

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.

“ . . . NOT BY SIGHT ”

“Seeing is believing” is an age-old saying that may have its origin in the statement by Thomas, “If I do not see . . . I will not believe” (Jn. 20:25). To this the Lord replied, “Blessed are they that have not seen, and yet have believed.”

This contrast between faith and sight is frequent in the Scriptures. By faith Noah was warned by God “concerning events as yet unseen.” Abraham believed God and was reckoned righteous (Gen. 15:6) many years before he ever saw God working to fulfill the promise. Moses forsook the throne and the treasures of Egypt, as “seeing Him who is invisible,” long before he saw the burning bush. Peter (1 Pet. 1:8) speaks of our faith in Christ, “in whom, though now ye see him not, yet believing.” The classic description of faith in Heb. 11:1 makes it clear that faith works in the realm of the unseen. This should not surprise us, “for the things which are seen are temporal, but the things which are not seen are eternal” (2 Cor. 4:18). We live in the world of time and sense, the world that is perishing; through faith we can reach across to the enduring world of spiritual reality. Faith gives substance to things not seen. Here is where the Christian life is lived, for “we walk by faith, not by sight” (2 Cor. 5:7).

WHY MIRACLES?

Some, following this line of thought to the extreme, have become so “spiritual” that they have done away with baptism and the Lord’s supper as “carnal ordinances.” (I notice, though, that they still find place for a cash offering!) More numerous are those at the opposite extreme whose frequent expression is, “God did so-and-so” or “God told me so-and-so” —they look everywhere for a visible manifestation of God, such as a miracle.

Now it should be obvious that God does intervene in everyday events, and sometimes His interventions are miraculous in form. Among the gifts given to the body of Christ we find miracles and gifts of healing (1 Cor. 12). As the other gifts, these were given for the edification of the body; exactly how each was intended to edify, we are not told. We find miracles in profusion during the brief earthly ministry of our Lord and in some (apparently) special occasions in the book of Acts. Yet I don’t remember a single verse of scripture that explains the purpose of miracles.

MIRACLES AND FAITH

The Jews connected miracles with faith: "What sign showest thou, then, that we may see and believe thee?" (Jn. 6:30). This corresponds to Paul's, "the Jews require a sign . . ." (1 Cor. 1:22). The Lord Jesus provided an abundance of signs (miracles), but these did not produce faith. "But though he had done so many miracles before them, yet they believed not on him" (Jn. 12:37). It appears that no miracle was ever worked for the sole purpose of producing faith; demands for such a miracle were always turned aside. It would even seem that the Lord used His many miracles as proof that *they would not believe*, even with the testimony of His works.

Several times the Jews demanded a sign (that they might believe.) Each time the demand was rejected, and the hearers were pointed to a greater work—a sign that would create faith, the sign of His crucifixion and resurrection (Matt. 12:38; Jn. 2:18; 6:30; 8:28. Read the context in each case.) Paul draws the same contrast: "For the Jews require a sign . . . but we preach Christ crucified." Christ crucified is the "word of Christ" where faith originates (Rom. 10:17). Although the word "faith" may be used in various ways, saving faith has no other basis than the crucified Son of God. The rich man in torment was told that his brothers would not believe the testimony of a resurrected Lazarus if they would not believe God's word to Moses. All of this put together should tell us that the message of the cross is the only hope for lost sinners. It is here that faith must rest.

"GREATER WORKS THAN THESE"

Yes, God still works miracles, in the time and place of His own choosing, but if God hasn't given you a miraculous gift, you don't need to feel that you are a step-child, a second-rate Christian. "The gospel of Christ . . . is the power of God unto salvation . . ." (Rom. 1:16). A simple spoken testimony to Jesus' power to save bears the potential of eternal life to the hearer. Not a replaced ear or a withered hand restored, but **LIFE FROM THE DEAD!** A *new creation!* And God's fellow-worker in this supernatural event is required to be only a witness—nothing more. Or perhaps an intercessor.

This is not intended to play down the vital role of spiritual gifts in the body of Christ. Rather, it is—hopefully—to assure every believer that he (or she) can share in the most spectacular of the works that the Lord is doing on earth today. You may never witness a miracle, much less perform one, but that doesn't mean that you cannot experience the greatest thrill that can come to any Christian. There's no miracle that can match the wonder that comes from seeing lives transformed by the word of the cross. This is "the foolishness of God" that is wiser than men and the power of God that is stronger than men (1 Cor. 1:25).

Thanksgiving

Oh, I thank Thee for Thy blood,
For that crimson, cleansing flood
Shed for me, thou Son of God!

Oh, I thank Thee for thy love
Which met my need and from above
Bestowed Thy Spirit, heavenly Dove!

Oh, I thank Thee for Thy power
Which helps me through each trying hour—
My fortress strong and my high tower!

Oh, I thank Thee for Thy grace;
I, even I, shall have a place
Before Thy throne and see Thy face!

O blessed Lamb, who took my shame
And all my punishment and blame,
How I praise Thy precious Name!

—*Martha Snell Nicholson*

“Who crowneth thee with loving kindness and tender mercies.”—
Psalm 103:4b

The Cross! The Cross!

The cross! the cross! the blood-stained cross!
The cross of Christ I see.
It tells me of that precious blood
That once was shed for me.

The wrath! the wrath! the awful wrath
That Jesus felt for me!
When bearing my sin's heavy load
He died on Calvary.

But Jesus lives! the Savior lives!
In heaven He pleads for me;
And boldly I approach to God,
His blood my only plea.

He comes! He comes! the Savior comes!
Who bled and died for me;
Then will I sing, with rapture sing,
When gazing, Lord, on Thee.

—John H. Stockton, 1813-1877

Precious Reprints

The World's Objection to the Cross

R. H. Boll, in *Truth and Grace* — 1917

The world always has had and has today a special dislike for the cross of Christ, which represents the sacrifice and atonement for our sins. "The word of the cross is to them that perish foolishness" (1 Cor. 1:18). Today the severest attacks on Christianity are directed against the blood atonement. "It is barbarous," says one; "It is unjust," says another; a third declares that he would worship no such God as would punish an innocent Jesus for sins committed by other men. And so forth. It has had its effect, too. Many preachers, if not most preachers, have so let themselves be brow-beaten by the world's clamor that they have lost all heart to preach this doctrine, and numerous theories have been invented to account for the Scripture statements of it in such a way as to avoid giving offense to the world. The world's religion is like that of its prototype, Cain—bloodless. It scouts the teaching of such passages as Isaiah 53:10; Romans 3:25; 5:9; Hebrews 9:14; 1 Peter 2:24; 1 John 1:7. And so do all the worldly religions which parade as some sort of Christianity—Unitarianism, Universalism, "Christian Science," and the like.

WHY THE WORLD DISLIKES THE CROSS

Behind all the avowed distaste for, and alleged unreasonableness of, this doctrine of the cross, there is a truer reason why the world and worldly Christians hate it. It is uncomplimentary and uncomfortable. Uncomplimentary it is, because if Jesus must perish so cruelly for their sake, the implication is very unfavorable to our pride and self-righteousness: men must have been, and apart from the blood of Christ must yet be, in very bad case, if such an extreme thing is needed to save them. But this they are far from willing to admit. They are "not so bad"; they are, in fact, very good, and have great faith in the goodness of human nature.

But the cross implies exactly the opposite. It is also an uncomfortable doctrine; for if God did so insist upon righteousness, if a satisfaction must be provided to fulfill the demands of His righteous law even at the expense of His Son's life before we could be saved, it shows no such slushy sentimentality in God's love as the world has dared to hope, but that His love and His holiness walk hand in hand, and that His very mercy affirms His wrath against sin; that God is faithful to fulfill, not only His promise, but also every threat of penalty. And that kind of belief to an ease-loving, fleshly-minded generation is entirely too uncomfortable. So they vent their irritation at it by saying it represents God as a tyrant and a monster.

But nowhere does God's exceeding love and mercy so stand out

as in this blood doctrine—love infinite and whole-souled, yet in terrible earnestness and unswerving righteousness.

Missionary Messenger

"Greater things for God"

S. D. GARRETT — HIS WORKS DO FOLLOW HIM

Tributes from the Field

Dear Children; Will try to write you a few lines this morning . . .

