

# THE WORD AND WORK

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## *Talking Things Over*

G. R. L.



The threat of world-wide destruction has become very real since the advent of the nuclear bomb. Many who once considered the catastrophic judgments of Revelation to be "highly figurative" now see the possibility of their being entirely literal. Statesmen and military leaders have expressed grave concern about the probability of such destruction as the outcome of a thermonuclear war. Scientists—who once held the earth to be eternal—are now agreed that the earth had a beginning; consequently, they too are speculating about its end. Even the National Council of Churches (noted for its liberal tendencies) felt it necessary to take notice of the return of Christ in its 1959 convention at Evanston, Illinois. Spiritism, necromancy, astrology—various forms of fortune-telling that attempt to look into the future—are experiencing a great up-surge of interest both in the "civilized" countries of Europe and here at home.

Meanwhile, what are the churches doing? The Bible-believing churches that stand for the whole counsel of God, the churches that profess to look for the premillennial coming of our Lord, the churches that are trying to keep themselves pure from the taint of denominationalism—how do they interpret the "signs of the times" that seem so clear to the unbelieving world? Evangelists who do a good bit of traveling tell me that they hear this frequent complaint: "We just don't hear much teaching on prophecy any more. In the past ten or twenty years, there has been a definite decline in prophetic preaching."

We ask, in view of the times in which we live, how can such a thing be true?

## PROPHETIC PAIN-KILLER

From what we hear and observe, it would seem that the "blessed hope" has—at least, to many—degenerated into a "blessed doctrine." Preachers and leaders believe it. If necessary they will even "contend earnestly" for it. They may occasionally make a happy reference to our blessed hope, but seldom with any real teaching of what the Bible says about it. Church members love this "blessed doctrine"—just as they love their insurance policy; they make sure they've got it, and then they put it away in a safe place and forget it.

What is wrong with our prophetic teaching? Where is the purifying power we are taught to expect? Church leaders (replying to a survey questionnaire sent out by one of our Bible Institute students a few years ago) were almost unanimous in the opinion that the average church member who professes to have "the blessed hope" does not "purify himself, even as He is pure." For some reason, the preaching of this hope seems to have had a bad effect, rather than good. Instead of being stimulated to godly living, great numbers have been lulled to sleep. Having "the blessed doctrine," their ears have become deaf to the cries of the perishing and their consciences dulled to the pleadings of the Holy Spirit; sin gives them no pain. Little wonder that some preachers have ceased to speak of it; it just doesn't seem to do the job. Has the word of God lost its power? God forbid! It is rather that some have lost the hope. They have exchanged *the* hope for *a* hope.

### WHAT IS "THE BLESSED HOPE"?

Do we hope to escape from the tribulation to come? Emphatically, yes. Careful study of Luke 21:34-36 allows no other construction to be placed upon it; this is a promise of removal *from* the scene of judgment and entrance *into* the presence of the Lord. This and other Scriptures convince us that this is a "pretribulational" escape—we are caught up *before* the wrath of God is poured out upon "them that dwell upon the earth." All this we confidently expect, but is *this* our hope? Emphatically, no!

Our hope is a Person, *Jesus* (1 Tim. 1:1). Our hope is "set on *him*" (1 Jn. 3:3). Though John refers to the catching up of the saints, he makes no mention of the blessedness of our escape—there is something far better. "*We shall see him!*" Blessed day! "Whom not having seen we love," Him we shall see. Our hearts that have so long hungered for His presence, that have longed to look into His face, shall see Him! And then shall be completed our salvation, "to wit, the redemption of our body." "We shall be like him." Yes, escape from wrath there shall be, but how insignificant this is, in comparison to the glories that lie before us. And this is not all. There is yet a higher and more glorious aspect to our hope.

"*He shall be glorified in his saints*" (2 Thes. 1:10). Christian, have you no thought for *His* glory? Is your hope centered on yourself? Do you have no concern for the honor of our Lord Jesus? Does it mean nothing to you that to this very day His name is used as a

common curse word, that the world that crucified Him continues to spit in His face and pluck out His beard; that the rulers of the nations under Him defy His Lordship and shake their fist in His face? How long until His name shall be vindicated and the blood of His dear ones avenged? How long until He shall be sanctified in the eyes of all creation? This is what John had upon his heart when he cried, "Even so, amen" (Rev. 3:7). How else could he have desired the calamity there revealed? This aspect of our Lord's return is in view in 2 Thes. 2:8, 1 Tim. 6:14, 2 Tim. 4:1, 8, and Titus 2:13. Where we have the words "manifestation" and "appearing" (in the King James, "brightness" and "appearing") the original has the word *epiphaneia*. From the first of these scriptures it is obvious that this "shining forth" (the literal meaning of the word) takes place when the Lord Jesus appears in glory with His saints and destroys the enemy (Rev. 19). So the saint who "loves His appearing" or is joyfully "looking for the blessed hope" has his eyes focused *beyond* our escape from tribulation. The time is coming when every tongue shall confess that Jesus Christ is Lord; this is the goal of our present labors, and this is our hope for the future.

## **"A BROKEN SPIRIT"**

Harry R. Fox, Jr., in Chicago Christian

When David wrote that "the sacrifice acceptable to God is a broken spirit . . ." (Psalm 51:17), he expressed a truth so important that it can hardly be overemphasized. In spite of a widespread tendency to depreciate ourselves in one way or another, the fact still remains that most of us try to maintain self-confidence and pride in living our lives by our own strength without that help that comes from God. We dread being "broken in spirit" and will do almost anything to ward off such an experience. But when, in spite of all our efforts, we are once brought to the point of being broken in spirit, we usually react with defensiveness or resentment — not realizing that we have been blessed with a gift that is indispensable to our personal salvation.

The cross of Christ which stands at the very center of the Gospel confirms the requirement that we be broken in spirit. For not until an individual has been brought to see that he cannot depend upon himself for his life is he in a position to let God be his Lord and Saviour. We have within us so much pride that we are determined to go it alone as long as possible. But once we have been broken and are able to see things as God sees them, we are finally given to understand and overcome our resentments. Thus we are able to embrace the values of the Spirit of God with genuine appreciation and to be willing to depend upon God to remake us into the kind of persons we were meant to be. Truly the experience of being broken at one level is indispensable to our entrance into the upper and better Kingdom!

Dear Reader, please ponder this carefully. Try to see how it may apply to *you*.



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

**What is wrong with an Open Door Church? Or what is wrong in having an Open Door Church?**

The question most likely pertains to what is known as "The Church of the Open Door," to be found in various cities. Open door means unrestricted admission. The churches so named, coming under my observation, are fundamental, that is, they hold to the Bible as inspired of God, and do not knowingly use preachers or lecturers tainted with liberalism. They are purposely interdenominational. To be a constituent of such a church you must consent to using men in the pulpit who are unbaptized (unless you concede that sprinkling or pouring is baptism). Such men practice affusion and christen infants, calling the same baptizing. You have to use (at least consent to the use of) men who practice closed communion. Various other concessions are also made in trying to live up to what the name implies. No interdenominationalist is devoted to the endeavor to restore the New Testament church to conform to its original pattern, notwithstanding the fact that our Lord's epistles to the seven churches in Asia are for the restoration of said churches to the ground on which each one had been planted. Are you sold on our Lord's "restoration movement"? Seriously, this is not a matter of choice or preference; it is an imperative must. Neither can you brook interference therewith.

**How is it that school teachers who are Christians are not moved as are those deciding to be missionaries or preachers at home to render a sacrificial service—in the name of the Lord Jesus? There is sacrificial service that Christian teachers can do, and there is a crying need for their so serving. It seems not to occur to many of them to so serve.**

Every kind of service, every avocation of the member of God's family should be a sacrificial service. Every child of God is a missionary, else an avoider of his highest duty on earth, an unfaithful steward of the talent his Lord has given him! Yes, indeed, the crying need is for Christian-teacher missionaries. Missionary work does not all lie across the seas!

