded in John 17. The word is used in the sense of the created world or the universe (John 17:5). Again it is used to mean the world of men and women, or the inhabited earth (John 17:6). But very frequently in the New Testament we find that the word is employed to designate the whole of human society as organised and conducted without God, the entire world of man as it is distinguished by his rejection of the rule of God. So our Lord says of His disciples: "The world has hated them because they are not of the world" (John 17:14). This also is the sense in which the apostle James writes when he asks the question "Do you not know that friendship with the world is enmity with God?" (James 4:4, R.S.V.). Similarly the apostle John commands, "Do not love the world or the things in the world" (1 John 2:15). Thus James and John warned the Christians to whom they wrote that forces in the world indifferent to or openly hostile to God confronted them and sought to draw their affection away from Him. The deliberate choice by the Christian to listen to and follow these voices ("friendship with the world") constituted surrender to the world and, therefore, enmity towards God.

In their exhortations the apostles were only taking hold of the teaching which the Lord had given His disciples in the last hours of His earthly life and drawing out its implied corollary. For He had said, "If you belonged to the world, the world would love its own, but because . . . I have chosen you out of the world, for that reason the world hates you."

Worldliness, therefore, according to the Biblical concept, is an attitude and a relationship between a person and the world. To express this relationship, James employs the word "friendship." John describes it as "love for the world" and our Lord as "belonging to the world." So, then, worldliness may be described as an affection for that which is unlike God and contrary to His will. When Eve "saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate." That act was a supreme exemplification of worldliness, for Eve's choice was the expression of a desire to possess life without receiving it from God. That is the essence of worldliness.

But no one would think of calling the eating of a piece of fruit worldly. Indeed no act or activity is worldly in itself. The determination of what it worldly should not rest solely on the nature of an activity or habit viewed as a thing in itself, be it dancing, sport, the cinema, or something else. What we should look to is the spirit of one who indulges in such things. When they become substitutes for grace, when the Christian seeks from them the satisfaction which can be found in fellowship with God alone, when he indulges in them selfishly, even though he finds that they encourage a neglect of the things of God, then he is being overcome by worldliness.

## THE ATTITUDE, NOT THE ACTION

All acts should be brought under this judgment, including our eating habits and our sleeping habits, our spending of money and our getting of money, the pursuit of our ambitions and our use of leisure time. For the worldly spirit can be the master motive expressing itself through our conduct in any of these functions and activities of life. Yet the activities themselves may be good, right, and even, in some cases, necessary. The indulgence in the act, whatever its nature, does not make a person worldly. The refusal to live an ascetic life is not a proof of worldliness, nor is the love of beautiful things. Paul did not write "Demas has left me, he has begun to go to the chariot races; I'm afraid he has become thoroughly worldly." "Demas has deserted me," lamented the apostle, "because his heart was set on this world" (2 Timothy 4:10, N.E.B.). It was the attitude of Demas' heart, not his outward actions, which grieved Paul.

We do not find Paul ever labelling an action as worldly. There seem to have been occasions when he was asked to but he refused. He allowed that some Christians could, with a clear conscience, enter heathen temples and eat food offered to idols (1 Cor. 8). He went so far as to say "I am absolutely convinced as a Christian that nothing is impure in itself" (Rom. 14:14, N.E.B.). But Paul also probed deeply and searchingly into the hidden motives of the heart and exposed the secret springs of conduct. There he delivered penetrating thrusts against the worldly mind and the self-centred spirit, by laying down overruling principles of wide application. He undercut the admitted rights of "strong" Christians to do as they pleased in matters of social conduct by reminding them that they also had a responsibility for the spiritual well-being of their "weaker" brethren. If their actions hindered the progress of others, they sinned against Christ, he asserted (1 Cor. 8:12, Rom. 14:15). For himself, Paul had come to the conclusion that if there was any possibility of his indulgence in some practice causing another Christian to be tripped up, he would have nothing to do with the thing as long as he lived.

So for the Christian today who is searching for firm ground on which to take his stand, the following conclusions should be clear:

1. The world (i.e. human society as it is organised and conducted on principles opposed to God) will always confront him and threaten his faith. There can be no truce. A state of peaceful co-existence can be reached only by compromise or capitulation.
2. The world's confrontation is carried into every area of human activity in which, in the course of his life, the Christian is involved in the practices, conventions and standards of the ungodly. While he undoubtedly meets the world in the realm of social and recreational activities, the Christian must also expect to find the same forces arrayed against him in all the affairs of men—business, trade, learning, culture, religion, family. No area of life is immune, for nowhere is a citizen of this world free from the temptation to self-seeking, self-gratification or self-aggrandisement.

3. No habit, pastime, interest or recreation is itself "worldly." It is inevitable that all the activities of the world are to a greater or

lesser degree pervaded by worldly standards. The Christian cannot escape them entirely. But if by deliberate choice and in the pursuit of selfish pleasure or advantage he adopts the world's standard of behaviour, if he turns for the satisfaction of the soul's deepest needs to the pleasures and delights of this world and not to God, if he makes material security or personal success or popularity the goal of his ambitions rather than the kingdom of God, he is a worldly man and is at enmity with God.

4. It is a decisive moment when the Christian, seeking to live a godly life, finds himself yielding, even just a little, to the pressures of the world and his heart being drawn away from God. When the Spirit of Christ within him rebukes the invading spirit of this world, that is an alarm-bell ringing. Paul makes this point clearly when he says: "The faith that you have, *keep* between yourself and God; happy is he who has no reason to judge himself for what he approves. But he who has doubts is condemned if he eats (or whatever the questionable act may be) because he does not act from faith; for whatever does not proceed from faith is sin" (Rom. 14:22-23, R.S.V.).

5. There are special responsibilities resting upon the "strong." This principle, which Paul so emphatically makes, must apply to all those placed in positions where others younger in faith or experience look to them for teaching and guidance. Some Christians in Corinth had taken the line that they could help the weaker ones to maturity by making light of their scruples and encouraging them to follow their own example of joining in the temple festivals. This attitude Paul condemned, warning that it could be utter disaster for the weak (1 Cor. 8:11). With a little careful thought we should be able to apply this principle to our own situation.

#### NO HARD-AND-FAST RULES

6. Finally, it should be clear from the Scriptures that there are no hard-and-fast rules which can be applied to every case or situation involving Christian behaviour. As a consequence, there is no justification for demanding that every Christian adopt exactly the same practice on all doubtful matters. We have no right to judge a brother Christian because his decision is different from our own, or to condemn him as worldly because he indulges in some act from which we abstain. The Pharisee who boasted that he was "not as other men" was only a worldling of another kind. On whichever side of the dividing line a man stands, Paul offers him this wise and gracious counsel: "Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats." And then, to sum up his teaching, Paul solemnly reminds every Christian of his own individual responsibility: "For we shall all stand before the judgment seat of Christ . . . each of us shall give account of himself to God" (Rom. 4:11-12).

Is the chief danger in which we Christians stand today that we hold no very deep convictions about the reality of the judgment seat of Christ and our ultimate accountability to Him?

—In *On Special Service*



# Truth Advance

## Section

Stanford Chambers

### Questions Asked Of Us

What about a tract passed around that says, "Just believe these facts concerning Jesus, and you are a child of God"?

