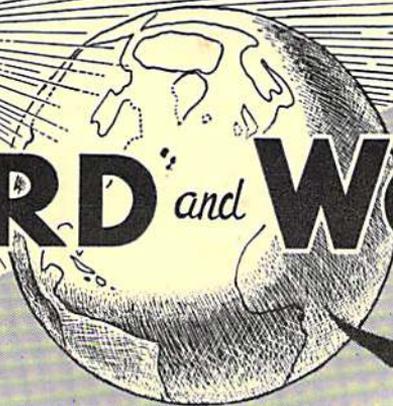


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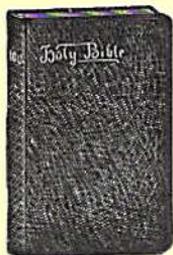


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# Talking Things Over

G. R. L.



"Hmm. Vincent Brushwyler . . . who's he?" A brother was looking over the April W & W. There was a note of humor in his voice as he continued, "Don't you know that 'our people' won't read an article by a writer they don't know?"

That reminded me of an exchange between two preachers several years ago. One asked the other, "If you knew that John Wesley was going to speak here in Louisville, would you go to hear him?"

"Oh, yes!"

"Would you announce the event to your congregation?"

"Oh, no!"

## WHAT ABOUT THE "UNKNOWN" AUTHOR?

It is true that some of our brethren will not read articles by unknown (to them) writers. This attitude raises a number of questions. (1) How else can you get to know a writer, if you don't sample his work? (2) If you read only the writers that you already know, how can you escape living your life in a narrow rut which is limited to the breadth of those few writers? (3) *Why* should a person be afraid to read an unknown writer? Is he afraid that he will learn something new? Is it possible that the average Christian *should not* hear John Wesley for fear of being misled?

Some questions are even more basic. Is not the great Shepherd of the sheep able to keep His own? Did He not say, "My sheep hear my voice . . . they know not the voice of strangers"? The under-shepherds indeed have a responsibility, but it is obviously possible for them to be over-protective. Christians who have learned to search the Word for themselves—after the manner of the Bereans, who are on their way to becoming teachers (Heb. 5:12-14), will measure John Wesley—or John Doe—by the yardstick of the Scriptures. And they will do the same thing with Vincent Brushwyler or Stanford Chambers. *No* man's teaching should be swallowed whole just because he is known to be a gifted instrument of God. *No* man's teaching should be scorned just because he is a nobody. Consider Jonah in Ninevah; the Ninevites heard the unknown foreigner and survived. In contrast, Israel rejected the unknown shepherd from Tekoa and was destroyed.

## WHO WRITES OUR HYMNS?

The next time you pick up a hymnal, turn through and see how

many hymn writers you can identify (the name at the left is the writer of the words). Doesn't it strike you as odd that we use so many hymns by people about whom most of us know *nothing*? And a little research will tell you that the words we often sing were penned by Methodists, Baptists, Presbyterians, and even Catholics. Then how did we ever come to accept and use their works? Quite obviously on the basis of their merit—the same criterion that should be applied whenever we read or listen to another.

#### "NOT DISCERNING THE LORD'S BODY"

A year or so ago some of our "a-mil" Church of Christ brethren attended the international Missions Congress in Berlin. On returning they reported with surprise, "Many of those people were saying the same thing that we've been saying for years!" Why were they surprised? Because they had not before looked over the denominational fence. I suppose that most of us in the churches of Christ have grown up under the shadow of the myth that "we have all the truth" (and nobody else has). Those among us who knew better have, for the most part, not told us that God is using and blessing others as much as He is us. While perhaps admitting under duress that they are members of the same family, we have felt constrained to treat them as black sheep that are not to be publicly acknowledged.

And so we have fostered and furthered the divisions between Christians. Rather than look for the mark of the new birth upon a man, we have been taught to look for "the brand name"—or our own particular trademark. How much better that we should identify believers by Paul's measure (Phil. 3:17): "Mark them that so walk."

This neglected truth is extremely important. It is easy enough to acknowledge that all Christians are my brothers and sisters. It is not so easy to accord them equal standing in the assembly if they happen to be black, or obviously uneducated, or lacking in the social graces. (I know of congregations where a brother without a coat and tie would not be asked to serve at the Lord's table.) It is difficult to reject the religious systems of the Baptists, Catholics, etc. without rejecting my brethren who are enmeshed in those systems. My natural inclination is to fold my robes about me and withdraw to my monastery of like-minded believers, but according to I Cor. 11:27-29 this attitude is under God's judgment. All right, so I am enlightened; I am obedient to the Word; I baptize, and I observe the Lord's Supper weekly; I believe *all* that the prophets spoke, etc., etc. Well, so what! When I come to the table of the Lord, I have no higher rank than those of His born-again ones that seem so despicable to me. Before my Lord I cannot boast of my obedience, or my understanding, or my *anything*. I take the bread and fruit of the vine as a pardoned sinner, standing in the grace of God on a par with every other redeemed child of His. I am not a half-step above—or below—any. We are indeed *one body*. The Lord calls us to "discern His body"—to recognize this relationship, and to act accordingly. There is a blessing in being obedient.

## WAS C. I. SCOFIELD BAPTIZED?

A few of our readers indicated that they were disturbed by the article "Christ for the Alcoholic" (March issue), which related how C. I. Scofield was delivered from the power of alcohol. Here is a typical criticism: "I do not know if Mr. Scofield was ever baptized. If so, some mention of it should have been made . . . It appeared to me . . . that any mention of (baptism) was purposely left out . . ." It was requested that I publish an answer to this and related objections.

I'm sorry that I have no information about Scofield's baptism or lack of it. Neither do I know the motives of B. McCall Barbour, who wrote the article. It is possible that he purposely omitted mention of it; however, I would not make such an assumption without some kind of grounds for it. As for my dereliction in allowing such a thing to be printed in these pages, I would like to answer by calling your attention to some facts from Scripture which are evidently not well known.

In Acts 22, 26, and Gal. 1, 2, Paul gives his own personal testimony of how he was saved. In two of the three narratives, he doesn't even mention baptism, and in none of them does he ever tell whether or not he was baptized. Why???

For years I believed and preached that every case of conversion in the book of Acts mentioned baptism. You have probably seen the charts that preachers make to prove that this is true. I invite you to read of some conversions where baptism was not mentioned: Acts 4:4; 5:14; 6:7; 9:42; 11:21; 13:12, 48; 14:1; 17:4, 12, 34.

This little incident of the Scofield article and the reaction it created should, I believe, say something to us. Would I be wrong in saying that we should conclude that we have been giving baptism a mis-placed emphasis? I have been of this conviction for over 15 years, and what I have observed over that period of time (such as the incident referred to here) tend to strengthen that conviction.

---

If Jesus Christ has done no more than give the pattern of His life, He has made me the most helpless and despairing of men, for I cannot reproduce it in my own. If Jesus Christ has done no more than enunciate the laws which I find in the New Testament records, then He has only succeeded in mocking my impotence, and leaving me helpless and undone upon life's broad highway. I cannot imitate that pattern, more than the lawgiver. Unless, in some way, He brings to me the power with the pattern, the dynamic with the ethic, I am hopeless and helpless.

—G. Campbell Morgan, *Simple Things of the Christian Life*

"Problems have fallen around us in an ever-increasing volume. One of course must praise all the more for the difficulties. I am certain nothing disappoints the Devil so much as our praise when he has done his utmost to frustrate us."

# What Is Happening In The Name of God?

Mrs. W. F. Frisbie

"*Blasphemy!*" you scream. Indeed? Brother, read on. We've only begun! The following statements are a sample of the countless utterances coming from Restoration Movement pulpits, colleges, conversations and printed periodicals:

One influential churchman, who edits a several-page, widely-circulated, religiously-oriented monthly, consistently crusades for public birth-control programs. (His main pain is not the question of morality but that the Roman Catholic church is "agin' it and that makes him automatically for it.) When he was defending the Public Aid Commission of Illinois in supplying unwed mothers with anti-fertility pills at public expense, he said: "Only in recent years has society felt an obligation to help those who wilfully, ignorantly, or through the weakness of the flesh, fall into the practice of unlawful sexual relationship. In former years such characters were looked upon as disgraceful sinners, who had made a hard bed for themselves to lie upon. But now that we have accepted a certain amount of responsibility for the care of the unfortunate children, who are born out of wedlock, and their indigent mothers, we should be willing to try to help them, at least to the extent that they will not burden society with more unwanted children."

*(Comment: What's this "in former years" a woman was a sinner who practised unlawful sexual relationships? If this brother will campaign as vigorously for government sponsored sterilization, abortion and euthanasia as he has "the pill" perhaps he can help unburden "society" from lots more "unwanted children," and some unwanted sick and elderly as well.)*

"We should hate false doctrine but love the brother who may teach it. It is not necessary to destroy the brother and his influence in order to keep the church pure." *(Comment: How, then, do we keep it pure?)*

"I will side with the Communists, the socialists, or anyone else to fight the Catholics."

