

THE WORD AND WORK

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

GORDON R. LINSKOTT, Editor-Publisher
WM. ROBERT HEID, Missionary Editor

THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212
Second Class Postage Paid at Louisville, Kentucky

Subscription price: \$2.50 per year.

VOL. LXV

JANUARY, 1971

No. 1

In This Issue

The New Year, Again —Willis H. Allen	2
Happy New Year! —John Smart	3
Mary, the Mother of Jesus —Mrs. Paul J. Knecht	5
Will the Line of Succession Hold? —H. Robert Coles	8
Questions Asked of Us —Carl Kitzmiller	10
MISSIONARY MESSENGER	13
Why, Johnny Can't Read! —C.L.B.	17
PRECIOUS REPRINTS: Backward and Forward —R. H. Boll	18
The Mormons' Restoration Movement —Alex V. Wilson	20
Why an Underground Church in America —David Hutton	22
Reviewing the News —Ernest E. Lyon	24
PROPHECY: Our Enemy, the Devil, and His Angels —Bill McRae	26
NEWS AND NOTES	31

Guest Editorials

Willis Allen regularly writes the Word and Work Lesson Quarterly.



The New Year, Again

Willis H. Allen

The old calendar has been thrown away, and the new one has been hung. The deeds of the old year have been recorded. It has been a year of wrongs and crimes against God and man; a year of stress and crisis; a year of suffering and sorrow for the peoples of all nations; a year of testing and trial for men and women. It has left a story of broken vows, broken hearts, broken homes.

What about the new year? Will it be like the old? Yes, for so it has ever been, year after year, thru all the centuries. And so the Bible teaches, and it never fails to tell the truth. We may even expect worse things to come. Already, with only a few days of the new year gone, sorrow and trial has struck many homes and individuals. The old world staggers on to its destined doom. But will there be no light? Can there be no cheer? No ease of sorrow?

Oh yes! The darker the night for the world, the brighter the rays of the Sun of righteousness for the people of God. The outlook for the world, as such, is dark. Not so for the people of God. Is there anything that we who have the joy of the glory of God do to bring that joy to those who now sit in darkness? Yes, by doing what God has given us to do. Bring some of the shipwrecked souls to the eternal shore. Break the news of God's love for men, of Christ's sacrifice for them. Tell the story of redeeming love. Heal the broken-hearted. Set at liberty those who are bound by sin. Set the joy bells ringing in the hearts of the sin-oppressed by giving out the wonderful life of Christ that is within us. This is the mission of the Christian. Fulfill this mission this year, and you will have no reason to sorrow over a misspent year.

Suppose each member of your church would be responsible for the saving of at least one soul for Christ during this year. What joy it would bring to those who are saved! And what joy it would bring to our own hearts! May we then suggest this slogan for 1971: LET EACH ONE SAVE ONE!

Happy New Year!

John Smart

"Happy New Year!" The old familiar greetings were exchanged by millions of mutual well-wishers as 1971 dawned.

"Happy New Year!" We greet our friends with the furtive hope that in some way (we're not sure how) 1971 will bring more satisfactory conditions than did 1970. Hopefully, we have rounded the corner; better things lie ahead. At least we hope so. But are such hopes well founded? Do they inhere in the nature of things? If so, our greetings are meaningful; otherwise, they have a hollow ring.

As these lines are written, the world is recovering from the shock of the East Pakistan disaster, the magnitude of which is not yet clear but probably has spelled death to a half million people. Earlier this year Peru suffered severely from an earthquake and landslides with heavy death toll.

Deep tension struck the Middle East as Israel and Egypt duelled along the Suez Canal and as civil war erupted in Jordan. Further confrontation appears to be shaping up with increased Russian build-up in Egypt while the United States strengthens Israel. Meantime, the agony of Vietnam drags on. International tensions are not dismissed with a cheery new year greeting!

On the national scene, public morality suffers under the impact of ultra-liberal philosophy, theology (!) and lurid entertainment. Problems of national dimension continue to flow from traffic in drugs and drink. The World Health Organization states that America has the highest rate of alcoholism in the world. Social scourges, plus racial tension and economic problems, pose massive headaches for this country. All in all, the prospects for 1971 are not reassuring. Yet, in spite of everything, a joyful new year is within our reach even in this tormented world. Can this be possible? It is!

The darkest night this world has ever known was the night when the Lord Jesus was betrayed. Its darkest day was the day of His crucifixion. Foreseeing the desolation and the distraction of His leaderless disciples, the Lord spoke to them in terms calculated to meet their soon-coming needs. What grace! Not a word of His own griefs is heard in the upper room discourse, but ministry all-sufficient for the bereaved, heavy-hearted, hopeless disciples. The Shepherd was smitten and the sheep scattered, but not before His message of comfort was given. The message that met their needs, meets ours. Herein is the truth that gladdens the heart through the gloom.

"My peace I give unto you." "Continue ye in my love." "These things have I spoken that My joy might remain in you." And He prayed, "That they may behold My glory" (John 14:27; 15:9; 11:17-24).

MY PEACE. There can be no satisfactory experience of any kind where there is no peace. "Being justified by faith we have peace with God through our Lord Jesus Christ." This is basic. Spiritual service and worship flow only from a soul at peace. This peace is not self-induced—it is from God. "My peace," said the Lord. "I give unto you." The quiet composure that filled His heart as He stood before Annas, Caiaphas, Herod Antipas and Pilate may be ours! Can anything overwhelm such peace?

MY LOVE. "As the Father hath loved Me, so have I loved you: continue ye (abide) in My love." There is tremendous appeal in such language. Who can measure the outgoings of the Father's heart toward His beloved Son? But the mighty movement of the deep, deep love of Jesus embraces eternally every child of God. Nothing can separate us from it. May we abide in the constant enjoyment of His love.

MY JOY. He was a Man of Sorrows, yet a deep undertone of joy filled His heart. In life, His joy was to do the Father's will. In death, for the joy set before Him, He endured the cross.

*We triumph in Thy triumph, Lord;
Thy joy our deepest joys afford.*

He has made it possible that His joy may be ours and that our joy may be full.

MY GLORY. The closing petition of our Lord's High Priestly prayer was "that they may be with Me where I am: that they may behold My glory." What a prospect! This is the Christian hope!

The newscasters will almost certainly bring heavy tidings in the course of 1971. But another still, small voice may be heard through all, reminding us of "My peace...My love...My joy...My glory." Full enjoyment of these awaits the day when we shall be forever with the Lord. In measure, they may be ours in present experience. His peace, His love and His joy are the guarantee of a Happy New Year as we await the full revelation of His glory.

—Editorial in *The Fields*

No man knows how bad he is till he has tried very hard to be good. A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is.... You find out the strength of a wind by trying to walk against it, not by lying down. A man who gives in to temptation after five minutes simply does not know what it would have been like an hour later. That is why bad people, in one sense, know very little about badness. They have lived a sheltered life by always giving in. We never find out the strength of the evil impulse inside us until we try to fight it: and Christ, because He was the only man who never yielded to temptation, is also the only man who knows to the full what temptation means—the only complete realist. —C. S. Lewis, *Mere Christianity*

MARY, THE MOTHER OF JESUS

Mrs. Paul J. Kuecht

WELL KNOWN

Of all the women in the Bible or out of it, **Mary, the mother of** our Lord Jesus seemingly stands alone. The Bible says little about her. But so much has been written by human writers that it is hard to picture her in the simplicity she merits. Though well known she is in some ways little known, and she, much loved, is often misrepresented by those who claim to love and honor her most. She has been elevated to a place of adoration (that amounts to worship) by some. This inflation of her beyond all human proportions has resulted in gross distortion of her image.

If one had to sift through all of the literature that has accumulated in her name he would have a hard time of it indeed to find the truth about her. Thank God this is not necessary. The Bible has given us a very simple picture of this maid of Nazareth whom all the world calls "blessed." If we remember Deuteronomy 29:29: "The secret things belong unto Jehovah our God: but the things that are revealed belong unto us and to our children for ever..." it will simplify our study. God has not seen fit, for reasons of His own to give us a complete account of the life of this woman so greatly used of Him in sending His Son into the world. Actually He gives *no* account, not even her age. We think of her as young and beautiful (and maybe she was) and of Joseph as being old. But there is no scriptural reason for such thinking. Elizabeth, whom we think of as Mary's cousin—the Bible says "thy kinswoman" was, (her husband too), "well stricken in years." But in view of the fact that Mary had at least six children besides Jesus (Matt.13:55-56), we may be justified in thinking of her as a young mother at the time of Jesus' birth. By the same token we may think of Joseph, not as an old man, but as of an age comparable to Mary's.

"MOTHER OF GOD"

In a bulletin from a Roman Catholic Church I find these words under the heading, "Dévoiton to Mary and Christian Unity:" "Why, in the first place, has the church honored Mary? Because she is the mother of Christ, the mother of God. All Christians have at least the gospels in common. And in the gospels we are told that Mary became God's mother when she said, 'Thy will be done.' ...Anyone who refuses to honor Mary cannot have a great love for Jesus... 'Real devotion...rouses us to a child's love for our mother and to *imitation of her virtues*'" (Italics a part of quote). "To Jesus through Mary.' There, in a nutshell, is the church's teaching on devotion to Mary. How could it possibly hinder Christian Unity?" —G. Wadding, C. SS. R.

