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JULY, 1970

**"HUMANIZED" SCHOOLS FOR LOUISVILLE**

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The Editor teaches mathematics in Louisville's all-black Central High School.



## Talking Things Over

G. R. L.

### COMING: "HUMANIZED" SCHOOLS

Before this year is out—wherever you are—you will probably be reading news reports of what is happening in Louisville. This fall the Louisville Public Schools are initiating a massive experiment—supported by federal funds—in “humanizing” the schools. Five secondary schools and a number of elementary schools are being radically reorganized, with the expectation that other schools in the system will eventually follow. It is expected that Louisville will set the pattern for other schools in the nation. As much as two or three years ago some educators expressed the hope that the nation’s schools would be fully “humanized” by the end of this century.

But what is this “humanizing,” and what does it mean to you? I am not so much concerned about the new teaching practices as I am the philosophy behind them. One of my professors once said, “If you want to know a man’s philosophy of education, find out what he thinks about the nature of man.” Carl R. Rogers is the father of the ideas being put to work here, and he has been officially retained as a consultant. Of him, Urban and Ford say: “A second characteristic of Rogers’ position is a faith, a fundamental conviction, about the nature of man . . . It is ‘one of the most revolutionary concepts to grow out of our clinical experience.’ Man’s behavior is innately good and effective in dealing with his environment . . . All negative attributes of his behavior are the consequence of learning.” A philosophical bed-fellow of Rogers makes these statements: “. . . (methodological anarchy) is the only education worthy of being called humanistic, because *man becomes his own foundation—his own highest good*. For the human being is above knowledge, above reason, above the school . . . Talented, indeed, the teacher who can lead his students to commit themselves to *their own values and persons*. . . the student develops personal freedom and appropriate habits of mind; *not however, that he might the better fit into his various social groups* . . .” (Kneller, italics mine).

These statements should be plain enough. “Humanized” education simply makes the individual himself completely self-sufficient and independent; his foundation is himself and his goals are all within himself. As a concrete example of what this will lead to, Rogers—at a meeting for high school teachers here—cited the hippies

and the various revolutionaries and protesters that rove the campuses. He went on to say what a wonderful thing it was that among his friends were so many couples who happily lived together without being married. These are examples of what he envisions to be "the man of tomorrow"—thoroughly humanized. And Rogers sees "sensitivity training" to be an essential part of the process.

#### COMING: THE MAN OF SIN

It has been my conviction for several years that "the man of sin" (2 Thes. 2:3) implies more than just an individual. I have no doubt that there will be a single person who will be the personification of all we see there; however, I believe that the real object of worship will be the human race—humanity itself. The "falling away" is literally a *revolt*—the same, I believe, that is spoken of in Psalm 2:1-3. Now turn over to 2 Timothy 3:1-5 and see how that fills out the details in the picture. We see an extreme trend toward self-centeredness; every one the supreme being in his own life. You can judge for yourself as to whether or not the revolt has yet come, or the stage of its progress. As for me, I think the humanizing of education is all that is needed to complete a process that has been incubating for several centuries. The present efforts in education (in general, not just here in Louisville) are visibly accelerating the pace of the trend against God.

#### COMING: THE LORD JESUS!

Some react by shaking their head and bemoaning the situation: "My! What is the world coming to!" Others stew and fume in futile anger. The Lord Jesus said, "*Lift up your heads . . .*" I don't think He meant for us to disregard the things happening about us, nor even for us to be totally uninvolved. Rather, our perspective should take the long view; we should see these near-at-hand events against the backdrop of what God is doing. Our hearts should be warned by developing events, then warmed by the view of our coming Lord.

Now it is true that in spite of current developments, there may be a delay in the "revolt" reaching its final stages. Repentance delayed Nineveh's judgment. Moses prophesied the captivity of Israel; yet periods of national repentance and revival held off the wrath of God for centuries. There could come—indeed *may come*—such a reversal of events in our own times. But whether revival comes or not before that great and terrible day of the Lord, we should realize that any delay—for whatever reason—is for salvation. For God is "not willing that any should perish." This is the day of salvation, and the gathering darkness should make us more urgent in our praying and exhorting.

But above the storm clouds, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." "Behold! He cometh!" The peoples of earth shall wail because of Him . . . but even so, "Amen!" The terror of that judgment scene does not match the measure of the insults

and injuries that centuries of sin have heaped upon the holy Name of the Son of God. It is right that He should be vindicated, and it is past time that He should receive the honor due Him. If His coming must be in wrath upon a world that has risen in revolt against Him, "Even so, come Lord Jesus!"

And come He shall, in power and great glory, to be admired by all them that believe. Our eyes shall at last behold Him, and what then shall we do but worship—worship in wonder at His feet! Amazing grace! The Lord Jesus Himself our inheritance and our destiny!

With such a blessed hope in view,  
We would more holy be,  
More like our risen, glorious Lord,  
Whose face we soon shall see.

—Robert Boswell

Therefore let us "exhort one another, and so much the more, as we see the day approaching." Maranatha!

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## I've Met Mary

Grace Rieder

When Mary broke the alabaster box, Jesus said of her, "... this also that she hath done shall be spoken of for a memorial of her." But I like to think that Mary is remembered not only because of the love gift which she so lavishly "wasted" on the Lord that day, but also because of all the other "Marys" who have come after her down through the centuries.

I've met Mary. She's a nurse I met in a remote area in Africa. Her dispensary work had grown until there was no longer enough space to shelter those who came for medical help, so she was having a new waiting room built. She took us to see it. Even to my inexperienced eye the pillars were far from straight and I wondered how the roof would go on. Building is hardly a job for a slip of a girl. She would have looked more natural in a hospital in the homeland probably, (where she would have received benefits and a retirement plan) but that would have been so lavish waste of love which called forth the Lord's commendation, "She hath done what she could."

I've met Mary. She sits for endless hours at a table with at least a half dozen versions of the New Testament in front of her as she seeks to find the best way to express the Word of God in a primitive language. I suppose she could have become Dr. So-and-So in some university. She could have done as a young friend of mine. I asked him what he was going to do with his life. "I'm going to teach Hebrew in the seminary," he replied. But Mary feels the Lord's yearning over those who can't read a word in their *own* language, let alone Hebrew, so she leaves my strapping young male friend Grace Rieder is a missionary to Africa's Ivory Coast. This article is from *Thrust*, a magazine reporting primarily on missionary work of the World Evangelism Crusade.

to overstuff the already overstuffed and goes out to the "back of beyond" to break her alabaster box, that the yearning of her precious Lord's heart may be satisfied.

I've met Mary. She was sitting beside her hope chest, perhaps as that first Mary sat beside the chest where the alabaster box was kept, considering. One does not lightly break an alabaster box. But she already knew what it was going to mean . . . the Spirit had revealed it to her as she listened to the missionary speaking on Isaiah 6:8 "... Who will go . . . ?" As soon as possible she shared with her fiance what God was saying to her. "Well," he said, "you know God has never called me to Africa, but I'll go if you want me to." The firm young chin set more firmly still. "You'll never go to Africa for me," she said. Love all other loves transcending had captured her heart . . . "Rise up, my love, my fair one, and come away" . . . and the alabaster box was broken in glad abandon as she answered that compelling call.

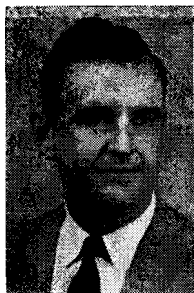
But the young are so strong, so brave, so sure. Then the years pass . . . the strength fails, the courage ebbs, and one is no longer so sure that she has all the answers or that she is going to take the world for Jesus. Is there ever a questioning? Was it right to break the alabaster box? I think possibly Mary may have had just a moment of wondering, when all the others began to grumble about her "waste." Would He join them in reproaching her that the precious treasure had not been put to other uses? But Jesus cut them off summarily . . . "Let her alone." How her heart must have welled with joy to hear those words and know that He was pleased.

I met another Mary who also may have had a moment of wondering. She was home on her fourth furlough. Years had left their mark . . . fevers had taken their toll . . . burdens and disappointments had sometimes nearly crushed the spirit. Her skin was not so fair or so firm, and gray had taken the glint from her hair. While on furlough she met her girlhood sweetheart . . . he had never married. Once again he urged her to marry him and stay in the homeland. I'm sure the loving Lord understood the hesitation. Her mother had been with the Lord for many years . . . Father's heart . . . he may join her any time . . . it would be nice to have someone . . . to belong to someone. Then the gentle reminder . . . you *do* have someone . . . is she who breaks her alabaster box ever forgotten? "... A memorial of her." And she, encouraged, returned to the front line of battle once again.

There are other Marys and other alabaster boxes, for *the alabaster box is the right to do what you want* with what you are and have. The breaking of the alabaster box is not a set of circumstances from which one cannot escape, but a choice of love. I didn't give up a career to serve the Lord, and He gave me a precious husband before I knew Him. But I'd like to have a Mary heart, which spontaneously gives Him *all* for sheer love and gratitude, and doesn't mind the misunderstanding of those who cry with the disciples, "What a waste." And men can have even that!

Yes, I've met Mary.

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



## *Questions Asked Of Us*

Carl Kitzmiller

**Church-going seems mostly to be sitting and listening to dull preaching, and I get so tired of it. Why isn't there something for Christians to do?**

One cannot always lay the blame for dull church-services at the same place. Of course it is possible for preachers to be dull, giving out very little and taking a long time to do it. In hearing preachers I am sometimes amazed at how a bushel of words may be used to express a pint of thought. Some are guilty of the lack of study and preparation that lies back of "inspiration." Likely most churches are not careful enough in providing a bit of variety in the services. Those who lead in the worship services do sometimes allow things to be mechanical, habitual, and dry, as though there were virtue in "sleep-walking" through the standard routine.

