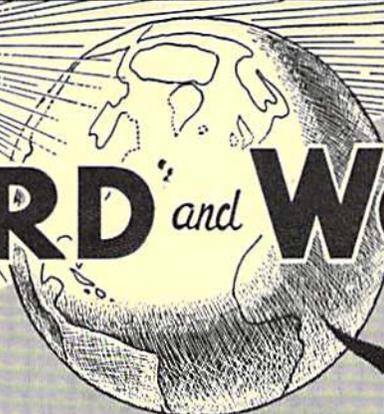


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JUNE, 1969



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Talking Things Over

G. R. L.

Last night I was near the top of a DOWN escalator when a man and a little girl came along. She couldn't have been more than three. As they passed the escalator, the little girl dodged into it to take a look. When she turned around, she was alarmed to find that she was about three steps down. I stopped to watch. It looked for a little bit as if the escalator would win, but she finally made it to the top. As soon as she reached the top step, she made a lunge for her father, who by now was reaching out his hand for her. However, she hadn't counted on the motion of the top step—which was on its way down—and she failed to make connections. Off balance, she fell. She could see that she was going down again, and she was terrified. For the first time she cried out. Her father came to her rescue. What words of comfort do you suppose he had for her as he extracted her from the jaws of the iron monster? "What's wrong with you? What did you fall down for?" They went across the furniture department and left me thinking, "Just like a Typical Stupid Parent."

WHY DON'T PARENTS UNDERSTAND?

If he could have only seen that experience as his little daughter saw it! Ten years or so from now, she will be joining the millions who are saying, "My parents don't understand me!" Those of us who have grown children can look back and see (without much effort) experiences through which our children passed—experiences much more difficult than the bout with the escalator—to which we reacted just about as intelligently as the man just mentioned. Why didn't we understand? The details of any one case may have been very complex, but I have a sneaking hunch that after filtering out all the face-saving and self-justification, about all we'll have left is the problem of the man at the escalator: He was more concerned about himself than he was about his daughter. Let's face it. We love ourselves more than our children. This is true even of many parents who seem to be very self-sacrificing; they pour their lives into Junior in the hopes that he can become an object of pride, which they never were. In teaching, we run into this all of the time. Parents are concerned about their children's grades, but not about the children themselves. There may be some rare exceptions—no

doubt there are—but as a general rule, parents in our day are too absorbed in their own problems to even begin to understand the problems of their children.

IS THERE A "GENERATION GAP"?

Someone recently quipped, "I think every American teen-ager should learn a second language—preferably English."

There's more truth than fiction in that statement. Even though both young people and their elders may be making grammatical statements and using the same vocabulary, there are complaints from both sides about not being understood. The problem is comparable to that of the Russian who translated "hydraulic ram" (a type of pump) as "water goat." As a teacher of foreign languages I have seen many beginners make perfectly grammatical statements that would sound ridiculous to a native. According to Francis A. Schaeffer, a problem of this nature has been developing in the USA since about 1935. Our language is still the same, but our young people have been learning to think in an entirely different way. Meanwhile, parents—burdened with concern for their own pursuits—have not worked at this business of communicating with their children about things that really count. As a result, Schaeffer says, we have developed a gap that is not just a generation wide, but a yawning chasm spanning four centuries.

If you'd like to read Schaeffer for yourself, send 95c to Inter-Varsity Press, Box F, Downers Grove, Illinois 60515, and ask for *Escape From Reason*. This book was really written for young people, to help them understand the predicament that they are in and to point out that the Word of God is the only way out. I was so impressed by it that I bought three more copies to lend to young friends. It is not easy reading, so I wouldn't recommend it for anyone who is not intellectually inquisitive.

ESCAPE FROM REASON

For the sake of those who don't buy the book, here are some of its highlights. Schaeffer sees (correctly, I think) existentialism as *the* philosophy of our age. He also sees it making inroads into the thinking of even the most fundamental churches and almost completely dominating teen-age thought. This puts a gulf between people "past thirty" and the younger generation. The reason for this is "not merely that they think different things. They think differently." There has been a complete change in educational methodology, and Schaeffer notes that even Christian schools have not all been immune to it.

What is this different approach? I greatly over-simplify in order to be brief. First, the world is viewed as divided. There is no unified world-picture of the material and the non-material. Between the material world of facts and figures and the non-material

realm of hope and joy and morals—and God—is “a concrete wall ten thousand feet thick.” In the “lower story” (the material realm), things may be reasoned out; to get into the “second story” one must abandon reason. The second story (of love, hope, etc.) can be attained only by an *irrational* leap, and the leap may take the form of faith, mysticism, sex, drugs, or anything else—possibly even suicide. All of this may sound fantastic to you, but it is terribly real to a large part of our younger generation. Many Christian young people (I can name several) are enmeshed in this existential web and don't know what their problem is or how to solve it. For those who are intellectually inclined, I recommend *Escape From Reason*.

I believe that reading this little book will help teachers and preachers to understand better the problems that they are facing. Schaeffer also describes the effect of this new way of thinking on theology.. He explains how you can believe that a preacher is saying one thing (by using words that you are familiar with) when actually he is saying something very different. For example, a nationally-known preacher can speak of “the resurrection of Christ” in one breath and in the next say, “Somewhere in an unknown Judean tomb, the body of Jesus still sleeps.” (In case you haven't heard yet, this kind of thing is rapidly gaining acceptance among the churches of Christ.)

ALL THINGS SUMMED UP IN CHRIST

Schaeffer's answer to this false philosophy of a world divided in two parts is not just more philosophy. Rather it is Reality. The Lord Jesus said, “I am *the* truth (reality).” There is no other. He is the bridge across the chasm between the two parts (material and non-material) of our fragmented world. “God was in Christ reconciling the world unto himself.” That Bridge must be anchored on both ends—both in the intellect (the reason, the “lower story”) and in personal experience (the “upper story”). At this point many churches fail. Some present merely a historical Christ, who is relegated by the teen-ager to a niche alongside other historical characters (in the “lower story” of his world). Other churches (for example, some of the “Pentecostal” sort) encourage an “experience” or an “encounter” that is divorced from the individual's reason and will. (Since this is an “existential experience,” it is no wonder that a noted liberal theologian gave his hearty endorsement to the “charismatic movement.”)

If our souls are to find rest, if our hearts are to know true peace, the world about us must “make sense”—there must be a unity of purpose. This can come about only in the Lord Jesus. Intellectually, in Him we see brought together all the events of history, past and future, into one central plan. If we stop there, we see ourselves aliens to the plan because of sin, and our world is again in two parts. But when we believe the Good News, we receive new life, and every

day is a set of new experiences which prove the present reality of Jesus Christ. We know by experience what it means to be "complete in Him" (Col. 2:10), but we also know what it means to see everything about us fit into one big coherent picture. Really, it was sin—not philosophy—that broke the original unity of creation. Therefore only redemption—blood-bought at Calvary—could restore it. This is the truth that is able to give meaning and depth to the lives of our young people.

THE EFFECT OF MODERN MUSIC

Would you believe that music has a place in this problem of the "generation gap"? Last winter a young musician spoke to a group of high school students on "The Christian and Rock and Roll." He is Don Wyrzten (son of the well-known Jack Wyrzten), now instructor of music at Dallas Theological Seminary. His talk was tape-recorded, and it will tell you what music is doing to teen-agers, and why. I consider it a very valuable aid to understanding the problems of our young people, and it reinforces the things that Schaeffer is saying in his book. The tape is 50 minutes long, recorded at 3-3/4 ips on a 7-inch reel. It will cost you only \$1.75, postpaid. Send your money to Dallas Bible College, 8733 LaPrada Drive, Dallas, Texas 75228.

