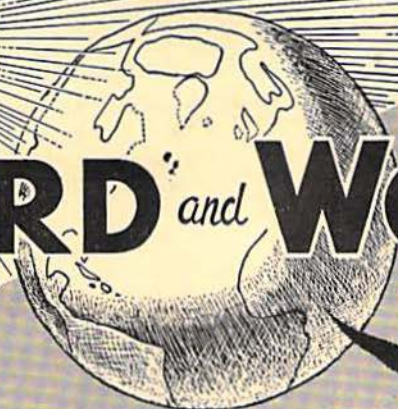


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*Children's Day, in case you didn't know, falls on the Sunday before Father's Day. You'll notice by the date that this article was written for Children's Day 1973.

The Editor is a guidance counselor at a junior high school in Louisville.



Talking Things Over

G. R. L.

WATCH YOUR LANGUAGE!

"The Lord has really blessed me." I made the statement to an Indianapolis business man several years ago. His reply was a puzzled look and then a question, "What do you mean by 'blessed'?" For a few moments I was in a state of near-panic. Indeed, what did I mean? Just what does God do when He blesses someone?

At this date I don't recall what kind of stumbling answer I gave the man. I do remember that I was powerfully impressed with the necessity to watch my language. First of all, I need to know what I mean when I use words having spiritual significance. Secondly, I need to be sure that my understanding of a word corresponds to the biblical use of that word. Thirdly, I must be sensitive to others and put my message in their language as far as possible. When Paul wanted to explain justification by grace through faith, he cited in detail the justification of Abraham (Rom. 4). Sin, repentance, holiness, and other Bible concepts may likewise be explained by drawing from examples in Scripture.

As I became more careful about choosing words, I also began listening more carefully to the way Christians talk. I sometimes ask myself, "If an 'outsider' were among us, would he understand what was said? Would he get the meaning the speaker intended to convey? Could he go to the Bible and find an explanation?" The other day a Christian attorney asked me, "What do people mean by 'the rapture'?" I've heard it several times recently, but I can't find it in the Bible, and the dictionary is no help at all." No, there is nothing wrong with using the word "rapture"—unless you fail to explain that it means "the catching up of the church" to meet the Lord in the air. Other well-known words such as "church" frequently need explanation because they are not rightly understood by the general public.

WHEN WRONG WORDS MEAN TROUBLE

The problem of understanding is much more serious when the language used does not correspond to Bible facts. R. A. Torrey, in his earlier years, widely used "the baptism of the Holy Spirit" where the Bible speaks of being "filled with the Spirit." It seemed to be a small thing then, but now—70 years later—a variety of ill effects are still with us. Wrong vocabulary required wrong doctrine, and

wrong doctrine brought some wrong practices. Wrong practices produced bad effects at both individual and congregational levels.

In the same dangerous category are expressions that minimize obedience to the Lord. Take for example, "John Doe *completed his obedience*" (in baptism). Is it any wonder that John is a spiritual bench-warmer (if not a drop-out) for the rest of his life? It would be more accurate—assuming a genuine conversion—to report, "John Doe *began* a life of obedience today by being baptized." Another potentially damaging expression is the well-worn, "Richard Roe has never obeyed the Gospel" (by being baptized). Again, obedience to the Lord is limited to one single act. The scripture speaks of those who "obey not" (*not* who "have not obeyed") the Gospel. Obedience is portrayed as a continuing thing, a way of life, not a once-for-all let's-get-it-over-with act. The church bulletins I read leave the distinct impression that a good many people who have submitted to the command to be baptized have never submitted themselves to the Lordship of Jesus Christ. I feel strongly that some of our faulty language has something to do with it.

When Christians talk to Christians, we usually speak the same language and understand each other. But what if a Baptist, a Methodist, or a Presbyterian listen in? Would they understand? And what of the man on the job with us who doesn't know Matthew from Moses? "If the trumpet give forth an uncertain sound, who will prepare for battle?" Let's check our language and speak in unmistakable terms.

Prayer In His Name

Asa Baber

"Whatsoever ye shall ask in my name that will I do" (Jn. 14:13).

"If ye shall ask anything in my name I will do it" (Jn. 14:14).

"Whatsoever ye shall ask of the Father in my name he will give it you" (Jn. 15:16).

These are definite promises, and Christ is faithful to fulfill every promise that He makes. We may accept these as well as we have the promise of salvation. The secret to receiving the answer to our prayers lies in knowing how to pray in His name. It surely means more than adding the words "in His name" at the close of our prayer. We shall try to point out some things that we think may help you to pray in His name. This has meant very much to me in trying to learn what it means to pray in His name. Of course, faith is the basic ingredient, for "without faith it is impossible to please God." Faith is ever the true and working essential in the things of God.

The first is that it must be *united* prayer. We have become united with Christ in His death, burial, and resurrection and are a part of the body of which He is the head; so we must unite with

Him in our prayers for them to be effective. "If ye abide in me and my words abide in you ye shall ask what ye will, and it shall be done unto you." (John 15:16). It is the very fact that our being in Him and abiding in Him, that makes it possible for us to pray in His name.

Prayer in His name, is *executive* prayer. He is the head of the body. Prayer in His name means that He as the head controls the Body. Here is the power so that our prayers will not be selfish but will be what He wants.

Prayer in His name will be *embracing*. When we take our place in Christ, we find ourselves in company with all saints everywhere. We cannot cut ourselves from any group of saints who are part of the body just as we are. In our prayer we must realize our oneness with all of the parts of the body everywhere.

Prayer in His name must be *crucified prayer*. That is, we have been crucified with Christ, in that we crucified the Adamic nature, having put off the old man and put on the new man.

Prayer in His name is *Spirit-filled prayer*. Christ said He was going away but would send the Holy Spirit, who would dwell in them and enable them to pray in His name and to walk as His word teaches. So we are told to be filled with the Holy Spirit, and He will guide us in His way.

Prayer in His name will be *glorifying prayer*. The intent of our prayer will be to glorify Christ. Prayer in His name truly is united with Christ and we can expect to receive His blessings.

To Our Children, With Love

H. Robert Cowles

In these days of population panic we tend to forget that the unchanging Scriptures call children "an heritage of the Lord" and bless the man "who has his quiver full of them."

The people crush that terrifies the futurists is real enough, though probably more threatening than it needs to be. The earth could accommodate a population of thirteen and a half billion at a density no greater than that of Europe. (Japan, by comparison, has a population density three times as great, despite much unarable land.)

Not simply retarded technology but counterproductive religions have been the bane of some underdeveloped nations. For instance, animals which may not be killed because of religious beliefs are a double penalty: they consume food grains which people otherwise could eat and yet the animals may not themselves be used to supplement the people's diet.

Arguments from the ecologists calling for limited population growth may sound more convincing, but only if we assume an American-style standard of living for everyone. It has yet to be proved that our wasteful economy is essentially superior. A return to a less complex life-style could be of spiritual value to us all.

In addition, it is just a little incongruous to see the culturally favored opting for zero population growth while the so-called under-

privilege both at home and abroad are multiplying at rates ranging to 3.5 percent per year. Those least able to provide the necessities for their children threaten to inherit the earth.

So with those objections aired, if not put to rest, let us pause to pay tribute to the people who have brought great joy to our lives: our children.

My own always tended to look upon Children's Day with a certain jaundice. In May Mother was honored with appropriate gifts for her role as guardian of the home and family institution. And Father had his day in June when similar deference was paid for his part in the scheme. But children? For their pains they had the privilege of learning a few stanzas of poetry to be recited in Sunday school.

I tended to agree with my children, but without great enthusiasm for change. In my financial situation another round of gifts was hardly indicated. And they have survived the discrimination with no apparent scars.

Jesus, the revealer of the invisible God, had a tender place in His heart for children. He overrode the sincere but misguided intentions of His disciples by His now-famous words: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). On another occasion He took a child in His arms and declared to His followers: "Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me" (Mark 9:37).

He said that the qualities of little children were demanded of those seeking to enter His Kingdom: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

God promises covenant privileges to our natural descendants. To the jailer at Philippi Paul declared, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). First Corinthians 7:14—a passage admittedly difficult of interpretation—states that children of a believer are specially set apart: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

A wise son hears his father's instruction (Proverbs 13:1) and so makes his father glad (10:1). The whole concept of honor to parents stressed so frequently in the Bible (Exodus 20:12; 21:17; Matthew 15:4; Luke 18:20; Ephesians 6:1-3) is linked securely to the concept of instruction by parents.

John's pinnacle of delight in hearing that his spiritual children were walking in the truth (3 John 4) is matched by Christian parents whose own flesh-and-blood children follow in the way. It is hard to imagine anything more heartbreaking to a godly parent than children who have strayed from the paths of righteousness.

So to you children of ours, whatever your age, on June 10, your special day, we want you to know that we look on you as the greatest contributors to our overall happiness. We anticipated your coming, we delight in your growth and development, we find pur-

pose in striving for your welfare.

