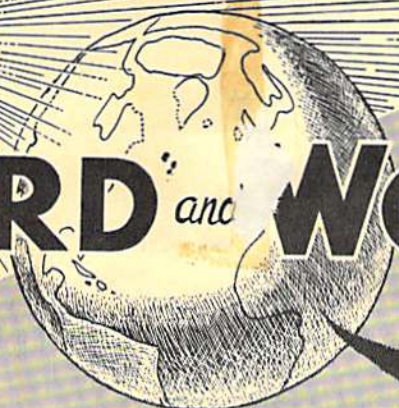


*"Holding fast the faithful Word . . ."*



# The **WORD** and **WORK**



*"Holding forth the Word of life."*

NOVEMBER-DECEMBER, 1970



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NEWS: THE PRESS CAN SLANT OR CENSOR AT WILL

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*"A monthly magazine set to declare the whole counsel of God."*

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## Talking Things Over

G. R. L.



### THE LETTER AND THE SPIRIT

On another page of this issue you'll read the story of "His House." There are two reasons why we printed it. One, we think it good for you to be informed that what is happening in Albuquerque is being duplicated—more or less—in many cities. Secondly, this factual report supplies some background for the remarks that follow.

At the risk of sounding like a broken record, I'm writing again on the ministry of the Holy Spirit. It seems to me that there is a common tendency to take an either/or position on this subject. Conflicts are created where there should be none. For example, consider Paul's statement, "The letter killeth, but the Spirit giveth life" (2 Cor. 3:6). This is sometimes used as an excuse for belittling the importance of the written Word—setting the Holy Spirit against the Scriptures. Nothing could be farther from the truth. Look at 1 Cor. 8:11: "Knowledge puffeth up, but love buildeth up." The context makes it plain that this knowledge is a mere intellectual grasp of facts; the apostle criticizes not the facts, but *how these facts are held and used*. As for the "letter of the law," Paul himself affirms "that the law is good, if a man use it lawfully" (1 Tim. 1:8). The exhortation to "handle aright the word of truth" is not a license to ignore or evade that Word; rather it would urge us to use the Word rightly—under the lordship of the Holy Spirit. If the Holy Spirit is honored, the Word will be obeyed and Christ Jesus will be exalted as Lord (2 Cor. 3:14-18). Without the Spirit's ministry, the Bible becomes "the letter that killeth."

So what happens today when men decide what the Holy Spirit can and cannot do, or should and should not do? What happens when these beliefs are given permanence in the form of a creed or doctrinal statement? The creed (though based on Scripture) easily becomes "the letter that killeth," devoid of the Spirit's life.

But there are many who sense the deadness of "the letter" as it is held and taught in their churches. The frequent reaction is to throw off the restrictions of scriptural teachings that have been turned into tradition and look for "a personal encounter with God." A stirring emotional experience in a religious setting easily con-

vinces them that "God has done something in their lives"—but that "something" may not relate at all to God's great work of Calvary. These are often sincere, zealous people who speak often of "Jesus" and "the love of God," but without ever identifying Jesus as the Lamb of God, slain from the foundation of the world, or relating the love of God to its one and only full manifestation at the cross (1 Jn. 4:9). What blessings they miss! This leaves their life without any real foundation or direction, open to great delusions and disappointments.

So it is not a matter of choice between *either* the letter *or* the Spirit. Rather, it is this: How to hold the knowledge of biblical facts without (as the Pharisees) becoming bloated with a sense of "look at what I have gleaned from the Scriptures!" The answer: The Holy Spirit. Only He can give life. If He is indeed our teacher, He will overwhelm us with a sense of how little we know and how utterly dependent we are upon the mercy of the cross. We will, with the Galatians, see "Christ openly set forth, crucified." This puts an end to all boasting of our understanding of Bible doctrines, and it makes us more tolerant of others who may not be so enlightened as we are. The Lord Jesus is pre-eminent—and this is what the Holy Spirit's ministry is all about.

#### R. FRED ELLIOT

In the next few issues we'll be featuring quotes (selected by Alex Wilson) from Jim Elliot. Hopefully, you'll acquire *Shadow of the Almighty* and read the whole story of his life.

I never knew Jim, but I "chanced" to meet his father, Fred, a few years ago and enjoyed chatting with him on two or three occasions. He had a third grade education, but what Jim said of him was obviously true, "My father . . . cannot define theism, but he knows God." You'll get a glimpse of this grand old man in Jim's book. Last September 3, the Lord called Fred home. He was 83.

#### DOUBLE ISSUE

This month we've combined November and December into an enlarged issue. This will relieve the year-end pressure on our volunteer office staff and will—we hope—enable us to get back on our regular schedule, publishing early each month. If our contributors of articles and news will continue to get items to us by the middle of the preceding month, we should have sufficient material on hand for each issue as it comes around.

---

I love my God, but with no love of mine,  
For I have none to give;  
I love thee, Lord; but all the love is thine,  
For by thy love I live.  
I am as nothing, and rejoice to be  
Emptied, and lost, and swallowed up in thee.

—Madam Guyon, 1689



## *Is God Telling Us Something?*

Dennis L. Allen

We reject or neglect any truth at our peril. Once we know what the teaching of the Word is on a subject, if we ignore it simply because it is easier to go along in our accustomed pattern we are on dangerous ground.

God apparently works through His messengers to emphasize certain truths that are especially needed at different times, e.g., at the time of the Reformation, the great doctrine of justification by faith, because it had become buried in the dependence of Romanism on outward observances, penances, etc. Or we think of the truths that were emphasized at the beginning of the Restoration Movement and the light and blessing they brought to many. Again it was only in the last century that the great prophetic truths of the Bible began to be given the emphasis that is so needed as we near the end of the age. Many other examples could be given.

In one sense, each generation has to discover the truth afresh for itself, yet we are all debtors to those faithful men who have spoken out and rescued from oblivion the truths that were impressed upon their hearts—often times when it was unpopular to do so and cost them much, because they were contrary to the prevailing thinking of most believers.

For a time there was a great deal of teaching in the Word and Work and a general heart-searching among the brethren concerning the pastor-system, or one-man ministry that has fastened itself upon our churches to a greater or lesser degree. It is generally deplored yet just as generally accepted because the practical difficulties of change seem too difficult. However, if this is really not God's plan for the church do we actually think we can get along just as well with our way? Are we paying too great a price?

Is it not possible that God, who knows the future, was exercising us about this because He knew the time was rapidly approaching when we would desperately need the blessings that would attend a congregation of believers able to edify one another and manifest the fulness of its life?

Just what am I driving at? Has the thought ever come to you as you see the swiftly changing events and conditions within our own country that the days of religious freedom even in America may be numbered? Is it not possible that we may wake up some morning to find that our religious freedom is gone? Where will we go

from there?

This is not at all an unlikely turn of events. The universities, cities, and police of America are already under alarming and concerted attack. A high FBI official has recently warned that "anarchistic groups" are plotting "guerilla warfare" aimed at overthrowing the Government. The communists have said that their timetable for taking over America was 1975. Do we have any real grounds for optimism that they are behind schedule? When America's cup of iniquity becomes full judgment will surely fall. We know a righteous remnant can delay judgment, but not forever. Christians have been suffering in Russia and China and many other countries for a long time.

If the church in America is persecuted and outlawed and has to go underground, how will it fare under the pastor system? Churches that truly hold forth the Word of Life will be the first to be closed. Faithful preachers will likely be imprisoned. Who will edify the underground church? Only those Christians who have a living faith will be willing to suffer for it. Many leaders will be needed.

The Lord has already plainly told us of the things we are about to suffer. (Mark 13:9-13; Matthew 24:9-14). But persecution alone cannot destroy the church. If brethren have learned to *exercise* rather than *neglect* the gift that is in them and are able to edify one another then little groups of even 2 or 3 gathered in Christ's name will still be able to maintain their life and witness.

A business or a government looks ahead and plans for various contingencies. Christians have the word of prophecy as a light in a dark place. The church at Smyrna was to go through a period of trial and needed to prepare for it. Will we wait until too late and then say, "If only we had!" Of course, this is not the only need of the church, but if God has been bringing this truth to our attention and we turn our backs on it will there not certainly be loss to us?

A few years ago at a fellowship meeting when this matter was apparently exercising the brethren more than at present, one brother said, "Maybe the Lord is trying to tell us something." If He was did we listen? Have we done anything about it?

---

"The word 'millennium' is composed of two Latin words, which together mean—a thousand years. That God intends to introduce such a period is as plainly stated in this chapter as that he intended to bring a flood of waters on the earth as set forth in Genesis, 6th chapter. Mankind will live on the earth, even as they are now living, except that they will not be tempted of the devil." —*Daniel Sommer*, Questions, Answers and Remarks, pp. 592, 593.

I think that if God forgives us we must forgive ourselves. Otherwise it is almost like setting ourselves as a higher tribunal than Him.

—C. S. Lewis, *Letters*



# God Forbid There Be Selfishness

W. R. H.

There is a sinister and familiar trait in mankind that lies basic to most of this world's trouble and heartache. So powerful is it in its influence that one person infected will bring various degrees of woe to all that are nearby. This trait is the thread of selfishness that we have inherited from fallen Adam and Eve, that in many has grown to strangling proportions, rather than having been overcome in childhood by wise and timely discipline. Three things can be said about the genuinely selfish person: (1) As a child, he was probably average in this matter, until denied proper correction, (2) as a spouse, he or she will blight every facet of home life, and (3) such will become progressively worse until death, unless there is divine action by the Holy Spirit.

Selfishness is the root of many of the vilest sins of mankind. It is directly involved in theft, fornication, adultery, drunkenness, lying, accepting of bribes, false witness, wife beating and child desertion. Indirectly, it underlies all the other "works of the flesh."

But selfishness can be most subtle. Young people courting are quite adept in covering up this ugly nature, and the blind eyes of young love fail to discern the various eruptions that do come to the surface. And so has come the true proverb: "You never really come to know a person until you live with him." After vows are exchanged, there seems to be no more need to suppress the ugliness, and the disillusionment can and often does become a honeymoon nightmare for the deceived. Warnings to young folks to "be not unequally yoked with unbelievers" should also stress the fact that an alleged believer can prove to be selfish. For this cause, many months of courtship are desirable, where such a detestable factor might otherwise be unnoticed.

Selfishness is a part of that foolishness that is bound up in the heart of a child, which the rod of correction will drive far from him. It is a wise parent who can see the faults as well as the virtues, and realize that it is important to discourage the one as to encourage the other. If parents fail at this point, the heirs will not rise up to call them blessed, but will cast them out in their declining years. And parents will be largely at fault. The formative years are few and begin very early. It is of no avail for parents to wake up to the situation after the nature has grown substantially.

The selfish person is a curse to his spouse, to his family, and most of all to himself. Those other than himself can bear with the



burden, do without love and the provisions that are normal and necessary, and if God wills, even go to the grave, —yet with their own righteousness and integrity and faith as an anchor in the dark vale. But the selfish one will finally covet that which he most needs, and is utterly unable to have—the joy and feeling of accomplishment that comes only to those who spend and are spent for the welfare of others. And, if selfishness runs full cycle, eternal life will be the one, final, great loss.

Some outstanding examples of selfishness are given in the Bible, in the lives of Nabal, Ahab, Achan, Judas, Simon the Sorcerer, and Diotrephes. As far as we know, these men did not repent nor seek reconciliation with their maker at all. Nabal is classed as a fool. Ahab humbled himself on one occasion, but finally lost his life violently when he was enticed by the lying words of his prophets. Achan's covetousness brought swift death to him and all of his house. Judas threw down the thirty pieces of ill-gotten silver and went out and hanged himself. Simon the Sorcerer's greed for gain brought him into the gall of bitterness. Ananias and Sapphira paid with their lives and souls, for their lying unto the Holy Spirit. Diotrephes' love for preeminence led him to cast out his humble and faithful brethren.