Yes, just believe that you are saved, and you are saved! Believe that you are well, and you are well! You hear this last in effect taught too, do you not? And people will fall in with such teaching and quote men sooner than the inspired Scriptures! Such theology is not in sympathy with Jesus' saying, "He that believeth and is baptized shall be saved." Not in sympathy with the Holy Spirit's saying on Pentecost, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Peter should have said, Get your sins remitted, and then be baptized (when convenient!) Get the Holy Spirit and then be baptized! It is the wisdom of man versus the wisdom of God. But, say they, "The early teaching was to the Jews and for them, that it came before salvation by grace through faith was set forth." "When the gospel turned to the Gentiles, grace took care of all that." Who has authorized that distinction? Who? No apostle or other inspired messenger. Hear Peter in Acts 15:9 (on the issue raised by the Judaizers pertaining to Gentile converts): "and put no distinction between us and them, purifying their hearts by faith." And in verse 11, "But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they." Take note that upon the persecution that scattered the Jerusalem church, and "they went everywhere preaching the word"; some went as far as Antioch, and dared to preach to Gentiles, many of whom believed and became members of the church at Antioch together with the Jewish converts. The Jerusalem brethren, hearing of this, sent Barnabas to check up on this expansion program. On coming to Antioch and seeing "the grace of God he was glad" (Acts 11:23), "and much people was added to the Lord" (vs. 24). What did Barnabas see? It was "the grace of God." The messengers first reaching Antioch, who were responsible for the things Barnabas saw, which made him glad, preached the self-same gospel that had been taught them at Jerusalem before the persecution scattered them. They knew nothing else. If their gospel produced what Barnabas observed as evidencing the grace of God, then both Jews and Gentiles constituted "one body," all built upon the "one faith." Be ye free from the yoke of man-made theologies. See

Rom. 3:22. Remember "Jesus Christ the same yesterday, today, and forever."

It is reported that Maryville has adopted the organ and has changed over to be a Christian Church. What should be our attitude toward the group so changed?

The organ or other instrument of mechanical music is a recognized innovation. "It was not so from the beginning." Somebody has spoken something the Scriptures do not speak, and some others have ears attuned to hear sympathetically him who is bold enough to break over the barriers that "hinder independence and freedom." Have you ears attuned thus? If so, you will soon be affiliated and feel pity for those who do not assert their "liberty." But you will have to become more liberal in the construction you place upon the Scriptures. For "how can two (or more) walk together, except they be agreed?" You must decide that the simple N.T. order is subject to improvement; that enlightened men can and do improve upon it. Then you can go with the liberal trend. You can "speak where the Bible speaks" (?) and at the same time be going "beyond the things that are written." You can go "in the way of Cain," in the way of Nadab and Abihu. You can be acquiescent, at least, toward those who practice after "the doctrine (teaching) of Balaam." Let a church of the simple N.T. order roll in the organ and it becomes at once a "Christian Church"! It doesn't have to be a pipe organ, either; a "little organ" will do the trick.

Then there is the failure to discern between what the Scriptures enjoin to be done ("observed," Matt. 28:20) and the method or methods of doing it: Enjoined (e.g.) is preaching and teaching the word. But there is no prescribed method of getting the teaching to those in need of it. Whether by word of mouth, by pen, by press, by radio, by TV, if the word is taught, and that is the thing enjoined, not the method. To substitute the doctrines of men for the word of the Lord is to "go beyond the things that are written." Mormonism, for instance, holds (professedly) to the inspired word, but adds to it the teaching of Joe Smith. The S.D.A.'s add to it the teaching of Mrs. E. G. White. Enjoined is the memorial table of our Lord. On that table are the loaf and the cup. No one can with impunity add "angel food" or even so much as a cup of water, be it ever so pure. But as to whether you partake while kneeling or reclining or standing at the table, that is not stipulated. The partaking is the thing enjoined, not the method of doing it. And so on down the line. "Let all things be done decently and in order" is the instruction that applies all around.

So the organ makes a "Christian Church" of a church of Christ! But occasion is again afforded to protest the perverted, partisan use of the term Christian church. It is being applied to modernistic churches, liberal and ultra-liberal, even those denying Christ's resurrection and His deity. Of course with such the Scriptures are not inspired nor final. Yet they capitalize on the term "Christian," just as the so-called Christian Scientists capitalize on the designation "Church of Christ." Shall we surrender these scriptural terms? Shall we shy

away from them because of the abuse they suffer? Be a Christian unashamed. Let a congregation be a church of God unashamed. Or, a church of Christ, a church of disciples, a church of saints, a church of the first-born ones. Locally it may be Antioch, Bethany, Concord, Maple Grove, Berea or Shiloh. No principle is thus involved. An organ is not needed in order for a church to be a Christian church in the true sense of the term Christian.

The whole world is in turmoil, and no one can deny that "perilous times" have come. What can the people of God do about it? Some urge that we enter the conflict and contribute our part to setting things right . . .

God's people are in conflict, and are assigned a very definite duty to perform. And it is a part that only a child of God can perform. It is not the spectacular or romantic kind of thing, such as pleases the flesh and appeals to the world. But with Him whom we call Lord and Master it is a must and a first. Turn and read it, and I'll be saving space ( Tim. 2:1-8). You'd rather be in the parade or in the ranks that bear the sword? The world can render that type of service. Let it. But the world cannot serve through "supplication, prayers and intercessions" enjoined upon Christians by the apostle Paul. If Christians fail to function in this assigned duty, it will not be done, cannot be done. Shall Christians jump up from their knees and rush to join the ranks the world can fill, thus leaving the task given them and letting it go undone? Had not Christians disobeyed this divine injunction, but had interceded and supplicated as instructed, the world would not be in the throes of anarchy as it is at the present time. Preaching and interceding are both in the passage cited. "Cry aloud and spare not," says God's prophet. "Sound the alarm." "Reprove, rebuke, exhort, with all longsuffering and teaching," Paul says to Timothy. We have been fearfully neglectful on all these lines. "But if the salt have lost its saltiness wherewith shall it be salted?" The professing church has let Christ down. It is responsible for the reproach of His name and the deterioration of human society.

Joseph Craft says "the moral and spiritual decay eats the very vitals of our country." What Bible student hasn't known this for a long time? But how many professed Christians have been too enamored with the chance afforded to gain wealth to give thought to the warnings and forecasts of God's prophets! Who has an ear for the "alarmist"? But that which appeals to this perverse generation is the anomalous, the paradoxical, the contradictory, the abnormality. The inexorable law, "Whatsoever a man soweth, that shall he also reap," is arrogantly thwarted (temporarily, that is). Ignoring of the law of cause and effect is attempted. Immorality is upheld, and the resultant diseases enlist the most science is capable of to combat the diseases. Sacred conjugal love is supplanted by base lust, and innocent offspring suffer the tragedies of broken families. We have tranquilizers to put us to sleep and pep pills to keep us awake. We have religious palliatives to avoid an accusing conscience. We have legalized gambling, liquor, nudity, will soon legalize marihuana. LSD will soon become so popular that it will be considered as within "human rights"!

"Vice is a monster of so frightful mein,  
As to be hated needs but to be seen.  
    But seen too oft, familiar with its face,  
    We first endure, then pity, then embrace."

Have you come to realize how up-to-date is the first chapter of Romans? And now for a suggested reading: Isaiah 3.

---

## Why Care About Methods?

John Smart

What do methods matter as long as we get results? Are not methods purely incidental? Do not results indicate that God approves our methods?

Two friends were discussing a doubtful method employed in the Lord's work. In defense one exclaimed, "Well, it *works*, doesn't it?" "Sure," replied the other. "So does the Roman Catholic Priesthood!" That certain procedures "work" is beyond doubt. But that is not the issue. The real question is—does God approve the procedure? History shows that some things that "work" have resulted in untold spiritual havoc. In the long run, spiritual results are dependent upon spiritual methods.

God's purpose with Abraham was to give him a seed through whom all the families of the earth might be blessed. Years passed. Abraham and Sarah were aging. The promised son had not appeared. Could it be, thought Sarah, that another method might work? She proposed that Abraham take Hagar in order to bring the promised son into the world. The immediate results were promising. The end was tragic—in fact, the end is not yet.

