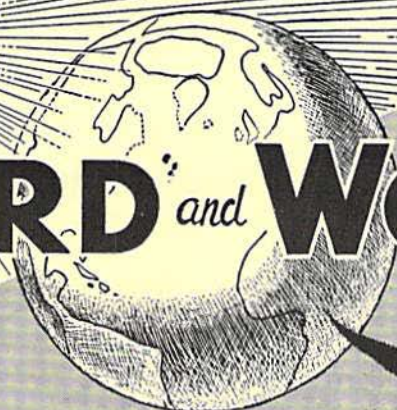


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JULY, 1975

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"Any Other Gospel"

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"Pain and sorrow lose their dominion over us. The traveller is willing to endure great hardship if he knows that he is on his way home." —J.R.W. Stott

Climbing the Inner Everest

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Talking Things Over

G. R. L.

When the shoe doesn't fit

There was a time when I could listen with great gusto as some preacher made mince-meat out of everybody who disagreed with "us." Then something happened to me, and I could no longer find pleasure in the prospect of the death of the wicked. I began to question the wholesale condemnation of everybody outside of a particular "brotherhood"—and the misuse of the Scriptures to this end. One favorite text was Gal. 1:8, 9: "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema..." The expression "another gospel" was interpreted to be the use of instrumental music, denominational affiliation, or anything else that the preacher believed to be contrary to the Bible.

For the past several weeks I've been thinking about this. As a result, I have come to take a rather narrow view of the anathema pronounced by Paul in Gal. 1:8, 9. By "narrow" I mean that this is not a condemnation of everything that is contrary to the word of God. This anathema (or curse, KJV) applies specifically to the distortion of the gospel that was taking place in Galatia. I find no ground whatsoever for anathematizing people who—knowingly or unknowingly—observe days and/or forbid the eating of meat. We should be aware of the fact that we are explicitly warned not to pass judgment on fellow-believers for such things (Romans 14:13 etc.).

How can anyone read Gal. 1:8, 9 without shuddering? The severity of the curse is emphasized by its repetition. This is no slap on the wrist being administered here; this is consignment to the hell of fire where the worm dieth not and the fire is not quenched. Paul is not playing theological games; he is dealing with the very essentials of the gospel itself. He is saying, Distort this gospel—in this particular way—and you have no gospel at all. The gospel is destroyed; the sacrificial work of Christ is totally annulled.

The Galatian error

What is the fatal doctrine that is placed under such a solemn curse? It is dealt with throughout the letter, but set forth explicitly in the first part of Gal. 3: "Are ye so foolish? having begun in

the Spirit, are ye now perfected in the flesh?" These Christians had come to salvation by simply trusting the finished work of Christ (3:1). Now they are being told, in essence, "Your salvation was not complete at the cross. In order for you to appear righteous before God, there is something for *you* to do. You must be circumcised into God's covenant with Abraham. Then you will become heirs of the promise."

Paul's answer is many-sided (and it is in thorough agreement with what he wrote to Rome on the same subject), but the conclusion is always the same. Either salvation is a free gift—given by grace and received through faith—or there is no salvation. The minute that salvation begins to depend in the smallest measure on what I do, that destroys grace. God has given to me—as a free gift—the righteousness of the Lord Jesus Christ. I am well-pleasing in God's sight because of that "robe" in which I am clothed. As long as I rely on the righteousness of my Savior, there are no problems. The problems begin when I begin to find fault with His righteousness. "I must read my Bible and pray every day in order to keep my position before God." "Nobody goes to heaven alone; I must win souls to maintain my standing with God." "You have to take the Lord's supper to stay saved." All of these statements say, "Jesus is not enough; I need Him plus something else." This is plainly declared in those hymnals that changed the words to "Jesus Paid It All." The chorus begins, "Jesus died for me, all to Him I owe"—pious-sounding, but an open admission that Jesus did not pay it all. This is the doctrine that Paul placed under anathema.

Don't be ensnared

So what do we do? Begin a witch hunt? Draw up a creed for everybody to sign?

No, I believe the place to start is with ourselves. I know that my own appreciation of the magnitude of God's grace falls far short of being complete. Repeated reading and prayerful study of Romans and Galatians will bring into view more and more of the righteousness of our Lord, in which we stand before the Father.

A second suggestion: Start listening carefully to preachers, Bible teachers, etc.; listen to see what they say about our righteous standing before God. You need to listen in order to filter out the Galatian error that is so common today. Be aware of the fact that a preacher may present a beautiful sermon on the grace of God, and then ruin it all with a sermon on what you have to do to keep this wonderful gift. Quit judging preachers by their denominational label and start listening to what they have to say about the righteousness of Christ.

And finally I would remind you that Gal. 1:8, 9 assures us that we're dealing with a matter of utmost importance. If you have questions, go directly to the Word and to the Holy Spirit

for instruction and understanding. "Be not entangled again in a yoke of bondage" (Gal. 5:1).

About the time that this issue goes out in the mail, we'll be moving to our new address, the Lord willing. It is:

6402 St. Thomas Court
Louisville, Ky. 40218

The address for the Word and Work remains unchanged.

Give This Man Place

Asa Baber

"And he put forth a parable to those who were bidden, when He marked how they chose out the chief places, saying unto them, When thou art bidden by any man to a wedding, sit not down in the chief seat lest a more honorable man than thou be bidden of him, and he that bade thee and him come and say to thee, give this man place, and thou begin with shame to take the lowest place" (Luke 14:7-9).

This is a lesson on humility (James 4:10). The first sin was choosing to live without God. Christ is the more honorable (Phil. 2:7, 8). Some examples: Ishmael in Abraham's house. Abraham cried, "Oh, that Ishmael might live before me." Joseph and his brethren. They would not give Joseph his rightful place, but God did. Saul would not give David a place but hated him. When our Lord was born there was no place for Him in the inn. No place for Him in Jerusalem nor in Nazareth where they would have pushed Him over the hill. He was the stone which the builders would not fit into the building (1 Pet. 2:7, 8).

The New Testament letters are written that we might give Him His place in our lives. Romans shows that He is Lord. Colossians shows that He has the pre-eminence. Ephesians shows that He has the highest place in the heavenlies. Hebrews that Aaron, Moses, and even the angels are displaced to give this man place. Revelation reveals Christ and points to the place He will have in the future. One day He will have supreme place in all of the earth and heaven. Do we give Him place in our lives? Or are we, like Diotrephes, loving to have the pre-eminence?

Do we give Him place as head and Lord of the Church? Do we give Him place in all of our homes? Do we give Him place in all of our gatherings? Too many are like Peter asking, What shall this man do? or James and John asking about the seating order in heaven. John said it right when he said, This man must increase and I must decrease. If everyone would give this Man His place in their lives we would have a different society than we have now. I hope that every one reading this will do this very thing.