MALACHI PROPHESED THESE THINGS

Why spend all this time and paper talking about a social problem? Principally because it is a problem of special significance. The last two verses of the Old Testament warn us that children and parents will be estranged from each other as "the great and terrible day of Jehovah" approaches. The mere fact that the problem exists is enough to alert us to the lateness of the hour. Then, in Luke 1:17, we have reference to the preparation of a people for the Lord. A prominent feature of this preparation is in a change of attitude of parent toward child and of child toward parent. This is a call for a personal inventory in our homes. Don't be like the man at the top of the escalator. Take your mind off of *your* problems and projects for a moment. John Wesley's mother, with a dozen children or so— and without the help of servants or modern appliances—devoted one hour each week to each child. Quit giving your children *things*, and give them something of *yourself*.

A friend of Clara Barton, founder of the American Red Cross, once reminded her of an especially cruel thing that had been done to her years before.. But Miss Barton seemed not to recall it.

"Don't you remember it?" her friend asked.

"No," came the reply. "I distinctly remember forgetting that."
—Think

Meditations at the Lord's Supper

I saw One hanging on a tree
In agony and blood;
He turned His loving eyes on me,
As near His cross I stood.

O never, till my dying breath,
Can I forget that look!
It seemed to charge me with His death,
Though not a word He spoke.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had spilt
And helped to nail Him there.

Alas! I knew not what I did,
But now my tears are vain;
Where shall my trembling soul be hid,
For I the Lord have slain!

A second look He gave, which said,
"I freely all forgive;
This blood is for thy ransom shed,
I die that thou might live."

Thus while His death my sin displays
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon too.

With pleasing grief and mournful joy
My spirit now is filled;
That I should such a life destroy,
Yet live through Him I killed.

Oh, can it be, upon the tree
The Savior died for me?
My soul is thrilled, my heart is filled,
To think He died for me!

—John Newton



Why Take the Lord's Supper to the Sick?

Carl Kitzmiller

QUESTION: "Why do we not carry the Lord's Supper to shut-ins and other sick ones who have not been present for the church services? There are many churches which do this."

ANSWER: First, a correction is needed. For some years it has been the policy of this church to take the Lord's Supper to those who request it, and this policy still stands. Very few requests have been made, but so far as I know, no request has gone unhonored. Perhaps the inquirer had in mind an unsolicited service.

At first glance, this seems like a very Christian and considerate thing to do. It is true that the practice is widespread and often routine, providing activity for the young people in a church. Some may have accepted it without question because it does express an interest in those who are sick, and some of these will wonder just what kind of "nut" could have objections to it. I have not especially encouraged the practice because I personally feel that it may do as much or more harm as it does good and that there are some questions about its use. Others possibly disagree, and so our men, met in business meeting, arrived at the "serve as requested" policy several years ago. For your consideration, I offer some of the reasons why I have not especially encouraged the practice.

1. The emphasis that I see in the New Testament is that the Lord's Supper was an act of corporate worship, that is, that which was done as an assembled body. They "came together to break bread." There is a complete absence of any example of carrying the Supper to those who could not attend. Some acts of worship can be individual and private; others are more of a public nature. I get the impression from the New Testament that the Lord's Supper was of the latter sort. Technically, of course, two or three met in the Lord's name might be considered such a worship, but as it is commonly practiced in this matter one wonders if there may not be a stretching of a point. Since there is not a specific directive from the Lord either way I do not refuse to participate in such a service, but I have serious doubts that the New Testament church ever engaged in such a practice.

2. There is a strong hint of the same sort of thing in the practice which we find objectionable in the priestly and sacramental acts of the Roman Church. An emotional relative sometimes wants

an aged person to have the Lord's Supper for much the same reason a Catholic priest would be called in to administer "Extreme Unction" to a dying Catholic. With some, the thought seems to be that when providentially hindered it is all right to miss the teaching, the fellowship, and the prayers, but somehow one must not miss the breaking of bread—as if that one must have this ritual performed so as to keep going spiritually. Obviously the Lord's Supper is important, and we would not minimize it in any sense; but it is important as an act of loving worship, not as a legalistic ritual-I-don't-dare-miss. As important as it is, it hardly belongs in a class all to itself. For example, the weekly offering is also a part of New Testament worship. Why not carry an offering plate to all who cannot attend? I have yet to hear of a person calling for the church to send someone to have a little offering service so they can make their weekly offering. Yet there is about as much justification for that as for the other. Surely God does not require of His children service which they cannot reasonably render, and if they have been righteously hindered **HE KNOWS IT**. If we are able to attend the public worship services *we should be there!* If we are not able, the same inability that excused us from the other acts of worship excused us from the Lord's table.

3. Probably only those who have engaged in actually carrying the Supper best realize the abuses and problems connected with the practice. We could cite some specific examples. An elderly sister, not expecting the brethren at the particular time they came, had a mouth full of snuff. Too proud to concede the fact and get rid of it, she somehow managed to go through the motion of partaking. A relative wants a hospital patient served, but the patient is too drugged to partake intelligently. Well-meaning relatives and friends are sometimes more interested in someone observing the Supper than is the person himself, so that he submits to the whole process, but without much of a worshipful attitude. Then there's the little old hypochondriac who loves the attention and who goes on enjoying the private service when fully able to attend the public one. There are cases where brethren planned to attend evening services but felt embarrassed to do so after someone zealously saw to it that they got the Supper in the afternoon. On and on we could go almost *ad infinitum* and *ad nauseatum*.

Of course there are cases where abuse and problem are *not* the rule and where the Supper is not a legalistic ritual. And we recognize that some of the same unworthy attitudes can exist during the public church observance. (We do not desire to encourage them either in public or in private.) Taking many things into consideration, however, I find that I am not enthusiastic about the practice of carrying the Supper to the absent ones. I personally think that it is best to express our concern for them in other ways. A preacher's opinion is not law, however, and requests will still be honored as they have been in the past.

—In *Southside Messenger*



Truth Advance Section

Stanford Chambers

EVERY MAN A STEWARD

Friendly Reader: This is not a novel. If that is what you are looking for, you are in for disappointment, and unless you are interested or can become interested in ascertaining what the will of the Lord is on the grave matter of stewardship, you will shut up this book and cast it aside, for it will not be found easy or delightful reading. It will not be to your discredit, however, if you take real interest in the subject set forth in the heading and give due consideration to the same. You are hereby appealed to to do so.

Consider thy stewardship. Consider its factual background.

"The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

"Every beast of the field is mine and the cattle upon a thousand hills." "The gold and the silver are his."

"What hast thou that thou didst not receive? But if thou didst receive it, why dost thou boast as if thou didst not receive it?"

"For we brought nothing into this world, for neither can we take anything out."

How easily are these facts lost sight of, so that forgetting them, we pursue our fleshly inclination and fail of our stewardship! This vital shortcoming has stimulated this new look at our stewardship, which has been given far too little consideration. Shall we together go into its study with the seriousness its importance demands?

Let's get to the point: "Ye are not your own; ye are bought with a price. Glorify God therefore in your body and in your spirit, which are God's" (1 Cor. 6:19, 20, A.V.).

Every child of God is a redeemed article. Every born-again one knows the price paid and who paid it. "All have sinned, and fall short of the glory of God." Sin is forfeiture. "The wages of sin is death." Sin severed right relationship with Him who created us. That spelled out our everlasting ruin. But "God is love," and a God of love would not leave His creature to such a fate, not without a tremendous effort to redeem the forfeiture. "O love, that wilt not let me go!" The price: the sacrifice of His only begotten. And it cost the Son His life. So "ye are not your own; ye are bought with a price." Redemption there is for every son of Adam's race who will accept it. In the very nature of things it cannot be forced. It was as a free moral agent that man went into sin and became a forfeiture; his enjoyment of redemption must likewise be on the ground of free

choice. Be it borne in mind that what or who is redeemed becomes the possession of the One who redeems—Him who pays the redemption price. Hence to redeemed ones it is written, "Ye are not your own; ye are bought with a price." The redeemed become God-owned, indeed His bond-servants. But in becoming His bond-servants they become His freemen. "And if the Son shall make you free, ye shall be free indeed." Allow no negative thinking or feeling on this issue, neither negative action or nonaction. Moreover all His bondmen, redeemed freemen are made His stewards, every one. They have nothing of their own; what may be termed theirs is their Lord's, and what they may have laid their hands upon is His. They have it in their keeping for a brief time, as a trust. But believe it, there is no higher position a man can occupy on earth than that of steward for the King of kings and Lord of lords. Believest thou this? Having nothing, he has all things, yea, "the unsearchable riches of Christ." It is required of a steward that he be found faithful. That is all. So his Master says, "Be not anxious." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." The faithful steward is careful to have all things honorable and in all things appearing honorably. He no more appropriates what his Lord and Master puts in his trust and keeping than the honest cashier of your bank appropriates what is entrusted to him. He has been placed in the position of manager of a portion of his Master's goods, and if he knows his Master indeed and in truth, he knows that he has a position higher than any position that this earth can offer. Many church members believe it not and do not act it.

