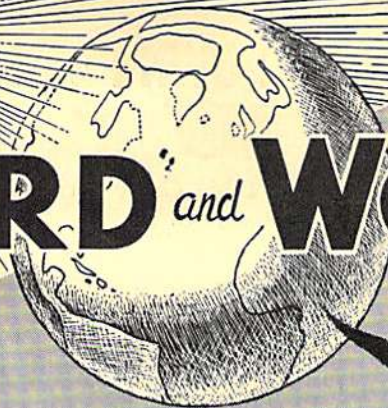


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## Talking Things Over

G. R. L.



### THE BONDAGE OF PROGRESS

The other afternoon as I inched along in the traffic approaching one of our new expressways, I mused on the irony of the situation. We could barely go, and we couldn't get off—and yet we were using the latest device to expedite motor traffic! A statement from a lecture I heard last summer came to mind: "In so-called primitive cultures, a work-week of 15 hours is required to supply the necessities of life. The more complex a culture becomes, the more restrictive it becomes." Not every aspect of modern progress is negative, but it is true that many people have become servants of their modern conveniences. Easy credit is one of these conveniences that has brought many to grief. H. L. Roush's *Henry and the Great Society* (paperback, order from the author, Route 1, Box 41, Belpre, Ohio 45714) tells the story of what the quest for "the good things in life" cost one man and his family. You may see yourself in the picture.

"Progress" holds special dangers for the Christian, for the cares of this life are able to choke the Word and make it unfruitful. In other words, the believer stands to lose not only his economic independence (along with the worldling), but his spiritual freedom as well. How can he enjoy the "righteousness, and peace, and joy in the Holy Spirit" (Rom. 14:17) if he is harried by the bill collector? How can he rejoice in the hope of the Lord's coming when he is overburdened with the cares of this life (Lk. 21:34)? Paul urges us to buy "as though we possessed not," to hold so lightly our possessions that they can not get hold of us. Those who *desire* "the good things in life"—and maybe never even get them—"have erred from the faith and do pierce themselves through with many sorrows" (1 Tim. 6:6-11). How can such a one magnify the Lord Jesus here upon the earth?

The entire fabric of our society is designed to pervert the ways of God (1 Jn. 5:19). It has always been so, but the alarming thing today is that *Christians are being deceived*. It is rare to read or to hear a warning against becoming entangled in rugs, clothing, and appliances. Yet these are the things that today are bringing believers—and whole churches—into bondage. Mini-skirts, sex education, and X-rated movies get plenty of attention, but Satan's super snare, "the good life," never gets a mention.

The word of God still says, "Be not conformed to this world,



but *be ye transformed....*" Does it make any difference in the way you live?

W. Robert Heid shares the pulpits at Portland Ave. and Nelsonville Church, and is a partner in the Heid Printing Co. and the Word and Work.



## Spiritual Subversives

W. R. H.

In the 20th chapter of Acts, we have the story of Paul's farewell address to the Elders of Ephesus, spoken at the beach of Miletus, as he bade them a final farewell and charged them with responsibility for the spiritual care of the flock of God. A most startling prophecy was included: "*...and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.*" While this was first of all a word to the young Ephesian church, it is (as all inspired scripture) also profitable for us; especially so in these days in which we live, when Satan is making a last-ditch effort to thwart every work of the Lord.

That such evil workers should appear within their own ranks reminds us of the "Fifth Columnists" of WW-2, when so much subversive activity was being suffered within our country. We well remember that all defense works had to be fenced, guarded, and personnel investigated, and even the waterways, railroad shops, and public utilities were the targets of secret enemies. Such acts were known to be Satanic in their origin in those days, and to be sure, subversives in the church of God are of the same generation.

A look at the Greek of Acts 20:30 reveals some additional thoughts on this passage.

1. The word for men is *andres*, and means, primarily, Male adults. Now quite often we do not find male adults as being very vocal in the things of God—so much so that it is with difficulty that we fill the vacancies of elders, deacons, song leaders, or even ministers. But this passage indicates a supply of this unworthy sort, and shows more about them.

2. The word translated arise is the verb elsewhere translated resurrection, but used in the middle voice, which carries an additional thought "Resurrect themselves, or resurrect for themselves". It is as though the old man that has been buried with Christ, will purposely be brought up again by the will of himself, as if having been buried without first having been crucified with Christ.

3. The word rendered as "perverse" means to distort, turn aside, or corrupt, with the root idea of turning back or around.

4. Drawing away the disciples after them, has for "after" the word *opiso*, meaning back to previous location or "to return to a manner of thinking and living already abandoned."

If these four amplifications are incorporated into the verse, we have "and from among yourselves shall male adults raise themselves up (alive again as before death), speaking things to distort and turn (the hearers) aside, to draw away the disciples to their previous manner of thinking and living along with them."

When this kind of insidious activity is carried on in business, in government, or in international circles, it is bad enough. But when such evil intent is aimed at the work of the Lord, it is an eternal matter, and if condoned and permitted to grow into fruitage, will bring eternal hell to its perpetrators and its victims. Grievous wolves, not sparing the flock, is the way Paul described the danger from without, and then he follows with this equally fatal and more subtle danger from within. The burden of this forecast had been laid upon his heart by the Holy Spirit, and no wonder that he called the elders together to discharge this responsibility, and to show them the only adequate means of defense: watchfulness and commitment to God and His word.

Watchfulness is especially the work of the Elders. It is theirs to be present to hear what is being taught, and to evaluate the message and the spirit in which it is presented. A true shepherd knows that every dog is not a sheep-dog, nor is every dog a sheep-killer. It is his responsibility to bless the one and foil the other, if the lambs are to survive. And often, an unpretentious beast can do havoc to the flock—as in Jesus' words, "scattered as sheep without a shepherd." Paul used his own ministry as an example, reminding them that they knew him and his work for the space of three years, as he ceased not to admonish them night and day, with tears. Our watching them should be constant and discerning, looking for true Christian love.

And finally, the elders and the flock are commended to God (again; ever and again) and to the word of His grace, which is able to build us up. We all need such strengthening of soul, so that our faith may remain steadfast in the times of storm.

If a teacher reverts to his old sinful self, again doing the desires of the flesh and of the mind, and in the name of religion, leads others (Usually the young) into confusion, unrest, and antagonism against the "establishment", we do well to mark that one, and see whether he be in the faith. Religion in general, and the Holy Spirit in particular, are being blamed for many abnormalities today, which in themselves bear no semblance to the nine-fold fruit of the Spirit that is given to us in Galatians 5:22.

Spiritual subversives of today are taking up the battle against "the establishment," setting the wisdom of man against the wisdom of God. Virtue and righteousness are not being held in as high esteem as heretofore, whereas man's self-expression and gratification are being recommended. Old restraints of discipline are being set aside by permissiveness in all areas of life.





## Questions Asked Of Us

Carl Kitzmiller

In response to a recent question and answer concerning tongues, a reader asks a series of somewhat related questions. A full treatment could fill a book, but we will try to cover some of the most significant points.

How does one go about "proving the spirits," say, in the matter of speaking in tongues?

How does a poultryman determine whether an egg is small or extra large? Or how does a lumberman determine whether a board is first grade or second? Each has a certain standard of measurement or grading, and the item either measures up or falls short. We have a standard, the Word of God, and we must simply prove (or test, or measure) the claims and activities of an individual and his teaching in the light of that Word. Obviously this requires a working knowledge of God's standard and an examination of the matter in question.

John (see his instruction to "prove the spirits" in 1 John 4:1-3) was concerned with a great fundamental difference between the true and many of the false prophets, the denial by the false prophet of the union of deity and humanity in Jesus. In the case of the false prophet we do not need to listen further. So far as obedience to his teaching or obligation to listen further for a message from God is concerned, we may set him aside. Now it is apparent that John did not mean that just so long as a man could pronounce the words, "Jesus Christ is come in the flesh," Christians could accept his every other teaching without further concern. The devil is a deceiver and a liar (Jn. 8:44) and is certainly not above deceiving, even by outright lying, when it suits his purposes. The confession should be consistent and evident in the man's whole teaching and conduct.

It should be pointed out that some (we do not say all) of those promoting the modern tongues movement are deniers of the deity of Jesus—modernists, dabblers in Spiritism, rebels against the Word of God. The very fact that the movement has found support among men of this sort makes it a bit suspect.

The *principle* introduced by John concerning the false prophet or the false teacher needs to be carried on to other measurements, however. Confessing Jesus' deity does not suddenly make a man right about everything else. We indicated in a previous answer that there is the problem that some apparently good and devout Christians claim to speak in tongues. Assuming that the Spirit of

God and a demon will not inhabit the same body at the same time, it follows that a true Christian speaking in tongues could not be doing so as a *direct* result of demonic or Satanic power. We might conclude: (1) the individual is not a Christian and has power from the devil, (2) the individual is a Christian and is empowered by the Holy Spirit, or (3) the individual is a Christian and his speaking is to be accounted for by something other than the *direct* work of either Satan or the Holy Spirit.