But with all this, selfishness is not a hopeless condition that is utterly unyielding to the power of the Holy Spirit. There are a few examples to encourage us with a ray of hope. Lot surely exhibited a wrong spirit when he chose the well-watered plain and let his uncle Abraham seek his living in the rugged hill country. But remember that Lot had to sever all of the ties he had with Sodom, and also lost his wife in the judgment.

David's selfish adultery was forgiven only when God, in mercy, granted to him repentance unto life. And the child that was ill-born had to die.

The prodigal son was loved, accepted, and forgiven by the father, but only after he came to himself, left the hog pen, and confessed his sins to his father and to his God.

The sinful woman, whose sins were many, was forgiven because she loved much. This love was a complete reversal from her former manner of life, and was made possible only by the love that Jesus had first shown toward her.

So it is today. There is only one hope for a selfish person, and that is in the power and conviction of the Holy Spirit. This will surely be evident if and when it does take place, as it was in all of the cases just cited. Anything less than a deep and serious repentance is only a farce, another smoke-screen, trying to again present the selfish one as some thing that he or she is not.

What, then, is the purpose of this writing? Perhaps I should say it is to expose selfishness as soon as possible, that it may be remedied, and to show it in its true light, so that it may be abhorred. Parents should discern motives of their children, and apply firm guidance when it is needed. Only a background of knowledge of

the scriptures will make this workable. Orthodontists charge for what they accomplish. Finishing schools charge more, and perhaps accomplish much less. But what young people need first of all in the way of social acceptance is gentleness, kindness, virtue, and gratitude. These graces are "highlights" reflected from God, and can come only from Him. The child that is deprived of this fundamental guidance is "underprivileged" indeed.

Where adult selfishness is developed, it is a plague to be shunned. Any idea that it can be quickly uprooted is but wishful thinking. Conversion and humility may eventually come in answer to earnest prayer, but in the meantime, the "Abigails," be they the husband or the wife, will carry a heavy burden.

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## Please, Sir, I Want Some More!

C. L. B.

Once there was a group of orphans who lived in a dismal institution and never had enough to eat. Charles Dickens immortalized them in a book, and the story has often been enacted by players. Hearts are always moved when the thin little waif, Oliver Twist, raises his empty bowl to Mr. Bumble and pleads, "Please, Sir, I want some more!"...The old gentleman was indignant and terribly vexed. He had convinced himself, because it suited his own purposes, that a bowl of thin gruel was all that a child needed.

Little Oliver was not so misled! He needed more of everything—more warmth, more clothing, more affection....but he was most keenly aware of his need for more food.

Often on a Sunday night, Oliver's words run over and over in my mind. "Please, Sir, I want some more." Like Oliver, I speak for myself, but surely there are others who are desperately hungry.

Some say that people have no appetite for the deeper things of God; that in this age there is not the same interest; that messages must be made simple to get on the level of the hearers. If this is so, then surely it becomes more difficult for preachers to *give* the deeper things, because they feel no response. (Perhaps this explains why some preaching is degenerating into scolding and prodding.)

But is it true that there is so little hunger for God's word? I feel a hunger. Others feel it. Often we come away wanting some more.

How much of God's word can be given in a 40 minute Sunday School class? And how much actually *is* given? How often we dispense with the reading of the text because it takes too much time (and what do we do with the minutes saved?) And how often that very text, carefully and thoughtfully read together would feed us well! It is good to discuss questions and compare opinions....but there is no life in the opinions of men. Your opinion is as good as mine—but I want more! Give us a word from God.

Isn't it a fact that short text sermons have largely replaced expository sermons? Is one style as good as the other? The big difference

is that the latter give a lot of God's word, and the former only a text. A text out of context can—and often does—lead far afield. Also this type of preaching enables us to skirt difficult passages. But this is thin gruel, and please, sir, we want something more.

If you've been holdiag back, let loose! Give us the meat of God's word. We need more of everything—faith, hope, zeal, patience....but somehow it all begins with the Word.

Please, Sir, we want some more!

---

## A Recent Change in Israel's Attitude

Dr. Daniel Fuchs, the editor of *The Chosen People*, reports a changing attitude on the part of the people of Israel. We quote a part of his report:

There is a marked difference in the spirit of the people of Israel today and their attitude last year. Then they were cocky, disdainful of their enemies; now they are serious. They realize that a power greater than the Arab nations is their chief enemy, but Israel is determined to fight for her existence. A Messianic expectancy can be felt everywhere. Menachem Israel, correspondent for the New York Jewish Press, keynoted this spirit in an article published on May 22, 1970 in which he stated,

"The announcement by the Israeli government that it had conclusive evidence that Russian fliers were manning Egyptian planes created an anxious atmosphere in the nation reminiscent of the days just before the Six-Day War. But spirits soon rallied with the typical blend of religious faith and Israeli confidence. As one observer put it, 'What difference does it make whether you have one million enemies against you or three million?' This faith in heavenly intervention took on a special significance in the case of the Russians as old-timers repeated the classic statement of the great Reb Chaim Volozhiner who saw a Soviet move toward Israel as a sure sign of Messianic times. 'When the Russians cross the Dardanelles,' he reportedly told his disciples, 'put on your Sabbath garments and be prepared to welcome Moshiach.'"

---

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. —Ephesians 6:18.

I commend to you the importance of praying *spiritually*. I mean by that, that we should labor always to have the direct help of the Spirit in our prayers, and beware above all things of formality. There is nothing so spiritual but that it may become form, and this is specially true of private prayer. We may insensibly get into the habit of using the fittest possible words, and offering the most scriptural petitions, and yet do it all by rote without feeling it. —J. C. Ryle

## The Heart of a Martyr

Below are selected quotations from the letters, the devotional diary, and the messages of Jim Elliot. He and four other missionaries were killed by the Auca Indians in the jungle of Ecuador in January, 1956. He was only twenty-eight years old when martyred. Let us ponder well the meditations and challenges of this man of God.

He is no fool who gives what he cannot keep to gain what he cannot lose.

Lord, make my way prosperous, not that I achieve high station, but that my life may be an exhibit to the value of knowing God.

Missionaries are very human folks, just doing what they are asked. Simply a bunch of nobodies trying to exalt Somebody.

Consume my life, my God, for it is Thine. I seek not a long life but a full one, like you, Lord Jesus.

Father, make of me a crisis man. Bring these I contact to decision. Let me not be a milepost on a single road; make me a fork, that, men must turn one way or another on facing Christ in me.

I must get into the Book for a little defrosting.

How few, how short these hours my heart must beat, then on—into the real world where the unseen becomes important.

(Written while still in the U. S.): What is needed here is a family to move in, take work, open their home and teach. Oh that God would shake up some of those married couples around Portland (Oregon) with their prim unconcern for souls and saints, dabbling with building lots, houses, jobs, babies, silverware—while souls starve for what they know! The urge comes on me at times to write in scathing terms articles for these piddling little magazines of "comfort and kind words for God's little flock." Baloney! When are we going to rise like men? This driveling nonsense which condones inactivity because of the apostasy of the day needs a little fire to show up the downright ungodliness it hides. We cuddle around the Lord's table as though it were the last coal of God's altar, and warm our hands, thinking that will appease the wrath of the indignant Christ when He charges us with the unmet, unchallenged generation of heathen now doing their Christmas shopping. It makes me boil when I think of the power we profess and the utter impotency of our action. Believers who know 1/10 as much as we do are doing 100 times more for God, with His blessing and our criticism. Oh if I could write it, preach it, say it, paint it, anything at all, if only God's power would become known among us! ICHABOD.

These excerpts are taken from Jim Elliot's biography, *SHADOW OF THE ALMIGHTY*. It was written by his wife, published by Harper, and now available in paperback from Zondervan for \$2.00.

*THROUGH GATES OF SPLENDOR* tells of the five missionaries' hopes and plans to evangelize the fierce Aucas, and of their martyrdom. *JUNGLE PILOT* tells the life story of Nate Saint, another of the five men. *THE DAYUMA STORY* tells how Jim's wife and Nate's sister later lived with the Aucas, and how Christ's Church was established there.

# Precious Reprints

## Opposite Poles of Error

R. H. Boll - 1939

Extremes beget extremes. The swing of the pendulum never stops at the center. The reaction to false belief is apt to run to the opposite error. In the days of Campbell and the pioneer preachers of the Restoration movement, the religious world had gone astray in a false supernaturalism, emotionalism, and hyper-Calvinism. These wrong conditions were opposed by those early preachers. And it is notable how much of moderation, balance, and good sense they displayed. But some others following took up the battle, and what with religious controversy (which always, unless carefully guarded, tends to exaggerate differences) and the resulting prejudices, the pendulum swung far to the other side.

The answer to unwarranted supernaturalism is the tendency to rationalize everything and to level it down to the natural; to explain away God's direct action; to lean to law and system, and away from grace and the freedom of the Spirit. Some even go so far as to deny the efficacy of prayer, the providential working of God, the personality of the Holy Spirit and His indwelling in the Christian.

The reaction from false emotionalism is disregard and then a discountenancing of emotion, and making salvation a dry business transaction, the following out of a process, the acceptance of a contract. Which leaves little room for godly sorrow, for joy and praise, for tears of contrition and shouts of gladness.

The reaction against hyper-Calvinism (which made man almost or altogether like a chess-figure pushed hither and thither upon the board of destiny by Sovereign power) was an extreme Arminianism, which exalted man's will and power of choice. This made man the author of his own salvation—which issues in a dead and hopeless religion, substituting instead of the wonder, love and praise (which the grace of God calls forth from humble hearts) an irreverent, self-righteous, arrogant dogmatism.

The truth was never with any of these extremes. It dwells with the children of God, the little ones, who, not committing themselves to human creed or system, walk in the footsteps of Jesus and find their light in the word of God, and learn from it the various aspects of God's infinite revelation.

---

PENTECOSTAL SPEECH—"I dare say if you offered most Christians the miracle of pentecostal speech, they'd grab it. Why? To glorify the Lord Jesus?? I'm afraid not. More likely to enjoy the supernatural or show off. I doubt if they would reach any more souls for Christ than they do in English." —C. S. Lovett



## Questions Asked Of Us

Carl Kitzmiller

What does the Bible teach about the laying on of hands?

It would appear that the laying on of hands was used throughout Bible times as an act or ceremony in which blessing, power, or authority was passed from one individual or group to another. It is seen as far back as Gen. 48:14, where Jacob blessed Joseph's sons. It was used by Moses when his authority and wisdom were passed on to Joshua (Num. 27:18-23; Deut. 34:9). Jesus used it in the healing of the sick (Matt. 9:18; Mark 5:23; 6:5; etc.), though His power was not limited to this method (Lk. 7:2-10). As to recorded usage, the term is probably used more frequently with healings than in any other way. Jesus also used it in the blessing of certain little children (Matt. 19:13-15). It was used by the early church as a sign of appointment or sending out (Acts 6:6; 13:3).

Since this question and the one which follows were two of several sent to us relating to the gifts of the Spirit and miraculous powers, it is probable that this facet of the subject is of special concern to the inquirer.