In most instances it is not fair to classify the church services as mere preaching services even if the preaching is dull. Nor can the general unrest with church-going be traced totally to the preaching. Since it comes in for a good measure of criticism, however, and since it occupies more time normally than any of the rest of the service, we must deal with it. With all the failures, it is likely true that more good preaching is being done in our day than ever before (We speak here of the ability at speech-making, not the doctrinal content). This does not stop the unrest. Although one could justifiably be impatient with much preaching which lacks in Bible content and as a message from God, the dissatisfaction voiced in the question is also to be found where true servants of God faithfully and ably declare His Word.

The hearer must share considerable blame. He may be dull of hearing (Heb. 5:11). He listens to the preacher in about the same way a poor student listens to his algebra teacher. Neither one intends to disturb many brain cells. Of course, the best of presentations soon become boring when this is the case. Again, modern man is so conditioned to having music, words, advertisement and such like from the radio or television flowing around and over him that he finds it easy to sit in the church service and let the same thing happen. He does not really listen unless the preacher has a good comedy routine to rouse him from his thoughts (or sleep).

After years of observing I am persuaded that many are bored with church services because they have a very poor concept of worship. Many people simply do not participate in the services



as worshippers of God. They think in terms of "listening to someone say a prayer" or "listening to a sermon" or "enjoying (or failing to enjoy) the songs." Perhaps too often all of us are listeners and observers rather than *participants* in the church services. As the question implies, much dullness can be overcome by something to do—by participation! In the kind of worship services that truly please the Lord, *everyone will be doing something*. That "something" is not necessarily a public part—reading, leading a song, etc.—but active worship! Brother Blank's prayer may be dull if we just half-heartedly listen to it, but if we pray with him and see ourselves as petitioners before God's throne, even including our own whispered praises or pleas, and intelligently say the "Amen," it will be a totally different matter. If we just "listen" to that sermon on fundamentals which we learned years ago it may bore us, but if we think of the unsaved ones in our midst and "help" the preacher bring that message by our prayerful concern, it will be a totally different matter. If we really tune our hearts to listen for the voice of God to us through the voice of His messenger, the sermon will take on a new dimension. In a great measure the problem of boring church services is solved when we cease to be church-goers and become one of the assembled worshippers of God.

In the matter of "something to do" both in and out of the worship services we need some better concepts than those which generally prevail. In all except the smallest churches there simply are not enough "official" and organized duties to go around. Women, moreover, are limited in their participation in the services (1 Cor. 14:34). So long as we think of doing something merely in terms of speaking, song leading, ushering, etc., there will be those who have no part—nothing to do. The truth of the matter is that there is more than enough to do—if one is not looking for prestige, credit, recognition or such things. The Christian who lives his convictions, maintains his morals, befriends others, and has the reputation of being a good man is doing something! The Christian who carries on his own personal work campaign, spending untold hours trying to reach someone, digging in to discover better how this is done—is doing something. We need to dismiss the idea that in order to do "church work" that work must be organized, recognized, and scheduled for (let us say) Tuesday night. This is not to say that some organized programs may not be very useful and cooperation with them desirable. There is strength in unity. Our plea here is for Christians to recognize the wide range of "something to do" that is open to them.

Or must we be like a child who declares, "But I don't want to do *that!* I want something big, important, or glamorous to do!"

**Which is more important—Works or Worship?**

This question deals with some issues which may have been intended in the preceding question. By "works" I understand the querist to mean those activities which are motivated by one's Christianity but which are not normally considered to be primarily re-

ligious in nature. Examples might be helping the poor, nursing the sick, or caring for an orphan. Modern activists would include active participation in trying to solve several major issues and might distinguish between works and worship as the practical and the impractical. Since worship *in a sense* is also very much a work (this is one reason why many do not really do much of it), we should realize that we are dealing with general classifications that may vary a bit from person to person.

Let us clearly understand that no Christian life is balanced which sets works against worship, or worship against works, or that stresses one to the exclusion of the other. The fruit of good works (Eph. 2:10) and the fruit of reverent worship (Heb. 13:15) should be found in every Christian life. We are not dealing with an either/or situation. Both are quite important in their place.

There is a considerable trend in our day toward de-emphasizing the church meeting and corporate worship in favor of getting out into the world to do something about the problems. Some college-age youth seem especially prone to regard the church meetings as an impractical waste of time. They want to *do* something! There can be no doubt that considerable influence in this direction has come from the atheistic and humanistic "Christians" who have no real personal God to worship and for whom religion can only consist of activity toward mankind. Add the fact that young people are by nature "doers"—energetic, idealistic, confident—and that fact that professing Christians of the fundamental sort have sometimes failed to be doers of the Word and not hearers only" (Jas. 1:22). The result is that even some believing young people lean strongly toward emphasis on doing. Insofar as these are hearers and doers of the Word (please take note of that important qualifying phrase, "of the Word") the emphasis is good. But understanding this to mean less emphasis on the church and her worship is bad. We cannot afford the idea that the worship of God is impractical or irrelevant.

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Harold R. Preston, formerly a missionary to the Philippines, is now a self-supporting minister of the Word in Chancellview, Texas.

## **What is Wrong in the Church?**

Counterfeits in Worship and Evangelism

*Reviewed by Harold R. Preston*

"Has the Church lost its way? Has it strayed from the way of the Spirit to the ways of man? Has the Holy Spirit been organized out of the Church? These and other questions are deeply troubling many of God's people in these days. Where can we find the answer?"

**What is Wrong in the Church?** Vol. 1, by Alex R. Hay, is published by the New Testament Missionary Union. At present it is available in paper back for \$1.50. See the inside cover for an index of this book, and a list of other books by Hay and where to buy them.

With these questions Alex R. Hay begins the first of his two volume work on, "What is Wrong in the Churches?"

It seems God has especially blessed Mr. Hay with a keen insight into the present day Church situation as he traces the steps "Man's wandering feet" have taken in departing from the ways of God. And he points out that the way back, "Is by true faith, by full obedience to His word, and to the pattern which He has given in it for His Church which He would build, and by complete separation from all that is of the world and of man's wisdom."

The questions which open chapter two are rather searching: "Which do we have and which do we seek?—THE HOLY SPIRIT'S POWER—Through faith, obedience, true yieldness and holiness, or MAN'S POWER—Through numbers, methods, equipment, money? OR—Do we try to combine these two?" I believe the answer is quite obvious. Mr. Hay adds, "Today the Church as a whole has strayed far from the way of the Spirit of the Living God into the way of man's wisdom." But what of the remedy? "There is only one thing to be done: there must be confession, repentance, obedience and a complete return to God's order for the Church as He gave it in the New Testament. There must be a true and entire forsaking of all that is of man. A partial obedience is not obedience. To patch up man's ways by adding some of God's ways is not obedience."

The author further states that, "The rejection of authority is the characteristic of fallen man. He demanded liberty and he took it and he will not admit the chaos into which it has taken him. All man's present problems are the result of his rejection of authority. The breakdown in family life, the underworld with its vice and crime, youth delinquency, social injustice and all the festering sores resulting from man's vices and man's inhumanity to man, all come from the same source."

The rejection of Christ's authority in the Church is revealed in many ways, and among them Mr. Hay points to one of the most often overlooked . . . the setting aside of the Prayer Meeting. He writes, "But now that man is doing the building there is no need to be constant in such a prayer gathering. Now the Prayer Meeting is for singing, a message and a few prayers. The waiting in prayer around the Lord for His guidance has gone. Very few attend, just the few who feel a need and longing for fellowship with Christ through prayer. But even to these the meaning of the prayer meeting of the Church and its function is restricted to petitioning Christ's blessing on what is being done or what they desire should be done. It is just an adjunct of the church's activity, not the place where the Head is communed with and His orders received. It has lost its meaning, its function—naturally so, because, if the decisions have been made by man in His Name, why ask Him what His will is? All that is left to do is to ask Him to bless these decisions."

(To be continued)

# PROPHECY

EDITED BY: DR. HORACE E. WOOD

Winston N. Allen is a missionary to Alaska, living in Anchorage.



## Remember Lot's Wife

Winston N. Allen

Christ saw in the story of Lot's wife (Genesis 19) a message that is timeless and timely. In connection with prophetic teaching He gave the admonition recorded in Luke 17:32, "Remember Lot's wife." The Lord intended for all who will hear and heed His words to know vital truths about the tragic experience of this woman. The message is particularly applicable to us today when all of the signs of the times indicate that the end of this age, the great tribulation is near.

Who was this woman? Evidently she had been a member of that little pioneer group which traveled from Ur of Chaldees to the land of Canaan. She was closely associated with the family through whom God gave the world His written Word, the Bible, and His Living Word, Jesus Christ the Savior; she knew the unusual promises which Jehovah had given her uncle Abraham. Her husband, Lot, is spoken of in the New Testament as a righteous man. No doubt her life had been enriched by the knowledge of God and by the companionship and help of a godly family.

But there came a time when she and her husband made a wrong choice, a choice dictated by the desire for material gain (Gen. 13). At first they pitched their tent toward Sodom. One wrong choice often leads to another and then another until a long chain of evil is forged. Later the family moved into the city and eventually Lot became one of the officials of Sodom. *Halley's Bible Handbook* gives evidence that Sodom was a prosperous, proud, pleasure-loving city. Lot's wife was brought under its spell. Genesis 18 & 19 describe the moral depravity of Sodom and Gomorrah when their cup of iniquity was full. Even in this wicked environment the love of God toward Lot's wife was evident, as was the concern of Abraham. Messengers were sent to warn of destruction of the city, and she was made to understand that there was a way of escape from coming judgment. However, in spite of unusual opportunities and blessings and warnings, Lot's wife came to a tragic end.