Moses set about the relief of his enslaved brethren by his hand. His method proved abortive. He fled for his life! Later, by God's hand, Egypt was overthrown and Israel was delivered. Not a hoof was left behind! Yes, methods really matter!

Missions in China learned some valuable lessons when a communist regime was established there. There was much heart-searching among missions executives which resulted in a significant overhaul of methods. Why? All that remained when the communists took over was a self-sustaining spiritual underground. All else had gone with the wind.

A similar situation prevails in some parts of Africa today. Missionary personnel have gone; what remains? Nothing except New Testament churches, capable of standing on their own feet. But this is what matters. This was our original objective.

A lonely missionary couple, laboring in simple dependence upon God for supplies and "results" were overshadowed (in some respects) by an elaborate, well-organized and amply financed mission. Time rolled on. Political stability vanished. The missionaries have all gone. What remains? The large establishment, with ample funds, has left

comparatively little. The small (?) effort, proceeding on thoroughly spiritual methods, has left thousands of believers in assemblies which continue to serve God. Moreover, the example of the missionaries, both as to objectives and methods, is understood by the nationals and is still applicable on the field today. This is highly important.

There are methods that find acceptance among American evangelicals which are incapable of application on the field. It is this which calls for long-range thinking. We shall defeat ourselves if we start off in North America with procedures which cannot be applied overseas. Unless our operation can be duplicated overseas, we may well question the wisdom of it before going abroad. To begin in America with procedures which cannot be applied in Africa should lead us to reconsider our program.

The New Testament sets before us the spiritual basis of missionary work. Whatever variation in method may be employed, nothing should be adopted which will short-circuit spiritual results. May the Lord open our eyes to see that spiritual objectives require spiritual methods.

—In *The Fields*

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## Live Truth Produces Action

A. W. Tozer

Charles G. Finney believed that Bible teaching without moral application could be worse than no teaching at all and could result in positive injury to the hearers. I used to feel that this might be an extreme position, but after years of observation I have come around to it, or to a view almost identical with it.

There is scarcely anything so dull and meaningless as Bible doctrine taught for its own sake. Truth divorced from life is not truth in its Biblical sense, but something else and something less. Theology is a set of facts concerning God, man and the world. These facts may be and often are set forth as values in themselves; and there lies the snare both for the teacher and for the hearer.

The Bible is among other things a book of revealed truth. That is, certain facts are revealed that could not be discovered by the most brilliant mind. These facts are of such a nature as to be past finding out. They were hidden behind a veil, and until certain men who spoke as they were moved by the Holy Ghost took away that veil no mortal man could know them. This lifting of the veil of unknowing from undiscoverable things we call divine revelation.

The Bible, however, is more than a volume of hitherto unknown facts about God, man and the universe. It is a book of exhortation based upon those facts. By far the greater portion of the book is devoted to an urgent effort to persuade people to alter their ways and bring their lives into harmony with the will of God as set forth in its pages.

No man is better for knowing that God in the beginning created the heaven and the earth. The devil knows that, and so did Ahab and Judas Iscariot. No man is better for knowing that God so loved the world of men that He gave His only-begotten Son to die for their redemption. In hell there are millions who know that. Theological truth is useless until it is obeyed. The purpose behind all doctrine is to secure moral action.

What is generally overlooked is that truth as set forth in the Christian Scriptures is a moral thing; it is not addressed to the intellect only, but to the will also. It addresses itself to the total man, and its obligations cannot be discharged by grasping it mentally. Truth engages the citadel of the human heart and is not satisfied until it has conquered everything there. The will must come forth and surrender its sword. It must stand at attention to receive orders, and those orders it must joyfully obey. Short of this any knowledge of Christian truth is inadequate and unavailing.

Bible exposition without moral application raises no opposition. It is only when the hearer is made to understand that truth is in conflict with his heart that resistance sets in. As long as people can hear orthodox truth divorced from life they will attend and support churches and institutions without objection. The truth is a lovely song become sweet by long and tender association; and since it asks nothing but a few dollars and offers good music, pleasant friendships and a comfortable sense of well-being, it meets with no resistance from the faithful. Much that passes for New Testament Christianity is little more than objective truth sweetened with song and made palatable by religious entertainment.

Probably no other portion of the Scriptures can compare with the Pauline Epistles when it comes to making artificial saints. Peter warned that the unlearned and the unstable would wrest Paul's writings to their own destruction, and we have only to visit the average Bible conference and listen to a few lectures to know what he meant. The ominous thing is that the Pauline doctrines may be taught with complete faithfulness to the letter of the text without making the hearers one whit better. The teacher may and often does so teach the truth as to leave the hearers without a sense of moral obligation.

One reason for the divorce between truth and life may be lack of the Spirit's illumination. Another surely is the teacher's unwillingness to get himself into trouble. Any man with fair pulpit gifts can get on with the average congregation if he just "feeds" them and lets them alone. Give them plenty of objective truth and never hint that they are wrong and should be set right, and they will be content.

On the other hand, the man who preaches truth and applies it to the lives of his hearers will feel the nails and the thorns. He will lead a hard life, but a glorious one. May God raise up many such prophets. The church needs them badly.

—In *The Alliance Witness*

A. W. Tozer was editor of *The Alliance Witness* from 1950 until his death in 1963. This article, which appeared in the magazine February 16, 1955, is now in the book *Of God and Men*, Christian Publications, Inc., Harrisburg, Pa.



## The Located Preacher and God's Word

Wm. Robert Heid

Currently there is much discussion pro and con on the subject of our system of "located preachers" or "the pastoral system." Many are examining our present church problems and are concluding that where there is deadness or dormancy, it is because we have been guilty of following a course laid down by man, rather than a more democratic form of worship service and joint participation in the whole of the Christian system, as set out in the New Testament. One man asked "Where did we get this custom of having located, full-time preachers for our congregations?" The person answering him supposed that we had carried it over from the denominations or Catholicism.

True followers of the Lord Jesus want to be found holding to scriptural patterns in all matters of faith and practice, so it is not uncommon or unprofitable to reexamine our position at intervals, especially when we sense failure in our program. It is not strange, then, that at this particular time there should arise much unrest and criticism, for all will agree that spiritual life seems to be almost standing still in a majority of congregations.

Although it is good to search out our failings and pin-point the suspected causes, it is not wise to "abandon ship" over them unless, indeed, our very purpose of heart has been evil. Actually, the present spiritual condition "even of the elect" is one of the signs of the times, for Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" We do not know how soon He shall appear, but the falling away of many is as certain to be as the coming itself. And, in such times, even the "elect" could not be expected to thrive and multiply as in earlier days. We cannot bow down to the world-wide apostasy of our day, but neither can we deny that its shadow, at least, is apparent.

It might well happen that in our day there would be a period of radical changes in our places, schedules, and manner of worship, as when the persecution arose over the stoning of Stephen and "they that were scattered abroad (all excepting the apostles) went everywhere preaching the word." If any such venture is in our future, the Lord will be well able to bring it to pass. We must stand ready to follow Him. True believers have had to go underground in the past, and it might be so again.

But concerning the ministry of the church in early times (and in the meantime), God has ordained "elders in every place" and has

given word as to their qualifications. By nature they were located—respected, permanent residents of the area in which they served. Some were able to labor in the Word and were thus accounted worthy of double honor—pay, as need be, for their services. And they were not to be as muzzled oxen, but were laborers worthy of their hire. We can conclude from these words that located, permanent, paid, preaching elders were and are still scriptural for our churches. Further, if several such able men are in one congregation, it will be quite natural that they begin other small congregations in areas where they might from time to time move.