When this writer told one young man that if he continued to preach socialism from his Church of Christ pulpit to people who had come to hear the Word of God, he was not only going to send his own soul to Hell but he would take his hearers with him, he replied that that was the most ridiculous thing he ever heard. No one had ever talked to him like that, he said. He said, further, that he believes that people can be socialists and communists and Christians—all at the same time. This man later sent me an article from a leading C. of C. publication containing the following, to substantiate his views:

"I am concerned over the fact that some Christian colleges, Christian publications, and pulpits as well have become identified with the radical right in this country . . . Christianity exists under all forms of government, for it is not of this world . . . Our brethren

in England who vote for the labor party are not sinning because of that fact, nor are our brethren in Sweden who are socialists to be condemned for their views."

(Comment: I am concerned that MANY have become identified with the radical LEFT! He should tell the brethren in Russia, Rumania, Hungary, China, etc. that Christianity exists under all forms of government—particularly those who are imprisoned or dead for their faith. It might be enlightening to hear this brother's definition of sin since he feels that a Christian who votes for a system of government which licenses all sorts of immorality has not committed a sin. Incidentally, the editor of the publication, when questioned about this article, defended both it and the author.)

"Perhaps too much emphasis is placed on prayer."

"Does it really matter *what* we believe about the Trinity?"

"Who is to say that the writers of the Koran and other religious books were not also 'inspired' writers?" (*Besides the Bible, he was saying.*)

"When the United Nations was organized, this was the first attempt since Jesus' time to establish one world." (*The misquoted scripture used with this was John 17:22b, and the ecumenical movement was also cited as an answer to Jesus' prayer.*)

"More people are divided in the church because of not practicing love for their enemies than for any other reason . . . Half the hospital beds in mental institutions could be emptied if we could get rid of hate." (*Later I will tell you about the NEW meanings, of love, hate, enemies and peace.*)

"There are many homes in which God is used like an agent of the Gestapo to frighten the children into obedience. He is presented as an all-seeing policeman."

"Within the church of Christ change is taking place with breath-taking rapidity. *New teachers with new ideas and a new vocabulary* are taking the rostrum. The impact of the *thought revolution* now rocking the world will be felt upon the church. And it should be." (Emphasis ours.)

No, it is not our title that is blasphemous. The preceding statements are the blasphemy, made by men assuming a position of "authority" to speak the oracles of God. This is happening and *all in the name of God!*

If the word "apostasy" ever crossed your mind, you probably saw it as ugly. On the contrary, it is quite attractive. On the surface it is lily-white as it proclaims the *purity* of Jesus (but not his *deity*). It is embroidered in *purposeful misquoted scripture verses*. It is presented by well-spoken, affable, educated men, in the most splendidly righteous manner.

It is the positive approach. It is emotional. It appeals to the heart that bleeds for man's inhumanity to man. It has substance. There are innumerable projects to be performed. It demands dedication. It is time-consuming.

To all appearances, it is altogether lovely and desirable, and Christians, in honest ignorance and in lazy innocence are filling the

pews to be misled into the rankest apostasy in history! Yes, Restoration Movement, Church of Christ-in-capital-letters Christians!

You don't want to believe it? I do not lie. I have seen it. I have watched it move through the various denominations for over 20 years. I know how it operates, how it talks, what its enticements are.

I have never yet seen a congregation repent. I have seen many members leave and become a part of non-denominational congregations where the apostasy was not allowed to enter. It may be that some churches have repented and have been restored. It may be that some preachers and teachers have. I only say that of those that I have known, or have heard about, none have done so once they determined to follow the apostasy.

The Restoration Movement churches were ripe for this turning away some years back. Now it is here.

At least in the time that I have lived, little has been said about apostasy or heresy. If it was said at all, the definition was vaguely left to mean any who "claimed" to be "Christians" but did not teach the same traditions preached by whatever group was doing the defining. It was generally understood to be a very long process and the saints reclined in the obvious security that "it can't happen here."

Actually, apostasy can be measured by the distance between the last pew and the pulpit in any church auditorium. Time is no issue.

Repentance, on the other hand, can be measured by the distance between the toe of the chiefest elder and the false preacher's posterior.

Between the thought and the action lies one ingredient. Understanding. (Comprehension.)

I have wished for years that heads could be drilled with holes and understanding poked in to keep the churches free of the so-called social gospel. I have wished I could understand what happened to plain old common sense. I have wished I could see men of action, instead of boot-licking, lily-livered, kow-towing, jellied mutttons who applaud all the wrong causes and none of the right ones. Frankly, I've gotten to the place I don't trust many preachers or elders to lead the cat out at night, let alone lead the lost to the foot of the cross or the saved to a greater knowledge of their God and Saviour.

I confess I do not know how to impart understanding unless it's like the old story of the cavalry mule trainer who was asked to demonstrate how he could speak softly to his mules and they would obey him. While the committee waited, the old trainer picked up a piece of lead pipe and knocked a new mule to its knees.

The committee protested, "But we thought you used kindness."

To which the sergeant replied, "I do. But first I have to get their attention."

I am trying to get your attention!

(Editor's Note: The remainder of this article will appear in the next two issues.)



# Truth Advance Section

Stanford Chambers

## Questions Asked Of Us

It is stated and repeated that the Holy Spirit is to be the Presider over the church when it is assembled for the worship of God. How does the Spirit have a chance when everything is cut and dried beforehand, with decisions already made as to who leads the prayer, who serves at the Lord's table, who dismisses, and even the songs are already chosen? Not only is the Spirit quenched, but is He not really crowded out? or pushed into a corner at the best?

The querist, it would seem, has something there. The worship in the assembly of N. T. Christians was quite spontaneous. Note how that is set forth in the 14th of 1 Cor. "Where the Spirit of the Lord is, there is liberty." The Spirit-begotten should be sensitive to the Spirit's promptings, and the regime should not quench the Spirit in any one. The saints do not have their gatherings to get off a nicely planned program, to gain and hold a crowd, but to bless God and build each other up. "Exhort one another unto love and good works." "He that exhorteth to his exhorting." "Bear with the word of exhortation." "Cut and dried" programs are short on bringing souls to conviction. See 1 Cor. 14:24, 25. Note verse 3 for what prophesy-ing means. Take note of that word of three letters, "let," repeated in the chapter which safeguards freedom in Christ and likewise re-strains abuse of spiritual liberties.

Which comes first in one's conversion, repentance or faith?

Repentance toward God cannot precede a knowledge of God, and unless that knowledge produces faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Faith that reaches forgiveness or salvation is faith that commits one to the Savior. One who has not committed himself to Him has not believed on Him. Such a one falls short of salvation. Mere assent of the mind that the things recorded concerning Jesus are true (essential though that is), is not sufficient. "We preach Christ Jesus as Lord," and one must "confess Jesus as Lord." That means more than "Lord, Lord," it means subjecting oneself to Him. One who is unrepentant falls short of that and therefore falls short of forgiveness. John the Baptist commanded, "Repent and believe the gospel." The Jews he preached to already believed in God, although they had turned from Him. They must turn back in "repentance toward God and faith in the Lord Jesus Christ." The whole process really is one of repentance. John preached "the baptism

of repentance," baptism being the consummation of repentance toward God. Baptism in the name of Christ practiced from Pentecost onward, is also baptism of repentance and unto remission of sins, ordained so by the Holy Spirit sent down from heaven. Recall Peter's command on the day of Pentecost. Which comes first, faith or repentance? Theological hair-splitting is not essential to salvation. Our Lord knows exactly where in the course to do the sin-blotting act, when men "repent and are converted (turn again)," as the apostle commands in his second discourse. He is the Pardoner, and pardon takes place, not down here, but in heaven, at the throne of grace, where serves One "mighty to save."

Can the charge be sustained that the Seventh Day Adventists hold Mrs. Ellen G. White to have been an inspired prophetess?

Yes. "Brethren and Sisters, God has demonstrated His love for the church by placing in its midst the prophetic gift (Mrs. E. G. White). If we prize the counsel given, we shall be protected against the wiles of the enemy . . . Let us read these inspired writings, walk in the precious light revealed in them, and encourage others to rest their faith on a thus saith the Lord." —Review and Herald, April 27, 1961, quoted by Christianity Today, May 22, 1964. Again, "If we neglect these books (Mrs. White's Testimonies), how can we be saved?" —Review and Herald, Sept. 27, 1962. Other quotes to the same effect could be given. Is the charge denied?

Granting that it is a Christian's duty to engage in an endeavor to restore the N.T. type of Christianity, does one have to associate himself with what is popularly known as "The Restoration Movement"?