What is the explanation? Why did she fail? What central cause led to her downfall? Why did she perish as did the wicked inhabitants of Sodom and Gomorrah? Lot's wife did not fail because of proud and stubborn unbelief as have so many down through the centuries. Her reaction to God's messengers was different from that of her two sons-in-law. They mocked at God's warnings as do so many today regarding prophecies dealing with the great tribulation, the great white throne judgment, and eternal torment. Though definitely with the minority, Lot's wife not only believed the messengers sent by Jehovah, she responded to the message. True, there was no eagerness in her response, but she did leave Sodom and move toward the place of safety. Have you made a positive response to the calls of God? It is true also that Lot's wife lingered and seemed to cling to Sodom as long as possible. There is a terrible danger in procrastination. Many have lingered until the world's grip has fastened onto the heart strings with such force that heaven's call seems distant and of little importance. Mrs. Lot, "Jehovah being merciful," did make a start before it was too late.

"But his wife looked back from behind him, and she became a pillar of salt" (Gen. 19:26). Her backward look and further delay, in disobedience to instructions, revealed her true spiritual condition. The backward look indicated a divided heart, an undecided will. She was still in love with Sodom. The divided heart robbed her of peace and joy; it robbed her of victory over evil and led to ruin. No wonder Jesus said, "Remember Lot's wife."

The divided heart is still a common spiritual malady. Regarding escape from the great tribulation the Lord said, "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36). Jesus also warned, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62), and "No man can serve two masters . . . Ye cannot serve God and mammon" (Matt. 6:24).

Knowing from tragic experience the evil issue of a divided heart, David prayed, "Unite my heart to fear thy name" (Ps. 86:11b), and "Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity, and quicken me in thy ways" (Ps. 119:36, 37).

It was because of an undivided heart Jesus could say to the Father as recorded in John 17:4, "I have glorified Thee on the earth; I have finished the work Thou gavest me to do." An undivided heart (Phil. 3:13, 14) was one of the secrets of Paul's success as a witness for his Lord in this dark world. How important it is for Christians now to have undivided hearts!

"Remember Lot's wife."

# Missionary Messenger

*"Greater things for God"*

Irene Allen, Anchorage, Alaska, July 3.

Tomorrow is the 4th of July, but Alaska counted today as her holiday. We carried on as usual, except that Ralph Fain (from Elmendorf Air Force Base) spent the day with us.

It will be a real joy to attend the Fellowship meeting, though we feel completely insufficient for the responsibilities assigned to us.

A 12-year old boy, Lonnie Hutchens, was baptized recently. His parents are Catholics but they did not object. Lonnie needs prayer that he will grow in faith and be a strong witness to his parents and younger brother and sister. The family leaves soon for a vacation in Oregon.

We are having a cool summer. The warmest day this week was 69 degrees. We're hoping Kentucky's August weather will not be too hot.

Alice E. Broaddus, Modoc, Indiana, July 8.

I expect you have heard that we were in a car accident about four weeks ago. Ruth's nose was broken, and she had to have stitches in one leg. The doctor said only her seat belt saved her. My legs were also hurt, but we were all thankful, for it could have been so much worse. They had to have a new car. We were on the way home from church and a fourteen year old boy pulled out in front of us from a side road and stopped. It could have been a three-car collision.

Thank you for your offerings to the work. I wish I could go back or that someone else would go. I really have plenty to do in California. There are thirty-five in Oakland now and they have just bought a store and house. They have made the store into a place to meet. There were more but some have recently left. Two men came from Hong Kong and tried to take over, but they led some away. Two couples who left I had thought were very good Christians. They left after I came home.

Mrs. W. L. Brown, Salisbury, Rhodesia, June 16.

This is the week for the meeting and V.B.S. at Highlands. I'm sure that Dora and the children are with you. I do hope you have a good visit. We are praying here for the meeting and we believe that the Lord will bless it. May He be honored!

Elame Brittell, Livingstone, Zambia, July 5.

Greetings in Jesus this lovely Lord's day. This morning Ba Jothum gave a wonderful lesson on "the Sower." Afterwards we took a lady to the hospital with a badly infected finger and arrived back just in time for services at Mujala; then after supper at 5:30 we met at Leonard and Mabel's to discuss the program for the 2-day vacation Bible school, Monday and Tuesday from 1 to 3:30 with the local people.

In Mukemu there are many children coming for Bible classes—15 Saturday, and 7 women and 2 girls in sewing and Bible class. At Mujala there are very few children interested—only one girl and 9 women. In this village they often have "beer drinks" which is very sad. Women and men attend the drinks. Somehow the gospel hasn't reached their hearts. Please pray that they may open their hearts to hear and obey before it is too late. The women had a good study of Romans 12:12-14 and discussed how to apply the lessons to every-day life in the village.

It seems that the Lord never forgets His children wherever they are in the great big world. We had been praying if it was the Lord's will that He would provide means of dependable transportation for the ones preaching in the villages. And do you know what the Lord sent? Through the Christians at Beaumont, California, a letter came Saturday evening saying enclosed is \$115 for the purchase of two bicycles, which are needed so much for the preachers' travelling.

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## HOW TO HAVE FAITH INCREASED

*"Looking unto Jesus, the author and finisher of our faith"* (Heb. 12:2).

... How then to have our faith increased? Only by thinking of all that Jesus is, and all He is for us: His life, His work, He Himself as revealed to us in the Word to be the subject of our constant thoughts. Not a striving to have faith, but a looking off to the Faithful One is all we need; a resting in the Loved One entirely, for time and eternity."

—J. Hudson Taylor

I do rejoice exceedingly in Him all the day, and when I walk in the fields or sit by the fire my heart wanders after Him; when traveling along the way I sometimes speak out to Him as if I were conversing with Him; and the very idea that the eyes of the King of kings are on me makes me bold in danger, and active in the obedience of faith—sometimes I retire from the best company to talk a few minutes to my Lord, and nothing is sweeter to my taste than is an interview with Him who pardons my sins.

—"Biblicus," 1835

Alex V. Wilson is a missionary in Manila, Philippines.



# Love Is A Many Splendored Thing

Alex V. Wilson

"Dear Abby" once received this letter: I like "A" but I don't love him. I love "B" but I don't like him. I am 28 years old and not getting any younger. I can have either one of them. My mother says I'm better off marrying "A" because he's a solid citizen who will look after me, and in time I can learn to love him. But how about my marrying "B"—the guy I love? He's kind of shifty and bends with the wind, but maybe in time I can learn to like him. (Signed) EENY-MEENY

An actual historical example of this is seen in the life of Stephen Foster. He and another man both loved "Jeanie." The other man was like "A" above: a solid citizen, a lawyer, respected in the community; in fact, later on he became its mayor. Foster was his opposite: romantic, creative, temperamental, undependable, and financially insecure. Jeanie liked the lawyer but loved Foster, and therefore she had many an inner turmoil. She finally married Foster, only to regret it later.

What is love, anyway? How can we distinguish between real love and reel love, the Hollywood version? And what about the problem of the letter-writer above? How would you answer her? Here was "Dear Abby's" answer:

Dear Eeny: Your mother is right. Your chances for learning to love a responsible man you like are far better than your chances for learning to like an irresponsible man you love. At 28 you're not ready for the rocking chair. There could be a "Miney" in your future—and Mo!

## *Some Insights from Greek*

Several Greek words are all translated into the same word, "love," in English, including the New Testament. By examining those words and their various shades of meaning, we can discover different aspects of love.

*Eros* was the Greek word for physical attraction or sexual love. It is *not* found in the New Testament, for *by itself*, isolated from the other aspects of love, *eros* is simply lust. However, we saw in a previous article that Scripture never implies that sex itself is evil or shameful. It is God-given and good, when combined with true love and faithfulness. Yet it can be so easily debased and abused. Wretched indeed is that marriage which is founded on *eros* alone.

*Philia* was the Greek word for loving friendship or affectionate regard. The New Testament uses the verb form, *phileo*, to describe



Jesus' love for John, "the disciple whom Jesus loved," and for Lazarus (John 20:2, 11:3). The word carries the ideas of companionship, closeness, common interests, sharing—all that makes up friendship.

This of course is basic in true love. One way to test your romantic interest is to ask yourself, "Am I attracted to her/him as a person or simply as a body? Do we enjoy doing things together—ordinary, everyday activities as well as special, exciting ones? Do we have common interests and share common goals in life? Do I have deep respect and admiration for her/him? Do I have confidence in her/his standards and judgment?" In other words, would you choose this person as a close friend if she/he were the same sex that you are?

*Agape* is a third Greek word translated "love" in English. Along with its verbal forms, it is used about 250 times in the New Testament. William Barclay explains its meaning and contrasts it with romantic love.

**Agape** demands the exercise of the whole man. All the other words for love are words which express an emotion. They express an experience which comes to us unsought, and, in a way, inevitably. There is no particular virtue in falling in love. It is something with which we have little or nothing consciously to do; it simply happens. But **agape** is far more than that. It has to do with the **mind**: it is not simply an emotion which rises unbidden in our hearts; it is a principle by which we deliberately live. It has supremely to do with the **will**. It is the power to love the unlovable, to love people whom we do not like. (**New Testament Words**)

Perhaps you are thinking, "If *agape* is the power to love those whom we don't like, then naturally it is not needed in courtship and marriage." But wait. Are there not times when you do not like yourself, when you get put out with yourself, when you are disappointed with yourself? If that is true, then do not be surprised if there are moments when your fondness for your partner is replaced by disappointment, when you do not find him/her attractive, when you consider her/him unlovely. It may be due to your selfishness, or to your partner's, or both, but at the moment you do not like her/him. At such times *agape*-love is needed, so that there may be forgiveness, healing, lifting and renewal.