Quite frankly I believe the third possibility is often the explanation of the modern activity. I believe devout (but sometimes shallow) Christians may begin to look for assurance of God at work in their lives, may allow their emotions to run riot, under proper environment and conditioning become near hysterical and even deceive themselves into thinking they have spoken in tongues. Human beings have a way of working themselves up to the "fulfilment" of certain expectations. Consider, for example, the "experiences" required by the Calvinists of old as proof of regeneration, or the fact that many now convince themselves by feelings and otherwise that they are saved when they have not obeyed the gospel. This sort of thing, for the sake of clarity, is better referred to as a work of the flesh than as a work of the devil. Indirectly it is a work of the devil—promoting division, spiritual pride, wrong motivation; deceiving; glorifying the wrong thing—but not one requiring his *mastery* of the life.

How can we know then whether these "gifts" be of the flesh? Or what if this is the work of the Spirit of God? Keep the yardstick handy! Be ready to prove, test, measure—by the Word of God! The Bible is the abiding work of the Spirit, so you may be sure that whatever stands in contradiction to it, or plays it down, or makes its testimony of little worth is not from Him. Look for His work in that life in other ways. One could not be expected to give very serious consideration to the claims of the man who without such a crisis situation as the new birth or repentance gets drunk one night and the next night claims to be speaking by the Spirit. I can't get very excited or feel compelled to seek further light on "gifts of the Spirit" from that advocate of such gifts who openly shuns the appointed assembly of the saints (Heb. 10:25) or makes it a point to try to destroy a solid work for God. One must also further inquire whether the exercise of those "gifts" is in conformity to the rules laid down in the Word of God.

This kind of measurement is seldom quite so simple as measuring the length of a piece of wood. Certainly it calls for honesty, a measure of intelligence, and prayerful discernment. One act or one example may not be sufficient to measure. One must sometimes withhold judgment until enough evidence is in. This latter can be illustrated by the still valid Old Testament standard of measure for the false prophet (The reader should refer to Deut. 18: 20-22). Suppose a prophet foretold an event far beyond the lifetime of his hearers. The people could have no way of knowing from that prophecy whether he was true or false. But every prophet also



spoke to and of his own generation. Sooner or later there would be the prophecies they could test (One suspects God did not keep the hearers of true prophets waiting long for these). If his prophecy did not come to pass, then he was not from God and all else he might declare could be disregarded. You see, the prophet was not to be heard because he had a 75%, or 90% average of fulfillment; in those that could be tested he was to be considered a prophet of God and to be heard only if he had 100% accuracy. Find him false in any prophecy and there was no need to "be afraid of him." God does not have to work on averages.

Now we cite this example, not to say that a teacher must always be 100% correct about everything before he can be a true servant of God. There are no such creatures in this life, even among the saints of God. We cite it to show the need sometimes of waiting for enough evidence. Nevertheless, in those matters attributed to the direct work of the Spirit, there should be no imperfection. The message today which claims to come thus directly from God ought to be perfect. A prophecy that does not come true, though made under the claim of a gift of the Spirit, is manifestly *not* from Him.

"Proving the spirits" means determining in the light of God's Word whether the power behind a teaching or a teacher is the Spirit of God or the power of Satan. But by way of application, it further requires us to discern whether the motivation or practice is of the Lord or of the human spirit. There is no cut-and-dried formula by which we can do this, but it will always drive us hard on the Word of God.

---

## CURRENT EVENTS HAVE A FAMILIAR RING

H. Robert Cowles, in *The Alliance Witness*

There was a day when I read the dismal history of Israel's moral failures with some incredulity.

How, I wondered, could normally intelligent people be so obtuse? Was it not evident that following Jehovah brought national blessing? And, conversely, was not moral declension visited by divine judgment?

When Israel cast herself upon Jehovah, He fought her battles (Exodus 14:14), He created international peace (1 Chronicles 22:9), He initiated a climate of well-being in Israel (Psalm 37:39-40).

Jehovah's judgment upon Israel's moral lassitude was equally well documented. Spiritual declension was invariably accompanied by national trouble.

Yet no matter how often the pendulum swung between penance and perversion, Israel never seemed to learn her lesson. Idolatry was a national inclination. Burned a dozen times, she still insisted on handling fire.

Our present era may help us to understand the ease with which Israel could have turned her back on the only source of national salvation and well-being. Conversely, the Old Testament record offers us a positive solution to the world's current dilemma.

Tap into our present-day cycle at almost any point and you will find conditions strikingly similar to what they were in the books of the Kings and the Chronicles. As people follow God, He brings blessing and prosperity. Prosperity causes them to be less dependent on God. God sends adversity to chasten. Man, unwilling to acknowledge God's chastening hand or to repent, moves farther away from God.

The wars and rumors of wars, the general malaise that prevails over so much of society, the economic crises that threaten international monetary stability have not been interpreted in our day as chastisements from a concerned God. Instead, they are looked upon as simple cause-and-effect equations. Wealth has created boredom, so youth pursues drugs. The selfishness of the older generation has disillusioned the under-thirty set concerning established values, so they rebel. Nuclear overkill threatens the future, so eat, drink and be merry.

Failing to recognize the chastening hand of God in these troubles, man has sought cures by treating the symptoms. He is trying to talk his way into world peace, trying to work out solutions to his social problems, trying to turn the economy around, trying to readjust the environment.

And so the vicious circle intensifies.

It is noteworthy that moral declension in Israel was often concurrent with material prosperity. Secular history, for instance, suggests that Israel may well have reached a zenith of material progress during the long and wicked reign of Manasseh. Wealth is not necessarily synonymous with well-being.

As the Indo-China war drags on, as the Near East remains in turmoil, as races and religions riot in the streets, as drugged youth pursue their debauchery, as the world economy staggers on the brink of depression, we need to recall that this present situation has a familiar ring to those who read the Old Testament.

It could have come almost straight from the book of Second Chronicles.

And if the scenario is familiar, so is the solution. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

May we seek God before it is too late.

---

## Are Hoodoo and Voodoo for You?

Baxter Loe

A sorcerer is one who deals with evil spirits. We may call him a witch, wizard, soothsayer, sorcerer, divine or something else. False prophets are sometimes defined as persons who are not true to God's Word. Elymas, a sorcerer, was called, "False prophet, son of the devil, enemy of righteousness, full of deceit, full of villany, and



crooked" (Acts 13:10). So as Paul here defines him a sorcerer is one who deals with evil spirits.

Nobody knows how long sorcerers have been here, but they are mentioned in some of the oldest parts of the Bible, and in other literature contemporary with the oldest parts of the Bible. Sorcery has had a tremendous impact on this world for many centuries. I think of kings of three civilizations who had their own experiences with sorcerers—King Saul of Israel, King Nebuchadnezzar of Babylon, and Pharaoh of Egypt during Joseph's time. These are but examples. Witchcraft has caused suffering without measure. Countless witches have been killed, and countless others have been killed because of witches. Witchcraft was responsible for a death in Europe in 1969. Nobody knows how many others were killed because of its influence in other parts of the world. No continent has been exempt.

### THE APPEAL OF THE OCCULT

For centuries the occult appealed primarily to any of four classes of people—the poor, the ignorant, the lonely and the fearful. But now, swiftly as by a feat of blackmagic (oops), this pseudo-science has, in this enlightened age, assumed a new cloak of respectability, changed somewhat in its appeal, and is attracting multiplied thousands to its feigned delights. The young are especially attracted to it. As evidence of this new acceptance, I see new magazines come on the market almost every month. I saw one yesterday, *Occult*, Volume 1, No. 3. Other evidence comes from the simple fact that colleges are offering courses in "Witchcraft, Magic, and Sorcery." At least four can be named right now. They are University of Alabama, University of South Carolina, N. Y. U. and San Francisco's Golden Gate Free University. N. Y. U. had 125 enrollees in Spring 1970. The point is, there is a new breed of adherents—multiplying.

### THEIR OWN DEFINITION OF A WITCH

"Witchcraft embodies the belief not only that there are forces at work in the world beyond those sciences can describe but also gods other than the one Deity described by conventional religions." Further, a witch is a folk-priest—male or female—who claims power to exercise an influence upon gods and the forces of the world." The role of a witch, then, as described by this person, is to exercise influence for good or evil over all those unsanctified gods or spirits. The motivation to become a witch may be complex, but there are two probable major reasons. One of them is money. Sorcerers—fortune tellers—apparently almost always have a fee. The figure I find is a going rate of \$20.00 per seance. A guy could get a cheap psychologist for that, not to mention several preachers! The other major motivation stems from the attempt to bolster the ego. After all, there does seem to be a diabolical pleasure in being able to say, "See, there, I told you. I saw it all along." I am absolutely certain this is one temptation to join the craft because I can read of it in Acts Chapter 8, where Simon had it said of him, "he (thought) he was somebody great" (RSV). Perhaps others simply love the mystic.