**Having been a member of several congregations in the land, I am impressed unfavorably with a manifest lack of business methods and business judgment on the business side of the church activities. Should not the church be given regular reports of its finances? and should not the books be audited?**

"In business, not slothful," should be applied more strictly to "our Father's business" than to any other business. Were I acting as

treasurer (handling other people's money) I would demand that my books be audited — for my own protection. The founding fathers of our country fought a war over "taxation without representation"; Christian giving is not on the principle of taxation, it is true, but contributors to a fund have an inherent right to information concerning the same.

Is it scriptural now to pray, "Thy kingdom come," seeing that the kingdom is here, God's people being "a royal priesthood, a holy nation"?

Well, is it scriptural to say as did Paul (Acts 14:22) "through many tribulations we must enter into the kingdom of God"? seeing that it was into that kingdom we were spiritually born? The kingdom is of such dimensions and so vast that it has never yet been comprehended. So come on in there are yet greater depths. Come on in and keep coming. Yes, the kingdom is here in that form set forth in the parables of our Lord, but there is more to follow. Let it keep coming, bringing more and more of its depth and height and richness. Seek, then, that "abundant entrance into the everlasting kingdom" of the Savior (2 Pet. 1:11). Pray accordingly. Some question the scripturalness? Pray ye, "Thy will be done on earth as it is in heaven." No one will question the scripturalness of that petition. The fulfillment of that (and it will be fulfilled, Rev. 11:15, et al.) will take care of everything pertaining.

What is the meaning of "rapture" often seen in the prints? Is it in the New Testament, in the original? Why is it that some object to its being used?

Rapture in its most common usage means carried away with joy, ecstasy. It is when the emotions are transported from the normal to a high degree of exaltation. In less common usage it means the transporting of a person or thing to a different location. The word for it in Greek is *harpadzo*, the word for "caught up" as in 1 Thes. 4:17, "caught up in the clouds to meet the Lord in the air." It is the word the Lord used in the parable of the sower, when He said Satan snatches away the word sown in the heart. It is the word used by Paul in speaking of his extraordinary experience of being "caught up to the third heaven." A sudden snatching away is the idea always conveyed. The Lord's redeemed will be raptured instantly upon the resurrection of those fallen asleep in Jesus and the twinkling-of-an-eye change of the living in Christ, when He comes as He promises in John 14:3. *Harpadzo* is the method. He comes and is met in the air. *Harpadzo* is the method of "our gathering together unto him" (2 Thes. 2:1) *Harpadzo* is the method divinely designed for our "escape" (There is indeed something to be snatched from and escaped.) from "all these things that shall come to pass and stand before the Son of man." It is His snatching away of His elect bride before the terrible conflagration awaiting the whole world lying "in the evil one." By *harpadzo* (rapture) His church, true to His name and true to His word, will be kept "from the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth" (Rev. 3:10). She will not be among those who dwell here. For "he appointed us not unto wrath"; He "delivereth us from the wrath to come." Let the redeemed rejoice in "that blessed hope" to be material-

ized at His "appearing" (Titus 2:13).

Those who have espoused the restoration movement automatically thereby assume the role of Christians only but not the role of "the only Christians." Can they therefore discriminate against Christians found in denominations?

Rejoice at discovering a child of God wherever he may be found. Your heart is drawn toward him; you are not to set him at naught, but show him brotherly kindness and Christian love. You are not to discriminate against him but make him feel the welcome in God's house due any child of God. But you say, "He is tied up in his denominational affiliation." Yes, and your heart's desire and prayer is that he may be liberated. Your brotherly kindness will contribute toward his liberation. (You can, of course, behave toward him in such manner as to repel.) Of course, this does not mean that he be set up as a teacher. You are not to expose the flock to even possible error. Guard the flock but do not expose it.

Herbert Lockyer in his book, "Are These the Last Days?" suggests that "the sons of God" in Genesis, chapter 6, were evil spirits who through marriage with women became the progenitors of the race of giants of those days. Where does he find authority for such an interpretation?

Chapter and verse cannot be given. Astonishing it is that men like Lockyer, Peake, Wuest, et al. advance such an idea. In order to be progenitors of any class at all, evil spirits would have to take on human bodies. Evil spirits are bodyless. "Hath a spirit flesh and bones, as ye see me having?" Evil spirits, utterly unable, entertaining not the slightest idea of creating bodies in which to dwell, asked the privilege of entering into the swine. That was less torment than to be sent away into the abyss. Now, there were giants after those days even as far this way from the flood as David's day and Goliath. Who were Goliath's progenitors? All on this side of the flood are descendants of Noah. Was the blood of Noah tainted? We are led to feel "What a dent that apocryphal Book of Enoch has made!" The uninspired Jew who wrote it was motivated by his feeling that the Genesis record needed its mystery cleared up. No, Jude does not quote the Book of Enoch. An inspired apostle had better authority than a spurious production offering people more knowledge of the ages past than the O. T. affords

What could be expected of professed Christians as to their behavior if the bombs should fall? Would they give way to panic and themselves have to be taken care of by men of the world?

The "professed Christians" are in two classes — empty professors and true, trustful believers. The question indicates observation of mere professors who are fearful and even panicky when danger surrounds or even menaces. They have not learned to "rest in the Lord." They do not cultivate trustfulness, but are always expressing fear, are always in trembling when crises appear, just when they should be calm and reposed. Who of all mankind should be able to play the part of the Good Samaritan, "when all around my soul gives way"? Christians in the true sense are not empty professors. To give way to panic is to let our Lord down in the eyes of those "among whom ye are (to be) seen as lights in the world." What are those words about the fearful and unbelieving? See Rev. 21:8 for a bit of needed probing.



## Grace and Unity

E. L. J.

It is sad beyond words that the king whom God chose because he was inwardly a man after God's own heart could fail the Lord so miserably, so shamefully, in outward action. There can be no excuse for his conduct in the matter of Bathsheba and Uriah, and God accepted no excuse. True, he had come to the place of popularity and power—the more reason for circumspect behavior. The shining escutcheon of the Royal House of David, though long ago the sin was washed away with holy hyssop, must bear this black blotch until the end of time. David sinned terribly against his willing paramour, against Uriah, against his own family, his nation, against all history; but most of all against his God. For (as he acknowledges in the penitential Psalms, 32 and 51)—all sin is, in the final analysis, against God. Every act of sin, if carried to its logical conclusion, is an act of anarchy against the Ruler of the universe. Every act of known sin has within it the principle of a rebellion that would tear Almighty God from the throne and set up Satan in His place.

Nevertheless, because God (and God alone) knows how to turn darkness into light, and to make evil work for good, the whole miserable affair did cast David so utterly upon God's grace that he was never the same again. He became the Old Testament's chief preacher of grace, and prophet of the grace that was to come to us all in great David's greater Son. His confession and his response to God's mercy and pardon were so clean and so complete that the man who was chosen king because he was a man after God's own heart *became* a king and a man after God's own heart.

No doubt, it was hard for the people to forgive David of his folly, especially "the holy women who hoped in God," for these are usually the last to forgive a man who has failed, though his failure is in the area of the average man's greatest natural weakness. To this day, there are Christians who do not, or will not, realize that God washed David every whit (for He can make the vilest clean), and made him a vessel fit for the Master's use. Thus David, having tasted that the Lord is gracious, and being a prophet (Acts 2:30), anticipated in a wonderful way our own dispensation of grace in Christ Jesus.