You probably were the largest single investment we made or will make, exceeding the cost of the houses we live in, the cars we drive, the insurance policies we carry.

In return, you have enriched our lives immeasurably and brought us fulfillment. Because of you we know how the psalmist felt when he said, "The fruit of the womb is (God's) reward" (127:3).

Thank you all, and may God bless you!

—Editorial in *The Alliance Witness*

Is the present system of hiring a man to be the minister of a congregation having elders in harmony with the New Testament scriptures? On Dec. 28, 1973, Leroy Garrett presented a paper by this title to the Hartford Forum in Illinois. He then printed the text of his paper in the January issue of *Restoration Review*, which he edits. The article that follows is made up of two short sections of Leroy's paper. If you are interested in reading the whole thing (seven pages), write to him: 1201 Windsor Drive, Denton, Texas 76201.

The Minister System

Leroy Garrett

I was immersed into Christ by W. L. Oliphant at the old Oak Cliff Church of Christ in Dallas when I was 16 years old. It was three years later that I resolved to be a preacher. Encouraged by brother Oliphant to attend Freed-Hardeman College in Tennessee, I left Texas for the first time on the Texas and Pacific, which was my first train ride.

The next summer, after my first session at the college, Jack Hawkins, a roommate of mine, and I worked with an evangelist in Louisiana, Elmer Goble, an obscure and simple preacher, a man somewhat older than ourselves, who was content to proclaim the gospel under tents and brush arbors, on front porches and courthouse squares, and even in church buildings, if anyone would let him. This was different from what I had seen in preachers employed by congregations to preach to those who were already saved. I was profoundly impressed by Elmer Goble, not only because of his passion for the souls of men, but also for his love and goodness, and for his knowledge of the holy scriptures. It was evident that he too could have been serving as a resident minister with a comfortable salary, but he chose to break new ground for Jesus' sake.

It was from Elmer Goble that I first heard about the pastor system, and I had no difficulty seeing the difference between what he was doing as an evangelist and what I had come to understand to be the work of an evangelist from other preachers. He had a way of inviting the located ministers to join him in the mission field, insisting that he could put 50 preachers to work. It impressed me that he got such little help and that he had to work with such limited resources.

While I was with him that summer he had a debate with a Baptist preacher named Cobb, which left me wondering how anybody could ever be a Baptist, but I left there equally convinced that no one should be a located minister. It was a lasting and fatal influence in my life.

• • • •

From our own pioneer scholars came this confirmation from J. W. McGarvey: "Preaching and teaching are here distinguished as they are throughout the book of Acts, the former being addressed to unbelievers and the latter to believers. That he did both shows that both believers and unbelievers were drawn to his lodging" (*Commentary on Acts*, p 288).

Then from Alexander Campbell: "Preaching the gospel and teaching the converts are as distinct and distinguishable as enlisting an army and training it, or as creating a school and teaching it. Unhappily for the church and the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all protestant Christendom." He goes on to insist that this "is no mere speculative distinction. It was appreciated, fully understood and acted upon, or carried out, in the apostolic ministry" (*Popular Lectures and Addresses*, p. 536).

One of our pioneer physicians, Dr. Carroll Kendrick, wrote as follows in the *Gospel Advocate* back in 1890, part of which explains the meaning of Acts 20:7, which indicates, according to the King James Version, that Paul "preached" to the church at Troas.

The ancient disciples met "to break bread," etc. What we now call preaching was no part of their purpose or practice in the observance of the Lord's day. They never met to be preached to, and they never were preached to in our modern sense—not even once. In Acts 20:7-9, where the common version says: "Paul preached to them," the revision rightly says: "Paul discoursed with them." Luke does not use the word for preach. His speech was social discourse, conversational. There is absolutely neither precept nor precedent for preaching to the church. Preaching the gospel is for the world. Teaching is for the church, and is to be done by a plurality of bishops in each congregation. Those of us who would be consistent should change our practice, or our motto and banner (p. 373).

Along the way I learned that the the minister system is a comparatively recent development in our Movement, one borrowed from our religious neighbors and promoted by Bible schools and Christian colleges. Our pioneers sought to return the Bible to the people in an intelligible translation, free of creedalism and clerical deductions, and to restore a mutual ministry in the assemblies of the saints. Campbell once reported on the several churches in his part of Virginia, pleased that there was not an employed minister in any pulpit, but that with their seniors the saints could edify themselves and share in sending out an evangelist.

The pastor system was so rare among us even as late as 1885 when Isaac Errett in the *Christian Standard* suggested its adoption on an emergency basis due to the paltry condition of the churches following the Civil War, that both David Lipscomb and James Harding rejected the idea as an innovation that would serve only as "a fungus growth upon the church, dwarfing its growth and preventing the development of its members" (*Gospel Advocate*, May 20, 1885).

It also reassured me to learn that we have scores, if not hundreds, of churches in this country and abroad that have performed

their ministry for generations on a mutual basis, apart from any hired functionary.

In this day of crises and shortages . . .

You Can Never Run Out of God

by Donald Ewing

The Bible teaches that God is infinite. This means that we can never run out of God. Take all the problems of all the people of all the world. Make a total as big as man's sin and misery. Then turn it all over to God: God can do everything that is necessary, and far more. His capacity to help is greater than any possible demand. When He has finished, His unused capacity will be as great as before, because He is infinite. However many people may have however many problems, the sum of it all is still finite, limited, and nothing limited can exhaust the unlimited.

If you take one drop from the ocean, the ocean is diminished by one drop. If you take one grain of sand from the beach, the beach is impoverished by one grain. Both are less than they were. Take whatever you can from God and as much is left as before, because God is without limit.

Our minds need to expand until we see and feel and know the greatness of God. If we do not believe in a great God, we will live small lives. How foolish for us to think of God as too busy to care, as one who does not or cannot play a part in human affairs.

A man once said that he took care of the important things in the family and his wife handled the small things. "My wife decides where we live, where the children go to school, how we invest our money and what kind of car we drive; she handles the little things. I handle the big things like what the United States should do about Berlin and Vietnam."

For many in the Church, God handles the big things—the stars and the constellations and perhaps the destiny of the nations—but we must handle the little day-by-day affairs of life. God becomes so heavenly-minded, He is of no earthly use.

You may be comforted by thoughts of a God who is very great and beautiful and whatever else, sitting off some place in a remote corner of the universe, being the traffic cop for the stars. I prefer a God who is also big enough to care and do something about the little things in my life. God is great enough to deal in all the immensity of total space and time and in the infinitely small things of every individual life as well.

The Bible teaches us about a big God, a God who cares about little things. Jesus said to His disciples, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matthew 10:29-31). Now, tell me, do you know the number of hairs on your head? God knows more about you than you do. You are worth more than the sparrows.

We have thought of God as being small. I mentioned in a Bible class that I think God cares about our bowling scores. Is that too far afield? I think God is pleased when we bowl a strike. Do you?

One of the members of the class asked, "What does God think when you roll one down the gutter?" Well, I didn't know, but being very anthropomorphic, thinking of God in our terms, I said, "I suppose He winces."

Do you know the implications of saying that God does *not* care about our bowling? The logic of exclusion sets in. We say, God does not care about this little area. This is a neutral, non-God area; therefore it need not be related to Him. But if one area can be withheld from God, isn't it just as logical to hold back another? If we do that, soon we withhold almost everything and discover that we have become pagans.

If God does not care about our bowling, then I suspect He does not care about our sorrows. If God cares about our sorrows, He cares about our bowling. It will be in different degrees and different ways, but either He cares about both and all between or He does not care, for His concern is for the person, the total person, not just limited areas of a person's experience. God cares about *you*.

God is certainly as dynamic as our lives. He cares about our joys as well as our sorrows. God will be involved in everything we do and everything we do will become sanctified and filled with joy and light, even our bowling if we will have it so.

We err in failing to practice our faith. I think an umbrella is an awkward, clumsy thing and difficult to handle. If I were to set aside fifteen minutes a day to practice, I could become adept with it, in time. But I use my umbrella only when it rains hard enough to make the effort of carrying one worthwhile.

Nor do we take our faith with us every day and think about it and live with it and use it. We wait until we are concerned and then we cry, "God, get me out of this!" We rummage through some dark, cluttered closet of our minds in search of a misplaced umbrella. If we find it at all, we may handle it so awkwardly that the wind turns it inside out, leaving us exposed to the storm.

We leave our faith at church one Sunday, and pick it up for an hour the next Sunday. Or we leave it at home when we go off to school because "no one can live as a Christian on the modern campus. He'd be cut off." If you really believe that, pray that God will give you the courage and integrity to be cut off because it's far better to be cut off with integrity than to succeed with dishonor.

Because we do not practice faith we can't use it when the need arises. It's heart-breaking to see a person in deep sorrow who has not practiced faith.

Let your faith come alive. Believe in a big God. Practice your faith, and see God shake the world through you.

