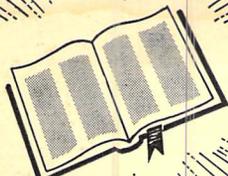
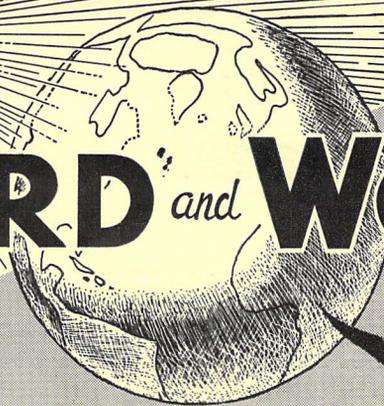


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Talking Things Over

G. R. L.

THE UNSEEN ECUMENICAL MOVEMENT

The greatest ecumenical movement of all time was conceived on the mount of temptation (Lk. 4:5-8). "I'll work for you," Satan offered, "and turn over to you all the kingdoms of the world." Sounds great, doesn't it? And if it works, it *must* be from God! But there's one little hitch; if the Lord comes into His kingdom in this fashion, He must give the credit to Satan. His answer is significant. "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." There is more at stake here than mere methods and means of achieving ends. God had said, "My glory will I not give to another" (Isa. 48:11). Present gains for God are not gains at all if He must share the credit with others. So our Savior took the long way, the hard way, the way of the cross, in order that "He that glorieth, let him glory in the Lord." And yet, Satan's ecumenical movement goes on.

ISSUE: WHO GETS THE CREDIT?

Many Christians and churches wouldn't even entertain the thought of cooperating with the National Council of Churches or other organizations tied in with the current "ecumenical movement." Yet, many of these same churches and individuals have been caught in the snare that Satan set for our Lord's feet. "Let me help you. Here is something that will really work!" The cross is set to one side (but not eliminated, of course!) and something else occupies the center of the stage--activities, programs, entertainment. Hungry souls go away still hungry--though perhaps "thrilled"--and the credit for whatever they seem to have received goes to the able performer or to the program committee. The finance chairman gets recognition for success in the fund-raising campaign, the building committee receives praise for pushing the construction through on schedule, and the minister assures us that we can all be proud of ourselves for our fine cooperation. "How can you believe, who receive glory one from another?" (Jn. 5:44) Perhaps it seems extreme for me to imply that Satan is lending a hand in many church programs. It is a hard thing to say, I'll agree, yet we will never find the Holy Spirit exalting anyone but the Lord Jesus Christ and *Him only*.

Many who would not perhaps charge cooperation with Satan nevertheless acknowledge that something is amiss. A sister writes: The Editor teaches mathematics in Louisville's all-black Central High School.

"All I hear of church news is limited to the church as we know it in our local assemblies. I read the bulletins that come; full of building programs, birthday suppers, financial matters, games for the young people (all of which is good in its place) and wish for news more like what was reported to the church in Acts 14:27." The editor of a Church of Christ publication with a very large circulation recently pointed out that "the ministry" (1970 style) is being glorified in a manner foreign to the New Testament. I am sure that things of this kind are being done in all sincerity, with intentions to "further the kingdom of Christ"--but isn't that exactly what Satan offered to do? We must look beyond immediate results, realizing that "that which is not seen is eternal." Let's not be blinded by apparent success. The immediate situation may be sometimes discouraging--if so, we shouldn't be complacent about it--but we should hold fast to what we know is right, nonetheless. Don't forget Abraham and Hagar. The world is still suffering from Abraham's attempt to remedy a discouraging situation. "Except Jehovah build the house, in vain do they labor that build it" (Ps. 127:1). Only what is done *by* Christ will last. He is sufficient; we don't need Him plus something else.

THE TRUE UNITY MOVEMENT

Our thinking on spiritual themes is sometimes, I think, conditioned by what is going on around us. At least this seems to be the case regarding my view of our Lord's "prayer for unity" (Jn. 17). As long as I can remember, the Lord Jesus has been praying for His disciples to get along with each other. Lo! I read it in the Williams translation, and an entirely new view struck me.

I make this petition, not for them only, but for all who ever come to believe in me through their message, for them all to be one, just as you, Father, are in union with me and I in union with you, for them to be in union with us, so that the world may be convinced that you have sent me. I have given them the glory which you gave me, so that they may be one, just as we are, I in union with them and you in union with me, so that they may be perfectly united, and the world may be sure that you sent me and that you have loved them just as you have loved me. (vs. 20-23.)

He says, I pray "*for them to be in union with us.*" "That they may be perfectly united" indeed does follow, but it depends upon the more basic unity of the believer with the Father (this agrees with 1 Jn. 1:3).

But what does this mean "for them to be in union with us"? This is God's answer to Satan's ecumenical movement. The Lord Jesus here asks that we may occupy His own position before the Father, "just as you, Father, are in union with me and I in union with you." Tremendous! There are two major implications to being in such a relationship to God, as we conclude from simply observing the Lord Jesus. First, there is total dependence upon God. "Of myself

I can do nothing." Second, all the resources of God are made available. What more could be desired? There is no need to contrive, no need to seek help from other sources. We are in union—*one*—with God Himself; His own life flows through us. More is said of this relationship in the allegory of the vine (Jn. 15). The branches have no life but the life of the vine, but this is all they need to bear fruit. And what do the branches have in common? Just the life of the vine which flows in them all.

The more freely we share with the Father, the freer will be our fellowship with others who share His life. It is not a matter of geography, nor even doctrine, but *life*. This is the unity of the Spirit. First of all, it is a unity with God; then, by virtue of the fact that we are joined to Him, we are also joined one to another. In a very real way, we are one with believers in Russia and Red China—and maybe even with some of that shouting bunch in the church down the street. We may disagree, disown each other, and dis-fellowship one another, but this can't change facts. "He who hath the Son hath the life." Instead of being so concerned about whether or not that fellow over there is our brother, why don't we give attention to the thing the Lord Jesus prayed for—that we might fully share and enjoy our union with God, hearing His voice, speaking to Him, doing the works He gives us! Our right relationship to Him lays the foundation for right relationships between brethren. If this was the prayer of our Lord, then it must take priority in our thinking. Here—in union with the Father—is the answer to our frustrations, our disappointments, our discouragement. Here we find His strength, His wisdom—all His resources—freely given to us in the Lord Jesus Christ.

The Lord Jesus didn't need the "help" that Satan offered. And even though He walked a rougher path than we will ever travel, He could do it without hurry, without inner turmoil, without frustration. How? He was perfectly one with God—and this is His highest desire for you and me.



The Lord's return is a "blessed hope," not a matter for doctrinal speculation. A lukewarmness concerning this sure event has settled upon God's people. The joyful, personal element is missing. The longing to see Christ that burned in the breasts of the first Christians seems to have burned itself out. Mere acquaintance with correct doctrine is a poor substitute for Christ, and familiarity with the New Testament eschatology can never take the place of a love-inflamed desire to look on His face.

—A. W. Tozer



There is a carnal observance of the Lord's supper in which Christ is hidden, an unworthy breaking of bread in which there is no discernment of the Lord's body. In the Lord's supper we should remember Him, in all He was to God and all He has been made to us. There is a very real danger of being occupied with the emblems and not with Himself.

—H. K. Downie



Questions Asked Of Us

Carl Kitzmiller

Why are you in this department of Word and Work?

After a long and fruitful life of 92 years, Bro. Stanford Chambers has gone to be with Christ. His prolific pen is no longer with us except by reprint. Although some of the same questions may be asked by succeeding generations, there is more often a slightly different emphasis or a changing background that must be considered, so it has been deemed best to provide "live" answers to current problems and questions. Bro. Linscott recently invited me to take up the question and answer section each month (as nearly so as possible), and "with fear and trembling" I have consented to do so.

Figuratively speaking, Bro. Chambers' shoes are too big to fill. I can only fill my own, with the hope that the efforts will be used by God to His own glory. Perhaps the blessing that I personally have received during my ministry from Bro. Chambers' answers have influenced me to consent to try to pass on some of those blessings to others. For many years I followed his replies in the front page of *Truth Advance* (many copies still are in my possession). In more recent years this publication was discontinued, and he carried on the same good work in the Word and Work. But now his race is run, and the torch is passed to others. We ask your prayers and interest that his successor in these columns may be the Lord's vessel who will by the Lord's own power and will be "meet for the Master's use."

Is it true that the church is declining in numbers?

Who knows? Only the Lord can say with certainty. The loss of dead wood is no less to a tree, and the loss of some religionist is not necessarily a loss to the church. It is a fairly well established statistical fact that "Christianity" is suffering some decline at the present, but frequently quoted statistics which embrace most of what the world knows as Christianity do not necessarily reflect what is happening among those churches truly belonging to Christ. It seems rather evident that the Lord has removed some candlesticks (Rev. 2:5) and does not include the same people in His count that the statisticians include. Do not depend too much on national or even world statistics.