Of course I will continue to do all I can to help the orphans and missionaries. Yet what little I can do is not a drop in the bucket as to what ought to be done. I am too near my journey end now to give up because someone else fails to do their duty. So don't you worry about your old mother quitting, and if you and Dollie feels it your duty to carry the Gospel to the nation that has never heard of the Saviour, (and I think it is) for Christ commanded us to do that very thing, and if we do not keep his commandments we cannot be saved. As much as I love you and would love to have you near me in my last days, I would not for anything discourage you in so doing. I say go and God bless you in going and in the work among the people, and may you find favor in their sight. And may many souls be turned from darkness unto light through your efforts.

I feel thankful to the dear Lord that He has given us one son that is willing to do His bidding and to give your life wholly to his service. May God bless you my dear children. As ever, Mother."
—Letter from his mother, the late Mrs. E. O. Garrett of Avon Park, Florida. Written September 11, 1928, when he was first planning to enter the mission field.

• •

One of my earliest memories is that of our daily family altar (we called it "Bible reading"). We children each had a turn reading from the Scriptures, Dad would ask us questions and then lead in prayer. Dad lived what he taught. I count it a great privilege to have been able to work intimately with him on the mission field the last 12 years of his life. It is more fitting, perhaps, that I let others speak of him. But I want to reveal one significant part of his character and faith in Christ. Considerable pressure was put on him many years ago by personal friends and brethren to renounce the 1,000 year reign of Christ on earth. One church somewhere in Kentucky which had been contributing to him stopped their sup-

port in 1945 and urged him in two letters as well as personally to change his views and premillennial associates and if he did then they promised to gain for him "more hearty support." But he was a servant of Christ and was not for sale. I found these letters in his files while looking for biographical material. --Robert L. Garrett

Brother Garrett came to us at Wuyu Wuyu in 1930 to help Bro. Sherriff and Bro. Short. He taught in the school and also preached. After school he would go out in the villages to preach. After a time Bro. Garrett left Wuyu Wuyu to live and preach in Salisbury. But because he loved us he often visited us at Wuyu Wuyu. He used to make journeys with us on foot into the villages to preach.

Brother Garrett was a man who was kind. He did not want to listen to any gossiping from any body at all. He was true to the Bible. He did not take away from the Word nor add to the Word. Every time he answered a question he answered it from the Word of God. We know of his personal life because he lived among us for more than forty years. This life he lived faithfully to God in the midst of many troubles. He did not have an easy life or "enjoy life" so to speak. The way we know in which he conquered is that we see so many people who were influenced by him and are trying to live the life he lived. He lived by the Word of God and that is why he was able to be so patient for the 40 odd years in our country and accomplish so much in the Lord's work. --Bro. Raradza of Wuyu Wuyu

I am one of the first ones to be planted by Brother Garrett. I was there to meet him the first day he arrived at Wuyu Wuyu. There were three of us in school who were taught by Bro. Garrett. Today I am grey-haired—I was not like that at that time. All that we have and all that I am today is through Bro. Garrett. He was a strong man, a good strong teacher of the Bible. --Godi Karimanzira of Chitowa

I first knew Brother Garrett sometime before 1921 while he was still in school. In 1930 he came to Wuyu Wuyu mission to work with us and Brother Sherriff. A year later Brother Sherriff moved the Garretts to Salisbury. During those years wife and I and children often drove in to Salisbury from Wuyu Wuyu and shared Bro. and Sis. Garrett's home. Once, when the children came down with measles we had to stay for five weeks sharing their home.

Brother Garrett had "peace from God." With the Apostle Paul he could say "I have learned, in whatsoever state I am, therein to be content." *Content*, leaving the cares and the anxieties and worries of this life—leaving them in the hands of God! This I believe Brother Garrett did. --W. N. Short

I have known Brother Garrett for more than fifty years. I first knew him in school at Harper, Kansas, and later at Morrelton, Ark.

Now as I remember Bro. Garrett there are three things outstanding in his life. FIRST. He was faithful in his work. No matter what the problems, no matter what the trials and difficulties were, he stuck to the job! SECOND. He was patient and kind. Like some of the rest of us he was persecuted and talked about and suffered much for the Lord because of his belief in the prophetic word of God. Men who were his brethren persecuted him. But he took it patiently and never held bitterness in his heart. I think that is wonderful. THIRD. He was faithful in teaching God's word as he understood it. He loved and read the word of God very much. He was a good teacher and instilled the word of God in many people. Although he has departed from this world, his faithful life and works remain. Although we feel that his departing is a great loss to Rhodesia we believe God knows best. "Precious in the sight of the Lord is the death of His saints." —W. L. Brown



Brother Garrett was a diligent student of God's word, a capable teacher of that which is good, an earnest preacher of the righteousness of God, a faithful missionary of the Lord for more than forty years. His service to God was constant and steadfast. His movements in the Lord were ever forward, onward and upward. He was loyal to the Lord Jesus, faithful to God's word as he understood it, knowing that the sum of God's word is truth.

Brother Garrett preached the Gospel to all races without respect of persons as God gave him the opportunity and strength. He is respected, loved and honored by all races in Rhodesia. Many African Christians and churches are living testimony of his influence upon them. The Arcadia Children's Home and the colored church in Arcadia stand as living memorials to his work with them. —Dr. J. Miller Forcade



"I am writing in behalf of our society, as well as personally, to express our deep regret at the passing of your father. Although I only met him a few times, his character and personality were a shining example to everyone.

To achieve what he did in the missionary field he must have had tremendous determination which seemed to be allied with gentleness and humility. What a loss to the community he has served so faithfully. Our sympathy comes to you, your family and his wife." —Mrs. Rogers, of the *Child Protection Society*, Rhodesia.



There is not enough time for me to explain the kind of man he was. When his son, Robert, returned to Rhodesia as a missionary I was talking to Bro. Garrett about it. He told me that once as a small child his son was sick unto death and he stayed night and day

with him in the hospital. He prayed to God. "Father, if this my son will not do your work let him die. But if he will do your work, let him live." This son is alive with us in the Lord's work today. That is the kind of man he was. How many of us could pray such a prayer over our sick children? "Lord, if he will not serve you, let him die."

A *Teacher* has left us. He was a true teacher of the word of God. There is more than we can tell that we owe to his faithful teaching. An *Elder Brother* has left us. You know the work of an elder brother; it is to protect and defend the younger children. He was a brother to us. A *Father* has left us. You know the work of the father. When you have no clothes to put on you go to the father and say, "Father, I have no clothes to put on;" and then father helps you. The chairs in his house he bought in 1946 and did not buy any new ones since then. He could have bought new chairs to make his house very smart but he used his money to help us his children. He helped many people in difficulties and many of our children he helped to be educated with his own money. A *Grandfather* has left us. He was our Sekuru (Shona word for grandfather). You know the work of a sekuru. When you have personal problems and family problems and need good advice you go to your sekuru. He will advise you and explain to you from his wisdom. He was our Sekuru. He used to teach me, "Depend on God, Trust in God. Do not depend on men. Men will die, men will go. God does not die, God does not run away from you. Acts 20:32-35 was true of Brother Garrett. —Simon Nneweyembwa, Harare.



Men who hunt precious stones go to the mountains where there are plenty of stones. The mountains are full of stones which have no value and precious stones are hard to find. The rarest of all is the jasper stone. You can search for years and never find one. Brother Garrett was a jasper stone. There is none other like him in all of Rhodesia. God gave us a jasper stone when he gave us Sekuru Garrett. —Fred Mupfawe of Highfield

Excerpts from the Funeral Addresses

"When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord." Acts 11:23, 24.

In a great measure we can empathize with the family in their loss, for I must confess that I was not ready for the Lord to take Brother Garrett. In the few months that we were to be with him during his last return to the States, we rejoiced to find him yet a free man, always seeking to grow more fully into the likeness of our Lord Jesus Christ. It was always refreshing to be with him, and he was a blessing to me. Yet while I was not ready for his going, he was, and the Lord in His sovereign grace and goodness saw fit to

call him home. As we viewed that which he left behind, we were impressed that he passed on as he lived, for that smile remained on his face, reflecting his joy in the Lord.