This kind of love is needed also if you and your partner are to exhibit real concern for other people—the needy, insecure, troublesome, and unappealing. God has a great *agape* for them. He cares for them, not *because* they are attractive but *in spite of* their being unattractive; not because *they* are loveable but because *He* is loving. This sacrificial, self-giving love is what we Christians need to demonstrate to the world. It is the fruit of the Holy Spirit.

Problems will be created in any home where only one aspect of love, or any two of them without the third, are found. To build a sound marriage, there should be *eros* (sexual attraction) plus *philia* (friendship, based on confidence and common interests and values) plus *agape* (self-giving care, based on commitment of the will).

# Precious Reprints

Best known for his widely used *Great Songs of the Church*, E. L. Jorgenson served on the editorial staff of the *W&W* most of the time from 1916 to 1968. The following article was first published in two other Christian periodicals.

## The Two Marys

E. L. Jorgenson — 1960

If you have read the accounts of the anointing of Jesus, as given in Matthew 26, Mark 14, Luke 7, and John 12 with a view to harmonizing them, you have experienced difficulty. Not that there are contradictions, but the incidents are so similar and yet sufficiently different to give rise to the difficulty.

That the anointings as recorded by Matthew and Mark are one and the same is plain. In Bethany, in the house of Simon the leper, the woman anointed the Savior's head. The disciples murmured at the waste and were rebuked by Jesus.

That the incident recorded by Luke is a different one is also plain. The time, place, and persons are not the same. That the householder's name was also Simon is probably accidental. The manner of the anointing is different. The speech that follows is different. The only difficulty, then, is to decide whether or not the incident recorded by John is the same as that of Matthew and Mark. Such is commonly believed to be, and since neither life nor death is involved, it is probably safe to conclude that Matthew, Mark, and John record the same anointing—that by Mary of Bethany; Luke another one—that by "a sinful woman."

Both incidents, both lessons, are full of helpful light and thought. We note Luke 7 first: Simon reasoned, "It does seem if Jesus were a prophet, He would perceive that this is a sinful woman."

### "A SINFUL WOMAN"

I have seen a few of them confess Christ. I have seen them shed tears—perhaps literally sufficient to bathe the Lord's feet. After long years of wandering, after shame has left its indelible marks on face and form, after the sick and sin-soiled soul has lost the last hope, after all this to come back and be received by Him—and the poor breaking heart, touched by His tender hand, sent working and vibrating and pulsing and throbbing and beating and bounding again with new hope! It is too much for the human heart, too good, too sweetly sweet and true, and all one can do is weep and worship at His feet!

There was something so infinitely pure and true about Jesus that women could minister to Him, anoint His feet and head, and no one ever questioned the propriety of it. And why did He permit this? It was a work of faith. And, as love is the condition of service, and service the seal and evidence of love, so faith is the condition of acceptable works, and works and obedience the evidence and proof of faith. Does any man believe in salvation by grace and justification by faith? But what becomes of a doll-baby faith which

never tells its existence by obedience?

If I ever sweep in through the gates into the city, I know I'll not say to my Lord: "Here I am, Lord; take me now for what I am worth; I've worked for you all my life; I've done many mighty works in your name." No; but if I say anything, it will be: "Here's my poor, blind, blundering, stumbling life; it hasn't been worth the food you gave to sustain it, but I loved you. My faith was in *your* power to save me, not in my own. Your word is pledged; I did not doubt that you would make it good." This is the faith that saves. The Savior was glad when the sinful woman came, confirming her faith. "Her sins which are many are forgiven!"

And there was another thing involved. I know a man who a few times insisted on shining my shoes. He was greater than I, and immensely so while he knelt to perform that service. I protested—but at last yielded—because there was benefit, soul-training, heart-culture in that act for that man. His name was Janes—Don Carlos Janes. Similar humility was in the sinful woman's act. And if God loves one virtue more than another, it is humility. Truly, "the way up is down" (John 4:10).

#### THE OTHER CASE

To Mary of Bethany Jesus said: "She hath done what she could." Have you, Simon? And what about you, complaining Judas? You, sinner? You say: "What can I do?" God made you, sinner, to "seek after him, if haply you might find him" (Acts 17:27). First, then, you can investigate. But you say: "I have read His claims, and I can't believe." Have you read the Bible as faithfully as you have read Ingersoll and Hume and Voltaire and Paine? Men who received their education from the institutions which Christianity has given them, then turned and struck their fangs into the breast of the one that nursed them. Have you read the Bible for what it says, for what God wants to tell you?

Have *you* "done what you could"? Once a widow cast in two mites, all she could, and Jesus said it was the greatest gift cast in that day. Once four lepers sat at the gate of a besieged and hungry city. There were the two alternatives . . . sit still and die of hunger, or cast themselves upon the besieging Syrians and risk the outcome. They did the latter, the best they could. They gained the day, they saved their lives and the lives of those in the city (2 Kings 7).

There are those who protest that they love God and believe in Him, yet service and obedience—the only adequate expressions of love and faith—never follow. What about the alabaster-box, the sacrifice? Some have left home and loved ones and American advantages to go break their alabaster-boxes at His feet in a foreign land. Men have found gems for the crown of Victoria in the dark clay of Africa—the Kohinoors for King Edward and King George. But others have found marvelous gems there too for the crown of the King of kings; and others elsewhere. What about your alabaster-box? Your service, your sacrifice is the measure of your love. The extent of your obedience is the measure of your faith. Have you done "what you could"?

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# Viewing The News

THE UNITED PRESBYTERIAN CHURCH in the U. S. A. made a good deal of news in the annual general assembly held this year during May in Chicago. The event that made the most news was the 485-259 vote that accepted for study a report called "Sexuality and Human Community" and was prepared by a subcommittee of the Council on Church and Society, the chief author being the Rev. Richard P. Unsworth, chaplain and professor of religion at Smith College. Among other things the document calls laws making homosexual acts a felony "morally unsupportable," favors making contraceptive devices generally available, and urges that all laws against abortion be immediately dropped. The report also opens the door to pre-marital intercourse by some couples without their being "in conflict with their status as members of the body of Christ." By only a majority of nine votes did the assembly reaffirm its "adherence to the moral law of God as revealed in the Old and New Testaments." In a strange contrast, a paper on "Work of the Holy Spirit" was reported well written and received unanimously. This report contained good advice to those who feel that they have had "Pentecostal experiences" to "remember that this does not mean that you are better than other Christians, but that you are, perhaps, a better Christian than you were before." Another report rejected the idea of a special call to a separate clerical ministry in favor of "one call of God to all the people of the earth." This report expanded the participation of "laymen" in church services.

HAVE YOU NOTICED how quickly the fate of the Ibo race in Biafra dropped out of the news so quickly after the Nigerian government was

successful in their fight to keep that oil-rich section as a part of their domain? RHODESIA AND WORLD REPORT of April, 1970, states that two million Ibos were killed, even according to the estimates of the supporters of the federal Nigerian government, and millions of others were reduced to helplessness by starvation and "a generation of children with brains permanently damaged by protein deficiency." Yet the one-world people say "no evidence of genocide"! Incidentally, the Nigerian government received the support of both Great Britain and Russia!

THE SAME ISSUE of the Rhodesian magazine also contained some interesting statements. Had you thought how the Communists have hated the idea of royalty? Yet the entire Communist bloc "has denounced the new Rhodesian constitution in the most violent terms and talked about Rhodesia's 'rebellion' from the English Crown." It also pointed out that many countries that have spoken against Rhodesia and its race situation have needed a Race Relations Act to relieve racial tension, but Rhodesia has not. And Rhodesia has one policeman for every 125 square miles "and two-thirds of its personnel are black Africans, in whom every Rhodesian has the greatest confidence and who are completely loyal to Rhodesia." I report this not to take sides but to give "the other side of the news." Incidentally, the changes in the land use act in Rhodesia, about which you may have read much in your papers, seem to affect only those missions that have leased land from the government and then rented it out for profit. This is to be stopped and those churches that are affected are complaining bitterly.

**ONE-WAY RULE:** Those students and their violent non-student supporters who have cried loudly for their right to be heard do not seem to like to practice what they demand for themselves. In May at Stanford University there was a demonstration at noon time one day. After the scheduled speeches they proclaimed an "open mike" for anyone who wanted to have his say. But when a student, a veteran of combat in Vietnam and Cambodia, started to speak contrary to their views they had a violent demonstration immediately and then proclaimed that such people should not be heard and that the mike was open only "for constructive, creative ideas on ending war." One of the demonstrators concluded some remarks by saying that the open mike is not "for freedom for the enemy to speak."

#### **BRIEF NEWS AND COMMENTARY**

**AT LAST** a large group of German theologians have issued a declaration in favor of a fundamental belief in the Bible and the deity of Jesus Christ. Called the **Frankfort Declaration**, the entire text was reprinted in **CHRISTIANITY TODAY** for June, 1970. It was really heartening to read. May it have a good influence and counteract some of the modernism that started and has continued in German seminaries.

**CHURCH MONEY AND POWER** were made public recently when a group of stockholders tried to have more to say in the affairs of General Motors. United Presbyterian agencies voted 114,000 GM shares in favor of the request. Other blocks of stock lined up for the occasion were owned by the United Methodist Board of Missions and the National Council of Churches. When these and stocks owned by other denominations are all controlled by the proposed "Church of Christ Uniting," quite a bit of worldly power will be available to a "church."