It is true that some (though not all) local churches which show evidence of belonging to the Lord are experiencing a decline in numbers and interest. This need not surprise us greatly.

Carl Kitzmiller is minister of the Southside Church of Christ in Abilene, Texas.

(1) Social, moral, and economic conditions in any age do have their effect on the church. Converts who have come out of evil conditions do not suddenly become full-grown Christians who are no longer influenced by their origins. In the early days the immorality at Corinth was a problem which carried over to some extent even to the church. The legalism of the Jewish religion was not suddenly left behind by many of the Jews who became Christians. True converts in a materialistic age or an immoral age may retain some bad qualities for a while, and the effect will be felt in the church. A general religious decline can, therefore, also be felt in some measure even among the Lord's people.

(2) Generally speaking, depressions, wars and crises make people more aware of their need of God than do prosperity and fulness of material things. Several years of plenty, along with a growing propaganda against God and the Bible, have probably made it harder than ever to reach the unregenerate.

(3) A decline in faith has been indicated for the last days (" . . . When the Son of man cometh, shall he find the faith on the earth?" Luke 18:8, ASV margin). It could be that we are in those days.

Good statistics are not without meaning and may help us to become aware of problems, but we must not forget that *faithfulness* (Matt. 25:21,23, e.g.,) takes precedence over numerical success. On one occasion Peter inquired of the Lord about the activity of another of His followers and was told, ". . . What is that to thee? follow *thou* me" (John 21:22). Whatever others do and however few or many they be who follow the Lord with us, let us be sure that we follow HIM!

Are the parents to blame when the children go bad?

Fixing the blame for bad children is seldom an easy task, and in many cases we simply do not know enough to do so righteously. Since so much is involved, we certainly need to do what can be done in understanding this problem.

I have seen the children of faithful Christians (who certainly wanted their children also to be faithful Christians) give those parents untold grief as they lived in sinful ways. Likewise, I have seen children who came from broken and ungodly homes, or who lived under other gross parental failure, turn out well. The latter parents could not claim credit for the good results, so it is probably fair to say that the former were not totally at fault for the bad results. The old adage—"As the twig is bent, so the tree grows" may be good horticulture or even a *good general rule* in the rearing of children, but it is not infallible. Men are not trees but complex creatures influenced by heredity, training and environment (which includes prevailing culture, friends, teachers, books, etc.), and tempted by a very real devil. First and foremost, the sinner himself is held accountable. It is important to remember that God holds a man responsible finally for his own sin and does not allow him to pass the

buck to parents. At the same time, there is a great responsibility

The Bible certainly lays on parents the obligation to teach their children the ways of righteousness (See Gen. 18:19; Deut. 6: 6-7; 11:18-21; Eph. 6:4). Moreover, it regards this teaching as a distinct blessing to the child (2 Tim. 1:5; 3:14-15). Parents are to be blamed who neglect this responsibility, no matter how their children turn out! We cannot leave to chance what God requires. Experience has taught us that when the responsibility is conscientiously and carefully met, without hypocrisy or lukewarmness, the results are very good generally. When the foundations for faith are properly laid, faith usually follows. It is hard to understand how any true child of God would endanger himself or his child by this neglect.

The question is concerned with the ones who go bad, however. A Christian parent supposes he was careful as to his responsibility, and yet his child is an unbeliever or a prodigal. Needless to say, not all Christian parents have been as faithful to their task as they would like to think they have been. They are somewhat self-deceived. Possibly their life did not always teach the same thing their lips did. The child is not blind to this.

Frequently quoted is one of the Proverbs (22:6):: "Train up a child in the way he should go: and when he is old, he will not depart from it." Many of the older folks took comfort from this translation in the King James Version, which seems to imply that if the child strays he will return to faithfulness in his old age. However, the more accurate American Standard gives: ". . . And even when he is old he will not depart from it." This leaves no room for a period of straying or rebellion. Instead it teaches the permanence, even into old age, of that teaching properly done. Now many who have strayed have come back to the Lord because of the influence of early training, but this is not really what is promised here.

A marginal reading in the American Standard sheds some further light. "Train up a child *according to his way* . . ." is the stated condition which leads to the desired results. This means a proper consideration of the natural traits and the make-up of the child and teaching him according to his own individual need. Uniform methods do not always get uniform results, as can be seen by children in the same family. This verse in reality sets forth the importance of *sound* (!) psychology in child training (which is not always the same as current text-book psychology, incidentally). Unfortunately some committed Christians do not use very much wisdom in training their children. Their dedication is better than their methods. In fact, all of us need a generous portion of that wisdom from on high (Jas. 1:5) for this task. So Proverbs 22:6 should *not* be understood as a promise saying: "Train up your child somehow, anyhow in the ways of the Lord, and he will never depart from that training."

The earlier mentioned passage in Eph. 6:4 suggests the same thing. Nurturing is a careful, watchful process which takes into

account the proper amount of chastening and the proper amount of admonition, mixing the dosage, as it were, for the need of the individual.

710 Westview Dr., Abilene, Texas 79603

A Letter to a friend

Beware The Praise of Men

J. N. Darby

My dear Friend and Brother in Christ:

It gives me much pleasure to see your translation of _____ I reserve the pleasure of reading it, or rather of having it read to me, for moments in which the Lord says to us, as He did to the Apostles, "Come ye yourselves apart . . . and rest a while." But I cannot refrain from telling you, my dear friend, that the pleasure the appearance of your work gave me has been somewhat abated by the too favorable opinion which you have expressed in your preface respecting me. Before I had read a word in your translation, I made a present of a copy to a dear and sincere friend of mine, who brought me word you had spoken in praise of my piety in your preface. The passage produced the same effect on my friend that it did on me, when I afterwards saw it. I hope, therefore, that you will not take in ill-part what I am about to say to you on the subject, and which is the fruit of a tolerably long experience.

Pride is the greatest of all evils that beset us, and of all our enemies it is that which dies the slowest and hardest; even the children of the world are able to discern this. Madam De Stael said, on her deathbed: "Do you know what is the last to die in man? It is "self-love." God hates pride above all things because it gives to man the place that belongs to Him who is above, exalted over all. Pride intercepts communion with God, and draws down His chastisement, for "God resisteth the proud." He will destroy the name of the proud, and we are told that there is a day appointed when "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low."

I am sure, then, you will feel, my dear friend, that one cannot do another a greater injury than by praising him and feeding his pride. "A man that flattereth his neighbor spreadeth a net for his feet." "A flattering mouth worketh ruin." Be assured, moreover, that we are too shortsighted to be able to judge of the degree of our brother's piety; we are not able to judge it aright without the balance of the sanctuary, and that is in the hand of Him who searches the heart. Judge nothing, therefore, before the time, until the Lord come, and make manifest the counsels of the heart, and render to every man his praise. Till then let us not judge of our brethren, whether for good or evil, but with becoming moderation, and re-

J. N. Darby was one of the early leaders in the British side of the Restoration Movement.

member that the surest and best judgment is what we form of ourselves when we esteem others better than ourselves.

If I were to ask you how you know that I am one of the most advanced in the Christian career, and an eminent servant of God, you would no doubt be at a loss to reply. You would perhaps cite my published work; but do you know, my dear friend and brother—you who can preach an edifying sermon as well as I can—that the eyes see farther than the feet go, and that unhappily, we are not always, nor in all things, what our sermons are; that “we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us”? I will not tell you the opinion I have of myself, for in doing so, I shall probably all the while be seeking my own glory; and while seeking my own glory, appear humble, which I am not. I had rather tell you what our Master thinks of me—He that searcheth the heart, and speaks the truth, who is “the Amen, the Faithful Witness,” and has often spoken in my inmost soul, and I thank Him for it; but, believe me, He has never told me I am an “eminent Christian and advanced in the ways of godliness.” On the contrary, He tells me plainly that if I knew my own place, I should find it that of the chief of sinners, and least of all saints.

The most eminent Christian is one of those of whom no one has ever heard speak, some poor laborer, or servant, whose all is Christ, and who does all for His eye, and His alone. The first shall be last. Let us be persuaded to praise the Lord alone. He only is worthy of being praised, revered and adored. His goodness is never sufficiently celebrated. The song of the blessed, Revelation 5, praises none but Him who redeemed them with His blood. It contains not one word of praise for any of their own number—not a word that classes them into eminent, or not eminent—all distinctions are lost in the common title, the redeemed, which is the happiness and glory of the whole body. Let us strive to bring our hearts into unison with that song in which we all hope that our feeble voices will one day mingle. This will be our happiness, even here below, and contribute to God’s glory, which is wronged by the praise that Christians too often bestow on each other. We cannot have two mouths—one for God’s praise, and one for man’s. May we, then, do now what the seraphim do above, who with two wings cover their faces, as a token of their confusion before the holy presence of the Lord; with two cover their feet, as if to hide their steps from themselves; and with the remaining two fly to execute their Lord’s will, while they cry. “Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.”