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Missionary Messenger

"Greater things for God"

George Galanis

Athens, Greece

May Bulletin

We thank God and you all our faithful supporters, that you share God's blessings with us. We live and serve the Lord by faith alone and the Lord, through you, enables us to carry on our great commission in Greece. The harvest is passing. We have very little time left to work for the salvation of precious souls.

Our purpose is to start new gospel meetings in different areas of Athens, hoping that the Lord will bless our efforts and reach many souls. Please pray for this project.

My ten year old car costs me a lot of money to repair it every now and then. Thus far I have spent about \$1,200 for repairs. I do not think it is wise to keep it any more. It is not only costly but also dangerous to drive. Since we serve the Lord, we pray our wonderful Employer to provide a new car according to His will.

Irene Allen

Eagle River, Alaska

May 16

We appreciate your prayers for Winston and we are thankful that more than two months has passed since he had a vertigo attack (dizziness and nausea). However his strength is more limited, even than usual, so Norman's help will meet a real need.

This afternoon I have an open door into a neighbor's home (Catholic background) to present the Good News about Jesus to the mother of three little girls. The two older ones come to Sunday morning services. This mother, Pat Foster, admitted to me last week that death frightened her because she knew she was not ready. How happy I am to be able to tell her that Jesus is the answer—because He died *for us*.

Sister J. R. Chrissop

Bellville Cape, S. Africa

May 11

We have had many baptisms this month, including one from this place where I am staying. He worships now with the Kendridge congregation, where I also worship.

With the many baptisms we have had, our ladies' Bible class has greatly increased in numbers, as also the Sunday schools and Bible study classes. Soon our church building will be too small.

We are having from this congregation preachers going out to preach among the coloureds, churches where Bro. Chrissop has worked for many years. Thanks to God that someone is following up this great work.

J. C. and Joyce Shewmaker

Bulawayo, Rhodesia

April 25

We have been able to get others to take over our work on a temporary basis, by dividing it among several volunteers.

In many ways we regret to be leaving here at this time, as about six weeks ago we opened the Lord's work in the Bellevue area, and are highly involved in it. This work has long been visualized by the Hillside congregation where we have been, and this congregation has given up seven of its families, including two of its elders, for the new congregation, which has confirmed the two elders to act as their overseers. These are Brother Tommy Smith and myself. Our first Lord's day opened with 33 present at the church service and 44 at the Sunday school. Last Lord's day saw 51 at S.S., our highest number so far. The young Catholic woman we have been studying with has been baptized and studies continue with her. Also, Jackie Burke was baptized last week. She has been attending services irregularly for a couple of years.

At present, we meet in the local school building, with as many classrooms as we need made available. This week our requirements for our new building and class room blocks were handed over to the architect, and we hope to be in the new building by early 1975. The lot for our building was bought several years ago, by the Hillside congregation for this Bellevue work, and they have also made \$7,000 available to us which will enable us to get a loan for the rest. Hillside has their building paid for.

Elaine Britell

Livingstone, Zambia

February 28

Daddy fell in January and broke three ribs, then was in the hospital with pneumonia for a few days. He just wrote saying now he is well again and enjoying God's beautiful world. Gladys and Terance have bought a place in Lordsburg, New Mexico and Tella and Tracy are in school.

Sunday morning the pre-school to Grade 2 will have Bible class for half an hour. Please pray the Lord will help me to use the right Tonga words so they will understand and come to know the Lord who created all things and gives eternal life to those who love and obey Him.

Georgia Hobby

Livingstone, Zambia

April 7

On Friday night, Alvin has a class here in our home for the church leaders, showing the Jule Miller film strip especially for black people. On Saturday afternoon, I have a class for the women of the church, and most of the time show a Bible film strip in our living room. We visit the members and the old folks home. Alvin is reading and criticizing the new Tonga Bible translation that is being done. He has read Genesis and Acts and part of Luke.

Last Sunday Alvin and I went to Mukuni Village, about 10 miles from Livingstone, for church service. There were perhaps 35 present, mostly old people. They were very gracious to us. Alvin spoke. There is to be a women's meeting at this village on April 17, 18, 19 where women from Kabanga, Livingstone and all around come for Bible lessons. I plan to go each morning, and will take

a load of women from Livingstone with me. Anita also plans to come and stay with us and go with me to the meetings.

Leonard and Mabel Bailey Bulawayo, Rhodesia March 12

We have recently visited two churches we had not visited before. One is at a cement works compound about 95 miles south of Bulawayo, tarred road all the way. We visited during the week when the men were all working. We were able to have a meeting in the leader's house in the evening. In visiting afterwards we learned more about the church there. They have an old building to meet in. We hope to be able to visit there on a Lord's day, soon.

We understood the other church was new; however, we found it to be an old congregation which had not been active for some time. The Christians there are busy rethatching their meeting house and seem quite interested.

The whole family and Bro. Velapi visited Nswazi last Lord's day and had a very good meeting. Perhaps the largest gathering we have seen there—many more children than usual.

Donald R. Harris Salisbury, Rhodesia May 3

Thank you for the good report you sent us dated April 15th. It is good to know that ones such, of the Lord, haven't been forgotten when they are thousands of miles away.

Praise the Lord, we here are not forgotten and prayers are being answered. May the Lord continue to bless you for your work for Him.

Addie Brown Salisbury, Rhodesia April 24

We had letters from David and Dora today. They had gone through Robert's clinic at Searcy and came out with quite good reports; I believe Dora is going back to her mother's—she may be there now. David will be at Brandon, Fla., where my sister lives this coming Sunday.

Our weather is beautiful now. We women had such a good study yesterday morning. We meet each Tuesday morning and how we do enjoy it! We are studying Matthew—just finished the sermon on the mount, the behavior of all who will be in the kingdom of heaven.

Shichiro Nakahara Shizuoka City, Japan April 21

Just before April, when most of the schools in Japan were to start with the new school year, I had an invitation from the principal of a Girls' High School in town to teach English, and my wife and I prayed to God to see if it was in keeping with His will, and felt like I should accept it in order that I would be able to make new contacts with students. They don't pay too much, but I thought it would be worth my effort and time to try on, and so since the second week of this month I have been going there to teach classes ten hours a week, and I asked the principal to arrange my schedule so as to give me freedom in the afternoons. Thus, I have to spend most of the mornings over at the school now. I have been enjoy-

ing the school life, having made several new contacts already. I am not supposed to go around telling about Christianity on the campus, though. The Lord has something there that I can do and that's one of the reasons as I see it. And secondly, even though I don't get much, it still helps financially. We are thankful to God for giving me the opportunity of working at this school, and I am confident that I can do more than just teach English. Pray for me, please.

Dollie Garrett

Salisbury, Rhodesia

March 23

We were made happy and praised the Lord for the return of a sister in the Lord to the Church this morning. She has been swayed by the Jehovah Witnesses for several years. Not being capable to read the scriptures for herself she was very mixed up. The husband is Greek Orthodox and had no time for the Witnesses, but he was patient with his wife. He finally said he was going to put a sign on his gate, NO JEHOVAH WITNESSES WELCOME. This morning she herself called the woman that has been coming to her and asked that she not come any more. The whole family was at evening service—including five children, the youngest one year old. Bro. Forcade baptized the woman while he was here. We are praying that the husband will soon come to the Lord.

I substituted a few weeks ago in teaching Bro. Jones' high school scripture class that is held every Friday at noon. There were 31 students present, so I suggested my taking the girls and leaving Bro. Jones the boys. He and Donald agreed, so I now have 16 girls each Friday.

David Brown

Salisbury, Rhodesia

May 31

After a very busy, but pleasant, six weeks States side, we are now back in the work in Rhodesia. Dora and I appreciated very much the privilege of being able to see once more many dear friends in Christ. We praise God for the open doors to fellowship with His people, and also for some doors shut. We want to thank the Lord's people everywhere for kind hospitality and warm fellowship. This has given courage to our hearts.

One dear brother we looked forward to seeing and sharing with went to be with the Lord about the time we arrived States side. Dr. Bailey, the physician beloved by many, many people, was an Elder in the church in Linton when we Labored there a few years ago. His Bible classes and his example affected the lives of many. He magnified Christ by word and by deed, and we shall always remember the love and humility of Christ that was manifested in his life. It was partly through Bro. Bailey's guidance and help that we came to Rhodesia to preach the Gospel, for he had the vision of precious souls who needed to hear about Christ. Down through the years he had fellowship with various missionaries, and his faithfulness to have fellowship with us in the work here will always be remembered and appreciated. The Lord Jesus will reward him for such fellowship and labor of love, most of which

was little known by man. This again shows the humility expressed by his life.

A dear brother has been promoted, and while we didn't get to see him as we had anticipated, by God's grace we shall meet in a far better land. I'm looking forward to it.

Pray that responsible government may continue in Mozambique, which borders Rhodesia. This territory is under Portugal. Satan is at work everywhere, and in such subtle ways. Truly the whole world lies in wickedness. It's sad to see that his ways of destroying confidence in governmental leaders are also being used to try to smear some of God's servants, too.