The secret of his life, I am sure, is revealed in the scripture we read about Barnabas, for Brother Garrett saw and recognized the grace of God, and rejoiced in it, for he was a good man, full of the Holy Spirit and of faith. And eternity will reveal that large company, both here and abroad, who were added to the Lord and blessed because in God's grace our lives were touched by the life of our brother. —La Vern Houtz



There is nothing that I could say that would add to the honor and praise of our beloved Brother Garrett. His work in Africa and throughout the world stand as his monument of praise and glory to the Lord whom he served so faithfully through the years. He did a monumental work in establishing congregations and an orphanage in that distant land. He being dead yet these great works speak through the orphans and those converted to Christ—"They are his joy, or crown of glorying. . . before our Lord Jesus at His coming." —H. N. Rutherford



For more than thirty years it was my privilege to know and share a close fellowship with our brother Garrett. Some of those years we were fellow-laborers in the gospel to the tribes of central Africa. His life was known and read best by the thousands of saints in that great continent who loved and esteemed him for his godly example in every good word and work. The story of his life is largely written in their lives and hearts. For forty-two years he gave himself to that work, preaching the Word, serving as teacher and elder, establishing new congregations, erecting church buildings, schools and a children's home, as well as publishing and editing Christian literature. His own home was a center of hospitality and encouragement to scores of missionaries and brethren from many parts of the world. Unselfish and untiring in every good work, always careful to love the brethren; his single purpose was to be a workman approved unto God. The comforting words God sent to His servant Daniel, "For thou art greatly beloved" are remembered as we think of this dear brother and servant. God does notice the worth of a devoted life. Only His testimony of our good brother will reveal the abiding worth of his faithful sojourn and service among us —Vernon C. Lawyer

MISSIONARY LETTERS

Elaine Brittell,

Livingstone, Zambia

September 24.

Praise God for the power of His word. This morning we left home at 7, drove about 3 miles, then walked about 2 miles—had worship services under a big tree where 24 had gathered. About

12:15 we walked back to the car, loaded on 20 big poles and drove to Mujala to have worship services there where 30 had gathered at 1:10. About 2:30 we walked about a mile to the river and witnessed 3 young girls being born into Christ. We walked back to the village, had the Lord's supper with them, then arrived home just after 4 hungry and thirsty!

Mabel Bailey

Bulawayo, Rhodesia,

September 10.

We are happy that permission has been granted for the family to enter the Tribal Trust Lands. Leonard and the young man who helps him, Velaphi, made a trip out to the home area of Bro. Nyembezi, an African preacher about three weeks ago. He went with them to a congregation that he works with and they held meetings there for three days. Eleven were baptized and one restored.

August 28-31 the whole family and Velaphi went out to Stanmore and helped the preacher, Brother Nimba, hold a V. B. S. We afternoons. Average attendance was just over 60 and I especially broke up into 4 classes and had three 45 minute lessons for the 4 joyed teaching two periods each day to the ladies. They really know their Bibles and I hope we were able to encourage them to be more active.

Shichiro Nakahara

Shizuoka City, Japan

September 18.

The streets around this place had been allowed to park cars, but since August 10, all the streets are not legalized to park, which has forced us into a dead-lock. We have no other choice than to work things out for ourselves. The last and only choice left with us is to do something about this lot, which has been rented out ever since the work started. The owner has a desire to sell it to us, but we have no idea as to how much he asks us for it since it was several years ago when we first talked with him about the price for which he wanted to sell.

In order to provide space for a parking lot we must reorganize the whole outfit. The church building is more or less a barrack type except it is very small and needs some remodeling now if we continue as we are, and besides, the work is growing and we are much encouraged to see the interest of the people greatly aroused more than ever before. In order to grow we have got to provide more room and space on top of the parking lot. The men gathered are for doing as much as we could financially to help get the plan for reorganization of the outfit so as to put the work here into orbit.

Alex Wilson,

Manila, Philippines

October 2.

I figured you'd be hearing all sorts of things about martial law in the Philippines and wondering what it's really like from the inside. As a matter of fact, it seems like the very best thing that could happen to the Philippines under the circumstances that have been prevailing! There is no doubt that President Marcos is anti-communist, and it seems very unlikely that the communist insurgency could survive the purging it is now undergoing. So surely this will mean a

longer time that the Philippines will be open to the preaching of the Gospel and the people free to worship as they please. In the meantime, many freedoms have to be curtailed, but many people have long wondered if Filipinos are not much better off with a strong leader with at least some powers to dictate! The Constitution gives the president the right to proclaim martial law.

I'll attempt to give a sort of rundown of things that have taken place—which include some common-sense reforms. Something like 100 people have been arrested for subversion or malpractice of duty, including several senators. They say that all bodyguards—which amounted to small armies for many many politicians— have been suspended and firearms are being confiscated all over the country (something that desperately needed to be done in this country). As for radio, 5 or 6 stations here are back in operation—DZAS (Christian radio station) was one of the first three and in fact was hardly off the air at all. This of course means that many many more people have likely heard the gospel by that means than otherwise would have! As for schools, elementary were allowed to go back after missing only two days. But all higher level schools are still out, and no one knows for sure when they'll be allowed to go back. All schools are affected, including CBI.

Thomas W. Hartle, Cape Town, S. Africa September 11.

The series of meetings I conducted from 6th to 10th September has been a great success, that apart from the attendances being commendable, to crown it all 3 souls were baptized into Christ on the first evening of the series. And there were many more of the visitors present that were convicted but did not have the courage to come forward; we can but pray that they might consider, and soon decide ere it be too late. As a matter of fact there was man and his wife, in whose home we have had a cottage meeting, and in whose home I conducted a filmstrip lesson, who are very interested indeed, and have asked for guidance in the way of salvation. Let us pray for this family also. While I am on vacation, the brethren who are zealous for the work of the Lord, have offered to conduct cottage meetings and filmstrip classes in my absence. Praise the Lord for this. Other requests have come forth for cottage meetings, and filmstrip classes for me to conduct after my return home during October.

J. C. Shewmaker, Bulawayo, Rhodesia, September 19.

Just last night I had a breakthrough in my efforts to reach Sister Ann Roberts' husband. Previously, he has seemingly turned a cold shoulder to our approaches, but when we went to his house last night to visit Ann who is sick, he was responsive and agreed for me to have studies with him. Please pray that the Lord may give the increase in this case.

Our summer camp has just closed with over 100 persons in attendance. Some of the young declared it a wonderful spiritual experience. Young people from the three congregations in Bulawayo attended, as well as youngsters from Gwelo, Umtali, and Zambia.

During the holiday season we have been spending some time teaching at Harari, Highfields, and Gatooma (African congregations). They seem very receptive and appreciative for what we do for them.

Brother Gill accompanied me to Gatooma this past week-end (he is better acquainted there than we are), and helped us in many ways. He has been very good to help when he is needed. Last Monday he came and worked on the books for Arcadia Children's Home which are always to be brought up to date each month. We have simplified some of the methods Bro. Garrett was using to save us time and strength.

There has been no definite indication as to what prospects are available to replace us. My wife has held up remarkably well thus far, but she may not be able to continue this pace too much longer. Now that the children are under better control it is a bit easier for me, but there are always plenty of new problems for all of us to meet.

Nena Laguisan, tribal missionary, to her home church (Manila), October 12.

Last month we went out to visit other villages here in Ilongotland. The trip we had was a real blessing and I would like to share it with you.

Our first week in Sinabgan was tremendous. We had meetings every night for the people in the village, and at daytime my younger co-worker and I had women's Bible studies and young people's classes too. The Tiangsons (our senior missionary couple) also had believers' meetings (only for those who are baptized) and elders' meetings. The people really are hungry for God's Word. When they knew we would stay in their village for only three weeks, they left their work and their kaingins (gardens tilled in cleared-away places in the forest) and always attend our meetings and Bible studies.

The next two weeks we hiked out from Sinabgan to "neighboring" villages. The nearest villages was a 3-4 hours' hike away. I had a real struggle in hiking as we climb mountains and cross deep rivers. When I had my operations, the doctor prohibited me to hike, so I feared I won't be able. I really praise God for the continued strength he gave me. My heart almost sank before the difficulties, but the words from Campbell Morgan often helped me as we hiked: "The whole difference between faith and fear is the difference of putting our "but's" before or after God." As we preach God's Words, there are many difficulties, BUT God commands.

The Tiangsons (the veteran missionary couple with whom we work) are going down to Manila today. For the next two months or more they will visit supporting churches in the Visayas and Mindanao. My co-trainee and I will be left here to carry on the work. Pray for us that God will give us the right wisdom to tackle all responsibilities, that God will continually use us here among these Ilongot tribes.

God is Not Dead in Russia

John Smart

What goes on behind the Iron Curtain? Two things are quite evident:—there is considerable repression and persecution in Eastern Europe; there is also progress in the gospel which rejoices the heart. Some reports from behind the Iron Curtain tell of persecution: others tell of spiritual blessing. Which shall we believe? It appears that there is truth in both kinds of report.