At the root of unity, and the unity spirit, lies an understanding and appreciation of God's grace toward us—toward each one of us

individually. He who does not know grace does not know how to be gracious. We have seen in our own day examples of divisive men, not a few, who have never understood or embraced the teaching of grace, as it is set forth in Romans and Galatians. Many spiritual brethren have said repeatedly that the trouble over prophecy is not over prophecy, but a failure to understand Romans and Galatians. Therefore, there are those who go about causing divisions, separations and estrangements among brethren for whom Christ died. Conversely there are others, able men, who, because they know grace, the Holy Spirit, and the weightier matters of New Testament religion, go about among us with healing, helping, unifying influence—though they may not see eye to eye with others of us on some important lines. For grace humbles men, and the indwelling Holy Spirit works in them those graces without which unity is impossible—lowliness, meekness, longsuffering and loving forbearance (Eph. 4:2, 3). Of such men Carl Ketcherside is a shining example. There are many others. May their tribe increase!

It was not by accident that God chose David to write the 133rd Psalm—the unity Psalm; for he had come to know in his own experience the grace of God and the God of grace. In our next issue we shall comment on this familiar portion of scripture, and on a number of other sparkling gems from King David's jewel box—the Psalms.



## *Love of the Brethren*

J. H. McCaleb

How do we know that we have eternal life? How do we know that we are truly disciples of Christ? How do we know assuredly that we love God? For children of God, there is an infallible proof given by Christ Himself and by the words of the Holy Spirit:

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35.)

"We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.)

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (1 John 4:7.)

What is this thing called love? The thirteenth chapter of 1 Corinthians describes this virtue as being patient, kind, generous, humble, courteous, unselfish, good tempered, guileless, sincere, and something that lasts forever. In theory, one has no trouble in accepting this interpretation; in practice, however, compliance seems to escape us. Perhaps it is because we do not grasp truly the basic significance.



No doubt all of us, individually, have felt the burden of keeping the peace by absorbing without rancor the inevitable hurts of a thoughtless society. Perhaps, too, we have run into a buzz saw of criticism when we ourselves have stepped out of line. In the words of the song: "Each can his brother's failings hide and show a brother's love."

With the Apostle Paul we can find the power to love in deed and in truth: "O wretched man that I am! Who shall deliver from the body of this death? I thank God through Jesus Christ our Lord." True love is not a natural attribute.



## *"World" in the King James Version*

J. Edward Boyd

In a recent conversation it was pointed out that there is need of teaching concerning the meanings of certain words used in the King James version, especially for the reason that some cults of our time take advantage of the ignorance of the people to lead them astray. Two were specifically mentioned: 'world' and hell.' Each of these is used to translate a number of Greek words which do not mean the same thing. It is evident that some confusion is inevitable. The reader of the King James version will find it profitable to compare the renderings in one or more of the recent translations.

At this time we consider the word 'world,' which occurs more than 200 times in the New Testament of the King James version, and which represents three Greek words: "kosmos," "aion," and "oikoumene." (There is a fourth, "ge," found once, Rev. 13:3; its meaning is "earth.") The first appears more than 150 times in the New Testament. In his lexicon, Thayer gives a number of definitions. In 1 Peter 3:3 it signifies "adornment"; occasionally it refers to the earth, as in Mark 16:15; at other times it applies to the inhabitants of the earth, as in John 1:29; elsewhere it is used of "the ungodly multitude, the whole mass of men alienated from God . . . and therefore hostile to the cause of Christ" (John 7:7; 1 Cor. 1:21); again it refers to "worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although frail and fleeting, stir desire, seduce from God, and are obstacles to the cause of Christ." (Gal. 6:14; 1 John 2:16ff.). The context must determine which of these applies in any instance. With these facts before us we may better understand how God could love the world and yet command His people to love not the world! (John 3:16; 1 John 2:15.)

Second in number of appearances is "aion," which has the idea of age, or era. It occurs about thirty times in the New Testament. It is unfortunate that the word "world" was used to translate it. When Jesus said to His disciples (Matt. 28:20), "I am with you always, even to the end of the world" (as in King James), it was not the end of the earth, but the end of the age, that was in view. (There is no justification for the New English rendering, "to the end of time." Is time ever to end? If so, what follows, but more time—an eternity of it?) In the explanation of the parable of the tares, both words are used: "the field is the world (kosmos) . . . the harvest is the end of the age (aion, period of time, dispensation)." (Matt. 13:37ff.) The question put to Jesus on the Mount of Olives (Matt. 24:3) had nothing to do with the end of the earth, but with the consummation of the age. It is this present age that Paul characterizes as evil, out of which Christians have been delivered, to which they should not be conformed. (Gal. 1:4; Rom. 12:2.) The future age is associated with the resurrection from the dead, to be attained by certain ones who are accounted worthy. (Luke 20:34-35.)

A few words must suffice for "oikoumene," which definitely refers to the inhabited earth, or to its inhabitants. Some times it was limited in scope to the Roman Empire, as in the imperial decree mentioned in Luke 2:1. Perhaps the emperor thought of the unconquered tribes as under his jurisdiction, even if he could not enforce the decree among them. A noteworthy use of this word is in Hebrews 2:5 there is an inhabited earth to come, to be subjected not to angels, but to Christ Jesus.

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## BETTER THAN SALVATION . . .

Yes, there is a blessing that is even better than being saved. It is the companionship of the One that saved you! Many—maybe most—Christians expect too little from God. "If I can just make it to heaven, I'll be satisfied," we hear. And so the whole of life is a drudgery, doing the things that just have to be done. God has higher ground for you, higher privileges, higher joys.

Moses enjoyed this privilege. To the Israelites God said, "Return ye to your tents." To Moses: "But as for thee, stand thou here by me, and I will speak unto thee . . ." (Deut. 5:30, 31).

The Psalmist had discovered the joy of this personal relationship with God: "I love Jehovah . . ." (Ps. 116:1). For him, praying was not mechanical or impersonal; it was not just a crank you turn to work a machine. It was a personal conversation with God. What a privilege that is! And to think that God has time for us or wants us!

More than our service, more than our worship, He wants us. It is not that He does not want our service or our worship, but it is not the highest or the best until He has us.



# *Bible Reading and Prayer Controversy*

J. R. Clark

"Almighty God, we acknowledge our dependence upon Thee, and we beg thy blessings upon us, our parents, our teachers and our country." This is the prayer that has caused so much controversy in the last year or so.

This prayer was unanimously adopted in 1951 by the Board of Regents at the University of the State of New York, to be recited in New York schools at the beginning of each school day. Members of the Board included men of the Hebrew, Catholic and Protestant faith. After eleven years had passed by, the constitutionality of this prayer was challenged by atheists. On June 25, 1962, the Justices of the Supreme Court, by a majority vote pronounced it unconstitutional to recite this prayer in the schools, basing their decision on the First and Fourteenth Amendments.

The First Amendment reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." In the Sunday School Times Vernon W. Patterson asks: "How could this simple prayer, merely expressing dependence on Almighty God and asking His blessings, constitute an establishment of religion?" He continues, "Our Founding Fathers clearly understood 'an establishment of religion' to mean a State supported and directed church."

The Pilgrims came to America seeking freedom to worship God according to the dictates of their conscience. An artist was asked to paint a picture of the "Landing of the Pilgrims." Being rusty on his subject, he decided to make a study of these pioneers. At first he was puzzled. There was something about these Founding Fathers that he could not understand, that he could not measure by any human standard. He finally decided that the mystery lay in their link with God. Their springs were in Jesus Christ—they were out of this world. He became a believer in Christ, and received the inspiration that he desired for his painting. In its beginning our beloved country took root in Bible reading and prayer. While the First Amendment does protect us from the State supported and directed church, it also guarantees freedom of religion. For over 200 years we have honored God in the school room and in all departments of our government. This has not led to an establishment of religion. Why should we need to abandon the practice now?