No. But it is every one's duty to engage in the endeavor; let that be set down and emphasized. The marring of the N. T. image of the church and the departures from the time when "the mystery of iniquity (lawlessness)" began to work made reformatory and restorative efforts imperative. It is moral cowardice that is back of the failure to "contend earnestly for the faith once for all delivered to the saints" as Jude admonishes. The rise of denominationalism and the resultant confusion made restoration yet more imperative, and the apostasy of our day adds to the imperativeness. The Lord's servant is not to be intimidated by situations. "He that is for us is mightier than he who is against us." Take note of the Spirit's effort made at restoration in every one of the letters to the seven churches in Rev. 2 and 3. Laodicea an exception, having been given up? If so as a church, not so the individual: "If any man hear my voice . . ." No prospect of success? That is no alibi. Success, as men count success, is not as important as stewards' faithfulness. The individual is worth saving. If I'm that individual, most certainly!

The word of God needs to be restored to human hands and hearts. The truth that sets men free must be made known, else freedom is never theirs. The Holy Spirit must be allowed His rightful place for the comfort and help He affords. "The Spirit helpeth our infirmity." The fellowship of the saints, the "unity of the Spirit in the bond of peace" is to be restored and sustained as the birthright of

every saved soul.

The simple N. T. congregation must be restored for the sake of "the liberty wherewith Christ hath set us free," and the enjoyment of a warm fellowship of the Spirit in God's church in an atmosphere of love "shed abroad in our hearts by the Holy Spirit." The power and authority of the Word and the Spirit's quickening power exerted through the Word must be recognized in faith and practice. And all aforesaid and more must be backed up and exemplified by Spirit-filled individuals' everyday lives. Such "living epistles, known and read of all men" have need to be restored before the eyes of the world God so loved as to give His only begotten Son, the world for whom that Son sacrificed His life.

Is it not disappointing how Christians are "conformed to this world" instead of being "transformed by the renewing of their minds," that they "may prove what is the good and acceptable and perfect will of God"? Take for example the educational line: the world sets the goals, the standards, the focus, which is wholly secular, and makes salary-earning the aim of life. Christian parents are sacrificing their sons and daughters on the altar of the Moloch god of education. Is there never to be any counteraction against this tragical trend? Are godlessness, evolution and atheism to be permitted to win out, with only a few weak voices to "Cry aloud and spare not"?

May we ask, is the querist backing up the "weak voices" that do "cry aloud"? The number of schools, elementary, secondary and college that provide and emphasize daily Bible study and strive to be Christ-centered is on the increase, and though such schools are few in comparison and of course are far, far from reversing the tide and its strong flow, they are the means of saving some parents' sons and daughters from the "Moloch" our querist, from sufficient cause, envisions. Such schools cost something, and those establishing and supporting them are vastly in the minority. The vast majority of Christians are not encouraging them, are not patronizing them nor aiding in their support. The church of God has counteracting power (the "quick and powerful" living word), if there is only boldness and aggressiveness to wield this "sword of the Spirit." But how can we continue "conformed" and avoid being down-graded by our neighbors around us, if we sacrifice our means to propagate the word? The sacrifice is too great, the transformation too intangible as to its benefits. So carnality wins and on we go with the sweeping tide! "The church in the school business?" That is the assignment her Lord has given her. It is world-wide and age-lasting (Matt. 28: 19-20). "Teaching secular things?" The transformation enjoined and divinely made possible changes the secular into the spiritual for every child of God, if he himself is dedicated to his Lord, so that "whether we eat or drink, we do all to the glory of God" (Col. 3:17; 1 Cor. 10: 31).

In Monroe, La., is a congregation that through its appointed elders (overscers) is conducting a world-wide radio broadcast which utilizes some 20 stations in foreign lands besides 23 or more in U.S.A. and one in Mexico. This is a demonstration of what a simple N. T. church organization is capable. In Louisville is a congregation

(Portland Ave., of not one wealthy member), that has been conducting a day school of grades 1-12 for over forty years, sponsors the same at present at an outlay of over \$1000 a week, and has recently itself put up over \$20,000 for the school's expansion and continued accreditation. Both these congregations have enlisted other congregations' cooperation in their respective educational activities. A consecrated church is made up of consecrated members, and consecrated Christians' money is consecrated money. It cannot be otherwise. God's church is a militant church.

Yet, yet, the Bible does not envision a converted world in this present age. "Evil seducers and imposters shall wax worse and worse, deceiving and being deceived." Seeing this very situation existing shows you that the Old Book is reliable, and instead of failing in faith and going down in defeatism, know by such fulfillment that your Lord has foreseen all and all His ways are established accordingly—not for failure and defeat but for a glorious triumph in the end. Be lined up with Him, spirit, soul and body. Be on the winning side and be rejoicing.



## *A Christian Views The News*

Ernest E. Lyon

**CHURCH OF CHRIST APOSTASY:** The following news items were taken from one issue of a monthly paper from a Church of Christ college. Their catalogue specifies that this is a Christian school.

### **"Freshmen Host Folk Rock"**

"On (date) the freshman class will sponsor a Musical Festival at (name of gym). Admission fees will be \$1 per person." (Comment: The school catalogue says dancing is not permitted on the campus and we assume it was not permitted in this borrowed gym either. But, as a Christian music teacher, let me assure you that "folk rock" is not a "musical festival" any more than a cell meeting of the Communist Party U.S.A. is a performance of a philharmonic orchestra. The majority of today's so-called "folk" music is full of illicit sex, drugs, rebellion, and general depravity. It is not written

or presented to bring happiness, good or pleasure. Some songs are very much anti-Christ. It is not even 'folk' lore, for it was written in this decade by sin-sick souls.

### **"Special Service for Dr. King"**

This article tells of "a memorial service in honor of Dr. Martin Luther King," held a week before Easter. (There was, of course, no "special service" to commemorate the death and resurrection of our Lord that week.) This service was planned by the students, began with a prayer led by (the Dean) . . . Each speaker gave his viewpoint of the life of Dr. King and its effect on the American people." One of the students "made the suggestion that the boys in the men's dorms forfeit their \$2 room key deposit to purchase a plaque in memorium (sic) of Dr. King and urged the girls to make donations to the fund at

the business office." The service ended with the group singing the song made popular through Dr. King's work, "We Shall Overcome."

#### "A Pleasant Thought"

Each issue of this school paper carries a Bible verse neatly tucked in among the advertising or used as a filler. It is always titled: A Pleasant Thought. The one for this issue says: "Don't be under any illusion, you cannot make a fool of God! A man's harvest in life will depend entirely on what he sows." Gal. 6:7. (Comment: I hope that some of the students at that school learn something even from this bad paraphrase of Scripture.)

**STILL MORE:** The same school's bulletin contained an item with this heading: "Fashion Show and Bazaar Set." This show and bazaar was put on by the women's auxiliary (meaning those ladies from Church of Christ congregations within a several-mile radius of the college). Models were ladies from the "chapters" (congregations?) and the fashions ranged from casual and sportswear to formal evening clothes. One of the ladies, "a sparkling semi-classical soprano" and another, "a talented pops singer," were to provide other entertainment. All this to raise money for the college. "Immediately following the show, each chapter will have useful and imaginative items to sell . . .", the article said. Admission tickets were \$1.

**PLEASANT CONTRAST:** A recent issue of "Now" Magazine, published by LeTourneau College, stated that Dr. Paul Freed, president of Trans-World Radio, emphasized at Missions Emphasis Week, not only the mission to the regions beyond, but he talked about our total commitment to the Lord, to be true to Him wherever we are and in whatever work we are doing.

#### NEWS BRIEFS

The Methodist Board of Mission removed \$10 million from the First National City Bank of New York because that bank participated in a renewed line of credit to the "apartheid government" of South Africa. (Thus the militant "liberals" begin even more to show their teeth to all who disagree with their concepts.)

**THE DISCIPLES OF CHRIST HISTORICAL SOCIETY** is the name, I

believe, of the organization now housed in Nashville, Tennessee, which is supposed to compile a history and give help to all segments of the Churches of Christ and Christian Churches. Some of the leaders are recommending that the organization give its consent to the new "re-structure" (the making of a centrally controlled denomination) adopted by the Disciples ("Big D," as our friends of the conservative, independent Christian Churches, are inclined to point out). Much money has been contributed to that society (including its building) by those who opposed the "re-structure."

THE FBI arrested the "Rev." James Webb, Baltimore director of the Southern Christian Leadership Conference, on charges he had been a Marine Corps deserter.

**BIBLE SOCIETY RECORD:** The thirty-five affiliates of the United Bible Societies last year gave away or sold at below cost more than 100 million scriptures.

**EVOLUTIONARY BIAS.** The Little Rock biology teacher who challenged the Arkansas law against teaching "the doctrine of ascent from a lower order of animals" argued that the law prevents her carrying out her duty to teach the various aspects of being, which include the theory of evolution. Unless she is vastly different from others who teach that theory, she will teach it as fact, not as theory, and will not "teach the various aspects of being," which includes the Biblical record of the creation of man. (And I am reminded of our missionary who was refused a teaching job in Alaska because he would not teach evolution as fact.)