THE WORD OF GOD

But let us lay aside all uninspired literature and turn to the Bible itself. Luke tells us the angel Gabriel came to Mary. She was a virgin betrothed to Joseph "*bound by contract to marry,*" (the contract no doubt made by the parents or other responsible relatives of the betrothed pair), but not yet actually married. The angel said, "Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be." Mary may have been troubled concerning the sincerity of her visitor. Did he mean what he said or was he just being polite with an emptiness said to be common in the salutations of the East? Barbara M. Bowen, in a little book called *Strange Scriptures* has this to say of Eastern politeness: "A native may be just longing to kill you, and yet when you meet him on the street, he will stop and greet you thus: 'May your days be blessed! God give you health and smooth your path! Peace be to your lives. Go in peace.' The Bible has many salutations which are common today in Bible lands. When the angel Gabriel appeared to Mary in Nazareth to announce to her that she was to be the mother of the Messiah, Mary was troubled in her mind to know what manner of salutation the angel used—was it the usual form, was it flattery, or had it a real meaning?"

We can see this in our own forms of politeness. We say, "Good morning. How are you?" to a friend not expecting that friend to give all the details of the state of his health. We say, "Dear Sir" in a letter to a man we do not even know and who is in no sense "dear" to us. One morning I sat on the porch with an Uncle whose home I was visiting. He greeted *every* passerby with a "Get down and come in" if he were on horseback; or, "Get out and come in" if he were in a cart or one of the infrequent cars that crept along on the rugged roads of those days; or, "Come in a while" if he were on foot. After a morning of this I said, "Uncle John, what would you do if they all did?" Well, you may be sure he would have done something but none had accepted his invitation, because all understood that it was a form of greeting and nothing more.

Forms of greeting are so generally understood to be only forms that we do not judge each other as insincere in character because we use such forms. Greetings can be sincere in that they show genuine concern even when the words are not carefully chosen to express the exact extent of that concern. The East is not alone in its empty forms.

But the greeting to Mary was different from the ordinary greeting in its wording. It was customary to say, "Peace be unto you" or "Jehovah be with you," answered by, "Jehovah bless thee" (Ruth 2:4) or words similar; but Gabriel, in addition to the usual salutation, called her "highly favored" and said again (v. 30), "thou hast found favor with God." No wonder she was troubled at the saying! No wonder she tried to probe into it, turning it over in her mind to see, if possible, what was back of it! In what way

was she highly favored? Her life may have been uneventful hitherto, filled with simple household duties performed faithfully. How then could she be called, "highly favored?" There is only one way to find favor with God (Heb. 11:6) and Mary had found it. Therefore we may safely assume that for God to choose her for special favor meant that she had been faithful in the place where He had put her. That having been faithful in a very little she would also be faithful in much. Moreover she evidently was looking for the Messiah. Notice the angel said, "highly favored" not "most highly favored", much less, "exalted above all other women." It is good to accept the words of the Bible at their face value.

Mary soon learned that through the working of God she was to be instrumental in bringing the long promised Messiah into the world. The Jews looked for Him and it may be that more than one Jewish maiden cherished a desire to be the woman whose seed should bruise Satan's head. They undoubtedly looked for a Savior like Moses, Joshua, and David of old, who would again lead them to glorious victory over their captors. They did not know that it would be on a cross that the death-dealing blow to Satan would be struck. Mary's ready submission to the words of the angel Gabriel is an indication of her faith and hope. It is likely she did not then see all that she was letting herself in for; she simply accepted the place offered her in the hands of God with its responsibility to accept all of His will for her, leaving the future to Him. If she did not fully realize it then (she may have in part, for she was sober minded. v. 29), she was soon to learn that to be highly favored of God is not to be pampered and spoiled in His love, but to be given strength and courage to do His will accepting, with His Son, the bitterness of the cross. Mary was strong in the Lord.

In the days that followed even Joseph, her betrothed, a good man, thought her guilty of adultery and was minded to put her away, but privately (for he loved her) and public exposure called for the penalty of death by stoning (Deut. 22:21), though the Jewish law was not fully enforced under Roman rule. But it must have hurt. Also, human nature being what it is, she may have suffered from former friends and companions. Those who believed that she was carrying the Messiah may well have been envious while those who disbelieved could have been scornful. But here we go again trying to picture what has not been revealed to us and therefore belongs to God.

Mary moves quietly, like a shadow, from the visit of Gabriel to the birth of Jesus—and on through the presentation in the temple and the flight into Egypt. Ever onward, on the stream of life through the losing and the finding of the Boy in the temple at the age of 12. We see her with Him at the wedding feast of Cana and following as He taught and ministered to the people. Though He had followed her in His childhood (Luke 2:51), it was her turn to follow now. And she did follow, all the rugged way to the cross. The years of her life were lived in the shadow of it. In all of this there is little said of Mary herself. The spotlight throughout is on her

Son. Her recorded utterances are few—her recorded reactions even fewer. So far as the record shows, no word of joy escaped her lips at the birth of the child or the gifts of the magi. After her psalm of praise in Luke 1 which is filled with the magnitude of God and with rejoicing in her Savior, we have no utterance of hers until she rebuked her Son for separating Himself from His parents at the age of 12. She pondered things in her heart and undoubtedly did her share of talking in the ordinary affairs of life, but what she said has not been revealed to us. Her last recorded words were spoken at the wedding feast in Cana of Galilee (John 2). She spoke first to the Lord, "They have no wine." She made no request—only let the need be known to Him (Phil. 4:6, last clause), and then said to the servants, "Whatsoever he saith unto you do it." (v. 5). Some of the traditions of men would have us believe that He did miracles in childhood, amazed and entertained His playmates with them, but the Holy Spirit speaking through the apostle John tells us this miracle at Cana was the *beginning* of His signs. (v. 11).

(To Be Concluded)

Will The Line of Succession Hold?

In a significant new book, (*Words of Revolution*, Zondervan Publishing House.) Evangelist Tom Skinner has some pointed words for the average local church.

Although oriented particularly to U. S. readers, the statements certainly apply to churches in other basically Protestant nations.

"Did you realize," he asks, "that the average age in the United States right now is about twenty-five? The majority of the people alive in our country have been born since 1945.

"But let's look at our churches and ask ourselves the average age of our church members. In some of our churches we are thirty years older than the national average.

"If your church is typical, do you know the average age of people living around your church? It's twenty-five years old.

"Is that the average age in your church?"

Mr. Skinner is right that about half the people in the United States are not over twenty-five, but the *average* age in the United States is still something over thirty. And since Protestant churches normally do not enlist young children, the average age of church members logically is higher than the national average.

But that need not detract from Mr. Skinner's point that the average age in the average Protestant church is considerably higher than it should be. His guess that it may be near fifty-five is not too terribly far off.

Have we stopped to consider the long-range consequences for the church? Or are we content, like Hezekiah (2 Kings 20:19), to dismiss the future with a flippant "Is it not good, if peace and truth be in my days?"

Let us assume, for example, that the average age in your church—the church of which you are a member—is fifty. Within twenty years, close to two-thirds will be out of active circulation, most of them deceased. Half of the remaining one-third will have pushed beyond the middle-age bracket. None will be classified yet as youthful.

Suppose, for easy calculation, that the present membership in your church is one hundred. In twenty years the remaining membership will have been depleted to thirty-three.

You ask, But what about new members? What about this bumper generation of youth?

That is precisely the problem. The youth are not finding their way into our churches. That is why the average age of our church membership, as Tom Skinner suggests, may be nearer fifty-five than twenty-five.

The youth have turned off the church, at least the church as we know it. They have not found it relevant. We who comprise The Establishment have not enlisted those who follow us.

There is a tendency to dismiss these portents with a kind of complacency born of old age. After all, the under-thirty set will be over thirty before long. As they assume roles of responsibility in the community they'll begin to come around.

Maybe. But we had better not just wait for it to happen. Not if we want to preserve our missionary commitments and our community testimony and—yes—our mortgaged sanctuaries.

Already some denominations are hurting—a combination of the current economic doldrums and declining interests in the church. It could happen to the rest of us.

Tom Skinner may be right that the system is going to undergo change. "The question is not whether there is going to be a revolution," he asserts; "it's a question of who is going to lead it."

When Jesus said the gates of hell should not prevail against His church, He was not necessarily referring to a system of buildings and budgets and bureaucracies. He meant the essential church—the core of spiritual believers who worship God in Spirit and in truth.

Really this should be our concern. When the last of us dies of old age, should our Lord delay His return that long, we ought to know there is a new generation of essential Christians to take our places.

Thus far there is no widespread evidence to indicate that we have assured ourselves that succession.

—Editorial in *Alliance Witness*

It is no use to ask God with fictitious earnestness for A when our whole mind is in reality filled with the desire for B. We must lay before Him what is in us, not what ought to be in us.

—C. S. Lewis, *Letters to Malcolm*.

Carl Kitzmiller preaches at Southside, in Abilene.



Questions Asked Of Us

Carl Kitzmiller

Is it right to have a "church roll"?