The Groaning Christian

Alex V. Wilson

You probably think, after seeing the title, that this will be a blast against moaning, sighing Christians. No, you're wrong. Several times the Bible mentions—without rebuke or condemnation—the groans of believers. It may be interesting to see what the Scriptures say about this.

During the dramatic scene when Jesus came to Bethany after Lazarus had died, our Lord saw the dead man's sister and her companions weeping. Then He "*groaned* in the spirit and was troubled" (ASV). Other translations say He "was deeply moved in spirit" (RSV and NIV); He "sighed heavily" (NEB), or "was visibly distressed" (Phillips). Two verses later we read, "Jesus wept," and a few minutes afterward He was "deeply moved again" or "again *groaned* in himself" (John 11:32-38). Though Jesus was about to raise the dead man, and though now for us the sting of death has been removed, yet death is still an ugly monster for those left behind. Separation and loneliness are real. When a believer departs, we need never sorrow in the same way that the hopeless ones do; but sorrow there is, just the same. Someone looked at the Lazarus incident from a different slant, and said Jesus wept not because Lazarus had died, but rather wept for Lazarus because He was going to bring him back to life! That's worth considering, but probably Christ groaned and wept because of the grim heart-sobs which are so much a part of human experience: sickness and pain, death and separation, and sin the source of them all. He was feeling and sharing our sorrows. "Jesus knows all about our troubles . . . There's not a friend like the lowly Jesus: no, not one!"

Two months ago we saw that Paul mentions groaning Christians, in a passage somewhat related to the one above.

We know that if the earthly tent (body) we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. Meanwhile we *groan*, longing to be clothed with our heavenly dwelling . . . For while we are in this tent, we *groan* and are burdened . . . that what is mortal may be swallowed up by life (2 Cor. 5:1-4).

We must not think that Paul is expressing here a fear of death. No; twice in the following sentences he says, "We are of good courage," and then explains why: "We know that while we are at home in the body we are away from the Lord . . . and we would rather

be away from the body and at home with the Lord." Neither does Paul show in this passage a sulking, defeatist, bitter attitude towards life, for he also comments, "So whether we are at home or away, we make it our aim to please him," our Lord. But he groaned because of his burdened longing for the eternal glory to come—the freedom and splendor which Christ will bring at His return. But until then, though we groan and yearn we also can and should be inwardly renewed every day, fortified to stand against the blows of life. "We do not lose heart" (2 Cor. 4:16–5:9).

A groan of despair and a shout of triumph

Now we return to Romans, and see that "the whole *creation* has been *groaning* as in the pains of childbirth right up to the present time" (8:22). What accounts for this universal groaning? The creation's slavery to futility or frustration or vanity (v. 20); also its being in bondage to decay or deterioration (v. 21); also its pain, which is compared to birthpangs (v. 22).

"And not only the creation," the apostle continues, "but *we* ourselves . . . *groan* inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies" (v. 23). If sickness and pain strike, or as old age crawls closer to us and brings feebleness and a lapsing of mental powers—we groan, joining the universal chorus. But as sons of God we also pray hopefully, "Come quickly, Lord Jesus, hasten Your Day." And while we wait, we lean upon the promises found in this same chapter, that neither tribulation nor anguish, nor things present nor things to come, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus (Romans 8:35-39).

But the triplets pain, death and decay are not our only enemies. There is a worse one: sin. The warfare with this bitter foe is described in chapter seven. And though the word "groan" is not used there, at the end of the chapter we *hear* a groan! And that groan is then followed by a contradictory shout! Notice: There is a "law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. *What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord!*" (Rom. 7:23-25).

Our inner conflict leads us repeatedly to utter two apparently contradictory cries: "Wretched man that I am! Who will deliver me . . . ?" and "Thanks be to God through Jesus Christ our Lord!" The first is a cry of despair, the second a cry of triumph. But both are the ejaculations of a mature believer, who bemoans his inner corruption of nature and longs for deliverance, and who exults in God through Jesus Christ as the one and only Deliverer. Moreover, the deliverance he longs for is not just self-control here and now; it is also deliverance 'out of (as the Greek preposition means) this body of death,' when he dies, and especially when he is clothed with a new and glorious body on the last day.

I do not myself believe that the Christian ever, in this life, passes for good and all out of the one cry into the other, out of Romans 7 into Romans 8, out of despair into victory. No. He is always crying for deliverance, and he is always exulting in his De-

liverer. Whenever we are made conscious of the desires and depravity of our fallen nature, we long to be rid of indwelling sin and corruption, and we cry out: 'Wretched man that I am (for that is what we are and always will be)! Who will deliver me from this body of death?' But then at once we answer our own anguished question, and with a cry of triumph thank our God for His mighty salvation. For we know that He is the One who can subdue our flesh now by His Spirit; and He is the One who on the last day, at the resurrection, will give us a new body, set free from indwelling sin. (John Stott, *Men Made New*, 77-78)

Spirit-prompted prayer groans

Returning to Romans 8, we discover that not only the universe around us groans, but also the Holy Spirit within us. "The Spirit helps us in our weakness. We do not know how we ought to pray, but the Spirit himself intercedes for us with *groans* that words cannot express . . . The Spirit intercedes for the saints in accordance with God's will" (8:26-27, NIV).

Our inward groans (v. 23) should be turned into upward groans (v. 26), as we pour out our hearts before God's throne in heaven. Perhaps we do not know what to pray for. Or perhaps our hearts are so crushed or dismayed that we are dumfounded before our Father. Sometimes "we find ourselves brought to silence by the very intensity of our longings" (E. F. Kevan). At such times we can only groan "with sighs too deep for words" (RSV) or "agonizing longings which never find words" (Phillips). Never mind. Our Father understands "prayers which are sighed rather than said." Indeed such groans spring from His Spirit interceding in our hearts (v. 26) and joining with His Son interceding at His right hand (v. 34).

Thus we see from our study of groaning in the New Testament that groans may play a significant part in our Christian life. The right kind of groans may help us to grow! Yet we must balance this fact: Paul described himself as "sorrowful, yet *always rejoicing*" (2 Cor. 6:10). He also commands us to do all things *without grumbling*" (Phil. 2:14). Who is sufficient for these things?

(Next month, Lord willing: "The Happy Christian.")

Progress

Until I learned to trust
I never learned to pray,
And I did not learn to fully trust
Till sorrow came my way
Until I felt my weakness,
His strength I never knew;
Nor dreamed till I was stricken
That He could see me through.

Who deepest drinks of sorrow,
Drinks deepest too of grace
He sends the storm so He Himself

Can be our hiding place.
His heart, that seeks our highest good,
Knows well when things annoy;
We would not long for heaven
If earth held only joy.

—Barbara Cornet Ryberg

Aliens in a Foreign Land

John R. W. Stott

“Aliens in a foreign land” or “Aliens and exiles.” That’s what Peter calls Christians in his first letter, chapter two, verse eleven. It’s an extraordinary description. An alien is a foreigner who lacks the full rights of a citizen, while an exile is living a long way from home.