Dennis Allen

Kowloon, Hong Kong

April 30

Five were baptized into Christ on April 14 at the Y pool. One boy wanted to be, but his parents are still opposed. They say wait a while. I guess they hope he will change his mind.

Another of the girls in the church has married a non-Christian boy in spite of all we could do. Another has gone to America to join her husband, so we have lost four from our young people in a few months. Another girl is very distressed because her mother is determined she shall marry an over-seas Chinese. (It is really just a financial matter, so she can send money to the family when she goes overseas.) She's already had to meet two. Each time she asks us to pray earnestly about it. Even the mother didn't like the first two.

Vandalism continues to be a real problem at the roof top school. Last time Betty was out for her class they had broken in again and broken out all the windows on one side and even taken away a lot of the metal window frames. The police just don't seem to care what happens in this area. Satan seems very determined in his opposition. Four of the girls who were baptized are from this roof top class.

Joy Garrett

Salisbury Rhodesia

April 24

Ten young people were baptized at Raffingora on the last Sunday in March. We walked down the hill to the stream. The church there has really been working and the building is full. During the afternoon we had Bible Classes, the women in the church building and the men out under the tree.

Our crates arrived a couple weeks ago. The transport and custom's bill came yesterday. It was over \$275.00 Rhodesian. We are grateful to God for their safe journey through territory which had floods washing away the railroad lines and terrorists blowing them up. The brethren who crated them did an excellent job.

O. S. Boyer

Sao Paulo, Brazil

April

One of the three things that set me on fire, body, soul and spirit while in the States, was Brother Boll's book on *Christ's Teaching on Prayer*. We are using the gift of the sisters in Ames, Oklahoma, to start a fund to publish this book in Portuguese.

Brother and Sister Hayes were leading members of the Mount Hope Church of Christ, Ripley, Oklahoma, that I ministered to over fifty years ago. Sister Hayes has continued to contribute to this publication work here. It is one thing to build churches, and another to make sure each has an ample supply of just such literature as this book. Literature is the desperate need of Brazil.



Questions Asked of Us

Carl Kitzmiller

Some of my friends talk about purgatory. What do they mean?

This could be called a religious question more than a Bible question. The Bible has nothing to say about purgatory, never speaking of such a place, though it has some very important things to say which stand opposed to the teaching of purgatory. Purgatory is distinctly a Roman Catholic teaching. According to that teaching, purgatory is a *purging* place where most Catholics are believed to go at death. Only the perfect are believed to go directly to heaven at death. This means a few martyrs and saints. It is said that even popes can go to purgatory. Even those who have the full rites of the church go there. It is seen as a place where one makes payment for and is purged of sins committed after baptism, so that he is ultimately fitted to go to heaven. It is a sort of half-way place where one is consigned until he is fit to go to heaven.

Purgatory is regarded as a place of intense suffering somewhat similar to the fires of hell, much worse than any suffering experienced in this life. The length of one's stay varies, depending on the degree of guilt and one's impenitence, but no one on earth knows when a soul has been delivered from that suffering. It is believed that friends on earth can shorten or alleviate the pain by paying the priest for prayers, and since the time of a loved one's delivery from purgatory is unknown, the purchasing of prayers may go on for years.

This teaching is one of the enslaving features of Catholic teaching. For the committed Catholic it creates a certain fear of the priesthood, seeing they have such supposed power over one's stay in purgatory. It has been called "the gold mine" of the church because of the funds that it brings in. Whether it has been promoted with this intention or not, the result is that the very poor pay for masses for loved ones and the rich leave estates for such purposes. Death for those who believe in purgatory is a fearful thing, even though they may have been good members of the system, and the funeral is directed toward appealing to God to have mercy on the

departed soul.

As we have mentioned, there is no Bible teaching to support a belief in purgatory. Catholics, insofar as Bible authority is regarded as necessary, appeal primarily to a passage in one of the apocryphal books (2 Macc. 12:39-45), which speaks of prayers for the dead, but even that says nothing about purgatory. Belief in purgatory became a sort of consequence of belief in prayers for the dead. The two grew gradually among the later Church Fathers and was given formal shape about the sixth century. This became an article of faith in 1438 at the Council of Florence, and was confirmed by the Council of Trent in 1548.

The whole teaching is contrary to the New Testament teaching of salvation by grace through faith. Purgatory is part of a system of salvation by works. Human merit, in one way or another, is believed to be necessary to deliver from the suffering of purgatory. But the New Testament clearly rules out human merit as that which obtains even a part of our salvation. Other New Testament teaching is also opposed. In some passages (e.g., John 5:24) eternal life is seen as a present possession, not that which one receives after passing through a judgmental purging. In Luke 23:43, Jesus said nothing to the thief about a preliminary stay in purgatory before he could join Him in paradise. Paul knew nothing of purgatory as he contemplated death but saw the transition into the presence of Christ as an immediate thing (Phil. 1:21,23; 2 Cor. 5:8). In Luke 16:26, we see that there is no transfer from one realm to another. Most important, the cleansing of the Christian by the blood of Christ is from *all* sin (1 Jn. 1:5-10).

Help your friends, if you can, to know the grace of God and the cleansing of the blood of Christ that takes away all sin.

Do you believe in a "call" for preachers?

Likely the answer to this question turns around the definition one might give to "a call." If a call is defined as a dream, a vision, some supernatural experience, or such like, I do not believe any of these are necessary or even normally to be expected. It may be that God uses these on occasion. He is a God of limitless means and He deals with all manner of mankind in doing His work. Unless He has limited Himself in any matter, we must beware of putting limits on Him. But that also includes our exercising care not to standardize the unusual.

There is a grave danger, among those expecting some miraculous or direct type of call, that somewhat prosaic events get turned into "experiences." This was evident in an earlier day Calvinism when conversion experiences were required for all (not just preachers) for church membership. Most of us are familiar with the old story of the fellow who saw the letters "G P C" formed by the clouds one day. He concluded this was a call to "go preach Christ." But those who heard his ignorant and awkward efforts finally decided he should have understood it to say, "Go plow corn." Of course, if a man gets to watching the clouds expecting a message therein,

there is a good chance that he will, sooner or later, see something that seems significant. If a miraculous call is expected, there is a good chance that something will sooner or later arise which will take on that appearance.

If we define "call" in a broader sense of an awareness of being in the will of God, then I believe in a call for preachers. I also believe in a call (in that sense) for elders, teachers, deacons, and every other member of the Body of Christ. The Lord sets us in the Body as it pleases Him (See this principle in 1 Cor. 12, esp. vs. 11, 18, 28). He confers the abilities and gifts to enable us to do what it is His will for us to do. In some cases, this is not a life-time work. As we grow and develop, He has something else for us. In other cases it may be a life-time work.

It is evident that God knows how to put a Christian in the position where He wants him without any conscious decision on the individual's part. But it is also evident that He prefers to allow man to know His will and to exercise a choice whether or not to do it. Surely He will convey to every one of us in some way just what place He wants us occupy in the Body of Christ if we will but honestly seek His leading. The ways in which the Lord leads are many. To name a few, He may work through events, the evaluations of others, a deep impression planted on our heart by the Spirit, or by exposing us to a need we can supply. I am inclined to believe He usually appeals to our higher nature. For example, I would be prone to doubt the Lord's leading when a man says, "I needed a job, and a congregation was willing to hire me as a preacher, so I began preaching."

A number of young men have begun as preachers, only to turn to some other pursuit after a few years. There is no way of knowing how many of these were following the Lord's will and that will for them changed; how many were probing for the Lord's will, possibly persuaded by men to preach, but in doing so discovered this was not their work; or how many yielded to the lure of a more agreeable work or a more promising income and walked away from the Lord's will. We must not assume in every case the Lord's call to the preacher is a life-time matter or that it always involves what we may call full-time work. On the other hand, we need to avoid the approach to preaching which treats it as just another job or "profession," to enter if it happens to please us and to remain in unless something better turns up.

Some of the older men in Christian colleges have been known to advise young men: "Don't preach if you can keep from it." The purpose was not to discourage preachers and preaching but to discourage self-appointed preachers. They obviously believed the Lord would somehow convey a "can't keep from it" conviction to those He called for this work. In my own case there has been a deep and abiding impression that preaching is what the Lord wants me doing. I cannot really say how this came to me, but unless this changes, I cannot believe the Lord would be happy with my doing anything else. I have been thankful for this assurance, because otherwise

there have been many times I would have "thrown in the towel." Only those who have been there know the frustrations, demands, and problems of modern preaching. It is the conviction that one is where God wants him that makes any calling in the Body of Christ satisfying and worth-while.

So I do believe in a call for preaching. No man should dare take the great responsibility on himself without due regard for the will of the Lord Jesus Christ. But let's not stop with the preacher. Are you a hand, a foot, or some other member of the Body because the Lord made you such, or are you a self-appointed hand, foot, eye, mouth?