**DAVE BRUBECK,** the jazz composer who wrote an Oratorio on Jesus, has been offered two places as part-time composer-in-residence of religious music. One is a Jesuit college (Roman Catholic) and the other an Episcopal Cathedral. Brubeck, incidentally, does not believe in the deity of Jesus, but simply that he was divine because "man at his best is divine."

**NOTE:** This month I have tried to confine my news and comments to religious news. Do you prefer this or not? Let me know by writing to me at the WORD AND WORK or to 1734 Deer Lane, Louisville, Ky. 40205.

# Missionary Messenger

*"Greater things for God"*

Alice E. Broaddus,  
Sellersburg, Ind.

May 17, 1968

It has taken me three months or more to get home from Manila. I spent two weeks in Hong Kong but it was gone all too quickly. It was cold and rainy while I was there. Then my boat was docked for several days in Japan—three different ports and one day in Honolulu.

I had a nice stay at David's place in California and had a good rest. I feel so much better. My legs tire if I stand for long periods but for ordinary work I am now OK. I do not know if I could continue to climb the nine flights of stairs to the rooftop school. They carried me up there for the Sunday morning S.S. and service—carried me in a chair. Dennis drove me over as he went to his rooftop. Hong Kong is so peaceful again. Seems so very different that they wonder if it will really last.

Lewters have gone to the Philippines and I expect the Wilsons must be home by now. Allens feel sort of left to themselves. I enjoyed my two weeks there with them and they were so good to me.

The day I arrived in Indianapolis Ruthie and children came in for the afternoon. It was so good to see them again. I have not seen Marjorie or her family yet. The children have all grown. Betty's children had grown much in just the six months I was away from Hong Kong.

Thomas W. Hartle,

Cape Town

May 8, 1968

The encouraging words of a dear sister came from afar, "We hope and pray that there might be an increase of harvest at the congregation at Bonteheuvel." Well, praise the Lord, dear sister and brethren, there was "rejoicing among the angels of God in heaven" on the evening of May 6, when the husband of a Sis. Alma Willie (who was baptized on March 19), was himself baptized into Christ at Bonteheuvel. This, we are assured, has brought about happiness and joy in the heart of Sis. Willie. Now our prayers are that as husband and wife now united in the Lord, they may lead their children to the Lord. Then also, due to a meeting convened in the home of a family at Athlone by some of our brethren, a young married man was baptized in the early hours of Wednesday morning, April 17.

The efforts being put forth by myself at the Grassy Park congregation once a month on a Lord's Day morning, and the conducting of cottage meetings each Wednesday evening since I started 3 months ago, is exhibiting healthful signs of prospective candidates for baptism

and the members are making greater efforts to attend the services. As a matter of fact, by the cooperation of the brethren there, two young ladies and a young man have been baptized, in which we can say, "One hath planted, another hath watered, but God giveth the increase."

E. A. Rhodes,

Tokyo      May 14, 1968

My wife is about the same. Sometimes her face seems brighter than usual and looks like she might smile. Occasionally she will lift her hand to take hold of something. So we wait patiently on the Lord knowing that His way is best.

The young man who decided to give his life in the service of the Lord is doing very well for a beginner. He has spoken twice on Sunday mornings and his subjects are good and well delivered. He will have much responsibility in the Kanazawa work which has been neglected on account of lack of a worker.

A week-end meeting is planned for the summer and we hope to see some confessions at that time. The spiritual atmosphere in the church is good and we pray that it may continue. "The joy of the Lord is your strength" is still true and we pray that this may make us "strong in the Lord and in the power of His might."

Joyce Shewmaker,

Rhodesia, Africa      May 22, 1968

J. C. and I are still under the doctor's care, but feel better and more relaxed than we have for years. We are very busy. In addition to his preaching and teaching we are doing hospital visitation work. There are two of our neighbors from Zambia in hospitals here at present.

In the recent series of meetings at Queen's Park Congregation, I believe nine were baptized. The lessons were designed for members of the church, and were indeed timely—given by Bro. Loy Mitchell, one of the missionaries at Umtali.

Our new church building here at Hillside has all the brick work up to roof level and the rafters are going up.

I had a baby shower for one of the young women of the Queen's Park Congregation last Friday evening. J. C. baptized her and her husband in Zambia.

We are expecting Claudia and her husband and baby out from the U. S. to visit us in August. Stan is to come out to Zambia next month to do research on missions preparatory to writing his Masters thesis on missions. The school at Fuller Theological Seminary in Pasadena has granted him a bursary for this purpose.

Elaine Brittell,

Livingstone, Zambia      May 14, 1968

Saturday evening I vowed never again to blame the Christians from Mwanomo if they are late for meeting at 9:15 Sunday morning for I've *walked* the road they have to travel and my heels were so cracked and sore I could hardly walk properly the next day. Too,

I have good health whereas they are old and one is nearly blind and not in too good of health, still they come every Sunday they are able to walk. Just think, they leave their village around 6:30 when it's cold, and they don't have coats to wear.

This coming month end, Mukuni plans, Lord willing, to open their new building which they have put up, plastered, made the benches, and floored, through the help of God and brethren in the Lord.

Half an hour later—here I am back to your letter. BaMaliya came to have her arm dressed, then the teacher came to phone, then another man came to phone, then BaMaliya asked if I could make an appointment with the dentist to have her wisdom tooth removed tomorrow. He said she could come at 11, so I'll be going to town, Lord willing, to take her and will get the letters posted. There's always a blessing when helping someone. Lord willing, there will be a gift to cover the postage in the post tomorrow.

Judah has been learning to sew and just finished a shirt which is very nice. Several from the villages have asked him to sew a shirt for them if they bring him the material. First he wants to learn how to sew better, then perhaps he can have sewing as a side-line while helping souls learn of Jesus.

Today Mabel gave us a dozen little tomato plants. The first ones we planted have nearly ripe tomatoes now. Yesterday Mabel gave us a mess of beans which we have cooked for cisyu for dinner today. Joel gathered some spinach and kale and is preparing it for cisyu, so daily the Lord provides food for which we are very thankful. Joel gave BaMaliya some spinach and kale for her cisyu. She cut her arm just when the gardens need to be reaped and planted, so she doesn't have as much as she usually does. She is always sharing with others. We are praying she will come to the Women's Bible meeting. Her legs ached so much yesterday she couldn't walk. Today I rubbed her cracked heel with camphor and vaseline. Tomorrow she hopes to buy some at the chemist.

All the folks were well last time they wrote. Augusta was in the hospital four weeks with a nervous breakdown, but was much better when Orville wrote.

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## Hapeville Church Disbands

J. R. Ross

The following report was presented to the Hapeville Church of Christ in response to a request made at the business meeting of the church on February 4, 1968, to consider the advisability of a relocation of the church with the support and cooperation of other churches of Christ.

The elders since that time have met with elders or leaders from the following congregations in the Atlanta area: Brookvalley, Decatur, Riverdale, East Point, North Avenue, and Moreland Avenue. Contacts with no definite response were made at Druid Hills, West End, and Cascade Heights. The Forest Park church refused a meeting. In addition various members have attended Wednesday evening services at all the churches with whose elders conversations had been undertaken.

In general the conversations were characterized by a positive, charitable

atmosphere. Certain misunderstandings were clarified. Some individuals expressed hope for cooperation in a new work. However, it also seemed to be generally recognized that years of division have produced scars that are not readily ignored. Some brethren would be very uneasy about any cooperation between brethren holding differing millennial views. Indeed, the elders at Forest Park stated in a letter that they would feel compelled to disavow any relation with or support of a new church in the Morrow-Jonesboro area if that church had any connections with the old Hapeville church. There are other hindrances: for example, the deed to the property of the North Avenue Church in Hapeville forbids premillennial teaching in the church, a restriction which would apparently preclude those with this opinion worshipping there without either renouncing their opinion or promising never to mention it.

Therefore, it is our conclusion that it would not be possible in the foreseeable future for the Hapeville Church to relocate in the Morrow or Jonesboro area, or elsewhere, with the good will and support of sister congregations. The label "premillennial" would doubtlessly follow any new work and would cast a cloud of suspicion over the work. Its work and growth would be as surely hindered in the future as in the past. We recommend that the church not attempt such a move at this time.

This leaves open the question of Hapeville's future. Should it continue to meet and continue the present work with no prospects for fellowship or growth, especially since there is another Church of Christ within a few blocks? Or should it seek the cooperation of another group of Christians, perhaps in the Christian churches? It is our opinion that neither of these courses should be followed.