Now the people to whom Peter was writing were *literally* this, “exiles of the Dispersion” he calls them, scattered throughout the Roman provinces of Asia Minor. But they were aliens and exiles in a metaphorical sense as well. Indeed, there is a sense in which all Christians are foreigners on earth, for our first citizenship and our final home are in heaven.

Of course one has only got to say this kind of thing today to arouse both scorn and hostility. Although it is inescapable Christian teaching, it is often misunderstood as meaning that Christians can contract out of their responsibility, or caricatured as the promise of “pie in the sky when you die.” And, to be sure, Christians themselves have sometimes been guilty of this kind of distortion.

It’s partly as a reaction against the caricature that there are many today who claim to follow Christ and yet have entirely eliminated from their Christianity the note of other-worldliness. They are no longer interested in *God*, they say; only in *man*. It’s *this* world which concerns them, not the next. They’d rather serve *men* in the secular city than worship God in a Gothic cathedral.

But *their* Christianity is a caricature too. Thank God for their concern, often deeply compassionate, for deprived people—for the immigrant, the poor, the homeless, the elderly, the mentally sick. But such Christian compassion should be a result and expression of our love for God, not a substitute for it.

No, the balanced Christian knows himself to be at one and the same time a citizen of two kingdoms. He is both dust of earth and breath of God. He lives in the world, yet he is not of the world. He loves God, and he loves his neighbor also. He does not shirk his duties on earth—at work, at home, in the wider community—and yet he recognises that he is not a resident; he’s a transit passenger, on his way to an eternal home.

Of this truth Jesus Christ and His apostles remind us again and again in the New Testament. And once we have grasped it, it becomes a revolutionary principle, affecting the whole of our

life. Let me suggest that it has at least three major results.

To know ourselves aliens and exiles on earth

Changes our ambitions

The ambition of the average man today, at least in the western world, is material wealth and comfort. He wants a bigger and better house, a bigger and better television set, car and yacht. I am not saying that wealth and Christianity are entirely incompatible, provided that a Christian uses his money responsibly in the service of others. What I *am* saying is that *materialism* and Christianity are incompatible. No true Christian can be a materialist; it's impossible. For do we not seek to follow One who said, "a man's life does not consist in the abundance of his possessions"?

What then should a Christian's ambition be? Let Jesus Christ Himself answer this question from His Sermon on the Mount: "Blessed are those who hunger and thirst after righteousness," He said. Again: "Seek first God's Kingdom (that is, God's rule) and God's righteousness." It is a matter of getting our priorities right. In the Lord's prayer which Jesus gave us, we don't begin with petitions for our daily bread or even for forgiveness, but with petitions for the honoring of God's Name and the extension of God's Kingdom and the doing of God's Will. This is simply putting into words and prayer the Christian's life-quest. In our conviction the Supreme Good, which we are seeking with all our heart, and to which we devote ourselves, is the spread of God's rule and God's righteousness.

This will include our own lives. The Christian pilgrim, Peter writes, who knows that he is an alien and an exile, must "abstain from the passions of the flesh which wage war against the soul." But of course! If our *soul* has an eternal destiny, then it is our *soul* which is of vital importance, and we must abstain from all those passions of the *flesh* which wage war against it. Indeed, we must abstain from anything which hinders the growth of our soul, or hinders the subjugation of our will to Christ's rule and the transformation of our character into Christ's image. And what we desire for ourselves we desire for others also.

As aliens and exiles on earth, it is not riches but *righteousness* which becomes our goal. We shall seek it first, as of first importance; we hunger and thirst for it.

To know ourselves aliens and exiles on earth

Deepens our responsibilities

It is perfectly true that the other-worldly element in Christianity has sometimes been terribly perverted. When Marx called religion "the opium of the people," he meant that it was being used to maintain the oppression of the proletariat, to deprive them of the will to better themselves by promising them a heavenly reward. Marx was partly right. Religion *has* sometimes been used as a tool of the oppressor. The negro slaves *did* sing their spirituals about crossing Jordan into the Promised Land, under the lash of their master's whip.

But this use of an other-worldly religion to perpetuate injustice in this world is entirely indefensible. It is also extremely perverse. For the knowledge that we are aliens and exiles on earth, travelling home to God, should *increase* our sense of social responsibility, not *diminish* it.

The apostle Peter is quite clear about this. Immediately after describing his Christian readers as "aliens in a foreign land," he goes on to exhort them to be conscientious in every way—in their citizenship, in their daily work and in their family and home life.

This deepened social concern is partly due to our sense of the intrinsic value of the people we try to serve; for they too have an eternal destiny. And it is partly due to our knowledge that we have to give an account of ourselves one day to God.

The whole New Testament emphasizes our practical responsibilities on earth. We have to pay our taxes. We have to obey the laws of our country, right up to the point where obedience to the state would mean disobedience to God. By the same principle we shall have to use our vote responsibly in the General Election. Again, Christians should be just employers and honest employees. And we have to play our part, however small, in feeding the hungry, caring for the deprived, and seeking to create social structures which guarantee justice, dignity and freedom for all men.

To know ourselves aliens and exiles on earth

Lightens our sorrows

Christians do not blind themselves to the tragedies of life. We too read our newspapers and see pictures on television of the results of natural disasters, of the floods in Rumania and the earthquake in Peru. We too experience the common ills of mankind—the pain of sickness and old age and human unkindness and bereavement. And we *feel* this pain like every other mortal. Christianity offers no immunity to suffering.

Nevertheless, it lightens sorrows. Not by making us insensitive to it, but by helping us to see it in perspective. Pain would seem to us unbearable otherwise. And the Christian perspective is this: "I consider," wrote Paul, "that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us." Again, "this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal."

In the context of eternity pain and sorrow lose their dominion over us. The traveller is willing to endure great hardship if he knows that he is on his way home.

What I have been trying to say this morning is all an illustration of the principle that how we live depends on who we are. The most important question we all have to ask is "who or what am I?" Only when we have discovered our own identity, can we grasp the meaning of life and the way to live.

Are we only animals? Is man in the last resort nothing but a naked ape? Or, if humans are more than animals, are we still merely mortal creatures, returning to dust and to nothing but dust? Or have we an eternal destiny in heaven—yes, or in hell?

That man has an eternal destiny in heaven or hell is a fundamental Christian conviction. Through Jesus Christ who once died for our sins, but is now alive and our contemporary, we can experience a new birth and receive a new life, if we come to Him. Then, having been born again into God's kingdom and family, we find that we have become "aliens and exiles on earth." And this changes everything, including our ambition, our sense of responsibility, and our sorrows too.

We shall try to fulfill our duties on earth—even more conscientiously than before—but we can never settle down on earth as if in any final sense we belonged here. For we don't. We belong elsewhere. And sometimes we feel a bit homesick in our exile.