## REASON FOR RESURGENCE OF INTEREST IN THE OCCULT

Sorcery seems to abound when times are excessively evil. I have already alluded to this by mention of three kings. Certainly, the times are evil today. The nuclear bomb dangles over us as a Damocles Sword. War is hung as an albatross about our necks. Population fallout from the 'explosion' ever crowds us over a little further into a corner. Hunger stalks the world as a she-lion. Polluted water recently killed the fish in a lake in the park in my town, for example of pollution. This is enough to drive people out of their minds. No wonder people aren't laughing any more. Rejecting God, they turn to something else—anything else. So, an ecstatic seance with a witch can relieve their minds for a few minutes. Or a few days... like a child interviewing Santa Claus. A shot of LSD can blow out a problem...or a mind...for a day, or a week, or a year, or forever. That really gets rid of THAT problem. Drugs are a form of escapism, and for millenniums have been associated with sorcery. Four times in the book of Revelation (9:21; 18:23; 21:8 and 22:15) the Greek root words translated *sorcery* or *sorcerer* had a direct connection to drugs. After all, any good picture of a witch has to include smoke and aromas arising from her magic potions.

### FORMS OF WITCHCRAFT

There are present today certain people who simply delight in serving Satan. They publicly avow their allegiance to him in their *Satan's church*. Their creed is to satiate every lust, greed and vengeance. But the older, traditional forms are flourishing, too. One important branch of the occult deals with predicting the future. This branch includes astrology, tarotcards, tea-leaf reading, crystal-ball gazing, palmistry, and blind dates. Astrology is the most widespread, if the newspapers are a proper index. The last time I saw a figure on it, there were 1296 newspapers with horoscopes in dailies (if my memory is right, for I have lost my research source on it.) To our shame, this type of sorcery has invaded the church. I actually know persons who call themselves Christians, and, further, are grossly upset with any preacher who does not feed a steady diet of faith, repentance, and baptism sermons, who will hardly stick a big toe out of the door of a morning, till they have squared away with the horoscope of the day. Without that they might just run afoul of the 'forces at work'. I believe the Bible condemns this kind of conduct. "If God be God, then follow him."

A second branch of sorcery deals with extra-sensory perception (ESP). Necromancers are a part of this branch. Bishop James Pike was a proponent of this form of witchcraft. He seemed to actually think he had communicated with the spirit of his son, dead by suicide.

A third branch has appeal because it purports to do something about the future. Witches of this variety practice what is sometimes called voodoo. This is a substitute religion, in that people ask of it what men have asked of religion—remedy for ills, and satisfaction of needs. Now religion does not deny the existence of spirits, but



religion does say "try the spirits to see whether they are of God" (1 John 4:1). "For many false prophets have gone out into the world. By this you know the spirit of God: every spirit which confesses that Jesus has come in the flesh is of God."

### WITCHCRAFT AND VOCABULARY

The language of Ashdod has invaded the Christianity so that we hear ourselves using their words like luck, fate, misfortune, cruel destiny and others. Those half-educated, much-seen, TV commentators are partly responsible. (Any man who is not educated in the concepts of the Bible is half-educated). At the death of Robert Kennedy, instead of talking about peculiarly designated Providence in the fragi-family of U. S. A., they talked of the "star-crossed Kennedys." This is the language of pagans! And let us not forget it.

### DESTINY OF SORCERERS

Malachi 3:5 records our Lord's assessment of the fitness of sorcerers, when he says, "I will be a swift witness against sorcerers." Then he lumps them in with the company of adulterers, false witnessers, oppressors, inhospitable and those who do not fear Him.

Remember, all things originate with God or Satan. Only with them. Sorcery did not originate with God. That being the case, I suggest everybody lay down his horoscope and pick up his Bible. My, but this may be your "lucky day!"

—In *Gospel Tidings*

## Christ's Summit Conference (Continued)

Alex Wilson

Last month we mentioned that *righteousness* and the *kingdom of heaven* are main themes of the Sermon on the Mount. Therefore, to hit a few of the high spots in this sermon, we are examining the various verses which mention either or both these terms.

### GREATNESS IN GOD'S KINGDOM (5:19)

"Whoever breaks one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven." Rank in the kingdom depends not on talent, nor results, nor activity in Christian service necessarily, but on obedience to the King's commands.

Of course the commands which were in effect when Christ spoke these words were the commands of the old Covenant, as verses 17-18 make clear. We today are under the New Covenant, inaugurated at Calvary and Pentecost, and yet the principle stated here by our Lord is still the same. Didn't He later say, "If you love me, you will keep my commandments"? Paul shows that while salvation depends on faith, *rewards* in the next life depend on faithfulness—which is the same truth contained in Mt. 5:19 (see Rom. 14:10-12; 1 Cor. 5:10; etc.).

It seems significant that Christ mentions breaking "one of the *least* of these commandments." How careful are we about little

sins? Some sins obviously are more serious than others, but someone has wisely pointed out, "It is a great sin to love little sins." Besides our ranking of sins may differ from God's. In Rom. 1:29-31 there is a list of twenty-one evils, including murder, hating God, deceit, and inventing evil. But sprinkled right in among these atrocities are such things as envy, gossip, and disobedience to parents.

#### EXCLUSION FROM THE KINGDOM (5:20)

While verse 19 deals with rank ("least...greatest") or rewards in the kingdom, verse 20 tells of exclusion from the kingdom. "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Some readers may reason, "Surely this verse cannot apply to us Christians. For if the Pharisees were excluded from the kingdom because of their deficient righteousness, then those who enter the kingdom must gain it because of their higher righteousness. But that would be salvation by works." One excellent teacher who takes this view writes regarding this verse that "Christ is speaking of that superior obedience to the Law, upon which, *as a preliminary condition and requirement*, their admission into the kingdom would depend" (italics added). He feels the verse refers to Jews entering the Millennium.

I cannot agree with that interpretation. Jesus' words here can apply to us Christians without requiring legalism, in the same way that James 2 does when it says we are justified by works, not faith alone. Note that Christ says that people with only an external righteousness shall not enter the kingdom. But He never says that true righteousness on our part is the "preliminary condition and requirement" for entering the kingdom. There is a difference; the first statement does not at all necessarily imply the second. Perhaps we can put it like this: To say, "A saved man will be righteous," is not the same as saying "A righteous man will be saved." The second sentence of course is false, if it means "...will be saved because of his own righteousness." But the first sentence is true, as taught not only in Mt. 5:20 and 7:21 but also in 1 Cor. 7:19, Heb. 5:9, Jas. 2:21, 24, 1 John 2:3,4, and other verses which, if isolated from the overall context of Scripture, could be said to teach salvation by our righteousness or obedience (but of course they really *don't* teach that).

Again, if we must say that Mt. 5:20 and 7:21 do not apply to the church because we are saved by grace, then we must also say that 1 Cor. 6:9-10, Gal. 5:21, and Eph. 5:5 do not apply to the church, for the same reason! Who would dare to make such a claim? But compare Paul's statements with Christ's; is there any basic difference? Paul writes, "Do you not know that the unrighteous will not inherit the kingdom of God?..." "I warn you, as I warned you before, that those who do such things (the works of the flesh) shall not inherit the kingdom of God." "Be sure of this, that no immoral or impure or covetous man has any inheritance in the kingdom of Christ." That is not legalism, but the apostle of grace writing to Christians. Neither are Christ's words legalistic.

Thus we conclude that Mt. 5:20 is not only for His hearers on the



mountain, but also for us in the church, as is the entire sermon. Our Teacher is here revealing the righteous demands His kingdom makes on its citizens. In other words, He is showing the ethical standards His disciples should follow. He is not teaching here how God justifies men (though His opening sentence implies salvation by grace). Actually, verse 20 is the introduction to the rest of Chapter five (vs. 21-48), in which He contrasts the false righteousness of the Pharisees with the true righteousness which repentant believers in Him will have. He teaches that genuine holiness is not just proper outer conduct (I don't kill or commit adultery) but transformation of heart (freedom from hatred and lust, etc.).

The question naturally arises, What was wrong with the righteousness of the Pharisees? They seemed to be the best people in the land. They were extremely particular about obedience to God's commands, which Christ had just praised in v. 19. Or were they? NO; they obeyed only some commands. They kept the commandments about outer actions, but broke the commandments about inner attitudes. They were 100% correct in the minor details, but flunked the main examinations. They were like a college student who gets straight A's in his elective subjects but straight F's in the required courses in his major field! Jesus pronounced woe on them in these words: "You tithe the mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel...You outwardly appear righteous to men, but within you are full of hypocrisy and iniquity."