Those who are born again are added by the Lord to His church: (Acts 2:47), and as such are "enrolled in heaven" (Heb. 12:23 ASV). This is the most important thing, no doubt. The Lord knows His own. This heavenly roll contains no mistakes and is not subject to changes at the whim of man. It should be a great concern of every person to be sure his name is written there!

Man does not presently have access to that roll, so there may be many discrepancies between the records kept by His churches here on earth and that record. It is this and similar features of local church rolls that some are really protesting when they argue against keeping such. Men whose enrolling in heaven is in considerable doubt are able in various ways to get their names on the local church rolls. However, if one renounces all that bears the imperfection of man in any way, he will find little on this earth to embrace. The very worship of the church is marred by human imperfection, but that is not a good reason to stop worshipping.

It is true that there is no positive command in the New Testament which absolutely requires a written church roll. There is no recorded example set by any New Testament church. But we do have given the responsibilities of the overseers of the Lord's flock: "Tend the flock of God which is among you..." (1 Pet. 5:1-4). What does tending the flock entail? The Lord has laid down the great general responsibility of tending the flock without spelling out in minute detail how that is to be done. Now it is evident that in order to discharge his responsibility, an elder must know who compose the flock for which he is responsible. If it is a very small group he may effectively do that, if he chooses, by remembering who is a Christian, who has moved away to another locality and church, etc. The roll is his memory, as it were. But if the numbers increase this may not be the best, most effective way, especially in our day, for him and his fellow-elders to handle their charge.

Nor can we limit this need to elders alone. While they have oversight, they are not the only Christians concerned with the welfare of a given congregation. In order for all Christians to discharge obligations they have toward brethren, it is highly desirable that they know who are brethren and which brethren are responsible to which elderships. True, many of the responsibilities of Christians

are to any who are brethren, not just the brethren of a given congregation, and great care should be taken to avoid a mere party spirit or unrighteous competitiveness in connection with a church roll. But *in a practical way* there are duties to those of one's local congregation which are greater than those to Christians at large. Thus, knowing just who make up that congregation is needful, in whatever way this may be achieved.

When seen in this light, the practice of having a church roll makes a lot of sense and in principle surely is not lacking in sufficient Scriptural authority.

What right does one Christian have to call in question the religious experience of another Christian? Only the one who felt or experienced any given situation is in a position to know what it was like.

In one sense this observation is true. The sensations of one individual can only be conveyed to another by word, expression, or some such means of communication; and there is a good possibility that there will be some limitation or misunderstanding in the process. "I know just how you feel!" can never be absolutely a certainty.

But the whole question somewhat assumes that the only real standard for measurement of a religious experience is subjective—how that individual feels. We are in serious danger today of accepting a current philosophy which declares every man's way is right for him, that each one must "do his own thing" and that as long as it is *his thing* it is to be accepted. But all matters cannot be judged by how an individual feels about them, no matter how real the feelings.

When an individual reports a religious experience that stands in contradiction to the word of God, I do have a right to question it. True, I did not have the experience; but just as equally true, that individual may be mistaken about what he thinks he has felt or experienced. Our own sensations and evaluations can be wrong. If there is a conflict between the testimony of men and the testimony of God, then "let God be found true, but every man a liar" (Rom. 3:4), even if it be that of a good sincere friend or even my own testimony. Subjective judgments must not be counted of more importance than the revelation of God.

Which is worse—church worship using a piano or organ, or thoughtless and indifferent singing without it?

I am assuming that the querist implies that the worshipper with the piano is otherwise rendering good Spirit-filled worship and that he is not violating his conscience in the use of the instrument. (Do not forget that the same irreverent attitudes and practices can prevail when the instrument is used as when it is not used.) No passage in the Bible answers the question in so many words, of course; instead we are called on for an exercise of our sense of values. Some things are more weighty than others (cf. Matt. 23:23) and, as a rule, with God the attitude of one's heart is more important than the external act. Probably the greater majority of spiritual Christians would agree that the thoughtless or indifferent singing is worse.

This does not justify the instrument, however; it only condemns the thoughtless and indifferent singing. It says that one can hold a form of godliness and fail to give it life. Is it worse to take a man's money or his life? That it is worse to take his life does not justify taking his money.

The principle of casting the beam out of one's own eye (Matt. 7:1-5) decrees that we should look carefully at ourselves and our own motivation. We must not assume that the absence of mechanical instruments automatically means we are using the one instrument the Lord requires—our hearts. But then, we repeat, neither does their presence.

Since not a bone of Jesus' body was broken, should the term, "broken body," be used in observance of the Lord's Supper?

This expression is based on a statement in the King James Version of 1 Cor. 11:24—"Take, eat; this is my body, which is broken for you." The American Standard (as well as many other more recent translations) leaves out the word "broken" and translates simply, "which is for you." A footnote tells us, however, that many ancient authorities do include the word "broken." And when we examine the symbolic act it is clear that Jesus took the bread and "brake it" (Matt. 26:26; Mark 14:22; Lk. 22:19; 1 Cor. 11:24).

Since "breaking of bread" was a term that signified eating a meal, it possibly was used to speak of eating such even if there was no bread served. A modern example might be, "Come, have beans with me," though no beans will actually be served. There was and is bread, of course, at the Lord's table, but we mention this to suggest that maybe more attention has been focused on the technicalities and the act of breaking than the phrase was meant to convey.

In any case, the term "broken body" has enough support and usage by those who have been reared on the King James Version that it will not likely cease to be used. Moreover, it does not have to mean necessarily that any of Jesus' bones were broken. His flesh was pierced by the thorns, the nails, and the spear; and this can be described as His broken body. It was no longer whole. We are not entirely unfamiliar with the expression, "He has broken a lot in recent months," with regard to one's physical condition.

It is probably true that many of the uninformed tend to think in terms of broken bones and a mangled body when the term is used at the Lord's Supper. I'm not at all sure that all those who serve at the table understand what they should mean by the term. For the sake of clarity it might be good to speak sometimes of His pierced body, or His smitten body, or to point out that though His body was "broken" this has no reference to His bones. John (19:32-36) gives attention to the fulfillment of prophecy with respect to His bones.

Missionary Messenger

"Greater things for God"

Shichiro Nakahara,

Shizuoka City, Japan,

November 9.

Just yesterday Teruko and I went to Fujiyoshida where I held the three nights' meeting last summer and two accepted the Lord as their Savior, and both of them have been coming to services so faithfully that Bro. Funayama, a blind man, a finger-pressing therapist and also a preacher, and the group there were very happy about it. Fujiyoshida isn't a very big town but it was the very first time a Gospel meeting was ever held there. Everybody thought that it was a most difficult place to preach the Word, but the Lord performed a wonder in our presence. Not only that but also the seeds that were planted have begun to grow ever since, and "just last week, Bro. Funayama said, "We could not wait for your coming and I baptized a woman who came to hear you one evening during the meeting." He further added, saying, "The meeting you held for us has done incalculable good to the people here." He wants me to hold a meeting next summer, too, the Lord willing. There are three blind women working with him there, and each one of them rejoices in our coming, and they told us that they had been praying to the Lord that somehow the Nakaharas may be moved to come to Fujiyoshida to help develop the church. They had been looking for a house to live in even, and we all laughed. It is always a great blessing to be with them, talking about the things of God.

Bro. Makino, who was buried with the Lord in baptism on Oct. 25, has been very faithful and shows much capability. He is willing and anxious to teach S.S. and is good in dealing with young people in particular. Sis. Makino has been a member ever since her High School days and she went to Ibaraki Christian College where they met each other. However, he was more or less a hardheaded boy and would not accept the Lord so easily. It took him two years since he first began to come to our services. When he was baptized and we had a welcome party for him he said, "Oh, how ignorant I have been, and now I am extremely happy to have the blindfold taken off my eyes, and now I can really see it well that Jesus is my Savior and the Lord."

Two of our daughters stayed here while we were gone, taking care of various things that my wife and I usually do. As we had to leave here very early in the morning to get to Fujiyoshida in time for the service we had no time to do what we should have done before leaving. They were waiting for our coming with supper ready when we returned at 6:00 p.m. (Our evening meeting was to begin at 7:30 p.m.) We to visit there on the second Sunday of each month if nothing hinders. So our girls are big enough to help us in many ways.

The church here is in a really good condition, for which we are indeed grateful. Our prayers were heard of Him who has overruled all the difficult matters we were confronted with for a time. Those who are now with us are very faithful and cooperative and zealous, however, they wish us to remain here. We are still seeking His perfect will for us. Whatever the Lord wants us to do, that's what we will be doing. We are not too sure of the proposed plans for the kindergarten. It seems we will be too late to start it. We cannot lose any time, for the Lord is at hand, we believe. We must go on with what we can do.

Alex and Ruth Wilson,

Manila, Philippines, .

November

From time to time someone tells us they want to give financial help to their Filipino prayer-partner or any needy person or family here. They ask our advice about this...the best way to do it, to whom should they send the money, can dollar checks be cashed, etc. Because of these questions, I feel it may be helpful to state some principles about this matter.