Consider Thy Stewardship

The outstanding example of stewardship abundantly enjoyed and joyfully practised is that of the saints of the early church. In Acts 4:32 we read, "And the multitude of them that believed were of one heart and soul; and not one of them said that the things he possessed were his own. . . ." All recognized the ownership to be vested in their Lord, and no one denied Him the privilege of drawing upon him as He desired and any need required. The love of Christ constrained but did not compel such liberality as is seen practiced spontaneously by the early Christians, who were enabled through their zeal to put Christianity on the map. "They first gave themselves to the Lord." There is the key to true liberality. See the recorded example of liberality on the part of the churches of Macedonia—who "went beyond their power." They gave till they felt it, and they enjoyed the feeling. Princely givers they were. Not a mite did they withhold.

In wide contrast with these is another class of far greater numbers whom the Lord Jesus represents in parable. Here we have pure assumption and usurpation of what is not their own but another's, His indeed whose prerogative it is to require what He will.

And "what shall it profit a man, if he gain the whole world and lose his own soul?" For the parable see Lk. 12:16-21. But we quote:

"The ground of a certain rich man brought forth plentifully, and he reasoned within himself, saying, What shall I do, because I know not where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all of my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou foolish one, this night shall thy soul be required of thee: and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God."

In parable does the Saviour plainly speak His message, so that no one needs to ask its meaning, but alas how few permit their souls the benefit and blessing, thus saving themselves the shame and remorse that awaits them in the day of reckoning. Further on in Luke chapter 16 Jesus recites the story of the rich man (Dives) and the beggar Lazarus, depicting their contrasting experiences in their two spheres of existence, before death and after. Luke does not label it a parable, but should it be so labeled, bear in mind that whether in parable or not, Jesus never speaks contrary to fact or reality.

The question continues on the rich man and Lazarus and will be taken up in the next issue. (To be continued).

The Hairs of Your Head

Mrs. Paul J. Knecht

I have heard of men who did not know the color of their wives' eyes and vice versa, but such is the love of the Lord for His own that He knows even the number of the hairs on their heads. In Luke 21:18 He goes even further to say, when warning them that kindred and friends would deliver them up to be put to death, "And not a hair of your head shall perish." Shadrach, Meshach, and Abed-nego (Dan. 3:27) came forth out of that 700% hotter furnace without the hair of their heads having been singed.

Since God has such great love for us that even the hairs of our heads are precious in His sight it will be interesting and profitable to us to see what the Bible says further about hair.

In the Old Testament (Num. 6:5) long hair was a sign of the Nazirite. We are not told why God so used it, but we are told that when Samson who was a Nazirite from his mother's womb (Judges 13:5) was deceived by a woman who cut his hair he lost the special power, that was his as a Nazirite, from God. He received it again only after his hair was grown again.

Absalom, the son of David, who was celebrated for his unblemished beauty had long hair. It surely had abnormal growth for he had to cut it at the end of each year because it was heavy on him. What was cut off weighed 200 shekels after the king's weight which is said by some to be three pounds and two ounces though others place the figure much higher. It normally takes about three years for a person's hair to return to its particular length after having been cut. We are not told the significance of Absalom's supernatural abundance of hair, but surely it enhanced his great beauty.

The priests in the Old Testament were to have short hair (Ezek. 44:20), "Neither shall they (the priests) shave their heads, nor suffer their locks to grow long, they shall only cut off the hair of their heads."

Jeremiah said, "Cut off thy hair, O Jerusalem, and cast it away, and take up a lamentation on the bare heights; for Jehovah hath rejected and forsaken the generation of his wrath." To shave off the hair was a sign of shame and desolation here and so in other places. The tabernacle priests (Lev. 21:5 et al.) were not allowed to shave their heads because they were holy unto Jehovah.

The New Testament also speaks of shame in connection with hair. "If it is a shame for a woman to be shorn or shaven let her be veiled" (1 Cor. 11:6). Christian women then are not required to *shave* their heads as a sign of humility unless they are unwilling to wear a covering which they are asked to do. This is to veil their glory before God when they come into His presence in prayer. Her hair is given her for a covering and is to be itself covered because it is her glory. It is not to be short for *long* hair is the glory spoken of. Hair is to be covered or shorn entirely. If we correctly assume that he was speaking of *long* hair only, then bobbed hair is out.

Our heavenly Father may not care particularly if our hair is short or long. Paul's expression (1 Cor. 11:15) *may possibly* have had reference to the custom of the time; but that seems unlikely for the long hair is related to the phrase that follows it: "for her hair is given her for a covering." God has certainly not commanded long hair. Surely there will be no rebuke for those who wear it short. But if in these few words He has revealed to us the desire of His heart in the matter, if He is ever so slightly grieved at the willingness of His daughters to follow the prevailing style (Col. 3:17) without a thought for His desire, we do well to be guided by love and say, If my Father is grieved at the way I wear my hair I will have it cut no more while the world stands. Each one must be persuaded in her own mind with reference to what will please God. Some of the finest women I know have short hair. Others, because God said, "But if a woman have long hair, it is a glory to her" keep theirs long believing their Father is pleased to have it so and not willing in their love to grieve Him.

Someone has recently passed on this suggestion which is worth closing with: If the Lord were among us today there might be some women who would wash His feet with their tears but few would be found who could wipe them with their hair as Mary did (John 12:3).

Missionary Messenger

"Greater things for God"

Shichiro Nakahara, May 13.

Shizuoka City, Japan

We are still looking up to God for His answer to our prayers regarding the change that may be made in the future. We haven't gone too far with our proposed kindergarten plans yet but we are under consideration that, the Lord willing, we may step out in faith to go to Ibaraki where land is much cheaper than here. We think at the same time that we cannot lose time and opportunity the Lord provides us in proclaiming the Gospel. We know that Shizuoka is not the only place where the gospel needs to be preached and men to be saved. And the money we receive from you Christians in America must be so used purposefully and meaningfully that it never be wasted—even a penny—for it is of the Lord's. This is our main concern and a great factor which controls our thinking of moving to Ibaraki, because in order to begin the work here in Shizuoka the cost will be almost four or five times as much as in Ibaraki. So we are concerned about it more than anything else. But at the same time we will lose these good members and must start out from the scratch. But if that is His leading, we have nothing to worry about, nor to stop us going. We do ask you all to remember us in your prayers as we are faced with making this important decision.

Our Sunday school has been wonderfully blessed of Him and we now have over 40 every Sunday morning. On the past Easter Day we conducted a special program to get children interested in coming to Sunday school and that day we had 50.

We Sunday school teachers worked on the program during the spring vacation for four days straight in order for the betterment and improvement of the work of Sunday school here. We made our own teaching materials, especially visual aids. We had wonderful Christian fellowship among ourselves as teachers in the Sunday school, prayed together every day, discussed together about the problems of our own and tasks we need to accomplish, as well as about the Christian witnessing. It has had great effect upon each of us, created more interest in teaching and more responsibilities as teachers as well. Enclosed is a picture which shows the teachers in our Sunday school, who worked hard and are working continually. We need your prayers.

Brother and Sister Alex Wilson came through Tokyo the other

day, and I had just a few minutes to talk with him on the phone. They were all right, though tired.

David Brown, June 16

Salisbury, Rhodesia

I arrived back last night from a trip to Wuyu Wuyu. The Lord gave us good meetings, and it was good to see some of the African Christians I hadn't seen in a long time. There is to be a camp meeting in that area in September. Pray for it, that each of the speakers may be led by the Spirit of God.

