

THE WORD AND WORK

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

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Talking Things Over

G. R. L.



WATCH YOUR LANGUAGE!

In one of his books, Francis Schaeffer remarks that when he hears people mention "Jesus," he waits to see what Jesus they are talking about. I feel very similarly about "God" and several other expressions. Religious developments in the world make it necessary for the believer to filter what he hears, not accepting everything at face value. "Grace" is turned into lasciviousness, "love" has become a superficial sentiment, and "peace" is the ticket to "do your thing." Witness this statement from the emcee at a large (2000 to 3000 people) gathering of the new "charismatic movement" in Nashville, Tennessee. After acknowledging the participation of a Roman Catholic bishop and others of varied backgrounds, he went on to say, "Now the Jesus you know may not be the same as the Jesus I know, but we do have this in common, that *we all love Jesus!*"

But I mention this merely to turn the spotlight on our own speaking—and the thinking that prompts it. If there is verbal deception abroad, then we must be doubly careful to speak the Word in unmistakable terms. But isn't there danger that such an order as this might turn us into a bunch of semantic nit-pickers? Not if we can establish a proper perspective.

IMMANUEL

This wonderful name is usually translated "God with us." In actual practice, I'm afraid the average Christian takes it as "God with *us*." This reflects the currently prevalent humanistic, existential cult of self. Let's face it—we do tend to become conditioned (and contaminated) by the culture in which we live. Everything else is for *me*, so why not God? "Pamper yourself," "designed with *you* in mind," etc. bombards our minds, and not without its evil effects. Salvation is most often presented, I believe, from this point of view—"God has a wonderful plan for your life," "You can have joy unspeakable," "How to get rid of your worries." Implied: The most important thing in the universe to God is ME—that I should feel good and have no problems.

Fifteen years ago as I was repairing a radio, the customer expressed his desire to have it back in time to hear the Gospel quartets on Sunday. This really shook me, because there wasn't a more godly man in the community. I realized then that for him it was

mere entertainment. A few years later the Rebels quartet gave me free tickets to an "all-night Gospel sing" featuring many top Gospel groups. As one group after another took the stage, the LeFevres of Atlanta were the only ones that expressed any desire to honor the Lord with their performance. The theatrics of the rest were—to me—disgusting. To think that God, and things pertaining to Him, should be made to pander to human lusts!! I have noticed in recent months that several familiar hymns have been turned into popular entertainment by different singing groups.

There is indeed a good deal of truth in "God with *us*," for He did indeed come down to us, and He has lavished upon us the riches of His grace in Christ Jesus. There is, for the believer, joy and peace and power. Yes, indeed! But the crucial thing is the perspective; God is not a man-manipulated gimmick.

WITH US IS GOD

All the reference works available to me agree that a literal translation of "Immanuel" is "With us is *God*"—"God" being emphasized by its position. How different salvation appears when viewed from this perspective! Man is still in the picture, but God is the focal point. "With us is *God!*" We are struck first with the wonder of it, as was Solomon at the dedication of the temple: "But will God really dwell with men on the earth?" The awfulness of our sins, the holiness of God, the great gulf between, all come into view. And then the realization that With-us-is-God is a person, the Lord Jesus Christ. In His death, He spanned the gap between man and God. Not by miracles of compassion, not by words of comfort, but by a bloody death of shame He did the Father's will. This fact must be central if everything else is to fit into place. "He shall see of the travail of his soul and shall be satisfied." *He* shall be satisfied! With eyes fixed always upon *us* and *our* needs, it is easy to overlook the much larger "need" of God—the urgency of His love—which gives the cross its reason for being.

With us is God—"God was in Christ reconciling the world unto Himself," and He has come down to us! No more barriers between, no more separation by sin, no more fear of judgment! And boldness to cry, "Abba, Father!" We who once looked on from a distance have brought near through the blood of Christ.

So near, so very near to God,

I cannot nearer be;

For in the person of His Son

I am as near as He.

Experiencing this nearness includes—among other things—freedom to communicate with God directly and informally, without recourse to form or ritual.

But does the privilege of intimacy with the Most High give license to treat Him as our peer? Reading through the gospels we find the twelve in daily personal communion with our Lord. His name was Jesus, they used His name when writing about Him, yet—as far as we have record—they *never called Him "Jesus."* He was

“Lord,” “Master,” “Rabbi,” etc. Yes, He is “God with us,” but He is still God. John reclining on His breast, Mary at His feet, but Jesus still *Lord*. Happy the person who knows Him as Friend and Elder Brother, and yet is overwhelmed by the glory of His majesty!

Having this perspective may not cause us to pray in Shakespearean English or to assume always a particular posture in prayer, but it will have everything to do with our condition of heart when we enter His presence. It will cause us to reflect on how we use the worthy name of Jesus and how we handle things related to Him. Our testimony, our preaching, will no longer be “an uncertain sound,” but a sure word of salvation that the listener can take hold of. This is what people around us are needing.

How Does the Believer Stand before God?

John Kernan is a missionary to South Africa. He is engaged in a literature ministry, and he edits *South African Christian*, from which this was taken.

John Kernan

I have been to funerals where the minister has taken Hebrews 9:27 as his text and emphasized the point that the person now dead must face the final judgment. A minister might with reason preach such a sermon at the death of a non-Christian, but to declare that Christians are to face the final judgment is to completely ignore the forgiveness of God and to misunderstand the nature of redemption, the purpose of Christ's death on the cross.

Christ's death took away sin, making forgiveness possible. The person who accepts Christ in genuine faith and repentance is forgiven. His sins are taken away as though they had never been, just as the dirt is washed out of a garment: “Though your sins be as scarlet, they shall be as white as snow” (Isaiah 1:18).

If your sins are taken away so that they no longer exist, how can God judge you? You have no crime left to your record; God has already dropped the charges.

But the requirements of Hebrews 9:27 are fulfilled—if you belong to Christ. He took your judgment on Himself and you are now acceptable to God. We cannot understand the nature of Christ's death and its relation to our judgment without also examining verse 28: “...unto them that look for him shall he appear the second time without sin unto salvation.” When Christ comes for His people, they already have salvation. Obviously, then, they are not to face judgment. Christ does not come for those who look for Him “unto judgment,” but “unto salvation.”

And indeed John states this matter clearly and without any reservations: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life” (John 5:24). Note that the believer is already passed from death to life—no room here for a future judgment to hand out sentence.

We get our most dramatic and memorable picture of the final judgment from Revelation 20:11-15—the Great White Throne. Let us note some very significant points concerning this judgment:

First: It is not a judgment of all people who have ever lived. It includes only those who were raised at the second resurrection, the “rest of the dead” in verse 5. The “rest of the dead” are all the wicked dead (the believers were all raised at the time of Christ’s return for His church; that it, at the time of the first resurrection, literally, in the Greek, “the resurrection, the first one”). The language plainly indicates a selective resurrection; a first resurrection a thousand years earlier than the second one (Daniel 12:2; Luke 14:14; Philippians 3:11; John 5:28, 29; Hebrews 10:35 all indicate a resurrection of the just as distinct from a resurrection of the wicked). The “rest of the dead” probably also includes those who received Christ and died during the Millennium.

Second: Those who participated in the first resurrection will join with God as judges (1 Corinthians 6:2; Revelation 2:26, 27; 20:4). As Jamieson, Fausset and Brown so vividly describe this scene, the godly who were raised in the first resurrection (prior to the Millennium) will be present, “not indeed to have their portion assigned as if for the first time—for that shall have been fixed long before (John 5:24)—but to have it confirmed forever, and that God’s righteousness may be vindicated in the case of both the saved and the lost, in the presence of an assembled universe. Compare ‘We must all appear,’ etc., Romans 14:10; 2 Corinthians 5:10.”

Third: These people are judged, as Brother Boll aptly puts it, “in the searching light of God’s holiness,” and those whose names are not found in the Book of Life are cast into the lake of fire. This is Hell, the “second death” —torment that lasts forever.

Let us not make the grave error of denying the value of the crucifixion, but let us fully accept the forgiveness that Christ offers and look forward with joy and confidence to the resurrection, when we will be with Christ forever. Surely, with such a future, the Christian need not fear death or judgment.

NO APOLOGIES!

“In this day in particular when everyone is searching for meaning and values, a Christian professor, whether teaching in a private or a public institution, has every right to couch his teaching consciously in terms of his Christian frame of reference. While others are teaching from bases such as cultural and economic determinism, logical positivism, or existentialism, the Christian must not hide or disguise his position. This does not mean that one should be dogmatic or engage in apologetics. One can be a Christian in his teaching without apology, condescension, or a doctrinaire attitude.” —From an article, “The Christian Perspective and the Teaching of Political Science,” by James R. Cameron in the *Journal of the American Scientific Affiliation*.

Christian Concern for Education

Joyce Zimpelmann

A psychologist with the Louisville Public Schools challenges parents—and other Christians—to take some specific steps toward meeting the needs of our young people.

Secular education today is undergoing a dramatic change. Traditional ways of teaching are being abandoned and curriculum altered. Curriculum and methodology are being re-evaluated in light of their relevancy for today's society and revamped so as to challenge the "now" generation.