A few months ago we received a letter from a brother who labored much in Eastern Europe in past years. Following a recent visit to the Soviet Union, he wrote, "We have again been some time in the Soviet Union, and were able to get to four towns in the great Ukraine, two of them in areas where we lived and labored between the first and second world wars. Despite the policy of an atheistic government, God is not dead in Russia and His work is prospering, after fifty years of propaganda against religion. Though there are many restrictions, the thirst for fellowship and for the Word is obvious by the packed and overcrowded meetings. Of course meetings are confined to an officially registered hall in each place, two or three in some of the larger cities, but the believers make full use of such opportunities to meet together.

"The only outside testimony is when they have their baptismal services at the river side, and that is a great opportunity. Two years ago one of the towns we were in had a baptism of twenty-one believers; this year, they were arranging to have two baptismal services. For these the brethren must advise the local authorities in good time.

"We had the thrill this year of having fellowship with many of our old friends whom we hadn't seen for over thirty years. A number of our former Sunday School boys were among them, now matured, thanking God for early teaching, and now very active for the Lord in their districts. It was also a thrill to find assemblies, which we had helped to build up, standing firm for God against open opposition, and on the increase numerically. Thank God for men and women who have gone on so faithfully, with true conviction, amid great adversity.

"As you know, there are groups of believers in the USSR who protest at any State intervention in religious affairs, claiming that their law allows them religious freedom. It is they who gather fearlessly, though illegally, in unregistered places, and it is from these groups that many suffer at times. It is reckoned that there are 5000 churches of Evangelical Christians-Baptists gathering in registered buildings. The name includes the two main movements of believers in the USSR, although in the West the name 'Baptist' is generally used for them, which is not basically correct."

Time magazine (June 12, 1972) reports that evangelical Christians in Russia number "at least three million." It is further stated

that some of the believers "run their own clandestine publishing house, which has turned out 40,000 Bibles, hymnals, and other religious literature" during the past eighteen months. Further, official permission has been given to conduct a correspondence course for pastors, the first such formal evangelical education permitted since 1929.

It is encouraging to realize that even in atheistic Russia God has not left himself without witness. While we thank God for this, we are mindful that many of our brethren suffer harsh treatment in that land. Well may Christians in the West remember and pray for them.

—Editorial in *Missions*

What Happened to Spiritual Gifts?

H. Robert Cowles

"He . . . gave gifts unto men," the Word declares.

The implication of that statement in Ephesians 4:8 and related statements in First Corinthians 12-14 and Romans 12 is clear: the Holy Spirit distributes to believers within a local congregation a diversity of spiritual gifts for the purpose of building up the assembly.

In the course of nearly twenty centuries the church generally has lost sight of this largess available to it through the Holy Spirit. To be sure, most congregations have a pastor, who may or may not be given by the Holy Spirit, and there are a limited number of professional evangelists available to the church. And certain sectors of Christendom place considerable emphasis on the gift of tongues (while others, with strange inconsistency, seem glad that the Spirit's gift of tongues is absent from their fellowship).

In three New Testament letters there are some twenty spiritual gifts mentioned, depending on just how finely a person tries to distinguish between certain of the named gifts.

Ephesians 4:11 lists four: apostles, prophets, evangelists, pastor-teachers (the last is a single thought in the Greek rather than two distinct gifts). The list is augmented in First Corinthians 12:8-10 by eight other gifts: the word of wisdom, the word of knowledge, faith, healings, miracles, the discerning of spirits, tongues and the interpretation of tongues.

Verse 28 of the same chapter adds helps and governments, and First Corinthians 14:26 mentions in addition the gift of a psalm and the gift of a revelation. Romans 12:4-8 sets forth five more: ministry or service, exhortation, giving, ruling and showing mercy.

Some would add love (1 Corinthians 13), but the first verse of Chapter 14 seems clear that love should be everyone's objective apart from the spiritual gifts under discussion.

Churchmen are divided as to whether all of these gifts should be evident in each local congregation during all eras. The apostolate,

it is argued, was limited to a dozen men who had companied with Jesus Christ while He was on earth, and since no present-day people were with Jesus during His earthly ministry, there is no longer the gift of apostle.

The argument, of course, is blunted somewhat by the fact that the most famous apostle of all—Paul—was so named and so ordained even though he had not known Christ after the flesh.

It is also argued that in established congregations in communities where the gospel already has gained credence there is little need for miracles, and that healings are unnecessary where modern medicine prevails.

Others question whether the gifts need be limited to those listed in the New Testament. In our more complicated present-day society, should we not, for instance, expect to find someone endowed with the gift of financial accounting or the gift of writing for publication?

We shall not here attempt to enter into either of those debates. But it does seem strange to us that the present-day church, including its Bible-believing evangelical wing, has given so little attention to the gifts of the Spirit or indeed to the part they were intended to play in local church growth.

We sigh over the tens of thousands of evangelical churches around the world suffering the twin blight of smallness and self-satisfaction with their smallness. In a large share of them an underpaid, possibly undertrained, pastor is doing most of the work.

This is not the New Testament pattern. The New Testament calls for a pastor-teacher who will perfect the *saints* for the work of the ministry and the building up of the Body of Christ (Ephesians 4:11-12). Members who have been baptized into one body, who drink into one Spirit (1 Cor. 12:13), have gifts which are to be exercised for the purpose of building up—edifying—the local church (14:26).

Consider the effect on a community if in that tiny, struggling, half-alive evangelical church some member should exercise the gift of healing and a physically incapacitated man or woman suddenly should be whole and healthy. And another, exercising the gift of prophecy, should tell forth the wonderful works of God. And someone else should speak in an unknown tongue as a sign to the unbelievers who have gathered out of curiosity. And another should interpret the tongue.

And still another member with the gift of evangelism should persuade the onlookers that Jesus Christ, who has thus poured out His Spirit, is the crucified, resurrected Savior who calls all men everywhere to repent.

We suspect that within weeks that little church would be pulling down its barns to build greater simply because the harvest was so overwhelmingly abundant.

The Holy Spirit is prepared to give His gifts to men. If the church of Jesus Christ recovers the apostolic emphasis on the gifts of the Spirit, we believe the result will be an era of church growth unparalleled since the first century. —Editorial in *Alliance Witness*

Questions Asked Of Us

Carl Kitzmiller



What is the difference between soul and spirit?

This question is a difficult one for several reasons. It is not easy to explain the differences briefly, as we need to do here. Then mankind does not have a very fixed concept of the meanings that belong to the words, for although both soul and spirit are very real, they are not material. We cannot offer either one as a visible sample or example of what we are talking about. Moreover, the Bible uses the terms in several ways, and it is not always easy to determine which usages are figurative (as, e.g., Acts 2:41, where "souls" is used to speak of the whole person) and which are a more limited usage. A part of the problem will be seen by noting that Thayer's *Greek-English Lexicon* gives nearly a full two-column page to the meanings of *psuche*, soul, and about three and a half two-column pages to *pneuma*, spirit.

Common usage today does not greatly distinguish between soul and spirit, but uses either term to speak of the part of man that survives the death of the body. Nevertheless, that there is a distinction will be clearly seen in such passages as 1 Thessalonians 5:23, "And may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ," or Hebrews 4:12, "The word of God . . . piercing even to the dividing of soul and spirit . . ." When one reads the lexicons and the theological summaries of soul and spirit, he realizes that the distinction is not an easy one to make. The use of *psuche*, soul, ranges from simply the breath of life, even of the animals, as in Revelation 8:9, all the way to that which does not die with the body, as in Matthew 12:28. An adjectival form is sometimes translated "natural, animal, or sensual" (Note in the quote below that the writer uses "soulish" to indicate passages where this word occurs). *Pneuma*, spirit, also ranges in use from wind, John 3:8, and breath, 2 Thessalonians 2:8, to its use in the term, Holy Spirit, to speak of God Himself. When a man dies it is the spirit which is specifically declared as that which returns to God (Ecclesiastes 12:7). Jesus committed His spirit to the Father at His death (Luke 23:46; cf. Matthew 27:50).

The following, by William L. Pettingill, in *Bible Questions Answered*, strikes me as about the best and clearest summary I have

seen.

1. Man has a body. In this he is like all of the creation of God throughout the animal and vegetable world. The brutes have living bodies, and so do the trees and plants.

2. Man has a soul. In this he is unlike the trees and plants, but he is like the lower animals. The soul is the seat of the emotions, the passions, the feelings, the desires, the likes and dislikes, the affections, and the will. All these things we have in common with the beasts.