From Wuyu Wuyu I went to visit Bro. Kambarami and the church that meets in his house, in the Chitowa district. Due to the bad roads I arrived late in the evening. Bro. Karbarami is a former school teacher. He taught at Nhowe Mission years ago when we were there. He continued to teach until about two years ago when he left teaching and began to farm. His main reason for leaving the teaching profession was to be free from the control of men, and be free to teach, and to preach the whole counsel of God's word. I have promised to spend a weekend next month with that group of believers, Lord willing, to encourage them in the way of the Lord. We thank the Lord for Bro. Kambarami, and for the stand of that group of believers to be joined to Christ and to be only under His authority. Remember to pray for them, please.

May we take this opportunity to express our sincere appreciation to you brethren for allowing the Lord to use you in supplying our recent needs. We thank you very, very much for the extra funds that you sent. The Lord has been so good to us—to meet our needs in this way, and also to restore little Robert. He is to see the specialist this week, and we believe it will be the last time before he is released from the specialist's care.

Mary Lewter

Manila, P. I.

Alex and family arrived April 22, right on time. We watched the plane come down. Victor and family left exactly one week later at 9:00 p.m. They were able to spend a few minutes with Betty and Dennis in Hong Kong when they arrived there, and got through customs after midnight. The next day they did some shopping together and had lunch together before they had to be off again. Alex and Ruth were able to spend about four days in Hong Kong on their way back to Manila.

Billy teaches at C.B.I. Besides that he alternates with several others in presiding over the Lord's supper, presenting the morning message, and now that Victor is gone he will also take his turn at the Chinese service. Definite plans for Billy's further education

include nothing more, so far, than an application to Trinity. If he is accepted and all other circumstances permit, under the Lord's hand, we will go for a maximum of two years, I *think*. After that, again if the Lord permits, he wants to work for a Doctor's degree at another school. Trinity does not offer a degree.

I didn't do at all well with the class at the high school, though in the times we did meet, one girl seemed joyously responsive to the Word. Her English embarrassed her, and she would not talk to me, so I didn't press her. I hope to contact her again. Most of these youngsters are Catholic and I might not be doing her any favor to visit her home. The other class of high school girls from another school has been encouraging. They are eager to hear. They come voluntarily once a week and sometimes more. There are five of them. We studied Genesis first so that we can easily link the life of Christ with the Abrahamic covenant, etc. We shall study John next, Lord willing.

Betty Allen

Hong Kong

Carol spontaneously and earnestly responded on Sunday, May 25. Please tell those who have prayed for her. Might there be some retired (or other) teacher in the States, who, like Caleb, is not willing to sit down but would like to take on one more challenge? It would not be a dull experience, and remuneration would take care of expenses involved for a qualified teacher.

Winston N. Allen

Anchorage, Alaska

As this is being written, June 13, 1969, the two members of our family who had operations recently are attending a three-day Bible camp near Soldotna, Alaska. A painful and unexpected condition resulted from Irene's surgery, and, though improvement is being made, prayer is requested for complete recovery, D. V.

David's left knee revealed that some permanent ligament damage had been sustained in an injury last March while attending college. Because of his love for sports and the impossibility of working this summer he has had an understandable adjustment problem (will have to wear a cast for several weeks), but stated the other day that he is taking Romans 8:28 as his special verse for these months.

Recently I mailed Bro. Crowder our Tape Slide Group No. 6 for use as desired among the churches. It is entitled "With God in the Mountains" and runs about 45 minutes.

Two new families have been contacted and last Sunday Irene had three new children in her Sunday school class. A curtain in the living room of the trailer separates her class from mine. We heard recently that a Christian family from Illinois is considering moving to Anchorage.

Prayer is especially requested that this summer, the Lord willing and enabling, suitable land may be obtained for expansion of the work in this largest population center of the largest state.

Elaine Brittell, June 1

Livingstone, Zambia

Monday, May 26, we had a very encouraging V.B.S. with 70 attending and staying for the noon meal. The next day wasn't a school holiday, so only the men and women came—16 women and 3 men. God provided the money to buy new tires to arrive just that morning of the 26th, when Mabel went to town to get some things and to take BaElizabeth back to town. With two new tires on the rear wheels we are again able to take the elderly and lepers home after church and go to the villages over the rough places to help the people.

You will be happy to know that the blind man who has been attending Sinda for several years obeyed the Lord a week ago Sunday when BaGeoffrey was speaking through the words of the scriptures. What a joy it will be for this blind brother to be in heaven!

Jack Chrissop, April 21...

Cape Province, S. Africa

In previous letters from us we made mention of the possibility of our returning to the mission field again and gave Nhowe Mission as the place we would go to. Well, it is not to be; a disappointment to us of course, but the Lord knows best what is good for us. If the Lord so wills we plan to take a trip in June around part of the Republic, and Rhodesia. This will allow us to visit some of the congregations we have not seen in years, and also make acquaintance with some of the new ones that have come into being.

The church that gathered at Fish Hock, for the whole of '68, is no more. They have moved en bloc to Berguleit, forming the nucleus of a new congregation under Bro. Steyn. We have no news how they are faring but we are looking forward to paying them a visit in the not too distant future. Here in Simonstown we are still the faithful few, but how long we shall remain as a group is dependant upon how fast the authorities are in implementing the Group Area Act, under which the whites live in one area and the coloured in another. We did hope that when the move came they would all move to the one place and the church more or less remain intact! but on Sunday we were told otherwise: some are moving northwards from Simonstown while others are going southward. Apart from anxiety about adult members we have upwards of thirty-five children in Sunday school, the greater majority of whose parents are not "born again." What becomes of them? This problem we can just give to the Lord. He has the answers.

not contradictory. There was a heated debate by what the newspapers called "fiery fundamentalists", but the evolutionists had their day.

AT LAST someone has decided to test the supreme Court's ability to make laws. The public schools of Clairton, Pennsylvania, and of several other Pennsylvania cities, are putting Bible reading back into the schools and the American Civil Liberties Union has not been able to find anyone to bring suit against them. The Supreme Court decision was a decision concerning a particular case and does not have the force of law in spite of the claims of the Court that it is really a law-making body.

DISCIPLINE, or rather the lack of it, is obviously the cause of much of the troubles in this country today. The home in which children are taught to respect authority is not the breeding place for riots. Mrs. Jacob Rudd, of Maplewood, New Jersey, is the mother of Mark Rudd, the leader in the riots at Columbia University and a participator in rioting and other communist activities elsewhere. When asked recently the reason why Mark turned out as he did, she said, "We never reprimanded him . . . When he was nine years old, we let him travel to New York all by himself." This item was reported in some news sources but apparently did not find its way into the press generally.

WCC AIDS NORTH VIETNAM

The New York offices of the World Council of Churches confirmed reports that the WCC has been sending limited aid to North Vietnam since 1965, according to a news service. None of its resources were spent in helping the allied and South Vietnam forces that are fighting communist slavery, naturally.

APPARENTLY THERE IS NO end to the foolishness that can go on in the name of religion. A socialist member of the Manitoba Legislature (Canada) suggested some months ago that the opening prayer of the House should be revised by a committee representing all faith groups. "Being a Unitarian," he said, "I feel perhaps that is should begin, 'To whom it may concern'."

MORE PORNOGRAPHY is on the way. Recently a motion picture film

which was banned altogether in Norway, and, for a time, in Belgium, censored in France and Germany and cut for showing in England has been seen unexpurgated in two theatres in Manhattan and is scheduled for bookings across the country. I would not want to give even a resume of the immorality, including nudity and sexual acts, included in the film, yet the U.S. Court of Appeals regrettably overruled a lower court that had found it obscene. In effect, the court said it was merely following the standards established by the Supreme Court.

THE CHRISTIAN CRUSADE magazine for May, 1969, contained an article on communism by a young girl who had received her training at the Crusade's school The Summit. The two weeks course must have been thorough. Among the things she wrote that they had been taught was the following view of communism:
Religiously it is atheism.
Philosophically, dialectical materialism.
Economically, socialism.
Politically, tyranny or dictatorship.
Ethically, class morality.
Psychologically, Pavlovianism.
Biologically, Lysenkoism.