As a *general* rule, we advise against *regular* giving to individuals or families here. There are several reasons for this: 1) It tends to make people overly dependent on such donations; 2) Thus it causes real crisis if and when the regular donations are stopped; 3) If other Filipinos know that someone gets regular help from abroad. "rice Christians" result—in other words, people will start attending services and even professing conversion just in order to get material aid for themselves; 4) Also, the Christians will feel they are free from their God-given duty to support the Lord's work and to help the poor: a subsidized church never becomes a sacrificial church, and rarely learns to give much at all; 5) The Christians' faith must not be placed in the American and his dollars but in the all-sufficient God. BUT... that's only one side of the picture. How fair or right is it for us Americans to bask in our wealth and luxuries while people in many parts of the world lack sufficient food, medicine, housing, and money for going to school? Paul wrote, "I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want..." (2 Cor 8:13f) It is hard to portray to you the grinding poverty in which many people exist here and in many other lands. Sickness often accompanies such poverty. In the face of these needs, Christ's love compels us to act. 1 John 3:17,18; James 1:27.

SO...we seem snared on the horns of a dilemma: people need our help, but our help may hurt them! If we try to lift their burdens—but do it *uncisely*—in the long run we may cause them harm. Is there no solution? I believe there is. Let me share with you what some donors are doing:

A ladies' class and a Sunday school class each provide a scholarship for some student at CBI. A lady helps a young lady from a poor family with some of her expenses so that she can go to university. (A young lady previously helped by this donor graduated and now has a good job teaching in a Christian school; doubtless she now will

be giving to others as she has been given to.) In such cases no harm is done to the recipients because they know this support is temporary—only until they finish school; also it helps them receive training to become able to provide for themselves and others later.

One congregation has sent gifts once in a while for literature. With these funds we buy tracts, pamphlets, or gospel-portions for distribution, or buy Bibles which we then sell at subsidized prices. Some time ago an individual sent (through Victor Broaddus) a generous gift, to be disbursed in whatever way we felt best. It helped a Christian family when the wife had an operation; it sent 2 students to a month-long leadership training camp for Christians; it assisted a needy student so that he could visit his wife in the province and yet go to summer school as well; it helped a young lady attend training-camp for tribal missionaries!

My point is this: the churches here are responsible to support their own preachers and to meet other regular needs. U. S. support in those areas would hinder the growth of the Filipino church, would stifle its initiative. But gifts from abroad *can* be helpful to your brothers and sisters here in such ways as mentioned above.

One last point: gifts intended for any of these special uses (i.e., for literature or for Filipinos, rather than for missionaries) should be sent to Victor Broaddus as long as he is in the U. S.—rather than to us. Make checks out to Church of Christ, World-Wide, and specify what they are for.

I'm sorry to take up so much space talking about money, but these principles are important for all to understand.

Thomas W. Hartle, Cape Province, South Africa, November 11.

It will be 15 years next month since I started out on full time work for the Lord (Dec. 15, 1955). I can hardly believe it has been that long, but with a good wife and children, it has made the "path bright and fair"...though at times not smooth, very rough and stormy, but in the words of Paul "I can do all things through Christ who strengtheneth me."

The only news at the moment is: We have to vacate our present home since the new owner wants to come in 1st December, 1970. We have been and are seeking preferably a flat since there are only 3 of us, the wife, daughter and myself. But up to the time of writing, we have not found anything as yet. We are asking the Lord to undertake in this respect. And also that the extra funds will be there to meet the extra rent since its going to be more. My wife having had an operation on the 6th Oct. is still not too well but gaining strength from day to day (Isa. 40:30-31). But with another operation pending, for "gall stones" supposedly the 27th Nov., with our moving problem we are going to interview the doctor, to see whether he will not postpone same for a later date, end of January or early February, Lord willing.

Then there is the pending and probable Council notification given us, 5 years ago, in wanting to widen the road in Church St. Woodstock, where our present building for worship is. We are safeguarding ourselves, and have some time ago made application

for a church site, namely "Hanover Park", a large colored township about 2½ miles from my home, but about 5 miles from Woodstock. The necessary documents have been signed by the brethren responsible and the application form I am taking in this week. We are hoping to build to seat 250. There are already families known to us offering their homes for cottage meetings.

My doctor has told me to take it easy...since I am "run in" as he puts it.

Elaine Brittell,

Livingstone, Zambia,

November 13.

Brother J. C. Choate has printed the book Miss Korfker wrote about Mother. By the end of the year we hope to get one, then we can tell you more about it. The book was printed in India. I pray it will help to inspire someone to give their life in the Lord's service at home or abroad.

Two new families are expected at Namwianga, but I don't know their names yet. The John Keldziks and Sam Shewmakers are to fly to America the first part of December, the Lord willing. Helen Pearl and Brother Merritt are to be down Sunday afternoon. Brother Merritt wasn't too well a few weeks ago, so rested a lot, then was able to be as busy as ever. Have you read his book, *The Dew Breakers*?

Every day except one this month we've made a trip to town to take sick ones. Last night it was raining too much, the kabondo was too muddy for a small car, so we called the ambulance to take the very ill woman. Arriving here about 7:00 in a landrover, the driver said he had to go on to Simango, 22 miles on out in the bush, then 41 miles back to Livingstone. I just phoned and they say she is still very ill. InaMulele just arrived and is very sick in her chest, and she also needs to get her leprosy pills, so we'll go to town this morning to see the doctor. The road has dried a bit as the sun has been shining this morning. God will help us get through.

Joy Garrett,

Salisbury, Rhodesia,

October 25

It was an exceedingly busy October for us. The Lord opened up an opportunity to teach in the Mondoro Reserve. They were hungry and thirsty for the Word of God and Bob went out every afternoon for a week and thereafter on Thursday when I had a ladies' Bible Class and on Sundays when possible. As it is a rough 70 mile round trip drive, it was hard on the car and our gasoline consumption price still over \$.80 a gallon. We would take different ones from the Highfields, Harare and Kambuzuma churches that wanted to go. One widow was baptized and another woman was to be baptized.

Bob bought an addressograph with some of the gift sent us from the Louisville Bible Conference. He purchased it from an auction dealer at quite a reasonable price. The machine works well and quickly. This October's *Munyai WeMaKristus* (Christian Messenger) took only a few moments to address rather than the morning spent typing them. We are indeed thankful.

Water has been rationed here in Salisbury. Our rains have come but the Lake is very low still. The only time we can water our

vegetable garden is between 4 and 8 p.m.

Bob has almost completed the wiring and electrical system of the Mujakose Church. The African brethren of Salisbury and Gatooma took up a collection for this purpose and the Mujakose brethren have helped Bob and Bro. Masoko of Harare every Saturday for two months.

Our Hillman car is in poor condition due to old age and wear and Bob and Bro. Norman Ely of Waterfalls congregation have been working on it.

The best news—the Federal Government has at last promised the additional land that we have been praying for so long. They wrote Senator Jack Jones of Arcadia to that effect. Praise God and thank you for your prayers about this. Our present Home has been full for over a year. Continue to pray for a couple to take Mother and Dad's place so they may return home on furlough.

Why, Johnny Can't Read!

C. L. B.

Some time ago a book was published under the title *Why Johnny Can't Read* and it explored reasons for the decline in reading skills. The realization that reading is not being properly taught is disconcerting enough. But more disconcerting is the fact that we look on our non-reading Johnnies with detached complacency; we accept with equanimity the fact that Johnny can't read!

It must be a matter of grave concern to our Lord that Johnny can't read. Unlocking the deep things of His message to us depends upon reading. One of the first things a missionary does in a new field is to get the Word printed in a language that the people can read; and if they can't read, he teaches them to do so.

Isn't it ironic that in this country where we have so many advantages we are losing sight of the basics?

Over the past few months I have had contact with two groups of children aged 7-14. It was hard to believe...but now it has broken on me with shocking impact. Why! Johnny can't read! And how are the mysteries of God going to open up for him?

Not only Johnny—but some of those entrusted to teach Johnny have never bothered to learn to read. The man who reads God's word from the pulpit can make it vibrant—or can smother it. Reading with no emphasis or expression, or with misplaced emphasis or wrong expression, stumbling over pronunciation, apologies and embarrassment over the "hard words"—these cloud God's message. Why not take the trouble to learn to do it correctly?

Parents often shrug their shoulders at the failure of the schools. What God thinks of schools I dare not say. But the teaching of children was committed to *parents*. If Johnny can't read God's message to him, Johnny's *parents* are going to answer to God for it. (Read Deuteronomy 4:9,10; 6:7; 11:19, etc.)

Some—not all—of these little Johnnies are wistfully eager. Let's give them what they need—Johnny must *read!*

Precious Reprints

BACKWARD AND FORWARD

R. H. Boll - 1948

In one sense it is not good to look back; in another sense it is necessary. The people of God can never forget "the pit whence they were digged;" that at one time they were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." They must not forget how God led and cared for them all along the road, nor their experiences by the way: their victories and failures and the causes of them; their vows and the purposes of their hearts toward God; nor (as many are prone), their first love, nor the object of the journey on which by God's grace they started. We can never forget that we are sinners redeemed by blood, nor can we cease to deplore and deprecate all our past sins.