The roles of educators and students are being redefined. The "autocratic teacher," whose duty was to impart knowledge, is seen as a deterrent to the educational process. He is being replaced by a "learning facilitator" whose chief role is to provide a releasing, freeing atmosphere so that each pupil can develop his own intelligence, talents, and abilities to the fullest in order to recognize his maximal potential. Within the school setting, emphasis is placed upon the learner to be responsible for his own learning. Therefore he increasingly participates not only in choosing his method of learning but in what he chooses to study!

These changes are occurring because of the demands of a vocal, action-packed generation of young people who protest that *all* is wrong with the world. They cry out against out-moded institutions, outdated, irrelevant curriculum and a "passe' moral code" that is preached but not practiced.

Formal religion—"Churchanity"—is rejected and ridiculed just as secular education is criticized. Today's youth seeks for a personal, spiritual experience but protests that none is found in formalized religious ritualism. They seek truth and honesty but fail to find The Truth. They futilely hunt for purpose and meaning to life but fail to find The Way. Even children brought up to attend church services drop out of Sunday School when they become teen-agers, and others, who go from a sense of duty, "tune out" the messenger and "turn off" the message.

Fundamental Christians who carefully examine the values advocated and the methodology used in our public schools today are becoming increasingly alarmed at the trends manifested. But secular education, faced with problems of an increasing drop-out rate and poorly prepared pupils, is attempting to meet the challenge. It is not our intent here to further evaluate the direction of public education nor to discuss the Humanistic philosophy which undergirds these changes. Rather, our main objective is to plead the cause of Christian education and to alert each Christian to the challenges we face in "training our children in the way they should go" (Prov. 22:6).

Christian Education has some real problems that become more critical each year. The drop-out rate in attendance and active participation in church activities is high among the teen-age population. The number of young people "tuning out" and rejecting the teachings

of the church is even greater. We can blame this trend on world conditions, on modern communications media, on sophisticated, impersonal technology and even on secular education if we wish; but the problem still remains. Christian education begins in the home and extends into the Church and the Christian community at large. Every Christian, whether he is a parent or not, has a deep commitment to the training and teaching of young Christians (Matt. 9:36-37; Titus 2:1-3; Col. 3:16). We cannot neglect this responsibility without paying the penalty for such negligence (Matt. 8:5-6). Therefore, it is imperative that each of us become aware of the Christian Education program we support—in our local congregation and in cooperation with other congregations.

How concerned are we about the education of children in our community? Perhaps the following quiz will serve to awaken us to our knowledge and concern. Each individual should answer these questions thoughtfully and as completely as possible. Then discuss your answers with others in your congregation. If these questions are answered honestly and thoroughly, they may serve as guidelines to developing an even more potent, effective program of Christian Education.

1. What are the goals of your Christian Education program?
2. What measures are used to determine if these goals are being realized?
3. What are the outstanding needs and problems that your young people face? Are these needs being met?
4. Is Sunday School and attendance at youth activities on the rise or is the drop-out rate increasing?
5. How many young people "dropped out" of Sunday School in your congregation in 1970? Why did they leave? (Be specific!)
6. Do the young people actively participate in all programs of the church? How are their talents being developed and used?
7. Can you name at least six young people attending services whose parents do not attend with them? How many contacts have been made with these parents since the child began attending services?
8. What evidence do you have that these young people are finding answers to their daily problems through an increasing knowledge of the Word, a developing prayer-life and a closer relationship with God?
9. To whom do these young people turn when they have a problem or burden?
10. Do they perceive you as a "caring friend" in whom they can confide or to whom they can turn when they're in trouble?
11. Are these young people given the opportunity to share good times with you in a situation other than a worship service?
12. Have you let these young people know that you too are a sinner redeemed by a loving Savior? Have you listened empathically when they've talked of their needs?

If, as you read these questions your answers are incomplete or vague, then you should consider your responsibility to this important facet of Christian living. If, as you pondered how to ans-

wer these questions, you were unable to visualize these pupils, to recall their names or backgrounds, then you need to consider your commitment to the Lord's work. Why do you attend Sunday School and Church? Why do you support Christian Education? Do you really believe that the education of young people is essential to their salvation?

The term "accountability" is being practiced in business and educational circles. Teachers are being taught to develop and state measureable instructional objectives for teaching and they are being evaluated on their ability to reach these goals. As Christians, we too are accountable to God for training the young by precept and example. It is time that each congregation plan a dynamic, relevant program of Christian education which will meet the needs of its young people. Within the framework of this design, each teacher-member needs to evaluate carefully what he is doing, how effective he is and, with God's guidance, how he can become even more effective.

PROPHECY

EDITED BY: DR. HORACE E. WOOD

ANGELS

Winston N. Allen

"Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?" Hebrews 1:14.

Recently in our adult Sunday School class we studied the 10th chapter of Daniel. This chapter gives a view behind the scenes of the warfare being waged between the kingdom of God and the kingdom of Satan, and the vital part God's people have in the conflict. The class was particularly interested in passages describing Michael, the archangel (Dan. 10:10-14, 21; Jude 9; Rev. 12:7-12). Angels, both good and evil, will be increasingly active as the end of this age draws near. Revelation 19 & 20 foretell the final outcome of the conflict.

Like man, angels are created beings (Col. 1:16,17). The first paragraph of Job 38 indicates their creation preceded the tremendous events described in Genesis 1. Of course Lucifer or Satan himself (as we learn from Ezekiel 28:12b-15, Isa. 14:12-15, and other passages) was a created being, powerful and perfect in every respect until he led a rebellion against God. There are many accounts in both the Old and New Testaments of angels appearing to God's servants here on earth. Sometimes they were invisible (2 Kings 6). At other times they had the appearance of men, not the appearance of women (Gen. 18 & 19). In Matthew 28 it is recorded of one angel that "his appearance was as lightning and his raiment white as snow."

Angels played an important part in the earthly ministry of Christ described in the Gospels. The angel Gabriel foretold His birth of the virgin Mary. After the baptism and temptation of Jesus "angels

came and ministered unto him" (Matt. 4:11). In the Garden of Gethsemane Christ sweat as it were great drops of blood. Satan would have won a great victory and the plan of salvation as well as the Man of salvation would have been defeated had Christ died before He came to the cross. Consequently it is recorded in Luke 22:43, "And there appeared unto him an angel from heaven strengthening him." Angels announced the Lord's resurrection, and immediately after His ascension two angels said, "Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven" (Acts 1:11). When the Lord returns to deal with the wicked and to begin His millennial reign at the close of the Great Tribulation, not only the Church but also angels will be with Him (2 Thess. 1:7-10; Luke 9:26; Matt. 13:36-43; Jude 14, 15).

Does the Bible indicate the number, strength, speed of travel, and present functions of angels? Luke 2:13 describes "a multitude of the heavenly host praising God" at the time of Jesus' birth. Heb. 12:22 speaks of "innumerable hosts of angels." "Round about" the throne of God the Apostle John saw many angels, "the number of them was ten thousand times ten thousand, and thousands" (Rev. 5:11). As to strength, one angel protected Daniel from death in the lions' den, and one angel "coming down out of heaven" will bind Satan and cast him into the abyss where he will be incarcerated for a thousand years (Rev. 20:1-3). From Chapter 4 on to the end the book of Revelation is prophecy giving God's plan and program for the consummation of this age, for the millennium, and for eternity. Angels are mentioned about sixty times in the book. They will play a vital part in the fearful manifestations of power and judgment during the Great Tribulation here on earth after the rapture of the Church. For example, Revelation 9:15 foretells a time when four angels will kill a third of the world's population, more than a billion people who continue to reject Christ as Savior and Lord. Evidently angels travel with the speed of thought from the third heaven to earth; they are here when needed (Dan. 6:22). If they travelled at the speed of light (186,282 miles per second) it would take millions of years just to reach some of the stars. As to their present work we read in Psalm 103:20, 21, "Bless Jehovah, ye his angels, that are mighty in strength, that fulfill his word, hearkening unto the voice of his word. Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure." More specific information is given in Hebrews 1:14 quoted at the beginning of this article.

The brother of Dr. S. Maxwell Coder, former Dean of Education of Moody Bible Institute in Chicago had the following experience. Not long after his conversion he was reading Hebrews 1 when he suddenly exclaimed, "Oh I see; that's what happened!" In response to the question, "What do you mean?" he replied, "Do you remember many years ago when during a summer vacation I worked at the Baldwin Locomotive Works? One day at lunch time I was walking across the shop where heavy equipment was being moved by heavy cranes. As I got to the middle of the area, I felt a sudden

shove and went sprawling on the floor. In the place where I had been, part of a heavy locomotive boiler fell with a crash. Had I remained where I was, I would have been crushed to death. The strange thing was that I was entirely alone, yet I had been pushed out of the way. Now that I read this text of Scripture, I believe a ministering angel saved me from death on that occasion." A few days ago we heard a Christian lady who had escaped from Red China tell of supernatural assistance received from an angel. Several years ago I heard Dr. Charles E. Fuller tell in a radio message of angelic protection he had experienced during an automobile accident. As I recall he said that as the car was rolling he felt a presence protecting him from serious injury or death. Looking back on the experience he felt that God had additional work for him to do. Recently I heard Brother Brady Green at Copper Center, Alaska, state that he must have had angelic help one day last summer when a large grizzly bear charged him about a mile from his cabin. We read in Psalm 34:7, "The angel of Jehovah encampeth round about them that fear him, and delivereth them." Angels, an important connection between earth and heaven (Gen. 28:12), are sent by the Father when He so chooses to meet unusual and special needs of His children (Acts 12:7-9). The December, 1959, *Bulletin of Wheaton College* gave a detailed account of a visitation by an angel which Dr. V. Raymond Edman had experienced shortly before a great crisis when he and his wife were serving as missionaries in Ecuador, South America.