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Edited by Dr. Horace E. Wood

PROPHECY

Russia and Israel

Winston N. Allen

Two unusual developments on the world scene during "this generation" have been: (1) the remarkable rise of Russia to a place of world prominence, and (2) the rebirth of Israel as a nation. Today Russia and other communist countries control about half of the world's population. The stated goal of Russia's atheistic leaders is complete domination of the world. Regarding Israel, a man of God said recently, "That the Jewish nation exists today is nothing short of a miracle! After 2,500 years without self-government and 1,800 years without a national home, she has every reason to be extinct. In all the annals of history, no other people deprived of their homeland has been able to maintain its identity and resurrect its country." Yes, the phenomenal rise of atheistic Russia and the miraculous rebirth of Israel in recent times have tremendous prophetic significance.

What does the Bible say about Russia? Will she realize her goal of world domination? Will Israel, outnumbered ten-to-one by surrounding Arab nations armed by Russia, be able to survive? Russia and Israel—how do they fit into God's prophetic program for the approaching close of this age?

Ezekiel 36:16-19 tells of Israel being scattered among the nations because of her sins. Verses 20-24 foretell the regathering of Israel to the land God had promised to them (Gen. 15:18). The rest of chapter 36 speaks of the restoration and renewal of Israel. The more familiar 37th chapter of Ezekiel records the vision of dry bones, and gives additional details regarding Israel's future.

Keeping in mind that Ezekiel wrote in the 6th century B.C., there is a dramatic change in subject matter beginning with Ezekiel 38. The focus of attention shifts from Israel to Russia, and to a future conflict between these two nations.

"And the word of Jehovah came unto me, saying, Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords: Persia, Cush, and Put with them, all of them with shield and helmet; Gomer, and all his hordes; the house of Togarmath in the uttermost parts of the north, and all his hordes; even many peoples with thee." Ezekiel 38:1-6.

There are at least three reasons why Bible scholars say the above passage, and related passages in Ezekiel 38 and 39, refer to Russia and her allies:

(1) The etymology of the names used (Gen. 10:1-5) is interesting and revealing. Dr. Gesenius said in his Hebrew Lexicon, "Rosh was a designation for the tribes then north of the Taurus Mountains, dwelling in the neighborhood of the Volga." In Webster's Unabridged Dictionary it is stated that the people who dominate modern Russia are descendants of Magog, Tubal and Meshech. Josephus asserted that the descendents of Japheth settled north of the Black Sea, and that Magog lived in the Northern regions above the Caucasus Mountains. On old Biblical maps Magog, Meshech and Tubal are all found within the confines of what we know today as Russia. It is believed that the word Rosh is the root of the modern word Russia, and that Meshech and Tubal correspond to the modern cities of Moscow and Tobolsk. I have heard that Jews today refer to Russia as Rosh. Dr. J. Dwight Pentecost in his book, *Things to Come*, states on page 328, ". . . the identification of Rosh as modern Russia would seem to be well authenticated and generally accepted."

(2) Rosh is spoken of as north of Israel (Ezekiel 38:6, 15; 39:1, 2). It is only necessary to check a map to see that the country in the uttermost parts of the north from Israel is Russia.

(3) God said regarding Rosh and her allies, "I am against thee" (Ezekiel 38:3; 39:1). Today it is not difficult to see why God is against Russia. Millions of God's people have been tortured and/or killed by the atheistic communists. Russia has persecuted and continues to persecute the Jews (Gen. 12:1-3). Her false soul-destroying doctrines and deceptions and her methods are being exported to most if not all the countries of the world. Controlled by Satan, the communists have gone all-out to ban the Bible and to destroy Christians and Christianity. No wonder God says, "I am against thee." Evidently Proverbs 29:1 can be applied to nations as well as to individuals; "He that being often reproveth hardeneth his neck shall suddenly be destroyed, and that without remedy." We need to pray for the persecuted Christians in Russia, and that many others there, even in the face of persecution and martyrdom, will turn to Christ as Savior and as Lord before it is too late.

Several passages in Ezekiel 38 and 39 describe a future invasion of Israel by Russia (Ezekiel 38:7-16; 39:1, 2). It is important to note that the invasion will come at a time when Israel is dwelling

securely in her own land "in the middle of the earth." Evidently it will be at a time when Israel and her allies have lowered their guard.

Why would the giant Russia invade tiny Israel? Verse 12 of Ezekiel 38 says, "to take the spoil and to take the prey." There is tremendous wealth in Israel and in the surrounding area: oil, minerals in the Dead Sea (worth several trillion dollars), and fertile land. Also Israel is in a very strategic location occupying the land bridge which connects three continents, and at the present time she exercises much control over the Suez Canal and the Mediterranean Sea.

From God's viewpoint the invasion and its outcome will accomplish tremendous results. We read in Ezekiel 38:23 and 39:22: "And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah." "So the house of Israel shall know that I am Jehovah their God, from that day and forward."

Ezekiel 38:13 foretells that certain nations, including "Tarshish with all the young lions thereof," will react verbally to the invasion. Tim LaHaye in his book, *The Beginning of the End*, page 70, said, "Most Bible scholars have identified England as the nation of Tarshish because of her long-standing interest in sea power." Of course the lion is the symbol of England, and the United States is the mightiest of "the young lions thereof."

The method of the invasion is described in Ezekiel 38:8, 9, 15, 16. It is important to remember that this prophecy is to be fulfilled "in the latter years," "in the latter days," not in Ezekiel's time. It is significant that the inspired prophet used the words "ascend," "come like a storm," and "be like a cloud to cover the land." To us today the language indicates a vast military operation, an airborne army with all necessary equipment (horses or tanks or both could be airlifted).

The last paragraph of Ezekiel 38 and the first part of chapter 39 describes the devastating defeat and destruction of Russia's military might and that of her allies. God Himself intervenes on behalf of Israel by means of a mighty earthquake, torrential rain and great hailstones, sudden pestilence or disease, and "fire and brimstone." It will take Israel seven months to bury the dead, and the captured weapons will furnish fuel for seven years. According to John Weston the Russians now are using lignostone in the manufacturing of some of their weapons of war (lignostone is a special wood invented by a Dutchman and is stronger than steel, very elastic, and burns better than coal).

When will the invasion of Israel by Russia occur? So far as I can tell the prophetic Word, no doubt by God's design, does not pinpoint the time. It is to be when Israel is "at rest" and feels secure (Ezek. 38:11). It will be "in the latter years" (38:8); "it shall come to pass in the latter days" (38:16). Could it be that God

is now using Mr. Kissinger to help bring about a peaceful era between the Arabs and Israel which would set the stage for Russia's invasion? Daniel 9:27 foretells that the coming prince (the Antichrist who is to be revealed after the rapture of the church) will make a seven-year covenant with Israel (evidently promising peace and security), but he will break the covenant after three and a half years. Several prominent Bible scholars living today (including Doctors Walvoord, Pentecost, and Smith) believe the invasion will come near the middle of the Great Tribulation (Daniel's 70th week, made up of seven years.) In his book *The Nations in Prophecy*, page 115, Dr. Walvoord wrote, "During that first three and one-half years, we have the one time when regathered Israel is at rest and secure. Apparently Russia will invade the land of Israel during that period, possibly toward its close, and the Scripture will then be fulfilled."

Regarding signs of the times Jesus said, "But when these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." The study of prophecy and noting the fulfilling of many prophecies in "this generation" not only increases our faith but should also motivate us to be ready for the Lord's coming and to be diligent in His service while we watch and wait.

Ernest Lyon is a professor of music at the University of Louisville and minister of the Highland Church of Christ.



Viewing the News

DR. RICHARD FARSON, president of the Esalen Institute (the organization that first promoted sensitivity training, I believe) has written a book on children's rights, recommending that children be "freed" from the control of their families. The war to demoralize this country as part of the communist takeover continues, regardless of whether Dr. Farson realizes that is what he is helping or not.

PERVERTS GAIN: On April 18, 1974, the General Welfare Committee of the New York City Council reportedly approved a bill banning discrimination against homosexuals in employment, housing, and public accommodations. Would you like a homo-

sexual policeman investigating things? Or what would you do if you were a fireman and a homosexual worked, slept, and ate with you? Or how would you like a homosexual teaching your children? or giving guidance as a guidance counselor? The bill is expected to pass and be signed into law by the mayor . . . Homosexuals were scheduled to lecture a "health" class in Montclair High School in New Jersey recently.

THE UNUSED gas ration coupons cost \$12 million. They were ordered by a bureaucrat without Congressional approval. Since the bureaucrat is a multi-millionaire, why not let him pay for them? After reading that

item, I saw another item that stated that the coupons would have to be destroyed anyhow because they could fool a change-making machine and be used as dollar bills.

ABORTIONS MULTIPLY. The estimated total of abortions from 1968 through 1972 was twice the number of battle fatalities in all our wars since 1776. I shudder to estimate the amount since then, for the supreme Court decision on January 22, 1973, multiplied the number of abortions legally. I believe that only two states had legal abortions on demand during the 1968-1972 period.