But some congregations have no qualified elders who are able to minister in the word, and other men who do desire to "preach the word" (as Paul exhorted Timothy and Titus) are not yet old enough nor have the family status to qualify as preaching elders. Ephesians 4:11 needs to be quoted in this connection: "And he gave some to be apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering." We can rightly call all four of these groups by the title minister, since this passage so calls them. Evidently the prophets and evangelists moved about more than the pastors, and even today, the preacher who has special talent for evangelism does well to spread that gift as widely as possible. So also we have present day "prophets"—men who are able to study God's prophetic words of glory and judgment, and make applications and warn us of things to come. This too, is a special talent of insight and understanding, and such messages ought to have broad contact.

Peter was a (fellow-) elder, located for a long time at the "First Church" (Jerusalem congregation). He, James, and John were reputed to be pillars there. It is true that they were inspired apostles, but they were also the actual leaders in the formative period of the church. Their example of located ministry could well be one of the "all things" which we are taught to observe. Paul, although an evangelist and apostle to the Gentiles, yet had a two-year ministry at Tyrannus' schoolhouse, following a three-month campaign in the synagogue at Ephesus.

Timothy and Titus were young men, surely not qualified as elders, yet admonished to "tarry at Ephesus" and "set things in order" in Crete. Both were to teach the brethren and then appoint elders to carry on. This surely indicates a ministry of considerable length. Since elders are not to be novices, a teaching span of some time—perhaps years—falls well within the province of an evangelist (as we have seen experienced repeatedly on foreign fields) in setting things in order.

It might also be noticed that these young evangelists were to flee from the lust of money. This however does not prove that their services went unpaid, but would rather indicate that there was payment to some degree, else there would be little temptation at this point. Moreover, they were to teach the rich to be "ready to communicate" to the furtherance of the work.

(Next Month: Should Located Preachers Retreat?)

# Precious Reprints

## Achieving Comes After Receiving

R. H. Boll — 1939

There is a lot of difference between attaining and obtaining; between achieving and receiving. It is all the difference between the law and the gospel, between works and grace. It is in fact the difference that marks two opposite religions—the one of the flesh, the other of the Spirit; the one natural, the other supernatural; the one a religion of (attempted) self-salvation, the other a faith in the salvation of God. "All the world-religions," says Sir Monier Williams, "however widely they differ in form and creed, are based upon one common principle, namely the principle of self-salvation by works of merit." For that idea is natural to the fleshly man. It coincides with all his notions and inclinations.

Even Christians easily forget the foundation of grace on which they stand. They want to deserve God's blessing, for that is the only way they think they can ever get it. But "to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:4, 5). For faith is the only thing that is not meritorious, being simply the reliance of the lost sinner on Him who is able to save, and who saves freely all that come to Him. "Therefore it is of faith, that it may be by grace" (Rom. 4:16). "For by grace have ye been saved, through faith; and that not of yourselves: it is the gift of God; not of works that no man should glory" (Eph. 2:8, 9).

### FIGHTING FOR AN ACCOMPLISHED VICTORY

There is, too, a great difference between striving to attain a goal, and striving to take possession of what is already one's own. In the one case you seek to achieve something for yourself; in the other you appropriate what has been given to you. In the one case you are fighting to gain a victory; in the other you are fighting on the basis of a foregone victory, already yours and secured to you, in the confidence of which you go forth conquering and to conquer. Does the idea seem difficult to grasp?

Let us illustrate. There is Joshua, on the eve of crossing over the Jordan into Canaan to face seven nations more powerful and warlike, "greater and mightier" than Israel. Now the victory was already his by grant of God and already envisioned by faith's discerning eye. "There shall no man be able to stand before thee all the days of thy life," Jehovah said to Joshua. "As I was with Moses, so will I be with thee." And, "Every place that the sole of your foot shall tread upon, to you have I given it" (Josh. 1). It was not as though God had said, "Go over and fight, and if you win the victory you shall have the land," but "I have given you the land; go over

and take it." They must fight indeed, and they did fight—but not uncertainly. Nor did they think that it was by their fighting that they had acquired the land. It was, they well knew, by the gift of God, not by their power and efforts, that they obtained it. "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou wast favorable unto them" (Ps. 44:3). This assurance beforehand, far from making them lax and careless, caused them to fight all the more lustily and confidently. "See, I have given into thy hand the king of Ai, and his people, and his city, and his land," said the Lord (Josh. 8:1). But how carefully they followed instructions, and how energetically did they carry them out.

So does faith always act. But it makes a world of difference whether you are battling with a view to victory or whether you are fighting by faith on the strength of a foregone victory, already secured to you by definite gift of God. In the former case the victory is your own achievement; in the latter case it is of God. Therefore also the glory and praise belongs to Him alone.

#### WORKING ON THE BASIS OF A GIFT

This principle runs all through the gospel. It is in fact the distinguishing principle between law and gospel, between works and faith. For "the law is not of faith; but, He that doeth them shall live in them" (Gal. 3:7). And "Moses writeth that the man that doeth the righteousness of the law shall live thereby" (Rom. 10:5). The righteousness which is of faith, on the other hand, says that "if thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:6, 9). In the one case salvation is to be worked for; in the other it is the gift granted freely from the start, to be worked out (Phil. 2:12). Thus are all the gifts bestowed in the gospel-order.

Christians receive the free gift of righteousness (Rom. 5:17) that they may "follow after righteousness," and do righteousness. They are freely sanctified that they may "follow after sanctification," "perfecting holiness in the fear of God." In Christ they are *dead* to sin, and on that basis they "*put to death* their members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness which is idolatry" (Col. 3:3, 5). Thenceforth they will be putting on Christ day by day (Rom. 13:14). They are children of God, destined to be like Christ when He shall appear; and everyone who really has this hope set on Him will here and now "purify himself even as He is pure" (1 John 3:1-3). Because the gift and the calling is Christ's, and the outcome is sure, the Christian takes up the battle unto certain victory.

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God does not have favorites but He does have intimates, and they are the Enochs of their day who walk with Him. —Vance Havner.



## A Christian Views The News

Ernest E. Lyon

THE SCHOOLHOUSE WEATHERVANE, published by The National Association of Christian Schools, Box 28, Wheaton, Illinois 60187, is discussing questions of vital importance to parents of school children and to anyone interested in the future of our country. The March, 1968, issue is given to the subject "Sex Education for Your Child: Sacred or Secular?" You ought to read it and find out some of the things that are being taught beginning in kindergarten. You can obtain a copy by writing to the association requesting it. They will gladly put you on their mailing list also.

BLACKBOARD POWER—NEA THREAT TO AMERICA. This is the title and subtitle of a forthcoming book by Dr. Gordon V. Drake on the danger to our country coming from the National Education Association gradually becoming in effect a huge union with tremendous lobbying power. I have seen excerpts from the book that quote from NEA pamphlets and from speeches by the small group of people who control the national organization. Since I do not have copies of the originals I can only suggest that you read the book and see for yourself the trends to socialism, to concentration of power, to remove the schools from public control, to make public education more and more godless, etc. This is a matter that has concerned me for a great length of time. The Book is to be published by Christian Crusade, and it may be published by the time you read this.

FORCING PEOPLE INTO POVERTY is the title of the first item in the editor's column in *Christian Economics* for March 5, 1968. In it Dr. Kershner quotes from Professor Yale Brozen of the University of Chicago that "every \$1,000 saved and invested raised the total income of the nation by \$350 per annum in perpetuity. Of this \$350 increase in annual income, \$200 goes to workers in increased wages, \$80 to government . . . and \$70 to those who abstain from consumption" in order to save the \$1,000. On the other hand, if taxes and inflation take that \$1,000 away it is soon gone and profits no one permanently. This is why the welfare state forces people into welfare and leaves them far worse off than when people are free to work, save, and invest.