Some have said that the decision of the Court was a step in the wrong direction. It is a bad trend. Justice William O. Douglas\* of the Supreme Court lists other religious exercises of our country that he considers unconstitutional along with prayer in the public schools. His list follows: "Chaplains in both Houses and in the armed services; compulsory chapel services at the service academies; religious services in federal hospitals and prisons; religious proclamations issued by the President; the Bible used for administration of oaths; veterans receiving money under the G.I. bill to attend denominational schools; the slogan 'In God We Trust'; 'Under God' added to the pledge of allegiance; Bible reading in the District of Columbia schools; exemption from federal income tax of religious organizations and postal privileges granted them; allowing deductions from federal income tax for contributions to religious organizations." —S.S.T., March 9, 1963.

If these religious services and recognitions of God were contested and discontinued one by one our government would become wholly secularized and more and more atheistic. Do we want a government like that of Russia? In Psalm 33:12 we read: "Blessed is the nation whose God is Jehovah," and in Proverbs 14:34: "Righteousness exalteth a nation; but sin is a reproach to any people." Because of sin Israel was carried away into captivity. The fall of Rome was attributed to excesses and vice. Thus we say, to remove God from government and from our schools is a step in the wrong direction. How can we teach morals in our schools while ruling out the Bible and prayer. "It is not in man that walketh to direct his steps." With juvenile crime on the rise we need all the help possible in fortifying our children against evil.

J. Edgar Hoover has written: "Throughout the entire earth today, powerful atheistic forces are striving to destroy every form of worship of God." Former President Hoover called for an amendment of the constitution which would establish "the right of religious devotion in all government agencies." Former President Truman remembers that when he was a boy in school the children were fortified with Bible reading and prayer.

While we do not want a State-supported and State-directed church, yet we see no harm in making much of the Bible in all phases of our national life. God has blessed our country through the years and we do not want that blessing to be cut off. We don't wish to be another Russia. May God help us all.

(Ed. Note: Justice Douglas, 64, considered by many to be the "farthest left" of all the members of the Supreme Court, has divorced his wife and (five days later) married another woman "in her twenties." This is undoubtedly the "mature wisdom" of which recent Supreme Court decisions have been made!!)

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The love of our God must shine through us unhindered if we would live to him here; and whatever makes for holiness of life, for the clearing of the glass through which the light shines, *this is for us, and nothing else.* —Amy Carmichael



# The Holiness of God -- II

Conclusion

Alex Wilson

Oh how I fear Thee, living God!  
With deepest, tenderest fears,  
And worship Thee with trembling hope,  
And penitential tears.

Yet may I love Thee too, O Lord!  
Almighty as Thou art,  
For Thou hast stooped to ask of me  
The love of my poor heart.

Throughout the whole Bible God's holiness is shown to be terrible and unapproachable. Offerings were necessary when an Israelite sought to approach God. A mediatorial priesthood was required. In the tabernacle, God's presence in the holy of holies could be entered by only one man, and he only one day each year. Thus God manifested His hatred of sin. The scripture-writers emphasized this truth repeatedly: "Thou art of purer eyes than to behold evil, and canst not look on perverseness" (Hab. 1:13). "Thou art not a God that hath pleasure in wickedness: evil shall not sojourn with thee. The arrogant shall not stand in thy sight: thou hatest all workers of iniquity. Thou wilt destroy them that speak lies: the Lord abhorreth the bloodthirsty and deceitful man" (Psa. 5:4-6). God's holiness is the reason for His jealousy; He will be a devouring fire to those who oppose His holiness: "Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins" (Josh. 24:19). "The Lord thy God is a devouring fire, a jealous God" (Deut. 4:24). "The sinners in Zion are afraid; trembling hath seized the godless ones: Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings? He that walketh rightcously, and speaketh uprightly" (Isa. 33:14-15). "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Because of these facts, we should "offer service well-pleasing to God with *reverence and awe*: for our God is a consuming fire" (Heb. 12:28-29). When men get a glimpse of God's holiness they do not remain frivolous and profane. The apostle Paul speaks of "perfecting holiness in the fear of God" (2 Cor. 7:1), and also includes the fear of God along with love as the great motives which drove him on: "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11; also v. 14). And even the song sung in heaven mentions fearing God: "Who shall not fear, O Lord, and glorify thy name? for

thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest" (Rev. 15:4).

Holiness underlies all of God's dealings with His creatures. He is steadfastly and completely opposed to evil; He will not trifle with it. He requires holiness from His creatures; He rightly demands that men be entirely devoted to His worship and service and that they be clean, separated from sin, and perfect. ("Ye therefore shall be perfect, as your heavenly Father is perfect" Matt. 5:48.) God's requirements are set forth clearly: "Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully" (Psa. 24:3-4). "I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57:15). "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity, or what communion hath light with darkness? . . . Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty . . . Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6:14-7:1).

The sincere man, when confronted by God's holiness and His righteous demands upon His creatures, immediately sees the immense gulf between himself as a sinner and God. Man being sinful, God must by His nature be separate from him; there can be no communion or fellowship. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear" (Isa. 59:1-2). Man stands condemned, separated from God because of his wickedness, and utterly hopeless and helpless.

Therefore, if God's purpose—which is to have fellowship with man—is to be fulfilled, God Himself will have to provide the way. Man's attempts to earn acceptance with God are futile; his works are woefully inadequate to meet God's requirement of a holy heart. Only God can provide the needed reconciliation and can make man holy in heart, and He is under no obligation to do it, for man merits only condemnation. Therefore salvation must be entirely a provision of God's grace.

God's grace has not been mentioned before in these articles on His holiness. Perhaps our study thus far has made Him seem very harsh and unlovable — almost like a vengeful bully. Perish the thought! God's word declares, "Jehovah is good to all, and his tender mercies are over all his works." "The earth is full of the loving-kindness of Jehovah." "Thou, Lord, art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon thee." The apostle John, who wrote, "God is light," also wrote, "God is love." Calvary shows that both of John's statements are true: it dis-

(Turn to page 264)

# Precious Reprints

## THE NIGHT ALSO IS THINE

R. H. Boll, 1932

It was night when the 74th Psalm was written. The beloved city lay in perpetual ruins. The enemy had roared against her. Ruthlessly, as men lift up axes upon a thicket of trees, had they broken down the carved work of the temple. They had set the sanctuary on fire and profaned God's dwelling place down to the ground. All the synagogues of the land had they burned. And from God there was no word. Heaven was silent. There was no prophet, and none to tell them how long. The darkness was deep and hopeless.

But the psalmist had a word—"Yet"; and that backed by another—"God." "*Yet God is my King, working salvation in the midst of the earth.*" It is a great faith that can sing such a song in the night, and can assert God's power and government in the face of destruction and desolation. But listen to his inspired logic. "*The day is thine; the night also is thine.*" Was it not God who in the beginning made them both? And to the light He called, "Day" and to the darkness he called, "Night!" And He appointed "the greater light to rule the day, and the lesser light to rule the night. He made the stars also." Is not the night His as well as the day? The time of gloom, of misfortune, of disaster, of sickness, of want, of bereavement—is it not in His hand as well as the brighter times of peace and blessing? So if it is *His* night, and He is master of it—why should I fear? "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the help of my countenance and my God."

"Ye fearful saints, fresh courage take:  
The clouds ye so much dread  
Are big with mercy and will break  
In blessings o'er your head."