In view of the doors that have been opened by our visits we trust that the Spirit of God will continue to draw brethren together in the bonds of love. If more contacts were initiated and carried through, it might be possible to begin a new work with the support of all or most Christians in the area. Therefore, we recommend that the following steps be taken as soon as practical considerations will allow.

(1) A professional appraisal shall be made on the property, and it shall be immediately placed on the market . . .

(2) Proceeds from the sale of the property shall be placed in trust under the care of the elders and deacons . . .

(3) After all indebtedness incurred in connection with the sale of the property and care of the funds shall have been paid, the balance of the proceeds shall be used according to the following restrictions: (a) They shall be held for a period of twelve months from the time the church disbands for use in the establishment of a new congregation in the south Atlanta area . . . (b) If at the end of the time prescribed the funds are not used or obligated for the establishment of a new church, they will then be used for the support of some established Christian education, mission or benevolence . . .

(4) If these recommendations are accepted by the congregation, the meetings of the congregation shall cease on the fourth Sunday following such acceptance.

(5) The elders of the church will assume the pastoral responsibility of encouraging each member to find immediately a church home . . .

(6) Finally . . . a special congregational meeting will be called (May 12) to discuss and approve or reject these proposals.

The Elders:

William C. Cook

W. Daniel Flynn, Sr.

James Robert Ross

The above recommendation was approved by a 19-2 vote of the congregation (with one present abstaining) at the special called meeting May 12.

At the 10:55 a.m. worship June 9 the Hapeville congregation will assemble together for the last time on the property it has been using since 1944. Representatives from other churches have been invited to attend this service in order to extend a brief welcome to members here from their own churches.

# Precious Reprints

## Biased Christians

R. H. Boll — 1955

It is true that all men do not see alike. That is due to every man's personal bias. There is no such thing as a man's coming to the Bible with a perfectly unbiased mind. It is not in man to do that. Now, that bias, whatever it is, affects his eye and his understanding, consciously and, yet more, unconsciously. It may be a fatal thing. It can make the gospel a savor of death unto death. Given a certain wrong bias of heart, the word of God, instead of being a true guide, actually misleads; instead of saving, it damns. A peculiar blindness takes possession of the man. He cannot see nor understand a passage that stands against his personal inclination; no such passage impresses him, nor does he notice it.

On the other hand, any passage or phrase or word even, regardless of context, that appears to favor his inclination impresses him tremendously. He sees only that. It becomes the stronghold of his perverted will, his excuse and self-justification in his evil course. One word seemingly in favor of their bent is with such persons of a thousandfold greater force than whole chapters that plainly oppose it. Jesus spoke of that awful fact when he said to the Jews: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. But because I say the truth, ye believe me not . . . He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God" (Jn. 8:43-47).

Being liars themselves, they had no affinity for the truth; being evil, they had no eye for righteousness. Being self-willed, they could not see the meaning of submission to God; being bitter partisans, they could not be honest and fair. Such are they in whose hearts the truth of God is transmuted into a lie and the grace of God turned into lasciviousness.

### INTEREST DETERMINES BIAS

The thing that gives each one of us his bias is his interests. Therefore see to your interests. If, for instance, it is one of your interests to accumulate money, it will certainly affect your outlook on God's word. You will, perhaps, be powerfully impressed with the fact that Abraham was a rich man. But the story of the rich young ruler, the poverty of Christ, the warnings against the love of money, the parable of the rich fool—these will go for little. Like some worthies have already done, and that in press and pulpit, you

will declare that the passage in the Sermon on the Mount, "Lay not up for yourselves treasures on the earth," etc., was meant for the apostles only, and not for you, and that such promises as Heb. 13:5 must be accepted with many an "if" and "but." Grotesque and strange is the teaching of the Bible when viewed through a faulty glass. The pride of the Jews, and their desire for human glory and prestige made it impossible for them to believe in Jesus. "How can ye believe, who receive glory one of another?" (Jn. 5:44). The tipplers can see very clearly that Jesus made wine at a wedding feast and that Timothy was advised to take a little wine for his stomach's sake. Men who live for the flesh fall easy prey to any doctrine or theory that absolves them from personal responsibility or future retribution, such as a helpless predestinarianism or universalism. The man who has trampled on the human rights of the Negro is easily convinced that the black man is only a beast. And so on.

If a man is ambitious to be of note, a man that loves ease and comfort, a man who has a reputation to maintain, a man who wants to please men and be popular, a man who is self-indulgent, pleasure-loving, proud, or egotistic—every one who has any selfish interest to sustain falls under the curse of a darkened, warped, perverted vision of God's will. Therefore take heed to your interests, for the interest makes the bias, and the bias affects the eye. "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!" (Matt. 6:22, 23).

#### THE RIGHT BIAS

It remains now to decide, since we are bound to have an interest and a corresponding bias, what that shall be. For if a bias can darken, it can also enlighten; if it can damn, it can also save. What, then, is the right and proper bias? It is the bias toward God, the love of Him and of His will. That opens the eyes; that sets the word of God right before us; that unlocks the treasures of truth. That bias saves. Study to make this your all-controlling interest. Lay down all selfish desire; cut off the clamoring voice of the world and the flesh, that you may hear God's voice. Cleanse your hands and your heart, and so come to the word of God, and you shall see and understand and be abundantly recompensed.

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We shall never understand anything of our Lord's preaching and ministry unless we continually keep in mind what exactly and exclusively His errand was in this world. Sin was His errand in this world, and it was His only errand. He would never have been in this world, either preaching or doing anything else but for sin. He could have done everything else for us without coming down into this world at all; everything else but take away our sin. —Alexander Whyte.



## "The Name" of the Church

Robert B. Boyd

The arguments used to prove that the Lord never gave His church a name are valid. And the advice that says, "Therefore, we should drop the designation 'Church of Christ,' inasmuch as it is often used in a sectarian sense," is not new . . . not at all!

Our brethren to whom we often refer as legalistic have been bothered about this for as long as I can remember, and their legalism is the grounds for their concern. In an effort to be legally correct, some have erected signs on their buildings such as, "A church of Christ meets here," or, "A congregation of the church of Christ meets here," and one Louisville church has for many, many years been known simply as the "Blank Ave. Church"! In my college days I preached at a church simply called "Stephens' Chapel," and I recall that similar designations for rural and small-town congregations were common. Perhaps all of these churches were correct in not wanting to use the designation "Church of Christ" as the *name* of the church. They were trying to avoid a sectarian practice. However, because they clung to what they considered the true position of the New Testament church, somehow or other the news always leaked out that these congregations were Churches of Christ!

Now, in our day of utter religious confusion we do well to do what we can to avoid wrong first impressions. The motives behind such efforts are commendable. However, dropping one designation in favor of another simply fails to achieve the objective. (I suppose it finally boils down to what one prefers to be confused with!) For instance, some interdenominationalists (who often designate themselves as non-denominational) have been calling their places of worship Blank Chapel or Blank Tabernacle, etc., for so long that by now this type of designation carries with it a definite connotation. And there are yet other groups that put up large-lettered signs such as Blank Tabernacle, then in very small letters below admit to being identified with a certain organized church group. (Confusing, isn't it?)

Now it might be well to point out as a matter of fact that the Bible does relate the church to Christ in a particular and peculiar sense. Therefore, it does not necessarily indicate a spirit of sectarianism to desire to use some term of reference to the church (and to even paint it on a sign) which most accurately harmonizes with this Biblical concept of Christ and His church. One cannot read the New Testament with any degree of carefulness without reaching the

conclusion that there is one member of the Godhead Whose relationship to the church is quite distinctive. Note the following scriptures and what they teach in this regard:

1. "I will build my church" (Matt. 16:18). Who said that?
2. "Gave himself up for it" (Eph. 5:25). Who did that?
3. "The church of the Lord which he purchased with his own blood" (Acts 20:28). Who purchased the church with His own blood?
4. "Head of the church . . . saviour of the body" (Eph. 5:23). To whom do the words "head" and "saviour" refer?
5. "Head of the body, the church" (Col. 1:18). Of whom is this speaking?
6. "The kingdom of the Son of his love" (Col. 1:13). To whom does "the Son of his love" refer?
7. Who is referred to as the one, and only, foundation? (1 Cor. 3:11).
8. Who is referred to as the chief corner stone? (Eph. 2:20).
9. Who said, "All authority hath been given unto me in heaven and on earth?" (Matt. 28:18).
10. When we baptize people "into the name of the Father and of the Son and of the Holy Spirit," in whose name, or by whose authority, are we baptizing them? (Matt. 28:19; Acts 2:38).
11. It is the clear indication of the Bible that it is the good pleasure of the Father that in Christ should all the fulness dwell. It is clearly the good pleasure of the Father that His Son should be granted the preeminence in all things, not the least of which is the church. (Col. 1:18, 19; Eph. 1:22).