If she understood all of those terms, she had had good training. Could you pass a test on the terms used?

PRIVATE ENTERPRISE WINS AGAIN. The Associated Press on May 16, 1968, told a story that I saw only when it was referred to in **CHRISTIAN ECONOMICS** on May 27, 1969. It told the story of a Thomas M. Murray of Oklahoma City, who had built up a mail service delivering what is called "junk mail" and making a profit. In four months after beginning operations he was making a profit on the mail that the post office says it loses a great deal on. Last year he expanded into other cities and states. In the same issue of CE the editor reported that The Tulare County (California) Legal Services Association was circulating a book with this paragraph in it: "If you don't want to work, there is no good reason why Welfare can force you to work, no matter what your (Social Welfare) worker says." In another paragraph editor Kershner pointed out that the push today to have private industry train school "dropouts" at the expense of the industries is an ad-

mission that private schools can do a better job than the public ones. An argument hard to beat, don't you think?

SEND YOUR QUESTIONS and news items to
Ernest E. Lyon
1734 Deer Lane
Louisville, Ky. 40205

On The Teen Scene - -

EDITED BY TERRY ALLEN MORRISON

The Dedication of Paul

Julius M. Hovan

There is no greater example of New Testament zeal and dedication than that shown by the apostle Paul. If any had the right as well as the moving of the Spirit to admonish us to "present our bodies a living sacrifice," it was this great man of God. What motivated such a life? If we are to be people who even begin to approach Paul's accomplishments, what will move us? We could say simply the Holy Spirit, or love or many other things but a study of Paul's writings will reveal a wide variety of motivators. The Spirit moved him to share them with us so that we too, regardless of our age, may be dedicated to the call of God.

For this study we turn to 2 Corinthians 5:1 and would suggest a reading through 6:10. We will concentrate on 5:1 for this lesson.

KNOWLEDGE was an important factor in Paul's life and ministry. In this day of uncertainty about almost everything it should be of real value to anyone to be able to say with Paul: "For, we know . . ." We are aware that not only what he knew but the Person whom he knew made up this motivating knowledge. Jesus told us the importance of knowing the right things when He said: "Ye shall know the truth and the truth shall make you free." Every Christian should experience the fact that as he comes to know Jesus Christ personally and to know the power of the indwelling Spirit through daily experience, that the logical result is motivation to dedication.

What are some of the things mentioned here that Paul knew? The first verse tells us that our earthly house will one day be dissolved, done away. Other passages tell us that the mortal must put on immortality and that flesh and blood cannot inherit the kingdom of heaven. In a day when all too much emphasis is put on the physical being to the exclusion of the condition of the spiritual self, we would do well to take heed to Paul's words. No matter how healthy or sick, old or young, man or woman, pretty or ugly, well fed or undernourished—this earthly house, this dwelling place of the soul will not last forever. Surely this knowledge will help us to not place too much importance on the care and looks of this outer shell. We find this to be of greater importance than the latest fashion or hair color or wrinkle remover. To be sure, this body is

also the temple of God and is not to be neglected or abused. But a greater problem among God's people today is to place too much importance and spend too much time and money on the physical. Paul's knowledge of the fact that it was limited in value and far less important than the spiritual appearance made him the spiritual giant and beauty he was.

One other thing Paul knew that is closely related to the preceding was that when this physical tabernacle was dissolved that God had prepared an eternal one for His children! (2 Cor. 5:1b) Nothing else ever gave such hope. The groans of verses two and four are gloriously turned into hope because of this knowledge of a God-made tabernacle. He talks about this condition in Romans 8:21-23 also. It was this knowledge that made Paul write: "But I am in a strait betwixt the two, having the desire to depart and be with Christ, which is far better." Praise the Lord, that is all the Christian has to look forward to—all the "betters" that are going to be ours because of His continued grace and love! Paul had a knowledge of something that even death could not destroy.

Do you KNOW the One that gives such hope? Die to self daily and live for Him minute by minute and come to know the things that made Paul the dedicated man he was for the Lord. And to be sure, we need many like him today!

MISSIONS FORUM

Methods for Missions -- and for HERE

Alex V. Wilson

A New Kind of Specialist Needed

The church has tried evangelism, Bible institutes, literature, radio, camps, conferences, Christian education, personal work, preaching, and all the rest of the good gifts God has given us to get out the gospel in this marvelous age. And God has touched them all with rays of power. And yet the vast masses of the world go on untouched, living and dying without Christ. The one thing we haven't seriously tried is prayer. We have specialists in every field but this.

We seek no "Praying Hydes" to go overseas and settle down on their knees and pray revivals into being that bring 100,000 souls to Jesus Christ. This would cause misunderstanding. Some would feel it foolish; others, lazy. "And He could do no mighty miracles among them there because of unbelief." That was 2,000 years ago . . . and today. (Kenneth Taylor)

Young People Can Help—Now!

The 1967 Senior Teen week at Camp Yamhill, Oregon (Church of Christ camp), saw plans gain momentum for a mission movement to the Philippines in 1968 and later. At least four campers committed themselves to this work. Charlie Garner, former missionary

to the Philippines, is forming a team of adults and young people to evangelize one of the central islands there. The young people will assist in a rather unusual way. They will enroll as college students, taking light course loads so that they will be able to help with various phases of the mission program.

Former and present Camp Yamhill campers preparing for mission work now number well over one hundred. A special "mission emphasis day" was a feature of the 1967 Senior Teen Camp.

Teach Teachers (2 Tim. 2:2)

The missionary who wishes to build new converts into indigenous churches will have to contend with an almost universal human characteristic: in this new and unfamiliar area people would rather be taught than teach, rather be led than lead, and enjoy nothing better than to have some person make all major decisions for them and protect them from life's difficulties.

The missionaries in Palawan teach some men of each congregation during the week and have those men teach in the Sunday services. (Dan Ebert in PRACTICAL ANTHROPOLOGY)

Provide Training in Methods, and in Purity

At a seminary overseas a local pastor addressed the young men preparing for the ministry. "As you serve the Lord, remember that you need the support and help of faithful Christians in your congregation. Sometimes I am called to visit a backslider and deal with him. Sometimes I am asked to go and pray with the sick. With these difficult cases I never go alone. I take some other Christian with me. And if possible, I have some Christians praying for us in the chapel as we go.

"Occasionally I am called to deal with a case of demon possession, and again I rely on the Lord and His people to be with me.

"Another pastor thought he would try and handle a case of demon possession, but when he got to the home of the stranger who was so afflicted by Satan, he could not make the demon leave the man. The devil laughed at the pastor and said, 'I know Jesus, but I know you, too. You've stolen a duck!' It was true, and he had to confess it on the spot. No one else had known when he had kept a duck which had strayed into his yard, but the Devil knew it.

"My brethren," the speaker concluded, "when you leave seminary and are called to be shepherds of Christ's flock and witnesses for Him, remember that you must live pure lives." (GOD, MAN, AND MISSIONS, p. 117)

Radio, A Mighty Weapon

Over 400,000 hours of gospel programming are released yearly in hundreds of languages, reaching scores of countries. There are 29 missionary radio stations in 18 countries, on 5 continents. The oldest station is HCJB, established in 1931. The Far East Broadcasting Company transmitters in the Philippines and Okinawa have the greatest wattage. Station ELWA in Liberia broadcasts in the most languages—90.

After the Red Guards destroyed all the Bibles they could find in China, F.E.B.C. began Bible-dictation programs in Chinese. Thus listeners could write out, word for word, the Scriptures and have their own hand-written copies of God's word.

For Better or For Worse

Antoine Valdetero

The sacredness of marriage has been lost in our modern society. Needless to say, the church of our Lord has not been exempt from this. Many times the appearance is left that many who claim to be Christians enter into marriage without too much consideration of what the Lord has said.