So like the Old Testament patriarchs, by the grace of God we shall live and die in faith, acknowledging ourselves strangers and pilgrims on earth, desiring a better country, that is a heavenly. Of such people it is written in Scripture: "Therefore God is not ashamed to be called their God, for He has prepared for them a city."

—Used by permission.

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



Viewing the News

WOMEN continue to make religious news in their efforts to become ministers, pastors, priests, elders, etc. One of the eleven Episcopal women who were ordained contrary to the requirements of the church government has resigned to become a Methodist deacon and will be eligible for elder's orders next year, the highest ordination in the UMC. Meanwhile the 41-member executive council of the Episcopal Church is hopeful that the Episcopalians over the country will abide by the action of the General convention and wait for new action when the Convention

meets again in Minnesota in September, 1976. And two "firsts" have occurred. Vanderbilt University has its first woman head and the first woman Lutheran armed forces chaplain in this country has been appointed.

COMPUTERS may soon be checking on giving by church members of certain denominations in a number of cities from Philadelphia to Los Angeles. Members of those denominations in six cities are being asked to make pledges and then authorize their banks to make payments automatically every month or quarter. Involved are congregations and other

institutions of the American Baptist Churches, Christian Church (Disciples of Christ), Church of the Brethren, Episcopal Church, Lutheran Church-Missouri Synod, Southern Presbyterians, Reorganized Church of Jesus Christ of the Latter-Day Saints, United Church of Christ, United Methodists and United Presbyterians, according to a story last month by Ben Kaufman in *The Cincinnati Enquirer*.

I HOPE that the fall of South Vietnam will awaken Christians in this country to the terrible condition of our government, which could have freed both Vietnams if they had had any of the sense of the worth of freedom that the founders of this country had. The Paris Treaty was signed with the realization that it meant the takeover by the communists, even as many of us predicted at the time. Ask yourself why this callous attitude in Washington and then pray as never before for a real revival in the hearts of people in this country.

FORCED BUSING (not "bussing," which means "kissing") is being promoted as the means to desegregate or integrate the schools even though I know of no instance where real integration has occurred through busing. I wonder how long the concept of neighborhood schools will really last, now that the neighborhood no longer has any control over the schools.

THE HASTE to throw arms around those who seek to destroy us continues. Most favored trading status to Russia and China, working toward recognizing Castro's Cuba in spite of its continued efforts to subvert every country in the hemisphere and the continued imprisonment of all who oppose the slavery in the land, working toward turning over to the Marxist government of Panama control of the land there that we bought and the canal that we built and have kept open to all lands, and so the list goes on and on. How much of this is stupidity and how much is subversion within our government I cannot say. When we find out it will be too late. Pray for a reversal of this trend.

DID YOU KNOW that many states have state regulations on the amount of physical education, art, and many other things in grade schools but none on how much "reading, 'riting, and 'rithmetic" must be taught? I hear

that is true in Kentucky. How about your state?

UNITED METHODISTS no longer have a denominationally-sponsored general magazine. Recently the last two, *United Methodists Today* and *Today's Ministry* closed down due to loss of readership and close to \$500,000-a-year deficit.

AN INTERESTING sidelight to the ordination of the 11 women as Episcopal priests is that the bishops who ordained them have had no disciplinary action taken against them. That has been left up to the House of Bishops, which invalidated the ordinations.

IN CASE you thought that only our group of churches has a high percentage of ministers who work at another job, you may be interested to find out that about half of the Southern Baptist pastors of churches under 200 members have other jobs to supplement their income and about a third of their wives have jobs outside the home.

DON'T BELIEVE all the things you read in the papers about "dictatorial" policies of governments that are anti-communist, such as Park's in South Korea. I know nothing about the man, but I have read such contradictory stories in conservative magazines that I certainly would hold back condemning the man until I could see the reasons for his actions. I know that many of those in our mass media who have heaped all kinds of vituperation on him are very left-leaning men who seem to rejoice when a socialist or communist government takes over a land. North Korea is heavily arming for a full-scale war against the South and that may explain many of the things going on. Just read and hold back your opinion while praying for that unhappy land.

HAVE YOU heard "Heartbeat," a one-minute commercial on NBC radio news programs in the evening? I haven't, but I have heard that it is sponsored by the "Herald of Truth" sponsors. It is the first religious advertising ever permitted on NBC news programs.

THE PREDICTED merger of General Assemblies Orthodox Presbyterians and Reformed Presbyterians, Reformed Synod, was blocked by the

RP's turning it down. Talks continue, but many doubt now that it will ever come to pass.

THE COMMUNISTS ARE MAKING LOTS OF PLANS to use the Bicentennial Celebration to further their cause. Their first start was a Bicentennial Festival in the International Amphitheater in Chicago, according to Daily World, the daily newspaper of the CPUSA. Louisville's Anne Braden was one of the featured speakers, according to that ad.

IT COULDN'T HAPPEN, but it has. The United States Commissioner of Education, Terrel H. Bell, according to a reprint in the Revival and Survival Bulletin of the Christian Heritage Center, said: "Parents have ultimate responsibility for the upbringing of their children, and their desires should take precedence. The school's authority ends when it infringes on this parental right. This parental right has been infringed upon, in fact it is being usurped by the Humanists and behavioral psychologists, who are rapidly attaining a monopoly on the minds of our children. We, the people of America, have permitted this to take place. We, the people of America, are the only ones who can correct it, and protect our children, but we must begin now while we still have time because we can't wait for the next generation to take action because, you see, by then they will have been educated, educated to hold allegiance only to man and a one-world government. They will never know that they were misled. More important, they will never know America the Beautiful, and, above all, they will never know God." This was reprinted from the Manion Forum.

UNITED METHODIST Chaplain Orris Kelly, 48, is the new Army Chief of Chaplains, replacing Missouri Synod Lutheran Chaplain Gerhard Hyatt. The post carries the rank of major general.

THE MINNESOTA Civil Liberties Union (branch of the ACLU) has asked the State Education Commissioner to cut off state aid to the Prior Lake school district because it allows the Gideons to talk to students and distribute Bibles in the schools.

THE UNITED Presbyterian General Assembly has voted against giving official denominational status to a homosexual caucus. Denial had been recommended by a committee that reported to the Assembly meeting in Cincinnati recently. The same meeting made it plain, however, that every UP minister who will not ordain women elders is endangering his career. A candidate for ordination named Wynn Kenyon was denied ordination recently because he said he could not ordain women. The Assembly did not mention Kenyon but it made clear they stood with those who refused the ordination. Now every previously ordained man will have to answer to that question whenever he is installed in a new pastorate. Conservatives in the denomination are discussing what to do.

AMERICANS gave \$10.85 billion for religion in 1974. But that is considerably less than the interest on the national debt!