It is evident that the apostles had power to bestow the miraculous measure of the Holy Spirit, and they used the laying on of hands to do so. A key passage is Acts 8:14ff. Philip was one of the seven appointed to wait tables, at which time the apostles had laid their hands on him (Acts 6:6). It seems apparent that this was an act of appointment, but likely it was also more than that. The apostles did not bestow the *indwelling* Holy Spirit on Philip, for he was already full of the Spirit when the choice was made (Acts 6:3), but he did later possess miraculous powers (See Acts 8:6, 7, 13), which likely were given to him by the apostles' hands on that occasion. At Samaria those miraculous powers were used to confirm his message, and a goodly number of Samaritans believed and were baptized (Acts 8:12-13). Thus these people became Christians—born of the water and the Spirit—and the Spirit indwelt them. Since there is no new life without the Spirit (Rom. 8:9), these already had the Spirit in them (in indwelling measure) when Peter and John came down. But as yet the Spirit had not "fallen" on them in miraculous measure, and it was this that the apostles brought by the laying on of hands. Peter and John did not bring salvation but something additional! We may conclude that although Philip had received this power and could work miracles, he could not pass that power on. The whole incident (a special delegation

sent from Jerusalem; note also Simon's observation in v. 18 that this was by the laying on of the *apostles'* hands) suggests that only the apostles could bestow this miraculous measure of the Spirit.

Saul's case (Acts 9:12,17) is no exception to this, for there is no evidence that Ananias conferred on Saul any ability to exercise miraculous power. Timothy's case likewise (1 Tim. 4:14; 2 Tim. 1:6) provides no exception, because we do not know what the gift was. And so far as I am able to discern, there is no reason to connect the gifts of the Spirit such as existed at Corinth with the laying on of hands in any way. I know of nothing to imply that they were received in this manner nor that the possession of a gift gave one power to pass it on to another in any manner. Apparently the Holy Spirit acted without human instrumentality.

Admittedly, the evidence is not as full as one would like it to be, and one cannot be dogmatic in stating absolutely that only the apostles could lay on hands and confer the miraculous power of the Spirit. The evidence is strong enough, however, that the burden of proof must rest greatly on the one claiming such power.

At least one other matter calls for attention, the use of the laying on of hands in healing. There can be no doubt Jesus had and used such power. There is no doubt that the apostles or those on whom they conferred the power could heal and used this act. It *may* have been that those who received the "gift" of healing (as at Corinth) laid their hands on the sick to heal them. In such cases the laying on of hands signified the passing of power from one to another (cf. esp. Mark 5:25-34), a *power which they did possess*. Mark's list (Mark 16:17-18) of the signs which would be in evidence among believers includes the laying of hands on the sick and their recovery. Mark's statement has little bearing on whether these powers exist today and does not say how widespread they were even in the earliest day, but it does indicate the use of hands for miraculous healings. It is probably legitimate to conclude that if men today possess miraculous healing powers from the Lord, then little fault could be found with the laying on of hands as a method of bestowing that healing. The use of the method does not guarantee the existence of the power, however, nor its source.

As a ceremony or symbol of the conferring of *such power as men under God have to give*, this act has much to commend it. It did not in Bible times always signify the bestowing of miraculous or supernatural benefits. It is the conviction of this writer that in matters of appointment, when the limitation of authority as well as its extent is understood, this act is often appropriate. But let men be sure they have the power, authority, or blessing to confer, and that they do so in the will of God.

What does the Bible teach about the casting out of demons, say, from a person or out of a room?

The Bible never tries to prove the existence of demons. It accepts their reality without question. They are not dismissed as the figment of someone's imagination but are presented as facts

of life to be dealt with. Jesus in His ministry cast demons out of a great number of people. Specific individual cases are mentioned (Mark 1:23-26; 5:1-20; 7:25-30; 9:14-19; etc.) along with broad general statements (Matt. 4:23-24; Mark 1:32-34; Lk. 6:18, etc.). When Jesus sent out the twelve and the seventy He gave them power over demons (Lk.9:1-2; 10:17). The power of casting out demons undoubtedly existed in the early church (Mark 16:17; Acts 8:7; 16:16-18; 19:11-12), though we may not assume that every Christian had such power. Although we know little about them, there were those who, apart from Christ and His followers, were known as exorcists and who by magic at least pretended to cast out demons (Acts 19:13-20). Certain of the Jews of Jesus' day also apparently had some power for casting out (Matt. 12:27).

In each of the above mentioned cases the unclean spirit was cast out of a person. I know of nothing in the New Testament to indicate that demons inhabited a room as such. Matt. 12:43-45 might be misunderstood as suggesting such, but the account clearly shows that the residence was in a man. This incident, along with the healing of the Gerasene (Lk. 8:26-39), strongly suggests that demons need a body to take over and possess, preferably human but even that of a swine, and that, lacking such, they must go into "the abyss" (Lk. 8:31) or a state of unrest (Matt. 12:43).

Demons are mentioned in the Old Testament, so this was not just a phenomenon of New Testament times. It may be that due to the presence of Christ Himself in Satan's arena demon activity was greater at that time, but this is purely supposition. I know of nothing to suggest that Satan has gone out of business (much is said otherwise) or that demon possession does not exist in our day. Missionaries among pagan peoples have reported cases of suspected demon possession that almost seem to come from the pages of the New Testament. Due to our zeal for scientific explanation, there may be a blindness to many such cases among more enlightened people.

The symptoms by which demon possession was recognized and distinguished from simple cases of disease and insanity are not fully clear, so one of the problems today is the recognition of such. Further, there is no evidence in the New Testament that every Christian or servant of God possessed casting-out power, nor can we assume this would be different today. It was a *given* power. Even the empowered disciples failed in one case (Mark 9:14-29), so not all cases would present the same difficulty. This case does suggest the validity of prayer, so likely the best approach to a suspected case today would be fervent believing prayer. It is by no means impossible that the Lord would honor Paul's "formula" of Acts 16:18 if imposed by a Spirit-filled man, but mere dabblers should realize the danger of even such a "safe" demand (Acts 19:13-16).

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# Has Luke 21:24 Been Fulfilled?

E. A. Beall

"They will fall by the edge of the sword and will be carried off as captives among all nations, and Jerusalem will be trampled under the feet of the heathen, until the times of the heathen come to full measure."

I believe that this verse has been fulfilled for the following reasons. The Bible does not say we have to wait until Jerusalem has been retaken two, three or a dozen times before this verse has been fulfilled. When Jerusalem ceased to be under heathen control and came under control of the Jews then the "times of the heathen (has) come to full measure." Gal. 4:4 states, "But when the fulness of the time came God sent forth His Son..." The climax of the fulness came when the Jews had their Christ crucified. Their punishment did not come until AD 70, which, I think, all will agree fulfilled the first part of Luke 21:24.

I believe God was warning the heathen when the Jews captured all of Jerusalem that their time has "come to full measure". Also that when the Jews captured all of Jerusalem that God was notifying the Jews that He was dealing with them again as a nation. A sinful nation, yes, but isn't that what the prophets of old said would come to pass? Does God bring a righteous nation into the time of Jacob's trouble? Or does a sinful nation come into His judgments?

Hasn't God made things easy for us to understand? Every school child knows Israel is recognized as a nation. But some people teach that God does not recognize them as a nation. Romans 13:1 states all power is ordained of God. Israel is not an exception. In Acts 1:7 Christ taught His disciples that God had kept the right to control time and events in time unto Himself.

It seems to me that we are trying to point out to certain people what God's schedule is in regards to all fulfillment of prophecy. God is setting the schedule of fulfillment, and we should try to understand what He is telling us. We want to point all fulfillment at the time of the CLIMAX when Christ stands on the mount east of Jerusalem. But there will be many prophecies that will be fulfilled before the great CLIMAX is reached.

If we are taken up when the Trumpet sounds to be with Him forever, we will not be here on earth to point out that the prophecies have been fulfilled. But we are here now seeing the great stage being set for the climax. We should try to understand what is happening and teach that God's schedule is on time.

Beware of taking the attitude of Jonah, because God did not destroy Ninevah, when he thought God should have. Read 2 Pet. 3:9.

Remember the stage has to be set and the preliminary acts have to take place before the great climax.

We should stop trying to set God's schedule. He knows exactly what His schedule is, just as everything worked out as God had

planned at Christ's first appearance. Men didn't recognize Christ because they wanted a king to fight with a sword of steel. They did not recognize that prophecy was being fulfilled.

Just as punishment came to the Jews after their rejection of their Messiah, so will their blessings be overflowing after their acceptance of Him, and He stands on the mount east of Jerusalem to save a remnant of His people.

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## HIS HOUSE

Wesley Paddock

The following article, referred to in "Talking Things Over," is quoted from *Christian Standard* for information, rather than imitation. —Ed.

TEEN-AGERS, college students, hippies—a dimly-lit room full of cigarette smoke—guitar music, clapping, and singing—all are ingredients strangely related to a very unusual witness to the power of Christ. But these are exactly the ingredients to be found at "His House" in Albuquerque, N. Mex.

*Dependent on drugs*—One of the acute problems facing our nation is that of drugs. Drugs have been with us for hundreds of years, but never have they been as prevalent or dangerous. Drugs are used to control nearly every aspect of life, ranging from birth control to weight control, from keeping awake to getting to sleep. It has been accurately said that our society is a drug-oriented society. Un-counted thousands of people are on one sort of pills or another. In the midst of this drug-oriented culture has developed a different type of society which has been labeled in recent time as "hippie."

The "hippie" is usually identified as a long-haired, dirty, addicted, somewhat immoral individual; but the "hippie" would better be seen as one rebelling against the "establishment"; hence turning away from the "norm" to the "abnormal." Drugs, odd dress, long hair, departure from home, etc., become part of this rebellion.

The drug aspect of this "hippie" culture is a problem that modern America struggles with, and little, if any, positive help exists for these people who have become hooked on drugs. At a recent hospital banquet in Rifle, Colo., one of the chaplains from the Colorado State Hospital in Pueblo told this writer that the state of Colorado did not have any facilities to care for addicts except a "drying-out" process which offered little real help.

In recent years across the country, a number of unusual "homes" have been opened to deal with the drug problem in a most unusual fashion. Neither medicine nor medical men are used, but in place of medicine prayer is used—intense prayer. This prayer becomes so intense on occasion that some of the participants have visions or speak ecstatically. Such activity is not considered as necessary for salvation, but rather comes spontaneously. Those who are Christians at "His House" in Albuquerque, N. Mex., claim that they kicked the

drug habit through the power of Jesus Christ and they also claim that any addict who wishes to kick the habit can do it by the same means. One young man, one of the leaders at "His House," who had been on four hundred trips on heroin alone, claims that he kicked the habit in one day through Christ.

The battle is not necessarily over. "Flashbacks" or recurring "trips" happen occasionally. In such an event, the staff at "His House" take the victim into the prayer room and begin praying for him until the attack is over. Such prayer may last for hours depending on the severity of the attack.

*Delivered by Christ*—The home in Albuquerque, N. Mex., is operated by a group of converted addicts. Only one of the staff at "His House" has never been on drugs, and he happens to be the son of missionaries who are presently in the Philippines.

The large, log, ranch-style house, with heavy wooden door at the entrance goes simply by the name of "His House." "His House" is affiliated with no denomination or church organization, but receives support from various churches in the Albuquerque area. "His House" costs the group \$500 a month to rent. Their philosophy is: "As long as the Lord wants us here, He will see that we get the rent." Some of the group work at odd jobs or at regular employment they may find. The rigorous schedule of "His House" keeps them busy besides.

The whole atmosphere of "His House" is charged with a spiritual sense seldom found in the average church. Everything said and done centers on Christ. Various interpretations of Christ in art are found on every wall. One picture is of only two hands reaching out to one another, almost ready to touch, symbolizing Christ's outreach for the lost.