I WISH there were space to reproduce a column sent me from the South China Morning Post on Dec. 11, 1973. In it Max Wilde reported on a UN-sponsored conference in Geneva of 120 doctors, lawyers, sociologists, religious leaders and health administrators on the use and control of new applied techniques in genetics. It is horrifying to read how some of those people believe that the human race should be subjected to some of the techniques devised to develop better animals. The majority at least warned governments to be careful in the use of these things.

I WAS ALSO appalled at a column from the South China Morning Post on a professor in a university in this country. He was a guerilla warfare soldier with the communists in China during World War II and is still in favor of all the communists stand for. He teaches communist Chinese ideology and history. Nice influence for the students at American University in Washington?

UNICEF (the United Nations Children's Fund, so-called) has had many supporters who have scoffed at reports that the organization was helping communist governments, but in April the New York Times, the leading paper for left-leaners, reported that UNICEF was giving \$18 million to North Vietnam to "help rebuild destroyed schools and \$4.5 million to help the Vietcong in South Vietnam.

UNBELIEF still gets more newspaper headlines than belief, of course. On April 13, 1974, for example a newspaper gave headlines completely across a page and more than a full

column to a nominally-Catholic lecturer who was speaking on the subject of the Nazi hatred for Jews, blaming it on to Christian teaching. She showed her unbelief by stating that salvation may come other than through Jesus.

ROGER RUSK, brother of the former Secretary of State, stirred up quite a few with an article in "Christianity Today." In it Rusk gave a very scholarly background to the belief (which I share) that Jesus was crucified on Thursday. "Good Friday" and other days established by church groups would have to go, so I doubt that much will come of the scholarly research except stir up excitement.

PORTUGAL is much in the news as I write this. The mass media seem to feel very hilarious over the fact that one of our few remaining allies in the world (regardless of how you feel about the dictatorship, Portugal did befriend this country) has started the turn to the left. Portugal is proof that persistence pays. About 15 years ago the international socialists began a hue and cry that the Portuguese "colonies" (they were part of Portugal just as Alaska and Hawaii are part of the U.S. and therefore not really colonies) should be forced to give in to the communist guerrillas that were invading the countries and killing black and white alike (more black than white, however). They cried racist dictatorship so long that naive (politically) groups like the editors of Christianity Today feel that this is good and a triumph for democracy and religion. But wait until the socialists establish their power and see what happens to the freedom of religion that such papers are predicting . . . Persistence in telling the big lie (which they learned from Hitler) continually wins in this world that still lies in the evil one. The casual reader thinks that Cesar Chavez is working for the good of union members and farmer workers, that Farah clothes workers wanted an outside union, that this country is imperialist and that communist countries are simply trying to liberate people, etc., etc., ad infinitum. Satan still blinds the minds of the unbelieving and throws up a good smoke screen to those looking to their own understanding instead of unto the Spirit

... One of the big targets of the leftists is the House Security Committee (formerly the House Committee on Un-American Activities). I doubt it will live out the present administration even though it has protected U.S. interests more than any governmental group.

NEWS BRIEFS: Because its parent group, the Synod of Reformed Churches in the Netherlands, has voted funds for black African freedom fighters/terrorists, the Dutch Reformed Church in South Africa may split off. The money is to be used to try to overthrow the present governments of Rhodesia and South Africa, two of the few governments left that are not greatly dominated by communists . . . The Cincinnati Bible Seminary, a liberal arts college and seminary among the independent Christian Churches, recently celebrated its 50th anniversary . . . It is now estimated that 20,000 Cubans have been executed by Castro and 100,000 are in prison . . . A Congressman has revealed that a director for O.S.H.A. (the Office of Safety and Health Administration, I believe, but generally called "Osha") recently tripped over a typewriter cord in his office and fractured his arm! I wonder who got the OSHA fine for the unsafe condition in the office . . . I wonder what happened to the trial in Greenville, Ohio, of parents who took their children from the public schools (government schools) and put them in an unaccredited church day school . . . I think you will be hearing more about "secular humanism" since the supreme Court has decided it is a religion and seems to be trying to establish it as our official religion despite (or because of) the absence of any belief in God in this philosophy . . . Every time someone publishes figures of conservative and liberal churches and their growth, another rash of articles is printed by

those who wonder why the conservative, Bible-believing churches continue to grow and those that deny Bible faith are largely fading away . . . The U.S.A. continues to send vital equipment to Russia, much of which may later be used to kill more Americans as was done in South Vietnam by Russian equipment acquired from this country. American firms are proving Lenin a secular prophet as our business men continue to sell the communists the "rope with which to hang" us.

DEAN BURCH, now a presidential counselor and formerly head of the Federal Communications Commission, recently admitted that broadcasters "do not have full First Amendment rights" because of FCC restrictions. He was commenting on the Fairness Doctrine. In admitting that his group had taken away those rights I wonder how he lived with himself when he had taken an oath to uphold the constitution.

QUOTE OF THE MONTH. "As I have been saying, comrades . . . detente is merely another tactic in the continuing class struggle!" —Leonid Brezhnev.

SINCE I have said that this is not a political column, some may wonder why I print more conservative political things than "liberal" ones. It is simply not only that my own sympathy lies with those who wish to uphold our constitution as originally written, but also because the "liberal" side is published by most newspapers and magazines and taken by most T-V and radio commentators. I try to balance that a little. Many thanks to those who have sent in materials for this column. Without you I would not have time to continue. Continue to send to:

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Louisville, Ky. 40205.

PERRY DECKARD

The father of Sister Edwin B. Bailey, Brother Perry Deckard, long-time faithful member of the Dugger Church of Christ in Dugger, Indiana, passed away May 16, 1974 at the Greene County General Hospital. Brother Deckard suffered a broken hip on April 28th, just about a month after the passing of Sister Bailey's husband, Dr. Edwin B. Bailey. Brother Deckard was 93. He is being missed by family and friends, for he was a kind and good man.

Reprint:

Are There Not Twelve Hours in the Day?

R. H. Boll — 1920

WHY JESUS WAS NOT AFRAID

The word had come to Jesus that His beloved friend Lazarus was sick. The message was brief and reserved. The sisters did not suggest that He come—their regard for Him forbade. They knew that He would understand all and would do all that love and wisdom could do. But the Lord did not do as they would have expected. “Jesus *loved* Martha and her sister and Lazarus. When *therefore* he heard that he was sick *he abode at that time two days in the place where he was*. Then, after this, he saith to the disciples, Let us go into Judea again.” Bethany, the home of Lazarus, was in Judea. Now when Jesus proposed to go into Judea the hearts of the disciples were filled with anxiety and fear. “Rabbi,” they said, “the Jews were but now seeking to stone thee, and goest thou thither again?” The Lord’s answer to this remonstrance was this: “*Are there not twelve hours in the day? If a man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because the light is not in him*” (John 11:1-10).

In these words, at first glance so obscure and mystifying, the Lord Jesus taught a most precious lesson on God’s guidance and the safeguarding of His servants.

STEPPING IN THE LIGHT

First as to guidance. When a man walks in the light, he knows what he is doing and makes no blunder. The disciples had misjudged because they judged by a wrong standard. They regarded the proposed trip into Judea as a mistake; for they measured from a standpoint of mere expediency and earthly profit and loss. The man who does that walks in darkness. That is no true principle of guidance. The Lord Jesus walked in the light. He always had clear and definite direction as to the next step He was to take—which of all possible steps was *the one step*. It was the light of the Father’s will—the light of faith and obedience.

STUMBLING

The man who walks in obedience to God’s will, in the light of faith and the nearest duty, makes no blunders. Though in so doing he should incur earthly loss or pain, though he expose his life to danger—nay, though he die as a result of his step, he has made no mistake, he has not blundered. “If a man walk in the day he stumbleth not because he seeth the light of this world.” Even so he who walks in obedience does not stumble because the Divine light shines upon his path. The world may look on and think that

his path is folly, because they look upon immediate consequence, and they cannot see the end of the way (Rom. 8:18). But he knows what he is doing and whither he is going.

But let a man depart from this course of "trust and obey," and instantly he is in darkness. *Now* he stumbles and blunders, and makes mistake after mistake; some more, some less fatal. The world may look on and call him wise and shrewd; but God sees him as a blind man fumbling, groping in the dark, stumbling on his way to a precipice to fall into the blackness of darkness forever.

HE IS ABLE TO KEEP

The second truth is God's safeguarding of His Servants' Lives. "Are there not twelve hours in the day?" We must indeed work while it is day, for the night cometh when no man can work (John 9:4). But God has measured out to each of His servants his day, be it long or short, and the night shall not come prematurely. So long as the servant walks in the light of God's will his life is perfectly safe until his day is done. No man or devil can harm him, no accident or unseasonable death can befall him. God sees to that. "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Matt. 10:29-31). The men of Judea were but recently attempting to stone thee, Lord, and are you going there again? But the Lord answers, as it were, "Are there not twelve hours in the day? I am not going to Judea by human counsel—that would be foolish and foolhardy indeed. The man who thrusts himself into peril at his own will has only himself to thank for whatever disaster may befall him: God assumes no responsibility for him. But I am walking in the light of God, in the path of His will: the responsibility for my keeping is His, and He will safeguard my interests and see that I am not cut off before my allotted day is up, and that naught befall me that is not strictly in His program and plan for me."