### BRASS AND CYMBALS

While standing against instrumental music in Christian worship, because it is unscriptural and unspiritual, and forces separation between those who demand it on the one hand, and those who believe it to be displeasing to the Lord—while *rightly* standing against this thing and its principles, we must guard against another sort of "instrumental music" which is not rarely offered to the Lord even by some who zealously guard against the introduction of such a thing as the organ. It is a music (?) which as the notes of harp or pipe, is the voice of "things without life" (1 Cor. 14:7). "If I speak with the tongues of men or of angels, but have not love, I am become *sounding brass or a clanging cymbal*" (1 Cor. 13:1). And that is the acme of empty worthlessness, as God looks at it. So take *love* out of the heart and out of the worship, and what remains of our singing, praying, preaching, is only a brazen noise, a bad sort of "instrumental music."

We cannot worship God with organ or pipe, with brass and stringed wood, seeing He can accept only spiritual worship. Nay not even mouths and throats can worship Him, if that be all. It must come from within, "Singing and making melody *with your heart* to the Lord." But the heart devoid of love is dead. As a phonograph cannot worship God though it speak ever so piously or sing music ever so melodiously, so neither can a loveless Christian. Instrumental music, blatant, cold, discordant is all the Lord hears from such.

#### FOLLOW AFTER LOVE

Wherefore, "Follow after love" (1 Cor. 14:1). Make it the chief aim and object, even as it is the chief thing in the Lord's sight. Not to the disregard of other things, to be sure. The brethren are right who say that love must battle, that error must be met, and that discussion and on occasion even controversy is needful. Love is indeed not soft, nor lazily tolerant. It is firm and zealous for the truth, seeing that only truth can bring good. Nevertheless, love *suffereth long*, and is *kind*. Love envieth not, nor does it vaunt itself, nor is it puffed up. Love is humble and lowly. Love does not behave itself unbecomingly, nor in action, nor in speech. Neither is it self-seeking, nor quick to take offense and to resent insult or injury; nor sharp to pick on deficiencies and failures of others. It takes no malicious delight in the follies and wrongs committed by any, but it is heartily glad when some good thing is done and said. It puts up with much; it is all-confident and all-patient. Such is the nature of love; and it ought to be manifest *especially* between brethren in Christ (for "by this shall all men know that ye are my disciples"). With all our contention for sound doctrine and for "the faith once for all delivered to the saints"—above everything get love and hold it fast—lest all our work and worship turn out to be but empty noise, as of sounding brass and clanging cymbals, in the ears of God.

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#### THE HOLINESS OF GOD —II (Concluded)

(From Page 262)

played the greatest holiness ever known, but also the greatest love. Why, then, is God's holiness so severe? Why is He "a God that hath indignation every day"? (Psa. 7:11). A. W. Tozer gives the answer: "Since God's first concern for His universe is its moral health, that is its holiness, whatever is contrary to this is necessarily under His eternal displeasure. To preserve His creation God must destroy whatever would destroy it. Every wrathful judgment in the history of the world has been a holy act of preservation. The holiness of God, the wrath of God, and the health of the creation are inseparably united."

To think rightly about God we must never forget nor minimize either His holiness or His love. (Study the poems beginning and ending this article.) Actually, *we appreciate God's grace only to the extent that we realize His holiness*. As John the Baptist prepared the way for Christ, so the knowledge of God's holiness prepares our hearts for receiving His grace. In these days when sentimental "soft soap"



about God's love is common, let us make sure that *our* message is not an amputated one.

God's holiness produces not only healthful fear but also deep comfort in the man who is rightly related to Him. The presence of evil in the universe disturbs all men and often causes doubts to rise, but the man who truly knows that God is holy and perfectly free from all evil knows that this problem is only a temporary one. And the holy majesty, glory, and greatness of the Lord should make His servants ashamed of their worries and frettings; he who knows God agrees with the prophet's exclamation, "Ah, Lord Jehovah . . . there is nothing too hard for thee" (Jer. 32:17).

To conclude, then: God's holiness is involved in nearly all our knowledge of Him. It includes His exaltedness and power as the Source of all things, the omnipotent Creator and Sustainer, the great self-existent One. It includes His moral perfections—righteousness, justice, goodness, loving grace (for love is the heart of moral perfection: there is no conflict between holiness and love). And God's holiness is involved in His eternal purposes for you and me: having in the past foreordained us to be conformed to His own holiness, He commands us now to be holy as He is holy; and He Himself will soon bring that condition *fully* to pass—"We shall be like him"! Such is the majesty and splendor and grace of our God. Worship Him.

Eternal Light! Eternal Light!  
How pure the soul must be  
When, placed within Thy searching sight,  
It shrinks not, but with calm delight  
Can live, and look on Thee!

The spirits that surround Thy Throne  
May bear the burning bliss;  
But that is surely theirs alone,  
Since they have never, never known  
A fallen world like this.

Oh, how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before the Ineffable appear  
And on my naked spirit bear  
The uncreated beam?

There is a way for man to rise  
To that sublime abode;  
An Offering and a sacrifice,  
A Holy Spirit's energies,  
An Advocate with God:

These, these prepare us for the sight  
Of Holiness above;  
The sons of ignorance and night  
May dwell in the Eternal Light,  
Through the Eternal Love.

—T. Binney

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### A CHILD'S FAITH

A little girl had recently come to know the Lord as her Savior, and she had a deep desire for her father to know Him too. She begged of him to come with her to church but all in vain. At last he said, "I will go just once to please you." The child was delighted and when they got near the door of the church, the father felt a tiny push from behind. It was his daughter, who said aloud, "Here he is, Jesus, save him, too." The prayer of faith was answered.

\* \* \*

"Life without God is somewhat like Russian roulette; you don't play long without disaster."

\* \* \*

### YOUR REDEMPTION DRAWETH NIGH

I know not in what watch He comes,  
Or at what hour He may appear,  
Whether at midnight or at morn,  
Or in what season of the year;  
I only know that He is near.

The centuries have gone and come,  
Dark centuries of absence drear;  
I dare not chide the long delay,  
Nor ask when I His voice shall hear;  
I only know that He is near.

I do not think it can be long  
Till in His glory He appear;  
And yet I dare not name the day,  
Nor fix the solemn Advent year;  
I only know that He is near.

—Horatius Bonar

\* \* \*

"If you would lift others up, you must get on higher ground yourself."

### JUST TRY IT

"Do you know, there's something funny about this business of speaking ill of other people? Point your finger at me for a moment."

The friend did as he was told.

"Now, what are your next three fingers doing? You see, they are pointing right back at you. So I can't help but win, three to one."

That's a good thing to remember when you have been the victim of gossip or untruths. Just remember that for every finger pointing at you, there are three pointing at the person who is attacking you.

\* \* \*

"IT IS BETTER TO HAVE  
YOUR BANK ACCOUNT IN  
HEAVEN THAN TO HAVE  
YOUR HEAVEN IN YOUR  
BANK."

\* \* \*

### The Wrong Choice

When David Livingstone's body was taken back to England from Africa, crowds thronged the streets to pay tribute. One elderly man in the crowd was heard to sob aloud. It was revealed that he and Livingstone had been friends in youth. But, as an ambitious young man, he had scorned Livingstone's choice of serving Christ. Now, with a life of selfish interest behind him, the man, full of self-reproach, saw who had made the wiser choice and sobbed, "I have

put the emphasis on the wrong world."

#### A Terrible Price

"What is the value of this estate?" said a gentleman to another, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at, but I know what it cost its late owner."

"How much?"

"His soul!"

\* \* \*

"It is a lot easier for most people to pray and give to the missionaries across the sea than to get out and do some missionary work themselves at home."