Excuse these few lines of Christian exhortation, which I am sure will, sooner or later, become useful to you by becoming part of your own experience. Remember me in your prayers, as I pray that the blessing of the Lord may rest upon you and your labors. If ever you print another edition—as I hope you will—strike out, if you please, the two passages to which I have drawn your attention; and call me simply “a brother, and minister in the Lord.” That is honor enough, and needs no addition.

—Condensed from *The Alliance Witness*

Precious Reprints

Walking On The Water

R. H. Boll — 1921

Walking on the water is not any more difficult than walking on land if one has the power to do it at all. It is not "hard" to walk on the water. If one can do it at all, it is easy—just as easy as any other walking; but in any other case it is simply impossible. When the Lord Jesus called Peter to come to Him on the water (Matt. 14:29), in the simple word of command there was power abundant to enable Peter to do so. He set his foot upon the waves, trusting in the One who had said "Come," and the water upheld him. It was no more difficult a feat for Peter than if he had been walking on the beach. It was marvellous indeed, but it was not hard to do. Peter's part of it was perfectly simple and natural—only "trust and obey." The miracle and the power that made it possible were Christ's, and His only the credit and glory of it. The only difficulty Peter had to deal with was in the matter of maintaining this trust in Him who had called him. But in this Peter failed.

He should have known that the power he had to walk on the waters was not in himself but in the Lord who called him. Whether the winds were strong, whether the waves wild and threatening had nothing to do with it; either he could do it or he could not. He could do all in Christ; apart from Him Peter could do nothing whatever. But Peter began to look at the waves and to calculate on his own resources and power to meet them; and knowing how inadequate was his own ability he became afraid—and forthwith began to sink. "Lord, save me, I perish!" The Lord, however, was near, and immediately stretched forth His hand and lifted His failing disciple. He rebuked him also—not for weakness, not for awkwardness, not for any misstep or poor use of his native ability, but for *unbelief*. "O thou of little faith, wherefore didst thou *doubt*?"

Is it necessary to make the application? The Christian life is our walk on water. It is just as marvellous. It is not "hard"—it is *impossible*. Only those who have been called by the word of Christ can really do it, and they only as they look unto Jesus, the Author and Perfecter of their faith. In itself, it is easy and simple. How free from all artificiality and unnatural constraint—how simple and perfect was the life of our Lord! Just as He walked, so He calls us to walk (1 Jn. 2:6). The one thing needful is that we trust Him and look to Him. For though we do the walking, His only is the power, and apart from Him we can do nothing.

R. H. Boll was minister of the Portland Avenue Church of Christ for over 50 years. He edited the *Word and Work* from 1916 to 1956.

PROPHECY

EDITED BY: DR. HORACE E. WOOD

Why Study Prophecy?

Dr. Ray Allen Young

The answer is short, simple and sure: Prophecy is a part of that which God has spoken to us in the Bible. We must admit this is true if we believe the whole Bible is inspired of God, as it is written, "All scripture is given by inspiration of God" (2 Tim. 3:16). It is also written, "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). If we refuse to study prophecy, we are thereby turning a deaf ear to a part of what God is saying to us. If we refuse to hear a part of what God is saying to us, why not turn a deaf ear to all He is saying?

To say that any word of God is unimportant is equivalent to saying that it is not profitable. It seems even to border on heresy to even ask, Are the words of God's prophecy profitable? Since prophecy is a part of scripture, it is at once profitable as it is written, "All scripture is given by inspiration of God and is profitable." We ask, For what is it profitable? Will the knowledge of that part of scripture that has to do with prophecy help to get me to heaven? Is the knowledge of prophecy essential to salvation? We will now start over and read all the way through: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, (for what purpose?) that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). It naturally follows that a Christian is thoroughly furnished unto all good works in direct proportion to the degree that he is familiar with "all scripture."

Now the question arises, Do you as a Christian want to be thoroughly furnished unto all good works? Or it may be that you are only interested in the bare essentials that will get you into heaven? If one gets to heaven on that basis, how can that one expect great rewards? Indeed, how can that one expect to be able to stand unashamed before his Maker?

It is a good work to lead one to God and His salvation. There is a scripture that fits each need. What logic would you employ to convince an unbeliever that the Bible is inspired of God? Is there a more convincing way than to show him that hundreds of biblical prophecies, made and recorded hundreds, yea, thousands of years ago have been fulfilled, to the minutest degree, at the appointed time of their fulfillment? Who but God could have foreseen these events? What chance have we to lead the blind from darkness into light without the help of God's word which is, as the sweet singer

Dr. Ray Allen Young is a dentist in Arcadia, California. He is also an uncle of the editor of this section.

of Israel said in Psalm 119:105 "A lamp unto my feet and a light unto my path"?

The apostle Peter and the other apostles gave personal eye-witness testimony concerning the majesty of Christ and the power of God. Peter spoke of another testimony which would continue after the decease of the apostles. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Pet. 1:19).

BASIC BIBLE DOCTRINES

THE DEITY OF JESUS CHRIST

Howard T. Marsh

In our last article, we presented to you the claim that Jesus made for Himself that He was the Son of God. Now let us examine the evidence of these claims. Let us see whether these things be true or not.

First, let us examine the evidence of His perfect and matchless life. No one has ever been able to find one mistake, sin or flaw in the life of Jesus. He had many enemies who were constantly seeking to find some flaw, but not once did they succeed in accomplishing their purpose. They could have easily found many failures if He had been only a man. We are told, and we know it to be true, that "all have sinned and fall short of the glory of God;" that "there is none righteous, no not so much as one." But of Jesus, the scriptures tell us, "He was tempted in all points like as we are, yet without sin." And, "him that knew no sin, God made to become sin on our behalf, that we might become the righteousness of God in him." Yes, Jesus lived a perfect and flawless life. No other one has ever walked upon this earth whose life has in any way compared to that of Jesus Christ, who claimed for Himself that He was the Son of God. Those nearest to living such a life are those who have accepted Him as their Lord and Master, and are walking daily with Him. But even they fall far short of the life He lived while here. Jesus said, "He that followeth me, walketh not in darkness." There has never been another who could make such a statement. All Christians, who today are following Him can vouch for the truth of these words. I, myself can say, "Where He leads I will follow," for I know He will never lead me astray, but will lead me as a good shepherd leads his sheep. His perfect and wonderful life is a challenge to all of us, and is one of the great proofs that He is the Son of God.

Next, let us notice that God the Father in heaven spoke of Him and claimed Him as His Son. He said at the time of His baptism, "This is my beloved Son, in whom I am well pleased." Again, at

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Viewing The News

THE STATE BOARD OF EDUCATION of California has adopted a new scientific framework to try to present the version of Genesis as an "alternative" to Darwin's theory of evolution, according to a story by Robert Strand printed in the Lexington HERALD LEADER (Lexington, Ky. December 14, 1969) and taken from UPI dispatches. Mr. Strand says, of course, that the theory of evolution is "accepted by most scientists." He is not upset by the idea of teaching creation as a definite possibility as are many in California. The Palo Alto School Board made a large bunch of strange comparisons to the idea and

threatened to seek a court injunction on the basis that this would be teaching religious beliefs in the schools and—according to them—that is unconstitutional. To make a long story short, the government (public) schools will continue to be the battleground of those who are trying to eliminate God from even thoughts in our country. The state board in California has attempted to make a start in the opposite direction, but the many enemies of our Christian heritage will work tirelessly to overthrow their attempt and to continue the progress of the schools in the direction of being anti-God and anti-American. Already stu-

Next Page, Please

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the time of the transfiguration He said, "This is my beloved Son, Hear ye him." Repeatedly, God makes the claim that Jesus is His Son and through Him reveals His love for us, and also His plan of redemption for mankind. Jesus also made the claim that He and the Father were one and that the Father had borne witness of Him.

When Peter, who was just a man, was about to be worshipped by Cornelius, he took him by the hand and lifted him up and said, "Stand up, for I also am a man as thou art." But when Jesus was worshipped, He never rebuked anyone, but rather accepted it and commended them for it. So the doctrine of the Deity of Jesus Christ is one of the great fundamental truths of the Bible and one of the basic Bible doctrines upon which the whole structure of Christianity rests. Reject this doctrine and you pull out the main pillar and everything comes crashing down.

There are many other witnesses to call in. Among the more important ones are the prophets. They have had so much to say that space will not permit the necessary study of their testimony in this article. In our next lesson we will direct all of our attention to the witness of the prophets concerning the Christ. Peter, in his message to the household of Cornelius, said, "To him bear all the prophets witness." Be thinking on these words and in our next lesson let us examine their testimony.

dents who believe the textbooks they are taught in government schools will disbelieve the Bible and favor a Godless form of government.

DR. FRED SCHWARZ, founder and president of the Christian Anti-Communism Crusade, debated last December 9 with a former national secretary of the SDS on the subject of "Marcuse and the Student Rebellion." In the course of the debate the young revolutionary contended that permissive education, where children are allowed to "do their own thing" from birth, would result in a generation of adults dedicated to mutual freedom, living in harmony and cooperation. He even said that all the competitive, aggressive and cruel characteristics of humanity would disappear. If you have looked at the Bible or even at history you know how false that is in principle and how wrong it has been in practice, but Satan still blinds the minds of the unbelieving, regardless of how "intelligent" they may be.