Nevertheless, we may not idly repine over past follies and failures, nor suffer them to take the heart out of us for the coming days, but rather let us make them the ground for praise of the marvelous mercy of God, and let those dark memories fill us with deep thankfulness and hope because of the unfailing grace of God. Nor can we look back with satisfaction upon past achievements and successes, as if we had arrived at the summit, or as if the armor might now be laid down. Neither the good nor the bad of the bygone days should be depended upon as fixing the issue of the days that are yet to come. The end is not yet. The days ahead, be they ever so many or only a very few (God knoweth), are of vastly more importance to us *now* than all that went before.. The attitude with which we face these days and the spirit and purpose with which we live them will determine the outcome of our lives.

"There remaineth yet very much land to be possessed" (Josh. 13:1). Undoubtedly. We need not be discouraged because of the past, for there are good things ahead: resources as yet untouched; privileges and blessings unavailed of; so that the future need not be as poor as the past. Let us take hold with good courage. Neither can we be content and satisfied with the past record. In the face of the fact that there is more land to be possessed; more work ahead, and more power and blessing with which to do it; higher ground to be attained, and grace abundant to reach it; it would be a sin to run in the lazy rut of past days and years. Not that I would in the least imply that we have any ground at all for thinking that we are come to the point where we may safely "let well-enough alone." Far from it. Those who have really taken hold and served God will be the last people in the world to think anything like that; and the rest *must not* think it.

As a matter of fact, we have not wrought any deliverances in the earth, neither have the enemy's towers fallen. The church of Christ has not held up the light so as to compel the children of the world to bow their heads and acknowledge that God is among us. Few of our works have been found perfected before our God. The little lamp of faith has struggled but dimly though the gloom of our selfishness. Earthborn clouds have hid the stars of hope from many eyes. The fires of love are smothered beneath the stifling motives of the flesh. There surely is no room for complacency. There is *much* room, however, for repentance, for self-abasement before our God, and (O, the privilege!) for a new beginning with sure prospect of better things.

"There remaineth yet very much land to be possessed." Much land that is ours by right is held in usurpation by the Devil. There are energies that can be released to the blessed service of God: money held back that can be turned into a power of blessing through Jesus Christ; bodies still enchained in the slavery of self-indulgence, that must be presented to God as living sacrifices. On God's side there are fountains that surely shall be opened: peace and power, joy in the Holy Spirit; grace upon grace unto a fuller, truer, holier life, whose praise is, if not of men, certainly of God.

If our mediocre, commonplace, tame, customary sort of Christianity were the best thing and the only thing attainable, we should have valid excuse. But if we fail to possess the land when it is before us and for us and God orders us ahead, we are excuseless before God. There will be many, no doubt, who will be lost because they never made salvation their real business and concern, but played at it and dabbled forever. Let us make a short, sharp turn in this matter, and live unto God with all our hearts; trusting God that as our days are, so shall our strength be.

ANOTHER YEAR

Another year I enter
Its history unknown;
Oh, how my feet would tremble
To tread its paths alone!
But I have heard a whisper;
I know I shall be blest:
"My presence shall go with thee
And I will give thee rest."
What will the New Year bring me?
I may not, must not know;
Will it be love and rapture
Or loneliness and woe?
Hush! hush! I hear His whisper;
I surely shall be blest:
"My presence shall be with thee
And I will give you rest."

—Anonymous

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



The Mormons' Restoration Movement

Alex V. Wilson

It is common knowledge that the Mormons are spreading like wildfire. The Church of Jesus Christ of Latter-Day Saints, as they call themselves, requires *all* its young men to spend from one to two years in fulltime mission work. They have over one hundred missionaries in the Philippines alone. Someone has calculated that if present trends continue, in less than fifteen years the number of Mormon missionaries around the world will exceed the present number of Bible-believing missionaries from *all* churches and mission boards *put together!*

Christians need to know how to refute the pernicious errors of the Mormons. Can you do it? These two articles do not attempt to give a thorough coverage of Mormonism—that would require a very thick book. But using the information here may enable you to show the false foundation of their whole system, and thus deliver unsuspecting people from its errors.

THEIR STUPENDOUS CLAIMS

Mormonism claims to be a restoration movement. They believe the true church fell away from the truth and disappeared for centuries, but then was restored under Joseph Smith in 1830.

The Latter-day Saints believe that the Gospel of Christ...was known on earth anciently (to Adam and others); that mankind has repeatedly departed from it (as in the days of Noah); and that it has had to be "restored" (through Abraham, Moses and others). They believe that the last such restoration occurred early in the last century. (R. L. Evans in LOOK Magazine)

They also believe that they alone are the true church. All unrestored churches (non-Mormons) are basically wrong and under God's disfavor. Joseph Smith claimed this fact was revealed to him in a vision.

I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong and the Personage who addressed me said that all their creeds were an abomination in His sight. (PEARL OF GREAT PRICE)

Due to this revelation, Smith later wrote that the church "restored" through him "is *the only one existing in the world* that can, and does legitimately bear the name of Christ and His divine authority." And his successor, Brigham Young, wrote, "The church which

we represent is the one church and kingdom of God and we possess *the only faith* by which the children of men can be brought back into the presence of the Father.”

AUTHORITY, THE MAIN ISSUE

Mormons teach many wild and weird doctrines. (However, they rarely mention these when evangelizing. In visiting homes they usually start with the claim, “We are simply the New Testament Church restored; we alone have twelve apostles, as it did, and prophets, as it did,” etc.) Here are a few examples of their way-out beliefs, taken from various sources: 1) “Zion will be built upon the American continent.” 2) “Man lived before he came upon earth. In that pre-existent life he thought, acted and progressed...” 3) “If any man espouse a virgin, and desire to espouse another, and the first give her consent...then is he justified; he cannot commit adultery for they are given unto him....And if he have ten virgins given unto him by this law, he cannot commit adultery.” 4) “The eternal union of the sexes, in and after the resurrection, is mainly for the purpose of renewing and continuing the work of procreation.”

But none of these are key issues. Their major errors are related to *God*, *salvation*, and *authority*, and of these three the last is probably most important. By “authority” we mean the basis of a group’s doctrines and practices—*why* they believe what they believe and do what they do. For example, take the four beliefs mentioned in the preceding paragraph. If we oppose them by saying the Bible does not teach such things or even that it contradicts them, this argument carries no weight with the Mormons. They reply, “But God has revealed further truths to us which are not found in the Bible or which supercede its teachings.” So in the end everything boils down to the question, What is the authoritative source of our beliefs and practices? Is it the Bible *alone*, or the Bible *plus* other revelations from God to Mormon apostles and prophets?

THEIR VIEW OF AUTHORITY

Here are three of the thirteen “Articles of Faith” written by Smith:

#6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

#8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the book of Mormon to be the word of God.

#9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

Those three points seem fairly harmless, but they are deadly. If they are true, so that in addition to the Bible, God has spoken through the Book of Mormon and continues to make new revelations through Mormon apostles and prophets, then we have no ground on which to refute *any* of their other beliefs. Let us see more about their attitudes toward the Bible and other “divine” revelations.

And all this imperfection to the uncertainty of the translation, and who in his right mind could for one moment suppose the Bible in its present form to be perfect guide. Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the

original? (Apostle Orson Pratt, DIVINE AUTHORITY OF THE BOOK OF MORMON)

And because my words shall hiss forth—many...shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.... Because ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. (BOOK OF MORMON: 2 Nephi 29:3, 6, 10)

Mormons look upon Joseph Smith as a prophet of God, in the same literal sense as they look upon other prophets of the Old and New Testaments. They so accept Smith's successors, from Brigham Young to today's president of the church.... Mormons do not believe that the revelations of God were confined to ancient Israel, that a loving Father would restrict His communication to one part of His family, to one time in history. (R. L. Evans in LOOK Magazine)

We recognize the Bible's limitations as well as its value. We do not ascribe final authority to any of its statements because we believe that God has reestablished the authority to speak in His name, and has given it again to righteous men. (U. S. Senator Wallace Bennett, WHY I AM A MORMON)

That last quotation contains the crux of the whole matter. If they are correct in that belief, their system stands. If they are wrong at that point, their system crumbles. Next month we shall seek to refute their doctrine of authority.

A number of helpful tracts and booklets on this subject are available including the following: "Mormonism" (Am. Tract Society); "Mormonism in the Light of the Scriptures" and "The Mormon Creed Examined" (Back to the Bible); "Mormonism—A Personal Testimony" (Moody Press). The last-mentioned costs only \$.15, and the others are even cheaper. Of course entire books are available too.

"So What's the Difference?" (\$.95, Gospel Light) is a paperback which briefly explains orthodox Christianity, then has chapters re: Catholicism, several non-Christian religions, plus Mormonism, Christian Science, Unitarianism, and the Jehovah's Witnesses. Such a book ought to be in the libraries of our churches.

Why An Underground Church In America

David Hutton

All over the world, church leaders are concerned and bewildered over a new movement called the *underground church*. This name is given to various groups that have sprung up all over America. They are composed largely of men and women who once graced the various circles of leadership in almost every segment of Christianity.

These small groups feel that they can no longer witness for Christ in the different organized churches so they have left to work and worship in small cell groups meeting in homes.