**DAVID WILKERSON'S BOOK**, *The Cross and the Switchblade*, has been made into a movie with Pat Boone in the leading role. A member of an internationally known evangelistic group has told me that Boone was so affected by the things he saw and read in the process of making the movie that he has given up Hollywood and will be devoting full

time to evangelism for Churches of Christ. I have not had this confirmed by any other source.

**JEROME HINES**, the opera singer who takes advantage of opportunities to witness for Christ, is looking for an opportunity to get an injunction to prohibit the teaching of atheism on university and college campuses receiving federal funds. If those funds prevent the teaching of religion (and this column has noted where this has been forbidden in buildings federal funds have been used for) then atheism should be forbidden since it is a form of "religion." Both liberals and conservatives seem to be divided on what the result of such a suit would be.

**A CHURCH OF ENGLAND** clergyman, the Rev. Stanley Owen, has suggested that married couples should be licensed by the state to have children according to the level of their intelligence. His standards would call for two children to a normal couple, one to an inferior couple, and three or four for an exceptional couple.

**COMPOSER-ARRANGER** Duke Ellington received the honorary Doctor of Humane Letters degree at Christian Theological Seminary in Indianapolis. This is a Christian Church (Disciples of Christ) seminary.

**OUR NAVY** discharged 3,800 men during the past year for illegally using or pushing drugs, but the problem was not centered in Vietnam. Those discharged included 151 men on "hard narcotics" such as heroin and 1,857 LSD users. Marijuana does not result in discharge usually, unless the individual sells it. Navy investigators found 1,450 men who were only "curiosity sniffers" (who were not discharged) and another 1,991 drug users who were rehabilitated.

**CROZIER SEMINARY** (American Baptist Convention) will close this fall and merge with Colgate Rochester/Bexley Hall divinity school.

**THE OHIO STATE** Council of Churches in May became the first northern state council to receive the Roman Catholic Church as a member.

The **ONTARIO, CANADA**, home-and-school federation overwhelmingly voted to abolish religion classes in the province's public schools and re-

place them with instruction in moral values and comparative religion.

THREE ACADEMY AWARDS were given to a movie that is openly anti-Christian, profane, immoral and filthy, according to some who have seen it. I am speaking of **Midnight Cowboy**, which reportedly contains one of the most repulsive homosexual acts ever screened and which was written by Waldo Salt, a member of the "Hollywood Ten" who were de-

clared to be Communists in the 1947-48 era.

PEOPLE'S CHURCH in Toronto, said to be Canada's largest Protestant congregation, raised \$414,000 in one night to support more than 400 overseas missionaries and raise their salaries.

Keep your news and questions coming to  
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Dr. Massinger is president of Dallas Bible College. This article was taken from the D.B.C. News.

## What Time Is It?

Martin O. Massinger

Recently we raised the question, "What is this world coming to?" We sought the answer to the question from certain chapters in Isaiah. We found that chapters 24 and 34 were examples of many Biblical passages that predict a terrible time of judgment for the world. We also found that Isaiah 25 and 35 presented an entirely different picture, that of a time of world-wide prosperity and peace and joy. Thus we presented in brief form what God has given to us in the Bible concerning the future of the world, mainly an approaching time of awful judgment followed by the reign of Christ over a world purged and renewed and filled with joy and peace. Then we went to the New Testament and found another type of prophecies, those that predict for the true church the return of Christ to catch up His own true believers before the awful time of judgment breaks. 1 Thessalonians 4:13-18 and other similar passages were cited in this connection. It was pointed out that this event, called the rapture, could take place at any moment. It would be followed by the tribulation and then by the earthly reign of Christ called the millennium. We concluded the article by listing several indications in the present world situation that the tribulation could be very near. Let us devote a little more space to these indications. These are things that have never been true before in the history of the world, but here they are before our very eyes.

We first mentioned the most important of all these indications of the lateness of the hour. It is the establishment of the Israeli republic in 1948. For many, many centuries there has not been an organized Jewish state. But now there is. And this is necessary for the fulfillment of prophecy. Ezekiel 37 presents the famous vision of the valley of dry bones. These bones scattered over a valley are interpreted in verse 11 to be the whole house of Israel. They are scattered, dead, and hopeless. But in the vision two things take place: first verses 7 and 8 picture them coming together to form a lifeless corpse with no breath in it. But verse 10 pictures the breath coming into them and their becoming an exceeding great

army. Apparently we are at present between those two events. The nation has become reunited, but spiritually it is still a corpse. The glad day of Israel's salvation as a nation, pictured in verse 10 and interpreted in verse 14, is yet future. Further, Daniel 9:27 prophesies the fact that the great, wicked prince that will come, commonly known as the antichrist, will make a covenant with Israel for one week, that is for seven years. But how could a covenant be made with the nation Israel unless there were an organized nation in existence? Until 1948 there was none. Now there is. This is of greatest significance.

In the second place there is the transfer of old Jerusalem to Israeli authority as a result of the six days war in 1967. What the immediate future may hold, no one knows. But obviously Biblical prophecy requires that Jerusalem be in Jewish hands during the tribulation period. Zechariah 12:2-9 and 14:2-3 present a siege of Jerusalem by the nations of the world, and Jerusalem is occupied by God's people Israel.

One element of this picture is not clear yet but could easily develop in a brief time; that is, there is no Jewish temple such as is necessary for the fulfillment of 2 Thess. 2:4. This verse tells us that the man of sin will sit in the temple of God and claim to be God.

The third line of truth which has prophetic significance concerns Russia. Ezekiel 38 and 39 presents the great prophecy of a nation in the north, the head of a confederation of nations which will be hostile to Israel and actually invade the country. The north is mentioned three times in this prophecy, namely in 38:6 and 15, and in 39:2. This invasion will be brought to an abrupt end by a great supernatural work of God described in the last few verses of chapter 38, and the ignominious return of only one-sixth of the original army is seen in 39:2. It is certainly significant in the light of Biblical prophecy that within our lifetime the Soviet Union has emerged as a great godless power of the first order and that she displays very sinister hostility toward the Israeli republic.

A fourth kind of prophetic teaching concerns what is sometimes called "the revived Roman Empire." In Nebuchadnezzar's dream image of Daniel 2 the fourth world empire, the successor to Babylonia, Medo-Persia, and Greece, was obviously the Roman Empire. But the closing part of this prophecy never was fulfilled. The same thing is true of the parallel prophecy in Daniel 7 concerning the four beasts: the latter part of the prophecy concerning this fourth beast likewise has never been fulfilled. As comparisons are made between these chapters and Revelation 17, there emerges the prophecy that the Roman Empire will be revived and conclude its history in the end time. This final form will include a ten-kingdom confederacy. This is particularly clear from Rev. 17:1 and 13. This prophecy makes the present European Economic Community, otherwise known as the Common Market, of more than ordinary interest. This is emphasized by the fact that the Treaty of Rome, which brought this organization into existence in 1957, envisioned not only

an economic, but ultimately a political union of western European countries. Though there have been delays, yet the idea persists and progress toward this goal is perceptible. Without presuming to prophesy, one may at least be permitted to be interested in the strange parallel between this present organization and the prophecies mentioned above. How soon a united western Europe could become a reality no one would dare guess.

In the fifth place Biblical prophecy reveals a great ecclesiastical power in the end time. This is pictured by the scarlet-clad woman of Revelation 17, riding the beast which, as indicated in the above paragraph, apparently represents the revived Roman Empire. This religious power has a world-wide influence indicated by such expressions as "many waters" (v. 1), and "peoples, and multitudes, and nations, and tongues" (v. 15) and finally "the kings of the earth" (v. 18). The description of her attire characterized by purple and scarlet color and by gold and precious stones and pearls, the cup in her hand in verse 4, and her location on the seven mountains (v. 9) strongly suggest Roman Catholicism. A study of Hishop's famous book, *The Two Babylons*, would be necessary to understand the significance of the name Babylon given to this woman in verse 5. It all points to Rome. But at the present time we see not only Roman Catholicism with her world-wide influence but also the ecumenical movement in Protestantism. The latter is as far removed from the truth as the former. And the two are trying their best to get together. Obviously they are having their difficulties but it is certainly within the realm of possibility, in fact, of probability, that they will be united and together form one great false world church headed up by Rome, filling the world scene, and nominating the revived Roman Empire even as the woman rides the beast. But this domination will become so intolerable that ultimately, as Revelation 17:16 and 17 indicate, this hated ecclesiastical power will be destroyed by the secular power. It is not difficult to see how the present conditions could well be leading into the end time conditions described in the Bible.

In the sixth place the Bible describes in Revelation 18 a great world city called Babylon. This city is described as a commercial center of world-wide importance. This is seen in such expressions as "the kings of the earth" in verse 9 and "the merchants of the earth" in verse 11. At the height of her glory this city is destroyed in one hour. Now what is there today that would correspond to this city? Nothing as yet. But anyone who studies the progress of the land of Iraq, which occupies the same territory as ancient Babylonia, will be impressed with the great development that is taking place there. It is an oil-rich country, and the revenue is being used for the development of the nation. This includes such things as hydro-electric power, agricultural development, navigation of the rivers and canals, public education. The present modern city of Bagdad is situated only about fifty miles from the site of ancient Babylon. One has no right to predict, but the founding and build-



ing of a great city on the site of ancient Babylon in a brief span of time is surely within the realm of possibility. This thought is rendered even more interesting by the growing importance of the Middle East in world affairs.