GOOD NEWS—The persecution of Christians in Chad apparently has stopped since a military coup replaced Tambalye, who had been forcing Christians to undergo an idolatrous tribal initiation rite. Though Christians make up only five percent of the population, some with Christian background are in leadership in the country now.

MORE THAN 100,000 advance tickets have been sold for sneak previews of "The Hiding Place" movie in the Minneapolis area. This is believed to be a record. The movie should be distributed nationally this fall.

THE "GALLOPING GOURMET," Graham Kerr, and his family have been converted, I hear, and he is trying to stop that series from being re-run. He and his family are members of the Church of the Brethren in Easton, Maryland. His new series will have none of the sly jokes that "spiced" the old series.

MANY THANKS to all who encourage and help this column. Keep your questions and clippings coming to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205—and continue to pray that we might keep Christians aware of the need of prayer.



Questions Asked of Us

Carl Kitzmiller

A Christian woman from Georgia asks several questions relating to the woman's role in prayer and teaching outside the home. She cites 1 Tim. 2:12 and 1 Cor. 14:35 as passages of concern to her. The following is an attempt to answer some of her questions and to comment on the problems involved.

Jesus said on one occasion (John 2:20), "Destroy this temple, and in three days I will raise it up." *Thus said the Lord.* Those who heard Him supposed they knew what He meant, but the Holy Spirit records that they were wrong. It is very right for the children of God to be concerned for doing things according to a "Thus saith the Lord." We live in a day of great disregard of the principle. But there are a number of occasions when the proper usage of a "Thus saith the Lord" requires not just a superficial quotation of scripture but an attempt to get down to what the Lord was really saying, digging out exactly what He said and its harmony with all of scripture. The Lord has said (through His servant), "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness," and "Let the women keep silence in the churches . . ." Of this there can be no doubt for the Bible-believer. But what did He mean? Many honest people do not always agree, even though they reverence the word of God and wish to be obedient. Herein surely lies a part of the problem with respect to the woman's conduct.

Those who maintain a high view of the Bible as the inspired word of God cannot consent to forget or ignore such passages. There are limitations placed on Christian women. We must not try simply to set one passage against another (e.g., Gal. 3:28), as though one cancelled out the others. They all deserve as clear an exegesis as possible and understanding as the Holy Spirit enables.

Our querist wants a "Thus saith the Lord," not just an opinion, noting that "one opinion is as good as another." I agree, of course, that if the Lord has made clear what He wants, then we must not try to substitute human opinions for the word of God. This has been done far too often. One cannot always get away from opinion, however. In fact, it is sometimes difficult to know when we have stopped interpreting and gone to expressing opinion. For example, Jesus urges humility. But He does not set up a chart to tell us what course of action is humility in every given instance. We have to use some human judgment in the application of what He has said.

Unless we learn some discernment we can become legalistic Pharisees who are so caught up with the mechanics of doing something that we neglect the weightier matters of "justice, and mercy, and faith" (Matt. 23:23). Quite frankly, I believe the opinion of a godly, intelligent Christian who diligently tries to make valid applications of the Lord's word is far preferable to the opinion of a mere human philosopher. I believe the opinion of one who genuinely desires to do the Lord's will is better than that of one who would like to find a loop hole through which he can crawl. Hence, the need always exists for all of us to be in a seeking, teachable frame of mind.

If I have understood the questions offered, the problem seems to turn on just where a woman can teach or pray, and whether she must have her answers also from her husband. If teaching is allowed in Sunday school, why not elsewhere? But if she is more prone to being beguiled than the man (1 Tim. 2:14), why would this not affect her teaching a Sunday school class?

Suppose we take the statement of 1 Tim. 2:12 in its most absolute sense: "But I permit not a woman to teach . . . but to be in quietness." Teach what? Does this forbid women school teachers? mothers from teaching children in the home? women from teaching others on the job? It at once becomes evident that there are some reasons why this is not meant in the absolute sense. We must see the passage in the light of its context and other scriptures. Children are to obey parents (Eph. 6:1), so the mother must do some teaching. Since the context deals with prayer and godliness, and the absolute seems to forbid too much, we conclude he was speaking of spiritual teaching. However, in Acts 18:26, we learn that a woman without rebuke was a co-teacher, in private, of a man, and her teaching had to do with spiritual things. It must be acceptable, then, under certain circumstances for a woman not only to teach, but to teach spiritual truths to the man. When we go to 1 Cor. 14:34, we learn that it is "in the churches" (in the assemblies) that a woman is to keep silent. Now the problem is: What constitutes an assembly? Since 1 Cor. 14 is dealing with the church coming together (vs. 23, 26) and with acts of worship, some conclude that it is only "the worship hour" that is thus restricted. Hence, maybe Sunday school is not covered by the prohibition? And what about the gathering of a portion of the church in a home? Since the early church may not have had as many meeting-activities as the modern church, was this a rule for every meeting of two or more in the name of the Lord Jesus? Do you see that with the best of intentions we all tend to get caught up in opinions as to just what is meant? "In the church" should not be made to read "in the church building," for this was never N.T. usage. Also please note that it is not "outside the home" that the silence is required but "in the assembly." This is far less restrictive.

I do not believe 1 Tim. 2:12 was meant to prohibit a woman teaching another woman spiritual things. In the light of the whole

of scripture, it seems to say that the woman must not teach a man nor have dominion (usurp authority) over him. Although the passage goes on to suggest that she might more easily fall into error, this must not have been such as to disqualify her from all teaching (All do teach, by manner of life, etc. Remember, too, that the man is also corruptible and fallen). There were prophetesses in the New Testament, and that constitutes a form of teaching. We do not know under what conditions they prophesied, but we believe the Holy Spirit does not contradict Himself. If this were in the presence of other women only, or in private, it would present no problem at all. In fact, one could have women preachers if they only preached to women. Of course that would be a somewhat abnormal church or a relatively unusual gathering.

Since the traditional pattern of Sunday school is a division into the classes, women may teach a class without teaching a man. I suppose this is one of the reasons why some things might apply to one type of gathering that do not to another.

But what about her asking a question or making a comment in a mixed class? I have known a few women who could almost take over a class from the teacher by comment and question, and I believe that is wrong. So far as usurping authority is an issue, however, I do not believe a question or a comment in a class necessarily does that at all. Of greater concern is whether this is something forbidden "in the assemblies," especially to those who have husbands. It is very likely that the silence commanded in 1 Cor. 14 was not meant to be absolute (most believe the woman should sing!) since the context is dealing with a leadership role in the worship (cf. 1 Cor. 14:28, 30).

In the matter of leading a prayer in a mixed assembly, it seems to me there is a taking of authority, for the leader chooses what will be said and the words in which it will be said. For this reason, public praying by women in a mixed assembly is very questionable in my *opinion*.