The reasons for the general concern isn't completely clear. One reason may be the growth rate among them. While organized religious denominations are experiencing great drops in growth and attendance, these groups are growing by leaps and bounds. Another reason may be the glaring switches that have taken place. Large numbers of long standing churchmen have traded their secure positions for these unprestigious groups.

Why are these underground groups growing? Why have many been willing to give up their former religious backgrounds for what appears to the outsider as only a momentary emotional refuge? I suggest that there are some very basic reasons and the church must come to grips with them or many more will flee in search of a religious experience that they feel is being denied them in the organized religious bodies.

First, I think that many dedicated church members have felt that their churches have become unresponsive to today's needs. Like the stagnated Washington bureaucracies, most congregations exist only for the purpose of maintaining their own personal religious identities rather than existing for the purpose of spreading the good news about Jesus Christ or doing good to the glory of God. Churches tithes only to sustain their existing preachers and to make their building payments. Their benevolent and mission programs take a sick second to janitorial and building programs. When questioned about the urgency of the lost, the question is tabled for a later date and the church gets back to the business at hand.

Second, some desertees testify that many church leaders act as though the church was created for them to lead rather than they being created to serve the church. They say that there are plenty of men willing to legislate church business but few are willing to make house calls to spiritually sick Christians. Power struggles take priority over the struggle against the powers of sin.

Third, some former churchmen claim that organized christendom has forgotten the meaning of the church. Too many church leaders conceive it as merely a business organization rather than a conglomerate of justified sinners. Because of this, they feel that the church has lost its concern for the individual. They suggest that it is almost necessary to play party politics to be recognized as sincere or intelligent.

Last of all, most underground churches charge that organized religion refuses to honor its responsibilities to love regardless of color or social groups. Sadly, they point to the fact that only in mission points across the oceans are the poor and illiterate welcome to the good news about Christ. In almost every town, the organized churches shy away from this undesirable element even though they are often the most receptive.

These are, perhaps, a few reasons why many have left organized Christianity. Their charges may or may not be true depending on the denomination or congregation. I feel, however, that common sense demands that these charges be considered. One has only to remember that protestant groups began when the Catholic church refused to re-examine itself. —358 Saipan, San Antonio, Texas.

—In *Gospel Tidings*.



Reviewing The News

JAPAN has had abortion on demand and a government birth control program since 1951. A newspaper with a circulation in excess of 5 million in Japan says that "Japanese women have suffered severe psychological and physical scars that never heal." The birth rate has declined so steeply as to create a severe labor shortage. Births in Sweden, Norway, England, and France are only barely sufficient to replenish the present population. The birth rate dropped in this country in 1968 to the lowest in U. S. history. Remember these things when you read hysterical demands for stopping the births in this country.

THE RAID on Son Tay prison failed to release any American prisoners held there. The reason for this seems to be the lack of spying in North Vietnam for quite a good while now. In spite of the fine work done by the forces that made the attempt and in spite of the fact that the raid was for a very fine purpose, several U. S. congressmen were upset about the raid being made. I wonder if they would have been upset if they themselves were prisoners and heard that the U. S. was finally doing something, even though very little, to rescue them.

THE AMERICAN Jewish Congress is one of those that have joined with the "American Civil Liberties Union" (ACLU) to eliminate any recognition of God in public life and in the schools. Yet in Israeli schools the Hebrew Bible is studied and taught—the Law, the Prophets and the Psalms. We think that is fine for Israel. Why not fine for the U. S. A. also?

CREATION RESEARCH SOCIETY, based in California and made up of scientists and Christian laymen, is trying to get a revision of public school textbooks and science curricula

to include the Genesis account of creation. They have succeeded in persuading the California board of education to require local school districts throughout the state to offer the Genesis account along with the Darwinian theory of creation in general science courses. Among the 1,500 members of CRS is Dr. Bolton Davidheiser, author of the fine rebuttal to the theory of evolution, *Evolution and Christian Faith*. Dr. Davidheiser, a Ph. D. from Johns Hopkins University in Zoology, was a trained and once-convinced evolutionist whose doubts of that theory grew out of painstaking research into its teachings. Approximately 20 per cent of the members of CRS are said to be practicing natural scientists with either masters or doctorates. Let us pray that they will have the effect of making textbooks at least present God's revelation as well as Darwin's false and unscientific theory.

MARIJUANA parties are increasing on Capital Hill, a radio commentator recently stated. He said that at least a dozen members of Congress are known to have taken "pot" in these parties. He researched that accusation very carefully with a Washington correspondent and a doctor whose daughter attended one of the parties, and was very sure of himself before he made public that charge.

THE NATIONAL LAYMEN'S DIGEST, in its issue of December 15, had this item: "A Chicago citizen writing to the VOICE OF THE PEOPLE in the CHICAGO TRIBUNE, November 25, 1970, reported a case which increases our wonder about 'what can happen next' in the Law and Order Department. He said that an 'alert citizen' observed two suspicious characters and notified police. Police apprehended the pair, discovered they were armed, and further

investigation disclosed that they had previously forced their way into a home, threatening to kill the resident if he refused to accompany them to a local bank and withdraw some money. Judge Saul Lpton ruled that the arrest of the defendants was illegal because they have been seized only on suspicion. They were released." If the law reads that way (I doubt it) it should be changed immediately. If it does not bear up such an interpretation, the judge ought to be removed from the bench.

FOUR RUSSIAN teachers are now teaching in high schools in the East. That may not sound startling if you think I am referring to Americans teaching Russian, but I am not. These are from the Soviet Union, a government which would not allow them to come here (in exchange for four extremely liberal American teachers who are in sympathy with the Soviets) unless they would try to convince the students that the communist form of government is best. How would you like for the teacher to greet your sons and daughters, "Good morning, comrades," as Mrs. Lidiya Korolkova from Moscow does in the Concord-Carlisle, Massachusetts, High School?

THE EPISCOPAL CHURCHES in the East seem to have been especially taken over by the disbelief that is effecting so many Protestant and Catholic churches. A recent story in a New York paper included the following items, here condensed to save space:

"I have parishioners who blend Zen Buddhism and Christianity satisfactorily in their worship," a quotation from the Rev. Robert T. Jenks of St. Peter's Episcopal Church in Manhattan's Chelsea District.

In St. Mark's in the Bowery, the oldest church in the city in continuous use, a 13-member "non-white" caucus successfully demanded that the congregation turn over a large part of its budget to poor people and that it make basic changes in its worship. The congregation agreed to haul the American flag from the chancel and and replace it with a red, black, and green "liberation" flag, which was flanked by two banners inscribed with "Freedom Now" written in Swahili. Sermons were discarded in the services and replaced by the congregation sitting in a circle around the altar and holding "rap" sessions.

The Rt. Rev. John Hines, presiding bishop of the Episcopal Church, was

quoted as believing that the church should act as a "catalyst" for rapid social changes.

One Episcopal church in Chelsea turns its facilities over to a homosexual group for all-male dances. Another nearby Episcopal church rents its church to another denomination which caters to homosexuals for Sunday afternoon services.

Is it any wonder that the Episcopal Church attendance is falling off rapidly and that the church will fall nearly \$4 million short of its \$14.7 million 1970 budget, according to one of their bishops?

OTHER CHURCHES over the country continue to grow more like the worst of the world. The police a few months ago arrested 27 young people in a raid on a Chicago Presbyterian Church, charging 26 with being inmates of a "disorderly house," and the other with being the keeper of the house—the disorderly house being the church! Police seized rifle and shotgun ammunition, liquor and marijuana.

THE PRAIRIE OVERCOMER, published by Prairie Bible Institute, is a fine spiritual paper which also has a very interesting section called "The World of Today in the Light of the Word." It is nearly always interesting and informative. For example, in the November, 1970, issue, that column had several paragraphs pointing out how useful J. Edgar Hoover, Director of the FBI, has been in pointing out the ways the United States has been committing "national suicide." They spoke very strongly against those who wish to get rid of this very useful public servant. There was then a section pointing out how tyrant police states always seek to control the registration of all firearms, and this was offset by pointing out the violence now being committed by those who have easy access to guns. The entire news commentary ran 10 pages and it was all of interest to those wanting to see greater Law and Order as well as seeing people turn to God. The Prairie Bible Institute people are for both and unhesitatingly say so.

Keep your questions and news items coming to me. There has been a great decrease in your correspondence the past two months. Send help for this column to

Ernest E. Lyon
2629 Valletta Road
Louisville, Kentucky 40205

PROPHECY

EDITED BY: DR. HORACE E. WOOD

Our Enemy, The Devil, and His Angels

Ephesians 6:10-12

Bill McRae

(Canadian Bill McRae is a recent graduate of Dallas Theological Seminary. This article is transcribed from the recording of an address delivered in Dallas on Dec. 6, 1970. This is a message both of warning and of encouragement as we face a new year. —H.E.W.)

The warfare of a Christian is connected with the possessions that are ours in Christ Jesus. We have been blessed with every spiritual blessing in Christ, but those spiritual blessings must be possessed—they must be claimed, they must become part of my life, they must be appropriated in a practical way. And in order for that to take place, I need to be strengthened with spiritual might, and that spiritual might must come from the Lord. The question immediately is, How? He tells us in verse eleven, it is by putting on the whole armor of God. The reason why this armor is necessary, we read on, is "that ye may be able to stand against the wiles of the Devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." From verses 13-20 we are told what the spiritual armor is.