ARE YOU ASHAMED of what our soldiers allegedly did in the MyLai "massacre"? I would be too if I believed that it actually happened. I have read the story as told by the left-wing writer who sold the idea to the press and TV people and I have also read it from soldiers and from conservatives who have investigated it. I am very thoroughly convinced that the alleged massacre never occurred. That was one of the most dangerous territories in South Vietnam for sabotage by Viet Cong posing as innocent women and children, but even then no such massacre could have occurred and not leaked out for over a year and then only when pieced together by a man opposed to our form of government. In addition, may I point out that those who have raised such a tremendous cry about this have said nothing about the known thousands upon thousands of executions and wanton killings of civilians by the North Vietnamese and the Viet Cong. The international liberal press remains silent on that subject.

THE HUSBAND of the new president of the National Council of Churches teaches at Union Theological Seminary in New York. He has a long record of communist affiliations,

though no more so than his wife, who has taken part in street demonstrations against the war in Vietnam (wanting us to withdraw and leave the South Vietnamese to be slaughtered; estimates that the communists would slaughter two million are not extreme). She has also been a leader in the disgusting subversion of people known as sensitivity training.

HOW THINGS DO CHANGE!

Many organizations that have demanded integration for years are now demanding segregation. People who applauded the work of the federal troops forcing Little Rock to integrate complain at the city police maintaining law and order during riots such as the ones in Chicago at the Democratic national convention. Government agencies that demanded the lifting of tax exemptions when conservative organizations spoke out for Bible reading, remain silent while the NCC and the National Educational Association maintain lobbies in Washington. People who deplore our country's "violence" by being in the Vietnamese war are now defending those who use violence to get social and governmental changes in our country. The "double standard" is no longer simply a phrase to describe the different attitudes toward men and women.

"A DEMOCRACY cannot exist as a permanent form of government. It can exist only until the voters discover that they can vote themselves largess out of the public treasure. From that moment on the majority always votes for the candidate promising the most benefits from the public treasury—with the result that democracy always collapses over a loose fiscal policy, always to be followed by dictatorship." No, that was not written by a "conservative" politician in the past decade. It was written, according to CHRISTIAN ECONOMICS, by Prof. Alexander Fraser Tyler in England nearly 400 years ago!

DR. CARL MCINTIRE, a fundamentalist who actively opposes every sign of modernist unbelief as he sees it, recently had a rare "privilege." He read his obituary while still in good health. It is one of the thousands of obituaries prepared in advance by large newspapers and press associations for printing immediately after the

death of well-known people. The interesting point in this one is that it was written by a newspaper writer on religion who has carried on a fight against Dr. McIntire for many years. McIntire printed it in his paper the CHRISTIAN BEACON. It was a masterpiece of insinuations and apparent misrepresentations. I'm not sure I would want such a "privilege," but Dr. McIntire at least had the opportunity to point out the false statements in advance.

A "CHURCH" in Louisville is housing the "Kentucky Draft Conference" on February 27-28. Talks included

on the program are "Resistance and Exile," "Draft Repeal," "Resistance and Emigration," "War and U. S. Policy," and "Repression." The meeting was advertised by the Louisville Council of Churches in its newsletter. One of those in charge is a teacher at a seminary in Louisville. He is also a board member of an organization headed by an identified Communist. He works hard on subversion. May Christians start working as hard on soul winning!

Keep your questions and news items coming to:
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The Cult of Honesty

Joseph M. Tewinkel

"Tell it like it is, man. Don't feed us that line of hypocrisy!" An age sick of sham and seeking reality cries out: "Tell it like it is!"

The church of Jesus Christ must ever speak to such a world with the unvarnished truth. The apostle Paul, facing the Roman governmental establishment, told it like it was. Though it might mean suffering, following Jesus Christ was to Paul the only meaningful life.

Augustine of Hippo also told it like it was. Established society was crumbling; the only permanent, abiding city was the city of God, he contended.

Martin Luther, too, told it like it was. In an environment dominated by a corrupt and decadent church establishment, Luther boldly proclaimed the great truths of justification by faith and the priesthood of all believers.

John Wesley was another who told it like it was. The established church in England had failed to reach the people in the burgeoning industrial cities. Wesley traveled the length and breadth of the land urging men and women to be born again.

Dwight L. Moody told it like it was. In language of great simplicity, the shoe salesman-evangelist addressed nineteenth century crowds with a direct gospel.

And it is still imperative for Christians in the twentieth century to "tell it like it is." We dare not pull punches nor gloss over the full force and impact of the message of Christ. We dare not dilute its power by human additions and reconceptions. We must be fully honest in our proclamation.

But honesty can become distorted; a virtue can become a vice.

Men frequently ride a pet theme to such an extreme that it becomes an obsession. In some periods in its history the church has overreacted in the area of separation from the world until it has become isolationistic. At other times the church has so taken upon

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itself the temper and tone of the world about it that it has ignored the precepts of righteousness and holiness. At one extreme is the church—joyless, morose; at the other extreme is the organization which has lost the seriousness of its purpose. At one pole is the Christian who defends the faith with malice and hatred; at the other, the Christian who does not defend the faith at all.

In our zeal for “telling it like it is” in the contemporary church some Christians have fallen into precisely this same trap of over-reaction. The sham of a pseudo-piety which pretends to be something it is not has prompted a cry from modern Christians for greater honesty.

Some, however, have ridden this idea to the extreme. Honesty has become an end in itself; it has become a cult. While there is no formal organization and there are no officers, a Cult of Honesty nevertheless exists.

Christian ethics demands that the believer maintain a right balance between honesty and other Christian virtues. To fail to keep the balance is to fail to be Biblical or Christian or truly honest. To keep the right perspective is to live a God-pleasing life.

Honesty and Hunger

A Christian must, for instance, balance honesty with spiritual hunger. In the Sermon on the Mount our Lord said, “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (NASB).

The Cult-of-Honesty approach may find a man perfectly willing to admit his failures and sins: “I am unspiritual. I have evil thoughts. I don’t always do as I wish.”

My father, when a high school principal on the West Coast, witnessed dozens of wrongdoers who assumed that all was clear when, after struggling with reticence, they finally told the truth! Many adults who openly flaunt their defiance of traditional practices conclude that they are thereby justified in their behavior. This George-Washington-cutting-down-the-cherry-tree syndrome is devastatingly deceptive. One could admit honestly that he was a thief or a murderer and not solve at all the problems and consequences of such evil action.

An honest admission of sin and fault is a commendable beginning, but it is not enough. The Christian must desire to be changed—he must want to be Christlike, to seek earnestly greater spiritual depth and aspire to greater achievement in practical living.

Paul was not self-deceived. He could look himself squarely and honestly in the face and recognize that he was “less than the least of all saints” and chiefest of sinners. But at the same time he did not let matters rest there. He also was determined to forget what lay behind and strain forward to what lay ahead.

The Cult-of-Honesty approach is like the hungry man who comes to a table laden with delicious food. “I am starved,” he says; “I haven’t eaten for days. I feel miserable.” But he does not lift his fork! God has provided the riches of redemption in Christ

and the power of the Holy Spirit for our enablement. Let us balance an honesty about our needs with a hungering after His appropriation to meet those needs.

Honesty and Humility

Second, a Christian must balance honesty with humility. Paul put it this way: "In lowliness of mind let each esteem other better than themselves."

The Cult-of-Honesty neglects this virtue. Rather, its devotees frequently inpute to themselves deep understanding and high ethical levels because they speak freely about their faults: "We're honest. We admit we have faults." The implication, if not the openly expressed statement, is that others who do not follow the same tactics are hypocrites.

At times pride cloaked in the guise of honesty concerns the realm of human emotion. "I don't feel like a Christian. My spirits are low. I could care less about anyone else now, the way I feel."

The cult forgets that not all men face the same emotional pressures. Some are surely driven by intense emotional ups and downs. Others are phlegmatic and quiet. Whether or not we admit to the same hang-ups may have nothing whatsoever to do with our intrinsic honesty.

Again, the Cult of Honesty stresses the public confession of personal spiritual lacks. Somehow the ability to "tell all" enhances one's spiritual prestige with his peers. It makes very little difference what a man confesses in public if his motives are self-seeking. But it will make a great difference what he confesses in the solitude of his own heart before God.

In short, we have no right to assume that we are more honest than the stereotyped "hypocrite-pharisee." We do not know the inner honesty of heart possessed by another man before God. Honesty is not in any sense a cause for pride.

Honesty and Love

Finally, a Christian must balance honesty with love. At times the Cult of Honesty presumes to "evaluate" other people. "Let me be frank. I'll tell you what I think no matter what the consequences. Let me speak of the hypocrisy of the older generation. I'll tell you about the irresponsibility of the younger generation."