Two other interesting items from the above issue of CE follow: "To show the terrible fruit of the Supreme Court's protective attitude toward criminals and the handicaps it has placed upon our police officers in their attempt to protect us, there were only 981 convictions

out of 26,000 felonies committed in the District of Columbia during the year 1965. Do our courts think it is more important to protect the criminal than his victim?" . . . "With near famine conditions existing many parts of the world, it seems unthinkable, as Senator Williams recently revealed, that five American farmers were paid more than one million dollars each in federal funds last year *not* to plant crops. Eleven others received from one-half to one million dollars and 258 farm operators were paid between \$100,000 and \$500,000. All this money wasted to enrich a few people for not doing what urgently needs to be done!" May I add that agricultural and economics students now are pointing out that we are the second greatest *importers* of food in the world and we have very little reserves of food in stock. "Give us our daily bread" may become a more earnest plea in your life time!

PASTOR WURMBRAND recently testified again before the House Committee on Un-American Activities in spite of the danger to anyone who dares to expose the Communists. He then returned to Europe for a preaching tour. He may be reached through writing to EUROPE'S MILLIONS, INC., Rev. Wurmbrand's Dept., Post Office Box 11, Glendale, Calif. 91209. Pray that he may be able to continue to expose the communist governments for the murderers and criminals that they are. Those who feel the communist governments are "mellowing" and giving more freedom to Christians simply do not know the truth and are believing the propaganda the communists themselves are putting out.

THE WAVE OF RIOTS AND LOOTING and murdering that followed the unfortunate murder of Martin Luther King, Jr., should convince any skeptical ones that our country is very sick. Since most of this was without any "rhyme or reason" so far as revenge on those supposedly guilty of King's death, it is obvious that his death was used as an excuse by those who wanted to do lawless acts. A great many are in that category now and it is difficult to do anything about it that will change the trend because of the background of coddling criminals in our courts, of the constant babble in our means of communication persuading Negroes and poor white that they have been mistreated by "the affluent white men," and because of the continual growth in godlessness and apostasy in our country. The whole world still lies in the evil one and a country that does not contain a large group of earnest seekers after God to pray for it can not stand, regardless of the industrial and military might of the country. If this country falls Christians will have to shoulder part of the blame because we have not gone forward with our work of evangelizing the world as we ought and have spent too much time in entertainments instead of on our knees before God. Right now would be a good time to begin in case you haven't been exercising the great privilege of intercession before the throne of grace.

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Belief is the abandonment of all claim to merit. That is why it is so difficult to believe.

—Oswald Chambers

# Missionary Messenger

*"Greater things for God"*

There have been several needs for additional funds among our missionaries. If you would like to help meet some of these needs, please contact the Missionary Office.

## ADDRESS CHANGE FOR MISSIONARY OFFICE

No doubt many of you already know of the long illness of Sister Ethel Sevedge. Since her most recent illness she is no longer able to remain in her home. She is now a patient at the Heritage House Nursing Home in Buechel.

Sister Sevedge will always remain an inspiration to those of us who have been privileged to work with her and to the scores of missionaries with whom she has worked these past 23 or 24 years as Secretary of the Missionary Office. As many may recall, she was secretary to Brother Janes for a number of years prior to his death. Her wide acquaintance and personal interest in the many missionary families who have come and gone on the mission field is a memory sweet to all fortunate enough to have had this association.

We, Mrs Smith and I, miss her very much but shall endeavor to continue the work of the Missionary Office to the best of our ability, hoping to serve the many missionary families all around the world and by so doing serve our Lord who gave the "great commission" to us all.

Sister Sevedge's illness has made it necessary to move the Missionary Office. It is now in the home of Mr. and Mrs. E. D. Wilborn where Mrs. Smith will continue her duties with the assistance of Mrs. Wilborn (Verna). Our phone number is 893-5370 and the new mailing address is:

Missionary Office  
4020 Alton Road  
Louisville, Ky. 40207

## OUR FRONT COVER

W. L. Brown,  
Salisbury, Rhodesia      April, 1968

Your letter with the check in the amount of \$1300 has been received and we praise the Lord for this and for all that has been done for us at Waterfalls. We owe much to you (brethren) for all that you have done.

I'm enclosing two pictures which I have taken inside the building. One is a close-up of the baptistry which I designed. Builders here know nothing of how to build a baptistry. When the European plumber was laying the water line and putting the drain in for me he asked a lot of questions about the baptistry. He said, 'Do you wear clothes when you get in it?' Then he asked, 'Do you swim

in it?" He was serious about it. This gave me a good opportunity to talk to him.

We have had Geo. S. Benson here and he spoke last Tuesday night at Waterfalls. He was on his way from Zambia to New York and spent the night here in Salisbury. He started a meeting in Nashville, Tenn. Sunday. The same day Bro. Benson came, my chief, Mr. Wm. B. Taylor, President of Chicago Pharmaceutical Co., arrived to make me a short visit. He is on a world tour. We had Dr. Benson and Mr. Taylor both out to the house for supper Tuesday evening and Mr. Taylor went to meeting with us. After the meeting Mr. Taylor said to Bro. Benson, 'I wish I had the assurance of heaven that you have.' He enjoyed his visit and I think we did him some good which I want to follow up.

Last Sunday we had our first Sunday service in the new building. I got special consent for this as we cannot get an occupational permit until the building is fully completed. We have not set a date for the final opening. I wish you could be here for that event.

I'm swamped with work. Our support is still running less than my expenses and I've now used up all my savings. We averaged about \$150 per month last year.

David Brown,  
Salisbury, Rhodesia      April 25, 1968

Just recently a family (the Ken Moul family) have come into the fellowship of the Waterfalls assembly. It's amazing how the Lord sometimes works. For about 20 years they have worshipped with and worked with the A-I Church of Christ folks. About two years ago I was asked to speak in a meeting in Salisbury to which these folks refused to come because they had been told that I was pre-l, though they had never met me. About a month ago I received a call from them and they asked forgiveness for their attitude and conduct which had all been unknown to me. The Lord had brought them into a new understanding of the personality of the Holy Spirit, and the complete futility of striving to live the Christian life. They are zealous for the Lord and we thank the Lord for this working. Just this last Sunday they were disfellowshipped from the A-I congregation where they had been worshipping. We received a letter ( a copy) from that congregation and the basis for disfellowship is the most foolish thing. It's certainly not scriptural, though scriptures are quoted.

This last Sunday morning I met with the new congregation in the Tafara township. The work is making good progress. Before the 10 o'clock meeting in Tafara I spoke to a gathering of 182 young people at 8 o'clock in a school not too far from Tafara. The teacher there has opened this school on a farm, and he teaches several different grades. About two years ago teacher Loyd was teaching about 50 miles from Salisbury on a farm, and he came to our meeting one Sunday morning held on a farm nearby. He listened attentively to God's word. That afternoon we took our Bibles and studied until evening when he committed himself to the Lord Jesus for salvation and was baptized. I saw him several times after that until he moved

away, and then lost track of him. Recently he has taken over this school on this farm not far from Salisbury, and is faithfully serving the Lord. It does your heart good to know that there are faithful men whom God has privileged you to lead to Him and in His way. At present these who have been won to the Lord in the area of the school walk the three or four miles to Tafara for worship; however, a little later on an assembly will be meeting for breaking of Bread at the school, and not just for Bible Study as at present.