3. Man has a spirit. In this he is unique among God's creatures. "The spirit of man is the candle of Jehovah" (Proverbs 20:27), and it is this that is set aglow when man is born again; and then God's Spirit testifies with man's spirit that he is a child of God. God cannot be known by the body, nor by the soul, but only by the spirit. And even the human spirit is incapable of finding out anything about God or of knowing God except by revelation of the Spirit of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God . . . But the soulish (so the Greek) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things, yet he himself is discerned of no man" (1 Corinthians 2:11-15).

The believer is spiritual only when he is ruled through his own spirit by the Spirit of God. If he is ruled by his body as dominated by his soul, he becomes a slave to his own affections, appetites, emotions, passions, and therefore is a wilful, selfish man. The Word of God is extremely careful to distinguish between things of the soul and of the spirit, even judging "the thoughts and intents of the heart" as to whether such thoughts and intents are spiritual or soulish (Heb. 4:12). It declares that any wisdom which is not from above and therefore not from the Spirit of God, is "earthly, soulish, devilish" (Jas. 3:15). It asserts that the false teachers of the end-time are "they who make separations, soulish, having not the Spirit" (Jude 19); and that having not the Spirit, they are "none of his" (Rom. 8:9). And, finally, it gives us the glorious assurance that when we get our resurrection bodies (1 Cor. 15:44) they will be no longer soulish ("natural" is incorrect here also), but spiritual: no longer dominated by selfishness and wilfulness, but rather under the full and free control of the Spirit of God

Some good Christians I know talk about "laymen" and "a layman's viewpoint," etc. I was under the impression that this term makes a distinction between God's people that He does not make. Am I right or wrong?

People very readily adopt the language that is used about them, often without being aware of some of the connotations that may be involved. Religious society about us generally speaks of "laymen," or "laity," and also uses the contrasting term, "clergy." Preachers, priests, rabbis, and those who have had some kind of ordination to religious service are called "clergy" and all others are "laity." Because of their training, study, and the authority they may exercise, the "clergy" have been considered well-informed in religious matters and the "laity" less well-informed or practically uninformed. "Clergymen" are regarded as the professionals, while "laymen" are regarded as the non-professionals. As a rule, the "clergy" is also regarded as a class of men of higher status than the rest.

Discerning Christians often oppose the use of these terms because they make a class distinction among God's people that He has not made. God has not put preachers (or their kind) on a pedestal or in a class to themselves. All Christians are servants of God, members of the one Body, one man in Christ Jesus. All Christians—not just preachers—ought to seek to be professional (in the sense of trained, capable, and responsible) in whatever work they do for the Lord. Moreover, the Bible is not a book that is reserved for a select group. These terms (and the concepts behind them) tend to make people think that some things can only be done by the "clergy" and must not be done by the "laity." They do introduce false distinctions between God's people and create a status consciousness. I believe that in Christianity the viewpoint is valid that opposes the clergy-laity polarization.

We live in a society that does use the terms, however, and we cannot get entirely away from dealing with such concepts. The application form we fill out may call for a paragraph on whether or not one is a clergyman; it may seek only a check mark. The government adopts classifications that are generally used. We sometimes have to accept what is meant and respond accordingly. So accepted is the usage that in non-religious fields the idea has been adopted. The non-professional in many areas is spoken of as a layman. Your doctor may inform you that the high sounding name given your affliction is "in laymen's terms—a stomach ache." We cannot all expect to be professionals in all fields and our non-professional position needs a term to describe it. Common usage has probably made "layman" as good a term for this as any other, although those of us aware of its religious significance may tend to read too much into it. I suspect that when some Christians use this term in a religious setting they are bringing it back from the business and secular world and mean little more than to indicate one who is not fully informed or experienced.

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*Have you no words? Ah, think again,
Words flow apace when you complain,
And fill your fellow creature's ear
With the sad tale of all your care*

*Were half the breath thus vainly spent
To heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord has done for me."*

*Prayer makes the darkened cloud withdraw
Prayer climbs the ladder Jacob saw . . .
And Satan trembles when he sees
The weakest saint upon his knees.*

William Cowper (1731-1800)

PROPHECY

Edited by Dr. Horace E. Wood

The Coming World Church

Bill McRae

We read the daily headlines through the prophetic word and observe that the statehood of the nation Israel, the profusion of wars, the threat of famine, the presence of earthquakes, the spread of the gospel, the increase of iniquity and the control of our economy all indicate that the coming of the Lord is very, very near. Through all the scriptures, the apostles, our Lord Jesus, and the Old Testament prophets have given us well over twenty signs to observe, and the striking thing is that each one of those signs is in a state of fulfillment today. I would like to focus the spotlight on one further sign. It is so obvious, so significant that in my estimation it stands second only to the statehood of the nation Israel as indicating that we are on the threshold of the rapture of the church and the coming of the Lord is at hand. That sign is, "The condition of the professing church today."

In Revelation 17 and 18, we have depicted for us the condition of the professing church in the midst of the tribulation period. The question before us as we approach these chapters is this, How far removed from the condition of the professing church in the tribulation period is its condition today? I think we shall notice as we look at the professing church in America and the world today that we shall conclude that we are drawing very close to the condition that shall prevail in the early days of the tribulation period. Thus, we conclude we have a very direct sign indicating we are rapidly approaching the conclusion of the church age. The rapture of the church is upon us and the tribulation period shall immediately follow.

As we read a few of these verses of Rev. 17, watch for the characteristics of the professing church in the tribulation period. In this passage she, the church, is represented by a harlot whose name is Babylon, and this is a symbolic representation of the false church, the professing church in the tribulation period.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither: I will show unto thee the judgment of the great harlot that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, mystery, Babylon the great, the mother of harlots and

abominations of the earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus: And when I saw her, I wondered with great wonder. And the angel said unto me, wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. —Rev. 17:1-7.

And in the next few verses the angel interprets the significance of the beast. In verse 15 he gives us the interpretation of the woman. "And he saith unto me, the waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked and shall eat her flesh, and burn her with fire." Verses 16 through 18 represent the destruction of the professing church in the middle of the tribulation period. You will notice that her destruction comes about through the instrumentality of the Beast and his under-king. These shall be used by God to destroy the professing church, thereby giving room for the worship of the Beast who shall establish his image and cause to prevail the worship of the Anti-Christ. That is what is presented in verse 17, "For God shall put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the word of God shall be fulfilled. And the woman which thou sawest is that great city which reigneth over the kings of the earth."

Three primary features of the professing church in the tribulation period attract our attention. The very first one is its unity and universality. I think that first all is implied in the name Babylon. In interpreting the scriptures there is a law called the law of first mention. The law of first mention simply teaches that in the first mention of a subject in the Bible the matter is presented to us in the germ form and in subsequent references to that subject through the Bible further details are given to us and further information is given to us in relation to that subject. The first reference to Babylon in the Bible is in Gen. 11 at the tower of Babel. Babel is the mother of Babylon. In Gen. 11 we read that what took place was for all the inhabitants of the earth; it was a universal movement. In verse 4, we read that it was motivated by a desire to unify the people, "lest we be separated." So in its germ form Babylon in Gen. 11 is characterized by universality and by unity. In its final form, Babylon in Rev. 17 shall be a counterfeit, false, religious system that is in opposition to God collectively, and it will be characterized by universality and unity. Now, that, I think, is clearly stated for us in our passage as well, although we didn't read it.

In chapter 18:3 we have further reference to this Babylon. "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. And the merchants of the earth are waxed rich through the abundance of her delicacies." The universality again is brought before us when we read at the end of Rsv. 17:1, that this great harlot "sitteth upon many waters," and we have already noticed in

verse 15 that those many waters represent peoples and multitudes and nations and tongues. The picture in chapter 17 is very simply this, that there is going to be in the tribulation period a religious system that shall prevail across the face of the earth. One of the features of this system will be that it will be a universal religious system. This woman sits upon many waters and she encompasses all the nations of the earth, all of the multitudes and all of the people. There will be an element of unity that will characterize this universal religious system. It is mentioned for us in Rev. 17:13, where we read, "These have one mind and shall give their power and strength unto the beast" who will be the support of this woman. So, in the tribulation period this religious system, the professing church, shall be characterized by universality and unity.

What we can expect then, as we approach the tribulation period, is a growing fusion of religions toward a universal church that will encompass all nations.