Matthew 18:10 indicates angels have special interest in and perhaps responsibilities regarding children. Luke 16:22 gives another important function of angels in behalf of little ones and Christians. When a child of God departs this life his spirit is conveyed by angels to the Lord's presence in heaven (2 Cor. 5:8; Phil 1:23). Often just before death Christians speak of seeing angels near them (angels are frequently mentioned in the book *Dying Testimonies of saints and Sinners*). Jesus said, "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Not only does God have His angels who do His bidding and assist His children, but Satan also has his evil angels who are under his control and who oppose Christians and their work (Eph. 6:10-18). Christ asserted that hell will be occupied not only by lost human beings but also by "the devil and his angels" (Matt. 25:41). The warning of the Apostle Peter that "if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness to be reserved unto judgment" leads to the conclusion that He will not spare us from judgment if we choose evil and reject the Savior.

In the ages to come redeemed people will be above angels, and will have resurrection bodies like the very real resurrection body of Christ. John said, "we shall be like him, for we shall see him even as he is." Paul said in 1 Cor. 6:2a, 3a, "know ye not that the saints shall judge the world? ...Know ye not that we shall judge angels?"

Carl Kitzmiller preaches at Southside, in Abilene.



Questions Asked Of Us

Carl Kitzmiller

I hear mention of "house churches" in some places. What are these, and what do you think of them?

House churches, in the simplest of terms, are churches which meet in private houses (residences) instead of in a jointly-owned church building or a rented public hall. The same residence may be used each week, or the meeting place may rotate from house to house. Almost of necessity these are small groups that can be accommodated in the limited space available in a residence.

The Bible student will be aware that there were house churches in the New Testament period (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philemon 2). It would appear that the early church chose meeting places according to their need and the availability of a suitable place. Although other places were used (e.g., Acts 2:46), it is very likely that private houses supplied the meeting places for a majority of the earliest churches, especially for those new congregations just springing up. Church buildings as we know them today were in all probability virtually unknown, though this should not be construed to mean that church buildings are therefore unscriptural.

If the scripturalness of the private house as an acceptable place of meeting is the only issue, then there should be no issue. But if there be an attempt to bind this as the only acceptable place of meeting, that is a different matter. What was wise and good for the New Testament period in such matters of choice is not necessarily best for many of today's cultures. Each congregation should decide where to meet on the basis of what is best for them in the given situation, all factors considered.

Some present-day house churches have been started as a protest against the values, methods, and commitments of the so-called "established" churches. These are generally a part of the current rebellion against the whole way of life of older generations. The motivation, then, which leads to the starting of a house church is important. It is one thing for a body of Christians in a new area intent on serving the Lord to begin meeting in a house; it is quite another thing to act out of conscience and in an effort to better serve the Lord; it is another to serve the flesh and create a monument to perversion.

House churches, then, may be good or bad, depending on their reason for being.

Are there not matters for congregational prayer besides those who are sick?

Even the most immature Christian realizes that there are other areas of concern for our prayers. No doubt the above question is asked to point out the unbalanced emphasis which is often given in the average congregation to the physical ills of the members and their families.

Christians are to "bear one another's burdens," and that surely suggests that joint prayer for the physical needs of brethren is quite in order. Our Lord is the Great Physician; and, without insisting on miraculous healing, it is certain that the Christian ought to believe in divine healing. Physical sickness is a reality of life. In spite of the mistaken conclusions some have reached, it is not necessarily the result of the individual's sin or lack of faith, and we ought, in the will of God, to seek relief for ourselves and others. Until that day when sickness, pain, and suffering is no more, it will continue to be a very proper subject for Christian's prayers.

It is easy, however, to fall into the rut of undue concern for physical, present, and local needs to the neglect of other areas which should be of great concern to us as well. Those things before our very eyes, so evident that we hardly have to look, have a way of getting attention, but we should work at keeping the proper balance of values. The spiritual illness about us ought to draw greater concern than the physical. Christianity is a world-wide, missionary religion, and we ought to be praying for the work of God as a whole and in its various parts. There is need for laborers, for greater love and commitment, for strength to overcome temptation, for the work of the Holy Spirit in lives. For these things we ought also to pray, and not to leave the other undone.

Jesus said concerning the cup of the Lord's Supper, "Drink ye all of it." I see many who barely sip a drop or two from the cup and leave most of the grape juice. Isn't this wrong?

A reading of this injunction from Matt. 26:27 in some of the more recent translations will clarify what Jesus said. He did not say that the apostles were to drink all of the contents of the cup but that all of the persons at the table with Him should drink. "Drink of it, all of you" is clearer to us today.

There is probably little serious question but what Jesus used one container on that occasion. Those accustomed to the use of the individual containers might forget that if Jesus had ordered each one to drink all of the contents, the container would have had to be refilled for each man.

Now, as a matter of *personal preference*, I like to see the small individual containers emptied, or nearly so, when one partakes. I can imagine that the drop-sipper is more concerned with daintiness or some such thing than with remembering the Lord, or that such reserve indicates a lack of wholeheartedness. My better judgement tells me that this is in most cases probably a very unfair conclusion, however. Nowhere is there any indication that the greater volume

of the drink, the greater the love for the Lord. Nevertheless, it is valid to suggest that enough of the fruit of the vine ought to be taken so as to perform the action suggested by the verb "drink."

Are not those who believe in the premillennial coming of Christ logically forced to believe in a "second chance"?

Certainly not! Many problems arise because people use labels recklessly and do not bother to define what they mean. What is "second chance"? It refers to a second opportunity to be saved. Now there is very little need of talking about a second chance in this life. Some have never heard the gospel nor had the first chance to be saved. Others have heard many times and have not only a second chance but perhaps even hundreds of chances. There is no reason, then, to single out the second opportunity in this life for attention. So "second chance" has no reference to the chances one has in this life but has come to mean a chance after this life is over—a chance after death. As long as one is in the present life there may be some major crises which call attention to his need of salvation, but none of these are a second chance.

When premillennial teaching is examined in this light, it will be seen that it no more requires a "second chance" than any other position. I really know of no responsible premillennial teacher who teaches a chance to be saved after death. Everything in the Bible points to the fact that a man's eternal destiny is determined in this life and that there is no changing it sometime after death. Some may venture a guess or express a faint hope (usually being very careful to so designate it) that the people who have never had *any* chance will somehow be given a chance in the life to come to accept or to reject Christ; but the Bible never so teaches, and this is no essential part of the premillennial position.

Why then does the charge persist? There is probably no single answer applicable to all cases. One suspects malice, fuzzy thinking, repetition of hearsay, and even downright ignorance may head the list. Some have not realized that multitudes left on the earth at the rapture of the church will still be in the flesh and that any chance these may subsequently have before their death cannot properly be called second chance. That such an event as the catching out of the church should open a lot of eyes and rouse a lot of indifferent folks is not the issue. Many have been saved as a result of the awakening provided by a great crisis.

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When we have understood about free will, we shall see how silly it is to ask, as somebody once asked me: "Why did God make a creature of such rotten stuff that it went wrong?" The better stuff a creature is made of—the cleverer and stronger freer it is—then the better it will be if it goes right, but also the worse it will be if it goes wrong. A cow cannot be very good or bad; a dog can be both better and worse; a child better and worse still; and ordinary man, still more so; a man of genius, still more so; a superhuman spirit best—or worst—of all.

—C. S. Lewis, *Mere Christianity*

When Answers Turn to Questions

Elmer Prout

Elmer Prout works with Dean Bixler and the Ochanomizu church in Tokyo, Japan.

Job and his answers—Job was “the greatest of all the people of the east.” There were ten children in his family and his fortune included seven thousand sheep, three thousand camels, and five hundred yoke of oxen. He was sure that “the friendship of God” was on his tent; his “steps were washed with milk”; and for him “the rock poured out streams of oil” (Job 1:1-3; 29:4-6).

And, Job was respected in his community. When he went to the gate of the city the young men withdrew, the aged rose and stood, and the princes waited in silence for him to speak. Job’s opinions were accepted as the last word in the matters which were under discussion (Job 29:7-11, 21-25).

Job gloried in his position and was quite sure that no problem could ever disturb his life. “I shall die in my nest, and I shall multiply my days...my roots spread out to the waters...my glory fresh with me, and my bow ever new in my hand” (Job 29:18-20). He had everything figured out, all the answers down pat—life held no surprises. Job had his arguments memorized, his advice prepared...his face relaxed, his voice smooth: “Now, my friend, just sit down right here and listen to me...”

Job and his questions—But Job’s life turned a corner and in one day his children, along with everything he owned, vanished. He was left facing an empty desert and the echo of disaster (Job 1:13-19). The dust of that tragedy had hardly settled before the hand of affliction struck Job himself and the greatest man of the east sat among the ashes scraping himself with a bit of broken pottery while his wife urged him to “curse God and die.” His suffering was so great that the friends who came to comfort him “rent their robes...sprinkled dust upon their heads...and sat seven days and nights without speaking” (Job 2:1-13).