\* \* \*

#### Good News for All

A thief broke into a Buffalo, New York, church and got away with some valuable equipment and several dollars from a collection box. The next day the church's outdoor bulletin board carried these words, "If the thief who broke into this church will contact the minister, he will receive some important news."

Interested newspaper reporters called at the church. "What is the good news?" they wanted to know.

Replied the minister: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

• • • • •

"Christianity is meant to be bread for daily use, not cake for special occasions."

\* \* \*

"A HOLY LIFE WILL PRODUCE THE DEEPEST IMPRESSIONS. LIGHTHOUSES BLOW NO HORNS; THEY ONLY SHINE."

#### Are You Prospering Too Much?

A young man in Chicago once mentioned that he had lost every cent he owned during the depression, and now had less than nothing. A friend was about to offer his sympathies but the young man promptly said: "No, I don't need your sympathy. It was glorious, the most wonderful deliverance of my whole life. It drove me to God and to real happiness. Life has had a new and real meaning ever since."

\* \* \*

"THERE ARE TOO MANY PARENTS WHO WILL TIE UP THE DOG FOR THE NIGHT AND LET THE BOY RUN LOOSE."

• • •

"Many who sing: 'Fill me now,' might better sing: 'Empty me now.'"

\* \* \*

"AS LONG AS I KEEP MY FACE TOWARD THE LIGHT, THE SHADOWS WILL FALL BEHIND ME."

\* \* \*

If you forget your sins, God will remember them; but, if you will confess your sins, God will forgive and forget them.

\* \* \*

"A CHILD OF GOD CAN SEE MORE ON HIS KNEES THAN A PHILOSOPHER CAN SEE ON HIS TIP TOES."

\* \* \*

It is impossible that a man full of himself can be a vessel of the Holy Spirit.

\* \* \*

"PRAYER CHANGES THINGS; PRAYER CHANGES YOU."

\* \* \*

If the do-it-yourself craze continues, it might even extend to thinking.

# GOD'S CALL TO REVIVAL -- V

G. R. L.

## HAGGAI'S FIRST MESSAGE

Haggai had an unusual audience—the kind of audience that preachers today would like to address. These are not the idol-worshipping, sin-loving, dull-of-hearing Jews that listened to Jeremiah for so many years. These are people with a purpose; they had come from Babylon to rebuild the temple of God. At considerable personal risk and loss they had made the long trip. They found the beloved City in ruins, a discouraging sight, yet they had begun at once to accomplish their assignment. The work was stopped with the laying of the foundation, but it was against the will of the faithful remnant. Outside pressures weakened their hands and discouraged their hearts until they were not able to continue. So when Haggai began to preach, he came not with the scathing rebukes of Jeremiah to an unrepentant nation. Rather, it was a message of awakening. Repentance, yes. Correction, yes. But there is no harsh sound of judgment and condemnation. Haggai's audience is composed of people who are on the right ground, people who are conscious of their calling, but people who have become careless and indifferent about the interests of the Lord.

God's analysis of the problem was (1:2): "This people say, It is not time for us to come, the time for Jehovah's house to be built." The obstacles to building seemed insurmountable, so they took the easy way out. They reasoned *why* events had taken such a turn, and excused themselves from further responsibility. How does their reasoning (and circumstances) compare to that sometimes used to justify the lack of growth of today's churches? "We're living in the end time; we can't expect to win anyone to the Lord." "The Lord said, 'The love of the many would wax cold.'" "The truth just isn't popular." Does Haggai have anything to say to *us*? Here is his message:

"Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now therefore thus saith Jehovah of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

"Thus saith Jehovah of hosts: Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it: Why? saith Jehovah of hosts. Because of my house that lieth waste, while ye run every man to his own house. Therefore for your sake the heavens withhold the dew, and the earth withholdeth its fruit. And I called for a drought upon the land, and upon the mountains, and upon the grain, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

Is there ever a time when it is legitimate for personal interests to take precedence over the Lord's work? Is there ever a time when it is right to neglect the work of the Lord, regardless of apparent circumstances? This is the first question God puts to His people, while reminding them that He is Jehovah of (hosts) the armies of

heaven. Would the obstacles that cause us to become slack in the building of His House have the same effect on the building of our own houses?

Then follows the exhortation, "Consider your ways," repeated for emphasis. What is your calling? Why are you here? And your present circumstances: Does not the deadness of your fields speak to you of your own spiritual deadness?

The heart of Haggai's message is a call to obedience: "Go up to the mountain." Notice that there is no promise attached, no assurance that obedience will bring ease and prosperity. Their motive? "I will take pleasure in it, and I will be glorified." Do we need any motivation beyond this? Work undertaken for any other motive cannot please God. We offer Him our sacrifices out of a glad heart *because He is God*. The highest purpose we can have in so doing is *that He be glorified*. This is a far cry from the practice of tithing because it gives a good financial return, or of following Jesus because "it pays." God help the modern church member who has to have a firm grip on the reward before he will risk one cent for God, and who will not bow the knee before God on the simple basis that He is God.

The fruitlessness of all the efforts of the people grimly reminds us of the little fruit being gathered from the much activity in the churches now. And it seems that the more effort is expended, the less the return. Why is it? The answer to us may be as it was to them: The return comes not from effort, but from God!

What results followed Haggai's preaching! They *all* obeyed, and "the people did fear before Jehovah." There is a time of heart-searching and prayer, followed by a word of comfort, "I am with you, saith Jehovah." Within three weeks they were all back at the work for which they had been called out of Babylon.

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## WALKING HUMBLY WITH THY GOD

J. H. McCaleb

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness and to walk humbly with thy God."

Humility before God is not a servile abasement: a loyalty given only through abject fear. It has been said truly that order under force is but latent rebellion. When a man walks humbly with God, he does the best he can and then realizes how much greater his God really is. He is lost in wonder, love and praise. His heart marches out to his Father in heaven, through Jesus Christ our Lord.

"Blessed are the poor in spirit: for they shall be filled." When one is filled with his own wisdom there is room to add nothing else. When we walk humbly with God, we are willing to empty ourselves and let God do the talking. Then only can we hear Him. "It is not in man that walketh to direct his steps."

# "Go Quickly and Tell..."

Don't Waste Your Time Crying About Closed Doors

Too many are spending too much time crying "closed doors." Certainly Satan has closed some mission fields to the foreign missionary, but in this spiritual war Satan is not winner but loser. God is sovereign and some of the outstanding mission miracles of the decades have been in spite of "closed doors."

Over two million refugees who fled from Red China have been our captive audience in Formosa. Not hundreds but thousands have turned to Christ. They are from every corner of the mainland. Many could never have been reached in the vastness of China, but God "corralled" them and brought them to us.

When Red China fought across the Yalu River and down to the 38th parallel, all but four million Koreans left their homes and fled southward. In South Korea missionaries and national Christians have gathered the greatest harvest in Korea's 100 years of church history.

Hong Kong is today the greatest refugee city of the world. By the same token in no place in the Orient are missionaries seeing such a response to the preaching of the gospel.

For years courageous missionaries fought to break through the Satanic fortifications that surrounded Tibet. Lamaism so held the Tibetans that little or no progress was made. At one time there were more graves of missionaries and their children on the borders of Tibet than there were converts inside Tibet. Then the Communists came. Another closed door appeared to be complete defeat for the gospel but was it? As the Dalai Lama, the spiritual head of the nation, fled the roof of the world, thousands of the Tibetan elite followed him. They settled in Northern India. They were welcomed by missionaries who befriended them. For the first time in missionary history there was a crack in the Tibetan wall. Tibetans were accepting Christ. *And they said it couldn't be done.*

Malaya seemed firmly in the hands of the Communists. The dense jungles crawled with the disciples of Karl Marx. In those jungles lived hundreds of thousands of people for whom Christ died, people however who could not be reached. For the gospel at least it was "no go."