This is the full bloom of the ecumenical movement of 1972. The word ecumenical comes from the Greek word which is translated fourteen times out of its fifteen times in the N. T. "world." The ecumenical movement is the movement toward a world-wide church. It is the movement toward the establishment of one church that shall encompass all of the people of the world. That movement shall be successful. And the full bloom of that movement will be seen in this professing church during the tribulation period. It was about the early part of the 20th century that church men across America and around the world became disillusioned with the splintered condition of Christendom, and began to be conscious of all the disadvantages of its divisions. That motivated what you and I have seen taking place during the last two or three decades—and the amalgamation of denominations toward breaking down the divisions that exist within Christendom. The striking thing is that as the movement has developed it has reached out its tentacles to encompass not just denominations among Christendom but now the religions of the world at large.

Arnold Toynbee, the eminent British historian, in a lecture given at the University of Minnesota not too long ago spoke of the great necessity of the establishment of a single family, and he said that this was the only hope of survival in the world now that man has annihilated distance and has invented the atomic bomb. He said the alternative is mass suicide. The only alternative to the destruction of the human race is a world-wide social fusion of all tribes, nations, civilizations, and religions of man. And we are taking giant steps toward the accomplishment of this very thing. In 1971 in Beirut, Lebanon, the very first movement of the World Council of Churches toward the realization of this took place. For many years now dialogue has existed between the WCC and Hindus and Buddhists and Muslims and so on, but it was in March of 1971 at the initiation of the WCC that the first dialogue

included the Muslims, the Hindus, and the Buddhists. We are seeing that this is a giant step toward the realization of what shall take place during the tribulation period in Rev. 17.

The government of Israel has already designated funds for the erection of a building that they are going to call "The House of the Bible." In this building will be a one-million-volume library of all the artifacts and manuscripts that are available. The building will be dedicated to the study of the things related to the Bible by Muslims, Jews, and Christians. One could multiply illustrations in this fashion to demonstrate that you and I are seeing today a movement that is taking giant steps toward the realization of a world wide church, a church that will encompass all denominations and all religions. I see that the headlines are moving very quickly toward the realization of this situation.

Be well assured of this, my Christian friends, that before this world-wide church is reached, the true church shall be raptured—removed from the earth. And as we see the movement in this direction we are impressed again with the fact that the coming of the Lord draws very, very near.

Now, what will be the characteristics of that world-wide church? The second great characteristic of this professing church in the tribulation period is apostasy. I think that is implied for us again in the title, Babylon. This church is called Babylon the great. We do not know a great deal about the tower of Babel, but not too far from its probable location another tower has been uncovered by the spade of the archaeologist. It is in Beer-nimrod and that tower suggests to us probably something of the structure and the purpose of the tower of Babel. That tower which can be visited by the sightseer stands 153 feet high. It has seven stages in recession, and on the top a room and on the walls of which there are the signs of the Zodiac and other astronomical figures and characters. Each stage of this tower is painted a different color to represent the different planets. And if that is what the tower was like, which is the most probable explanation, then there are several things that we know about that tower of Babel. Undoubtedly it was involved in the study of astronomy and in the worship of the stars. It certainly was a place of idolatrous worship. That is the background of Babylon in Rev. 17.

The city of Babylon was the epitome of idolatry in the Old Testament era. In Old Testament literature idolatry was "the abomination." So in the name Babylon we have an indication that this professing church will be an apostate church. It will be a counterfeit religious system, idolatrous, and in rebellion against the authority of God. The name Babylon suggests to us the apostasy of this church. I think the description also suggests it. She is a harlot, she is a prostitute. What dramatic contrast to the true church, described as a chaste virgin, espoused to Jesus Christ.

One thing is sure, in the tribulation period the universal professing church shall be based upon an apostate foundation. It shall be Babylon the great—a prostitute, an unfaithful representation of the people of God. We can certainly expect that as we draw close to the tribulation period we can expect apostasy to become increasingly evident. The apostle Paul told the Thessalonians that the great apostasy shall come in those days, and I believe with all my heart that you and I are living in the twilight of that great apostasy. The signs are multiplying. One of the signs of the great apostasy I suspect is the rise of false prophets about us.

There is Mary Baker Eddy of the Christian Science movement, father Antoine of Belgium, the celebrated Ludendorff who glorified himself as the anti-Christ, Joseph Smith the revealer of the Mormons, Herbert W. Armstrong, and many others. Armstrong presents himself as the only true interpreter of the scriptures and the God-enlightened prophet of the latter times. He says he represents the only true church, the Worldwide Church of God. He is the man who denies the doctrine of the Trinity, the doctrine of Grace, and the immortality of the soul. He denies the possibility of any present salvation. He is a false teacher that is calling many hundreds of thousands of Americans to follow in his way. The prevalence of false teachers is one of the indications of the apostasy.

An advertisement in the Dallas Morning News not too long ago was entitled, "What should children be taught in Sunday school? That God created the world in six days, that man is not a creature of evolution, that Jesus was Virgin born? That He did miracles, that He was literally raised from the dead? That Jesus might come down from the sky just any day now? That only those who believe such assertions will be saved and everybody else be burned forever in hell? Or that creation should be studied from all the world's religious views, plus the views of modern science. That man has evolved from a wonderful process of evolution and part of the product of nature. Jesus was most likely a good man who taught many good things and like many of the religious leaders of his day, that religion should deal in the here and now with complete trust in the forces that brought us into existence without morbid fear of death." It concludes with this statement, "If you agree with us in teaching our children a broad view of religion, come visit us." Then it stated the churches in Dallas where this is taught. There is no question about it. We are living in an age when the great fundamentals of the faith are being denied.

The inspiration and the inerrancy of the word of God are attacked on every hand. The Virgin birth of Jesus Christ, the Deity of our Lord Jesus. The substitutionary atonement of Jesus Christ, the bodily resurrection of our Lord Jesus Christ, and the second advent of our Lord, are great fundamentals of the faith being denied on every hand. It is one of the signs that the apostasy is upon us.



Viewing The News

CHRISTIAN CRUSADE WEEKLY reports that in the first six weeks after the U. S. Supreme Court ruled the end of the death penalty the murder rate in Oklahoma jumped 93 percent. Over that short period a moderate increase would have meant nothing, but this seems to be very significant.

THE WAR AGAINST LIFE in this country keeps moving. The abortions in New York have passed the 400,000 mark. That is a lot of murders, nearly 8 times the deaths to Americans in the entire Vietnamese war. Gore Vidal, along with others, also is now recommending that we should have a system of criminal penalties which would make it a crime to have children if you are not properly certified as a fit parent—thus putting humans on a par with breeding of livestock and agriculture. A Professor of Law, Dr. Charles E. Rice, has given a good warning: "If an innocent human being can be killed because he is too young, that is, he has not lived nine months from his conception, there is no reason in principle why he cannot be killed because he is too old. Or too retarded. Or too black. (Or too white, I hasten to add). Or too politically undesirable." The quotation is taken here from Charles Secrest's column "Counterpoint" in Christian Crusade Weekly.

YOU MAY have read about the witness given at the Munich Olympic Games by a great many Christian youths. Did you read that before they were given use of the main amphitheatre at the Olympic site there had been a free entertainment featuring nude sex acts? During the final four days of the games there were standing-room-only crowds in excess of 3,000 at a time listening to the testimonies and sermonettes in several languages along with music by vari-

ous youthful groups. This was only one of the good things they did.

LESTER KINSOLVING, whose liberal (unbelieving) column called "Religion Today" has been referred to here before, became quite bitter in a column a reader sent me recently (I do not see the column regularly, so please send it when it is interesting). He was speaking of the drive to force anti-evolution teaching in public-financed schools. He feels that those who believe in divine creation should silently steal off into the night and leave the field to those who persist in believing in evolution in spite of the fact (apparently not known to Kinsolving) that every theory of evolution has been scientifically proved false. One of the hilarious quotations that Kinsolving used was by Stanford University's Dr. Paul Hurd: "While Darwin's theory is the best we have to date, this could change tomorrow. But in 25 years, I have never seen a textbook which contends that the theory of evolution is incontrovertible fact. And while I go over some 40 professional journals a month, I have yet to hear of any responsible or well established scientific organization even proposing a discussion of evolution's alleged implausibility." I have seen plenty of texts that Dr. Hurd hasn't seen (and so have your school children), but that last statement may be true, since most scientists worthy of the name know that there is no scientific basis for evolution.

THE BLACK PANTHERS are learning their Marxism lessons well. They have turned from violence most of the time and are looking for charitable works that will give them a good reputation in the reputable circles. That is not a change from their revolutionary communism (they still give their members copies of the say-

ings of Mao), but is a following of the Marxist-Leninist teaching to win friends first and then take over the government. They are more dangerous now than before.