The silence was broken as Job “opened his mouth and cursed the day of his birth.” The man who had had all the answers now had nothing but questions—six times in chapter three Job shouted “Why?” (Job 3:1, 11, 12, 16, 20, 23)

Job’s friends tried to reason with him by urging him to accept the advice he had once given so freely to others (Job 4:3-5; see also 29:12, 13, 24). They marshalled the logic of the past as they moved on in their attempt to convince Job that life and all its aspects can be reduced to the simple proposition “do good and you will prosper; do evil and you will suffer; repent and your fortune will be restored” (Job 4:7, 8; 5:17-27; 8:1-10; 11:6, 13-20; 15:1-5; 22:21-30).

Job listened for a while and then he exploded—their words were a mockery to what he knew about himself. They charged him with sin and called for repentance—he challenged them to list even a single misdeed (Job 6:24; 9:15, 20; 10:7; 12:4; 13:23; 23:10-12; 27:1-6; 31:1-40). In some of the most colorful language in the Bible Job

flung back his reply: "No doubt you are the people, and wisdom will die with you. But I have understanding as well as you...Your maxims are proverbs of ashes, your defences are defences of clay...How then will you comfort me with empty nothings?...As for you, you white-wash with lies; worthless physicians are you all. Oh that you would keep silent, and it would be your wisdom!" (Job 12:1, 2; 13:4, 5, 12; 21:34)

Then it was all over and the four of them sat in silence again. Only this time it was a silence of scorn—the Three looking down on Job because "he justified himself"; Job glaring back at the Three who "had found no answer" (Job 32:1-3).

If the story of Job ended there it would be an ancient preview of modern emptiness. Authors by the score rise to add their voices to the cry: "I have no answers; you have no answers; there are no answers." That approach reduces life to an argument between men. And it goes on to say that when men have knocked over each other's arguments about the meaning of life *everything* has been knocked flat and there is no more to be said. Under the influence of this point of view man comes to think that when he is finished with his human opponent he is finished with God too; that because man has nothing more to say God, too, will be silent.

This is one of the basic questions which the book of Job challenges us to face. What happens when you find out that you, yourself, do not have all the answers to life's complexities? More, what happens when you find out that the very people who came to help you do not have the answers either? What is there beyond the despair that made Job's wife give up? What is there beyond the pride that turned the Three into accusers instead of comforters? What is there beyond the logic that enabled Job to win the debate and yet sit emptier than before? Unless we can find the answer to questions like those no amount of logic or memorization can save us from the drift into emptiness which is one of the most serious modern challenges to personal Christian faith.

Job and his God—The book of Job stands to say this: beyond the desire for answers to "my" questions; beyond the demand for an audience on "my" terms is GOD HIMSELF. He is the God who breaks in when men sit in their pouting silence. He is the God who brings *His own questions* along with His own judgment. God does not sit passively while men hand Him around the table for group discussion. Nor does He leave the room when the debaters retreat.

Job had cried out for what he had decided he needed—answers to *his* questions. He acted as if his questions drew a circle around the only important matters in life. Job had demolished his friend's arguments—now he would take God on: "OK, God, answer me this..." (Job 13:3, 13-15, 22-24; 23:1-7).

And God did speak—but not with the answers Job had demanded. Instead we read "I will question you, and you shall declare to me...He who argues with God, let him answer it" (Job 38:1-3; 40:1-9). Job listened and found God larger than man's questions and God's questions more satisfying than man's desired ans-

wers. More than that, Job found that in the end what really matters in life is not answers from God but God Himself. "I had heard of thee by the hearing of the ear, but now my eye sees thee..." (Job 42:1-8)

There will be a day in your life when you find that you do not have all the answers. The next day you will find that parents, teachers and preachers do not have the answers either. You may also discover that some of the answers you have been given were not correct in the first place. That will be a time of testing when you find yourself fed up with shallow talk and tempted to throw all the trusted past away. When that day comes, you will find God waiting to do for you just what He did for Job. God wants to give you more than answers—He wants to give you HIMSELF.

When answers turn to questions, turn to God!

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GLIMPSES OF WOMANHOOD

MARY, THE MOTHER OF JESUS

(Continued from January Issue)

Mrs. Paul J. Knecht

OUR ATTITUDE TOWARD MARY

Needless to say, we who have been blessed by the Lord Jesus Christ will and do, appreciate Mary and call her "blessed" even as she predicted. But since Jesus Himself said, "Whosoever doeth the will of my Father, the same is my brother and sister and mother," all who have come to Him, surrendering to His will are blessed. They have the same blessed relationship to God and to Him through His blood that Mary had. Everyone who carries about in his or her body—not the body of Jesus—but His Holy Spirit (John 14:17; Gal. 4:19; Col. 1:227) is entitled to worship IF Mary is. All may honestly be called "blessed." All are "highly favored" among both men and women. Therefore Mary of Nazareth, last and very likely loveliest of the lineage of our Lord whom all the world calls blessed and whom we said *seemingly* stands alone does not stand alone at all in God's sight. He took pains to make that clear. She was no more than any other obedient child of faith. Her work was unique, but she was not.

NOT SINLESS

Though her faithful surrender to God stands out, Mary was not sinless, for she owed to her need of a Savior (Luke 1:47). Nevertheless, she did not sin against God in the marriage relation by refusing to bear children to Joseph. Her children besides Jesus are mentioned, four of them by name (Matt. 13:55-56; Mark 6:3). Sisters of her sons were not named but the plural was used so we can know there were at least two. To extol her as eternally

virgin is to accuse her of possible defrauding in the marriage relation. This would contradict the claim that birth control is sin and set up an example for young married couples contrary to that teaching against birth control of those who claim the perpetuity of her virginity. Neither claim is true to the Bible. Much—most—of the teaching about Mary is from the traditions of men and altogether unscriptural.

As to the quote used earlier, i.e. “To Jesus through Mary.” There, in a nutshell, is the church’s teaching on devotion to Mary,” I find many Scriptures telling us to approach the Father through Jesus (He became man that we might do this) but nothing whatever that could encourage us to go to *Him* through Mary. The only instance even in the Old Testament of such a thing as a mother’s making request of a king (her son) on behalf of one of his subjects is that of Bathsheba’s request on behalf of Adonijah (1 Kings 2:13-25). If you read the story you will find that it ended disastrously for Adonijah.

If Mary were to return suddenly (as the Lord will certainly do), I wonder what she would say at the adoration that glorifies her name. She could not even say as John the Baptist did of the Lord. “He must increase but I must decrease.” She has no position from which she can decrease. The fictitious glory ascribed to her is but tinsel that will vanish away. All she could say would be what she said at Cana, or something similar, “Whatsoever *He* saith unto thee, do it.” Nowhere in the Bible has Jesus said a word in favor of adoration of Mary, rather He has discouraged such a thing. Least of all has He made her an intercessor (mediatrix?) between us and Him. We are plainly told to ask God in Jesus’ name (John 15:16; 16:23), and are given the Holy Spirit to help our infirmities for we cannot pray as we ought (Rom. 8:26). More than this is not only not necessary but risky, not to say dangerous.

True Christians are thankful for the use made of Mary, by God, in our redemption and from the heart we call her blessed but beyond this we may not go for God will not give His glory to another (Isa. 42:8; 48:11). Mary’s sorrow at the cross must have been great indeed, but no word concerning it is given us nor any utterance in connection with the Lord’s commitment of her to the beloved John for safe keeping. We are not permitted to see or share her suffering. I shall not attempt to describe it. But you may be sure her Son, on the cross understood what it had meant to her in the way of suffering, which may have included persecution, to bear His earthly body in a manner contrary to nature. *He* knew the day by day endurance of suffering attendant on being His mother throughout His earthly life, climaxed as it was by the sight of His own death agony. He alone could appreciate the poignancy of it. He alone could fully share or carry her burden. His words committing her to John may have conveyed to her heart a sense of His compassion beyond His providing for her future welfare. His thought for her at such a time—His speaking to her in the hour of His own suffering, *on any matter at all*, must have brought balm to her aching heart. Let us love her and have

love and due respect for every child of God. Let us leave off this vain worship and worship God.

Note:

It is quite possible that Mary may not have been pretty at all or well-favored physically. God looks on the heart (1 Sam. 16:6-7). Moreover, God, in His infinite wisdom gives "more abundant honor to that part which lacked." (1 Cor. 12:23-24). The honor of His choosing may have been all she had to recommend her. We do not know, but we like to think of her as comely physically and may since we are not told otherwise.

I'VE BEEN THERE

David T. Scanlon

Q. What would you say to kids who are thinking about taking drugs?

A. Don't! It isn't all peaches and cream. It's a dead end street. I had four good friends my age who died through abuse of drugs. One of them said he talked with the devil. It disturbed him so much he shot himself in the head with a shotgun. I was so empty in my own life I had nothing to offer to help him. Another friend of mine died of an overdose of heroin. One was in a car accident caused by drugs, and the other was shot in a gun accident because of utter stupidity when he was high on drugs.

So my advice is DON'T!

What they can do that is really "hip" is get a complete new life in Jesus Christ. When they meet Jesus face to face it makes a new person out of them. If they can make a sincere commitment to Christ, down in their hearts for real, it will keep them from desiring the things of the world. It takes reality in God to keep away from the mystical attraction of drugs and things of the world.