Frankly, then, the Bible teaches that the church belongs in a peculiar and distinctive way to Christ and neither God the Father nor God the Holy Spirit are displeased when we so think and teach, and when we do things in harmony with this fact. The church is His body, of which He is the head. She is His bride whom He loves with the love of the perfect bridegroom, and both He and she look forward longingly to that day when the marriage will be celebrated (Rev. 19:6-9), with no possibility of separation, ever!

Now, if some brethren find it best and easier to effectively teach this truth about Christ and His church (*concerning which teaching we are agreed!*) in a building with a sign that designates it as some sort of chapel, hall, or tabernacle, well and good. (But be sure that those who drop in, having noted the designation and probably expecting to find a certain type of church situation which said designation has come to mean to them, do not become an influence that leads you to water down certain Biblical teachings and to depart from the simplicity that is in Christ in order to hold them!) However, if some others of us prefer to honor the preeminent One by using His name in the church's designation, all the while aware of the need of being as careful as possible to relate people to *Him*, then we are not necessarily any more sectarian (nor are we necessarily

any more likely to be considered so by others) than those who prefer some other designation.

When establishing a new congregation about 7 months ago in Louisville, we were not unmindful of the problem of designation for the church. However, we could see nothing to be gained by dropping the name of Christ in the designation, even though aware of the problems that exist. So there is a sign in front of the place where we meet that says, "Rangeland Church of Christ." In a recent bulletin, which we circulate widely in our community, we printed this statement: "The Rangeland Church is a non-sectarian, congregationally independent church of Christ, wearing the designation, Church of Christ, for the scriptural purpose of recognizing Christ as purchaser, owner, and head of the church, and not as a denominational or sectarian brand name. Loyalty to Christ rather than loyalty to a church group or brotherhood of any brand name is our aim." We express this sentiment often in our meetings, and make a strong effort to preach Jesus Christ and Him crucified, and to give Him the preeminence in all things. Of course, we readily admit the possibility of failing to live up to our aim, and of failing to eliminate misunderstandings of it. However, it is my conviction that this policy is just as successful as any in meeting the problem of proper identification, and it is much less confusing to our own people!

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## What's Next For Israel?

John Kernan

As the Jews pushed forward in the short war early last June, they captured the traditional "River of Egypt." Is God's land-promise to Abraham about to be fulfilled? "In the same day the Lord made a covenant with Abraham saying, 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: . . .'" (Gen. 15:18).

The present Israeli-Arab conflict dramatically focuses our attention on the place of the Jews in history. This June war is a continuation of the centuries-old conflict between the Jews and the Arabs. Whatever the final political and military outcome, it is part of God's continuing plan for the Jews. As such it is important to the whole world.

We often speak of the Children of Israel as having occupied the "Promised Land" in the days of Joshua and shortly thereafter, yet not even in the stage of the greatest territorial expansion under David did the Israelites occupy the whole of the land that God promised to them, the land from the "River of Egypt to the great river, the river Euphrates." This "river of Egypt" is marked on some maps as being "Wadi el Arish" (or "Aresh"). El Aresh figured prominently in the June battles as an Egyptian station on the Sinai desert (Biblical "Wilderness of Paran"). The Israelis easily captured it and swept on to the Suez Canal.

Other scholars identify the "River of Egypt" as the Nile, which seems the more likely identification, as the Nile has always been

closely associated with Egypt and is a river of like size and importance to the Euphrates. In this case, the land-promise of God would give the Children of Israel the whole territory from the Nile to the Euphrates as an "eternal possession" (Gen 17:8). That they sinned and were dispersed, that they did not have an independent government in the land for about 2500 years, does not destroy the force of God's promise. It was to be an everlasting possession. They have never claimed the whole of that area, yet God promised it to them. We know that God's promises must be fulfilled, therefore we know that one day the Jews will have a nation ruling over the whole area from the "river of Egypt" to the Euphrates.

As we witness the present fighting and the political settlement stemming from that fighting, we are witnessing another step in the fulfillment of this promise. How much territory the Israelis will hold and occupy, we do not know. Whatever amount is added to the present nation of Israel will be land ceded to them by God centuries ago.

#### DISPERSION AND REGATHERING

We need not be surprised or puzzled by the present fighting between the Jews and the Arabs. We know from a study of the Old Testament that such conflicts are to be. Genesis 16:10-12 promises enmity between Isaac and Ishmael; 25:23 promises enmity between Jacob and Esau. The line of Esau merged with that of Ishmael when Esau married Mahalath, the daughter of Ishmael (28:6-9). From this union came the modern Arabs. Whatever peace may be made at this time will be only temporary; the enmity between the Jews and Arabs is a perpetual enmity.

The term "diaspora" applies not only to the time of Christ, but is used today by Jews outside of Israel to describe themselves. They are of the "Diaspora," the "Dispersion." The Dispersion is graphically described in the Old Testament: "But I scattered them with a whirlwind among all nations whom they knew not" (Zech. 7:14). We see the Jews scattered today among all nations—God's punishment for their sins.

God does not leave His people without comfort: "Behold, I will save my people from the east country and from the west country, and I shall bring them, and they shall dwell in the midst of Jerusalem: . . ." (Zech. 8:7, 8). Here is God's gracious promise that the Chosen People will return to the Chosen Land. This promise refers to a time future to the return from the Babylonian Captivity, for it was written at the time of that return. We see the fulfillment taking place before our eyes, for thousands of Jews have returned to their own land since 1948, which marks the establishment of the modern independent nation of Israel. We will see more Jews return to Palestine as part of God's continuing plan for His people.

#### THE PLEASANT LAND

Zechariah describes the desolation of Palestine following the dispersion of the people: "Thus the land was desolate after them, that no man passed through nor returned, for they laid the pleasant

land desolate" (Zech 7:14). According to the Word of God and by His act, the "pleasant land" has been desolate for more than 2000 years. When God promised it to Abraham, it was described as "a land flowing with milk and honey." When Joshua and the other spies went into the land, they returned with glowing accounts of its fertility and prosperity. Biblical, historical and geographical evidence attests to the fertility and prosperity of the land. It was indeed a "pleasant land." Following the conquests of Israel and Judah by Assyria and Babylon, the pleasant land became dimly desolate: rocky wastes instead of rich farmlands; malarial marshes instead of pastures; sandy wilderness instead of cities.

God promises an end to this condition: instead of a thorn bush there will be a fir tree; and roses will bloom in the desert (Isaiah 35:1, 2; 55:13). God is already working out the redemption of the land. When my wife and I were there in early 1967 we saw a lush pasture where formerly there was an unusable, unhealthful swamp. We saw vegetable gardens planted between rows of giant boulders. The Israelis had reclaimed the swamp; they had bulldozed aside the boulders. The desert is beginning to blossom, as the Jews irrigate the sandy wastes. Fertility and prosperity are returning to the land, as God promises.

The Word of God also tells us that while heathen nations control the Promised Land, it would not be prosperous. Let the nations of the world ponder this fact. God will not let the Promised Land prosper under any nation other than the Jews. A visitor to the Middle East sees evidence of this fact. Arab sections of the Holy Land—Jordan, Syria, and others—are ill-kept, desolate, run-down. During the 2500 years that the Holy Land has been controlled by Gentiles, it has not been prosperous or pleasant. Only in that section of the Holy Land now occupied by the Jews is God letting the land once more become a pleasant land.

#### CONVERSION AND WORLD BLESSING

Ezekiel tells us that the temple will be rebuilt and the temple-worship renewed (Ezekiel chapters 41-44). The temple described here is not Solomon's temple, nor the temple rebuilt by Nehemiah, nor Herod's temple, for its description does not fit any of these. Ezekiel's temple is still to come. Construction has not yet been started in Jerusalem, but the religious climate is moving toward that climax. The idea of a new temple is being put forward and is gaining ground.

God's continuing plan for the Jews finds its tremendous fruition in the national conversion to Christ: "And so all Israel shall be saved: as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Romans 11). Many converted Jews have spoken to me of the national conversion of their people; they are looking forward to it with great joy. And so should every Christian look forward to this event, for Paul declares: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" (Romans 11:12).

The Jew still figures prominently in God's plan for the world; they are still His Chosen people: "I say then, hath God cast away His people? God forbid" (Romans 11:1). They have a glorious future: "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isaiah 60:15).

We must watch Israel, for the future of the world is tied up with the future of Israel. What happens there—what happens to the Jews—vitaly affects every one of us. God's plan for the Jews, unfolded in scripture, is being worked out today.

—In *South African Christian*

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## Compassion— Can We Get It Back?

C. Leslie Miller

While chatting with an aging surgeon friend of mine I asked the question, "Doc, do you ever worry about the time when your fingers will lose their skill?"

He paused for a moment and then replied, "No, but I do confess that at times I worry that the day may come when my heart will no longer feel the suffering of my patients."