ONE OF THE many filthy things done in "Resurrection City" at the time of the Democratic National Convention was a Bible-burning ceremony by black members of the Feminist Party, on the grounds that the Bible contains "sexist" passages against women. It is amazing to read in the National Laymen's Digest that not only did the City Council of Miami Beach allow every type of far-out kook, leftist, demonstrator against this-and-that, nudist, obscene liberationist, communist and atheist to use Flamingo Park, they gave them liberty to bathe in the nude in the public swimming pool from dark until dawn, even providing them with a life-guard and towels at public expense!

A PUBLIC SCHOOL teacher in Gaston, N. C. was dismissed from his position because students testified that he stated that Darwin's theory of evolution was "essentially correct" and that he asked students if they took the Bible seriously. He is suing to get his job back. One student witness, during the trial, asked: "If we can't pray and say anything about our religious beliefs, then why should he?" Bravo, student!

GOV. ROCKEFELLER of New York, as I have told you, vetoed the bill that the New York State Legislature passed to try to stop the murder-by-abortion racket. Did you know that Rockefeller gave as his explanation his belief that nobody has a right to impose his moral values on anyone else. Besides the way this statement cuts to the heart of God's general creation ordinances, it would open the way to the interpretation that everyone is free to do whatever he pleases. Murder, theft, and anything else would go if they didn't go against your moral values!

THIS SHOULD reach you about the time of the national election or a little before. It is in no way an attempt to tell you how to vote or even to persuade you in any way. But I must admit your choice is mighty poor! For one party there is a liberal

who has been talked of as if he were a conservative interested in preserving our constitution and in economy in government. So he has furthered the socialist march of our government more than any other man and has increased our national budget to astronomical proportions. The other main-party candidate is an avowed religious and political liberal who wishes to move further in betraying our friends and befriending our enemies. One has helped keep the communist governments from collapsing and the other wants to do more. Etc., ad infinitum. There are several minor-party candidates, ranging from the communists (who are campaigning most of all to look respectable as if communism was a political party) and Dr. Spock to the one candidate that truly wants to return to the American constitutional system, the American Party candidate. Above all things, we should be in prayer for our country as our people go to the polls. May God's choice for our country, whether it be for good or for evil, be put into the White House. May our country turn to God in Christ again and deserve the good.

POLITICAL candidates mainly still talk of the communists as "mellowing." The communists have not changed. They still persecute Christians in the lands they control. They still enslave people and will not let them leave their slavery. They still take over and ruin the economic life of the countries they control. They still want to bury us and control the entire world. They still lie, murder, steal, and do anything that will further communism and consider that they are doing good works. They have told us these things over and over in their books and yet "free-world" leaders still go to conferences with them, make treaties with them, and in general treat them as if their word was good. By their standards they are doing right, by our standards they are liars and thieves and murderers. Our leaders who trust them are blind to their real character or they will do anything to have popular favor. The great majority of Americans have absolutely no understanding of the true character of communism and feel that our leaders should "accept the communists into the world family." That is a fatal mistake.

Thank you very much for your continued support. Pray for our land and pray for Christians everywhere that we may recognize and take advantage of the evil days in which we

are living to win souls to the Lord.

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(Danger! Handle with care! This article could be harmful if misapplied.—A.V.W.)



When a Christian Fails

Alex V. Wilson

Somewhere in Brother Boll's writings he quotes a saying, "*The best of men are men at best!*" How true that is can be seen from the Bible, where the best of men are only too human . . . fallible, weak, inclined toward sin.

For example, NOAH, that man of great faith, after the flood became drunk. ABRAHAM, the friend of God, told his wife to lie and say she was only his sister, to protect Abraham from danger. AARON, the first high-priest, yielded to the Israelites' demands to make them a god, and engraved the golden calf. MOSES, the man of God, great leader and law-giver, in sinful anger rebuked the people and in disobedience to God's instruction smote the rock to make water come forth. DAVID, a man after God's own heart, committed adultery and then plotted the murder of the woman's husband. JEHOSEPHAT, one of the four best kings of Judah, made an alliance with evil King Ahab of Israel, and thus "helped the wicked and loved them that hate the Lord"—as a prophet said when rebuking him.

Turning to the New Testament, we see Peter, James and John, who were closest to the Lord among the twelve apostles. JAMES and JOHN wanted to call fire down from heaven to destroy the Samaritan village which refused to let Jesus and His men stay there overnight. They also secretly sought Jesus' guarantee to appoint them to the top cabinet positions in His coming kingdom! And PETER, leader of the twelve? As J. C. Ryle points out, the Holy Spirit has thought fit to record in Scripture three great errors of Peter. "Once we find him trying to keep back our Lord from the cross; he was severely rebuked by Christ. Then we find him denying the Lord three times, and with an oath. Third we find him endangering the major truth of the Gospel"—by withdrawing from

fellowship with uncircumcised Gentiles, as though to say that in order to be saved a man must believe on the Lord Jesus Christ *plus* be circumcised and keep the law of Moses (Gal. 2).

Our list of examples could easily be lengthened. But there is no need. Obviously, sadly, tragically, the best of men are men at best.

Lessons for Us

What should we learn from this gloomy fact? First, that *the Bible is true*. The history it records is reliable, and its assessment of human nature is realistic. It is not a hoax, nor an assortment of myths and legends. It is true to life, and makes no attempt to hide the faults of its heroes. You can depend on the truthfulness of the Bible. (It won't hide *your* faults, either, but will bring them to your attention.)

Second, don't be surprised at men's failures. Especially, *don't place your faith in men's character*. You may be let down, for every man has feet of clay. It scares me to hear the comments sometimes made about missionaries! Such comments are dangerous, to them and to other folks too. Again do not put complete confidence in any teacher's *opinions and doctrines*. Be a Berean instead (Acts 17:10,11).

Your minister may be a man of God, but do not make a pope of him. Do not suppose he can make no mistakes. It is written of Joash, King of Judah, that he "did that which was right in the sight of the Lord all the days of Jehoiada the priest." But Jehoiada died, and then died the religion of Joash. Just so your minister may die, and then your religion may die too. He may change, and your religion change with him. He may go away, and your religion go too. Oh, be not satisfied with a religion built upon man! Be not content with saying, "I have hope, because my minister has told me such and such things." Seek to be able to say, "I have hope, because I find it thus written in the Word of God." (Ryle)

Third, *show mercy to those who fail and fall*. Governor Oglethorpe once told John Wesley, "I never forgive." Wesley's reply: "Then I hope you never sin." That's logical, isn't it? Of course, showing mercy to one who has sinned or is sinning does not mean we excuse his sin or leave him alone to continue in it. "If a man should be detected in some sin, my brothers, the spiritual ones among you should set him back on the right path, not with any feeling of superiority but being yourselves on guard against temptation. Carry one another's burden and so live out the law of Christ" (Galatians 6:1,2, Phillips).

So far we have been thinking about how we should react to *others* if and when *they* fall. Now let's consider *ourselves* more particularly.

First, how *alert and watchful* we ought to be every day. Let's hear once more from old Brother J. C. Ryle:

The most outstanding servants of Christ are not beyond the need of warnings, and ought to be always on their guard. The holiest of believers ought to walk humbly with his God, and to watch and pray lest he fall into

temptation. None is so holy but that he may fall—to his own discomfort, to the scandal of the Church, and to the triumph of the world. Chosen and justified and sanctified as believers are, they are still only men. They are ever near temptation: they are ever liable to err, both in doctrine and in practice. Their hearts, though renewed, are very feeble; their understanding, though enlightened, is still very dim. They ought to live like those who dwell in an enemy's land, and every day to put on the whole armor of God. The devil is very busy; he never slumbers or sleeps.

Paul issues the same warning. "Let any one who thinks that he stands take heed lest he fall" (1 Corinthians 10:12). Beware; take care! Don't be overconfident.

Second, there is the danger of the opposite error. If it is foolish to be overconfident ("I'm strong and don't need to worry about temptation"), it is also *foolish to excuse ourselves for our sins* ("I'm so weak I just can't help sinning—don't blame me!"). Paul warns against this underconfidence in the very next verse after his warning against overconfidence. "You have faced no trial beyond what man can bear. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Corinthians 10:13). Again, John says, "I am writing this to you so that you may not sin" (1 John 2:1). Again, Moses said to Israel, "This commandment which I command you this day is not too hard for you" (Deuteronomy 30:11). Two young men in Manila on different occasions each said to me, "I know I should not engage in these wrong practices and follow these evil habits, but I just can't help it! The devil is so strong, and there are so many temptations. And anyway, the flesh is weak. Don't blame me for these things; they are unavoidable." But God's Word clearly contradicts this excuse-making instinct of ours. It shows us that "His power can make us what we ought to be."