Their hearts were wrong, and that fact spoiled all their "good" practices, as far as God was concerned. We might compare them to a phonograph record: The singer performs superbly, the orchestra plays beautifully, the conductor directs them skillfully, and the engineers record it all flawlessly. Only one thing goes awry: when the record is made, the hole is somewhat off-center so that the record is lopsided as it revolves. Result? Weird sounds that little resemble beautiful music. Simply because the center was wrong.

#### WRONG RIGHTEOUSNESS (6:1)

This verse gives us an example of the wrong righteousness of the Pharisees. They were guilty of spiritual pride, the most dangerous and subtle of all sins. How easy it is to covet a reputation as a man of prayer, a stirring preacher, a missionary leader, a spiritual giant!

"Take heed that you do not your righteousness (A.S.V.; "piety" in R.S.V., "religion" in N.E.B.) before men, to be seen of them: else you have no reward with your Father who is in heaven." Of course Jesus had earlier said, "Let your light so shine before men that they may see..." (5:16). Regarding this seeming paradox, Levertoff comments, "Although the disciples are to be seen doing good works, they must not do good works *in order* to be seen."

With this warning Christ introduces a section regarding worship (6:1-18). He deals with the three activities which the Jews

counted as their primary religious duties: giving, prayer, and fasting. It seems that all churches today stress giving, and some few stress praying; but little is ever heard about fasting. Yet Christ implied that His followers would fast (Mt. 9:15), and the early church did so (Acts 13:2-3, 14:23, 2 Cor. 11:27).

The main emphasis of this section, however, is that we must beware of seeking to impress men in our worship. Instead we must draw near in a very personal manner to God, as children to their father. He is called "Father" ten times in these eighteen verses, thus stressing His nearness and love. Three times His being "in heaven" is mentioned, thus reminding us of His greatness and majesty. Three times the point is made that our Father "sees" us and once Jesus says, "Your Father knows"—again underlining His personal care for us. And three times the refrain, "Your Father...will reward you." What wonder, what thrill to have such a Father!

(To be concluded)



## Is The Rapture in the Midst of Daniel's 70th Week?

N. B. Wright

This question is taken from the front page of the July issue of the *Word and Work*. The present short treatise is an attempt to answer it.

The rapture, by which term is meant the catching up of the saved at the time of Christ's descents (We shall see that there is a descent to the air, the seven years and perhaps a little more time later there is His descent to the earth), is to be equated with the first resurrection. According to Rev. 20:5, 6 the first resurrection occurs *before* the millennium (the 1000 year reign of Christ and His saints on the earth), and the rest of the dead are resurrected after the 1000 years.

According to Rev. 20:4 there are possibly three groups mentioned; namely, (1) "they", "them" the antecedent of which is the armies of heaven which follows the Christ on a white horse, Rev. 19:11, 14; (2) the martyrs from the first half of the great tribulation—those beheaded for the testimony of Jesus and for the Word of God; and (3) those martyrs which worshipped not the beast and did not receive his mark in the second half. These have a part in the first resurrection.



In answer to the question proposed it might help to present the evidence of revealed truth by the consideration of this title: The Three Installments of the First Resurrection.

1. The Saints Raised After Christ's Resurrection. Matt. 27:51-53. Verses 52 and 53 read: "And the tombs were opened, and many bodies of the saints that had fallen asleep were raised, and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many."

Notice how the Holy Spirit through Matthew makes a special point of this fact: "And coming forth out of the tombs after his resurrection..." The reason is: Christ the first-fruits; then they that are Christ's at His coming. 1 Cor 15:23. The rapture of the church is in view here; the fact remains that Christ is the first-fruits.

2. Resurrection of the Sleeping Church and Translation of the Living Ones. 1 Thes. 4:13-18.

One has rightly said: There are two ways to go to glory (not to be saved): one is by the undertaker, the other is by the Uppertaker. Read this classic passage on the Rapture of the church.

Notice, vs. 14 shows that when the Lord Jesus comes to the air God will bring the saved spirits of the church age with Christ. The Lord HIMSELF shall descend from heaven with a shout, with the voice of the archangel and the trump of God. Now notice what occurs,

First, is the resurrection of the dead in Christ. Following this glorious event, when that which was sown in corruption is raised in incorruption, the spirits are reunited with the resurrected bodies. These bodies will be like the Lord's glorious resurrected body, 1 John 3:2; Phil. 3:20,21.

Second, is the translation or changing (1 Cor.. 15:52) of the bodies of the living believers to go up without death, after the resurrection of the dead, to meet the Lord in the air.

Here is the second installment of the First Resurrection.

3. The Resurrection of the rest of the Old Testament saints has not been covered. Since God will not leave them out, neither can we. Does your theology have a time of their resurrection as revealed in the Scriptures? How about the living saints at the end of the tribulation?

We turn first of all to Psalms 50, then to Matt. 24; last of all to refer you to two or three other passages.

Psalms 50:4, 5. The subject is the Second Coming, as seen in vs. 3: "Our God cometh." We quote: "He calleth to the heavens above, And to the earth, that He may judge (vindicate) His people Gather my saints together unto me, Those that have made a coven-

ant with me by sacrifice."

Notice the wording carefully. He calls to the heavens above (where the spirits of the saved are) and to the earth (where the bodies of those who sleep are deposited and where the saved living ones are). What is the picture?

After Christ begins His descent from heaven to the earth He pauses somewhere, as in mid-heaven; you can all but see Him lift His arms as He shouts to the heavens above and the earth beneath. We are told what He says! "Gather my saints together unto me." And who are the saints? The answer: Those that have made a covenant with me by sacrifice. No others of responsible age and maturity answer the call. They are left dead until after the 1000 years. Have you ever made a covenant with the Son of God by sacrifice? We mean, the sacrifice of Himself on the cross. If not, you are unsaved and as such have no hope to share in the first resurrection.

When is the time of this third installment? Ps. 50:2 shows the event precedes the domicile of God in Zion. And for further proof we turn to Matt. 24.

Verse 29 speaks of a great black-out which shall occur immediately after the tribulation. Vs. 30 shows that all tribes of the earth shall see the Son of Man coming on the clouds of heaven with power and great glory. Read vs. 31 which is as follows: "And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Here, then, is the third installment of the first resurrection. And the last, so far as the Bible reveals. See 1 Thes. 3:13; Lk. 13:28; Rev. 11:18.

By way of review, let us consider just who participates in the third installment (1) Old Testament saints; (2) Great Tribulation martyrs (we doubt if here will be many deaths for natural causes during the tribulation period); and (3) saved people alive at the end of the tribulation. They will be translated, not resurrected since they are living.

We believe the Bible shows clearly those three installments of the first resurrection and only these three. We find no place for the rapture in the midst of Daniel's 70th week.

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*Q. In the light of the imminent return of Christ, what is the greatest need in the church today?*

A. That's a hard question, but it seems to me it boils down to a recognition of the work of the Holy Spirit. I think we're trying to accomplish our goals in the strength of the flesh. We use many gimmicks to try to build up our congregations and those same things carry over to our own lives. The Bible says, "Not by might, nor by power, but by my spirit, saith the Lord." I think we need to fall in love with Jesus all over again. The church in Ephesus, the church where John was pastor, had left its first love, and I think that is the basic need. —Nathan Meyer



# Precious Reprints

## FOSSILIZATION

R. H. Boll - 1932

A fossil is a thing that was once alive, or was formed from once-living substance, which after death became *petrified*, that is, was turned to stone. A fossil is lifeless. It cannot move or grow or change its condition. It is hardened and senseless—a mere form without life or power!

Now there are human fossils also—men who have really ceased to live, though still existing, whose minds and hearts no longer function, who no longer grow, or go on, or can take in further truth. They have learned what they have learned, once; then the door was closed, and now their thought moves only in the circling track of mechanical repetition of the same bit of truth, long since become lifeless in them, or in the same rut of error, never questioned. The old prophet said of them, "He cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:22.) In the shape and impress their mind took long ago, they solidified, and such as they are they are and evermore shall be.

It is a mistake to call such men orthodox, or safe and sound. Orthodox means "right-thinking," but these do not think at all, except in the worn habit-channel of long accustomed cerebration. "Safe" they may be—they certainly never have disturbing ideas; but after all, they are not *sound*, for true soundness comes only in going on in Christ and in the exploring of Him.

It is worth the while and the pains to keep alive and grow (for all living things grow) in grace and in the knowledge of the Lord Jesus Christ. It is good for us to go back to the Word often (to *all* the Word), with minds swept clean of all we think we know, and to learn again and anew at the feet of Jesus like unto little children. But be sure it is *to Him* that you go, and that you do not drink at any and every fountain. False progress is as fatal as petrification (2 John 9). But *in Him* are all the treasures of wisdom and knowledge hidden. "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and grounded in your faith as ye were taught abounding in thanksgiving."