There was no stir in Rhodesia over the recent hangings. They had committed brutal murders and deserved to die, and I'm sure would have been given the death penalty in any law-abiding country. The trouble is with most of the world there is lawlessness, and such underhanded political manipulation. These who were hanged were used as pawns by Britain in the political struggle.

Motoyuki Nomura,  
Tokyo, Japan                  April 4, 1968

Our own Hachimanyama group held our first gospel meeting in our community. We had been praying for this meeting for more than three months. Our young folks worked really hard in visiting each home in the community with prayer filled tracts or literature. 10,000 handbills, 3000 postcards, 3000 invitation cards, 4000 tracts, 100 poster signs, 10 large street-corner signboards, and much, much prayer went out into the community within two weeks prior to the three-night meeting.

A Bro. Betts from Ibaraki Christian College came down and preached good messages for us. There were three visitors from the local community as a result of our campaign. Of three, two were members of nearby Kyoda liberal church. But we had a good fellowship with visitors from various churches of Christ and Christian Churches in Tokyo area. The Lord blessed our hearts and our young folks felt blessed by Him in working together for His glory. The total cost of the campaign was about \$210. It seems to me that it is getting very difficult to preach the Word in this land and I feel we must pray and work for Him more than ever before. Won't you join with us in prayer?

Since last fall, one member of our small Christian group has been causing a series of problems one after another. I felt he was on the right track again during Christmas-New Year days when I held a series of talks with him and with the members. But his negative and critical attitude toward the Lord's work, together with envy, jealousy, and hatred toward the others, grew stronger each day and eventually the whole congregation of 20 young Christians got all involved in the problem Satan caused. I feel there are few but faithful workers of the Lord among us and the small seed Satan has planted among us will not affect all of us to jeopardize the community of the Lord, but I wish to ask each one of you to pray for His work here at Hachimanyama that we may enjoy the peace and love that is ours in the Lord in its fullest extent. Certainly Satan works cunningly and fast.

E. A. Rhodes,  
Yokohama, Japan

April 15, 1908

I think that Bess is holding her own and maybe is improving some in some ways. Her face is brighter at times as though she would recover her smile as before. She still has her ruddy complexion and looks the picture of health. However, she has no use of her hands to do anything or her limbs to walk or stand. She is really helpless. Seemingly she has no pain for which we are so thankful to God. I believe that in time she will naturally make some improvement for she is getting much nutrition. On the other hand her age is against her and she is not getting any younger. But all things are of God and may He have His way with us!

Had a good day at church in Yokohama yesterday. There were three baptisms. Two were new kindergarten teachers. Now all of the teachers are Christians. One, maybe both, was a graduate of a Baptist Kindergarten School so she had daily contact with Bible teaching.

The young man, who has been connected with the church work since a child, and has graduated from a Christian School has returned home and is working with us. He seems to be fitting in well and will preach next Lord's day. The spiritual atmosphere of the church is good and we pray that the Holy Spirit may have His way with those who would endeavor to glorify Him.

Elaine Brittell,

Livingstone, Zambia

April 15, 1908

The *Vacation Bible School* was well attended with BaJothum, BoGeoffrey, BaZephaniah, BaMiriam, Rebecca, and Leonard teaching the classes, and Brother Merritt spoke one morning, and Helen Pearl taught the women's class. There were 117, 114, 121, 106, and 120 for dinner which consisted of insima (thick corn meal mush) and relish — one day soup, another cabbage and soup, another beans, another mince meat and fresh green beans, onions and soup mix. Then there were 11 women and 1 baby from Mukuni, 8 of our girls and little Dorica, and myself sleeping in three rooms, then Thursday night a leprous woman and her boy joined us. Down at the big dorm 15 of our boys were sleeping, plus Bro. Kamboli and Bro. Mafuta in our old house. We all ate together each morning and evening and we served the women and men tea and a slice of bread as long as the bread lasted. Thursday afternoon I took a Christian to the hospital to get his foot stitched as he cut it while chopping firewood, and also the leprous woman to collect her meal and relish from town, so this gave us a chance to get some more supplies. Leonard was in town that morning and got all he could, but failed to get all as time was finished for him to be back teaching his class.

We all would sit around the fire at night and sing and visit. Wednesday Bro. Kamboli and Bro. Mafuta came and joined us and they learned a new song BaGeoffrey had translated from Shona into Tonga. Everyone was blessed spiritually and are looking forward to the next one, Lord willing. In June, Lord willing, from the 11th to 14th there will be a women's meeting here to help them in

the women's work in the church. One of the elderly Christians from Kabanga area will teach the women, Sis. Jacobo Sibili. If possible, we will also have a vacation Bible school out in some village. When we have more definite plans I'll let you know.

Thomas W. Hartle,  
Cape Town, April 9, 1968

We rejoice and admire some of the men in the congregation at Bonteheuwel, who are carrying out a "door to door" personal work program by visiting the homes of the members and also the unsaved. Pray that this zealous effort may add to the numbers in that area.

Our third monthly cottage meeting list is filled up until the end of June, with some of them being new homes. The Monday afternoon service, which I have been conducting almost a year, to the glory of God, continues to show interest among the patients, of which many of them have promised to attend our services at Woodstock and Bonteheuwel when they are discharged, Lord willing.

One of the patients at City Hospital, Cape Town, told me when I had the service there on Monday the 8th of April, that she hopes, when she is discharged, to ask us to convene a meeting in her home at Heideveld, about a mile from Bonteheuwel. I consider this patient's hopeful desire very encouraging indeed.

Since having commenced to assist the congregation at Grassy Park, as mentioned about a month ago, with cottage meetings has manifested a very encouraging atmosphere in that the attendances at these meetings have been averaging 16, with quite a few visitors, and of course members and children included.

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## Do You Know You Are Saved?

M. Norvel Young

Cal Hall, speaking some time ago at Pepperdine College, told of asking this question to scores of groups of young people in churches of Christ across the nation. He reported that usually only three or four out of twenty said they were confident of their salvation and believe God would accept them if they met Him in the condition they were in at that time. The highest percentage in any group was 50 per cent..

Is this an indication of a prevalent condition among our young people? Does it reflect an insecure feeling of the average member? Is it one explanation of why so many are not concerned with winning others to Christ? Can we expect those who are unsure about their own salvation to be able to win others to the same state?

Does this response explain why so many young men are not interested in preaching the gospel? Does it raise questions about the preaching they have heard or the Bible class teaching they are experiencing? Are our young people trusting in their own righteousness rather than the love of God? Do they understand real grace that is apprehended by faith working through love?

— In *Gospel Light*



# God Is Not Dead -- He Is Hiding!

N. B. Wright

We are indebted to Bro. E. L. Jorgenson for the observation that for one to say "God is dead" really acknowledges the fact that He once lived. Therefore, the term contains a contradiction. It is also stupid. Why any self-styled theologian should advertise the fact that he does not know God is beyond our powers of comprehension. Furthermore, the Christian world is indebted to another friend, a very scholarly and conservative man, for this truth: "The god or gods of this world are not dead, they never lived; the one and true living God is the God of Abraham, Isaac and Jacob, the God of the Jews." Amen!

What people really mean to say is that God, Who used to be very actual in our society, is no longer relevant in our present day culture and life.

God is not dead; rather, He is hiding. Surprised? We call the inspired prophet Isaiah to the stand. Hear him: "Verily thou art a God that hideth thyself, O God of Israel, the Saviour" (Isa. 45: 15). If and when you find God, He will be the God of Israel and Saviour, friend. And we hear the Psalmist over and over pleading in these terms: "Why hidest thou thyself in times of trouble?" (10:1); "How long, O Jehovah, wilt thou hide thyself for ever?" (89:46).