Frequently heard on the lips of the staff is, "Praise God" or "Praise the Lord," expressed in a heartfelt fashion thanking God for every blessing that comes. Several ministers have gone to "His House" with the intention of "counseling" or "helping" in spiritual matters, only to come away with a profound sense of their own inadequacy. Spectators from churches are moved by the deep sense of spirituality that prevails. The house is open twenty-four hours a day, but the main activity does not begin until about 7:00 P.M. and often lasts until 4:00 A. M. The length of the activity depends upon how long people stay.

The group at "His House" are constantly witnessing to all they meet. Simply walking down the street they take delight in shocking passers-by by saying, "Jesus loves you." A common question asked visitors is, "Have you been saved?"

If a visitor answers, "No," then he is in for a time of intense witnessing which emphasizes the power of Christ and the danger of drugs.

One of the group at "His House" is a former motorcycle gang member. At present, he has returned to his home town in Canada to witness to his former pals and enemies. He admits that he may be killed for his witness because of the enemies he made while with the gang; but he says that they need Jesus, and he feels he

must tell them about Jesus. This sounds strangely like a young man in the Bible named Stephen.

*Christianity in primitive terms*—From a theological point of view, "His House" can be considered only in terms of primitive Christianity. In some respects the group reminds one of the situation found in the book of Acts.

(1) The group is singularly centered on Jesus Christ. "Jesus is a soul man," they say. They feel that He is very close to them. Jesus alone really understands their needs, and only He can help. A large cross is suspended in the center of the large living room used for the group meetings. No one is considered more important than Jesus.

(2) One finds here a devoted study of God's Word with an open mind. The Bible is considered a precious Book. Modern speech translations are primarily used. The study is of a searching nature, reminding one of the Bereans described in Acts 17:11. An open-minded attitude reflects concern to know what the Scripture has to say. What is scriptural is considered of uppermost importance as this is the revelation of God. The matter of baptism is an illustration.

None of the group had been baptized, yet they believed that they were saved and that the Holy Spirit was living in them. Certainly their lives were bearing fruits of the Holy Spirit. Baptism was repulsive to them, primarily because it was considered as one of the things done in the "establishment's" church as a ritual and of no spiritual value. One of the ministers in the Albuquerque area carefully outlined to the group the close affinity between baptism and the Holy Spirit. He noted that even Jesus had been baptized. Since the discussion, some of the group have been baptized in a local church and others indicated an intention to be baptized at a river revival where any other converts would also be baptized.

One young man is studying Greek with J. W. Pennebaker, youth minister at Heights Christian Church, Albuquerque, in order that he might broaden his understanding of the Scriptures. Another couple is seriously considering entering Bible college this fall.

(3) Here is a deep sense of the power of sin and the belief that it is both instigated and used by Satan to control people. The group believes that any one who starts on LSD, STP, heroin, or "speed" (reducing pills), opens the door to Satan to take over his life. Most of them have experienced what they consider the power of Satan while under the influence of drugs. One suggested that Satan lets the drug-user have a few good trips until he gets "hooked" and then Satan lets him have bad trips, but because he is hooked, he cannot stop having them. All of the addicts in the group have experienced "bad trips" which heightens their concern for an addict who comes to them suffering under a bad trip or a flashback.

(4) They are convinced that the only way to kick the habit completely is by letting Christ take over one's life. Only through Christ's power can one break the power of Satan. The members of the group at "His House" fervently believe in the power of the Holy

Spirit. They have believed that they possessed the Holy Spirit before they were baptized. They will refer to the Day of Pentecost, and to the household of Cornelius.

Certainly this belief does not fit with Restoration theology, but the evidence of spiritually changed lives is very strong, and very difficult to refute. The drug habit has been broken and the individual is concerned about witnessing for Christ. It should be kept in mind that as soon as the group understood the Biblical pattern for baptism, that they wished to be baptized.

(5) The Lord's Supper is observed weekly on Sunday afternoons. A loaf of bread and cup of wine are placed in the center of the room. Each one who desires to commune goes forward and partakes and then returns to his place. (This is similar to the fashion in which the Navajo churches observe the Lord's Supper.) This position was reached by study of the Scriptures, not by any church's influence. *Still facing problems*—"His House" is not without problems. The rent of \$500.00 a month is a constant need without any guaranteed source except interested people. Some churches have pronounced the house "off-limits" because it is considered as too off-beat and dangerous to the faith of young people. The city of Albuquerque is opposing the house on the basis of a zoning ordinance. The problem is whether "His House" is a rescue mission or a residence. If it is a rescue mission, then it conflicts with the zoning ordinance.

Drugs and alcohol are forbidden on the premises and the house is under constant threat of raids by the local police looking for dope. One of the group has been arrested for possessing dope, but he claims that he never had any and it is common knowledge that he has never used dope in the first place. Most of the former addicts now smoke tobacco cigarettes, but no marijuana.

"His House" was started to help addicts reach help through Christ. By personal experience the staff members of "His House" are aware of the complex problem facing the addict and they want to help. The established church may not approve of the work of "His House" and other establishments like it; but those who have visited "His House" are made aware of the witness and power of Christ not seen elsewhere, and they see it being delivered to a people in need. The type of persons being reached are the ones who have been put into the category of the "unreachables" by the average congregation.

The amazing fact is the emphasis on Christ and the Holy Spirit. The individual, especially the addict, is viewed as helpless. His only answer is Christ. No one is more aware of this than those who have been reached for Christ and who witness for Him at "His House."

This place may not be the only answer or the best answer to drug addiction but it certainly appears to work and this is of great importance. Perhaps here we see a new meaning to Paul's statement in Romans 1:16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation...."

—In *Christian Standard*

# PROPHECY

EDITED BY: DR. HORACE E. WOOD

## The Last Promise

Antoine Valdetero

Last words of loved ones are remembered and filled with meaning to those who are left behind. The last promise of our Lord Jesus as recorded in Rev. 22:20 is "I come quickly." What greater words of hope could our Lord have given us! In a world that is "filled with violence" (Gen. 6:13) the thought of the coming of Jesus is sweet indeed. It is sad, however, that in many circles this last precious promise of our Lord is not taken too seriously. Yet, whether accepted or rejected, this promise of His return is given when things always appear dark and foreboding. John tells us that on that night just before His betrayal, Jesus reassured His sorrowing disciples with the words "and if I go and prepare a place for you, I come again." (John 14:3).

One cannot study the scriptures without being impressed with the prominence of the doctrine of the second coming within its pages. Thiessen points out (*Systematic Theology*, p. 442) that the truth of our Lord's coming is mentioned more than three hundred times in the N. T. This is about once in every twenty-five verses. One finds whole chapters devoted to the subject, such as Matt. 24, 25, Mark 13, Luke 21. The main theme of some books, namely I & II Thess. and Rev., is the second coming. This last promise of our Lord, with all the signs of its fulfillment, is not a subject of meager import. When people reject the truth of the Lord's return, the most precious incentive for godly living is lost. Years ago I heard Bro. R. H. Boll say that "when the church became a harlot, she ceased to look for the bridegroom." That last promise of our Lord has no meaning to the person whose life is centered on the here and now rather than on the then and there.

Perhaps a good measure to all of us as to the meaning and value of our Lord's return is also given in Rev. 22:20. After Jesus testified to John that he would come quickly, John prayed, "Come, Lord Jesus." How ready are we to pray that our Lord would come? In a world that is filled with things to keep one's mind occupied down here, how often do we pray this last prayer? Our lack of praying it could be a spiritual thermometer to tell us that, maybe like Ephesus, "thou didst leave thy first love." (Rev. 2:4). In Luke 21:34ff our Lord Jesus mentioned three things that might cause our Lord's coming to come upon us as a snare. One was surfeiting. I really doubt that many of God's children actually surfeit. Another is drunkenness, yet I doubt that many of God's children have permitted themselves to be overcome by liquor. The third item mentioned is the one that might well keep us from praying that last prayer. Jesus mentions the "cares of this life." It

is so easy to let ourselves become so involved in so many good things that we soon lose that "love for His appearing." There may be many of God's children left "grinding at the mill" when Jesus comes simply because they were so involved in living here, they lost sight of living there.

Dear reader, our Saviour's last promise to us all was "I come quickly." May we in turn, with dedicated hearts and pure lives truly say: "Come Lord Jesus!"

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### LIVING NEXT TO SODOM

One can understand how some writers can be almost irritated over the clannishness of Christians. We tend to enjoy our own company so much that we fail to minister to the world outside. Like a roomful of lighted lamps, we out-dazzle each other while a world in darkness needs our testimony. Lights are needed in dark places. "They that be whole need not a physican, but they that are sick."

We are not too impressed these days, however, with those who think we ought to be chummy with Sodom and mix freely with Gomorrah. Of course, theirs is the old argument that the end justifies the means. Lot mixed freely with Sodom and "sat in the gate," but he ended in disgrace.

The fact that our Lord ate with publicans and sinners has been made to cover all sorts of dubious practices. The Christians who hobnob with Sodom are more likely to become Sodomites than to convert Sodom. We should be pleasant and friendly and helpful to all men, and there are areas where we can mix and mingle within the framework of our faith, but such associations may easily become fellowship. For this reason, churches are not molding communities today half so much as communities are molding churches.

—Vance Havner, in *King's Business*

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### THE INNKEEPER

He missed it all—  
The keeper of that Syrian inn.  
He did not mean to,  
But the crowds were great,  
Rooms few,  
And many guests had gold to  
give.  
Had he not heard, "A man must  
live"?  
There was no room for Nazareth  
folk.  
He missed it all—  
The angels sang His lullaby,  
And listening shepherds praised.  
The wisemen came by starlit  
ways.

He was too busy for the angel's  
song,  
He saw no star, he planned no  
wrong  
Against those Nazareth folk.  
We, too, may miss it all—  
The wonder of His coming.  
We may not mean to,  
But, tasks are many, hours few.  
Life rushes us with hurrying feet,  
While sky and star we fail to  
greet.  
May we not slight the Nazareth  
Guest.

—Arthur Crowley



# Reviewing The News

ST. STEPHEN'S Episcopal Church in St. Louis, Missouri, recently honored Miss Angela Davis, the communist teacher who supplied guns for the break from court in California. The break ended in the death of the judge and several others. After being on the FBI's list of ten most wanted criminals, she was arrested. But this "church" honored her, according to news reports. As an admitted communist, she is a militant atheist.

IT IS PECULIAR how many church dignitaries get quoted in the papers saying the Christian church is no longer "relevant" to our day. A Colorado reader recently sent me a newspaper clipping in which Dr. Robert J. Marshall, president of the Lutheran Church in America, was quoted in many of the clichés that are so often repeated along this line. One of the "quotables" was "new forms of community service involve the acceptance of a greater variety of persons living a greater variety of life-styles." He added this one also: "The central problem of the church is to appeal to all people." This reminds me of the Louisville minister a number of years ago who said that the church must compete with the theaters for attendance. When the "central problem" of the church quits being preaching the gospel of Christ and teaching the doctrine of Christ, then why not just dissolve the churches and quit fooling people?

THE CHURCH OF CHRIST IN CONGO, the newly organized "super church" comprising the Protestant churches of Congo, has expressed hope that a new Christian Council of Congo would become a reality and would include the Roman Catholic Church.

SOUTH AFRICA irritates a lot of modernists. Recently I read that by the end of this year, 8500 public school teachers in the Cape Province

will have attended a two-day refresher course in Scripture teaching. In his opening remarks at the meetings, the leading teacher of the course said, "We would not dare to stand before you if we did not believe the Bible to be the Word of God." The children in the public schools (up to grade 12) receive at least 70 minutes of Scripture instruction a week. And let us remember that that is one of the two countries opposed by many of our political figures. I have never been to South Africa, but I know that many Africans steal across the borders into South Africa each day because they feel life is better there than in most of the countries of Africa.