Third, if and when we fall, let us *repent!* The men of God mentioned earlier fell, and some fell very far, but they all repented and returned to God wholeheartedly. This is the test of a man's inner relationship with God. A sinner can *live* in sin, and *love* it; a Christian may *lapse* into sin, but *loathes* it. "The distinction between good and bad men is not that the one never sins while the other one does; but that the one stumbles and rises again, while the other lies down and wallows. The one sins and does not care; the other does care and confesses and repents", (Brother Boll in *Truth and Grace*.)

Finally, an ounce of *prevention* is better than a pound of cure. "I'd rather build a fence at the top of a cliff than wait at the bottom with an ambulance." How can we build spiritual fences and prevent disastrous crashes? We should use the incentives given in God's Word, to help us and others to stand firm.

Let's remember what sin does to the *sinner*. It brings suffering. It calls God's chastening hand into action. Moses didn't enter the promised land because of sin. David's baby died, and his older children later committed rape and murder among them-

selves, because of David's sin. James and John's ambition for high position aroused the ire of their friends against them. Paul rebuked Peter publicly after the latter compromised in Antioch. Sin brings shame and suffering to us.

But it also brings suffering to *others*, even the innocent. Isn't that at least partly what God meant when He said that He brings "the iniquity of the fathers upon the children to the third and fourth generation"? (Deuteronomy 5:9). A man drinks and gambles, so his family lives in squalor. Two young people commit fornication, so an unwanted baby results. An elder or Sunday school teacher lives a self-centered, inconsistent life in his home, so his children reject the church and Christ. Oh, those awesome words of our Master: "Stumblingblocks are sure to come; but woe to him by whom they come! It would be better for him if a millstone were hung around his neck and he were cast into the sea, than that he should cause one of these little ones to stumble" (Luke 17:1, 2).

Last, let's remember what sin does to *God*. It pains His heart. It's a very personal thing. To sin is not merely to break commands, but also to ignore or even defy the Commander, our loving God. "Grieve not the Holy Spirit" (Ephesians 4:30). A Christian once said, "When I was newly saved, I tried to avoid sin and do right because I didn't want God to hurt me. But as I grew spiritually, I began to avoid sin and do right because I didn't want to hurt God!" He grew from fear to love. May we too remember that sin grieves God, makes our Savior sad, and hurts the Holy Spirit. The best of men are men at best, but our God can restore our souls and lead us in triumph. Hallelujah!

SPURGEON'S SERMON

Charles Haddon Spurgeon, the great English pulpiteer, was excited by the incidental requests made in 2 Tim. 4:13. He preached from his text in London's Metropolitan Tabernacle, November 29, 1863. His sermon had four major points. The first is: "Even an apostle must read." Under this heading hear him eloquently exclaim.

"He is inspired, and yet he wants books! He has been preaching at least for thirty years, and yet he wants books! He had had a wider experience than most men, and yet he wants books! He had been caught up into the third heaven, and had heard things which it was unlawful for a man to utter, yet he wants books! He had written the major part of the New Testament, and yet he wants books! The apostle says to Timothy and so he says to every preacher, 'Give thyself unto reading.' The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. You need to read."

NEWS AND NOTES

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

Ames, Okla.: Enclosed subscription for this fine young man just starting out to preach, and I can see a very fine potential Gospel preacher in the making, so I thought this fine little magazine would be a big help to him.

Orland Boyer introduced me to it about 1918 and I have taken it ever since. I love it and as long as I can see to read will take it. I live alone and am 83 years old, and my eyesight is getting dimmer each year. But praise the Lord, He has hold of my hand and has had since I was 16, so I am not dismayed or afraid. I live and walk by faith in His great and precious promises. —Jennie M. Hayes

Gallatin, Tenn.: Fred and Marge Walker and their daughter Peggy have placed membership with the Gallatin church. The fall gospel meeting begins there October 22 with Brother Michael Sanders of Louisville (Buechel church) as the evangelist.

Buechel, Ky.: The kindergarten at Buechel is well under way with 21 students. It is international with children of parents who are here as students from various countries. Many, perhaps all of the foreign pupils, will be returning to their native lands when their parents have finished study.

The church work has grown so that a secretary has been obtained by the church to assist the minister.

Dallas, Texas: "Possibly you have heard that . . . Mt. Auburn has closed. For two years we have had a struggle to keep going . . . men-wise. They have put up a valiant fight . . . Three of our staunch families were transferred . . . and we lost 14 when they left . . . The neighborhood has changed. Mexicans and Negroes are slowly moving in. They need to know the Lord and be saved . . . We sincerely hope that a mission work can be established. The buildings are all paid for. No debt of any kind. Do you know of anyone who would like to start a mission work? If so have them contact Dave (Ferguson), 2330 Laughlin Drive, Dallas Texas, 75228)

speedily please. A couple could easily live in one of the three buildings." —Sister Grace Ferguson (excerpts.)

Kentucky Avenue, Louisville, Ky.: Word comes that the pulpit is still without a regular minister. Fred Woosley, associate minister is active with the young people and apparently having good success.

Iroquois, Louisville, Ky.: After being closed for a brief time the church is being revived. Bro. T. Y. Clark, working with Brother John Mengelberg, has regathered the members. The highest attendance since the opening (62) is pushing pretty close to the all time record of 72.

Sellersburg, Ind.: Bible classes, closed for the summer, have started again. The bus picks children up after school on Mondays and takes them home after class.

Sister Dollie Garrett who returned from Africa earlier in the year, brought some movie film on the work in Salibury. It was to be shown at Sellersburg with Brother Emory Crimes narrating.

Portland Avenue, Louisville, Ky.: Our fall meeting with Brother Bruce Chowning bringing the messages from God just closed October 15. There were a number of responses for re-dedication and some for thankfulness for God's goodness in supplying specific needs.

The messages were fitting and powerful. The singing was good, led by Brother Robert Heid. Special music was rendered by the Cherry Street Ladies singing group, directed by Sister Delmer Browning; solos by Brother Chowning at the end of many of his sermons were suitable closing thoughts for his messages. A duet by Brother and Sister Chowning on the final night was especially good.

The long-anticipated Bible Institute had its opening October 16. It seems to be getting off to a good start, by the grace of God, with over forty students enrolled.

The Saturday afternoon group of neighborhood children keep steadily on in charge of Brother Herbert Ball.

Portland School was host to the Youth Rally, October 15. Steve Clark was master of ceremonies. There were about ten brief talks by students, most of which took the form of promotion talks. Their purpose was to make

the young audience aware of the advantages of the Christian School right here in our neighborhood.

Charles Moreland, an alumnus of the school who became a Christian after his graduation, gave a heart-warming testimony of his conversion to Christ. There were also three songs sung by PCHS music students.

God's Hidden Treasures

Dee L. McCroskey

Writing to the Colossian believers, the Apostle Paul mentioned his own great conflict for them, and for the believers at Laodicea, that their hearts might be comforted, knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ, "In whom are hid all the treasures of wisdom and knowledge" (Colossians 2:1-3).

So God's treasures for His children today are hidden treasures, hidden in Christ, hidden in His Word. This reduces it all down to simple faith; no amount of education or human learning can open this great treasure house to us. But there is a way!

During our Lord's earthly ministry He sent out seventy of His followers (Luke 10:17-12). They returned, as most of us would have, rejoicing in their triumphs. But He mildly rebuked this human pride, saying that He had seen Satan fall as lightning from heaven—because of his pride. "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy." And then He said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

This in itself should be a tremendous lesson to us: to rejoice not in what WE do, but rather in what He has done for us on the cross, so that our names are written in heaven! But there is more:

"I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight." What a lesson we have here! While the intellectual giants of this world wear themselves baldheaded, trying to out-argue and out-reason the Word of God, let us learn how to be babes before Him. The Father hath hidden these *precious* things from the wise and prudent. The Greek word for prudent here is *sunetos*, which means sagacious, ability to mentally put things together, to reason things. Prudent people are reasoning themselves out of blessings, out of faith, and out of heaven! Babes never reason; they simply believe His Word.

—Editorial in *Last Day Messenger*