The church of Christ has always emphasized repentance, baptism, the Lord's Supper and many other things that are easily recognized by external acts. I do not feel in any wise that they should be de-emphasized. However, to press these externals and then exclude obedience to God in my personal life is a contradiction. Many young people of marriageable age who can put up a good presentation on baptism think nothing at all of walking to the altar with an unbeliever. If Paul instructed the widows of Corinth to marry "only in the Lord" how much more should Christian young people heed the admonition! For a young person to give the answer, "O, I've prayed about the matter" and then to go on and disobey God is to make a mockery of prayer. Marriage is serious business and should be entered into prayerfully. It is "for better or worse until death do you part" and when there is unequal yoking, the question in the mind of that disobedient young person may be "how much worse can it get?"

Young people in the churches today will be the backbone of the church tomorrow if the Lord tarries. There will not be strong assemblies of the saints if the homes from whence they come are weak. Homes that are divided within themselves cannot be strong for the Lord.

Many Christian young people will gladly concur with what has been said, but will raise the question, "Can I help it if there are no Christian young people my age around?" The answer to the problem is twofold: pray and wait. The matter of praying about marriage is too often overlooked. To wait until a partner is picked and a date has been set and then start asking God to guide you may be just a little late. To every teen-ager reading this article I would press upon you the need to start now asking God to grant to you in His good time that partner that He wants you to have. If God can change the hearts of the kings (Proverbs 21:1) certainly God can cause the hearts of two Christian young people to be attracted to each other.

Next, make yourself available. Don't be stubborn and stay away from such places as youth rallies or youth camps. Attend these activities where other Christian young people your age will be present.

Think seriously about college—attend a Christian college, for that may be just the place where God will be sending that one that He wants you to have for a lifetime partner. How sad it is to see a fine Christian young person tie himself down to one who does not know the Lord and remove himself from circulation.

Young people, many times you feel that older people do not understand your problems in this area. In my seventeen years of preaching I have had the privilege of visiting a number of churches. I cannot recall one incident where older people were not thrilled when they witnessed two Christian young people, in love with the Lord and with one another, marry. Time, experience, and observation causes us to leave this word of caution—be prayerful and wait on the Lord, for these pay great dividends. A happy marriage is the nearest thing to heaven here on earth. Unhappiness and lack of unity in marriage must be the nearest thing to hell here on earth. Remember, it's "for better or worse." Be wise, pray and wait, and the Lord will see to it that for you "it will be better!"

PROPHECY

EDITED BY: DR. HORACE E. WOOD

Isaiah's Little Apocalypse

H. E. W.

The ultimate overthrow of the kingdoms of this world is one of the great and certain truths of the Bible. Whenever we proclaim that the kingdoms of this world are going to be overthrown in the coming of Jesus Christ, and God is going to set up His own kingdom, this offends the political and religious liberals. The political liberal hates the truth of the second coming and the overthrow of the kingdoms of this world because it proclaims his incapacity to set the world in order. If you listen to the political leaders of our day, you will notice that they all talk about peace. Each one has his own particular plan for bringing about a solution to the world's problems. Each proclaims his own plan for bringing about world peace. They think and have thought for centuries that they can do this. It is one of the most pathetic things in the world to hear a political leader speak so confidently—with so little reason—of the solutions that are proposed by men. They do not like to be told that the second coming of Jesus Christ is the only way for the world to attain peace. It is not so much that they oppose the second coming of Christ; rather, they realize deep down within that this says, "You cannot do it," and consequently they do not like the biblical solution.

The religious liberal hates the second coming of Christ, because it says that all his social, ecumenical, ecclesiastical plans are useless. It also says that all his efforts to bring the churches together in order to have a strong testimony in the world is useless. It says that

Jesus Christ must do it and that offends the liberal. It is just the way that the cross offends a man who thinks that he does not need to be saved by Jesus Christ in order to get to heaven. He thinks he is good enough, his good works, his good deeds, being a good neighbor, etc., will be sufficient to get him to heaven. The thought of being born again is not acceptable at all. Yet God's plans don't wait for man's approval; long before the birth of modern theology, He announced His purposes in Christ.

In Isaiah chapter 7, the Messiah was prophesied as about to be born. In chapter 9 He was prophesied as born and scheduled to take the throne of David, and in chapter 11 it was prophesied that He should reign. In chapter 12 we find a great hymn in praise of the God who had accomplished this great salvation. In chapter 13 through 23, we have the prophecies against the nations.

In chapters 24 through 27 we have the gathering together of all these fragments of prophecy into one great final prophecy of the ultimate catastrophe that is to fall upon the nations and which is to issue in the kingdom of God upon the earth. The conversion of the nation Israel and through them the conversion of the nations and their entrance into the kingdom when the solution that God has for man's problems shall be seen. These chapters are sometimes called "Isaiah's little apocalypse," for here we find things mentioned in the book of Daniel and also in the Revelation.

A Closer Look at Isaiah 24

In Isaiah 24:1-20 we find the catastrophic desolation. Note in verses 1-3 that this catastrophe has been determined. "Behold the Lord maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Verse 2 tells us that this catastrophe will happen to all alike everywhere. This of course includes the United States and all nations. This is a universal turning upside down. Verse 3: "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." This catastrophic destruction has happened because "the Lord hath spoken it." Everything, everywhere is going to come under a final judgment from God—there is going to be a great catastrophic desolation in which the earth is emptied. The reason for this is that God is making preparation for His kingdom.

In Verses 4-20 we have a fuller description of the preceding three verses. Isaiah, as is common with the prophets, states his truth in a few carefully chosen words and then he spells out the details. It is with the greatest confidence of fulfillment that Isaiah writes the next verses, because he believed the latter part of verse 3, "for the Lord hath spoken this word"—"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the in-

habitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it."

Now what Isaiah means by this is that the desolation that is to come will touch all of the earth and its life. What, in effect, he means is this—that man has so corrupted his way upon the earth that God cannot stand it any longer. Human government has completely collapsed and the earth is now full of the violent form of wickedness. Law and order today is completely breaking down. What we see happening today will reach its intensity in the days just preceeding the coming of the Lord Jesus Christ. If we think we are in difficulty now, just wait until the happenings of Revelation 16, when the bowls of judgment are poured out. Then shall we really know what is meant by the Great Tribulation.

In verse 10, "the city of confusion is broken down; every house is shut up, that no man may come in." The city of confusion more than likely means the rebuilt city of Babylon which will be the capital of the anti-christ and the headquarters of the kingdom of man before the overthrow by the Lord Jesus Christ. In Babylon was the beginning of the attempt to overthrow the divine order. The city of Babylon throughout the Bible is the standing symbol of opposition to Jerusalem, the city of God.

In verses 13-15, we note the remnant that will be spared. Verse 16 has much meaning; now Isaiah did not know that he was prophesying 700 years before the event. He had no way of knowing this, but he knew that before the Lord would come his people would go through great suffering. Thus he says, "My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." When Isaiah saw Israel's sin and great wickedness, he saw great misery ahead. He did not know when, but he did know that it would precede the Lord's coming to save a remnant. The treacherous dealers evidently has reference to the covenant that his people would make with the beast in Daniel, chapter 9.

Verse 21: Isaiah sees judgment that not only touches the earth but the places where the angels dwell too. This is moral judgment upon the universe, not just the earth itself, but it actually touches the angels and that sphere of life—"The host of the high ones." The angelic sphere is a well organized sphere under Satan. He has his prince of Persia, his prince of Greece, and no doubt his prince of America and its various cities. Satan is not omnipresent like God is; thus he must have his great organization of helpers, princes, etc. He has organized his kingdom and each prince has authority. "In that day," is an expression that always refers to the day of the Lord, and in verse 21, God will punish all authority that is opposed to God's authority, whether it be the host of the high ones or the kings of the earth.

"Man's darkest hour is challenged by God's brightest promises."

What Has Happened to the Church in Red China?

Lane T. Dennis

Lane Dennis is a staff member of Good News Publishers (publishers of Gospel tracts) and the son of Cycle H. Dennis, who founded that organization in 1938.