MITCHELL WARE, chief of the Illinois Bureau of Investigation, recently made a speech to the DuPage County (Illinois) Press Association, in which he summarized the attitude of many toward the times in which we are living: "In this strange period of history, anarchy has become freedom, ugliness has become art, pornography has become cultural liberation. Children dominate their parents, and there are no absolutes, no standards. In such a situation we find out and out rebellion. An increase of 148 per cent in serious crimes is recorded since 1970 began at a cost of 30 billion dollars a year. In 1969 there were four million more major crimes committed than in 1968." Mr. Ware further observed: "Poverty is not the cause of crime, for in this country we have ever-rising prosperity. It is not lack of money that causes crime, but a lack of character." I don't know anything further about Mr. Ware, but he seems to be on the right track in tracing down the causes of trouble in our day. Many thanks to the NATIONAL LAYMAN'S DIGEST, published by the Church League of America, for printing this item.



IN MEXICO, NEW YORK, six children were taken from their parents and placed in foster homes by a Family Court judge because the parents, Roman Catholics, had refused to send their children, aged seven to fifteen, to public schools where they would be compelled to attend the state-mandated health course which incorporated sex education. They said it couldn't happen here, but it has.

ONE OF THE leading scientific thinkers of our day, Immanuel Velikovsky, was quoted recently in the CHRISTIAN CRUSADE WEEKLY as supporting the idea of Joshua's long day. Apparently Mr. Velikovsky believes in examining evidence to find truth instead of ignoring evidence that disagrees with our preconceived ideas. Among other things Mr. Velikovsky found tradition of a long day in territories near Palestine and traditions of a long night in peoples of the Western Hemisphere, where it is dark when Palestine is light. This has upset a lot of pseudo-scientists, to say the least.

THE WORLD COUNCIL OF CHURCHES is allocating \$200,000 to "antiracist" groups, including African guerrilla fighters. One is the communist Freilimo Institute, which is fighting Portuguese Mozambique.

PRESIDENT THEODORE ROOSEVELT, when a naturalized citizen of Greek origin named Perdicaris was captured by a Moroccan bandit named Raisuli, said: Perdicaris alive or Raisuli dead." Perdicaris was returned almost at once. But our contemporary political figures do not learn from history.

ABORTION continues to be a problem that political figures are wrestling with. One of the problems that they haven't faced yet is this: If doctors start killing unwanted babies, what is to stop others from killing the fathers and mothers and especially the unproductive old? And, also, what would stop the non-Christian doctors from using the needle once they get the habit?

WHEN ACTRESS Jane Fonda recently posted bail in behalf of a Black Panther who had been charged in

New York with possession of three sawed-off shotguns, we were reminded that only two years ago she denounced the "gun lobby" and demanded "gun control" laws!

WHEN PRESIDENT Richard Nixon's plane reached Paris' Orly Airport preparatory to his attendance at the memorial services for Charles de Gaulle, his touchdown was delayed for more than forty minutes. The President's plane had to circle the field to grant Soviet President Nikolai V. Podgorny the honor of landing first!

"FREEDOM OF THE PRESS" is apparently not to be extended to those people who oppose many of the socialist-communist activities of the day. When the chairman of the House Committee on Internal Security (formerly House Committee on Un-American Activities) released a committee report listing 65 "radical" campus speakers and the organizations they belonged to, the American Civil Liberties Union persuaded a judge in a Federal District Court to prohibit the publishing of the list. The judge gave the injunction but admitted that he could not stop a Representative from publishing whatever he wanted. Several news sources have printed the list, but most newspapers I have seen have refused to print it. Some of the people they admire are included and some of the organizations they support are there also. Censorship seems to be approved when to the advantage of those who usually cry against it.

NUDITY on the stage has become such a flagrant thing that even the critics, not known for their "prudity", are crying out against it. This has led to simulated and even to real sex acts on the stage, according to some of the protesting critics. Maybe the age-old Christian warning against the theater has more to it than most modern Christians have been willing to admit.

Please keep your question and clippings coming to

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Who put it this way? "It is not how much of your money you purpose to give to the Lord, but how much of the Lord's money you will keep for yourself."

# Age of the Earth

Bolton Davidheiser

Probably the greatest stumbling block today in the way of Bible belief is the matter of time. Evangelical men of science have joined the non-Christian evolutionists in telling the Christian public that life on earth is billions of years old. More and more, conservative Christians are either accepting evolution or devising schemes to allow for great amount of time. Some evangelical scientists who reach large audiences do not even mention the accumulating evidence that something is wrong with the geological time scale and that the earth is very much younger than the evolutionists suppose.

The amount of carbon-14 forming in the atmosphere and the amount decaying should come to equilibrium within 30,000 years. However, it is being formed considerably faster than it is decaying. This is an evidence that the atmosphere of the earth is less than 30,000 years old.

Under the assumptions made with regard to the decay of uranium, there should be a much greater amount of helium on earth than there is. One study of this resulted in the conclusion that the age of the earth is between a maximum of 12,000 years and a minimum of 5,000 years.

"Pleochroic halos," produced by radioactivity in crystals in igneous rock, support the view of a fiat creation of the earth.

Then there is the finding of human-like footprints among the dinosaur tracks. Even more embarrassing for the evolutionist, human footprints have been found in Cambrian trilobite beds—adult footprints with moccasins or sandals and barefoot children's footprints. The trilobites are supposed to have become extinct millions of years before there were any dinosaurs.

The finding of fossil pine pollen and other pollen in the Cambrian deposits of the Grand Canyon and below the Cambrian shows that something is drastically wrong with the geological time scale. At this time there should have been only aquatic plants and none of them producing pollen.

Fossil fuels, such as coal and oil, are being dated as originating within the Christian era, when according to the geologists they should be millions of years old.

As long as possible the evolutionists will ignore information of this sort or try to explain it away. The alarming thing is that so many men who profess to be evangelical Christians are joining the evolutionists and are becoming even more bold in teaching evolution in conservative Christian periodicals.

—In *Christian Victory*

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Those who will not be God's sons become His tools.

—C. S. Lewis *A Preface to 'Paradise Lost'*



## Christ's Summit

### Conference (Conclusion)

Alex V. Wilson

Geoffrey Bull, the missionary and writer, in his book, *The Sky Is Red*, makes the following observations about the Gospel according to Matthew. The Gospel centers around 5 sermons of Jesus; after each of them Matthew says, "And it came to pass, when Jesus had finished these words..." (7:28; 11:1; 13:53; 19:1; 26:1). The first sermon deals with ethics and moral character (Sermon on the Mount, ch. 5-7). The second deals with evangelism (sending out the 12 apostles, 10:1-42). The third is about God's plan for this age and the next (parables of the kingdom, 13:1-53). The fourth sermon deals with church-truth, such as relations between brethren, etc. (18:1-35). The last is all about prophecy (ch. 24-25).

Bull observes that it is easy to stir up interest (such as discussions, debates, or Bible conferences) about the topics of sermons #2-5; evangelism-missions, God's plan of the ages, the church, and prophecy. And of course all those subjects are important. But we tend to minimize the subject of the first sermon: the righteousness of character expected from the disciples of Jesus. Surely this aspect of truth deserves just as much emphasis as the others mentioned—if not more. Bull refutes the view that the Sermon on the Mount is primarily for the Millennium and has only a limited value for Christians. How could Matt. 5:10-11, 38-41, and 6:10, for example, be in effect during Christ's mighty reign over the earth?

We close our studies of Matt. 5-7 by looking at three verses which mention *righteousness* and/or *God's kingdom*, and then summarizing all our findings about these themes.

#### THE COMING OF THE KINGDOM (6:10)

The word "kingdom" usually suggests to our minds the idea of a territory and/or a people ruled over. But the Greek word, while it may and sometimes does contain that idea, *primarily* means reign or authority to rule or kingly power, the activity of "kinging" or governing. It is not an object so much as an event or activity. Thus in translating the Bible into Tagalog, the major language in the Philippines, the Bible Society chose Tagalog words which would be translated as follows in English: "The ruling by God is near" (Matt. 3:2); "the ruling by God has come upon you" (Matt. 12:28, where kingdom cannot mean that a domain or area has arrived, but rather God's kingly authority—here demonstrated over demons), etc. The translators explain that by the Kingdom of heaven Jesus meant not only the glorious future ruling but also "a here-

and-now rulership by God that has practical implications in daily Christian living.

So in Matt. 6:10, "Thy kingdom come," in Tagalog becomes "May Thy ruling come." This fits in with Jewish parallelism (the literary device of repeating the same thought in different words), for "Thy kingdom come" is best explained by the following phrase, "Thy will be done, on earth as it is in heaven."

This prayer has present personal application as we renew our surrender to God's will. As someone expressed it, "Thy kingdom come means my kingdom go!" We echo this request when we sincerely sing "Have Thine own way, Lord...mold me and make me after Thy will," or "Break down every idol, cast out every foe."

The prayer can also apply to the church and to missions. How the church needs to repent of disobedience and rebellion, and to submit in a new and deeper way to God's authority. And how we need to evangelize the untold millions. The kingdom of God has not come to many people (rather, they have not come into it) because we have not told them about the King. Let us pray, "Thy kingdom come...Thy rule be deepened in me and be extended in the earth."

But the main thought in this petition is future. It is a plea that God will hasten the day when the kingdom of the world will become the kingdom of our Lord and His Christ forever, when He will take His great power and begin to reign openly and triumphantly—and we shall share His throne! Then His will shall be done on this planet as it is now done in heaven, and His Name shall be hallowed and worshipped by all nations. As foretold by prophets and psalmists and apostles of old, that will be a Golden Age indeed! "Even so, come, Lord Jesus."

#### THE PROMISE OF THE KING (6:33)

Just as Matt. 6:1-18 is all about worship, so verses 19-34 form a section about riches and possessions. Though the entire section is for all of us, verses 19-24 are especially for the rich ("Do not lay up for yourselves treasures on earth") while verses 25-34 are especially for the poor ("Be not anxious").

In verse 33 Christ gives a command ("Seek first God's kingdom and righteousness") followed by a promise ("All these things—food, clothing, shelter—shall be yours as well"). Almost always unbelief is the source of disobedience. It is so in this case. If we really believe Christ's promise (and won't the King keep His word?), then we shall not hesitate to obey His command instead of worshipping the almighty dollar. But the tentacles of materialism reach everywhere. The command is disturbing. If He had only said we should hunger and thirst for righteousness, it would not be so bad. If He had only said we should seek His kingdom and righteousness—and stopped there, it would not be so bad. But did He have to say, "Seek FIRST"? Why won't He be satisfied with 5th or 6th place, or even 3rd or 2nd? Why does He have to be first? It's so inconvenient to us at times, isn't it, that little word "first"? What really is first in my life?

A. W. Tozer has some searching words on this subject:

It is not an uncommon sight in any church to see one or two in the congregation who are ablaze for God, while the rest accept things rather calmly and without much interest. If these latter grow at all, it is in doctrinal knowledge, not in spiritual fervor. It may be set down as an axiom that our spiritual state perfectly corresponds to the intensity of our desire. Each of us enjoys as much grace as he actually wants. Where there seems to be a discrepancy between what we possess and what we desire to possess, we may safely conclude that our desire is not as great as we had supposed. We Want God. It Is True, But We Want Something Else More. And We Get What We Want Most.