What a rest, what peace, what holy boldness, what fearless confidence a man must feel when he knows himself to be thus in the line of God's will. To him indeed it is true that all things work for his good—whether life or death, or things present or things to come. God's servants are "immortal till their work is done." When the two witnesses of God have *finished* their testimony, and their appointed task is done, then (and not till then) the "beast that cometh up out of the abyss" shall "kill them" (Rev. 11:7). And then only that God may be glorified in their resurrection and victory.

LIFE CAN BE SHORTENED OR LENGTHENED BY DISOBEDIENCE

This may explain, in some cases at least, the phenomenon often seen in times of epidemic plagues—how certain men in the performance of duty, in self-forgetful care of the sick will expose themselves all day long and all night, and come out unscathed; while others who are intent only upon saving themselves quickly take the disease and die. Very literally it is fulfilled sometimes that he that saveth

his life shall lose it, and he that loseth his life shall save it. But if not—the end that comes to the servant of God in the path of duty is his *appointed* end.

It is plain also that a man may prolong his life beyond God's loving plan by refusing perilous duty. But the life so saved is living death. When the path of light is forsaken the man is in darkness; left to stumble and blunder and wander, whither he knows not; making one mistake after another, committing error upon error; walking in folly and failure. Better far to have gone to rest when his day was over than to have bought a few extra days at such a price. "But I hold not my life of any account as dear unto myself, so that I may *accomplish my course* and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

HOW MAY WE KNOW THE WILL OF GOD?

The question remains how a man may know when he is in the path of light. The matter is not as simple to all men as it was to the Lord Jesus. He knew instantly and always just what to do and what to say next. His every move was before ordained and He followed out perfectly the course afore traced for Him by the Father. I do not say that the Lord Jesus, so far as His battle of life was concerned, availed Himself of any power not accessible to us—He *never* did that. But because His will was so absolutely subject to the Father's will; because His heart was so perfectly attuned to the Father's heart; because He followed from the first every demand of duty, even to the slightest indication of God's will—He knew instinctively (if such a word might be used of Him) what God would have Him do next. "I have carried out that man's orders so long and so carefully," said an officer in the army, concerning his General, "that I believe I could tell in almost any given situation just what he would have me do." For the ability to see duty clearly is itself the precious reward of former faithfulness.

The man who disobeys or neglects will not only lose his power to *do* but also the ability to *see* and *know* his duty. That is what complicates the matter for us. We have been so long careless, so self-willed, so disobedient to the light that now, even when we want to do right, we are often perplexed and in doubt as to what we really ought to do.

Nevertheless there is even for the weakest always a place at which to *begin*. And that place is the *nearest clearly seen duty*—whether that be repentance, or a confession of wrong or the obedience of the gospel (which certainly *must* be the first thing for one out of Christ) or the paying of a debt, or the restoring of wrongly gotten goods, or the renunciation of some evil or filthy habit, or a definite surrender of some known selfishness or of some form of covetousness; or the fulfilling of a promise—there is always some one thing before us that we can know. And that promptly and fully done, as unto God, a next step becomes clearer, conviction stronger, obedience easier.

Let us be sure it is God's light—the light of His word. Then, looking to Him, follow it up. "In our personal lives today," says one—"light is turned on the path. And there's always strength given to walk in the light that's given. If we step out and walk in the light and according to it, more light comes, further light, light on the next step. And with light unfailingly comes the strength to walk in it. And so on to the full noon of light and the full flood of strength."

This is the path of God's will that shineth more and more unto the perfect day. This is the light, in which, if a man walk, he shall not stumble. This is the way of committal of ourselves in trust unto God that He may keep us all our way and all our work-day through and lay us down to sleep at the right hour, awaiting as faithful servants the happy morn of our Lord's appearing.

Alex Wilson is a missionary to the Philippines.



Tubby Or Not Tubby?

Alex V. Wilson

Some friends of mine who are trying not to become (or remain) overweight have placed this sign on their refrigerator door: "Tubby or not tubby—that is the question!" (Apologies to Shakespeare.) It helps them resist the temptation to eat . . . and eat . . . and eat.

What a mixed-up world we live in. While millions of Americans are troubled by overweight, 12,000 people die every day throughout the world from starvation! Let's run that through again: 12,000 people die *daily* from starvation.

How much money did you and I spend last December for Christmas gifts, Christmas cards, postage, etc.? How much of it was really worthwhile, and how much of it was due merely to factors like custom, prestige or status, impulse-buying, etc.? No doubt some of it was for valuable, helpful things, but what about the rest . . . ?

How God has blessed us here in the U. S.! And how God will judge us, also! Consider the following snapshots from around the world.

Listen, and Weep

● "In Japan the rate of inflation was *double* that of the U.S., and in the Philippines the rate was *triple* that of the U.S. And these soaring price-increases were taking effect even before the worldwide fuel crisis began. Conditions may be much worse now.

● "I can still see a little boy in Cambodia. He had been brought to the refugee camp from an area where there had been heavy fighting. . . His little arms and legs were pathetically thin. I took my thumb and forefinger and gently circled that pencil-thin ankle. I moved my hand up that skin-and-bone little leg and—still circling it just with thumb and forefinger—I moved my hand freely over his little knee and far up his thigh. The boy was nine years old" (Larry Ward in ETERNITY Magazine, Dec. '73).

● "In one evangelical mission, every missionary but one drives an air-conditioned car, while most nationals ride the local transit system" (Miriam Adeney in HIS Magazine, Jan. '74).

● "A missionary recently sighed with a smile, 'We're going to have to cut down on the good life. We've been having too much pie and ice cream, and Jim's cholesterol is going up again. And my weight.' This mission receives donations every month from a national young couple in Christian work who can't afford a refrigerator for their home" (Adeney).

● "Two Americans were urging a national Christian leader to use cassette recorders in his publishing program. 'Asian recorders are amazingly cheap!' they enthused. 'Cheap?' he said thoughtfully. 'Well, the cost of a recorder equals two-months' salary for one of my staff workers.'" (Adeney).

How Much Is A Million?

While the above examples are from Asia, the biggest physical emergency in the world right now is in West Africa, in the countries that border the Sahara Desert. There, literally millions of people are starving or will starve to death. It is feared the toll may climb as high as thirteen million.

That figure probably doesn't faze us too much, because we are used to reading of statistics containing millions and even billions. But do you know how many one million is? Consider this: Fewer than one million days have passed since Jesus Christ walked and talked on earth! Figure it out for yourself; it's true. All the days of all the weeks of all the months of all the years of all the decades of all the centuries since our Lord lived here among men add up to fewer than one million. And perhaps thirteen million Africans will starve to death in the next few years.

A missionary from Ethiopia gives an eyewitness report:

There is severe drought. Some rain has fallen, but not enough to make grass grow. There are trees, but a worm is destroying them. The goats are not giving milk and are aborting their offspring. The women give birth, but they are sickly and there is no one to treat them. There is suffering and no doctor. Though children are born, there is nothing on which to rear them. Their mothers are dry and cannot breastfeed. The palms no longer bear fruit and the cherry tree is unfruitful. We look for help from the Government, but it cannot help.

In one village, when the last ox died, the families sold the hide and bought food for a few days. Then they dismantled their houses and sold the wood. Then they went to the city to beg.

It is estimated in Mauritania that about 80% of the cattle and 60% of the goats and sheep have died. A tribe of nomads in Niger who once owned about 10,000 camels now have fewer than 100.

Why? How Did It Happen?

ETERNITY Magazine of October, 1973 explains the causes of this staggering famine.

Why is there such a sudden crisis? The answer is agonizingly simple: conditions have been getting worse each year, but not enough to merit serious calls for help; always there has been the hope that with the next season, the rains will come, that the crops will grow, that all will be well once again. This year when the rains failed, the situation was beyond redemption. The grain was all gone, the cattle were too thin to make it through another summer. Debilitation was widespread. There was nothing to do but move out, hoping that somewhere there would be help. But every country has its troubles.

Why Help? How Help?

What can we do? Someone might say, "Well, really, it's not of much concern to us. Anyway, Christ predicted that there would be famines." Should anyone seriously feel this way, may I suggest he do some open-eyed Bible study. Here are some verses he might look at: Psalm 41:1; Prov. 14:21,31; 21:13; 28:27; Isa. 58:7,10; Matt. 25:34-40; Gal. 2:9,10; Gal. 6:9,10; Eph. 4:28; Jas. 2:14-16; 1 Jn. 3:17,18.