I recently interviewed Mr. Michael E. Browne, a missionary to Hong Kong, while he visited with us at Good News. I first met him in Hong Kong a few months ago when I was returning from India. There I visited the roof top schools, the Scripture Gift Mission work and other outreaches in his evangelistic ministry.

Mr. Browne is one of the few Westerners (a British citizen) to have entered Red China since the cultural revolution began. In the following interview he shares some of the experiences of his week-long visit there, what he learned about the condition of the Church and the future of the Gospel in China.

QUESTION (Lane T. Dennis): *What will be your most urgent concerns during your few months in the United States?*

ANSWER (Mr. Michael Browne): The dissemination of information in connection with the missionary work in Hong Kong. Also, I want to talk about Red China just as much as possible, to create an interest or revive an old interest in that land. So many people have written China off—it is a question of out of sight, out of mind.

Q. With so little reliable information, it is difficult to know what to believe about Red China. Through your contacts and recent excursion behind the "bamboo curtain," in what condition did you find the Christian Church?

A. It is very difficult to generalize but from scraps of information and good sources through the Chinese indigenous churches, we are able to piece together some kind of picture. The situation in Red China would be something like this: *the Church has not been annihilated, neither has it been suppressed.* The voice of the Church, (I am speaking of true evangelical believers) has been muted, but apart from that the Church goes on.

Q. How would the Church's existence in Red China differ from the Church in the free world?

A. In the United States and other free countries, we are able to meet as we wish. We have Bible meetings, prayer meetings, street meetings. We can come together without fear with the Bible under our arm. In China that isn't so. The stated policy of the communist regime in Peking is the eradication of all religion. Consequently, the Church has to meet in an underground capacity. Believers come together to worship the Lord in small groups. What has emerged under the pressure of a totalitarian regime is a self-structured Church.

Q. Are Christians being subjected to physical persecution for the sake of the Gospel?

A. Yes, there have been brutalities, a very crude kind of persecution. Two instances come immediately to mind. First, a young Chinese boy who was known to be a Christian was taken by the Red Guards to one of these wild parties. They hung a heavy weight about his neck which dragged his head forward. They mocked and jeered at him. As he went through the streets of Canton, his head bowed lower and lower under the weight about his neck. They reviled him as they saw the top of his head shaved in the shape of a cross.

The other example is of a Christian woman living in Canton. She was made to kneel in the gutter outside her church. They brought all the Bibles out of the church and piled them up in front of her on the sidewalk setting fire to them. As the Bibles were burning they beat her about the face until her face was bloodied, bruised and swollen.

Q. Under these conditions it would seem impossible to propagate the Gospel.

A. All we know is that the Church is going and it's growing. A parallel situation would be the Israelites in the land of Egypt—the more they were persecuted, the more they multiplied and grew, says the Word of God. In China it's the same. Witnessing still goes on. The Church is unable to proclaim the Gospel in a public way, through mass media or public meetings. Therefore, it goes by word of mouth—the classic form of Church preaching. It must be personal witness and this is effective.

Two examples of this come to mind. First, in the northwest republics of China there is a young neurosurgeon. He is witnessing boldly for Christ from his hospital. He reads the Word of God and prays with patients before he operates. As he is able, he goes around the hospital in the evening and reads the Bible. He witnesses at the individual beds of patients, and he is seeing souls come to Christ.

Another example is a banker from Hong Kong who went into Red China on business. There he was contacted by a group of Christians. He was invited to a little home meeting where the Word of God was read and expounded. There he received Christ, in Red China.

Q. What about external witness to Red China? Are radio broadcasts getting through to the people?

A. The latest news from the Far East Broadcasting Company is that the only broadcast into Red China which is being seriously jammed is the Voice of America. Broadcasting from Manila and Okinawa, FEBC is having a clear run through into much of China. The most valuable outreach of FEBC is to read the Word of God at dictation speed in Chinese so that it can be transcribed by believers inside China. This is a vital, very important ministry, because so many Bibles were destroyed in the cultural revolution. There is a

dearth of the written Word of God inside Red China. This is fulfilling a vital need.

Q. Is there any possibility of getting the Bible or portions of the Bible into China under the present circumstances?

A. No. In my opinion, after careful investigation of at least one case where it was claimed that very large numbers were going into China, I believe it is quite impossible. The border restrictions being what they are and the fanaticism which prevails, it does not seem possible. The most difficult task of all is the distribution when you get them inside. *Believers* cannot even carry the Word of God inside Red China. They have problems about even taking their Bible from one house to the next for meetings.

I interviewed various Chinese believers who have recently come out from China and they say they have never heard of any distribution of the Word of God inside Red China at all. They used an expression which means "absolutely impossible" to take even one copy across the border. The consistent word from Chinese Christian leaders is this: not only is it impossible but there has been no word, no sign, of any Bibles getting into Red China.

Q. It would seem that a whole generation is growing up without any contact with the Word of God. What do these young people believe? Has there been something with which Mao Tse Tung has tried to replace Christianity?

A. Of course we all must have something to believe and the young people inside Red China do have "something" to believe. They have substituted communism for spiritual faith. It is a pseudo-religion. It can only be understood in terms of a "religion" and a "religious experience." The place of Christ, the place of God, is taken by Mao Tse Tung who has become a kind of "red messiah." The "heaven" to which they are aspiring is world communism, a totalitarian regime of people's dictatorships world-wide. The "church," the holding organization which keeps the whole thing going, is of course the Communist Party. The "evangelists" are the Red Guards. Their version of the Holy Scriptures would be the quotations of Chairman Mao. The devil, or great anti-power is the capitalist world, headed up by the United States. The apostates from this "religion" would be Russia, who is playing around with the profit incentive.

Yes, these young people have an ideal, they have a goal, they have tremendous moral vigor. They exist in a "spiritual" framework, and the religion, of course, is Communism. But ultimately it must fail, as surely as it denies the very existence of God.

Q. To what extent has communism captured the minds of the young?

A. A young girl comes to mind who gave her "testimony" in terms of what the thoughts of Chairman Mao meant to her. It went something like this. Her mother and father were communists so therefore she was brought up as a communist, but she was only a nominal communist. One day she was going to her school and one of her fellow students gave her a copy of an article written by

Chairman Mao called, "Serve the People." After she had read it she was really convicted that she was not serving the people, that her life was self-centered, that she was not doing what she could for the people. She had what would amount to a conversion—a complete right about face in which she began to put the old things behind her and she began to serve the people. Now she said, "Chairman Mao is the Red Sun in my heart." She was eminently happy and her whole deportment can only be described in terms of a "conversion experience."

Q. In the face of the total denial of God by Red China, how do you see the future unfolding for them in terms of the gospel?

A. I think we have to recognize one very valid argument, and that is that communism is paralleling Christianity. It will only require a very small shift in thinking for a person to turn from communism to Christ. The structure and organization is similar to Christianity, therefore the whole way of thinking is geared to the way we preach the gospel.

As to a future possible movement of the Spirit of God, I think it is probable. After all, God, who lifted the siege of Samaria overnight, might easily do the same in China.

Q. Is there anything that we as Christians can do to help bring about the "lifting of the siege."

A. I think that first of all it would be impertinence on our part to think that we could add anything to what the Church is already doing there. We couldn't do anything better. They are the Church under pressure, who have been purified, and who have continued to preach Christ. So all that we can think of as an outside influence is sympathy and prayer.

Let's think of this: right now the regime in China is absolutely extreme. They are way out on the extreme left of communism. Now it could be equated with puritan England under Oliver Cromwell. As soon as Cromwell died and Charles II came back, instead of being narrow, puritan, and highly religious, there was an immense reaction. The whole country became profligated and wicked. Therefore, we can expect in that reaction, a liberalization of the present views of the Peking regime.

They are going to have to broaden their economic base. They are going to have to open the door. At that stage we could expect a backlash from Mao's extremism which will allow Christian thought more liberty. At this point the door will be opened for young Chinese to get in to preach the Gospel. This exciting possibility must be exploited in prayer by God's people.