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I believe that which I could not have invented. I believe that which I cannot understand. I believe that which compels me to adore, and I thank God for the Rock which is higher than I am. If it were not higher than I, it would not be a shelter for me. "Lead me to the rock that is higher than I" (Psalm 61:2).



# Viewing The News

THE WORLD COUNCIL OF CHURCHES (WCC) has outdone itself in supporting subversive activities. Its Special Committee, headed by U. S. Senator George McGovern of South Dakota, has decided to finance the Communist-led guerrilla movements in Portuguese Guinea and Southern Africa. Their statement, issued in September, said: "Guerrilla fighters struggling against racist regimes must be given the support of the church if all else has been seen to fail. The church must (in certain circumstances) support resistance movements including revolutions which are aimed at the elimination of political or economic tyranny that makes racism possible." This puts the WCC in the position of supporting maiming, murder, and intimidation of both whites and blacks. What has happened to the "peace" senator? And why does not the WCC finance some revolution in Russia, etc., where political and economic tyranny are at the maximum?

IN DALLAS, Texas, the independent school district has announced that it has changed the name of its course formerly known as "Sex Education" to "Human Growth and Reproduction," but I hope that parents there realize that changing the name of a dung pile will not change its makeup or its smell!

DID YOU NOTICE, when the U.S. Commission on Pornography issued its infamous whitewash of pornography of all kinds that it stated, according to reports, "Rigid and conservative attitudes concerning sexuality may play a more significant role in anti-social behavior than pornography"? If you don't go along with the "freedom" of the day in these matters, you are on the wrong side, according to the committee.

ONE-THIRD of the land surface of the United States is now owned by the central government, according to the latest reports. Sounds impossible, but I believe the report is accurate.

THE TRIENNIAL CONVENTION of the Luther League of the American Lutheran Church was planned "as a 'springboard' to a new self-image for the ALC high school youth organization. They would see themselves, not as young people with a witness to the world of sin and salvation, but as members of 'care centers' in their local communities, according to a news report I received. Instead of hearing from missionaries, they heard from representatives from the mission countries on the cultural aspects of the people; heard the Voices of Harlem, a black group backed by an electronically amplified rock band, bringing on yelling and dancing in the aisles; and gave Pete Seeger, an identified Communist, a standing ovation when he walked on stage to sing.

ABORTION is much in the news lately. In the fall of 1967, 60 major scientific authorities in four fields met, carefully selected for a cross section of race, religion, cultural, and geographic backgrounds. The medical group, with spokesman Prof. Hellegers then of John Hopkins said: "The majority of our group could find no point in time between the union of sperm and egg, or at least the blastocyst stage, and the birth of the infant, at which point we could say that this was not a human life..." In other words, within a few days of fertilization we are dealing with human life. The ethics group of scientists discussed this and agreed, as did also the social science group. The law group of scientists felt this was out of their jurisdiction. Maybe we ought to agree until a more qualified group

says something further. Many thanks to James DeForest Murch for including this item in his September 20 column in the CHRISTIAN STANDARD.

DO YOU NEED more evidence of the way churches are dipping into immorality? Try this one: The St. Matthews United Methodist Church of Acton, Massachusetts, has launched into strange activities, including an Easter sermon on the "virtues" of the pornographic musical, "Hair," and another service beginning with a Dick Gregory recording screaming "Revolution." The church premises and facilities are used by a group of high school students to publish a typical "underground" paper which is replete with obscenities, revolutionary slogans, clenched fists, peace symbols, etc.

A STRANGE SOUNDING figure was given in the Brian Bex Report stating that the amount spent by the Department of Health, Education and Welfare of the U. S. Government was more than all of last year's profits of all the corporations in the United States! Thanks to the National Laymen's Digest for these last two paragraphs.

AT LAST some physicians are taking up the fight against the sex education program advocated by SIECUS. Louise Eickhoff, consultant child psychiatrist for the South Birmingham Hospital in Chicago, recently charged that sex education in the schools is dangerous and a corrupting factor in society. She gave figures to prove that sex education had greatly increased illegitimacy in Chicago. Among her other statements reported by CHRISTIAN CRUSADE WEEKLY is this significant one: "Sex education apart from parents in school is dangerous. It destroys the inbuilt natural safety devices of the personal, private, intimate love connection that protects the individual and society from evil and harm. Sex education programs are wrong." The Sex Information and Education Council of Physicians (SIECOP) has been organized in Melbourne, Florida, to fight SIECUS influence, according to the GOOD NEWS BROADCASTER in

September.

MORAL-REARMAMENT is at least the third name that religious organization has been known by. They have been called Buchmanites and officially used the name Oxford Movement. It is a bloodless religion that denies the worth of the sacrifice of Christ. One of their latest humanist movements is the backing of the "Up With People" sing outs.

UNICEF's drive to get money in the United States for its subversive (and maybe some useful) activities will be over before you see this, so it is not useful for me to repeat past columns on the subject. I simply hope that you did not contribute anything to that communist-dominated organization.

A COLORADO READER sent me an interesting column about a United Methodist Church in Wichita, Kansas, which has experimented with having the "people" arrange the worship service so called. One paragraph will give the idea: "The 11 a.m. service may well have a violin, guitars, bongo and a flute joining with the organ, or any variety of musical instruments, or a liturgical dance during the sermon, or "The Age of Aquarius" rather than a hymn. Nobody knows for sure what might happen at the service, except the planners." But whatever it is it will appeal to the flesh, not to the spirit.

JOSEPH FLETCHER, the author of the famous work on "situation ethics", when he spoke at the Southern Baptist Christian Life Conference (see columns of previous months) said, among other things: "I am prepared to argue that Christian obligation calls for lies and adultery and fornication and theft and promise-breaking and sometimes, killing, depending on the situation." I wonder if he was following his own advice and lying when he said that!

Send your news and questions to a new address now:

Ernest E. Lyon  
2629 Valletta Road  
Louisville, Ky. 40205

He only is my rock and my salvation; he is my defense; I shall not be greatly moved. —Psalms 62:2.



# RIZPAH

Mrs. Paul J. Knecht

The story of Rizpah's grief is piercing to the heart. Why it was given to us we do not know. It is an example of a mother's deep suffering over the loss of her sons. Rizpah was a concubine of Saul, the first king of the nation of Israel. Her sons, together with the five sons of Saul's daughter Merab, were hanged in Gibeah to appease the Gibeonites for wrong Saul had done to them. Rather it was to satisfy the wrath of God against David's kingdom for the unrighted wrongs of Saul (2 Sam. 21:1). But the Gibeonites set the price David was to pay (vs. 4-6). And it was paid.

In letting the bodies hang over night David violated the law (Deut. 21:22,23) which said, "And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not the land which Jehovah thy God giveth thee for an inheritance."

Rizpah, mother of two of the men hanged took up her vigil on a rock, covered with sackcloth, perhaps in tentlike fashion—J. F. B.. Rizpah means "hot rock." It may be this was a wordless protest of the violation of the law. She kept away the wild beasts and birds of prey, day and night, without any thought for her own safety until David was told and the men were buried. This was from the beginning of harvest until the rains came, approximately six months according to Unger (2 Sam. 21:10), certainly a long time for such a vigil as that. To see her sons executed for their father's sin must surely have been grievous to her. But to see their bodies left hanging unburied, contrary to the law, to the defilement of the land was adding insult to injury. Her watchcare over them was not only to preserve them but served also to give notice to the king of his dereliction in the matter of disposing of them. Women sometimes have to stand mutely by until God works. Why David needed that it is hard to say. Having saved the land from famine by prompt execution of the will of the Lord, in delivering up these descendants of Saul to be put to death he left their bodies hanging or lying where they had fallen (if they fell to the ground) contrary to the law, to the defilement of the land!

Since, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16) it behooves us to try to find the specific lesson for us in the things that "happened to them for an ensample and that are written for our learning." I try to recall other scriptures that will throw light on Rizpah's action here. But there seems no connection that would lead to a solution. She may have wept like Rachel for her children (Jer. 31:15), refusing to

be comforted—but there seems to be no link between Rizpah and Rachel.

The fact that by their death the judgment of God (the famine) on the whole nation would be lifted may have assuaged slightly her personal grief. There is nothing to indicate whether they had lived good or evil lives themselves though the latter might be inferred from the fact that they were put to death and that God said, "Thy son shall not die for the father's sin nor the father for the son's" (Ezek. 18:19,20).

It may be there is a dispensational truth hidden here. If so it is hard to discover. But Saul was a type of the law and the failure of the flesh to live up to it just as David was a type of the grace of God in this dispensation. If, then, these dead men could typify the dead letter of the law nailed to the cross, Merab, the mother who did not watch, (though she had five sons killed) would picture the church freed from the law by death. Rizpah, then would be the Jewish nation (and all others who cling to the law) still looking to the law until the water is poured out from heaven not recognizing Pentecost which might be for them in the time of which Joel speaks (2:28f) when there will be no more thought of the law for the Holy Spirit will run full and free for all.