### OBEDIENCE: REQUIREMENT, NOT AN ELECTIVE(7:21)

"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but He who does the will of my Father who is in heaven." We have previously pointed out that this obedience is not the earned cause for entering the kingdom, but rather the mark or characteristic of the person who is at present a citizen of that Government-in-exile, and an heir of the kingdom's future victory. This is supported by verses 22-23, where Christ amplifies the meaning of his statement. He shows that men are excluded from glory because they lack a personal relationship to Him. At judgment-day He shall tell them, "I never knew you." The personal relation to Him is the root from which grows the fruit of obedience.

He who thus does the will of God shall enter the kingdom. How many church-members does that leave out? Years ago in some meetings I held in the U. S., a teenage girl walked forward during the invitation hymn. She stammered in my ear, "I don't actually know why I came forward...there's really no problem. I guess I was just stirred somehow by the message and singing." I told her to meet with me afterwards for counseling. At that time she repeated her previous claim: things were fine in her Christian life, there were no barriers between her and the Lord, etc. I happened to know, however, that matters were not nearly so rosy as she pictured them. So finally I asked, "Look, Betty, can you say this prayer and really mean it: '*Lord Jesus, I want your will done in my life, no matter what it is—no matter what it costs.*'" She dropped her eyes, shook her head, and replied, "No. No, I couldn't say that." Yet she had honestly felt, I believe, not only that she was undoubtedly a Christian, but that everything was fine between her and the Lord. Jesus says, "Why do you keep calling me, 'Lord, Lord'—but not do what I tell you?"

### SUMMARY OF OUR STUDY

1. The kingdom of God is a kingdom of righteousness. Being in the kingdom involves being righteous, so seek it, *First...hunger and thirst for it.* (5:20; 6:33;5:6) 2. This needed righteousness of character is God's gift, freely granted to those who confess their lack of it—those who are poor in spirit. (5:3) 3. The mark of citizenship, it is repeatedly stressed, is obedience to the King. (5:19-20; 7:21) 4. This obedience includes heart-attitudes, not just outer actions such as the Pharisees' religious performances. (5:20;

6:1) 5. The Divine King takes care of His subjects: He has promised to meet all their needs...a Heavenly Social Security that beats anything going. (6:33) 6. Nevertheless, Kingdom citizenship involves suffering and persecution, for the ungodly kingdom of this world opposes the godly kingdom of heaven. (5:10-12) 7. But final victory is certain: God's kingdom shall come with unbelievable might and splendor when Christ returns. This is our great hope. (6:10, and implied in 7:21-22, where Christ is King and Judge.)

Recommended for Further Study:

*Studies in the Sermon on the Mount*, (2 volumes) by D. Martyn Lloyd-Jones. The author is an outstanding expositor of God's Word: he followed G. Campbell Morgan as minister of Westminster Chapel in London. He gives a verse-by-verse explanation and application of Christ's entire sermon. Published by Eerdmans, \$9.00.

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## Two Requisites for Today's Prophet

C. Ernest Tatham

"Samuel hewed Agag in pieces before the Lord in Gilgal."

"Samuel mourned for Saul" (1 Sam. 15:33, 35).

What a remarkable contrast is seen here in the character of this prophet! In one verse Samuel sternly hews a king to pieces; in a later verse he is weeping over another king.

Here are two essential attitudes which must be found in every prophet of the Lord—uncompromising sternness and genuine tenderness. These comprise the basic ingredients of a balanced ministry, and they demand the awareness and power of the Holy Spirit for timing.

But before going further let the reader stop right now and open his Bible to refresh his mind on the story. The chapter is First Samuel fifteen.

Isn't it vivid? Solemn? Searching?

Look at the stern-faced prophet as he cuts down that brutal murderer, Agag. Is Samuel a man of God after all? Is his temper not a bit out of hand? Should he not rather seek to be more moderate, and, by persuasion, seek to win this man? No! Samuel is carrying out the will of God to the letter.

You see, Agag was racially a child of Esau, and Esau is a type of "the lusts of the flesh." It was this people that ambushed Israel shortly after they emerged from Egypt and assumed their wilderness pilgrimage. The historical account is found in Exodus 17:8-16. But the divine commentary with added illuminating details, is furnished in Deuteronomy 25:17-19. You will notice in this latter scripture that Amalek (the ancestor of Agag) attacked Israel from the rear. "Even all that were feeble...faint and weary; and he feared not God."

And is it not when we become a bit faint, and "drag our feet" spiritually that the flesh does its most deadly work?

And the flesh ever remains *the flesh*. It never improves with age, or is even slightly reformed by the presence of the new divine life in the Christian. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). But how many of us, Saul-like, use the sword generously upon all that is vile and refuse, but spare the cultured and refined flesh? For example, we readily condemn and shun the grosser sins of the old life, such as drunkenness, lying, theft, etc., but how sparing we are on what answers to some "King Agag" in our lives, such as pride, ostentation or laziness! But if we are to obey our God, and thus enjoy His approval, we must devote to unsparing self-judgment "Amalek" in his entirety. "Utterly destroy all" is the word (1 Sam. 15:3). And let us learn well the lesson that it was because of Saul's failure right *here* that he lost his throne and became a castaway.

So when Samuel slew the cruel murderer, even though he was a king, he was doing exactly what the Lord commanded Saul to do. But notice that it says that Samuel did this "*before the Lord*" in Gilgal." All self-judgment must be as in the holy presence of God. Let us there learn the absolute necessity of sternly using the sword upon the Agag in our own hearts, and let there be not quarter or mercy shown.

But lest we should think that Samuel's life was of pretty cruel and severe texture, let us look at two verses beyond the execution of Agag. Here we read that "Samuel mourned for Saul." Yes, he who could apply the sword to an enemy of God could shed tears in secret over one who had become castaway.

What promise King Saul had shown in the early morning hours of his life! Although the prophet had faithfully predicted that this man would develop into a despotic exploiter of the people, the months following his coronation and assumption of public office had seemingly demonstrated the exact opposite. It appeared for some time that all of Samuel's forecasts had gone awry. But one never knows what is in a person until he is fully tested. And the acid test had been applied to Saul in the matter of the command to exterminate Amalek. The result is painfully apparent in the chapter under consideration. And how beautiful to notice that when Samuel was informed by God that Saul had thoroughly failed and was being rejected, instead of Samuel secretly exulting and taking an "I-told-you-so" attitude, he, on the contrary "cried unto the Lord all night."

Samuel really felt it, and many were the tears of genuine grief which he shed in secret.

Here is a lesson for us. If we would be effective servants for our Lord we must be men of the *sword* and also of *tears*. Let us use that sword of self-judgment on every Agag in our own lives, but be ready to weep over every twentieth century Saul who despises his spiritual heritage and turns away from the gracious Hand that would lead him, and in self-will plunges on into the darkness.

—In *Christian Reporter*

## Noah's Wife

Mrs. Paul J. Knecht

The wife of Noah is not mentioned by name in the Bible record, but we can know that Noah served the Lord unhindered by his wife and family. Moreover, his sons and their wives were obedient and either through their obedience to his will on account of his faith or because they believed God themselves they were saved from the destruction of the flood. That Noah's whole family was saved is a remarkable testimony for him, made possible by the faith and cooperation of its individual members.

Noah's obedience to God took him along a peculiar course contrary to the people of his day. He went against the current. Human nature (perverted as it was by the fall) being what it is, his neighbors and friends, if he had any of the latter, must have mocked him, thinking he was crazy; but his family stood by him and were saved with him.

Few women, it may be, of our day, even among animal lovers would consent to being housed in with a large number of all sorts of animals (shut in with them for an indefinite period of time so far as they knew) in a boat made by their husbands, even at the command of God. Either Noah's wife had spiritual discernment herself or implicit obedience to her husband without perfect understanding of the outcome because she hoped in God. However that was, Noah did his work faithfully, unhampered by derogatory women-folk in his home.

When the flood was over Noah built an altar (Gen. 8:20-22) and a united family sent up worship and praise to God and received a promise of no more curse and a blessing from Him who was well pleased with the sacrifices and offerings of their family worship.

The drunkenness of Noah after the flood and the failure of his son Ham is hard to explain in the light of his earlier walk with God. By "earlier" I do not mean to imply that his walk with God had come to an end, rather I think the evil of this may have been discerned in the light of that walk (1 John 1:5-10). For certainly in the end he was close enough to God to give the patriarchal blessing and curse that had power from God to bring the promised results (Gen. 9:25). Someone has pointed out that there may have been a lapse of time (as we know there is in other places in the Bible) between verses 24 and 25. It may well be so for Noah lived after the flood three hundred and fifty years. If his wife still lived at this time she is still not mentioned. She may have had no power to influence him or Ham in this matter, for good, or perhaps no wisdom to foresee the evil. But I believe if she had led off in it or been responsible for it the record would have told us though not necessarily so. But inasmuch as Noah had always led his family I believe the responsibility for it rests with him.



The ark is a type of Christ, in whom believers are now saved from destruction, through water (1 Peter 2:21). Only one family was saved which typifies the oneness of the family of God and particularly the mixture in it of Jew and Gentile for the wives of the sons of Noah were not of the original family.

In another day and time we may be privileged to know Noah and his family and then we shall understand it all more clearly. I look forward to knowing personally the characters in the Bible whose lives have been such a blessing to me as examples and warnings by the working of the gracious God, the Father of us all.

Note: It has been suggested that fermentation was not known before the flood. That after the flood the canopy of ice between earth and the sun was gone having melted to add its torrent to the flood waters. Hence the rays of the sun that cause aging could reach the earth. If this be true it could explain how Noah came to be drunken all unaware as he would have been since until now he had no knowledge of fermentation.

## "De Senectute"

J. H. McCaleb

As we grow older it seems that doctors, especially the younger ones, like to fall back upon the all-inclusive diagnosis: "senile deterioration". In plain words, that expression simply means that we are falling apart because of old age. Much as we may dislike the implication, we must accept the statement as true.

Cicero's "De Senectute" (Regarding Old Age) is a philosophical treatment of this subject that has troubled society from the beginning. Since the problem persists, it is worth considering. If we live long enough it will confront us all, individually and collectively.

In baseball it is heard frequently that an aging pitcher is throwing with his head more than his arm. That means that he is making up for the waning physical powers by a greater use of the cunning that he has developed over the years. It is a type of wisdom. We can well apply this approach to our own lives. As we grow older it is inevitable that we increase in wisdom, unless we are content to gurgle about in our swaddling clothes hoping that some one will have compassion upon our childish ways.

One of Peter's last admonitions was: "But grow in grace, and in knowledge of our Lord and Saviour Jesus Christ." While our physical bodies must become weaker and weaker with age, a true faith in God demands that our spiritual beings grow stronger and stronger unto perfection.

Could a mariner sit idle if he heard a drowning cry?  
Could a doctor sit in comfort knowing that his patients die?  
Could a fireman watch men perish and not give a helping hand?  
Can you sit at ease in Zion with a world around you damned?

# THIS WONDERFUL CHRIST

Dr Arthur T. Pierson

He was the *Light*, yet He hung in darkness on the Cross.

He was the *Life*, yet He poured out His soul unto death.

He was the *Rock of Ages*, yet His feet sank in deep waters.

He was the *Son of God*, yet He died a felon's death.

He was *holy, undefiled, separate from sinners* and knew no sin, yet He was made sin when He took the guilty culprit's place and suffered in his stead.

He *bade the weary come to Him* for rest until He said, "It is finished," and gave up His life to God. He was the *lion of the tribe of Judah*, yet He was led as a lamb to the slaughter.

He was the *root and offspring of David*, yet He grew as a "root out of a dry ground."