Why, indeed?

## WHY GOD IS IN HIDING

He did not hide Himself immediately when our fore-parents made themselves aprons of fig leaves. He rather clothed them, we believe, with skins of substitutionary animals which died in their stead. But the descendants of the original pair by a vast majority refused to have God in their knowledge. Their sins separated them from their God. He went into hiding, but did not (perish the thought!) abdicate.

Why is He hiding still? The great God Who created the heavens, the earth, the sea and all that in them is, refuses to be confined in a test tube or in some man-made formula in or by which He might be discovered. Since humanity is definitely prone to boast of any great exploit or accomplishment, a very devil of a fellow could brag: "I've discovered God!" O, no, you won't. He is not to be discovered, unless there be very few and rare exceptions of sincere spirits who really want to know God. He has other means by which the meek of the earth may come to know Him. But discover Him, you will not.

What has humanity done to cause God to go into hiding? Rather, since human sin separated God from His creatures, let us consider

three things which this family continues to do in this alienation.

1. Made Their Own Religions.

It has often been said that man is "incurably religious" — a religion he must have. The gods of society may or may not consist of a material image. But fig leaves men still do make and refuse to give them up. One point in common to all false ways is: Self-effort. works of merit; law-keeping.

2. Refusal of God and All That Is of God. Darkness resists light; ignorance is content without knowledge; error appeals rather than does truth; ways of the world rather than those of God. It is downright open declared or undeclared rebellion.

3. Sold Themselves to Pleasures of Sin. These pleasures are of two kinds. One: sins of the flesh; two: sins of the mind. The former include drunkenness, idolatry, gluttony, being a tobacco or dope fiend. The latter has to do with the things which the human mind takes pleasure in, as: learning, culture, philanthropy, superior abilities and accomplishments. We do not affirm that these things are wrong in themselves; rather they are to be desired and worked for. Often they are present and are exercised without God and in rebellion to Him. They may be accepted as a substitute for the Master and for Christian graces.

A fellow asks: "Which is worse: be a hypocrite or not be a member of the church?" You mean that there is no other alternative? Very well, I ask you: Would you rather be a horse thief or a bank-robber? So this chap prides himself in not being the worse of the two; and that he is not as bad as some folk prove themselves to be. Does he deceive himself to believe that he is thereby saved? What difference does it make, friend, if you are three feet higher in hell than the other fellow whom you disdain? Just where will both of you be—in that day?

#### HOW GOD IS IN HIDING

His present position is not one of His choice. He loved and loves this wayward world; sent His Son to die for it.

God is pleased to reveal Himself to honest and meek hearts who seek Him with all their being. He stands ever ready to hear the call for help—on the part of those who have no helper. He wants to be the Savior of those who have no other way to turn and know it; to be the Friend of the friendless; Helper of the helpless; Strength of the weak; Father to orphans; Lover to the lonely; God to the creature.

Men blaspheme, rebel, ignore, curse and hate. Seemingly He doesn't answer—now. His people suffer; are persecuted; killed. Is He passive? Does He not see? Or care?

Our Father works providentially in the affairs of nations and in the lives of His people. He can and does make all things work together for good to those of His choice. (Rom. 8:28).

Let us be a little more explicit. The Son, the Lord Jesus Christ, reveals the Father (Matt. 11:27). In this way Christ is the mystery of God. So to understand and receive the Father we must first understand Who Christ is and receive Him. Also, one work of the

Holy Spirit is to reveal Christ through the Word; then Christ brings you to the Father.

You can't hide behind some fig leaf of your own making and say: I can't find God; He must be hiding. You can seek and find in His own appointed way. Otherwise your case is like that of a thief who can't find a policeman.

#### WHEN GOD SHALL COME OUT OF HIDING

Things shall not always be as they are now. God will reveal Himself openly, but progressively so. And when it occurs all sinners of the world will be afraid.

1. Imagine what consternation there will be in the world after the terrible signs in heaven and on the sea occur—men dying from heart failure for fear! When every person saved by grace, including every baby and small child, are gone—suddenly!! And they left all their money, jewelry and possessions behind as though they were worthless!!! (Lk. 21; 1 Thes. 4).

2. When God overthrows world communism. When their hoards invade Palestine He gets great glory among the nations (Ezek. 38, 39). We do not mean to imply, be it clearly understood, that this invasion of Palestine will be after the rapture. Many conservative scholars think it may be before the rapture of the church.

3. The Great Tribulation judgments of God on the earth and tragic use of atomic weapons in three world wars of the tribulation with the preaching of the 144,000 Jewish evangelists will produce the mightiest revival the earth has ever witnessed (Is. 26:7; Rev. 7).

4. Shall we be more specific? In Revelation 6:12 is the opening of the sixth seal, in the first quarter of the Tribulation. Great signs in heaven and on earth occur. Verse 14 reads as follows: "And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places." The next verses show that the great of the earth hid themselves in the caves and in the rocks of the mountains; "and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" They know that the Great Tribulation is upon them and as sinners they will have to do with God—and He with them. God will be pleased to roll back the heavens; men on the earth will be startled when they gaze into the opened heavens and look upon God and Christ. No wonder they try to hide when God comes out of hiding.

5. The Lord Jesus made reference to something else when He bore testimony to Caiaphas by saying: "Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven" (Matt. 28:64). But where shall the lost "churchman," the high priest, be when Christ returns? Upon His death He went into Hades which is in the heart of the earth. Therefore, when the Savior comes as Judge a very unusual thing occurs; namely, lost souls in Hades shall be given a view into heaven, see the Father on the throne and the Son sitting at His right hand and coming again. Then they shall know what they missed; yea, Whom they missed.

And Revelation 1:7 says: "Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him." They that pierced Him have been in Hades all these years; but they shall see Him.

6. We must close our study with one more consideration.

"Every eye shall see him." He will return visibly with the great host of all those who have been saved up to this point (2 Thes. 1:7-10). In Isaiah 52:13 we read of the exaltation of Messiah. But in His rejection at the first coming and when He was on the cross His visage was horribly marred. Then at His second coming it is all different. Verse 15 (margin) reads: "So shall he startle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand."

Isaiah 63 and Habakkuk 2 show His visible coming to wipe out all the unrepentant sinners. And Zechariah 14 sees Him standing, after His descent first to Edom, on the Mount of Olives. Many Scriptures depict Him as ministering among His people from that day forward. What a Blessed era, truly.

Say, will you be there?

—In *The Deep Blue Yonder*

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## Missions Are A Must

For the disciple in Christ's school, missions is not an elective; it is an essential. To witness for Christ is not optional; it is obligatory.

To some, such statements may appear harsh, making the matter of witnessing too mechanical, too military in tone.

If so, it is because we have forgotten that the disciple is a soldier in the Lord's army, a servant in the Master's household, an ambassador in the King's service.

Should not the Lord command His troops? delegate His servants anywhere in the world? appoint His ambassadors to any country He pleases?

Has the believer the right to resist or revise His Master's commands?

For too long, challenges have been given to young Christians to serve the Lord, to present their bodies a living sacrifice. And while these appeals have a Scriptural basis, they need to be complemented with the commands of the Master as He bids His servants go into all the world and preach the Gospel.

It is true that obedience must be prompted by love, but obedience there must be if the believer is to be in the place of blessing.

Oh, for the obedience of faith, faith that worketh by love, to be evidenced in the Church today as it faces a world still largely unevangelized!

"Behold, I will set a plumbline in the midst of my people."—  
(Amos 7:8)

—*The Prairie Overcomer*

# NEWS AND NOTES

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

Dallas, Texas: We happily report on the special one-night Teacher Training session last Tuesday night. Bro. Robert Oglesby and his wife Willora proved to be a real blessing in what they had to tell us. A good number were present, with only one of our teachers absent, due to work. Several from sister congregations also came to enjoy and benefit by this session.