Or, if the hanged men might represent Christ on the cross, then Rizpah would be the church, those who look to Him for salvation and Merab would be apostate Christendom. In either case the number of men hanged, seven, typifies completeness. In the first case the law was done away in its entirety and in the second complete salvation (to the uttermost) comes to us through the death of the Lord Jesus Christ. These are only suggestions as to a possible solution to this intriguing puzzle of Rizpah, given to us by God through His Holy Spirit. It may be some day it will yield up its full measure of truth.

Surely her mother heart yearned over her children. Her poignant grief for their loss was aroused all the more by the desecration of their bodies. Mothers today cling to the dead. It may be dead hopes perhaps or children who are dead in sin. And this reminds us of the woman in Elisha's time (2 Kings 4:18-22) who turned her back on the dead and hurried to the man of God. She knew that to linger with the dead would do no good. Instead she invoked the power of God for her son's revival and was rewarded for her faith by receiving him alive again.

Many a mother has had to watch in mute agony the sufferings and perhaps death of her children, powerless to intervene on their behalf. The most outstanding of these is the mother of the Lord Jesus standing silently at the foot of His cross, utterly helpless even to alleviate His sufferings a little, much less to prevent them. You may be sure that if she had any power as mediatrix with God she would have used it then. But she had none. She was as helpless as any mother would have been under such circumstances.

# This Is Not Time For Delicacy

Roy W. Harvey

I recently attended a "Youth Revival" meeting, in which the visiting evangelist gave a sermon based on the prodigal son. When the sermon naturally got around to the "riotous living," the preacher avoided further reference with a statement that went something like this: "Delicacy forbids us to discuss what the prodigal son did. . ." I asked myself, was this or was this not a youth revival? If it was, why was this preacher sidestepping discussion of the problems—and sins—of youth, including fornication?

I say, if respect for "delicacy" keeps preachers from identifying sin as sin, then delicacy had better be scrapped. The Bible isn't afraid of hurting our sensibilities—it calls harlots harlots, it tells us what fornication is, and what God thinks of it.

Fornication among young "believers" is too widespread to be ignored. Of the ten most recent "brotherhood" marriages that I know, six of them were prompted by the pregnancy of the bride. Six out of ten! Even allowing that bad news travels fast, I think it is safe to conclude that sexual morality is largely of no consequence in the eyes of our young people—especially considering the sexual sin that is not brought to light. And if our preachers are going to continue to serve "propriety," they are going to continue to do a disservice to the lost and to the Lord Jesus who came to seek and to save them.

## *Preach it as Sin*

We've seen the problem; now let's face it—head on. Let's stop the oblique references to "pre-martial sex" and start talking about the *sin* of fornication. Let's stop calling it bad and start calling it *wrong, immoral, and sinful*. Let's start talking about how God has hated it. Let's stop talking about the problem of the New Morality in American colleges and talk about the sin of No Morality in American churches.

It is popular today for churchmen who write articles and pamphlets on sex problems to use this approach: "Don't do anything you'd be ashamed of if everyone knew it." This is the wrong approach. Many young "believers" do not even feel much shame about pre-martial pregnancy, much less the intercourse. In these cases, we had better not rely on a sense of shame—we had better *develop* that sense. Better to say, "Don't commit fornication—because God says that it is sin punishable by eternal Hell." Leave the personal evaluation of its "shamefulness" out of it—it is *sin*, whether or not they are ashamed.

Brethren, this is not time for delicacy. It is a question of saved vs. lost for a generation of our young people.



## *And Practice what you Preach*

All right. Granting that we will preach it as sin, what are we going to do about these cases in the church? The answer is more difficult.

Many church leaders, wishing to avoid embarrassment for the believing parents, are quick to summon up John 8:1-11 and recite Jesus' answer to the woman taken in adultery: "Neither do I condemn thee: go thy way; from henceforth sin no more."

But Jesus was not talking about church discipline. And His not condemning her to death under the law of Moses was not to be taken as clearing her of guilt. If His business at that time had been to condemn people for infractions of the law, no one, not even His disciples, would have been spared. Certainly Rev. 22:15 is enough to convince us that God will still punish fornication.

The apostle Paul devotes 1 Cor. 5 to the problem: "Ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. . . deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved. . . Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven. . . have no company with fornicators, not at all meaning with the fornicators of this world. . . but. . . if any man that is named a brother be a fornicator, . . . with such a one, no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within? But them that are without, God judgeth. Put away the wicked man from among yourselves."

James says, "Confess your sins one to another, and pray one for another, that ye may be healed." It is this spirit of repentance and confession that we should work for. Sometimes it may call for mercy for those in doubt, as Jude reminds us. It may call for the zeal of Elijah and Phinehas in getting to the root of the problem. But in no case is it to be ignored.

"And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two or three witnesses every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. 18:15-17).

Of course dealing with sin is difficult and unpleasant. The Lord has been dealing with the sin problem for thousands of years. It has cost Him His Son. It may cost our churches something, too—numbers, especially. But to fail to act will cost us much more—sanctification, effectiveness in soul-winning, ability to worship properly.

"But I have a few things against thee, because thou hast there some who hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication...Repent therefore." Rev. 2:14-16.

# Missionary Messenger

*"Greater things for God"*

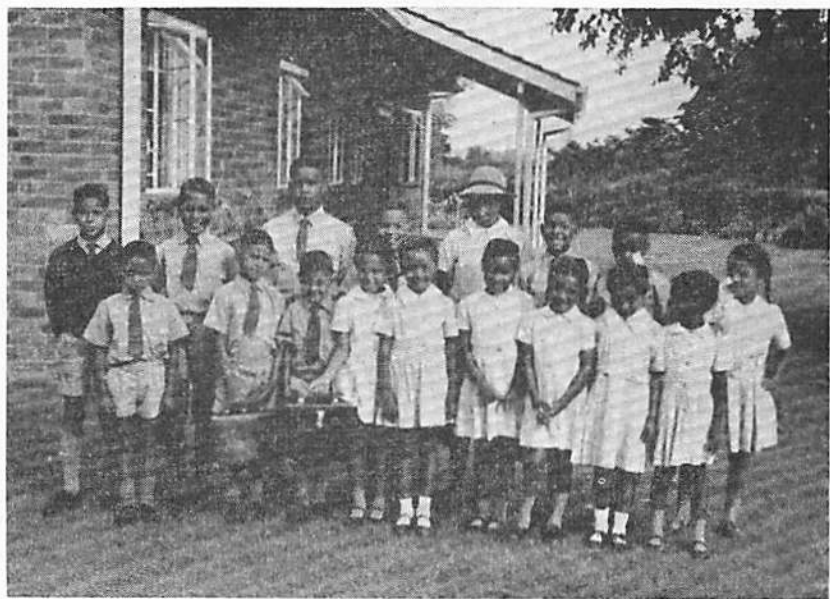
Dewitt and Dollie Garrett

Salisbury, Rhodesia,

September 26.

These last six years have been strenuous, but happy years in the Lord's service. For the last two years—beginning Aug. 1, 1968—Dollie and I have been "mother and father" to homeless children of mixed racial parentage. The Arcadia Children's Home, built by faith to house 16 children (8 boys, 8 girls) was soon full. In fact, we have had 17 all this year and 18 for five months. We get "support" for 3 children. The remaining 14 are solely our responsibility. God is faithful and has supplied our every need. The children have responded well to Christian love and teaching. The seven older children have been baptized.

I go to Gatooma (200 miles round trip) on the first Sunday of each month, and to the Harare church (Salisbury) on the last Sunday of each month. I frequently speak at Arcadia on the other Sundays, but we are trying to develop the local brethren to do this and some of our younger men are showing great promise. There were two baptisms at Harare the last Sunday I was there. This church is doing well in spite of many members having to move to other townships.



The Arcadia Children's Home Family

The church at Gatooma is also doing much better now. I teach the young people's Sunday morning class at Arcadia, the Wednesday night Bible study, and a young people's class (we have 3 classes) on Friday nights. During school term I teach five Bible classes each week in the schools. Dollie teaches four, also a Sunday morning class and a ladies class on Monday nights. We also have a men's prayer and business meeting each Thursday evening and a few of us meet at six a.m. daily for Bible reading and prayer. We have Bible reading and prayer in the Home both morning and evening—reading the entire Bible each calendar year.

We feel we are a little advanced in years for such strenuous work but so far the Lord has enabled us to carry on. Dollie had the flu rather badly recently and we would like to get away from things for a while—provided the Lord raises up a couple to run the Home while we are away. The Lord willing, we would like to have about a year in America, and ask that you pray with us about this. But we cannot go off and leave these children without someone to look after them. They range in age from 6 to 12 years.