Certain world conditions likewise add their part to the overall similarity between the present day and the composite prophetic picture. There is no doubt that the lawlessness of today is unprecedented in scope and intensity. Obviously there has always been lawlessness, but that does not change the uniqueness of this present condition. 2 Thess. 2:3 speaks of the man of lawlessness of the end time, whose coming is preceded by the mystery of lawlessness in verse 7. Although the man of lawlessness or the antichrist will not be manifested until after the removal of the church, apparently the closing of the church age will be characterized to a lesser degree by the same conditions, for in 2 Tim. 3:1-9 we read of "perilous times" in "the last days." It could well be that we are in those perilous times today.

What present day reader could fail to be impressed by the fact that the word "sorceries" in Revelation 9:21 is a translation of the Greek word *pharmakeion*, easily bringing to mind drugs? The same is true of the word "sorcerers" in Revelation 21:8. Evidently the present absolutely unprecedented scourge of drug use is a forerunner of even worse conditions during the tribulation.

The prophecy in Revelation 9:1-12 of evil spirits being poured out of the abyss indicates a prevalence of occultism in the end time. The present craze for things in this sinister area makes one wonder how near we might be to the end time.

Other world-wide problems such as pollution, population explosion, world-wide unrest seems to point toward a general breakdown. This will lead people to cry out for a great leader who can solve the problems of the world. First there will be a false leader, the antichrist, of the tribulation period, who will be destroyed by the true Christ, the Lord Jesus, at His coming in glory. He will finally unite the world, and He alone can solve world problems.

When all of these things are added together they so strikingly resemble Biblical prophecy that one is justified in looking upon the similarity as more than coincidental. The Bible speaks of "seeing the day approaching" (Heb. 10:25). Thus it must be that when the Lord's coming draws near, it will be possible, not to set dates, but to sense the nearness of the day. Does not this justify the kind of comparative study that we have just made? Shall we then as the Lord's people obey the injunction of Hebrews 10:25 not to forsake the assembling of ourselves together as we see the day approaching?

And would it not seem to be the part of wisdom for any unbeliever who may read this page to put his trust in Jesus Christ as his personal Savior while there is yet opportunity?

From a brother in the west comes this answer to a question the editor has heard much argued, never answered. Do you have a better answer? Contrasting views are welcome.

## How Many Trumpets Before the "Last Trump"?

Roy W. Harvey

Remember that Jesus said, "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." But Jesus also said, "Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors." And again, "But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Matt. 24:36, 33; Luke 21:28).

I gather from this that while we do not, and will not, know exactly when the rapture—the catching up of Christians to meet the Lord—is to take place, that there will be signs such as will make us look up.

Paul describes the rapture thus: "Behold. I tell you a mystery; we all shall not sleep, but we shall all be changed; in a moment, in the twinkling of an eye; at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51-52).

Paul also mentions the "trump of God" in 1 Thes. 4:16: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

In my prophetic studies I ran across the following apparent contradiction: If Paul so specifically stated that this is the "last trump," what of the seven trumpets of Revelation? Do these not count? Surely there is an explanation.

If Paul's assertion that the rapture's trumpet is the last is to be taken literally, then we must suppose that he is speaking of the seventh trumpet of Revelation, or a later one (if any). One might argue that Paul simply meant "the last trumpet before the rapture;" but any trumpet immediately before the rapture would have to be the *last* one before the rapture—in which case singling it out as "the last trump" would be meaningless.

After the seventh trumpet is sounded in Revelation 11, is there another trumpet, which we could call "the last trump"? No, there is not. The only reference to trumpets made after Revelation 11 is in 18:22, which states that trumpeters shall no more be heard in Babylon.

We therefore must fall back to the seventh trumpet of Revelation as the "last trump." Naturally, if this is indeed the "last trump" of the rapture (how many last trumps could there be??), we should expect some inkling in Revelation that a rapture is indeed taking place.

And indeed, once we are watching for it, the evidence seems clear enough. Revelation 10:7 says, "But in the days of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." Rev. 11:15: "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever."

But perhaps we would like clearer evidence that the seventh angel heralds the rapture. We find it in Rev. 14:14, which is in the "days of the seventh angel," as nearly as we can tell. Here we find a picture of "a son of man" seated on a cloud, with a crown on His head and a sickle in His hand, waiting for word to reap to come from the temple of God. How does this match up with Matt. 24:36? Perfectly. How does this relate to the parable of the tares in Matt. 13? Perfectly.

But if you are skeptical, you may say, "But 1 Thess. 5:9 says God appointed us not unto wrath, and you say that we shall have to endure the first 3½ years of the tribulation." First, I would say the Bible nowhere states that the tribulation lasts seven years. The last week of Daniel 9 is seven years, that is true, but that "week" refers to temple worship, not tribulation. In fact, I think it is not too difficult at all to determine that the tribulation lasts only 3½ years, beginning in the middle of the week (Compare Matt. 24:15-21 with Dan. 9:27). Second, I would say, it is indeed true that God has not appointed us unto wrath. Notice that in Revelation 14, it is *immediately after* what I have identified as the rapture, that the winepress of wrath and the seven bowls of wrath come into the picture. So what is brought up as a conflict is in fact found to be in complete accord with this interpretation.

On the other hand, if we stick to the supposition that the rapture occurs at the beginning of the last 7 years, we find the following serious conflicts:

1. Why does Paul speak of the trumpet of the rapture as being specifically the last, if the seven trumpets of God are to follow?
2. Why does Paul specifically say that our "gathering together unto him" will come after the man of sin is revealed in the temple (1 Thess. 2), which we know from Daniel 9 occurs in the "midst of the week," if indeed the rapture is at the beginning of the week?

These conflicts cannot be resolved until we recognize that the rapture comes in the "midst" of the week.

Realization of this vital fact, of when the rapture takes place, answers many secondary questions. For instance, "Why is Revelation silent about the rapture, and where does it fit in?" Answer, Revelation is *not* silent about the rapture, as formerly supposed. It is just that people were looking in the wrong places. Or again, "Why did God give us Revelation anyway, if the Church is to be gone all this time?" Answer, the Church is not to be gone from the earth until a great part of Revelation is fulfilled. Or, "How can we be

sure of the break, between pre-rapture in Rev. 3 and post-rapture in Rev. 4?" Answer, there is no break as such, since the rapture does not occur until Rev. 11 (and Rev. 14.) Again, this understanding shows the significance of the Lord's statement, "When the Son of Man cometh, shall he find faith on the earth?" (Luke 18:8). Revelation would indicate that the rapture occurs during the persecution of true Christians and general acceptance of the false church.

The Bible says that no scripture is of private interpretation. The test of this (aside from waiting for its fulfilment) rests on whether or not the Holy Spirit indicates to you that this is the truth.

H. Robert Cowles is editor of *The Alliance Witness*, from which this article was taken.

## It Is Well With My Soul

H. Robert Cowles

Ask the name of the gospel song with the profoundest theology in it.

My vote goes to a familiar and well-loved song which has been around for nearly a century: Horatio G. Spafford's "It Is Well With My Soul."

Like so many other of our great hymns and spiritual songs, this one was born in the pain of personal tragedy.

Mr. Spafford was a successful Chicago lawyer, a Presbyterian and an active Christian layman. The Spaffords' substantial home in Lake View, on Chicago's South Side, was host to a whole line of notable friends: Dwight L. Moody, Major D. W. Whittle, Ira Sankey, P. P. Bliss, George Stebbins, Frances Willard.

Mr. and Mrs. Spafford had four daughters, all of them still young in those post-Civil War days.

During the Chicago fire of 1871 Mr. Spafford lost considerable property, but their home was spared. It became a refuge for many made homeless by that holocaust.

But the work of caring for those in need adversely affected Mrs. Spafford's health. In hopes that a change of scenery might help, Mr. Spafford arranged that all of them, including the four girls, should have a holiday in Europe.

Not long before sailing time in the late autumn of 1873, Mr. Spafford had an offer from a party interested in buying some of his property. Rather than to forgo the opportunity, Mr. Spafford decided to remain behind, promising to join the family in Europe as soon as he had closed the business deal.

So it was that Mrs. Spafford and their four daughters set forth alone on the *Ville du Havre*. And they were without a father's helping hand when midway across the Atlantic their vessel was rammed and cut in two by a sailing ship. The *Ville du Havre* stayed afloat just twelve minutes.

Mr. Spafford waited apprehensively for news of survivors. Finally, from Cardiff, Wales, came a cable from his wife. Its tragic message read, "Saved alone." His four daughters, in whom he had

taken such delight, had perished in the sea disaster.

Now wasting no time, Mr. Spafford set sail for Paris to join his wife who had proceeded there to be with friends.

As the ship neared the location of the earlier accident, the captain called Mr. Spafford into his private stateroom.

"We believe we are now passing the place where the *Ville du Havre* was wrecked," the captain told Mr. Spafford.

That day on the high seas, the bodies of his four little "lambs" somewhere in the three-mile-deep waters below the ship, Horatio G. Spafford sat down and wrote:

*When peace like a river attendeth my way,  
When sorrows like sea billows roll,  
Whatever my lot, thou hast taught me to say,  
"It is well, it is well with my soul."*

*Though Satan should buffet, though trials should come,  
Let this blest assurance control,  
That Christ hath regarded my helpless estate,  
And hath shed His own blood for my soul.*

That is triumph in tragedy, peace in pain, victory for the victim. Paradoxes like those are reserved for the Christian whose life is lived in the grace of God.

But those stanzas, triumphant though they are, do not account for the great theology in this song whose music was contributed by P. P. Bliss. It is stanza three that makes the song truly great:

*My sin—oh, the bliss of this glorious thought—  
My sin—not in part but the whole,  
Is nailed to the cross and I bear it no more!  
Praise the Lord, praise the Lord, O my soul!*

Might Spafford have been reflecting on the sins of omission when he penned that stanza? Was he remorseful because he had allowed his career and the prospects of financial gain to divert him from giving adequate attention to his family? Was Satan taking the occasion of his grief to attack him with doubts?