As we have said, it is hard to get away from opinion in these matters. Even those who think they are observing a "Thus saith the Lord" are also guilty of being governed by opinion. This is not to say that it is all a matter of opinion and that it does not matter what one believes. Let everyone know the scriptures involved, seek to obey them, and be fully persuaded in his own mind so as to act by faith (Rom. 14). We must neither conclude that whatever society today approves is all right, nor that the hardest, most restricted way is necessarily the most spiritual. The combined wisdom of God's people who genuinely seek to do His will should not be cast aside lightly. Perhaps no one has all the answers, but, keeping perspective, we should keep looking for them. Were I a Christian woman I would not want to see how far these rules could be stretched without being broken.

PROPHECY

Edited by Dr. Horace E. Wood

Inflation and the End Time

Dwight Pentecost

In the life of the nation of Israel, God used as an object lesson the locust plague. We don't know anything about locust plagues over here, but over there, when a plague of locusts sweeps in, the sun will be darkened by them. They settle on the land and devour everything that grows—not only the leaves, but the bark on the trees, as well as the plants. They leave total destruction in their wake. Such a locust plague came so that the prophet (in Joel 1:4) cries out,

What the gnawing locust has left, the swarming locust has eaten; and what the swarming locust has left, the creeping locust has eaten; and what the creeping locust has left, the stripping locust has eaten.

These four insects seem to refer to four stages of development of the same insect, each stage being equally destructive. As a result of this locust plague there is a great howl that goes up across the land. Verse 5:

Awake, drunkards, and weep; and wail, all ye wine drinkers, on account of the sweet wine that is cut off from your mouth. For a nation has invaded my land, mighty and without number. Its teeth are the teeth of a lion, and it has the fangs of a lioness. It has made my vine a waste, and my fig tree splinters. It has stripped them bare and cast them away; their branches have become white.

There, as the prophet stands and looks at that total destruction by this wave of locusts, he anticipates the famine and the spiraling cost of buying food because of the destruction. He says in verse 11,

Be ashamed, O farmers. Wail, O vinedressers. For the wheat and the harvest of the field is destroyed. The vine is dried up, and the fig tree falls. The pomegranate, the palm also, and the apple tree, all the trees of the field dry up. Indeed, rejoicing dries up from the sons of men. Gird yourselves with sackcloth, and lament, O priests; wail, O ministers of the altar! Come, spend the night in sackcloth, O ministers of my God, for the grain offering and the libation are withheld from the house of your God.

The flocks and herds have died, the grain is destroyed, and so the people can't bring their offering to the Lord, and the priests have nothing to offer in sacrifice to God. You can imagine what will happen to prices in such a devastation as that.

That historical incident becomes an object lesson of a future judgment that God will send. Current events often give warning of coming events. The prophet in verse 15 applies the locust plague of his day to a devastation of the future. He speaks of the Day of the Lord, referring to that period following the translation of the Church, when God judges the earth to prepare it

for the blessings of our Lord's reign. Speaking of the Day of the Lord, he says,

Alas for the day! For the day of the Lord is near, and it will come as destruction from the Almighty. Has not food been cut off before our eyes, gladness and joy from the house of our God? The seeds shrivel under their clods; the storehouses are desolate, the barns are torn down, for the grain is dried up. How the beasts groan! The herds of cattle wander aimlessly because there is no pasture for them. Even the flocks of sheep suffer. To thee, O Lord, I cry; for fire has burned up all the trees of the field.

There are no crops, no produce—such a famine that multitudes perish in want. This can mean only one thing: when demand is greater than supply, prices must inevitably spiral. Inflated prices is one of the characteristics of the tribulation period.

The four horsemen

Now from that introduction we turn our attention to Rev. 6 and the four horsemen. The first rider was riding a white horse, and he had a bow and a crown. The bow and the crown signify one who is in a place of authority. This rider is the head of the federated nations of Europe, nations that have emerged out of the old Roman Empire. Daniel (ch. 2 and 7) tells us that in the days after the Church has been translated, ten of the nations that had their origin through the disruption of the old Roman Empire—that had been in a divided state for centuries—will reunite under one head.

The white horse is followed by a second rider on a red horse. The characteristic of this horse is that peace was taken from the earth. This individual comes to the head of the united states of Europe by promising to bring peace; he presents himself as the prince of peace. But after three and one-half years of his rule, peace is taken from the earth.

The point that I am leading to is found in Rev. 6:5. The third rider is on a black horse and he has a pair of scales in his hand. From the earliest times the scales, or balance, was a symbol of merchandise or commerce. This rider, then, is marked because of his influence on the economic life of the newly federated empire. The balance shows that he is an economic ruler.

At the time of his appearance a voice cries, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine." A measure was the amount of grain that would be ground by the housewife to provide a person bread for a day. It was roughly equivalent to our quart. A denarius was the coin that was given to a man in payment for a day's wage. What this says is that prices will have so increased that it will be all that a man can do to purchase bread for one person with a full day's wage. That's inflation.

Then he says, Three measures of barley for a day's wage—and barley was fed to animals. He says the price of grain would go

up so high that it would take all he could make in one day to feed his animals. He has a choice of whether he feeds his animals or feeds himself—and what about his family?

This is the first characteristic that John gives us of the tribulation period. The federated nations will have to come to grips with the problem of run-away inflation, because the world is starving. With this observation, turn to Rev. 13:16. This head of the united states of Europe "causeth all, both small and great, rich and poor, free and enslaved, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell except he that had the mark or the name of the beast, or the number of his name." Before this man is elected to power as head of the united states of Europe, he has to profess to be able to solve certain problems.

One is the problem of the threat of war. To do this he makes a covenant with Israel (Dan. 9:27) to guarantee peace in the Middle East. He offers himself as a prince of peace. He says, If you will appoint me head and give me despotic authority, I will guarantee you world peace.

That is only one problem. The other one is run-away inflation, and he has to have a program to settle this problem. He promises to control and regulate the economy and bring prices down. He will allocate food so that there is an equitable distribution. He tells each person what he can buy and how much he must pay for it. And the mark of the beast—it has come to be my earnest conviction—is the method by which this satanic counterfeit of the Lord Jesus Christ seeks to solve the problem of inflation.

We know that he will not succeed, because Christ is the Prince of peace, and He is the one person who can banish poverty. When He comes and reigns, there will be no want, no poverty, no inequitable distribution of the fruits of the land.

What does this mean to us today? I think I can put it very simply. If the problem of inflation is so great that it is one of the problems that this man will attempt to solve as soon as the Church is raptured, it must mean that the stage is set—for we are facing that kind of problem today. I see all this as one more signpost that points to the imminent coming of the Lord Jesus Christ.

What inflation means is that the word of God understood the course of human history and could reveal to us the trends—not only in the political and religious realm, but the economic realm as well—and forewarn us that at the end time we could expect an uncontrollable inflation.