You may recognize that this warfare of Ephesians is often times connected with Joshua in the Old Testament. The theme of Joshua is to possess your inheritance. The land had been given to Israel; it was their inheritance; they needed to possess that inheritance. And what was true with Israel historically and physically in Joshua is true with the Christian spiritually in the epistle to the Ephesians. You and I have been given a vast spiritual inheritance. Now that spiritual inheritance must be claimed and there is a diabolical enemy who opposes the claiming of it. Because victory over that diabolical enemy is only through spiritual weaponry, Paul gives us a call to arms.

At this time we will devote our attention to the description of our enemy in verses eleven and twelve. He is committed to the keeping of the child of God from possessing the inheritance that is his in Jesus Christ. The Bible very clearly teaches that there is a personal devil. He is not an influence, he is not a force, he is not an inclination, he is a person. The three aspects of personality are all attributed to Satan. He has emotion, intellect, and will. He is a person. According to Matthew, God has prepared a hell for the Devil and his angels. God obviously holds him responsible for his moral actions (Col. 1:16). The Devil in his innocent state was created by God as an angel. According to Ezekiel 28 and Isaiah 14, he was called Lucifer, and he occupied the highest rank in the angelic hosts of God prior to the creation of the earth and the human race. Isaiah 14 gives the

story of the rebellion that Lucifer led against God. In the pride of his heart he was dissatisfied with the rank that was his in God's hierarchy, and he aspired to a higher position—that of being equal with God. As a result of this he was cast out and he was judged by God. In this rebellion he did not stand alone; a great host of angels joined with him. Those angels now form the forces that are under Satan at the present time. As a result of the judgment of God upon him, Lucifer became Satan, or the Devil, or the Serpent.

Now in his deposed position, Satan has a many-sided program. One of his obvious goals is to destroy all that is Jesus Christ's. He aspires to be equal with God, which means to be on an equality with God's Son, Jesus Christ. God in His love for His Son has provided Him with a bride, the Church. Satan turns to Christ and says, "If I cannot have the worship of those people, if I cannot be on an equality with God, if I cannot have that role, they shall not have it." And he devotes himself to the destruction of the purposes and program of God.

We Christians are confronted by this enemy whose design is to destroy and keep us from possessing the inheritance that is ours in Jesus Christ. The thing that we are concerned with is how one combats the Devil. How may one win the battle as Pilgrim won over Apollyon? How is one able in that evil day to stand, so that he can go on to possess the spiritual blessings that are his in Christ Jesus? The Devil is, in my estimation, the quarter-back with two half-backs that are excellent ball carriers. One of the half-backs is the flesh; the other is the world. Here are the three enemies that the Christian faces: the Devil, the flesh, and the world. And the Devil calls the plays. Sometimes he carries the ball himself; he often passes it to the flesh, as in the instance when a man is tempted to immorality (1 Cor. 7:5). In 1 John 2 is the picture where he hands the ball off to the world in order to defeat the child of God.

But the Devil is a localized being. That is, he is not omnipresent as our God is. He is a creature, and because he is a creature he is in only one place at a time. In all likelihood, you have not personally encountered the Devil. How then is his tremendous program carried out? It is by his great angelic host. This is suggested to us in Eph. 6:12, which gives us insight into the hierarchy of Satan's angelic followers. Paul makes it very clear that our conflict is not against flesh and blood. Christians, you are not fighting against Nero; the Muslims are not your problem; Castro is not the one to watch out for. We wrestle not against flesh and blood; the real enemy that the child of God confronts is the hosts that function to carry out Satan's program.

In Lucifer's hierarchy there are principalities and powers. When Jesus Christ was put upon the cross we have the most concerted effort of the Satanic forces. First of all to put Him to death, then to keep Him dead. Col 2:15 tells us that through the death of Christ and the resurrection of Christ He defeated the principalities and the powers of the Satanic forces. These top two ranks were defeated by Christ in His resurrection.

In Ephesians 6 we find that these principalities and powers as they exist in the ranks of God's angels also exist in the ranks of Satan's angels. Another word for principalities is rulers, as is translated in the NASV (New American Standard Version). Rulers and powers occupy the top ranks in Satan's hierarchy. The Greek word for ruler is *arche*. Put that word before angel and you have coined the word archangel. An archangel is a ruling angel. He occupies the number one rank in Satan's and in God's forces.

There is only one archangel that is mentioned in the Bible--Michael, in Jude 9. In Dan. 12:1, Michael, the ruling angel in God's host, occupies a very special role and has a very special function. Michael has a specific sphere of ministry--that is, Israel. His area of designation is Israel, God's chosen people.

Dan. 10:13: "But the prince of the kingdom of Persia withstood me one and twenty days and, lo, Michael, one of the chief princes (or rulers) came to help me." There are some of the archangels in Satan's hosts. Some of these ruling angels joined Lucifer in his rebellion against God. Why was Daniel's answer so long in coming? "The prince of Persia confronted me, we engaged in battle. The only way I could overcome this prince was for Michael, God's archangel, to come to my assistance." The prince of Persia is an angelic being. The prince (or ruler) of Persia was one of the ruling angels of the Satanic host. His particular area of dominion was over the kingdom of Persia. Daniel 10:20 says that God's angel must return and fight with the prince (or ruler) of Greece. From this we may make an induction. Satan has a ruling angel over the Roman Empire and one over Spain. And a ruling angel over the United States of America. The entire globe is organized under the hierarchy of Satan so that he has a prince or a ruling angel who is in command over the affairs of Satan in the functioning of each nation. This gives us a great insight into the affairs of each individual nation. In the top rank there are rulers who under Satan have been given the designation of a country, just as under God Michael is given the designation of Israel. These occupy the first rank; in the second rank are the authorities; the third rank is the world's forces; the fourth rank, the spiritual hosts of wickedness in high places. This is the lowest rank in Satan's hierarchy. In this rank we have the personal adversaries that individually assail the Christian. From this rank come the demons of Bible times and of our own day. This is where demonology finds its source and its root. The demons that move to assail the individual come from the lowest rank in the Satanic hierarchy. The Bible has a great deal to say about demonology. Note Lev. 19:13; 20:6,7. God forbids the people to have anything to do with mediums, witches, wizards, witchcraft, or with any of this type of thing.

In Deut. 18 as the children of Israel stand on the threshold of the land, God forbids them to have anything to do with witchcraft in any form. It is striking that when Jesus Christ makes His appearance on earth there is an unprecedented outburst of demonic activity. It was as though they sensed that He was a mortal threat to them.

When we come to the 20th century, our enlightened age, the age of the intellectual, there is a frightening resurgence of demonic activity on the face of the earth, and particularly in the United States. Who can say the degree to which demonology is involved in astrology, in spiritism, in telepathy, in black magic, etc.? We have seen in our age the rise of the occult. Why? Why is there such resurgence today in demonic activity on the campuses, in our schools, in churches? Is it not just another evidence that the coming of Jesus Christ is very near? And the forces of Satan sense that the return of Christ is upon us, and just as with the appearance of Christ on earth, so with this second coming, there is a massive outburst of demonic activity that characterizes our day.

Is this not a commentary on the spirituality of the United States of America? The realm of Satan and his hosts is darkness. Historically for 2000 years in the countries where moral darkness, spiritual darkness, has prevailed, there had been demonic activity on every hand. Now it is in America, and if it is any commentary on the spirituality of America, it is that now there is a moral and a spiritual darkness that allows Satan to work. I think that what we are seeing today is a sad, sad commentary on the spiritual condition of the country in which we live. I suspect that there are many reasons why there has been such an outburst of astrology, spiritism, and many of these other things; fear and anxiety prevail on every hand. There is all kind of confusion—people go to churches, they do not get answers, there is fear of death and fear of annihilation. There are all kinds of psychological and social reasons why men are moving to the occult. I had a letter just this week from a lady who apparently knows a great deal about the Bible who has now been completely immersed and given herself over completely to the processes of spiritism and to the workings through mediums to communicate with the other world.

There are several very distinct reasons why the word of God teaches us that a Christian ought to have nothing to do with that aspect of life. The first is, that *it is not because it is all false*; we need to be aware of that.

I suspect that in much of the occult and much of what is going on today there is a great deal of humbug. There is a great deal of prevarication and falsehood. It is a great farce, a great phony program that is presented to many gullible people who are just searching for answers. But the striking thing is, that is not why God says don't have anything to do with it. There is a great deal of truth in spiritism, there is a great deal of factual reality in witchcraft. It exists. There are demons. There are Satanic forces.

Through mediums men and women are not able to communicate with dead persons, but they are able to communicate with spirits or demons that impersonate dead persons, and they have a great deal of knowledge about the persons they impersonate. This does exist, it is real, it is true. The Christian is told to avoid it, to have nothing to do with it. For what reason?

The first reason is that it is in alliance with the forces of evil

When the Christian moves over to engage in this type of activity he allies himself with Satan's hierarchy and forces. And it is in light of that that the child of God is clearly, directly instructed to have nothing to do with it.