—In *The Defender*

THE DROPOUT

I was a stricken deer, that left the herd
Long since; with many an arrow deep infixed
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There was I found by one who had himself
Been hurt by the archers. In his side he bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts,
He drew them forth, and healed, and bade me live.
from Book III of "The Task" by
William Cowper (1731-1800)

Precious Reprints

CONFIDENCE—IN WHAT?

R. H. Boll - 1948

Let us cease to talk of the goodness and greatness of mankind. There is marked difference among individuals; but in this point there is no difference: that all have sinned and fall short of the glory of God; that they are dead in trespasses and sins and are by nature children of wrath; that they are ruined and lost. I am saying nothing of hereditary depravity. This is just an instance where we are not facing a theory, but a condition. This is the actual condition of mankind, regardless of how they came by it. It is a fact no one can or wants to dispute that all morally responsible men, under all circumstances and conditions, are sinners. Not that all are equally great sinners; nor that they never do anything but sin; not that they never do anything kind, noble, generous; but that all have sinned and are, therefore, devoid of righteousness in the sight of Him with whom we have to do.

Another fact is equally demonstrated both by scripture and experience: that the power to recuperate, redeem, and restore himself lies not in man. It must come from elsewhere—from without, from above. And it did come from above, in the person of our Lord and Savior Jesus Christ.

A MARK OF FALSE RELIGIONS

It is here that the true religion of the Bible and the false religions diverge. The human religions are apt to flatter man. They tell him how great he is and can of himself become. They minimize the effect and meaning of sin—or ignore the fact of sin altogether—and lay out systems of self-cultivation and self-improvement until by the evolution of the human nature the stature of the Divine is attained. They are very optimistic, these religions and philosophies, and very comforting. They appeal to human wisdom and human pride, from whence they did indeed emanate.

The Bible, on the other hand, is not only uncomplimentary, but humiliating. It makes the unsaved feel miserable and uncomfortable. It shows him how lost and ruined he is, and how unable of himself to retrieve himself. It paints sin in terrible colors and sets forth an inexorable judgment and doom. It is definitely pessimistic in regard to the character and innate power of humanity, and holds out no hope whatever for the individual or the race except through the refuge that is in Jesus. But ah! that is enough! At that point—Jesus for man—the gloom turns into glory. That fills the need. That is adequate to meet his ruined estate.

SAVED BY GRACE

It follows from the premises laid down by the word of God, that if a human being is saved, he owes the fact *wholly to God.*

Not for any worth of his or any merit, but because of an act of great mercy on God's part, by the favor freely offered through Jesus Christ, the believer can say: "I am what I am." True, he responded to the call, he accepted God's salvation. And that is an important, essential point. But what glory or merit is there in *that*? Can the drowning man boast of clutching the rope that is thrown to him, or feel self-exalted over climbing into the boat which at the life-saver's peril was brought to him?

Much less ground for boasting has the redeemed sinner, saved from an intolerable fate at the cost of Christ's blood. If he glories, he must glory in the Lord. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory!" And even if, having become Christians, we do many works, we have nothing to glory of. It is God that made us vessels unto honor; we belong to Him, having been bought with a price; and God worketh in us both to will and to work for His good pleasure. As the workmanship proclaims the glory of the workman; as the fruit of the branch is to the praise of the vine; so is the Christian's life and work to the praise and glory of God through Jesus Christ forever and ever.

THE TRUE GROUND OF CONFIDENCE

We are always trying to reach a point where we can justly think we are *good*. We can never do it. It is better for us not to think that we are good. It is sufficient to know that our Savior is good, and that we are in Him and He in us.

We are evermore wanting to reach the point where we think we stand. It is not well. Let it suffice you to know that Christ is upholding you.

We greatly desire the assurance and confidence that we shall hold out to the end and be finally saved. However, it is better for me not to trust in the "perseverance of the saints," but to rest myself on the perseverance of the Savior.

REFUTING MORMONISM (2nd Article)

Alex V. Wilson

We saw last month that Mormons claim their church is the restoration of the New Testament church, and that all others are apostate. We also saw that the basic issue between them and orthodox Christians concerns the doctrine of authority, i.e., the *basis* of faith and practice. Is our authority the Bible *alone*, or the Bible *plus* further revelations from God to Mormon apostles and prophets?

The following quotes clearly show the Mormon view: 1) "Because ye have a Bible ye need not suppose that it contains all my (God's) words; neither need ye suppose that I have not caused more to be written." 2) "*We do not ascribe final authority to any of (the Bible's) statements because we believe that God has re-established the authority to speak in His name.*" 3) "*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.*"

THE SUFFICIENCY OF THE BIBLE

The orthodox Christian view is based on the following scriptures and deductions.

1. *Jude* 3, "...contend for the faith which was once for all delivered to the saints." The key expression here is "once for all." The New Testament uses this expression to refer not only to God's revelation but also to Christ's redemptive work: "Christ died for sins once for all" (1 Pet. 3:18, RSV; cf. Heb. 7:27; 9:26-28). He offered up Himself as a sacrifice for sins at Calvary, and need never repeat that sacrifice (which fact Rome denies in its doctrine of the mass). "It is finished," He cried. In the very same way, the faith—the truths God has revealed—was once for all time revealed to the inspired prophets and apostles, with no need for additions. "...It became urgently necessary to write at once and appeal to you to join the struggle in defence of the faith, *the faith which God entrusted to his people once and for all*" (New English Bible).

2. *2 Tim.* 3:16, 17. "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (RSV). The key words here are "complete" and "every." The Old and New Testaments can make us complete, lacking in nothing. They are all that we need in order to know the truth (teaching) and disprove error (reproof), to form holy character (training in righteousness) and reform evil (correction). They also can equip us for Christian service, for every—not some, or many, but every—good work. If these facts are true, then why do we need the BOOK OF MORMON or any other so-called revelations?

3. If the Mormons claim that their books also are inspired scripture and therefore are included in the passage just mentioned, then a logical question is this: If Christians didn't need the Mormon "scriptures" for 1800 years, then why do we need them now? What was good enough for Peter, Paul, Timothy, Luke and all the other early disciples is good enough for us. We have the revelation of Christ, God's final Word to man: see Heb. 1:1,2.

4. *Eph.* 2:19b, 20, "...the household of God (is) built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone." The inspired apostles and prophets were the *foundation* of the church. They originated it by their gospel-preaching and guided it by their teaching (Acts 2). But once a building's foundation is laid, it need not be laid again! The gospel they preached and the doctrines they taught are now recorded in the Bible. Thus we no longer need apostles and prophets in the sense of men infallibly inspired and given revelations direct from God (*Eph.* 3:5).

What about the spiritual gift of prophecy? Paul describes the *purposes* of prophecy in 1 Cor. 14:3, "He who prophesies speaks to men for their upbuilding and encouragement and consolation." These are still the preacher's purposes today, and he needs the Holy Spirit's enabling to fulfill them just as men did in Paul's time. But the *method* of prophecy in apostolic days is described in verses

29-30, "Let two or three prophets speak...*If a revelation is made to another sitting by, let the first be silent.*" Such revelations direct from God's mind to man's are not the Lord's method now. Preachers may "prophesy" only in the limited, secondary sense that they may speak for God *from His written word*, seeking the Spirit's guidance and power in explaining and applying it.

The Christian preacher is not a prophet. No original revelation is given to him; his task is to expound the revelation which has been given once for all. The last occurrence in the Bible of the prophetic formula "the word of God came to" refers to John the Baptist. There were also prophets in New Testament days, but now that the written Word of God is available to us all, the word of God in prophetic utterance is no longer needed. **THE WORD OF GOD DOES NOT COME TO MEN TODAY. IT HAS COME ONCE AND FOR ALL; MEN MUST NOW COME TO IT.** (John Stott, *The Preacher's Portrait*, 10f.)

The ignoring of this principle has led to the rise of the Mormons, Christian Scientists, Jehovah's Witnesses, and a host of other cults, large and small. Adding later visions and revelations to the Bible is the basic fault common to them all.

5. The final and decisive test of Mormonism is this: If Joseph Smith, Brigham Young, and other Mormon prophets are truly from God, their teachings will agree with His formerly-given word, the Bible—for Mormons do admit that the Bible is God's word. If both Mormonism and the Bible are from God, then there should be harmony and consistency between them. But instead of this there are numerous contradictions. Let us examine a few of them.

CONTRADICTIONS

Mormon beliefs about God: Their Articles of Faith sound good: "We believe in God, the eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." But further investigation reveals a theology so preposterous that it takes your breath away! Notice these seven quotations:

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. (Smith)

In the heaven where our spirits were born, there are many Gods, each of whom has his own wife, or wives, which were given to him previous to his redemption, while yet in his mortal state. (Apostle Orson Pratt)

God Himself was as we are now, and is an exalted man. (Smith)

As man is, God once was; as God is, man may become. (President Lorenzo Snow)

Gods exist, and we had better strive to prepare to be one with them. (Young)

When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him. He helped to make and organize the world. He is Michael, the Arch-angel, the Ancient of Days, about whom holy men have written and spoken—He is our Father and our God, and the only God with whom we have to do. (Young)

The Father has a body of flesh and bone as tangible as man's; the Son also, but the Holy Spirit has not a body of flesh and bones. (Smith)

Refutation: Only one God: see Deut. 6:4, Isa. 44:6, 45:5, and 1 Tim. 2:5. God the Father does not have flesh and bones: compare John 4:24 and Luke 24:39. Adam (who was visible and who sinned and died) is not our God (who is invisible, holy, and immortal, 1 Tim. 6:15, 16, Rev. 4:8).