He was the *chiefest among ten thousand, and the altogether lovely*, yet it is written, "He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him."

He was the *ancient of days*, yet He was "cut off in the midst" of His days.

He was the *father of eternity*, yet He became the Babe in the manger at Bethlehem.

He was the *Mighty God*, yet He became a Man, and "was crucified through weakness."

He *upholds all things by the word of His power*, yet in Gethsemane an angel came to strengthen Him.

He was the *image of the invisible God*, yet His visage was "marred more than any man."

*All the fulness of the Godhead dwells bodily in Him*, yet He took on Him the form of a servant and was made in the likeness of men.

He *spake* and it was done, He *commanded* and it stood fast, yet He humbled Himself and became obedient—obedient unto death.

He was the *desire of all nations*, yet He was despised and rejected of men.

Isaiah says, "His name shall be called Wonderful," and we sing with throbbing hearts, "Jesus is the Sweetest Name I Know, and He's just the same as His lovely name." He was *foretold* by the prophets, *conceived* of the Holy Ghost, *announced* by the angels, *worshipped* by the shepherds, *adored* by the wise men and *loved* by millions now for nearly two thousand years! "All hail the power of Jesus' Name, let angels prostrate fall. Bring forth the royal diadem and crown Him, Lord of all!"

In the long run either Our Father or the Enemy will say 'Mine' of each thing that exists, and specially of each man.

—C. S. Lewis, *The Screwtape Letters*

# Missionary Messenger

*"Greater things for God"*

Acquire a degree in G. T. G.

GROWTH THROUGH GIVING

## CHILDREN'S HOME SALISBURY, RHODESIA

The mission work of the S. D. Garretts at Salisbury, Rhodesia, is in need of a temporary replacement for at least one year. It has been over six years since the Garretts have had any time away from this work.

A golden opportunity is presenting itself for some young couple interested in the Ministry, Mission work, or a broad understanding for a life of Christian work.

The Garretts had a desire several years ago, to establish an Orphanage, and it has been accomplished with the Lord's help. They have built, supervised, administered the Orphanage, during their tenure, and at present are in need of a rest.

A year spent relieving the Garretts, would be one always remembered. However, it would be all work, and much time spent preparing for instruction of High School classes.

There would not be any salary connected with the work. Transportation, living expenses, along with the maintenance of the Orphanage are furnished by contributions from different Churches. Complete information will be furnished to any one interested and qualified by their church, minister, or educational background.

Write: Elbert V. Goss, Treasurer S. D. Garrett Mission  
P. O. Box 33, New Albany, Indiana 47150

Alex and Ruth Wilson

Manila, Philippines

November 27.

Today the pope arrived in the Philippines, of course creating a huge stir in this land where more than four out of five are nominal Catholics. But another kind of stir was caused by the typhoon that lashed us here eight days ago. It was the worst one in living memory, and tore right through the greater Manila area. The death toll was about 100 and property loss was enormous.

We thank God for safety at that time. No members of the church were seriously hurt, and property destruction was minor. But the school for missionary children, Faith Academy, was heart-breakingly devastated. To restore the facilities there to pre-typhoon conditions will require more than \$100,000. Yet only 3 or 4 of the students and adults who board there were injured, and none seriously, praise the Lord. The elementary grades (including Steve and Joy) will have to finish the school year at some other location, unknown at present. Boarding students will have to stay with

various families for a month or so. We shall probably have one or two board with us. Please pray for the students, parents, teachers and administration; we all surely need heavenly wisdom, courage and patience in facing this unexpected crisis.

Central Bible Institute will begin second semester on December 1. During first semester 3 students were baptized (plus 6 other people), but there are still about 10 who have not received Christ. I shall have a heavier teaching load this time. Also we may continue working with the U. S. armed forces chapel through February instead of ending in December, due to the regular chaplain's being delayed in the U. S.

Your prayers mean much to us.

## What Do You Feed Them On?

William Haslam

Travelling by railway one day, the train stopped at a place of happy memory, where I had had a very successful mission. While we were waiting at the station, I looked out of the window of the carriage to see whether I could recognise any friends; when who should come into sight but the Vicar himself!

I thought he saw me, and made sure he would come into the same compartment, but to my astonishment he passed by, looking elsewhere for room. Not finding any, and the train being on the move, he was obliged at last to enter the carriage in which I was. Taking a seat at the opposite window, he spent a long time arranging himself, then he drew a book from his pocket and commenced reading. It was evident he did not wish to recognize me.

The next time the train stopped I made a remark, and asked if his name was so-and-so. "Yes," he answered quietly, "that is my name."

"What is the matter with you?" I inquired. "We were good friends when we last parted; has anything happened since?"

"No nothing," he replied, "nothing," keeping his eyes fixed on his book.

I thought that perhaps he had heard something which had alienated him from me, but I could not find out what. At length I said to him, "How is the work prospering in your parish?"

"Work!" he exclaimed with disgust, "work! It was all excitement; there is no 'work!'"

"Indeed!" I remarked with surprise. "What then has become of those persons who were brought to God in the mission?"

"They are all gone back," he said.

"Gone back!" I repeated "gone back! Where to?"

He said, "I don't believe they were converted at all!"

"Not converted!" I answered. "I know better than that. I could give you the names of some of your people who were converted to God as surely as I am! What have you been feeding them on?"

"Why, I preach the Gospel to them, sir," he said, again taking up his book, as if he wanted no more conversation.

"But," I continued, "tell me what Gospel you preach to them." "There is only one Gospel," he said sullenly.

"Yes, indeed, that is true; but in that Gospel there is a part for sinners and a part for believers."

"I have never heard of such a thing."

I could not help thinking to myself, "It is time you did then." However, I did not express my thoughts, but asked the question, "Do you preach the same Gospel to believers that you do to sinners?"

"What do you mean me to understand by that?"

"I mean to say, do you preach to believers that Christ died for them?"

"Yes, certainly I do. What else would you have me preach?"

But I answered, "They know that already, and have derived benefit from his death. The Gospel for believers is not only that Christ died, but that He rose from the dead, and has all power in heaven and on earth, so that He is able to keep them, and use them for His service and glory."

By this time my friend was yielding a little, but I could see it cost him a struggle to shake off the prejudice he had against me. In a somewhat different tone, though scarcely looking at me, he remarked, "I do not altogether take in your meaning. Will you explain yourself more clearly?"

I said, "Christians should be witnesses of a living Christ. We keep the first day of the week because Christ rose from the dead."

"Yes," he said thoughtfully, "yes, to be sure, that is right; we do that!" then he stopped.

I said, "When sinners are brought from death into life, they stand upon resurrection-ground; there they need a living Saviour to help and guide them. If you do not teach them about such a Deliverer, they will try to keep and help themselves. The result of this will be failure, for they will either become legal, or else give up trying."

Looking up at me at last, he said, "I suppose that is why some of my people are gone back. They tell me they cannot help it; that they have done their best, and cannot do more; that they are not so happy as they were; their peace is gone, and they have more temptations now than ever they had before."

"Yes," I said, "it is so; that is just as it should be. If you and I believe in our peace and joy, it will fade away. We should believe in Him who gave us peace. Besides this," I said, "young converts are exposed to the scorn of the world, the opposition of the flesh, and the hostility of Satan. Under such circumstances, what can they do against the laughter and sneers of their worldly companions; what against the old Adam which is in them making war against the Spirit; or what against Satan's great power?"

My friend did not speak, so I continued, "Young converts can no more stand by themselves than sinners can save themselves; they can no more stand alone than your walking stick. It must be held up.

and so must they."

I saw that by this time my friend was getting interested. He put his book aside, and drew nearer to me, for the noise of the train hindered his hearing.

"I never thought of all this," he said. "Tell me more about it."

I went on to say, "We are apt to be taken up with the gift of salvation and to forget the Giver. I mean, that young converts are more or less taken up with their joyful feelings. It is well that they have such, and that they should express them too; but they should be taught that this is not all that is needful. If they do not go on and learn to look up from the gift to the Giver, they will naturally be discouraged when their happy feelings subside. Some persons make a desperate effort to sustain themselves, and have moral power enough to continue their efforts; others, again, give up for want of energy and application to persevere. But this is all self-effort, in order to maintain themselves in a happy frame; whereas, if they are taught about a living Shepherd who can keep and feed them, they would cease from their own works and trust Him."

"Then," said the clergyman, "would you have them sit still and do nothing?"

"Far from that," I replied. "None are so active or so useful as those who know the rest of faith. This resting on a living Christ, is not inactivity; but a ceasing from anxiety, and being the more free to do the Master's will. The Lord says to all who are labouring like this, 'Come unto Me, and I will give you rest. Take My yoke upon you, and you shall find rest,'"

"Young converts are like babes, who need to be fed. They want the sincere milk of the Word, that they may grow thereby. Besides this, they need bread and meat. The former represents the Lord Jesus, who came down from heaven to be our sustenance; the latter is for our strengthening. The Lord's meat was to do the Father's will; it is our meat to do the Master's."

"I wish you would come again and feed us," said my friend.

"There is no need for that," I answered, "for if you will let the Lord feed you, He will use you to feed your people. The Lord gave the bread to the disciples, and they distributed to the multitude who were sitting down. My advice to you is, that first you should teach them to trust in a living Christ, in the same way that they trusted the bleeding Lamb of God; then give them the Word of God."

"I do give them Bible teaching," said the Vicar.

"Thank God for that; but by Bible teaching I do not understand merely imparting a general knowledge of the book, but making a personal application of the Word. Take, for example, the twenty-third psalm, and show believers that the Lord Jesus is the all-sufficient Shepherd; then draw them to appeal to Him to be their Shepherd. Do not let them rest until they can say individually, 'The Lord is my Shepherd.' Point out to them that under His mighty care they can never want for any good thing.

"Again: take the history of Moses, and show how the Lord sent him to bring the children of Israel out of Egypt. Or take the Acts of the Apostles, and show how God endued ignorant men with power for His work. True working for Christ is the believer's rest as well as meat. This," I said, "is the kind of feeding which is necessary after a mission."

The Vicar became more and more interested, and pressed me so much to pay him a second visit, that I could not refuse. I therefore arranged with him to do so.

On my arrival, I found the people just in the condition I expected—not dead, but starved and failing for want of teaching.

The question may be asked, Had they no church services there, and no Holy Communion? Yes, indeed they had, but mere attendance upon the ordinances cannot satisfy a living soul; there must also be meeting with God Himself in His house, and the feeding upon Christ in the heart by faith.

Christ is not only the Resurrection of dead souls, but the Life of living ones; for God does not expect believers to sustain their own life, any more than He expects sinners to save themselves. They need to know the Risen Christ, and to abide in Him.

Some persons may inquire, What do you mean by this? There is but one effectual way to obtain the answer to such a question, that is by doing what many of these people did. They gave themselves to the Lord as saved souls, to be kept; and the effect of this was, that they entered into a joy and liberty they had never known before.

The Vicar and many of his people went forward from this time with a renewed life, and declared that the change they experienced was even greater and more manifest than that at their conversion.

It is only those who have experienced the joy of having an indwelling Christ who can know what it means. He is the fountain of health and strength, and the power of Christian life and usefulness.

—from *The Overcomer*

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History is but the enfoldment of a divine pattern. If not this, it can only be a materialistic drift. If there be a creative hand behind the universe, there must be a creative hand in its unfoldment and direction. Everything in it—sun, moon, stars, planets, their distances, the calibration so that people will neither freeze nor scorch to death, the procession of the seasons, man's subsistence—all rise to testify to the amazing adjustments in the universe to preserve life. And surely the creative force would not provide it all in such meticulous detail and then ignore its ultimate destiny.