Jesus was honest with people. He did not gloss over the sins of the woman at the well or of Zacchaeus or of other publicans and sinners. But in dealing with these and scores of other people Jesus never failed to show the concern of the loving heart of God.

Paul (Ephesians 4:15) instructed the church to speak "the truth in love." Here is the balance we are seeking. Some Christians are long on speaking the truth without love. Others exhibit a loving attitude but fail to speak the truth fully. Both elements are necessary. Perhaps more frequently than is normal practice we may need simply to keep our mouths shut as a demonstration of Christian love.

The Cult of Honesty would make the trilogy of virtues to be faith, hope and honesty. The New Testament insists that it is faith,

hope and love.

Voltaire described such unbalanced believers in his *Dictionnaire Philosophique*: "Christians through history are with their conduct conclusive arguments against the Christian religion." No Christian can agree with the great French deist in that statement, but we can agree that often we do not truly exalt Jesus Christ in our conduct.

Honesty is surely a basic virtue in the Christian life. We need to "tell it like it is." But we need more than this. We need the balance of spiritual hunger, humility and love and all the other fruits of the Spirit in order to live a complete life.

In our zeal to "tell it like it is" let us never become devotees of the Cult of Honesty.

Are Words Alone Adequate?

Donald M. Taylor

"Men and brethren," asked the Israelites who had come to Jerusalem from every nation, "what shall we do?" When Peter answered, "Repent and be baptized," 3,000 obeyed, and were added to the newly formed church, the body of Christ, a 2,500% addition to the 120 disciples who had met together to await the promise of the Father.

"Sirs," asked the Philippian jailer, "what must I do to be saved?" Paul and Silas answered, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." He believed with all his house and evidenced his faith by his actions.

Are people often saved today that simply? I know a man who has erected a large Gospel text alongside a fairly busy highway. He estimates the number of cars that pass the sign daily and the average number of persons per car, and from that deduces how many will heed the text and be saved. He builds up quite a total annually to his own satisfaction. Another man I know will rarely miss an opportunity to quote Gospel texts to everyone he meets.

He does have one problem. Although he is able-bodied, his wife has for years supported the family while he dreams of the great things he is going to accomplish some day. And the billboard man similarly is more articulate than alert spiritually. But then they can point to the response at Pentecost to Peter's counsel and in the Philippian jailer's home to the few words of Paul and Silas. And they can declare without fear of contradiction that probably millions have been saved through John 3:16; John 5:24; Romans 10:9-10, etc.

But have they not overlooked the fact that at Pentecost a devoted little band of disciples stood opposed to the whole nation, even the whole world, and the Holy Spirit in response to their own faithfulness demonstrated unmistakably that the power of God was with them? Again, Paul and Silas arrested in Philippi, for no crime,

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stripped, beaten, imprisoned and chained in a dungeon, instead of groaning and whimpering over the sorry plight their faithful preaching had brought them to, at midnight prayed and sang praises to God. And God sent an earthquake to shake the prison and loose their bands.

And the Scripture texts in John and Romans through which so many persons have been brought from death to life were written by holy men of God as they were borne along by the Holy Spirit.

Although doubtless many have been saved through a brief and simple passage of Scripture heard or read, usually in the background of their experience is the testimony of a Spirit-led life. It is doubtful that the jailer would have at all paid attention to the same message had Paul and Silas spoken it to him when they were brought to him to be thrown into the inner prison and fastened in the stocks. He was not at all interested. Why indeed did he come to them and not to others in or out of prison to learn how to be saved? Because he connected the earthquake, the supernatural unlocking of the prison doors and loosing of the prisoners' bands with their praising God under such circumstances. And he suddenly saw their positions as reversed. It was he, not they, who was in mortal peril.

God chose to indite His words to us through men, not angels. What they wrote they wrote by His leading *but out of their own lives*. And today He still chooses to speak effectually to men through men who do not merely recite Scripture as a formula, but whose lives demonstrate the power of His Word to change lives.

—In *Letters of Interest*

The Secret of Faithfulness

Stanford Chambers

"The answer is Christ Jesus the Lord." Do you know Him? To know Him is to love Him. And the measure of your love is the measure of your faithfulness as His steward. How many a professing Christian needs a new vision of Jesus as Lord, as well as Savior. Strict regard for His Lordship is not legalism. Have no fear that obedience is incompatible with saving grace. Yea, verily, "Christ is the answer."

"Since my eyes were fixed on Jesus, I've lost sight of all beside;
So enchained the spirit's vision, Looking at the Crucified!"

An Arresting Statement

Jesus, in order to enable His hearers to adjust themselves for greater usefulness, as well as to live lives of greater satisfaction to themselves, taught many lessons on the matter of properly using this world's goods. He said, "To him that hath to him shall more be given, and he shall have abundance, but he that hath not, from him shall be taken away even that which he hath" (Matt. 13:12). What a man actually has is just what he uses (not even what he abuses)

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and what he so uses will show up. Our Lord is yet to be manifested, and when He is manifested "we also shall be manifested with him in glory." It is then that it will be plain—our faithfulness as His stewards—and the joy of His acceptance will know no bounds.

Be it ever remembered that each one's most important bestowal by which to bless others and for His sake is love which is "shed abroad in our hearts by the Holy Spirit which was given unto us." Who, if not a steward of God, could be expected to exercise himself in that love that suffereth long and is kind? Then with that blood to cleanse and keep cleansed, how can one fail to qualify as a faithful steward? Our Master's "yoke is easy and His burden is light."

"Lest we offend." These are words of the Master once when Peter had over committed the disciples and their Lord to the paying of the temple tax. They were free in respect to the same but lest some might be caused to stumble if they did not pay, He provided payment for said tax. The faithful steward is careful lest he speak or act so as to leave the impression that he is craving, that is to say, covetous. He is careful that he fail not to commend his Lord and Master. Even though his motive is practicing strict economy, his purpose being to save in order to give to his Master's cause, if his motive is misunderstood, his good influence suffers. A preaching brother, moved with a compassion for the heathen, was out among brethren and churches in the interest of needy missionaries. He did some shopping in a certain Kansas town, buying among other things a suit of clothes. To the chagrin of a good brother who went along and introduced him to merchants of his acquaintances, the purchaser reminded each merchant that he was a preacher and by custom due to a minister's discount—and got it, but he also discounted his esteem simply by the asking for the discount instead of leaving that matter to the generosity of the merchant. The Master did not thus receive His due commendation.

"Render unto Caesar the things that are Caesar's." The faithful steward is not a tax-dodger. He has instruction on that line, as on various lines. "Tribute to whom tribute is due." It is his Instructor's money he applies on tax payments. And his Master is never reduced to a state of bankruptcy. As for conduct toward him who asks alms? Will you devote a portion of your Master's goods as alms? What saith your Lord? "Give to everyone that asketh, and from him that would borrow of thee, turn not thou away" (Matt. 5:42). He that giveth to the poor lendeth to the Lord. Are we not to be concerned lest we encourage shiftlessness? "Cast not your pearls before swine." But be not as the detective careful to detect swinishness. But "he that will not work, neither shall he eat." Rather it will be better for "dead beats" to go hungry. Trust your Instructor as to the result from obeying His word. "If any man lack wisdom (and who doesn't?) let him ask of God, who giveth to all men liberally and upbraideth not. The faithful steward is a consecrated steward.

“All to Jesus I surrender,
Lord, I give myself to Thee;
Fill me with Thy Holy Spirit;
Let Thy blessing flow through me.”

No, the bestowed blessing is never to be shelved. It does not belong under the bushel nor under the bed, nor held up in the cellar. “Occupy till I come” means use, do business with. It disallows hoarding. It impels diligence, “fervent in spirit, serving the Lord.” It is discovering it to be “more blessed to give than to receive.” There is joy in hilarious giving.

This is the conclusion of the series. Brother Chambers at one time had hoped to put this material on “Stewardship” into tract form.



The Christian and Social Action

Alex V. Wilson

While some liberal preachers are leading peace marches, strikes, and demonstrations for open housing, some conservative preachers teach that Christians should not vote, take part in labor unions or seek to lessen the racial crisis, because such activities are worldly. In between these two opposite attitudes are many other viewpoints. In such disagreements, love is needed and dogmatism is out of place. Our backgrounds, temperaments, and the teachings to which we have been exposed all differ from person to person. But it is helpful to reexamine our own position and those of others, from time to time, to see if adjustments are needed. We can learn much even from those with whom we disagree, for each position usually has some truth. Having strong personal convictions while at the same time disagreeing agreeably—this is the Biblical ideal (See Rom. 14).

Let's listen to a panel discussion. The panel consists of Mr. Liberal, who represents the view of the ecumenical movement and the World Council of Churches, and two orthodox Bible-believing Christians, Mr. Takepart and Mr. Stayout.

Mr. Liberal: I believe our social duties are of utmost importance, and that the church itself should be the agent of social, economic and political reform. There are scriptural principles which directly imply such action by the church.

Mr. Stayout: What are those scriptural principles you refer to?