Mormon beliefs about SALVATION: The third Article of Faith

states, "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." Though Christ's atonement and the Gospel are mentioned, their system actually is legalism through and through, as the following quotations make clear.

The gospel is a system or plan of laws and ordinances by strict obedience to which people are assured they may return again into the presence of the Father. (Young)

Will the water (of baptism) of itself wash sins away? No; but keeping the commandments of God will cleanse away the stain of sin. (Young)

Redemption from personal sins can only be obtained through obedience to the requirements of the gospel, and a life of good works. (Apostle Richards & Elder Little)

The gospel is a code of laws and ordinances given to men to enable them to assimilate themselves to those who are in heaven. (Smith)

The sectarian dogma of justification by faith alone has exercised an influence for evil since the early days of Christianity. (Apostle James Talmage)

Some of our old traditions teach us that a man guilty of atrocious and murderous acts may savingly repent on the scaffold. Upon his execution you will hear the expression, "Bless God, he has gone to heaven...through the all redeeming merits of Christ the Lord!" This is all nonsense. Such a character will never see heaven. (Young)

Refutation: What the Gospel is: see 1 Cor. 15:1-4 (there is a great difference between the gospel of Christ—what the Savior did for sinners—and man's response to the gospel, receiving the Savior for themselves). Salvation by grace through faith (which issues in works): see Rom. 3:23-25, Gal. 2:16, Eph. 2:8-10, Tit. 3:4-8. Also see Luke 23:39-43 for a thief who did "savingly repent on the scaffold."

A number of other clear contradictions could be mentioned, but let us look at one only. The following quote denies that Christ was conceived of the Holy Spirit (see Matt. 1:20-21, Luke 1:31-35), and also repeats the weird view, mentioned earlier, that God is Adam:

When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he (Christ) took a tabernacle (body), it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. (Young)

SUMMARY

The Bible exposes Mormonism's claims and shows them to be utter delusions. Their church cannot be the New Testament church restored, for the following reasons: The Christian faith was given in apostolic times once for all (Jude 3); thus no later additions are needed. The Christian faith is found in the Bible, which *by itself* is our sufficient and complete guide for doctrinal knowledge, moral character, and spiritual service (see 2 Timothy 3:16, 17). The apostles and prophets who wrote the Bible laid the foundation of the church and no other foundation is needed or possible (Eph. 2:20, also 1 Cor. 3:10,11). A building needs only one foundation, and so there are no later apostles or prophets. The Holy Spirit guides us from the truths He inspired the original apostles to write. Any other teachings claiming to come from God are unnecessary, and stand exposed as a fake whenever they contradict the Bible—as Mormonism's doctrines of God and salvation obviously do.



Reviewing The News

CHURCH OF CHRIST members in Jacksonville, Florida, are getting a Federal Housing loan of nearly \$3 million to build the Fannie E. Taylor Home for the Aged. This is the first project funded under Section 236 of the National Housing Act.

THE RHODESIA HERALD, back in September, 1970, had a long article entitled "Sex Education in Schools is Dangerous". It took a look at various countries where sex education has developed in the schools and then showed how the crime rate in general and the sex crime rate in particular increased afterwards. Not all of the increase was due to this attempt to teach without morals that which can not successfully be separated from its moral base, but a good deal of the increase in crime was undoubtedly due to this subject.

THE KENTUCKY CHRISTIAN is a magazine published by the Disciples of Christ denomination. A recent issue told of the 1971 Institute for Christian Church Ministers and Wives to be held February 9-11 at Lexington Theological Seminary and Transylvania University. One of the main speakers, the one giving the institute lectures, was said to have been "active in the civil rights movement" where he once had been a minister. He has taken part in many political organizations for "civil rights". Another speaker "has lectured on race relations at Yale University, Vanderbilt, Texas Christian University, and St. John's Catholic Seminary." A third speaker is a well-known extremely "liberal" theologian.

ABOUT FIFTY Pepperdine (college) students went early last fall to San Felipe, Mexico, to do mission work in a needy mission field and to help the people of that hurricane struck town rebuild the facilities that were destroyed.

CHRISTIAN CHRONICLE reports

that the ninth edition of North American Protestant Overseas Directories shows that the number of North American Protestant missionaries overseas has dropped four percent since 1967. CC also reports that The Christian Peoples Party, a political group with a "fundamentalist orientation," is being organized in Denmark with the purpose of combatting the country's liberal laws on pornography and its general social permissiveness.

THE EFFORTS to break down all moral backgrounds in this country continues without any letup. The anti-Christian, anti-American show "Hair" took Chicago by storm, according to reports and one reviewer, speaking of the nude scene said, "How can the human body be considered pornographic?" He and many others hypocritically say, "God made us this way" and seem to think that that excuses all uses of the human body. The show then came to Louisville and the sickening defense of the pornography, anarchistic portrayals in the show by a Louisville "critic" should have been enough to wake up the Christians of this city to how far the papers will go to try to break down the godly background of our country. There isn't much of that background left now. The rest is going fast enough to bring the wrath of God upon the land soon. Pray for a Jonah or a John the Baptist or a John Wesley!

RELIGIOUS RADIO started its 51st year on January 2. There is a tremendous amount of religious broadcasting today, most (except for free programs, which are nearly always given to the compromising liberals) of them coming somewhere within the range of what is called "evangelical". A great deal of it is frankly sensational in an effort to capture an audience that can not be won by such means. Some of it is true preaching of the gospel. Pray that the Lord will dis-

cipline and guide those truly trying to serve Him by radio or television.

The COCU Plan of Union is running into difficulties being accepted by the members and hierarchies of the nine denominations involved and it is running into the competition of those who seem to be leaning nearer to the Roman Catholic Church. The latter seem to be desiring to have a mutual recognition of the tremendous differences (both theological and practical) between various groups while moving to having the Pope recognized as a symbolic head. The Episcopal Church and the ecumenical Lutherans seem to be moving toward Rome. Anything could happen, to say the least.

CARL MCINTIRE recently announced that the groups with which he is working have bought some 300 acres in Cape Canaveral, Florida, to develop it for a freedom center and conference center similar to his development in Cape May, New Jersey. The property in Cape Canaveral includes the Convention Center, the Hilton Hotel, and the Boeing building. Among the things to develop there will be a four-year Christian college.

A TELEGRAM that might startle you was sent to the United Automobile Workers on strike against General Motors last fall. It said, "The many-thousand-strong personnel of Gorky Car Factory ardently supports the action of the American workers and wishes them complete success in their just struggle. Long live the international solidarity of the working class of the whole world." The Gorky Car Factory is in Russia, where strikes are illegal, of course.

THE NATIONAL LAYMEN'S DIGEST often publishes things I see no place else. In their December 1, 1970, issue they reviewed some issues of MOTIVE, an official publication of the United Methodist Church. The November issue of MOTIVE started with a long "poem" by Etheridge Knight, "For Dan Berrigan". Berrigan is the radical Roman Catholic priest accused of anarchy by J. Edgar Hoover and Knight was a contributor to the July-August 1968 issue of the SDS publication, RADICAL AMERICA. Another article was by a man who was a columnist for the Communist Party newspaper, THE WORKER (now DAILY WORLD). The DIGEST also told of a recent "art show" in which artists and other citizens

were asked to participate in an exhibition of "flag works" in which they were to "freely" express their contempt for the flag that symbolizes protection for their irreligious obscene and traitorous behavior!

DOPE is becoming "respectable" in spite of the way it is undermining the country. In Lawrence, Kansas, a hippie dope pusher was elected justice of the peace. And in the armed services drug addiction is becoming a "disease" to be treated as are legitimate diseases. We are glad to report that the Marine Corps does not go along; a recent statement said: "The Marine Corps cannot tolerate the use of drugs within its ranks. Those who experiment with drugs can expect to be punished." May their influence increase!

UNITED PRESBYTERIAN and Presbyterian Church in the U. S. (Southern) union will probably be voted on by 1972 assemblies. If this goes through, the resulting church will be called Presbyterian Church (U.S.A.).

PENTECOSTALISM is now strong in Roman Catholic Churches. Some of them have been speaking in the leading local pentecostal church.

THE AMERICAN Jewish Year Book, published last November 10, estimates that there are 13,875,000 Jews in the world. 5,870,000 of these are in the United States and 8,005,000 in the rest of the world. 79% of the Jews are in the U.S.A., the U.S.S.R. and Israel.

"KEY '73" is a term you may hear more of. It is an attempt for a cooperative evangelistic effort among Protestant churches in 1973. So far Baptists, Methodists, and Lutherans are included. Reuel Lemmons, editor of Firm Foundation urges the Churches of Christ to join in. He says, "We need to get set to take advantage of the opportunity coming up in 1973. Instead of bemoaning all the error that will be preached it might be a good time to thank God for all the truth that will be preached and begin now to take advantage of the opportunity that will be afforded."

DR. DONALD E. CHITTICK, a scientist, says that there is no way to push radiocarbon dates back beyond about 5,000 years and that the atmosphere "has an age considerably less than 30,000 years." (A Symposium on Creation II, p. 50, 53). Don't let the pseudo-scientists worry you

with their 15 million (more or less!) dates by this or any other means.