One of the most frightening current fulfillments of prophetic Scripture is that men are losing natural affection. Emotions, particularly in the realm of spiritual experiences, are viewed as indications of fanatical trends. Christians can unashamedly weep over the silly sentimentalism of TV and movies, or scream with uncontrolled joy or fury over a home run or touchdown. Yet, the same Christians would be ashamed to display any emotion of contrition or joy in the atmosphere of public worship.

Something is wrong with the church! It has lost its passion for souls and its compassion for the lost. It glories in its orthodoxy and conservative theology, but it is dead orthodoxy and a robot type of theology. Seated comfortably in its rocking chair it earnestly sings, "Rescue the Perishing." In beautiful harmony but with dry eyes, its voice reminds us, "See from His head, His hands, His feet; sorrow and love flow mingled down."

May I shock you by saying the greatest need of the church is not the power of the Holy Spirit? That is ever available, but it cannot manifest itself or operate until there is created the only field in which it can be effective. The power of the Holy Spirit to multiply the loaves and fishes was demonstrated only after the heart of Jesus was moved with compassion as He saw the multitudes as sheep without a shepherd. It was a transformed and compassionate Peter who gave to the lame man the gift of health and movement. Every apostolic miracle and dynamic declaration of the Gospel was born in a human heart filled with divine compassion.

## NO SWORD

The church no longer has the sword in its soul. The Romanist's symbol of the bleeding heart of Mary cannot be accepted by us, but it may have a significant suggestion for us. Simeon looked up into the lovely face of the young mother and said, "Yea, a sword shall pierce through thy soul also, that the thoughts of many hearts may be revealed" (Luke 2:35).

At a Sunday School Convention a pastor told me of his wayward teenage son. "He has broken almost every law of God and man. He is killing his mother with sorrow and is breaking my heart. I've tried everything. What can I do?"

Pressed for attention by other people, I abruptly asked, "Have you ever tried a *tender* tear?" He went away in anger at my strange suggestion. A year later we met at another convention. He greeted me with, "It worked! It worked! When I got home that night my boy was asleep. As I stood by his bed my heart was flooded with a new and tender compassion. I found myself on my knees clasping my boy to my heart and bathing his face with *tender* tears. Almost before I knew what was happening he was on his knees beside me weeping and both of us wept our way back to God. Tom's a new boy. Our home is radiant with happiness."

With surprising frequency God works through the sorrow of compassion. All of God's great servants have been refined in the crucible of sorrow and have been men who interacted to the tragedies about them.

Moses cried unto the Lord, "If thou will forgive their sin—; and if not, blot me, I pray thee, out of thy book" (Exod. 32:32).

Abraham faced the excruciating heartbreak of Moriah.

Daniel agonized in intercessory prayer as he identified himself with the guilt of his people (Dan. 9:3, 4).

Jeremiah cried, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1).

Christ was a man of sorrows and acquainted with grief. He wept over the unbelief of Martha and Mary. The rebellious rejection of Himself by the people of Jerusalem broke His heart. He was grieved that His own received Him not.

Paul reminded the Ephesian elders, "By the space of three years I ceased not to warn every one of you night and day with tears" (Acts 20:31).

To Timothy, the apostle wrote, "Being mindful of thy tears, that I may be filled with joy."

... We are trying to produce results with a soul that has never been pierced by the sword of vicarious sorrow. *Never has so much truth been preached with so little passion! Never have so many souls been reached but the touch has been without emotion or conviction! Never have so many Sunday School lessons been taught with so little compassion!*

In no other historical age have Christians known so much about tragic current events and cared less. Men and women, parents and youth, clergy and laity have been stricken by this strange and terri-

fyng blindness to the implications of worldly and godless trends . . .

In our Christian homes the social has superseded the spiritual. The phone, social engagements and the TV have evicted the altar of prayer. The cares of life have driven Mary from the feet of Jesus to the place of employment or the festive board supplanted the grace of the Holy Spirit. We are too busy to lead our children into the presence of God. We have little time for the Bible, and intensive study of the Scriptures is a lost art . . .

We permit our children to fill their minds and defile their hearts with the comic book, television, movie diet of crime, violence and sex. Our children are amazingly familiar with the stars of the stage, screen and sports, but we have failed to introduce them to the shining stars of the Bible and missions.

We worry over calories and vitamins but are not alarmed by spiritual deficiencies. I have seen Christian mothers weep over Johnnie's low school grades, and the same mothers laugh off Johnnie's growing tendency to steal and lie.

The hand that fondles the infant determines the course of history. Men seldom rise above the spiritual level of their fathers. The spiritual qualities of our pastors and the Sunday school teachers of today will establish the spiritual vitality or anemia of tomorrow's church.

The world of missions is barren to great leadership. We have wonderful missionaries but where are the Livingstones, the Moffats, the Bachs of yesteryear? In the area of flaming evangelism we have few giants.

What community change would occur if your church would instantly disappear from its location? Would the unconverted world view it as a tragedy and bemoan the loss of its influence?

Look at the first century church. "The multitude came together . . . and were confounded . . . they were all amazed and marvelled . . . they were pricked in their heart and said, Men, brethren, what shall we do? . . . and fear came upon every soul . . . and they were filled with wonder and amazement . . . they marvelled; and they took knowledge of them that they had been with Jesus . . . all men glorified God for that which was done . . . the place was shaken where they were gathered together . . . with great power gave they witness of the resurrection of the Lord Jesus . . . of the rest durst no man join himself to them; but the people magnified them . . . they were cut to the heart, and they gnashed on him with their teeth . . . These that have turned the world upside down are come hither also."

#### NO AWARENESS

Is our today's world less in need of a soul-jarring impact by the church?

What is the missing element in our churches and Sunday schools? Yes, in our lives?

We have a crisis without an awareness. Constantly surrounded by alarming trends we go blissfully on our way of apathy and heartless unconcern.

The crisis of the imminent return of the Lord Jesus is an unused part of our hymnology and creed. How many of us have engraved upon our hearts the question and the exclamation, "Today? Perhaps!" Is it not true that to many of us the second appearing of Christ would be both surprising and inconvenient? We talk about heaven but build for time. We plan for tomorrow but not for eternity.

We have a soul without a sword. We have never vicariously entered into the sorrows and grief of the world. From our ivory tower of correct theology we tell sinners that Jesus loves them. It is all very professional, impassionate and impersonal. This is the explanation for our evangelistic impotency. This answers the question, Why are sinners unimpressed by our lives and unmoved by our messages?

Of course we need the power of the Holy Spirit. But, remember, that power operates effectively only in the field of compassion.

Our hearts are not broken by the things that break the heart of God. Our eyes are never blinked by tender tears, tears of compassion. Our will detours around its Gethsemane. We emphasize the proclamation of the Gospel, but it is a proclamation without a passion.

We do need the old faith for the new frontiers. However, that old faith must be bonded to the old compassion, to meet the desperate problems, fears and hungers of the new frontiers.

While traveling up the Kwilu river in the Congo Republic, our boat docked at a native village. Scores of women, arms and head laden with baskets of produce, crowded aboard the steamer to sell their produce to the crewmen. As one woman stepped across the gap separating the steamer from the oil barge lashed to its side, her foot slipped on the slick deck. Her baskets flew in all directions. As she fell into the water she managed to grasp hold of the edge of the deck with her finger tips.

In sheer terror she screamed, "Help me! Save me!" Scores of her relatives and friends shouted, screamed and almost trampled on her fingers, but not one person put their produce down to grasp her wrist and pull her to safety. Finally, her fingers slipped and she was drawn beneath the boat by the vicious currents. Far down the river I saw a black hand rise above the surface of the water, and then disappear.

The furious captain demanded, "Why didn't you help her? She is your relative from your own village." As innocently as though no tragedy had been involved they replied, "But we might have dropped and lost some of our produce had we tried to save her."

Heartless? Yes. This is paganism. But is it not possible that there may be a closer application? How much do we as Christian parents really care about the spiritual condition of our children? Does the unsaved condition of our Sunday school students so crush our hearts that we go home from our class to weep and fast rather than to feast? Do we as pastors, conscious of the need for revival in our churches and the lack of power in our evangelism, cry to God, "Give me children, or else I die" (Gen. 30:1).

Late one Saturday evening a pastor was working and praying

in preparation for the morrow. He answered his phone and could hear only the sound of a woman sobbing. Then he recognized the voice of one of his finest Sunday school teachers. "Pastor, forgive me for calling you at this late hour. But my heart is so burdened for the boys in my class that I feel I can't live unless God saves them. Please pastor, please pray for them."

And God did save them! Her lesson, tempered with tears and born in a heart pierced by the sword of compassion, brought eight boys, every member of her class to the Lord the following morning!

Never was the church so efficiently organized. Our brains are filled with the finest methods and techniques. We have at our disposal superb equipment and mechanics. In the Gospel of the Lord Jesus Christ we have a dynamic message. The Holy Spirit is ready to operate in supernatural force through the body of Christ. Time is running out on us as the coming of Christ approaches. Combine all these assets and factors with the essential ingredient, the compassion of the love of God, and once again the forces of sin will cry out in consternation, "These that have turned the world upside down are come hither also" (Acts 17:6).