Then the British government instigated the new villages program. They brought the people out of the jungles and resettled them in villages along the main highways. Here they were easily accessible to the missionaries. Today in most of the villages there are churches. The red light turned green, and it is "go" for the gospel in much of Malaya.

More need not be said. God is sovereign and He is sovereignly gathering out a harvest—even from behind closed doors. —*From "Cable" of Overseas Crusades.*



## A Christian Views The News

Ernest E. Lyon

"GET THE UNITED STATES OUT OF THE UNITED NATIONS." This paragraph heading is put in quotes because it is the rallying cry of many people who realize the danger to our country by our being in the U.N. and by the U.N. being in our country. As Lord Beaverbrook said, it is the largest fifth column in the world, and it is also anti-god in makeup and pro-socialist and pro-communist in disposition. This is a non-political cry for both the major political parties have bowed to the U.N.—and so has the American Communist Party! This is a patriotic cry, for the U.N. is wrecking the U. S. and promoting communism, causing wars, putting down free enterprise whenever it can, and stopping self-determination whenever (as in Katanga) a stable anti-communist is established in a new country. It is a spiritual cry, for the U.N. constitution was written largely by atheists (it contains much of the wording of the constitution of the U.S.S.R.) and it recognizes God in no way. One of the finest impassioned speeches in congress used this heading as its title and in it the congressman (Utt, from California) gave a well-documented series of arguments against our taking part in the U.N.

"HALF OF THE INCOME OF THE WORLD IS MADE BY U.S. CITIZENS." Again I use quotes because this statement is being made over and over. I don't know whether it is true or not, but I do know that the reasoning that usually follows is wrong. Most who start with this statement then say that we should give up our surplus to make the rest of the world on an equality with us. They forget a few things, some of which go like this: (1) Unless a country has surplus money to reinvest the economy comes to a standstill and we could no longer lead the world on to higher standards. (2) This standard here has been the product of our free economy which has encouraged men to work—and they have been willing to work and to use their ingenuity. Passing *this* on to them would be a great deal better than giving the rest of the world more money. (3) Many men are refusing to go into business for themselves while others are stopping working after the annual income reaches a certain point. Most of this is because our government has been "redistributing the wealth" by excessive taxation, welfare and foreign aid, etc. If this continues our high standard will lower. (4) Many of the countries we are now giving aid to are made worse by our money and they continue to demand more and more. You cannot buy friends with money, you only lose them when you stop the handouts. Incidentally, our government debt

is greater than the debts of all other countries combined right now. Before closing this section, may I also point out that much of that high per capita income is due to men taking two jobs and women going to work in order to "keep up with the Joneses" and get the latest conveniences. This is a shame, but if this ends in not getting the things worked for, the energy will cease and we will go back to the siesta system that many countries have while demanding our aid. "He that will not work, neither let them eat" applies to countries as well as to individuals.

**THE RUSSIAN-CHINESE FIGHT.** For some time I have been thinking of writing on this subject from my own knowledge of communism but did not do so because I had seen nothing in print that expressed what I thought. Now the newsletter for September, 1963, put out by the Christian Anti-Communism Crusade (Fred Schwarz, president) has stated fully (more space than I have here) and brilliantly the position I wish to take. There is a conflict there, but there is no split as our press has been proclaiming—neither is there any reason for the U.S. to support Russia in order to let the "mild" Khrushchev win out over the "barbarous" Chinese. The conflict is over how to subject this country. The Russians have decided that their policy of using "peaceful co-existence" to further their plan of "Encirclement plus demoralization equals progressive surrender" is the right one, and they are making great progress at it. The Chinese are still reading Marx and other old communists and believe that if the American Communist Party would take the lead the workers in this country would "rise up and throw off the shackles of capitalism" and establish a "workers paradise" similar to their own slave plan that has so destroyed China. Obviously the Russian position is our great danger and the Chinese one foolish but try to sell that to your newspaper! Pray for our leaders earnestly.

**THE COMMUNISTS SPEAK.** The following is from the Communist newspaper, *The Worker*, published in this country (two paragraphs combined in one here) :

"The test ban agreement is the result of the struggle of the peace and ban-the-bomb forces of all lands, including our own. The concept of peaceful coexistence has enriched Marxism, because it has added new and additional avenues, possibilities and tactics for the class struggle. It has not nullified the class struggle, but has refreshed and raised its policies and tactics to correspond with . . . the new reality. Because the policies of peaceful co-existence are the most effective and telling in the struggle against imperialism, and because U.S. imperialism is the citadel of world imperialism, therefore the center of resistance to realistic anti-imperialistic policies is here. To spread the falsehood that the Soviet Union, the bastion of world anti-imperialism, places the anti imperialistic as secondary is to do the bidding of U.S. imperialism. The facts of history completely destroy this falsehood."

The communists could not say in plainer words that peaceful co-existence and the test ban treaty are ways of their trying to overcome this country.

**QUOTE OF THE MONTH.** "Let every student be plainly instructed and earnestly pressed to consider well the main ends of his life and studies: to know God and Jesus Christ, which is eternal life and therefore to lay Christ in the body as the only Foundation of all know-



ledge and learning and see *the Lord only giveth wisdom*. Let everyone seriously set himself by prayer in secret to seek Christ as Lord and Master." —John Harvard, founder of Harvard University.

NEWS BRIEFS: The September issue of *Christian Economics* has a fine article on "Power Corrupts." It quotes as opposed to power in the Presidency the Presidents who have increased that power the most—but the quotes are from before they became President. . . . The handbill advertising the march on Congress on August 28 called much more for some of the president's economic bills than it did for civil rights, and the leaders there talked a great deal about Medicare, housing, etc.....A New York *Herald Tribune* correspondent says that the rebellion against the Diem government is actually political, not religious, and that the great majority of the Buddhists support the government.....Moscow did not televise the march on Congress as they had planned. Apparently the marchers were so much better dressed than the Moscow citizens they could not cry out about the oppressed workers in this country.....\$1.6 billions of our tax money is now being used to give cigarettes to Arabs.....More next week—if we put out a weekly!

A GOOD BOOKLET TO READ. "Socialism, a Mess of Potage," is published by the International Christian Crusade, the same group that publishes the finest inexpensive booklet on evolution (entitled "Evolution"). Get some copies of both booklets. They are fine.

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## CAIN'S WIFE

Mrs. Paul J. Knecht

The only mention made of Cain's wife in the Bible is found in Genesis 4:17, "And Cain knew his wife; and she conceived, and bare Enoch." Smart persons like to ask, "Where did Cain get his wife?" It is easy to answer that. The Bible tells us that "Eve was the mother of all living." It is not strange that Cain should have married his sister. Adam married himself in a sense, for Eve was taken from his side.

Through one man, Adam, the whole human race, his own wife included, came (Acts 17:26; Rom. 5:12). As the race increased in numbers the blood relationship between man and wife became more and more distant, but that soon after the creation it was entirely suitable for Cain to marry his sister. Even Abraham, many generations later, married his half-sister, the daughter of his father but not of his mother. Isaac's wife was his second cousin, being the grand daughter of his father Abraham's brother Nahor. Jacob married his two cousins, daughters of Laban, his mother's brother.

Weaknesses in the flesh that can be inherited and intensified by inbreeding, i.e., marrying within the family, make it expedient for close relatives not to marry now and has given rise to laws in many states forbidding them to do so. Some royal families have been marked illustrations of the dangerous results of inbreeding. But when Cain, in the second generation from the creation and the first under natural reproduction, married, there was nothing amiss in his marrying his own sister; nor can there be any doubt that he did.

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# NEWS AND NOTES

## MEETINGS IN PROSPECT

Mack A. Anderson at Eastview, through October 6.