The three-night series of lectures on "Leadership" were challenging, instructional and inspirational. Good interest as indicated by outstanding attendance was an indication of the general acknowledgment of attention on this theme. Brethren Carl Kitzmiller and Shichiro Nakahara did outstandingly in presenting their messages.

Brethren C. V. Wilson and Earl Mullins of Louisville, Ky. brought a report on the work of Portland Christian School, with present needs and programs. —Neal Phillips

Tell City, Ind.: Woodland Bible Camp plans two family weeks this year. The first family week is to be June 9-14. The theme of the camp week will be the Fundamental Doctrine of the church of Christ. In this we hope to discuss the need of teaching the fundamental doctrines to the youth as well as to the young adults. It seems to me many of our people do not know the fundamental first principles of the doctrine of the church. Robert Boyd is to be among those present to assist in the discussions. There will be a different speaker each evening, speaking along the first principle doctrines of the church.

Our Vacation Bible School will be May 27-31, each evening, 7:00-8:30. The theme will be "My God and I" from the Gospel Teachers' Publications.

The revival meeting will be July 14-21 with Thomas Clark of Louisville doing the preaching. The annual homecoming and basket dinner will be July 21.

I have been using the Visualized Bible study of Jewell Miller in some

cottage meetings and baptized three April 2. Omer Sandage and his two daughters Diane and Betty were baptized. For this we give the Lord praise and honor. His wife asked her membership be moved from Tell City to Lilly Dale. —Bob Morrow

## PCS and SCC

Jesse Wood reports that income for Southeastern Christian College during April fell about \$5,000 short of the amount needed. He says, "Please pray the Lord to impress all friends of SCC to come to our aid during May, enabling the school to catch up."

Plans are going ahead for the ground-breaking on Phase I of the expansion of Portland Christian School as soon as school is out in June. Of the \$150,000 needed (approximately) for both phases, about one-half has been received—enough to pay cash for Phase I, which will provide new classrooms and office space.

## Meetings Scheduled

- May 5-12 — T. Y. Clark in Chattanooga, Tenn.
- May 12-19 — Neal Phillips at Piedmont Church in Dallas.
- May 26-June 2 — Dick Lewis at Henryville, Ind.
- June 9-16 — Julius Hovan at Sellersburg, Ind.
- June 16-23 — David Schreiner at Jeffersontown, Ky.
- Sep. 29-Oct. 4 — Orell Overman at Highland Church in Louisville;

## FRANK PRATT

The Dugger church of Christ lost one of its most faithful members in the passing of Bro. Frank Pratt, who had been a member of the congregation since 1932. He taught school for forty-one years. He was a willing servant of the Lord and put Him first in his life. He preached some, taught Bible classes and was not ashamed to testify of the Lord's goodness to him, nor to give a reason for the hope within him. He had been a deacon of the congregation for a number of years and served as treasurer in 1957 but because of ill health had to give

it up.

His wife and daughter, Ruth Elaine Borders, do not sorrow as those who have no hope. The congregation will miss his presence and cheerful disposition. —Maurice Clymore

**Louisville, Ky.:** WORD & WORK office is open 5-6 M-F, 9-2 on Saturday. They want a volunteer to be store manager . . . Bro. Bartanen is leaving Ky. Avenue in June . . . Robert Gill is leaving Pekin at the end of school . . . Frank Gill is living near Allensville . . . Portland Church has contributed over one-third of the expansion cost, contributes two-thirds of the daily expenses of the school—yet less than ten per cent of the students are from Portland! . . . N. Wilson Burks resigned his position with the Harrodsburg High School, effective June 1, but not as Minister at Ebenezer! —Ernest E. Lyon

**Lexington, Ky.:** We were glad to hear Bro. Frank Gill who delivered a wonderful message last Sunday night on "The Cost of Discipleship" the terms of which are laid down in Luke 14:25-35 . . . The Bill Reeves family were at the Cherry Street Church of Christ services last Sunday where Bro. Bennie Hill was ordained minister of the Gospel . . . Our DVBS is to be June 3-9, with Brother Frank Gill as Headmaster. —H. N. Rutherford

**Nelsonville, Ky.:** The congregation surprised me with a birthday dinner in my honor on May 19. This time of joy and fellowship followed our morning service, wherein the young men of the congregation took charge. A good message by our song leader, Jas. Florence, and a girls' duet were appreciated by all.—Wm. Robert Heid

**Louisville, Ky.:** Beginning Next Sunday night (7 o'clock), we will conduct our Sunday night meetings at 4811 Red Oak Ln. Those who attend our Wednesday night prayer meeting and Bible study are already familiar with this very splendid meeting place in the Kiser home. We have a nice auditorium in the basement, easily accessible from the Brenda Drive entrance to the house.

We have contracted to purchase property at 1634 Rangeland Road by May 13.

We praise God that last Sunday there were 101 present for morning

worship and 90 for the Sunday morning classes!! Naturally, we are thankful for the splendid cooperation of our members, but we were also delighted to have such splendid cooperation on the part of friends in the neighborhood, and visitors from distant points, too. For instance, Bro. and Sis. Jack Hampton from Milton, Ky., were present. —Robert B. Boyd

**Marysville, Ohio:** My eyes are too poor for much reading but I appreciate the many good articles in the Word and Work. —Fanny Rabe

**Louisville, Ky.:** The men have decided to have a Kindergarten beginning this fall. We are praying the Lord's guidance in further plans. It is our concern now to enroll the children of the neighborhood. We ask your prayers on behalf of this another outreach of the Church into the community. —Michael T. Sanders

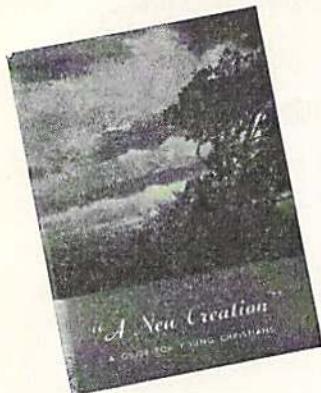
**Alexandria, La.:** The work at MacArthur Drive moves along encouragingly. A man and his wife placed membership with us recently. Paving of parking space in front of building is being done. Bro. Nakahara will speak here April 8. Bro. Marsh will conduct our meeting in June. Bro. Samples leads in special prayer service on Tuesday evening of each week. —W. J. Johnson

#### Indianapolis Has New Location

The Shadeland Village Church of Christ in Indianapolis will be moving into a different area about June 1. The new building is a bit small, but it has been remodeled and is quite adequate. This congregation will be known as the South Parker Street Church of Christ, at 225 South Parker St., Indianapolis, Ind. 46201.

The congregation needs a minister, perhaps more now than ever because we are in a permanent location. We cannot support a full-time minister; therefore, one interested in the work in this area would have to be self-supporting until sufficient growth would provide sufficient financial support. Employment should not be difficult to obtain. We have several open Sundays with no minister. If interested, please drop us a line so we may invite you to speak before the congregation. —Paul Reeves, 2616 Bridgeview Way, Indianapolis, Ind. 46220.

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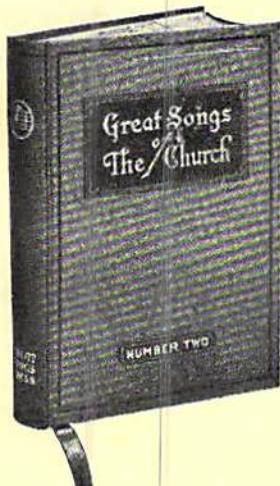
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