We do not know. But whatever the array of guilt which sought to envelop Spafford in a cell of self-recrimination, his remarkable note of triumph has helped Christians ever since to articulate a formula for personal victory over the accusing voice of Satan.

*Exactly how many of my sins did Jesus bear when He died on the cross?*

The answer to that question ushers the Christian into one of the profoundest thoughts of all theology.

Meditate on that third stanza of Spafford's song until its truth impacts upon you. Then you will know how a brilliant Chicago lawyer and businessman, grieving for the loss of his children, perhaps battling the doubts suggested to him by the Accuser, could say, "It is well with my soul."

More important, you may find in it a message for your inner need.

Dr. R. Edward Harlow of Toronto, Ontario, is something of a one-man missionary society—on the order of Don Carlos Janes and Jimmie Lovell. He has traveled extensively in behalf of missions and has published over a dozen books, including several depicting the needy fields of the world. He is an associate staff member of *The Fields*, a missionary magazine.

## The Role of Higher Education in The Lord's Work

R. E. Harlow

About twelve years ago, copying an old cliché, I wrote these words: "The young missionary candidate should get as much education as possible." More recently I have had second thoughts about this advice.

Of course it depends on what kind of education you mean. The Lord's work is not a profession, but a conflict. Do not suppose that any well meaning youth can take X number of college courses, required or elective, and pop out after a few years a qualified missionary, Bible teacher or evangelist. He might learn by heart certain methods which bring people to make a profession. The true problem is to win a soul for the Lord *and* teach him to be a soul winner and an assembly-builder. This cannot be accomplished by psychological formulae nor pat answers.

Educators agree that education should be relevant to the student's needs. For example last century it was commonly supposed that learning Latin would sharpen the mental faculties of youth. Thousands of students spent millions of hours learning a dead language—never used it and promptly forgot it.

It is hard to see how the average college course today is relevant to the Lord's work. Economics? Nuclear Physics? Biochemistry? Someone says, "How can I become a medical doctor without studying Biochemistry?" He cannot, and he cannot be effective as a missionary unless he is experienced in Prayer—a subject not commonly included in university curricula.

It was recently reported that at Merae in the Sudan some ancient untranslated writing was discovered. A highly trained linguist might decipher this and throw light on early native culture of Central Africa. Very good. But would it help win any Sudanese Moslems for Christ? Which is more important?

It is usually stated in this connection that the Lord can use highly educated men, for example, Moses or Paul. This is true. But notice two things: God did not and could not use these men until they were *broken*, Moses after 40 years in the desert, Paul after some time in Arabia. The same thing applies to early writers such as John N. Darby, William Kelley and F. W. Grant. Furthermore it is significant: No man in the Bible when called of God *then* sought worldly education. The Lord Jesus Himself by the criteria of His day had "never learned," while the educated thought Peter and John to be "unlearned and ignorant men." Timothy was probably under 20 when Paul realized he was missionary calibre. Paul

did not suggest that Timothy go up to Jerusalem to sit under Gamaliel for three years, much less go to Athens for a good grounding in the philosophy of the Stoics or the Epicureans. Timothy learned to do what he practiced doing—which is still good educational theory today. God can use an intellectual if he is a clean and empty vessel. The question is: Does his intellectual training help him to be a better man of God?

Intellectualism is overemphasis on one human faculty, the mind. To teach in a university one must be a specialist in his subject. While the specialization should have a broad base of general knowledge, it is obvious that the more time a specialist spends on his own field the less he has for other fields.

“The expert simply by reason of his immersion in a routine tends to lack flexibility of mind once he approaches the margins of his special theme. No man is so adept at realizing difficulties within the field that he knows; but few are so incapable of meeting situations outside that field” (Harold J. Laski).

Yet it is commonly assumed that specialists can pronounce with Olympian certainty on any subject at any time. Some of their own group however see the fallacy of this attitude.

“It is the astrophysicists and the microbiologists who feel themselves most called upon, and best qualified to, solve the complexities of international affairs. Perhaps this is quite natural. What is less natural is that the rest of the world should take them seriously” (Prof. Hugh Trevor-Roper, Oxford U.).

Dr. Vannevar Bush, Chairman of the Board of MIT, said, “Many people believe that scientists can establish a complete set of facts and relations about the universe, all neatly proved, and that on this firm basis men can securely establish their personal philosophy, their religion free from doubt or error. . . as a matter of fact Science never proves anything in an absolute sense.”

This overestimation of the ability of scientists on the part of common people is known in psychology as the halo effect. It is assumed that anyone who knows a lot about one subject is necessarily informed about all subjects and has a great deal of wisdom in general. Thinking people realize that this is not true. Our concern is when specialists pronounce on Christianity or the Bible and young minds are overly impressed.

Are universities neutral? Do college professors usually present both sides fairly and let the student choose? One instructor begins his course on religion by telling students: “The Bible is the greatest collection of mythology in the history of Western civilization” (Dr. Robert T. Anderson, Michigan State).

There are values in college education—for example, developing good study habits. Educators however today believe that these habits can be gained in any subject field. For an in-depth study of scripture, learning Greek and Hebrew is a great help.

One fails to see how an intensive knowledge of Church History or Contemporary Theology can help a young man know the Lord better.

There is still a need in many mission fields for medical personnel and qualified teachers, training for which can only be obtained in university. Thankfully many young people are responding to these needs. However many others go to university because they want the best in this world. Let them not suppose higher education will make them better Christians or better servants of God.

It is often said that only the highly educated can reach the educated, sophisticated citizen of our day. Has this been proven? No doubt intellectuals should be given the Gospel, although "not many wise are called." These people are not convinced by force of persuasion, but by intensity of conviction. Few people on any level will give up their delicious sinful habits because of a scholarly presentation. Only the power of the Holy Spirit can change lives. Did you ever read the epistle to the Athenians? No, there was no church established at Athens. Paul, an intellectual giant, had a few converts there, but not enough to start an assembly. Ask ten people to name ten men and women who have been used mightily by the Holy Spirit in the Lord's work. How many of them had graduate education? Ask your intellectual friends how many intellectuals they have won for Christ and how many of those won are now effectively serving the Lord. There are some, but not many. The most fruitful phases of Christian work today are among the children and on mission fields. Both require simplicity, earnestness, love, conviction and the power of the Holy Spirit.

For most people the highly educated are on a pedestal, to be admired and perhaps feared, but not understood and followed. To this extent higher education is a positive handicap. In the world today the highly intellectual stratum amounts to a fraction of one percent, whereas outside of Europe, the USSR, USA and Canada 78% of the people of the world cannot even read. We need today 10,000 young people filled with the Spirit rather than a sense of their own self-importance. Only such can reach the needy masses of mankind.

In the school of God the textbook is the Holy Scriptures, and the Great Teacher's aim is to make us more like the Lord Jesus Christ. The Father derives so much pleasure from His Son that He wants all His sons to be like the Son. Isaiah was awakened by Jehovah every morning. He learned how to speak the right word and how to obey (Isaiah. 50:4-6). Paul was educated at the seminary in Jerusalem but learned in the school of God to count it all a complete loss. He learned the hard way that God's strength is made perfect when associated with human weakness (2 Cor. 12:9). With these men, all God's servants must unlearn self-reliance and all confidence in the powers of the human intellect. We need to be taught by Christ, in whom are hid all the treasures of wisdom and knowledge, who is Himself the wisdom of God. What more could anyone want?

*-In Christian Reporter*



# NEWS AND NOTES

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

**Highview Church:** VBS was a great success this year. There were 241 enrolled, 215 average attendance, and 34 workers.

Three surrendered to the Lord in baptism in the month of June. They were Kim Burroughs, Loretta Jones, and Brenda Richardson.

Highview Chorus sang at the Henryville Revival on Tuesday night, June 23. We enjoyed a short fellowship later at the home of Wayne and Linda Hobbs.

The preacher and his wife will be away during July and August on a leave of absence.

Some real spiritual feasts are in store for July and August—Guest speakers are: July 5th—David Brown; July 12th—George Galanis; July 19th—Victor Broaddus; July 26th—Nathan Burks; Aug. 2nd—"Uncle" Arthur Wright (Elder Emeritus); Aug. 9th—Eugene Schreiner; Aug. 16th—Jim Stout; Aug. 23rd—Bob Ross; Aug. 30th—Wayne Hobbs. All these will be present morning and evening, except July 26th, Aug. 16th, & Aug. 30th—song services p.m.

**Henryville Church:** Bro. Antoine Valdetero brought the messages during the meeting. Three were buried with their Lord in baptism. They were Sheila Barrett, Vicki Pickerell, Brother Courtney, a member of the Children's Home staff. Bro. Larry Dickson and his wife put in membership with the Henryville church. A number of others came for rededication.

The Sunday school attendance went over the goal (100) by perhaps a dozen.

**Shawnee Church:** Shawnee has started a five day club, on Pirtle St. It is sponsored by Child Evangelism who supplies the literature (not freely). After the first five days the club is to meet once a week. They had an average of ten with a maximum of 12 for their first week. They plan to spread to five inner city areas. For about a year now they have had a weekly Bible club which meets on Mondays. Genevieve von Allmen

and Linda Rake are the teachers. Some of the young people have helped in the canvassing and other things.

**Eighteenth St.:** Two rededications at Eighteenth St. recently (a man and a woman) have been encouraging to the work there. Attendance keeps up well and the church is edified.

**Highland Church:** A good VBS just closed at Highlands. Their meeting ran concurrently with the Bible School. Bro. David Brown did the preaching. He is to return to his mission field in Africa August 1. Pray for his travel fund and give to it as the Lord leads. Minimum cost will be \$2800. To date there is less than a tenth of that amount on hands. (\$212 to be exact.)