CHRISTIAN CRUSADE WEEKLY reports that Conrad S. Jensen, a retired New York City deputy police inspector, said in a talk to Minneapolis businessmen that liberal clergymen give police "more trouble" than any other group.

THE 92ND CONGRESS will have one spokesman in the House of Representatives for Black Panthers and other extreme socialist organizations. Ronald Dellums, from Berkeley, California, made no secret of his support for the most extreme of the Panthers in his campaign literature and won by 25,000 votes last November. And he had support from a good many very prominent men in Congress.

AN INDIANA reader called my attention to my repetition last month of a news item that called the building in which a disorderly group met a church. Though that is common terminology today, in God's sight the building is not a church, of course, but the saints are the church. We should be careful not to adopt the

world's terminology.

TRUE PROPHECY! In 1887, according to REVIVAL AND SURVIVAL, published by the Christian Heritage Center in Louisville, Dr. A. A. Hodge wrote: "It is capable of exact demonstration that if every party in the state has the right of excluding from the public schools whatever he does not believe to be true, then he that believes most must give way to him that believes least and he that believes least must give way to him that believes absolute nothing, no matter in how small a minority the atheists or agnostics may be. It is self-evident that on this scheme if it is consistently and persistently carried out in all parts of the country, the United States system of national popular education will be the most efficient and wide instrument for the propagation of atheism which the world has ever seen."

Thank you for your letters, questions, and clippings. Keep them coming to

Ernest E. Lyon
2629 Valletta Road
Louisville, Kentucky 40205

"IS THERE SOMETHING I CAN DO TO HELP?"

Quite often we hear various ones asking this question concerning Southeastern Christian College. Another comment we often hear is that whenever "help" is mentioned, only money is mentioned.

While it is true that a school cannot be operated without funds, it is also true that it cannot do the job without students. Therefore, we would like to ask our readers to help by putting us in touch with prospective students.

Here is how you can help: 1. If you have college age children in your home, encourage them to come to S.C.C. in the fall of 1971. It is not too early to register. In fact, the earlier the better. Write to us for catalogues and application forms.

2. If you know of any high school seniors (whether or not they plan to go on to college does not matter at this point), please send us their names and addresses, and we will contact them.

3. Preachers, please send us a list of all the high school seniors in your congregations as soon as possible. Add other names too, if you know of any. We will contact them as soon as we hear from the preachers.

Please send all such lists and information or requests for catalogues to:

SOUTHEASTERN CHRISTIAN COLLEGE
Attention: Mr. J. Z. Wood
Winchester, Kentucky 40391

Missionary Messenger

"Greater things for God"

YOU CAN BE A MISSIONARY—IN ALASKA

If any of you are planning to retire or are considering a change of address and would like to locate where you are needed as a laborer in the Lord's vineyard, it is suggested that you move to Anchorage, Alaska, where Winston and Irene Allen have been missionaries for 6 years. The church is meeting in a rented lodge hall with the expectation of purchasing a site when and if the Lord opens the way and suitable property becomes available. There is a need for added strength of a permanent nature since some members are service personnel and families sent to Anchorage on 2- or 3-year assignments. For further information write Winston Allen, Nanook Cts. #31, 3500 Mountain View Drive, Anchorage, Alaska 99504.

If any of you have a vacation of 4 or 5 weeks or the entire summer, you could have a wonderful vacation in Anchorage and at the same time be used of the Lord and be of encouragement to the Allens. I spent a week in this manner last summer and found it rewarding. Too many of us waste our vacations. Why not use it for the Lord in Anchorage?
—Charles E. Kranz

Irene Allen,

Anchorage, Alaska,

December 16

This holiday will be much different for us with both of our boys gone. Norman wrote that he had several invitations away from the school for the vacation with friends, but had chosen to remain there. The school has a planned recreational program for those who are unable to go home. He thought he'd really enjoy having his dorm room to himself.

These last weeks of the year we are earnestly seeking definite guidance concerning the manner of our ministry here. Please pray we will know clearly His plan.

We are thrilled at the growth in faith of Ray and Betty Couturiaux. Bro. Ray's union has been on strike four months and the difficult situation has really turned their hearts to trust the Lord for their needs. They have found Him faithful and they have given some wonderful testimonies.

Jack and Rena Chrissop,

Rondebusch, Cape, S. Africa,

December 15

Another year is fast drawing to its close and another letter of thanks from us for your care for us and the work of the Lord which we strive to do. We cannot claim any spectacular success in the vineyard, just a steady plodding on sowing and praying that others may reap. Our numbers at Steenberg have increased but the most

encouraging sign to us is the number of children that attend on a Sunday afternoon, beginning with five we now have in the region of twenty, and that number will increase in the future. Our big need at Steenberg—part of a vast housing estate—is for a place of our own, and we do ask you to remember this in your prayers. Our numbers remain steady at Bokmarkirrie—part of another housing estate vaster than Steenberg—I spoke there a week ago and as I walked into the house where the meeting was to be held, I noticed a group of young men sitting on a small patch of grass, drinking wine, one already drunk, and the others would be in the same condition by the time the wine was finished. What a curse drink is! What a condition to be in mid-morning on the Lord's day! What crimes are not committed in Bokmarkirrie, and how hard it is to live a Christian life in such an environment! Praise the Lord for the faithful few we have there, and praise the Lord for the numbers of children that now attend Sunday School there. Some forty children—it could be more—now gather in the home of Bro. Harrison to hear about Jesus and His work. A bright light in a dark area.

Alvin Hobby,

Kalomo, Zambia, Africa,

December 19

On Tuesday of this week, Georgia and I and one of the high school students went to Wacila Village, about 65 miles from here. We showed Bible slides that night, camped at the village and had a short meeting the next morning. Before we left to come back here, there were 7 baptisms, 4 of them of adults, and 2 requests for prayers.

The ladies at Namwianga are planning a Christmas dinner for the missionaries that are here next Friday.

Dennis and Anita (our daughter) are planning to come back to Namwianga next September. David is still a full-time teacher in the Bible Chair program in the University of Texas, at Arlington. George is working as an intern in the Naval Hospital at Portsmouth, Virginia. Kenneth and Ann are in school in the East New Mexico University at Portales.

Elaine Brittell,

Livingstone, Zambia, Africa

December 17

I had hoped to get many letters written this month, however, many have been ill so we've travelled many times to the hospital and other places helping others. (558 miles this month.) Wednesday noon we took a load to the hospital (a very ill elderly man and a very ill baby with measles) returning home about 5. We'd just finished supper and sat down to read the Bible when BaSitondo said his expectant wife needed to go to hospital so hurriedly we changed for town and drove several miles out in the bush within half a mile of their village. Then they folded blankets and lifted her onto the wheelbarrow, tied a rope on the front, and five of us pushed and pulled and bumped over the thorns, etc., in the moonlight, down past the cattle kraal reaching the car, then lifted her onto my car. The ambulance met us 6 miles from town. Next morning she had a big lovely son! "Be ready unto every good work" is a full time job in the Lord's work.

Daddy is very happy at Lester and Joye's and lives just up the

hill from Orville, so they visit quite often. Orv took Daddy to Wednesday evening meeting, then Let and Joye took him to Graton to the Pacific Christian Academy where Lester teaches. The Thanksgiving gathering always brings many old friends together, so Daddy saw lots of his old, old friends.

Thomas W. Hartle, Cape Province, South Africa December 14

After three long and hard months of trial, endeavoring to find a flat, we have moved in with my son Lionel and daughter-in-law, until we can find a suitable flat. We are convinced the Lord wanted it this way. "Great is the Lord and greatly to be praised!"

My wife did undergo surgery to remove her goitre, but praise be to God she is getting over it now and keeping well. Owing to our moving problem, I had to cancel the other operation which she was supposed to have for "gall stones" during November until further notice.

I preached last evening on Psalm 90:9, "We spend our years as a tale that is told." How do we spend it? How have we spent it? We can never expect to enjoy the Lord's return if we spend it negatively and not positively, and quoted Paul's last words in 2 Tim. 4: "The time of my departure is at hand...ready to be offered." Oh! that we all might be **THAT READY** when Jesus does come!

We rejoice in the fact that on the evening of the 15th November, a young son of one of our members (a former hospital patient, a Sis. Tejada) Julian Tejada was baptized into Christ. Then on the morning of the 6th December, before the worship service the daughter of Bro. and Sis. Daniels, Glenda, was baptized. What a joy and blessing to witness two young souls "remembering their Creator in the days of their youth."

Victor N. Broadus, Winchester, Kentucky, December

Every year holds its surprises, and for us, this year seems to have held more than usual. First of all, we had thought of returning to the Philippines by the middle of the year—but the Lord had other plans for us. Thus, we are still here, and serving Him in the capacity of President of Southeastern Christian College. This is for the one school year. Now we are looking forward to a return to the Philippines sometime in June of 1971. As we have learned however, we must hasten to add "if the Lord wills".

As for the Philippines, this has been a year of many problems and disasters. Early in the year, there were many riots and demonstrations, mostly by leftist students from some of the universities. Much property was destroyed, and a few lives lost. On the heels of that came a major earthquake with more loss of lives and property. Then in early fall, Manila had the greatest flood in history. During October and November, three killer typhoons swept through the nation. The last one hit Manila head on, causing tremendous loss of property. The school where our children attended (Faith Academy, a school for missionary children of fundamental and evangelical faith) incurred a loss exceeding \$150,000. We praise the Lord that Central Bible Institute had only minor damage—some glass was broken. As far as we know, none of the brethren were hurt.