Mr. Liberal: Professor John C. Bennet has listed four Biblical

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convictions and commands which are the basis of Christian citizenship:

1) God is the Lord of human history; His purpose includes righteousness in the corporate as well as in the personal relations of men.

2) The commandment of love involves sensitive caring for the welfare and dignity of all men as neighbors.

3) The Christian understanding of sin includes the recognition that all men are inclined to give more weight than they should to the interests of their own social group, and to deceive themselves while they take advantage of others who have less power than themselves.

4) The recognition that the neighbor whom we serve is a whole person. The very substance of his personality is drawn in large part from his social relations. Therefore, when it becomes apparent that any persons are hungry or thirsty or strangers or naked or sick or in prison as a result of conditions which can be brought to an end by changing economic institutions or by corporate action of any kind, the Christian must translate the injunctions of the gospel into such action.

Mr. Stayout: But did the church in the days of the apostles involve itself in politics in order to change the structure of the Roman Empire or to influence the policy of the Caesars?

Mr. Liberal: No, it didn't. But that was because the Christians were a helpless minority, with no political power and thus with no opportunity to influence their rulers. Also, their government was a dictatorship, not a democracy. So they had no chance to promote reforms. But today, with our democratic way of life, responsible Christian citizenship requires organized action through politics to overhaul society. The church should be used as a pressure group actively involved in politics and economics. Through the National Council of Churches we have built a definite platform of policies, including support of the United Nations, backing of labor unions, opposing the Viet-Nam war, eliminating nuclear weapons, etc.

Mr. Takepart: I definitely disagree with your view that the job of the Church as an organization is to be active in politics or economics. These fields are fully legitimate for Christian individuals to be engaged in, I believe, but the church as a unit should not present specific policies nor pressure upon the government. There are at least two reasons for this. The main reason is that Scripture shows that the functions of the church are to worship and to witness. The Great Commission and 1 Peter 2:5, 9, for example, make these purposes clear. Second, church history shows that "when the church as an organization has interfered in society, it has lost its spiritual nature and become an institution which claimed the right to temporal control" (Earle Cairns). But such temporal power has been given by God to the state, not the church: see Rom. 13:1-7 and 1 Pet. 2:13-17. From the time of Emperor Constantine on through all the Middle Ages, we see the sorry mess that resulted when the nominal church tried to dominate the government.

Mr. Stayout: Yes, yes, that's right. However, I can't agree with your statement that Christian individuals should be involved in these matters. The Bible tells us to pay our taxes, honor our rulers and pray for them, and obey the laws—except if they contradict God's

clear commands. Therefore we should pray, pay, and obey. But Beyond that, there are no commands or examples indicating that we should become involved in the problems of society or the government. Paul warns against becoming entangled in the affairs of this life, and says our citizenship is in heaven. Peter calls us pilgrims and strangers, and John commands us not to love the world (2 Tim. 2:4; Phil. 3:20; 1 Pet. 2:11; 1 Jn. 2:15). Therefore we should avoid involvement in worldly matters. Anyway, Christ said that true Christians will always be a minority, so it is foolish—because useless—to try to influence society for the Lord.

Here are some other reasons for my view: The Biblical doctrine of man, for one thing. Robert Loveless wrote, "It would be ridiculous to suppose that Jesus would organize reform movements against social and political evils. He did not do so because it was not in society that the root of the problem lay. It was rather in the heart of man." Another point is this: we are to look for Christ's imminent return. *He* will produce some changes, all right! Since He's surely coming soon, why waste time trying to overhaul society? Preach the word, that's all. I have some friends who go so far as to say that since "in the last days grievous times shall come," attempts to improve social conditions might postpone the Lord's return! I can't go quite that far myself, though.

Mr. Takepart: You say that the Bible commands us to pray, pay, and obey, but that there are no other commands or examples about these matters. I agree that there are no more commands—because God knew that circumstances and opportunities would differ from time to time and from place to place. But I believe there are examples and also principles which show that individual Christians should do what they can to improve the conditions of their society.

First, some examples: Joseph surely did all he could to save Egypt from famine. He in his day and Daniel in his were among the most powerful of world leaders—yet both were true to God. The prophets often rebuked oppression and called for reforms. In the New Testament we read that a Christian, Erastus, was the treasurer of Corinth (Rom. 16:23). As for scriptural principles, it seems to me there are many. Paul said we are citizens of heaven, yet he also used his Roman citizenship to escape being unjustly flogged. As a Roman citizen he even appealed to the supreme court! If he took advantage of the *privileges* of his earthly citizenship, would he not also seek to fulfill his *responsibilities* to the government—such as voting, if he'd lived today? But aside from that, the main point is our obligation to *love*. "Love your neighbor as yourself"; "treat others as you want to be treated." Those commands carry heavy implications. Closely related is the statement, "You are the salt of the earth," for salt in those days was used to preserve more than to flavor. So we should do what we can to uphold high moral standards and to oppose injustice. This might involve writing letters to the paper or to Congressmen, or circulating a petition against unfair hiring practices, or forming a boycott of stores which

carry pornographic materials. A Christian might join in urging his city to build more recreation facilities in slum areas, or he might serve on the local school board. Those are just a few examples of how individual Christians can love their neighbors and seek to promote righteousness.

While trying to be salt and limit the spread of corruption, we must at the same time proclaim that the only lasting solution is spiritual rebirth. As for Christ's return, I'm eagerly looking for Him! But that's no reason to sit and twiddle our thumbs, either in our duty as citizens to be salt or in our duty as Christians to be witnesses.

Mr. Liberal: Now that we've each had our say, why don't we summarize our viewpoints one by one? I believe that individual Christians but more especially the church and church councils as organized pressure groups should seek to bring about definite reforms. We in the N.C.C. have formed our goals into a political-economic platform. Some of us even believe that violence is justified to attain these goals, should other methods be impractical.

Mr. Stayout: I believe the church as an organized group has no business getting involved in such matters, and that the Christian as an individual citizen should not try to create better social and economic conditions because such attempts are doomed to fail. We should only pray, preach the Gospel, and look for Christ's return. As E. L. Jorgenson wrote, "Many modern ministers are wasting their time in political and civic movements trying to quench a fire which they will never be able to put out—instead of doing the *one thing* they are charged to do, snatching people *out of* the fire. They are painting and decorating a ship that has been hopelessly torpedoed and is doomed to go down; they should be persuading the people to board the rescue ship standing by" (Aug. '69 *Word and Work*).

Mr. Takepart: I agree with that quotation: the God-given task for the church as a body is to preach the Gospel to the lost and to teach those who are saved. But in teaching the whole counsel of God to believers, we should include God's will for every area of the Christian's life, which includes social, political and economic duties. Then individual Christians, as concerned *citizens*, should exert all the influence they can to advance righteousness in their society, constantly pointing to the Gospel as the only lasting remedy for the ills of individuals and of society. I wish I had time to show how these principles were applied by preachers like Whitefield, Wesley, and Alexander Campbell, and by outstanding reformers like William Wilberforce and his fellow-Christians in England's Parliament around 1800, and Lord Shaftesbury later on. But our time is running out. Let me close by quoting C. S. Lewis as he describes *ideal* social ethics:

Some Christians—those who happen to have the right talents—should be economists and statesmen, and all economists and statesmen **should** be Christians. Their whole efforts in politics and economics should be directed to putting "Do as you would be done by" into action. But, of course, when they ask the Church to take the lead, most people mean they want the clergy to

put out a political program. That is silly. The job is really on us, the laymen. The application of Christian principles, say, to trade unions or education, must come from Christian trade unionists and Christian schoolmasters; just as Christian literature comes from Christian novelists—not from the bench of bishops getting together and trying to write novels in their spare time.

For further Study:

Mr. Stayout's view is ably presented in **On Civil Government**, by David Lipscomb.

Mr. Takepart's view may be found in several books, including **The Social Conscience of an Evangelical**, by Wirth; **Saints and Society**, by Cairns; and **This Freedom—Whence?** by J. W. Bready. (The last-named book is out of print, but it or its more complete edition, entitled, **England, Before and After Wesley**, might be found in libraries.)

Evangelism and Spiritual Health

Evangelism is one of the keys to spiritual health. I like to call it the fizz of the Pepsi Cola in the Christian life. If you are involved in evangelism, the Christian life sparkles and has verve. If you are not involved in evangelism, you find very often that the Christian life is stale and tasteless. When a congregation is not involved with people on the frontiers, they turn in on themselves and start to "pick fleas" out of each others' hair. But when people are turned to the world around them, there is a whole new atmosphere.

PRAYER, for instance, is transformed when we are locked in the spiritual struggle for the souls of men. Have you ever come away from a prayer meeting feeling worse than when you went because it was so depressing and dead? You could predict who was going to say what when and in what tone of voice and the exact vocabulary with the certainty of a railroad timetable. You knew it because you had heard it so many times before. Such a group has lost the vision for evangelism. On the other hand, if you have been in a prayer meeting where people are involved in attempting to win people for the Lord Jesus Christ, you will find a meeting where there is vibrancy and almost an electric atmosphere in the air.