—In *The Pioneer*

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## Through Death to Life

I am crucified with Jesus  
And the cross hath set me free;  
I have ris'n again with Jesus  
And He lives and reigns in me.

Mystery hid from ancient ages!  
But at length to faith made plain:  
Christ in me the Hope of Glory—  
Tell it o'er and o'er again.

This the secret of the holy,  
Not our holiness, but Him;  
Jesus, empty us and fill us  
With Thy fulness to the brim.

This the balm for pain and sickness,  
Just to all our strength to die,  
And to find His life and fulness,  
All our being's need supply.

This the story of the Master,  
Through the cross He reached the throne,  
And like Him, our path to glory,  
Ever leads through death alone.

—A B. Simpson

# Are You An Existentialist?

G. R. L.

The word "existentialism" is not yet 40 years old, so why should we even talk about it? Do we need to look to philosophy to fill some need in our lives? Answering the second question first, I would like to quote a professor of philosophy—a man with two doctor's degrees, who has spent his life teaching philosophy. (Incidentally, he was speaking of existentialism as well as the better-established brands.) "Philosophy has no answers—only interesting questions." And another time he remarked, "To me philosophy goes nowhere. You can't save your soul on philosophy." Then, back to our first question, why talk about it?

For most of us it is probably a waste of time, but those who work with high school and college-age youth need to have some idea of what existentialism is. Paul had to understand something of Gnosticism in order to write Colossians, as did John in the writing of 1 John—yet, significantly, neither of them took time to pick out flaws in the errors they were combatting. Unfortunately, in Christian circles today, preachers sometimes spend a great deal of time refuting doctrines that they don't really understand, and consequently make fools of themselves, besides failing in their primary objective. One "Christian" publication I receive is continually flaying "the existentialists among us." (A few years ago they would have called them "liberals" or some other current unflattering term.) Such behavior as this, much like the pseudo-scientific attacks of some against evolution, cheapens the messenger and also his message.

The young people in our high schools and colleges across the country are being steeped in existentialism, primarily through novels. In addition to this, there is a strong existentialist undercurrent surging through our society, and the primary appeal is to the youth. It is currently popular in the seminaries, and its effect is seen in the churches. It is in "our" churches—but you can't see it if you don't know what it is.

## NOW YOU SEE IT—NOW YOU DON'T!

After lecturing for a full semester on existentialism, one professor told his class, "If you think now that you can define existentialism, you haven't got anything out of my lectures." This was a true statement. Existentialism cannot be defined, because it is anti-systematic. Not more than one of the so-called existential philosophers will even admit to being an existentialist. They all disagree with each other, and most of them are even inconsistent within their own writings. "If you want anything clear from an existentialist," said the prof, "you're searching in the Black Forest." No existentialist has a logical set of doctrines; therefore, a logical attack on existentialism is beating the air.

In spite of the confusion of the situation, it is possible to describe

in a general way the most common characteristics of existentialism. Existentialism is a mood—a way of looking at life. It is a rebellion against regimentation, against collectivism, against big government, and often against society, family, and God. Alienation is a key theme—alienation (or a sense of detachment) from self and all the other realities of life. Society is phoney and life is meaningless. Life can take on meaning only as you give it meaning by what you are. The individual is the center of everything; carried to the extreme, he becomes his own god. Truth is relative; you create your own values. Only what is *now* is important. Accentuate the negative; look at the black side of things. "Existentialists are talking to a fringe group—an anxiety-laden fringe group," says the professor quoted above.

### GOOD AND BAD

The description of existentialism just given is over-simplified to the extreme. Some existentialists are openly atheistic and materialistic; others have an almost-Christian flavor. *All* of them are unbalanced in their emphasis on the individual; they are subjective to the point of neglecting what is validly objective. This obviously tends toward a relativistic morality—although some of them would not openly advocate such. The emphasis on the now and the individual tends to make man the end of his own existence—even though some of them would not own this conclusion.

Of course, in any philosophical system there are bits of truth—but why dig biscuits out of the garbage pail when they can be had hot and fresh from the Father's table? The principal value that I see in existentialism is that it does give some picture of just how sick society is. Since there are positive elements which cannot be denied, I think it unwise to launch vague verbal attacks on "existentialism." It is too broad a target. I think it much better to pick out some of these specified areas to which I have referred and to which young people are so sensitive. Deal with them in a positive manner, holding forth the riches of glory that are ours (NOW, by the way!) in Christ Jesus, and forget about trying to tear down an undefinable philosophy that neither you nor they really understand. But make your teaching to the point; focus on these features (rebellion, alienation, etc.) that have such appeal to youth. Let them see that the Word of God is *existential* in the finest sense of the word—it deals with the realities of life right now, where you are, in concrete terms. And this is what existentialism—supposedly—is all about.

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For any who want to do some reading in the field, I would suggest as an introduction *The Philosophy of Existentialism* by Gabriel Marcel (New York: The Citadel Press, 1966). Marcel contrasts certain of his ideas with those of another popular existentialist philosopher. There are several other paperbacks on the market that attempt to survey all of the leading existentialists.

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A group of twenty Christians who are capable of edifying themselves is strong, while four hundred who have to be edified to survive are weak.

—Charles A. Holt

# NEWS AND NOTES

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

**Salisbury, Rhodesia:** I thank the Lord that there is still such good reading material for us yet on earth. —Mrs. Betty Lee Welton

## June Meetings

June 2-9, **Elmer C. Ringer** at Southside in Abilene, Texas. June 9-16, **Julius Hovan** at Sellersburg, and **Harold Key** at Borden, Ind. June 16-23, **David Schreiner** at Jeffersontown, and **T. Y. Clark** at Ormsby Avenue. June 28-30, **Bob Neil** at Beuchel.

**Tokyo, Japan:** One of the youngest of our churches in Tokyo, the Arakawa church, had its spring evangelistic meeting on March 21-24. Bro. Motoyuki Nomura served as evangelist, and he presented the Gospel to the audience in a convincing and stirring manner. —Andrew Patton

**Lexington, Ky.:** Bro. Bennie Hill left with Bro. and Sis. Henderson for Jacksonville, Florida last Thursday. Bro. Bennie will labor with Bro. J. H. Adams and the Southside Church of Christ this summer in intensive evangelistic work in visitation and endeavoring to win souls for Christ.

Bro. and Sis. Wayne Hobbs are leaving the work in the West End June 1. Pray that God may send them a leader there. —H. N. Rutherford

**Dallas, Texas:** Sunday evening, May 19, Mooliman Ali responded to the invitation of our Lord at the close of the evening service. She made a public confession of her faith in Jesus Christ, and was baptized "the same hour of the night." It was her desire and request to be given a Bible name. The one selected, and it is a good one, is "Lydia." So, you may now address Lydia Mooliman Ali as a new sister in Christ. —Neal Phillips

## 200 "Great Songs" for SCC

A list of "Needs" was printed in

"SCC News" this spring. Brethren at Central Church of Christ in St. Louis, Mo., where Bro. Harold Key ministers, noticed the list, and selected Sister Sarah Sears, wife of Bro. Kern Sears, to spearhead a drive for funds for 200 new "Great Songs" for our college auditorium. On May 30th, checks totaling \$340.00 came to the college as a result of this drive. How thankful we are for this love and fellowship demonstrated by our St. Louis brethren and sisters in Christ at the Central Congregation.

Bro. Key spent a week with us as visiting chapel speaker, this spring at SCC. Some of us taped his messages and are still sharing them with friends. Brother Key entitled his messages in the form of the question, "Who Are You?" Daily, after each message, he counselled with students in a special counselling room set aside for the purpose. Administrators, teachers and students all deeply appreciated this time of spiritual feasting with our Bro. Key. May the Lord keep him in health and bring him again and again to this campus in Winchester! —Jesse Z. Wood

## THIRD ANNUAL UNITY FORUM

The Third Annual Unity Forum is to be held July 5-8 at Southeastern Christian College in Winchester, Ky. The Unity Forum is being sponsored jointly by the college and the local Belmont Church of Christ, with the cooperation of various Christian Churches in the area. The theme is "The Church in Contemporary Society." Participants will be drawn from the major segments of the Restoration Movement.

Lodging and meals will be available during the Forum. For further information or reservations, write to president L. V. Houtz, Southeastern Christian College, Winchester, Ky. 40391.

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"Christ is the end of the law unto righteousness to every one that believeth." —Romans 10:4.



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E. L. Jorgenson.

"The booklet with its headings is an excellent outline and a natural one. It would make a good gift to a new convert."—Barton L. Mclory, Book Review, The Standard Publishing Co.

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—The Sunday School Times.

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