The evening meetings have increased slightly and the VBS attendance was twice as much as last year's.

**Portland Ave. Church:** Portland VBS closed Friday evening, June 26. Average attendance was 199 for the 10 nights. Bro. Eugene Schreiner was director of the school. The adult class had a different teacher each night. The lesson each night was on a different parable. The speakers were: Brothers Robert Boyd, Bob Morrow, Robert, Heid, J. L. Addams, Mike Sanders, T. Y. Clark, C. V. Wilson, Bruce Chowning, and Ben Rake, Jr. The classes are to be kept up once a week (Wednesday nights) throughout the summer. A class for the unsaved who are interested is to begin on Friday evenings. Pam Lapsey was buried with her Lord in baptism on Sunday, June 21.

## Need \$8,000???

Just in case you have received a copy of the "Christian" chain letter that promises to quickly get you \$8,000 for any good cause, you should know: (1) Whoever hatched this thing up needs to go back to school. If it works, it should get you \$160,000, not \$8,000. (2) IT IS ILLEGAL. Postal officials in Louisville inform me that any kind of chain letter circulation is prohibited by law.—G.R.L.

**Pindamonhangaba, Brazil:** During the less than three years since Wife's

Homegoing, the Lord has granted me to publish 93,000 copies of 16 books. The work is taking giant strides, but Brazil takes even greater. Now is our time to work. Pray believingly with us.—O. S. Boyer

**Recent meetings**—Orell Overman at Ebenezer (Salvisa, Ky.) . . . Vernon Lawyer at Ormsby Avenue (Louisville) . . . Earl C. Mullins, Sr., at Jefferson-town, Ky. . . Antoine Valdetero at Henryville, Ind. . . Carl Kitzmiller at Summerville (near Linton, Ind.) . . . David Brown at Highland (Louisville).

**Rangeland, Ky.:** Mrs. W. F. Pell's son, Kevin, made the "good confession" last Sunday morning, and was baptized into Christ at the close of the morning worship hour. We are thankful to God for the increase He is giving at Rangeland, and that these who have recently accepted Jesus Christ as Savior and Lord are among our most faithful people!

We were thankful that James and Dorothy Daniel, and two of their sons (Joe and Mike) were with us last Sunday for all of the services! They have moved to Louisville from Dallas, and live in our community at 5204 Regent Way.

Without the Myerses, we continue barely missing the 100 mark at Sunday School and church. But the Lord has given us some new people who are very faithful . . . so with proper cooperation on everybody's part, we could have over 100 easily!

Bro. Glenn Suell led singing in the revival at the Henryville (Ind.) church this week, and Friday night was designated as "Rangeland night." Our chorus sang (with a few voices added) that night.

**Kentucky Ave. Church:** Our Vacation Bible School got off to an average start last Monday with 135 present. Tuesday we increased to 166 and Wednesday 167. Thursday we had 156 in attendance. Everything is going well except we need more rooms. Our teachers are doing a superb job under trying circumstances. No one can evaluate the good that will come as a result of this Bible School. The boys and girls will get at least 10 hours of good Bible teaching and God says "My Word shall not return unto Me void."

**Gallatin, Tenn.:** John Stewart, son of Dr. and Mrs. David Stewart of

our congregation, came forward to accept Christ as his Savior and to demonstrate his faith by being baptized into Christ.

This year the Scholarship Committee has awarded the scholarship to South-eastern Christian College to Linda Kuykendall.

**Jennings, La.:** It was my privilege to be with the Henryville, Indiana, church June 21-28. This young congregation is on the move. It was evident by the number of visitors present that much work had been done. Bro. Marsh is to be commended for the good work that he is doing. The group there is zealous and the fine new building bears evidence of much hard work. It was also a joy to see the cooperation from surrounding congregations. Bro. Glenn Suell came from the Rangeland church each night to lead the singing. This was very much appreciated. For those precious souls that came either for conversion or rededication we thank the Lord! We also praise the Lord for those who did not step out in a public way, but who bore evidence of revival by their attitude and interest.

I was also privileged to spend a week at the Woodland Bible Camp. Those who have been instrumental in getting this work started are to be commended for their "work of faith and labor of love." It was refreshing to see the seventy-five young people present show an interest in eternal things. These young people will never make the headlines of the papers, but their devotion does not go unnoticed in heaven. May their tribe increase! —Antoine Valdetero

#### **FAMILY WEEK IN THE WOODS**

The family week at Woodland Bible Camp has just been completed. The attendance was just about the same as last year, with an average of above fifty at each meal. Don Conley (with a drug-abuse symposium), Glen Baber and Hollis Sherwood gave evening programs, and Dennis Allen taught Bible lessons from the life of Joseph.

We especially enjoyed the fellowship in song as the dishes were done after each meal. Brother Knecht was our efficient and excellent cook.—The planners.

**Nelsonville, Ky.** Our meeting with Bro. Linscott begins Aug. 23, with a basket dinner that day also

# Louisville Christian Fellowship Week

THEME: THE CHURCH SERVING AND WAITING

August 17-21, 1970

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ

## Monday

Chm.: Bruce Chowning

7:30 a.m. Singing  
8:00 p.m. The Faith Once Delivered

Howard T. Marsh

## Tuesday: This I Believe

Chm.: Robert Gill

9:15 a.m. Prayer Time  
9:30 a.m. This I Believe is the Church  
10:00 a.m. This I Believe is the Gospel  
10:30 a.m. This I Believe is Saving Faith  
11:00 a.m. Break  
12:00 Noon Meal  
1:15 p.m. This I Believe is Effectual Prayer  
1:45 p.m. This I Believe is the Lord's Supper  
2:15 p.m. This I Believe is Spiritual Service  
2:45 p.m. Break  
2:55 p.m. Faith Through Prophecy  
3:30 p.m. Dismiss  
7:30 p.m. Singing  
8:00 p.m. Contending Earnestly for the Faith

Ben Rake, Sr.  
Dale Offutt  
Harry Prather

Jim D. Yarbrough  
C. V. Wilson  
Julius Hovan

Winston Allen

Dennis Allen

## Wednesday: The Faith Gone Forth

Chm.: Vernon Lawyer

9:15 a.m. Prayer Time  
9:30 a.m. The Louisiana Field  
10:00 a.m. Southeastern Kentucky  
10:30 a.m. Faith Tested  
11:00 a.m. Break  
11:10 a.m. Bible Exposition (Hebrews)  
12:00 Noon Meal  
1:15 p.m. Buying the Opportunity  
1:45 p.m. Southern California  
2:15 p.m. Faith in Christian Education  
2:45 p.m. Break  
2:55 p.m. Faith Through Prophecy  
3:30 p.m. Dismiss  
7:30 p.m. Singing  
8:00 p.m. Faith Abroad

Stanford Broussard  
Harry Coultas  
Francis Holdeman

H. C. Crowder

Mac LeDoux  
Neal Phillips  
Victor Broaddus

Winston Allen

Billy Ray Lewter

## Thursday: The Faith—Does It Matter? (Special Youth Emphasis)

Chm.: Kenneth Lawyer

9:15 a.m. Prayer Time  
9:30 a.m. Does It Matter What's Written?  
10:00 a.m. Does It Matter What We Think?  
10:30 a.m. Does It Matter What We Do?  
11:00 a.m. Break  
11:10 a.m. Bible Exposition (Hebrews)  
12:00 Noon Meal  
1:15 p.m. Armed in The Faith  
1:45 p.m. Workshops

Buford Smith  
Waldo Hoar  
Dr. Kern Sears

H. C. Crowder

Dr. J. F. Kurfees

Boys, ages 13 and up: Preparing for Leaders      Wilson Burks  
Boys, ages 12 and under: Preparing for Leaders  
Jack Blaes and Bennie Hill

Girls, ages 13 and up: Preparing for Service  
 Girls, ages 12 and under: Preparing for Service  
 Ladies: Avenues of Service  
 Men: Avenues of Leadership Development

2:55 p.m. Faith Through Prophecy  
 3:30 p.m. Dismiss  
 7:30 p.m. Singing  
 8:00 p.m. Abiding In The Faith

Alexina Wilson  
 Earl Mullins  
 Winston Allen

Glen Baber

**Friday The End of Your Faith** Bob Morrow

9:15 a.m. Prayer Time  
 9:30 a.m. Glorified with Him  
 10:00 a.m. Marriage of the Lamb  
 10:30 a.m. Things God Hath Prepared  
 11:00 a.m. Break  
 11:10 a.m. Bible Exposition (Hebrews)  
 12:00 Noon Meal  
 1:15 p.m. All Things New  
 1:45 p.m. Powers of the Ages to Come  
 2:15 p.m. Forever with Him  
 2:45 p.m. Break  
 2:55 p.m. Faith Through Prophecy  
 3:30 p.m. Dismiss  
 7:30 p.m. Singing  
 8:00 p.m. When He Comes Will He Find The Faith

Willis Allen  
 H. N. Rutherford  
 F. G. (Bob) Yarbrough  
 H. C. Crowder

Asa Baber  
 Ernest Lyon  
 Claude Neal  
 Winston Allen

Robert Boyd

**Hospitality Chairmen for Room Reservations:**

Herbert A. Ball Phone (502) 775-8966  
 213 N. Western Parkway  
 Louisville, Ky. 40212

Emory Grimes, Jr. Phone (812) 246-2280  
 407 Allhands Ave.  
 Sellersburg, Ind. 47172

**Noon Meal Arrangements:**

Mrs. Mary Scoggan  
 Phone (502) 451-1896