BIBLE STUDY is transformed, too. Are you having a problem with Bible Study becoming academic? Become involved in evangelism and your whole study of the Word of God will take on new color.

FAITH becomes revolutionized as we become involved in evangelism. To see a person transformed by the Holy Spirit in front of our eyes does more to lift our faith index and make us convinced supernaturalists than fifty lectures on the subject. In fact, it is amazing how those who are involved on the frontier seeing people changed by the power of the gospel do not have all these problems about the church's relevancy today. They are seeing God at work.

Evangelism then is one of the keys to spiritual health.

—Paul Little, "You Can Win Men"

Missionary Messenger

"Greater things for God"

HORN TOOTING MISSIONARIES

W. L. Brown

Many years ago a missionary said to me, "If you don't toot your horn no one will hear you." This missionary was saying if you don't do a bit of advertising for yourself you won't be very well supported.

I am disturbed at times when I read reports of some missionaries. It is easy to see "between the lines," a certain amount of pride expressed in the report to the "brethren."

Recently a certain missionary here in Salisbury reported in a certain paper the following, "There has not been a New Testament church here, so we have taken the task of trying to gather the lost sheep that have moved to the city from the bush."(end of quote.)

I happen to know this missionary, and I happen to know that this missionary knows that this is not true to facts. In fact there has been a New Testament church here in Salisbury amongst the African people for over 40 years. Its beginning goes back to the days of Brother John Sherriff who has passed on many years ago to be with the Lord.

It is good to keep the brethren informed, but horn-tooting and information exalting self is the evil one!

David Brown (Furlough) Allensville, Kentucky February 5.

The hot African sun was pressing down as we bade farewell to the many Christians who had gathered at Salisbury Airport to see us off. The Lord had wonderfully made provision for our visiting the States for a few months. We were leaving Rhodesia with a tear in one eye, for we were leaving behind those who were dear to us, but with a glint in the other, for there was the anticipation of seeing loved ones, and brethren whom we had not seen for five years.

We are now Stateside, and fairly well settled in Allensville, Kentucky. There has been that happy reunion with loved ones, and we have seen some of our Brethren and have enjoyed some wonderful Christian fellowship.

It is our desire to be used of the Lord during the few months we shall be here, to tell of the work God is doing in Rhodesia, to encourage God's people, and to point the lost to Christ. If any congregation is moved by the Lord and desires to hear of the work in Rhodesia, they may write to me at Allensville, Ky. 42204.

May we take this opportunity to thank the Highland Church, and others who have been the Lord's channel to make our return

trip possible. The Lord knows each one who should be included in this. Please pray that we shall be His channel to bless many during the next six months or so that we may be here.

May the Lord bless each one of you.

Alvin Hobby, Zambia, Africa January 12.

Georgia and I have been back in Zambia for about 14 months now. Both of us are teaching part time in the new high school at Namwianga and working part time in the clinic which we have opened since arriving here.

Our daughter, Anita, came out last April, for a visit, and was married to Dennis Mitchell on December 6, and left by plane the next day to return to the States. Dennis and Anita are now at Abilene, Texas, where Dennis wants to work on his Master's degree in Bible at A.C.C.

We are the only "old" missionaries left at Namwianga now. The Elders are at Kabanga, and the Baileys are at Sinde. The J. D. Merritts may be returning to Kabanga sometime this year.

Joyce Shewmaker, Bulawayo, Rhodesia January 24.

Our children were with us over the Christmas holidays. We had not seen Jo Ann (Stan's wife) and children for four years.. We also had Sam's family. We hadn't seen our youngest grandson, Sam's happy, healthy little four months old son. After a year of teaching for Sam and several months of building for Stan, they both seemed to enjoy a few days to relax. Both spoke at the Hillside congregation on the Lord's day they were here.

J. C.'s number of students taking Bible courses seems ever on the increase. He seems happy to be pushed in the work.

Bro. and Sis. Short are very well for their age at this writing, and Bro. Short plugs on at the printing work, even into the night, despite our regular suggestions that he slow down a bit.

Jack and Rena Chrissop, South Africa January 24.

We are now in charge of a home for aged people, 185 elderly ladies to be exact, and our move from Simonstown to here was so quick I still can't believe it happened. From the day we applied, to the day we were installed covered a period of little more than eight days. When we first saw the advert. just before Christmas, we asked the Lord to guide us clearly to accept our application or reject it quickly. We moved here on Jan. 2—Praise the Lord! The responsibility is great and my heart quakes at the thought. We need your prayers that we will please not only those who employ us—those whom we serve, but our Heavenly Master as well.

Very soon now—five weeks at the most—all the colored brethren will be gone from Simonstown. Dido Valley, where we used to gather for service, was, when we left, a deserted area. Not more than a dozen families were left and they will be gone before February is out. This move of the Colored people has long occupied our thoughts and prayers. We asked often of the Lord that He would

direct us to where we could be of best service to Him, and it seems He has done just that. His church is to be established in Steenberg, and I pray that we may be used in the work there. Bokmarkerrie is quite close, a work that the late Bro. Christians was engaged in for quite some time. Bonteheuwel, too, is quite close, and on my last visit there it was my great pleasure to welcome two newly baptized children of Christ—a mother approaching 90, and her daughter 60-plus. It is never too late to find Christ, is it?

Last Sunday I spoke at Rosebank and if the Lord wills at Bonteheuwel this coming Sunday.

Shichiro Nakahara, Shizuoka City, Japan January 20.

Our decision to go to Keimei has created some problems in the church here, and they have insisted for me to come at least once a month to preach for them, and of course I have to accept their sincere proposal, which has made everyone present in a meeting very enthusiastic about the work they are to do. The other problem is that Sunday school has been blest of the Lord with a good number of children and Junior High students, who are going to encounter with an entrance examination to High School very soon. Ordinarily you could see these young people, especially about this time of the year, earnestly studying at home on Sundays and even they that were going to church will quit and spend their time making preparations for it, but it is not so with ours here. I have been teaching this class and they have responded so well and continue coming every Sunday. We hate to turn them loose just because we will be gone. I personally could not and don't want to by any means. There is nothing more difficult now days than to get these young people interested in the things of the Lord as well as of the Gospel. So we feel these young people are given of the Lord so that we may do our best to lead and direct them to the saving knowledge of our Lord and Savior Jesus Christ. This is what has riveted me on and after a series of prayers and discussions between ourselves, we have come to a conclusion that my family may have to remain here, while I go up to Keimei for the week-days and come back each week-end, if this will be allowable. We don't think it too wise to leave the buildings here vacant for many reasons, and no one is going to take our place, which gives us no other choice than to stay and take care of the buildings and things connected with the work here. This way I will be able to preach and teach here as ever. The congregation is eight years old, but is not able to stand on her own feet as yet. I surely hate to see them scatter around like sheep without a shepherd. It is my responsibility, I strongly feel, that we should oversee them until they could go on on their own accord. Some have left the church because of our decision to go to Keimei.

Alice E. Broaddus, Berkely, California January 13.

This world is in such turmoil—people so far from God that it is no wonder they are losing their minds. Here we see so many hippies. Some of them clean up and work but some are pitiful and

look like gypsies. Young girls with half-naked babies are in the crowds that thumb rides along our street..

My heart is still in Hong Kong. I received a card today from the kindergarten where I had morning devotions every day with 600 little ones. It is the same school that Dennis teaches in.

T. W. Hartle, Cape Province, Africa January 20.

Already many new homes have responded in "opening their doors to hear the word," so much so that our 3 monthly cottage organized meeting list is almost filled up. Some individuals who delayed doing so in 1969, seem to show sincere signs, in wanting to surrender their lives to Christ.

This applies to homes where film strip classes have and are being conducted by various of our brethren. Our attendance, especially on Lord's Day morning, remains in the 70's including children. Evening attendances of 32, 30, 33, 28 are also encouraging, when one considers the distances the members have to travel.

Let us pray for the brethren as Simonstown, who also for years have met in a home of the Terry family, but now owing to new regulations have to move to a place called Steenberg. They have applied to the City council for ground to build. We can pray that their wish might also come to pass. I am sure that they are grateful to Bro. and Sis. Chrissop, who for a number of years have helped them.

Alex and Ruth Wilson, Manila, Philippines Jan.-Feb. Bulletin.

We are thankful for the founding of two Christian homes during December. All four of the newlyweds have studied at CBI in the past, and both of the husbands are graduates. I believe the couples first met at CBI.

It was over three years ago that Ruth first met a high school girl named Elizabeth, and invited her to the Bible club she taught. Since then, Elizabeth's interest has sometimes waxed but often waned. Many times Ruth would seek her out and encourage her to attend the club, and later on to attend the Sunday services held at the Broaddus home where we are staying. For a long time all efforts seemed useless; she would come fairly often, but seemed totally unresponsive otherwise. Yet finally . . . finally she opened her heart to the Savior who had been knocking for so long.