Ronald Bartanen at South Louisville, through October 9.

Howard T. Marsh at Mt. Auburn (Dallas, Tex.), Oct. 6-13.

Robert B. Boyd at Linton, Indiana, October 7-13.

Hall C. Crowder at Portland Avenue, October 13-20.

Orell Overman at Rowan Street, October 28 to Nov. 4.

## September Meetings Reported

Thomas Y. Clark at Gallatin, Tennessee.

Carl Vogt Wilson at Sellersburg, Ind.

Gordon R. Linscott at East Jefferson St.

Tulsa, Okla.: Bro. Clark's article about the "Premillennial Church of Christ" was just exactly right!! Praise the Lord! I'm glad that some one stands against our sectarian tendencies!!—Leroy Yowell.

Dallas, Texas: Enjoy so much "Talking Things Over" and all your writings. Still love and miss you dear ones.—Mrs. Florence Hunt.

Pocatello, Idaho: Our little group here is picking up this fall. We actually began about February. Last Sunday, we had 38 at Sunday School. There are several good prospects which we pray for.—Rodney Veitschegger.

Houston, Texas: I appreciate you at Word and Work. I look forward to each month's issue.—Velma Kitterman.

Denver, Colo.: Our good brother, Ronald Bartanen supplied me with your address. I knew him when he lived in Illinois and we in Indiana. It was my pleasure to speak at Kentucky Avenue last Sunday and to meet all of the saints there.—M. F. Cottrell.

## PORTLAND CHRISTIAN SCHOOL

August 20 was a day of prayer and fasting by friends of the school, because of the need of teachers. At that date, there were still four vacancies on the faculty, including one which appeared very difficult to fill. The difficult one was filled first, and in less than ten days—just one day before the teachers' work schedule was to be arranged—all of the places had been filled in a way that made us all realize that it was the Lord who did it.

Enrollment is up somewhat from last year, taxing the facilities of the grades. Alumni and others are con-

sidering the possibility of a building program. Changes in personnel this year include the promotion of Earl Mullins to principal, and the addition of Delmer and Sarah Jean Browning, Shirley Jane Addams, and Dale Offutt.

Louisville, Ky.: It was a blessing to me to be associated with Brother Lyon and his lovely family, and the good people at the Highland Church. Brother Jorgenson was present for most of the services, and his encouragement was appreciated. The responses were of a praiseworthy nature, from which God will reap much fruit. In general, I feel that the church experienced a revival in love to God, and zeal for His service.—J. L. Addams.

Abilene, Texas: This past month's attendance averages were up somewhat. We praise the Lord for that. It is our hope that in the not quite so easy to measure qualities like faith, zeal, love, etc. there has been a corresponding increase. Last Sunday was a good day attendance-wise, with several visitors and the largest number present since our spring meeting. Last Wednesday evening we had one of the best attendances in recent months for the mid-week service. About ten youngsters were in the newly organized class. These children will have their own prayer meeting in their classroom, geared to their understanding, and a lesson.—Carl Kitzmiller.

Louisville, Ky.: Bro. E. A. Rhodes and Sister Rhodes visited with us last Sunday night. Bro. Rhodes was persuaded to tell us something of the work in Japan and answer questions from those present. It was good to have them with us.

We are sorry to report that the Jorgensons are leaving on September 26, for a winter in California.—Ernest E. Lyon.

Louisville, Ky.: We are very happy to have such a fine school as P.C.S. for our children where they can be taught the Word of God in these days when the trend seems to be in the opposite direction. This congregation is especially blessed in having 20 attending there.—T. Y. Clark.

Lexington, Ky.: The Melrose church-house is well under way and the good brethren there are to have a beautiful meeting place, beautifully furnished

with new pews, pulpit stand and communion table. They plan their dedication October 6, Lord willing. —H. N. Rutherford.

**Quaker City, Ohio:** Just a line to thank you for the invitation to attend the lectures. The week spent in Louisville proved to be one of the best weeks, if not the best, that I have been privileged to experience. I have yet to experience the love and warmth that was in evidence during the week. It was truly a week of fellowship in every sense of the word. We came home much better Christians than when we left for Louisville. Everything was uplifting. —Chester S. Perhas

**Louisville, Ky.:** Since our last report three have come forward for membership at Ormsby Avenue Church. During our meeting with Ronald Bartanen preaching three came for prayer and re-consecration. Brother Bartanen is an excellent young preacher.

My wife and I just returned from a week in Indiana. We were with the Dugger, Indiana, church for both services Sunday. Thirty minutes of the morning service was broadcast. Brother Clymore brought the message. This has been going on for several years. I was asked to speak at the evening service. The house was almost filled for this night service. Dugger is a strong congregation. —J. R. C.

#### FELLOWSHIP MEETING

Our annual Christian Fellowship Week is now history. The key-note this year was Ronald Bartanen. He got us off to a good start. The speeches and Bible lessons were excellent, the fellowship wonderful, and the food good. Brethren from seven or eight states and three foreign countries were present. Homes were opened to visitors. All in all it was a great meeting well planned. —J. R. C.

#### MISSIONARY BRIEFS

The J. C. Shewmakers recently spent a week in the Louisville area, speaking to different churches. They also brought to the student body of PCS a most challenging message from the Lord. They are scheduled to sail for Africa some time in October.

**Hong Kong:** I'm sure many of you are wondering how our water situation is now. We are still on strict rationing of 3 or 4 hours every four days. However, we have storage containers and also can get well water which is used

for flushing, for washing our clothes, so we get along quite well. Several typhoons have passed close to Hong Kong but none of them have brought much rain as they normally do. I'm afraid too many are trusting to luck and the "law of averages" rather than really humbly beseeching the Lord. The unregenerate heart would rather do anything but that. Hong Kong is a very wicked city in spite of all the light it has had.

The roof top school started a month ago. There are around 300 students altogether. Of course we had to hire extra teachers. We are especially happy that Brother Kwaan, one of the most spiritual men in the congregation is now teaching in the school. Please pray for the school that we may be able to reach the hearts of the students. Satan is busy always to try to disrupt this purpose. —Dennis and Betty Allen

**Salisbury, So. Rhodesia:** It is here at Arcadia — due to their tremendous interest — that we have our most intensive teaching program. I teach there three nights a week and Brother Lawyer one. In addition, I also have a weekly cottage meeting. The ladies also have a class on Saturday afternoon. Two of these classes are designed to help them in personal evangelism. Every service and class has most excellent attendance. All but one have given up smoking and all have given up drinking. Most of them were heavy drinkers before conversion. Here, more than anywhere else, I have witnessed real transformations from the way of the world to a victorious life in Christ. Immediately after the Sunday morning service some of them go to Ard-bennie (another Colored district) and conduct a service there. 1 Cor. 1:26-31. May your hearts be stirred to pray for them that our Lord will provide for the site and a building. —Bob and Joy Garrett

**Tokyo, Japan:** Brother Suzuki's Children's Home work grows in responsibility and burden, as he launches out more and more in response to invitations to promote Child-Welfare among the nation's tens of thousands of underprivileged and abnormal children. Your gifts for this work are greatly appreciated too. —O. D. Bixler

**Hayama, Japan:** I have been feeling quite well lately for which I am thankful. Had an emergency flare-up about a month ago which gave us a scare and still worries us. I no longer have a pass into the Naval Base Hospital and

as of yet we have not been able to find a specialist who can give me the treatments I have to have every few months. Again, we solicit your prayers. Amy fell recently and fractured her right arm

at the wrist. Had to have it in a cast for awhile but otherwise was not serious. The heat and high humidity have not seemed to affect us so much this summer. —Tommy Marsh

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