Our great concern should be to prepare Chinese believers spiritually to go into Red China when that possibility happens. But we cannot say join our group and then you call yourself by our name, because I am quite sure that then they would never get into Red China. Rather we must contribute what we have of Christ to them as they stand, encouraging them in the faith, and upholding them in prayer.

—In *The Pioneer*

NEWS AND NOTES

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

Abilene, Texas: We learned yesterday (May 18) in a phone conversation with Sis. Mae Broaddus that Victor had been rather severely injured the preceding night by walking into a glass door. He received several cuts, especially about the knees, and had to have several stitches and be put in splints. He is expected to be on crutches for about a month. This, of course, has made it necessary to cancel plans that they had for being with us at this time. Instead of driving as planned, they will probably fly next week-end to Mae's home near Wichita Falls. They arrived in California on May 6 and have been visiting friends and churches on the west coast before heading eastward.—Carl Kitzmiller

Lexington, Ky.: Bro. Victor Broaddus and family are scheduled to arrive in Lexington, Lord willing, June 9th. The apartment at 21 Beckner Street, Winchester, has been rented for them. The furnishings for the home in Winchester are progressing well. Many thanks to Bro. and Sis. Bill Hendren for their good work and their getting sister churches interested in helping in this project. Mackville, Ebenezer and Bohon, for instance. Also the good Melrose Church of our city.—H. N. Rutherford

Salvisa, Ky.: Victor Broaddus and family are to be at the Community House at Young's Park in Harrodsburg Saturday, June 28, 10 a. m. to 2 p. m. It will be a Blue Grass Churches meeting, so all are invited. Picnic lunch to be served. REVIVAL: August 13-21. Hall Crowder, Gallatin, Tenn., the Evangelist.—N. Wilson Burks.

Brandon, Fla.: We continue about the same here. Most of our winter visitors are gone. We greatly appreciate their worshipping with us, and we look forward to having them again, the Lord willing!

I think most of the congregation take the Word and Work—will check and see for sure. Please pray for the work here in Florida. There are so

many other attractions and so many people think, "We can go to church when we can't go any place else."—Wayne Geatches

Louisville, Ky.: Highview's new building is under roof and progressing toward completion. The ladies of the church will help in decorating the new building. At present we are saving stamps to purchase toys and jumper chairs for the nursery.—Linda Hobbs

Jeffersonton, Ky.: In many ways the meeting we had with Brother David Ringer was a success. The messages were good. Those who attended were blessed.—Ray Naugle

Buechel, Ky.: Over 500 attended the April Youth Rally at Buechel. Sixty to a hundred turned away for want of room. The S. C. C. chorus was there and undoubtedly accounted at least in part for the overflow attendance. Ron Robinson's superb solo singing of spirituals was much appreciated. Congregational singing was markedly better from so many voices. The offering was divided between the Youth Rally expenses and the making of a new record by the chorus.

The Buechel kindergarten, closed now for the summer, was a great success. As many applications for next year as there were students for this year have already come in. By grace of the Lord one mother who strenuously objected to her child's being subjected to prayer and Bible teaching, nevertheless sent him on and acknowledged in the end that he had been greatly helped by it. To God the praise and from Him through Christ will come the strength and wisdom for future years if the Lord tarries.—Michael T. Sanders

Pinellas Park, Fla.: The North Pinellas church of Christ is without a regular minister. Bro. Wayne Geatches was here 4½ years. He helped to obtain our present property. We are located at 4090-78th Avenue, Pinellas Park, Fla. This is a fast-growing area, new families coming in all

the time. Truly a field white unto harvest.

There is a real challenge here for one who wants to work. There is a dire need for all types of workers, minister, teachers, and song leader. Just plain Christians with willing hearts and helping hands.

This work is presently supported by only four families. Since we are small we cannot offer a large salary. However, we have a clean 2 bedroom furnished parsonage with all utilities and telephone bills paid.

If there is someone who has a desire to live in Florida, here is a real opportunity to live in the Sunshine State and work for the Lord too.

If there is one who is interested, please contact:

D. H. Wright
2740-6th Avenue No.
St. Petersburg, Fla. 33713
Phone: 825-2025

Bangkok, Thailand: Paul has gone to teach his class tonight, but now it's 9:30 and time for him to come back. We had company for dinner tonight, a young couple from England that will be doing missionary work here. He was interested in the Sharon Bible School so went along with Paul. Paul keeps very busy with his school work and church work as well. We had a retreat last weekend, just sort of a time to get better acquainted with our Sunday School class. I believe he said that about 80 attended the Sunday afternoon meeting. —Louise Knecht

Louisville, Ky.: The Rangeland Church had a dedication service for its new building on Sunday afternoon, June 1. The main speaker was Brother La Vern Houtz, president of S.C.C. The attendance was estimated at a little over 200 (capacity is about 225). Brother P. O. Byers, the contractor, a charter member of the congregation, also spoke.

The South Louisville chorus under direction of Brother Nathan Burks contributed some fine singing to the service. The newly formed Rangeland chorus sang at the morning service directed by Glen Suell. —Robert B. Boyd

Ft. Lauderdale, Fla.: The little handful are faithfully holding on at Westside in Fort Lauderdale—ostracized by should-be brethren, but not forsaken

by their Lord. Have our friends forgotten to pray? A group of young people from Kentucky, led by Vaughn and Judy Reeves, are planning to come and help us in a special effort on a voluntary basis the latter part of June. Please pray for this effort. We are looking forward to it. —Willis H. Allen

Sellersburg, Ind.: The Sellersburg ladies meet on Thursdays from 9:30 to 2:00 to sew, work, and study together. One Thursday each month some of them go to the Sellersburg Children's Home with their covered dishes to work at mending and ironing for the Lord. This has been a great blessing to the Home. Ladies from other churches give their services on other days, one church each Thursday usually and some Baptist ladies one week on a Tuesday. These free will services in the name of the Lord are greatly appreciated by the staff at the Home. —Bob Morrow

Louisville Ky.: The Baccalaureate service for the graduates of Portland Christian High School was held Sunday evening June 1. Brother Hall Crowder of Gallatin, Tenn. brought a stirring message on "Approving the Things that are Excellent" to an audience of about 500 in the new gymnasium. The school graduated 19 seniors on the evening of June 3. The speaker was Dr. John F. Blanchard. —C. V. Wilson

Henryville, Ind.: Work is going forward on the addition to the Henryville church building. Also a living stone has been added to the Lord's house since our last report. One of the children at the Home, Janet Stotts, was buried with her Lord in baptism on May 18, causing rejoicing on earth and in heaven. —Howard T. Marsh

Louisville, Ky.: Utica Church of Christ has completed a church and parsonage building program. . . Highland church decided to contribute \$1,000 toward the new building at Portland—the first gift of the church to PCS. . . Meeting at Sellersburg coming up August 17-24 with Stanford Broussard. —Ernest E. Lyon

Dallas, Texas: Bernard Wright, former minister here at Mt. Auburn and former missionary to China, will be here for a series of sermons on the prophetic theme. Dates: July 6-13. We invite all in the area to come for this series. —Neal Phillips

Many of our readers have none of Bro. Don Carlos Janes' writings, or little access to them. In going through the tract supply, we have come up with the following list of old tracts, printed long ago, and presently out of circulation. These will be sent on a first-come, first-served basis to parties interested.

FROM THE PEN OF Don Carlos Janes

- Christ Exalted** — Approximately 450 Copies 10¢ each
An Outline Study of The Holy Spirit — Approximately 120 Copies 25¢ each
Where Christ Has Not Gone — Approximately 64 Copies 25¢ each
The New Testament Financial System — About 40 Copies 10¢ each
Real New Testament Missionary Work — 31 Copies 15¢ each
Missionary Biographies — 1 Copy 25¢
Missionary Biographies Number Two — 2 Copies 25¢ each
Missionary Prose & Poetry — 6 Copies 25¢ each
Missionary Reflections — 2 Copies 25¢ each
The Indigenous Church — 1 Copy 15¢
In Memory of Myrtie — 20 Copies 10¢ each
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Tracts — A Big Box of Them — 2¢ each

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| Wrong Directions | Christ Is Coming |
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