Secondly, it is because God forbids it. Do you remember why Saul was killed in battle? You say it was because he did not completely obey the Lord in destroying Amalek; that's only part of it. Turn in your Bible to 1 Chron. 10:13. You will discover that Saul was killed in battle because he did not obey the Lord's command about Amalek and because he consulted the medium, the witch of Endor. God hates the person who moves to ally himself with the forces of Satan.

The third reason why it is absolutely wrong and why the Christian ought to avoid it, is because it is simply a variation of the sin that Lucifer committed and that Eve committed in the garden of Eden. What was Lucifer's sin? He was not satisfied with the rank that God gave him, and he wanted to usurp a position of higher rank. What was Eve's sin? Satan came to her and said, "Eve, if you eat of this fruit, you will be like God." And Eve was dissatisfied with her limited knowledge, with the rank God gave to her. She ate of the fruit so that she might ascend to a higher rank of knowledge. The man who moves to subject himself to the Satanic hierarchy in order to gain further knowledge—in order to indulge his curiosity for truth that is unavailable to men through God, the man who chooses that position commits exactly the sin that Lucifer committed, exactly the sin that Eve committed in the garden of Eden. He forsakes his station as a man subject to God and to the revelation that God has given him and moves over under Satan's rule. He moves to that position to usurp knowledge and power and experiences that are not his as a man under God.

But over the Satanic hierarchy there is a sovereign God, and although Satan has his rulers and authorities, and although he has his world forces and spiritual hosts, Jesus lifts His voice and He says, "Oh, Father, Lord of heaven and earth!" (Matt. 11:25). So even though Satan and his forces have tremendous power and influence, they exercise it only under the control of a sovereign God. Therefore, it is possible for us to stand against the Devil, and "having done all, to stand." "Thanks be unto God, who *giveth us the victory* through our Lord Jseus Christ!"

Ten thousand saints are ready to testify that their periods of most rapid and unmistakable spiritual growth have been their periods of trouble. The winter accomplishes more than the summer for the soul's development and advance. The valley of weeping is a well of living waters, and the barren heights a dewy and pleasant field. And grace prepares trials—the grace of our Savior, our Leader, our Lover. He has been in the cold and frost before us, and He will take care that our winter is not nearly so keen as His. His made His heart bleed; it slew Him outright: ours, through His wise and tender tuition will instruct us, brace us, ripen us into His own likeness. —2 Cor.4:17

NEWS AND NOTES

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

East Jefferson St. Church: The meet- at East Jefferson St. Church of Christ is now history. We were happy to have Orell Overman with us as the Evangelist. He brought fine messages from the Word of God. It was certainly refreshing to see so many of our friends from sister congregations. We had two good delegations from the Eastview and Highland Churches. There was much interest shown and good attendance. We appreciate the chorus group from Eastview and Highview Churches. Also we want to thank these brethren for their service as song leaders: Brothers Henry Ott, Buddy Clark, Dennis Allen and Jack Blaes.

Also Brother Dennis Allen and his family who are home on furlough from Hong Kong brought us a message in song. We thank all who had a part in the meeting to make it a success to the glory of God. Pray for our work.
—James L. Wilson

Sellersburg, Ind. Church: Sellersburg Church reports one new birth on Dec. 27th, and one on the 21st—12 in all for the year. Their outgoing minister, Bob Morrow, has assisted at the new births of 25 all told (some of them at camp) and one rededication when he spoke at Eastview. Three have responded to the Lord's call to be buried with him in baptism so far this year, at Sellersburg.

Their guest speaker on occasions when Brother Morrow was elsewhere was Brother Earl Mullins of the South Louisville Church and Superintendent of the Portland Christian School.

From the bulletin of Dec. 20 comes the following:

December 31 will end the ministry for us at this congregation. However I will be permitted to do the pulpit work on a week to week basis until other arrangements are made. However, if there are those that wish to call on us for counseling or other things, feel free to do so as we plan to continue in the Lord's work. We know He is able to supply our needs as He has always done. Thanks to each of you for making our stay here enjoyable. My desire is to continue

in Bible teaching and counseling as well as preaching the gospel as the Lord leads and provides our material needs.

Jeffersonton Church: One placed membership. Sunday School attendance is up. Church attendance is about the same.

We lost one charter member. Brother Burton Romine went Home to be with the Lord, Oct. 20, 1970.

—Mack Anderson

Henryville, Ind. Church: The Henryville Church decided some weeks ago to give a gift to the Lord this Christmas. A special collection was taken to that end which amounted to \$800. Surely the grace of giving has been faithfully taught there and completed in the church. If not completed it is well on its way in that direction.

Brother Howard T. Marsh is the minister of this growing church.

Rangeland Church: Two were baptized into Christ at Rangeland during the month of December—Eddie Price and Lisa Seymour. On Sunday, Dec. 20, Mike Daniel responded to the invitation to rededicate his life to the Lord. Last Sunday, Dec. 27, Mrs. Geneva Kays responded, seeking a closer walk with the Lord. Both of these expressed a desire to grow in ability to witness effectively for the Lord.

As we look back on the year 1970, we are thankful to God that twenty people, including adults, young people and children, accepted Jesus Christ as their Saviour and Lord at Rangeland in 1970! There were at least that many other decisions, some for membership and some for rededication. And, of course, quite a few others started attending with us on a regular basis, and now consider Rangeland their church home who have not made a public decision.

We experienced our greatest growth in Oct. when we had, on one occasion, 150 present for Sunday School, and averaged 147 for the month! By comparison, the attendance average for August was 101. The bus helped greatly in this increase. Bro. Ben Kiser made a decision to purchase a

bus, and personally contacted many homes in the area, and started bringing 20 to 30 children regularly. All of this, together with much faithfulness on the part of our people as a whole in their respective places of service, has contributed to a splendid year in the work of the Lord at Rangeland. The work of Bro. Glenn Suell with the young people's chorus has been a tremendous blessing to the church at Rangeland. —R. B. Boyd (From Dec. 29 Church Bulletin.)

Anchorage, Alaska Bulletin: Here in Alaska we are concerned at this time with Christmas lists, but our greatest concern is regarding the list God has in heaven (Luke 10:20). We can have a part in names being added to His list. Three have made the good confession and have been baptized this year. During the past few months the work here has seemed more difficult. Some have moved away and others are less faithful. More than ever we feel the need for prayer support, for co-workers, and for a suitable meeting place of our own. As this is being written, our thermometer registers about ten degrees below zero; I am wondering how the Lord measures the love and zeal of each one in the little group here. What is our response to His love and grace?

David and Norman are attending Christian schools in Canada and Kentucky and will not be coming home this Christmas. We appreciate your prayers for them, and are grateful for your interest in the work here. May the Lord of the harvest bless you now and in the New Year in your response to Him. It may be that we are destined to witness events in the near future—events comparable to the "good tidings of great joy" announced by the angel more than 1900 years ago. —Winston N. Allen

Gallatin Church:

A diligent group of workers made up of Irene Ogles, Trixie and Edward Brown, Betty Bradley, and Mary Neil Moss, have worked on our Christmas "Sunshine Basket" program this year. Twenty lovely Christmas remembrances have been prepared for delivery to our shut-ins by this group. We trust that many hearts have been made glad by this evidence of our love and concern for those who no longer find it possible to be with us in our regular assemblies at church. Our thanks to the workers for a job well done! —Bulletin, Dec. 22

Utica, Ind. Church: A girl originally from Porto Rico, came last Saturday, Jan. 2, from Pennsylvania, to be baptized in obedience to the Lord. She had been taught about Him by Jackie Fossee while they were in college together. Though her natural eyes are blind she was able to see the wondrous truths of the gospel as Jackie opened them up to her through the years. She was baptized at Rowan St. because the pool at the Utica church is not yet finished.

—Delmer Browning

Highland Church—Ernest E. Lyon, Minister. One came for membership, transferred from Rocky Mount, N. C. He is now the husband of Peggy Briley.

There was good attendance at the Christmas gathering the Sunday afternoon before Christmas, although it was the same afternoon that the Youth Rally was held at Buechel church.

Portland Church—C. V. Wilson and Robert Heidl, Ministers.

The first Ladies meeting of the year held Tuesday evening, January 5, was very good. The speaker was Crystal Crowder, leader of the Portland School choruses. She gave a good personal testimony of the Lord's keeping and comfort through His word and prayer.

Miss Crowder has given herself without stint to the school music and her work is greatly appreciated. The Lord has surely prepared and enabled her.

The chorus made a trip to Gallatin and sang there December 13. Some time ago representatives of the Portland Christian School Alumni Association were in Gallatin to speak about their proposed building plans. Those plans, by the grace of God, have now become a reality and the new buildings are free from debt and being used to the glory of God. The Christmas concert this year was held in the Auditorium Friday, December 18. It was well attended; well directed and greatly appreciated. The music chosen was representative of different consecutive periods of history.

The Watch Night Service was held as usual this year. The speaker announced, Bro. Jesse Wood, was ill and could not come. Bro. Dennis Allen filled in with a stirring message of prophecy and its practical import.