GETTING ACQUAINTED WITH HONG KONG

Geographically Hong Kong is China, but politically it is a British Crown Colony —through a quirk of history, the last major colony of Britain's former world-wide empire. It exists under Mao's shadow and manifestly by his consent, because it could not be defended should the communists want to take it. It serves them as a trading post with the world outside and is a profitable source of needed foreign exchange. Hong Kong exists apparently simply because of an economic expediency. A recent book about the colony was entitled, *Borrowed Place—Borrowed Time*.

Hong Kong is no one's home and no one's country. There is no citizenship for its residents, 98½ per cent of whom are Chinese. Yet Hong Kong grows and prospers. At the end of World War II the population had dwindled to 600,000. However, when the communists came to power in China, millions voted with their feet and left. They prefer the British "imperialists" to the communists. The population today exceeds 4,000,000—more than the entire state of Kentucky. Millions more would come to Hong Kong if they could. People are escaping from China all the time.

Just providing housing and essential services for so many would tax the resources of any government. The British on the whole have done an outstanding job.

The abundant supply of cheap industrial labor, combined with the resourcefulness of the Chinese, has resulted in Hong Kong becoming a major industrial and manufacturing center in the past 10 years.

Hong Kong has the densest population of any city in the world. As one flies over the city for the first time he is impressed that it is a city of tall buildings and little open space. Fortunately the geography of the Colony (rugged mountains and a beautiful harbor) mitigates this to a degree. Many of even the poorest have a "million dollar view."

The contrasts of Hong Kong always jolt the visitor. Immense wealth and extreme poverty exist side by side. Unmatched beauty blends into stomach-turning filth. East and West confront each other and neither is defeated, though Hong Kong Chinese quickly adapt many aspects of Western culture.

There are 396 square miles in the Colony, mostly mountainous, but the urban area is only about 12 square miles. About 20 miles inland from Kowloon one comes to the Chinese border. What happens to the Great Dragon next door naturally affects Hong Kong. The "Cultural Revolution" has had strong repercussions in Hong Kong. Many mutilated bodies floated down the Pearl River to Hong Kong from Canton. There were riots, strikes, bombs, etc. for several months. However, the population stood behind the government and those who wished to bring disruption had to concede to failure.

Nearly 50 per cent of the population is under 15 years of age. Chinese young people have a keen desire for an education. —D. L. A.

NEXT MONTH, "A Dangerous Opportunity"!

NEWS AND NOTES

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

Ralph Ave. Church: J. L. Addams, Minister. Attendance at the Ralph Ave. Church has outgrown its building. They plan to build a new one in the spring. It will be a tri-level structure. The basement will be built and occupied until such time that the Lord enables for the upper, or second floor. In time, it is hoped, a third story will be added for extra class rooms. The auditorium is full to capacity on Sunday mornings and regular evening attendance is about 100.

Portland Ave. Church: C. V. Wilson and Robert Heid, Ministers. Three deaths recently have saddened the Portland Church. Early on the morning of New Year's Day, Brother Tom White left us to be with the Lord. His wife, Marie, and daughter, LaVerne Briley, are left to mourn his passing.

In the dark hours before dawn on the morning of January 17, Sister Anna Lechleider, step-mother of Bro. Warren Lechleider and grandmother of Patsy Lechleider, now the wife of Virgil Doble, passed away to meet her Lord.

The same morning Brother Ray Jenkins also left at the call of the Lord. These will be missed.

The writer of these notes is reminded of a scrap of conversation in a cemetery on another occasion. The newly made widow said to a friend about the body of her husband, "I hate to go away and leave it there." The friend answered, "Don't feel bad about that. He left it first." We leave our "outgrown shells by life's unresting sea" and pass on to greater things until those "shells" are renewed and brought to meet us in the air. How good it is. How good He is who declared, "I am the resurrection and the life."

Portland's Bible Classes started as usual last Fall and continue on through the winter. Brother Claude Neal teaches the Senior Citizen's Class (men's class) on Tuesday mornings. They are studying Ezekiel.

On Wednesday nights there are five classes. The adult class has a prayer meeting before beginning the study of

Joshua, taught by Bro. Dennis Allen. Some of the younger classes show marked changes for the better in behavior and in their memory work.

The Ladies' Class, taught by Sister George Albus, meets on Thursdays at 10:00 a.m. They are studying Proverbs.

On Saturday afternoons at 3:00 p.m. the young people meet for sports, handicrafts and Bible Study together. This work is directed by Brothers Herbert Ball, Billy Heid, Chester La Hue and Fred Schott. Sister Crystal Crowder directs a singing group at the same time.

Buechel Church: Mike Sanders, Minister. The Buechel Church is working to complete in it the grace of giving. Perhaps its methods may be of interest and profit to others who want to be developed along this line. They choose a missionary family for each month. They concentrate on that family in prayer and giving and may be letter writing for that month. Then another for the next month and so on.

Already their general contribution for one Sunday has almost doubled the former average contribution per week. Any unspecified money goes into the missionary fund. Money may also be specified for some missionary other than the one of the month if so desired by the giver.

Prayer requests are used and letter writing encouraged.

On the 5th Sunday personal contact, whenever possible, is made with a missionary. If one is available he is asked to speak. If not, sometimes a tape from one is used. An article may be used in the bulletin.

By the grace of God this should enhance the cause of missions in the church.

Rangeland Church: Robert B. Boyd, minister. Last Sunday, there were 154 present for morning worship at Rangeland. This set a new attendance record for a regular Sunday morning worship service. The previous record was 149. Sunday School attendance was 140. While this was not a record, it was, however, 55 ahead of the year ago attendance for the same day.

A most encouraging part of the total picture is the fact that spiritual growth seems to be keeping pace with numerical. In fact, the spiritual tone and atmosphere is very refreshing. While saying all of this, and thanking God that it is so, we realize, of course, that there is room for improvement, and fervently proclaim the Biblical exhortation which says that we ought to "abound more and more!"

The Building Committee is developing a program to finish our Sunday School rooms, and to build some more as soon as possible.

"Words of Life" is now heard each Sunday morning on radio station WAVE at 10:05. While our people should be in Sunday School at that hour, we can pray that people who do not presently attend will tune in, and receive a blessing.

Gallatin Church: The officers voted at their meeting to enter subscription for five copies of "The Word and Work" to be placed in the church library for circulation among our members. These magazines will be stamped "in memory of Sister Fitts." Some of you will remember that, for years, Sister Nancy Lee Fitts distributed copies of "The Word and Work" among members of our congregation. Her interest in this helpful publication will thus be perpetuated through our church library.

The ladies of the Monday morning Bible class put in quite a few hours of work this week. In addition to their Bible study the ladies made six attractive dresses which will be given to needy persons right away.

Brandon, Fla.: Just a short account of the year 1970 here at Brandon. We had three baptisms during the year, two for a closer walk with God, and four to place membership and a desire to work with us. We're thankful for all of this and give Him the praise.

The young people's class has accepted sponsorship to purchase a transceiver for Brother David Brown. This is a shortwave transmitter and receiver together. Anyone desiring to have part in this please feel free to give. Just send the check payable to the church. May God bless you all.

—Wayne Geatches

Chattanooga, Tenn.: Our attendance was above average with about fourteen visitors today to start out the new year. Last Sunday night Mrs. Thelma Phillips, a lady from this community,

responded to the invitation desiring to put Christ first in her life and a closer walk with Him. We are expecting greater things for the Lord at Highland Park this year.

—Howard Sawyer

Hyderabad, India: At Hebron, Hyderabad, more than 1,500 people attended the New Year gatherings, of whom many came from far off places fully prepared to stay for more than six hours. Our watchnight service began at 9:00 P.M. and went on till about 4:00 A.M. After spending about two hours in worship, we took part in the Lord's Table, dedicating ourselves afresh to Him with a great longing to be completely possessed by Him and to be used by Him throughout the whole year as His cleansed and Spirit-filled vessels. I believe the Lord has already accomplished a very deep work of grace in many hearts not only here but in other places as well.

—Bakht Singh

East Dallas Needs Teachers

East Dallas Christian School is a fully state accredited private elementary school sponsored by several churches of Christ and interested individuals in the Dallas area. It has been in existence since 1960, with kindergarten through sixth grade. Our God has richly blessed this school during the past ten years. The building is debt free, and is well equipped with supplies and teaching aids.

If you know of someone who might be interested in a teaching position at East Dallas, please pass along this information to them or contact me at 124 Oakhurst Dr., Bedford, Texas 76021.

—Bob Yarbrough, Supt.

Jennings, La.: Brother and Sister W. L. Brown, missionaries from Salisbury, Rhodesia, S. Africa, arrived in Jennings in November, and Brother Brown has been preaching for the church here since his arrival. His messages are spiritual and uplifting. There have been three baptisms and several restorations since he has been here. They will be leaving us about the middle of January. They have been a great blessing to us, and we thank God for them.

—Ivy J. Istre

I am enclosing my check for \$5.00 for 2 years subscription. I surely do appreciate your articles; they are always so timely and seem to answer questions that have risen.

Mrs. Mary M. Klor
Springfield, Illinois