Others might say, "But our real job is to give men the Gospel. To save their lives is not nearly so important as bringing them to eternal salvation." True enough; who would deny it? But it is not a matter of either/or but rather of both/and. I am certainly not advocating taking money from the evangelism and missionary budget in order to put it into welfare. We need to tighten our belts, evaluate and sanctify our budgets and thus increase our giving both to evangelism/missions and to welfare.

Lastly, what exactly can we do to help? One thing might be to consult our missionaries or national workers in various lands (e.g., the Le Doux mission in Saigon) for their suggestions. No doubt they can use welfare funds above and beyond the funds for their personal support. Pray much about this, for there are many problems in knowing how best to administer such funds. In addition, there are Bible-based organizations which specialize in welfare projects—such as caring for orphans, widows, disabled, and people in areas where emergencies strike—while also sharing the Gospel with the lost and training Christian workers. One such organization we can recommend is World Vision International, Box O, Pasadena, Calif. 91109.

They will channel welfare funds sent to them into any type of ministry you specify, in many different parts of the world. Those who wish to send funds for famine relief in West Africa, for example, could send a check to World Vision, specifying what it is for.

Philip Crouch confronts us with this challenge:

Over half of the world's people earn four dollars or less weekly. A billion earn two dollars or less weekly.

Suppose tonight as you sit down to dinner, your doorbell rings. You open the door and see a ragged, diseased, hungry person who asks for a crust of bread. Imagine, if you can, all the hungry of the world standing in line behind him. Do you know how long that line would be? Over half a million miles! It would encircle the globe not one time, but 25 times.

What are we doing about this starving world?

Interpreting the Bible

Acceptance of the Bible as the verbally inspired Word of God is an essential part of evangelical belief.

This, however, does not mean that we interpret everything in the Bible literally in the sense that we ignore parables, symbols, figurative language, and even literary forms.

On the other hand, it means that we approach the Bible with no assumptions dictated by philosophical or scientific theory. We do not say, for example, "Miracles are impossible," and then proceed to deny everything miraculous in the Bible.

If the Bible teaches us that a miracle took place at a given time and at a given place, then we accept the testimony of the Bible. We do not create literary or linguistic forms foreign to the thinking of Bible writers and proceed to discard the shell of their teachings in order to get at what we imagine is the kernel.

It is wrong to say that everything in the Bible is easy to interpret and to understand. But though we acknowledge the existence of "some things hard to be understood," we do not thereby imply that the Scriptures are in error. Our difficulty should not lead to denial.

This should remind us of the need to study daily and diligently the truths of Holy Writ. We should not be satisfied to say glibly, "I believe the Bible is God's Word," and then live without consulting its pages for divine direction and strength.

Those of us, therefore, who affirm belief in the inspiration of the Holy Scriptures need at the same time to acknowledge our continual need for the illumination of the Holy Spirit. While we confess our conviction that the Bible is the permanently inspired Word of God, we need likewise to confess our own ignorance and blindness. Thus shall we be led into all truth by the Spirit of truth.

—In *The Prairie Overcomer*

NEWS AND NOTES

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

Portland Ave. Church, Louisville:

A number of new births has gladdened the hearts of the Portland church. Peggy Sue Brannon was buried with her Lord in baptism on June 2, at the morning worship. The family is to leave soon for the Northwest in an effort to find a better climate for the physical well being of the child's mother, Sister Caroline Brannon. It is hoped that all who read this will hold her up before the Lord in prayer, that she may be spared to rear, with her husband, in our Lord their four young children, of whom Peggy Sue is the eldest.

Other recent new births are: Richard Pippin, May 22, and on May 19, his brother Roy, and with him Gregory Scott Simmons, Ronnie Lee Donnelly, John Wallace Lesche, and on May 2, Rebecca Legge.

The celebration on June 9, of the 50th anniversary of the wedding of a Portland Ave. couple left them overwhelmed with a new sense of God's goodness through His people. They, with their family, came to Louisville in 1945 for the winter Bible classes, then taught by Brother Boll. Both in the church and in the Christian school they found such pure Bible teaching and such good fellowship that they did not return to their home city after the first winter as originally intended. In spite of much trial and failure on the part of the family that would, in the eyes of less spiritual Christians, have rendered them utterly unworthy of all blessing (and indeed, but for the grace of God, they were) blessings have continued through the years until the above mentioned celebration took place.

Words are inadequate to express the deep appreciation to God, not only for each other and the children He had given them, and their children, but for the close-knit family of God and this surpassing manifestation of its love and recognition. Felicitations from far and wide in the States and from parts of Europe and one

guest from Canada all contributed to the joy of the occasion. Not the least among them were some notes and tokens from our Jewish friends, a prized remembrance from a long-time friend in California, i.e., the minister who married us fifty years ago, Brother N. B. Wright, and a brief letter of congratulations from Romano L. Mazzoli, House of Representatives, Washington, D.C. There were friends from associated churches also. Many thanks and God bless you to all.

Yours in that Blessed Hope, Paul and Mary Knecht.

Henryville, Ind.: Good reports have come from Henryville of ten new births. Names have not been received yet.

PORTLAND CHRISTIAN SCHOOL

PCHS closed the celebration of its fiftieth year with the graduation of the 46th class of seniors on June 3, 1974. It has been a good fifty years of service and teaching to the glory of the Lord; fifty years of toil and prayer and consecration of its godly teachers. None can know until the Lord comes, the far-reaching results of that meager beginning of faith in the little old building (now a study-hall) that housed the school for some time. Before that it had been the residence of some of the faithful widows of the congregation. The motto of the school comes to mind here: "What hath God wrought!"

One of Portland's ministers, Bro. C. V. Wilson, is in a meeting at the Eastview church, June 9-16.

Rangeland Church, Louisville, Ky.: Among those listening to "Words of Life" last Sunday night was Wm. Jacobs. It was his first time. As he listened to Bro. Boyd present the significance as per the 6th chapter of Romans, he came under deep conviction, and concluded that even though in early life he had made a religious commitment, he had never really become "obedient from the heart to that form of teaching" to

which he had been delivered. He called Bro. Boyd Monday morning, and asked for an appointment just as soon as possible. He met with Bro. Boyd at 11 a.m., and at the noon hour he went down into the grave of water, and was baptized into Christ.

Highview, Ky. Church of Christ:

Our business meeting decided to raise \$1000 by July 1, for S.C.C., to help with the teachers' back-pay. We also note that three teachers are presently needed at S.C.C.; Physical Science (including Chemistry), Biology, and English. Anyone interested can contact S. C. C.

Louisville Christian Fellowship Week
August 12-16, 1974

Theme: The Family: God's Basic Unit
". . . Set thy house in order . . ."

Special parts of the program for this year's Annual Christian Fellowship Week will be a special Youth Program nightly at Sellersburg, Tuesday thru Friday, 7-8 o'clock, with Bro. Antoine Valdetero. Also daily workshops from 1:30 to 3:30 will be held at Portland, for both young people and adults. This is in addition to the regular speaking schedule and Bible exposition.

Highland Church, Louisville, Ky.:

Jerry Lyon has been transferred to the district office of Firestone in Cincinnati, where he begins work immediately. Since Suzanne will be in

school here until he middle of August, he will be home on weekends. They will be greatly missed in he work here.

Memorial Fund for Dr. Bailey

A memorial fund has been started, honoring the late Dr. Edwin B. Bailey, who was a practicing physician in Linton, Ind. for more than thirty years. The fund will be used to provide a picture of him to put in the new Greene County General Hospital in Linton, to which Dr. Bailey contributed so much in research, work and development. Mrs. Helen Yount, 129 East Vincennes St., Linton, Ind., is receiving these funds.

Willis H. Allen III

About June 3 Willis Allen was hospitalized with a light heart attack. We understand that he is home again and doing well. However, he is having to curtail some of his activities, including the writing of the W&W Lesson Quarterly. His address is 261 N.W. 40th Avenue, Miami, Fla. 33126.

Quarterly Cost UP

Our volunteer office workers, Mildred and Edith Lale, have discovered that we're losing a considerable sum of money every time we print an issue of the W&W Lesson Quarterly. That calls for an increase in price of 5c per copy. Other quarterlies, we note, still cost over 50% more than our new price of 30c.

IS IT ESSENTIAL?

A question often raised by those who oppose the teaching of prophetic truths is: "Are these things essential to salvation?" The implication is that if a thing is not directly essential to salvation it is to be shunned. There seems to be little concept of getting beyond the "milk stage" of Christian growth.

There are some kindred souls to these. They are ready to raise the question about Sunday night church attendance: "Is it essential to salvation?" One cannot reply with a simple "Yes," for there are too many other considerations. But a "No" would be equally misleading. It is no doubt true that many souls have been kept in the faith because of the spiritual help they received from Sunday night services. For them it was essential. But if not, is there no desire for more rapid maturity, no concern for the church's testimony before the world, no love of the Lord's presence, no concept of going beyond what is essential in the barest sense?

"Is it essential?" is the language of the hireling and the shirker. "Lord, what wouldst Thou have me to do?" is the language of the one in love with our Lord. —Carl Kitzmiller

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