The City Council agreed to sell us additional land for future expansion of the orphanage work but so far the Minister of Lands has not given his consent to "change of use" for the land. Pray for this. The need for additional units in this work is great. We have turned many children away "because there was no room for them." "PURE RELIGION...to visit the fatherless...in their affliction."—Jas. 1:27. Jesus said, "Whoever shall receive one of such little children in my name, receiveth me:" Mark 9:36-37.

We thank God for your faithful fellowship. Pray with us and for us as we "serve a living and true God and wait for His Son from heaven."

Elaine Brittell,

Livingstone, Zambia,

October 10.

So far this month we've been to town 7 days taking ill ones to the clinic or hospital—two for operations the next day, and the ambulance has come twice for seriously ill patients. Yesterday the women from Mujala had their turn to come use the sewing machines to learn to patch their clothes. We have songs in Tonga to teach them as they mend. While waiting for, and then helping them, I made 4 pillowcases for the children and one for our chair. By practice they will learn to mend their clothes, thus being able to use them longer.

This evening the Namwianga chorus is coming to sing at Musokotwane, then will come to Mabel and Leonard's for supper—the girls staying with Mabel and the boys sleeping up at the orphanage. They will sing at Sinda after morning worship, then at Siachabakubi in the afternoon. We hope to make a tape of their singing.

Orville just wrote Daddy had been over to visit him for two days—he was feeling fine. He was to go stay with Let and Joye's for a while.



Robert Garrett,

Salisbury, Rhodesia,

September 25.

The Waterfalls congregation held their third youth camp recently with Bro. Brown in charge. Joy and I helped in the teaching program. There were some 87 European children from the ages of 7 to 16 to take care of but Brother Brown did a magnificent job of organization.

We thoroughly enjoyed our contact with these youngsters in teaching them the word of God. The majority come from Christ-less homes. Some have desired to accept Christ. Pray for them.

The African congregations at Harare and Highfields continue to grow in the Lord. Due to the terrible housing shortage Harare has lost a number of families who have moved to Mufakose Township where some housing is available. They should be very helpful to the church there. However, the Lord provided houses in Harare for two families whose loss to the congregation would have been serious as they are good Spirit-filled leaders who are most active in personal work.

Pray for these congregations that they might grow and abound in the Lord. Housing is a serious problem for many. Some families have only one or two small rooms. Young married couples have extreme difficulty in finding even one small 8 x 8 room for living, cooking, and sleeping. Pray for them.

George Galanis,

Athens, Greece,

October News Letter

I am back home after a rather short visit in the States. The purpose of my visit was to raise the monthly support which began to decline vertically. Only the Lord knows about the results. I trust Him. We need to increase the monthly support for \$300.

The work of Nation-Wide evangelism that the Lord has entrusted us grows. More and more souls are coming to our meetings and we face the problem of a larger Bible Hall.

It is likely that such a good place we need is available now in the same building and on the 7th floor. That new place is exactly twice as large as the present one, (400 square feet). We are confident that the Lord will fill soon with precious souls.

We need \$1500 to buy fifty more chairs and do all the necessary remodeling. The rent of the new Hall will be \$350 a month. It may sound high but we figure that souls are so precious that it pays to spend any amount to reach them. Let us remember that the Son of God gave Himself a ransom on the Cross to purchase them!

We will be ready to start the work in the new place by the end of the present month. Please notice that we do not have any money in hand but we trust the Lord to provide. Please pray for us and especially for this project and send your contribution to enable us to do greater work for the Lord. The sooner the better.

A Car is a necessity now for the work. One church has pledged \$500 for this purpose. The amount needed to buy a small and economic car is \$2500.

The Lord has provided a movie projector of 16 mm. This will be a new and effective ministry. We have access into three different film organizations including the Moody science films which are all available in Greek.

We continue the Bible Correspondence Course ministry with wonderful results. A lady called me long distance on the phone enquiring why she did not receive lesson nine. A young man of 20 wrote to me this note: "The Bible has influenced my life deeply. My parents, not knowing the power that has changed my life, think some heretic cult is behind it. Isn't that terrible?"

Dennis and Betty Allen      Hong Kong, (Now on furlough)      October 23.

I think we have not sent in a report on the work in Hong Kong since we returned to the States July 11. We have received several good reports from the brethren there in the past few weeks for which we are very thankful.

Brothers Kwok and Siu are doing a good work, and the young people are cooperating well. Several have become more faithful since Chow Wah Keung left for S. C. C. The Sunday School is growing. Also two of the young ladies go to the roof top school each week to help in the Sunday School there. They also go to visit one of the sisters who is in a home for incurables on the Hong Kong side.

A singing class has been started for the young people and some new ones are beginning to lead singing. Also on Saturdays the young people meet to clean the meeting place. During the summer 12 of them attended a leadership training camp.

On the 14th of September, which was the Mid-Autumn festival, Bro. Kwok had a special meeting on the roof top of his home. 30 people attended. His son was the host (His wife is still in China). The purpose was to reach those who seldom come to the regular meetings.

One special need for prayer was mentioned. Miss Lam Ngok Ying is being persecuted by her parents. She weeps in every prayer meeting because of this. She has been very faithful and really loves the Lord. Pray that her faith will not fail but become stronger.

We are thankful that our four children can attend P.C.S. this year. They are all enjoying their work. We have visited several churches since returning and are glad to be used wherever there is an opportunity. —Dennis L. Allen, 2415 St. Xavier, Louisville, Ky.

David S. Brown      Salisbury, Rhodesia,      October 8.

The Lord gave us a wonderful trip back. We were in Jamaica one week-end. We had fine fellowship with Christians there. Bro. and Sis. Herget have a boys home in Kingston. They have been

there twenty years. There is a fine spirit among God's people there. While I was using the phone at the docks, trying to locate a group of Christians, Mr. Ronald Rochester who oversees the loading and unloading of ships became interested in my persistence at trying to locate some Christians. The Lord opened the way to witness to him concerning the salvation of his soul. He said he wanted to be a Christian too. He knew, he said, that the Lord had been trying to find him though he hadn't been trying to find the Lord. To make a long story short, we left him in the care of Christians there, and trust that his faith has found expression in obedience. Remember to pray for him please.

Then in Cape Town we enjoyed fellowship with Christians at Woodstock. It had been about 18 years since I was last there. We enjoyed being with the Hartles. We have given them an invitation to visit us in Rhodesia, and trust that they will be able to get away for a little rest some time. Bro. Hartle was very helpful in helping us off the boat and then to the train. He said that they were praying for another car. This is a real need as their present car is worn out.

Our train stopped 5 hours in Bulawayo before leaving for Salisbury. We called the Shevmakers up, and they insisted on coming to take us to their home while we waited for the train to leave. Sis. Shoemaker fixed dinner, and we enjoyed being with them. A wonderful trip all the way, praise the Lord with us! It's so good to be back, and several were at the Salisbury station to welcome us.

Davey is to have his tonsils out on the 17th. He has had so much trouble with them for the last couple of years, and the Dr. insists they should be removed as there is danger of Rheumatic fever. He is to go into hospital at 5:00 P.M. on the 16th and then have them removed the morning of the 17th. Pray for him please. He will be in hospital about 3 days if no complications.

Thomas W. Hartle, Cape Province, South Africa, September 16.

We rejoice that our series of gospel meetings held from August 30th to Sept. 6th was a great success to the glory of God, not only because of the commendable attendances (60, 70, 50, 45 40, etc.), but that it culminated on the final evening with the mother of one of our young brethren being baptized into Christ, for which we give God the glory. We are also thankful to the members of the various congregations here in the Peninsula who supported these meetings and for the wonderful manner in which the brethren of the Woodstock congregation (where the meetings were conducted) shared their cars to bring and take members and visitors.

Having now completed the film strip class in a new home about two weeks ago in a colored township of Kensington with good attendance, we can but pray that the sincere interest exhibited by those who attended may result in some later responding to obey



the gospel. I intend to visit this family again personally, and see their reaction since they have seen these film strip lessons.

Apart from these cottage meetings and film strip classes I conduct, our young men are indeed very active too, so much so that we hope that at a very near future date we shall witness many baptisms to the glory of God. Our attendance on Lord's Day morning and evening continue to be very encouraging indeed. We are making preparation to conduct a series of film strip lessons with the congregation at "Steenberg" during the month of October, at their request. Our cottage meeting schedule is almost filled up for the months of October, Nov. and December for which we rejoice.

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# PROPHECY

EDITED BY: DR. HORACE E. WOOD

## The Inevitable Effect of a Sincere Study of Bible Prophecy

Ray Allen Young

It is the greatest faith producer since the days of the apostles. The apostles saw God's hand at work and heard His voice from heaven. "This is my beloved Son, in whom I am well pleased" (2 Peter 1:17). God is performing miracles today before our very eyes—miracles no less than those seen by the apostles. When we behold the fulfillment of those things which God predicted thousands of years ago, we behold a miracle. We know that it is beyond the power of man to see minutely and in detail thousands of years in advance. This God has done. God's light of testimony is shining in this dark world today. We do well to take heed as unto "a light that shineth in a dark place" (2 Pet. 1:19).