One of two things must happen. Either we must go into a depression, such as we experienced in 1929, to bring prices down, or the Lord Jesus must come to translate us into His presence. I don't see any other alternative. Either a depression or the Lord will come. Which would you rather it be? My, what a hope we have! We can step out of this earth into glory, where the price of eggs or beef won't matter. "To be with Him is very far better."

The following is taken from a personal letter describing a trip which the writer took with her three children to visit Nena Laguisan in Lipuga, a remote mountain village among the Ilongot people who were formerly head-hunters. Nena is a graduate of CBI in Manila and was sent out as a missionary by the Christians in that city.

Sojourn in Ilongot Land

Ruth Wilson

How do I even begin to tell you of such a wonderful and exciting time?? The trip to the flight base was almost seven hours by crowded bus—which kept getting more and more crowded until we were almost unable to move. At least we were sitting, which some people weren't. That afternoon and evening we had a lovely time at the flight base, visiting and seeing that beautiful place. The folks there fed us. The next morning we had to wait for the fog to clear a little, and then when we got airborne we had to circle and circle to find a hole in the clouds over the mountains. This made me awfully woozy, but it was marvelous anyway, passing so low over the mountains, seeing so clearly the huts, rivers, etc. below. The flight took 25 minutes or so. Nena and her trainee, Grace, plus three Ilongot kids, were at the airstrip to meet us.

The older Ilongots all go to their gardens for the whole day, every day except Sunday. So we spent our days pulling weeds in Nena's garden, swimming in the beautiful stream, some hiking, resting, and helping any way we could. Nena fed us so sumptuously, we certainly didn't "rough it"! She had some cans of really nice things sent in to her by American friends from Subic Naval Base and Clark Air Base, and we just couldn't keep her from opening some for us. Of course, we had rice, and I really loved the mountain rice—it isn't flooded while growing. Nena's house is quite comfortable and large. The four of us had Nena's room. We were able to listen to DZAS, and several of the homes have PM's—portable missionaries, sets loaned by Far East Broadcasting Co., which can be tuned only to their stations.

Now about the people. There are about 150 in Lipuga, half of them Christians. How I loved them—they're surely not savages but sweet, happy people! Headhunting is not practiced now, and there is much influence from the lowlands. The Ilongots see lowlanders enough that a great many of them have learned Tagalog. They speak it quite well, in fact, and I was even able to give a talk in Tagalog, without interpretation to Ilongot. They prefer to use what they have of the Ilongot Bible, but many can read the Tagalog Bible. In the Ilongot, the New Testament is only two-thirds finished; work on the Old Testament has not yet started. The young people meet every Tuesday and Saturday night, and the whole church on Wednesday and Friday nights. They often start

as late as nine o'clock, after a hard day of work in the fields! Real Filipino time! They don't live by the clock at all.

Many of the men still wear G-strings, but some of the younger ones had on "lowlander" clothes. Some wore first one, then the other. We were disappointed that we didn't see any girls or women wearing the beautiful costume of theirs—they all wore our type of clothing. They say they do wear them on Sundays and special days. We visited in many of the houses one evening—there are about 15 houses in the village, I believe. We were there at supper time so, of course, were offered some of their food. It consisted almost entirely of boiled casava and kamote, both tubers. I like them both, but I'd surely get tired of having only those. They sometimes eat rice, plus some vegetables, and meat when they can kill it. There are many, many pineapple plants, lots of banana and papaya trees, some guava, guyabano, star apple (a favorite of mine), a small mango tree, and a dayap (lime) tree. Unfortunately, most were not ripe while we were there.

On our last night, a Christian man dressed up in his regalia—decorations including leg bands with shells, indicating that he had taken a head (a long time ago, I trust!)—and did the headhunting dance for us while a man played on a bamboo "guitar" and a woman constantly beat on it with two sticks. The dance requires the tensing of every muscle, so much so that they can't stand to do it more than a few minutes at a time. I hadn't planned to take many pictures, but it was impossible not to!

There are four elders of the church there, and they all seemed like such fine men, showing the love of the Lord in their faces. There are some very fine young people, too. Nena spends most of her time on the literacy materials. Another trainee who recently left had been holding literacy classes, so now Nena and Grace (just this week) are starting them up again. They'll have only kids in the daytime but hope to have some adults at night. The two of them are fine physically now, it seems, but I'm sure they shouldn't try to hike for a while. The nearest village is seven hours hard hiking for them!

While in Lipuga I met a fellow from another village (Abaca) who could speak English! He had studied at a college in central Luzon. He said that they want a missionary very much in his village, which has 400 or 500 people. He had written to New Tribes Mission asking for one but hadn't received a reply. I don't know just what their motive is for asking for a missionary, but at least they would welcome one—but there's none to go. Nena says there are a few Christians there. Pray for Abaca, that the Lord will establish His church in that village.

Our trip out was even more exciting than the one in! We

heard over the radio (Nena is in contact twice a day—what a wonderful help!) that we could fly all the way to Baguio, as there was someone there to be picked up and brought to the flight base. We could get a bus to Manila from Baguio so much easier than from the base. So we took the opportunity and had a marvelous flight right over the flight base and right over the mountains to Baguio. There we went right over to the bus station and got a comfortable bus home.

Well, surely I've told enough—although I could go on! It was a great time and one the four of us will never forget. The people kept begging me to bring my husband next time, and I do hope that time will come!

Ascent of the Inner Everest

Len Moules

The summit looked so near but I was not deceived. It would take at least another ten short climbs of ten lung-bursting paces apiece. Then five minutes rest between each attempt to ease the hammering heart. An hour later I stood gazing out over a new world—a beautiful world of pure ice and snow. It was a summit experience.

Is there a similar spiritual summit, an Inner Everest—an Absolute? In searching the Scriptures and examining Christian experience, we find that a summit is acknowledged by all who experience Christian discipleship. Not that they attain it, or climb high, but that it is there. The Scriptures point to a peak. The Lord Jesus Christ came to reveal His Ultimate. The Holy Spirit came as the Ability to reach it. So to the Christian there is an Absolute. Not as in the philosophies and reasonings of men who point to a "higher" and fail to see the "highest"; this is the extremity of the best of humanism and human moralities. Christ set a Summit for His mountaineers. "The One who called you is holy; like him, be holy in all your behavior, because Scripture says 'You shall be holy, for I am holy'" (1 Peter 1:15).

The inner cry of the Christian confirms this Absolute. St. Paul sincerely cried, "All I care for is to know Christ, to experience the power of his resurrection, and to share His sufferings, in growing conformity with his death, if only I may finally arrive at the resurrection from the dead" (Phil. 3:10). On the plane-table of human life the Great Surveyor marks the trig-point of the highest altitude with these words, "This is eternal life: to know thee who alone art truly God, and Jesus Christ whom thou hast sent" (John 17:3).