A young lady who after graduating from CBI had stubbornly rejected God's will by marrying a man who was not only an unbeliever but also notoriously wicked—she later thoroughly repented—told the present students (who didn't know of her story) something of her experience. Her aim was to warn them that the way of the transgressor is hard, and also to testify to God's mercy in restoring her.

NEWS AND NOTES

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

Abilene, Texas: Would you please ask in your News and Notes column about the following back issues of **Word and Work:** August, 1929 and November, 1937. I am missing only these two numbers to complete my set since 1916. Recently the library at Abilene Christian College micro-filmed my volumes and these are now available to students here. However these two numbers are missing. Who could supply? I would pay the asking price. —Forrest M. McCann
490 College Dr. Abilene.

Dugger, Ind.: I'm sure you have heard about Brother Clymore's being called home! After being sort of close to him for the last two and a half years, my immediate reaction was; I'd like to go with him! Up until the time he was taken ill, two weeks before he left us, he was busy preaching for two local congregations. Pray for the church in this area. —Buford Smith

Channelview, Texas: Word from Sis. Vena Preston says that she is recuperating from major surgery and doing well. She further says, "The church work is going along fine. Many are growing spiritually and are so eager to keep learning."

Henryville, Ind.: The annual dinner of the Henryville church is to be held in the basement of the Children's Home on Sunday, Feb. 15. This gathering takes place each year on the anniversary of the founding of the Henryville church. Their summer meeting this year is scheduled for June 21-28 with Brother Valdetero doing the preaching.

Portland Ave.: Brother David Brown was the guest speaker at Portland Ave. on February 1 for both services. In the evening he showed slides of the Rhodesian work. Attendance was good and interest manifest. There have been two baptisms since the first of the year.

Cincinnati, O.: According to present plans Mack Christian School will have kindergarten and 1st thru 4th grades for the 1970-71 school year. We will

require at least two more teachers. Salaries are based on need, and one furnished small apartment is available to a teacher or a couple, rent and utilities free, in a Christian home. For further information or an application form, write Carl C. Shreve, prin., Mack Christian School, 7229 Taylor Rd. Cincinnati, O. —Chas. Kranz

Gallatin, Tenn.: Word has been received from Bro. Stan Broussard indicating agreement on the dates of April 5-10 for our gospel meeting in the spring. A part of his note reads as follows, "Please remember me in prayer that the Lord may direct with reference to messages." Let us be sure to comply with this request, for it is certain that the Lord knows what we need to hear from His word far better than any man. —Hall Crowder

Buechel, Kentucky: Youth Sunday was a wonderful meeting. The emphasis was placed on the young people. One of the elders said, "We are supposed to encourage our young and lead them in the ways of the Lord, but seeing our young people today has encouraged me."

Bill Klapheke one of our young men now in college, spoke about the Search that is seen in young people, especially on campus. The conclusion revealed that Christ is the answer, not only for young people, but also for old. A special vote of thanks to each young person that participated in this special service.

Henryville, Ind.: Later report states that Bro. Marsh's messages at SCC were extended through Tuesday, Feb. 17, with time out to be back at Henryville Sunday the 15th. It is hoped that some permanent good was done through Bro. Marsh's counselling.

The dinner at the Children's Home came off as planned. In the afternoon a service of praise and thanksgiving was held at the Home in lieu of the night service. All present appreciated the goodness of God in prospering the work of the church so rapidly for its brief span of existence.

S.C.C. LECTURESHIP

Dates for the spring lectureship are March 17-19; the theme is Acts: 1970. Tuesday speakers are David Brown, LaMar Clark, and J. Paul DuBois. Wednesday speakers: J. R. Ross, J. Kern Sears, Victor Broaddus, and Harold Key. Thursday: Hall C. Crowder, Floyd Mackler, Rod Spaulding, Dwain Evans, and Forrest Wells. There are three sessions daily—morning, afternoon, and evening. Speakers are listed in the order they appear on the program.

MISSIONARIES TO SAMOA

Following this note are excerpts from a letter from Jim and Gladys White, who are going as self-supporting missionaries to Samoa (an island in the western Pacific). Jim will help set up and get into operation a new saw mill there. Jim is a brother of Odessa (Mrs. Lowell B.) Davis, missionary to China.

"We are supposed to go about June 1, by air. Our goods will probably go about the middle of April. We plan to visit Carley Peiffer in Hawaii as we are to be there most of a day. Rozonna will go with us and the company will fly her home for school this fall; she plans a nursing course in either Boise or Spokane. Lynne will have to take her work by correspondence. We plan to send her back for her last year, if we stay over two years. There will be 18 families from the U.S., so we plan to do what we can with the company people until we are able to work with the natives. We are sure the Lord will find some use for us. Pray that we can fulfill the need.

"We called Jimmie Lovell Sunday to see if he knew of anyone who would come to Orofino to help when we leave. Two families just found out that they will be going to California to live in a couple of weeks. One of the men is the best worker in the group here, so will be sorely missed. If you know of anyone who might be interested, you might tell them about the group here. Orofino is a town of 5,000 or 6,000 now. There is a trailer hook-up on the church lots. The building is set up so three rooms could be made into an apartment if needed." —Jim White, Route 3, Box 25, Orofino, Idaho 83544.

MAURICE CLYMORE

Bruce D. Chowning

"He was a good man, full of the Holy Spirit and of faith." This description of Barnabas in Acts 11 seems very appropriate in reference to our Bro. Maurice Clymore, who departed to be with his Lord at 7:30 p.m., Sunday, February 1, at the Mary Sherman Hospital in Sullivan, Indiana. Bro. Clymore had a serious heart attack on Saturday, January 17. He was in intensive care for several days and was apparently improving when another attack took him from this life. He is survived by one son, Billy Gene, of Indianapolis, one brother, three sisters and three grandchildren.

Maurice Clymore was born in Vienna, Illinois, on May 26, 1897. In the early 1920's he came to Louisville, Kentucky, where he was "one of the boys" in the dormitory, who studied under Bro. R. H. Boll. He began his preaching days in the Louisville area and from that time on faithfully proclaimed the gospel of the Lord Jesus Christ. He was a full-time minister in Kentucky,

Alabama and Tennessee, before coming to Dugger, Indiana, in 1941. He was minister of the Dugger Church of Christ until his retirement in May, 1967. On the occasion of his 70th birthday and his retirement from the Dugger Church, many of his friends and fellow-laborers gathered for a service and dinner in his honor. Even though he retired from full-time ministry, Bro. Clymore continued to preach almost every Sunday. At the time of his death he was preaching regularly at the East Jackson Street in Sullivan and the Jasonville Church of Christ.

For 13 years Bro. Clymore broadcast his Sunday morning worship service from the auditorium of the Dugger Church. He was also involved in the work with the young people of that area, which later became Woodland Bible Camp. He had been on the Board of Directors of the Camp from its inception, and served as Treasurer until December, 1969.

Funeral services were held at the Dugger Church of Christ with burial in the Dugger Cemetery on Wednesday, February 4. Brethren Elmer Ringer, Buford Smith, Batey Terhune and Eugene Pound conducted the service. His son, Billy Gene, gave a wonderful testimony using the words from Heb. 11:4—"He being dead, yet speaketh." A mixed quartet sang, and Bro. Wade Martindale led the congregation in singing "On Jordan's Stormy Banks I Stand" at the conclusion of the service. Many will remember this was one of Bro. Clymore's favorite songs.

Surely all of us who have known and loved Bro. Clymore count it a blessing, and we are grateful God allowed us to know him and to be influenced by him. He was a good man—a rare man in these days in which we live; the kind of man that thrills the heart of friends and co-laborers—and one that certainly was well-pleasing to the Lord.

How Bro. Clymore believed in and longed for the return of our Lord! And that coming day becomes more and more blessed as those we love depart to be with Him!

"Till that blest morning breaks without a shadow
No longer darkly then, but face to face,
We'll see, behold, yes, understand completely
The sweet, unerring working of His grace.

Soon, soon may break that morn of cloudless glory,
Quick, quick, may sound that shout, that joyful "Come,"
And then, ah then, the wondrous boundless rapture,
The Master! And the Meeting! And the Home!

Respectful thoughts about my neighbor and predecessor, Bro. Maurice Clymore, Minister of the Church of Christ at Dugger.

Always available; yet never intruding

Always encouraged me in every way; yet never criticized my efforts

Resigned as minister at age seventy; yet preached just as emphatically until entering the hospital (every Sunday)

Carried many burdens in his heart; yet always had a smile and word of encouragement for each one

Wanted always to glorify the name of Christ; yet never accepted glory for himself

Recognized the deteriorating of the church; yet prayed constantly for each one, not despairing

The community called on him often, disagreed some; yet loved him, respected him, counted on him

All here will miss him; yet we rejoice in his home-going!

"Well done, good and faithful servant." (Matt. 25:14-30); yea, eagerly we await our call!

"Even so, come, Lord Jesus!" (Rev. 22:19.)

—J. Buford Smith, Dugger, Indiana



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