God wrote the Bible (through inspired holy men) in a manner that makes it not only vulnerable to attack but susceptible of proof. Through the perfect fulfillment of prophecy the Bible claims are proven true. The claims are proven true using only the universally accepted rules of logic and evidence, and the proof can be grasped by the simplest mind.

God actually throws out the challenge to have His prophecies tested. "I am the Lord, that is my name. Behold the former things are come to pass and new things do I declare: before they spring forth I tell you of them" (Isaiah 42:8-9). We have only to look to those things that were told us before and see if they have come about as stated in the prophecies. If we show as much as just one prophecy

to have failed in its fulfillment at its appointed time of fulfillment, we logically prove the Bible claims false. Our modern prophets admit that they themselves are not one hundred percent correct in their prognostications, thus with such an admission of failure we stamp them as false prophets.

Many prophecies could be cited. We start with the gathering of the Jews back to their land from every nation on earth. This prophecy was recorded well over two thousand years before it was fulfilled. We have seen a miracle.

History records the scattering of the Jews which took place in 70 A. D. when Titus conquered Jerusalem. This was prophesied more than three thousand years ago. "The Lord shall scatter thee (Israel) among all people from the one end of the earth even unto the other" (Deut. 28:64).

The regathering of Israel is a most outstanding miracle, performed by the God of the Bible. He asks, "Who hath heard such a thing? Shall the earth be made to bring forth in a day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children" (Isa. 66:8). On May 14, 1947, all eyes were focused on the land of Israel. The whole world witnessed a nation born in a day. The land of Israel was unwittingly held in trust, as it were, for the Jews. At the appointed day, it was by act of the United Nations turned over to them. The United Nations declared them a sovereign state and Israel was so recognized by the nations of the world.

We have no reason to envy the apostles who witnessed miracles, for we have witnessed miracles just as great. We have no excuse if our faith has not grown beyond measure.

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## THE GREATEST

*The greatest wisdom* is to know  
the love of God revealed below;  
to know His Son who came in grace  
and died to save a guilty race  
from sin and endless woe.

*The greatest blessing* is to have  
a living hope beyond the grave;  
to have, when this short life is done,  
a place with Christ beyond the sun,  
who came in love to save.

*The greatest joy* that fills the breast  
is peace with God, through Christ possessed;  
it makes the heart with rapture swell,  
for oh! 'tis joy unspeakable  
to be thus fully blessed.

—Author unknown

# NEWS AND NOTES

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

**Portland Ave. Church:** The meeting with Bro. Howard T. Marsh preaching the Word ended on Sunday, Oct. 18. The messages were scriptural and delivered in the power of the Holy Spirit. Attendance was good. The church was edified and three new births were recorded in heaven. A number of others came forward for thanksgiving or rededication.

**Rowan Street Church:** The Rowan Street Church is to have an evangelistic meeting November 8-14 with Brother Dennis L. Allen doing the preaching. On Sunday, Nov. 8, there will be a fellowship meal at noon and a mortgage-burning ceremony in the afternoon.

**Rangeland Church:** The auditorium was well filled for the monthly Youth Rally which was held at Rangeland for September.

There was one new birth from the meeting at Rangeland in October. Speakers for the week were: Victor N. Broadus, N. Wilson Burks, Earl Mullins, Sr., Henry Ott, Jack Hampton, Jack Curry, and Howard Marsh.

**Anchorage, Alaska:** In addition to our part in the Fellowship meeting, I preached and/or spoke and showed slides regarding the work in Alaska in the following places (some of these were joint congregational meetings): Portland Avenue Church, Louisville; Sellersburg and Dugger, Indiana; Chattanooga and Gallatin, Tennessee; Belmont Church, Winchester, Ky. I also spoke at Southeastern Christian College, Winchester, and to the Portland Christian School faculty retreat held at Woodland Bible Camp, Linton, Ind.

We express appreciation to each and all who had a part. The free use of a 1970 Maverick through the goodness of Jim O'Neal, Ford Sales and Service, Sellersburg, Ind., was an unexpected joy and really met a need. Special thanks is due to four Christian women who opened their home to us as headquarters for more than three weeks; Sisters E. L. Jorgenson, Rebecca Doty, Edith and Mildred Lale. They worked willingly with their

hands (Pro. 31:13b) and made our stay more pleasant.

—Winston and Irene Allen

**Jeffersontown Church:** The Jeffersontown church has asked their present minister, Mack Anderson, to stay another year. A Sunday School superintendent and treasurer have been chosen.

Attendance keeps up well. There have been two new births since the first of the year, two have placed membership, and four or five have come forward for rededication.

**Ralph Avenue Church:** There have been four restorations and two baptisms this year at Ralph Ave. Brother Bobby Ott is the Youth Leader there and Sunday School Superintendent. Bobby also directs the singing and has charge of two Sunday night services per month.

The house is usually full on Sunday mornings and evening attendance is about one hundred.

**Highview Church:** We are so thankful and happy to have Bro. and Sis. Schreiner back with us after their two months vacation.

The Highview Chorus sang at the Highland Ave. Revival and we received a blessing. We have also sung at a few of our Sunday morning services.

Our ladies have been getting together and sewing for the White Elephant Sale at Portland which is to be Oct. 24.

Our Home-coming day was Sept. 20. We did not break our attendance record, but the Lord did give us a wonderful service in the morning, a beautiful day for our dinner in the park, and a nice afternoon service of song in the park.

**P.C.S. & H.S.:** Eighteen P. C. S. teachers attended a regional meeting of the Association of Teachers of Christian Schools at Winona Lake, Indiana, October 8-9. They attended workshops dealing with many different phases of Christian education and enjoyed an opportunity to discuss common problems with others in their fields. —Miss Mona Belle Campbell.

**Henryville Church:** Brother Marsh is in a meeting at the Portland Ave. Church as this is being written.

On October 7 at Henryville he baptized Joyce Blakely into Christ. The following morning she became the wife of Steve Tomes. They were the first couple to be married in the new auditorium at the church. Steve is in the service and has been witnessing for Christ among his fellows in the army.

**Manila:** Mrs. Roger Bailey's (formerly Lily Lee) mother passed away recently in Manila.

**Moab, Utah:** We are battling with a new program at school. Seconds through sixths all in one long room, 400 strong, problem children and all. If the children last we teachers may not. We just keep our fingers crossed hoping it is a bad dream.

—Odessa Davis

I want to thank everyone who had a part in helping the brethren in Waterfalls, Salisbury, Rhodesia to build their new building. The fund has now been completed and I know there were many prayers and sacrifices offered. The new building is really a credit to the work of the Lord in this place. This congregation is steadily growing and is now engaged in an-

other work in Tafara Township. Bro. Brown's latest letter tells of 23 added to the Lord this year at Tafara.

The congregation at Jennings, La. have brought Bro. & Sis. W. L. Brown home on furlough. They arrived in Louisville the evening of Oct. 20th and will be visiting Winchester and Highview before going to Jennings.

The Belmont Church of Christ in Winchester, Ky. is the official sponsor of the Browns. If you would like a visit from Bro. & Sis. Brown please write to Bro. LaVern Houtz, c/o Belmont Church.—H. E. Schreiner

#### THANKSGIVING SERVICE

The annual Thanksgiving Day service of the Kentuckiana Churches will be at 10:00 A.M., November 26, at the Atherton High School auditorium, 3000 Dundee Road, Louisville.

Billy Ray Lewter will be the speaker and Eugene Schreiner will direct the singing. Portland Christian School and Southeastern Christian College will present some special music. The annual Thanksgiving offering is for the benefit of these two schools.

Kenneth Lawson is chairman of the committee planning this year's service.

ALL are urged to attend, and to be there promptly at 10:00 A.M. for this hour's service.

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#### NO LONG HAIR

According to Phillip Vollmer's *Modern Students Life of Christ* "Archaeologists object to the conventional pictures of Christ because they are not true to history. A German painter, L. Fabrenkrog, says, 'Christ certainly never wore a beard and His hair was beyond doubt closely cut. For this we have historical proofs. The oldest representations, going back to the first Christian centuries, and found chiefly in the catacombs of Rome, all picture Him without a beard. All the Christ pictures down to the beginning of the fourth century at least, and even later, are after this kind. The further fact that Christ must have in His day worn short hair can be proved by the Scriptures. Among the Jews none but the Nazarites wore long hair. Christ was indeed a Nazarene, but not a Nazarite, then, like the rest of the Jews He wore His hair short. Further evidence is furnished by Paul in 1 Cor. 11:14, where it is expressly declared that it is a dishonor for a man to wear his hair long, something no apostle would have said had his Master worn it thus.'"



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