—Senator Everett Dirksen

# NEWS AND NOTES

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

## THANKSGIVING MEETING

The joint meeting of Greater Louisville churches was described by some as "the best ever." Although the program was shorter than usual, the choruses from Portland Christian High School and Southeastern Christian College performed, and an address was presented by Billy Ray Lewter. More than 800 persons were in attendance, and the offering for the two schools totaled \$2,233.

**Rangeland Church:** One teacher (with a class of 17 teenagers...perhaps some not that old) reported interest, attentiveness, alertness that was almost unbelievable...and several of these students just recently started attending!

On September 20, we had 130 in Sunday School. That was a new attendance record. Previous high in the 3 years we've been in existence was 126. Then on September 27, attendance went to 133. On October 4, it was 150; October 11, 149, and last Sunday, 142.

—Robert B. Boyd

**Sellersburg Church:** Those who missed Wednesday evening, Oct. 28, missed a good message. Brother Jerry Samples from Alexandria, La. was with us and presented a fine message.

**Highview Church:** Brother Richard Shanks was recently appointed as a deacon of the Highview congregation.

Brother and Sister W. L. Brown from Rhodesia were with us November 1. Brother Brown spoke at the morning worship hour. He also showed slides both of Rhodesia and Israel. They returned to the States through Israel.

Brother Schreiner held a revival meeting at Bohon Church of Christ, October 18-25. On Friday the Highview Chorus went there to sing. During Brother Schreiner's absence, Bro. Bob Morrow spoke to us with some very inspiring messages.

**Henryville Church:** Seven new births have been recorded at Henryville in the past week or so. They are: Steve

Traxal, Paul Lafferty, Tim Kerman, Dale Kerman, David Carpenter, Connie Wilson, Scot White, and David Banett. The work continues to grow there under the hand of God through Brother Marsh. Janet Stottz responded for rededication.

The Sellersburg Children's Home will soon be taking its Fall trip to Madison and Dugger for the annual Thanksgiving feasts. Instead of "singing for their supper" they recite memory passages from the Bible.

Eleven year old Mark Smith, former resident of the Children's Home, is seriously ill in Children's Hospital, Louisville. Prayer is earnestly requested for him.

**Ormsby Avenue Church:** Two classes for young people were started a couple of months ago. Another class in sight reading in song, open to everyone, is taught by Brother Elbert Blansett. All three meet on Sunday nights.

The congregation is considering some men for elders. We hope that when the decision is made they will give us the news.

**Callatin Church:** I am holding a one week gospel meeting with the church in Allensville, Kentucky, starting November 16. For several years now I have been driving over to Allensville every other Saturday for an evening service. Brother Robert Neil of Nashville, Tennessee, is with them on the first Sunday of each month in addition to my visits.

—Hall C. Crowder

## Jewish Population Figures

An estimated 13,875,000 Jews are in the world, 5,870,000 of them in the United States, according to the 1970 American Jewish Year Book.

After the United States, countries with the largest Jewish population are the Soviet Union, 2,620,000; Israel, 2,497,000; France, 535,000; Argentina, 500,000; Great Britain, 410,000; Canada, 280,000. The United States, Soviet Union and Israel together have 79 per cent of the world's Jewish population.



**Mackville, Ky.:** The Lord continues to bless our work here in Mackville. We had a fine meeting in July with Glenn Baber, Evangelist, good attendance and the Church was edified and an increase in interest has been evident since. One new Bible class has been started lately. Last Sunday two precious souls were born into the Kingdom of our Lord—Lisa Hardin and Cindy Sutton.

Many changes to our church building have taken place since we moved here. Our heating system has been changed. We purchased new pews for the church as the ones we were using were nearly 100 years old. This year we installed air conditioning. Our building is very comfortable and we thank the Lord for enabling us to have it.

Our attendance is around 70 in Bible School, 40 on Sunday night, and 30 on Wednesday night. We thank and praise the Lord for what He has given us here in Mackville and are trusting Him for the future should He delay His coming.

—Asa Baber

**Chattanooga, Tenn.:** We had a good day at Highland Park yesterday. We had a better than average crowd and Sunday evening a man and his wife responded to the invitation, one for rededication and the other for baptism. They were from the immediate community, and we trust, will add strength to our forces. We solicit your prayers for us in this new work.

—Howard Sawyer

**Charleston, Ill.:** Dr. James Robert Ross moved to Charleston in August of this year as full time campus minister at Eastern Illinois University and Lake Land College. The two schools have a total enrollment of over 10,600. More than 500 of these come from churches of Christ and Christian churches. For more information about this ministry, write to Bob Ross, P. O. Box 172, Charleston, Ill. 61920

**Hyderabad, India:** It is always inspiring to see believers come out of the water after baptism with shining faces. The Lord uses this testimony of baptism to reveal, in a new way, our oneness and union with the Lord Jesus Christ in His death, burial and resurrection. This is the reason why the enemy so often resists this testimony, and prevents many from obeying and honouring His Word concern-

ing baptism. During the recent months we have had the joy of seeing several baptisms in different places.

—Bahkt Singh

**Cramer & Hanover Church:** Nov. 29, 1970. I believe all of us present last Sunday night felt the Lord's presence with us. We had a very responsive praise and thanksgiving fellowship in song, prayer and testimony. Special songs were brought by the Trio, the Lewters, Victor and Richard Broadus, and Don Allen and his former co-worker in India, Terry Jones.

Many of the men of the church met several times this past week to begin remodeling the interior of the church building. All the walls will be covered with walnut paneling. There is still much time and effort to be put in on it. —Billy Ray Lewter

**Rosspoint Church:** Brother Elmer Ringer of Borden, Indiana was the speaker for our Revival Meeting Oct. 5-11. Bro. Ringer was also our speaker last fall.

**Highland Church:** Highland offers again this year its annual Christmas singing and Scripture reading. The date is December 20 and the hour, 4-5 P.M.

We are thankful that Brother Lyon has recovered from a recent, severe illness.

**Portland Avenue Church:**

The annual shower for the teachers was held as usual on the Wednesday evening before Thanksgiving Day. A rather nice quantity of things had come in and besides that each teacher received a turkey contributed out of the funds from the White Elephant sale held some time ago.

**Rowan Street Church:** The family of God at Rowan St. was increased by three new births during the meeting conducted by Brother Dennis Allen (Nov. 8-15).

The church was edified and there were some restorations the Sunday following the meeting.

**East Jefferson Street Church:** Bro. Orell Overman is to hold a meeting at East Jefferson from December 7 to 13. There will be daily Bible study Tuesday through Friday. Time will be announced at the meetings. There have been two baptisms since our last report.

**Highview Church:** Our revival with Bro. Orell Overman was a great success. Each evening we had a guest song leader and special singing with Choruses from Ralph Ave., South Louisville, Eastview, Rangeland, and Highview.

The ten messages were:

1. The Basis of Our Security
2. Our Greatest Difficulty
3. A Testimony of Demon Activity
4. Where is the Power?
5. Satan's Counterfeit Program.
6. Where Wrath is Poured Out.
7. What the Bible Says About Salvation.
8. How do I become a Christian?
9. A Covenant, an Experience and a Testimony.
10. Why were the Virgins Foolish?

We didn't have any baptisms, but we had seven to come to rededicate their lives to Christ and ask for prayers. Also the Sunday after the revival, five more came forward for rededication with one in that group to place membership with us.

**Dugger, Ind. Church:** Preparation had been going on for weeks for the annual Thanksgiving dinner for the Sellersburg Children's Home. The dinner was held last Wednesday evening at five o'clock. Brother Howard T. Marsh was on hand with his family of thirty-four children and five members of his staff of eight plus two former members who tagged along as visitors.

It was a wonderful evening. Besides an excellent meal there was singing and prayer along with the recitation of Bible memory work by the children. Psalms 1 and Psalms

23 and the 17th chapter of John were recited. This, with slight variations, has been going on for twenty-two years. There was also a sizable cash gift which is customary, too.

**Sugar Creek Church:** Brother Robert Gill reports two new births and one rededication at Sugar Creek. We are glad Brother Gill has taken up the work there.

**Shawnee Church:** Brother Ben Rake, Jr. reports 6 new births in the last two months. They are: Mrs. Mae Wilson, Kay Garrard, Gloria Simpson, Dennis Cottrill, Donna Hanks, and Linda Rines.

Attendance is growing at Shawnee. Interest in the Monday Afternoon Bible classes is growing. This class is specifically for the black children of the neighborhood though of course white children would not be excluded.

Brother Henry Jenkins showed films a week or so ago to the children and was well received.

**Rangeland Church:** Three have been baptized recently at Rangeland. They are Bobby Funk and Lind and Debbie Farrish. Rangeland is also growing in attendance. So much so that there is a need to purchase more Bibles. (Incidentally, Word and Work has some very nice American Standard Bibles for \$2.25 each.) One of the sisters is making baptismal robes.

#### SCC Homecoming

Those privileged to visit SCC on High School day report having a good time of fellowship. As always the college has many needs that prayer can supply by the grace of God.

#### Herschel Keown

Brother Herschel Keown, long a deacon at the Portland Avenue Church, passed away June 3, 1970, in his eighty-first year. Besides his wife, faithful member there, he left two sons, Bernie, who is in the pharmacy business, Joe, an electrician, and one daughter, Louise, wife of Paul Knecht, now in Thailand; and a number of grand- and great-grandchildren.

Brother Keown had been in ill health for over ten years, and a shut-in for about two, the last three months of which he was confined to bed. He is missed not only by his family but also by the Portland church.

#### AQUARIUM KEEPERS?

Someone recently said that we don't have "fishers of men" any more; we have "aquarium keepers" and we spend most of our time stealing fish from other aquariums. But Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). Our problem is that we are not following.

## SOME THOUGHTS ON BOOKS (AND PERIODICALS)

A Chain reaction from 17 to 19th Centuries—

A tract entitled "The Bruised Reed" led to the conversion of the staunch Puritan Richard Baxter. Baxter then wrote *The Saint's Rest* which led to the conversion of Philip Doddridge who wrote *The Rise and Progress of Religion in the Soul*. This book brought William Wilberforce, the English statesman and foe of slavery, to eternal salvation. Wilberforce wrote *Practical Book of Christianity* and this led to the conversion of Leigh Richmond who wrote *The Dairyman's Daughter* which was translated into more than fifty languages and brought thousands to the Lord including Thomas Chalmers, one of Scotland's great preachers of the last century.

Also in the 19th Century the American Statesman Daniel Webster said this:

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the pages of a corrupt and licentious literature will; if the power of ascendance; if the evangelical volume does not reach every hamlet, the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

In Our 20th Century

We see the truth of this on every hand, in our national affairs and in our family life.

Can We Leave it Here—

No! Privilege and responsibility ever go hand in hand. Christians must accept responsibility before the Lord for the spreading of the seed of the gospel in our generation. *You may be the only link to gospel truth* for many of your friends and neighbors. Why leave books in your bookcase after you have benefited from reading them. They have no value on a shelf but count for eternity in the hands of your neighbor.

And does this not apply with the same force to the periodical you are now holding? Every month there is a feast of good things prepared which deserve to have a much wider circulation than they are enjoying at present. Do you not have a friend who needs to have the *Word and Work* in his home. It would be a Christmas gift of lasting value. Are there people in your congregation that are not at present receiving this magazine? Why not offer to take subscriptions for them. A number of Churches get a bundle each month for distribution. This magazine deserves a wider circulation in these troubled times.

*A Final Suggestion.* If you would like to see the *Word and Work* become even better, why not sit down and write that message of exhortation, teaching or warning that the Lord has impressed upon your heart?

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