Sir John Hunt writes that it is well over thirty years since the

first expedition was sent to explore Mt. Everest. Since then no less than eleven major expeditions have followed. The ascent of Everest has been a challenge to man since the beginning. Fallen man has sought continually to climb it. In the East five hundred million souls pursue the gentle and peaceful religion of Buddhism. Gautama was twenty-nine years of age when he left his beautiful wife and child to solve the riddle of life. By mortification, meditation and starvation he pursued the solution for six years but confessed to failure. Then came forty-nine days of meditation at Bodhi Gaya. He claimed enlightenment. He preached for forty-five years the four great Truths. His last words were, "Work out your own salvation with diligence." His proposed way to the Summit was by personal renunciation and diligence.

Another three hundred and fifty million men and women follow the simplest of religious dogma, but the most complex in practise. For the essence of Hinduism is pure but its practice gross. The doctrine puzzles the West. Its objective is but to attain unity with the eternal Spirit—a sacred Brahm or "Om." This is their Absolute and Ultimate. Its path is mysterious, illimitable and ineffable. In one epic alone, the Mahabharata, the attempt to describe its way is in volume three times greater than that of our own Bible. Their way up is by non-violence, purity, self-control, charity and compassion.

The seed of Confucian thought lies buried, but not dead, in the hearts of almost six hundred million Chinese. It awaits a climax to blossom. For them light and darkness are elements not in opposition, but in accord and harmony. The way to the Ultimate is "Tao"—a way, a road. Leave things alone, for all will settle themselves. What is contrary to Tao must finally cease. Only true Tao will remain. Man is essentially good and cannot but surely reach his summit—so let alone.

Thus by personal disciplines and self-resources one thousand four hundred million souls seek to conquer their Inner Everest and attain the Ultimate Reality, the Essential Self, the Infinite Harmony.

Out of Judaism comes the cry, "Oh, that I might know Him." This is the cry of millions of souls over years of expeditionary experience to be one with the Ultimate, the Absolute, with God.

Let us now take the Guide Book, the Bible, and turn to the first section. I find that God, at the moment of the failure of His creation, gave the promise of a Saviour—a Guide. God speaks to Satan, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). Satan's defeat by the victorious suffering Christ is foretold so that man may regain the fellowship with God that he has lost. Can you lift yourself by your shoelaces?

No more will you ascend one foot of your Everest by your own human resources.

You and I need help from another Source. This is a basic truth which must be clearly seen and then implemented in our daily walk. No one can ignore this lesson. The first Adam flunked his examination. The last Adam passed with an honors degree. You and I cannot escape coming to grips with this issue. The Lord testifies to His need of external spiritual help when He said, "I can of my own self do nothing" (John 5:30). Again He says "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10) .

The Apostle Paul wrote expansively of this great truth. A choice extract is from his letter to the Galatians, "I have been crucified with Christ: the life I now live is not my life, but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God, who loved me and gave himself up for me" (Galatians 2:20).

F. S. Smythe writes in *Everest* 1933 of his astounding climb above Camp VI at 27,000 feet. After leaving Eric Shipton, who was unable to climb another step, Smythe says he was so conscious of another "presence" climbing with him. It was so real that when he ate his morning snack of mint cake he divided it in half and turned instinctively to offer it to his companion! Oh, to know our Source of strength so intimately. This could almost be a spiritual testimony of anyone beginning to climb their Inner Everest. I am "roped" to One who will never leave me. Jesus, who by His death and resurrection spanned the great crevasse, promises to lead me high-er up the mountain on a summit assault.

Thus the route to the top is forced and the mountain made "to go." Hallelujah!

—In *Worldwide Thrust*

Leonard Moules, FRGS Missionary statesman, Bible conference speaker, author, army major, and mountaineer.

Len Moules, a Londoner, first went to the Tibetan border in 1939. On the outbreak of World War II he was commissioned in the Royal Engineers and saw active service in the Middle East. He and his driver were the sole survivors of his unit in an escape from Mersa Matruh.

At the end of the war Len and his wife Iris returned to missionary service on the Tibetan border until 1957 when he was appointed to the leadership of WEC in Great Britain. In 1968 Len Moules accepted the office of WEC International Secretary.

Missionary Messenger

"Greater things for God"

Thomas W. Hartle

Cape Town, South Africa

May 31

Praise God, more and more families are requesting cottage meetings in their homes and others are contemplating seeing our film strip series as well. Bro. Nockie (the Hebrew brother) and I are busy teaching a family in the area of Rondebosch, who in turn invited two of their neighbors. We have been busy with this family for over a month now, and it seems that apart from asking questions (which really are of no significance to their souls' salvation) they are showing signs of becoming more eager, and interested to know the truth as it is in Christ Jesus. Their whole attitude is one of having been enlightened. Praise God for this.

While my daily program is quite a busy one, in visitation to families, and individuals in hospitals, other of the active and zealous men within the congregation at Woodstock are also endeavoring to play their part, which can only spell a growing church to the glory of God. Furthermore, the services which I conduct at one of our city chest hospitals on Monday afternoons are showing interest on the part of the patients, and the nurses as well. Those who are able join in with the singing of hymns and choruses.

Some of the men, women, and young people also use their time distributing tracts to hospitals, and in this way we are able to make contacts with families.

J. R. Stewart-Brown

Cape Province, South Africa

June 5

We here at Bellville are having a wonderful time of spiritual fellowship. God is still blessing His work here; our young Christians are growing in Christ, and many more have been added to the Lord's church since last you heard from me.

Our young people are working and are on fire for the Lord, doing work they have never done before, and are really interested in the Lord's work, bringing others to worship, taking part in the Sunday schools, etc.

Our boxes of old clothes are all ready to be distributed among our colored people, before it gets very much colder, and how welcome they will be to those in need of warm clothing, especially the children and old people.

Alex Wilson

Manila, Philippines

June 10

CBI has over one hundred students enrolled! This was quite a surprise to all, and of course is causing some growing pains!

Alex had to order a bunch of new chairs, and a room that is not usually used for CBI will have to have a study table put in it as the library is not adequate for those who want to study between periods. Also, the auditorium is being used as a classroom for the first time. In the dorm there are a number of catholics and even 4 or 5 Aglipay (Independent Catholic Church), plus some from liberal protestant churches. So there are plenty of opportunities for evangelism. The speaker in chapel last night gave an evangelistic talk and there were several responses, including 2 catholic sisters who are back for the second year. They are Chinese or at least half Chinese.

Mac LeDoux

Weatherford, Texas

May Newsletter

Peggy and I appreciate so much your concern and prayers for us, especially during the final days of the siege of Saigon when I was unable to communicate with anyone. The final two weeks were spent trying to assist Christians to escape communists and immigrate to the U. S. This work ended for me on April 29th when I was evacuated by helicopter to the USS Blue Ridge in the South China Sea. Although I thanked God that I was able to escape safely, we were very sad that I had to leave many precious Christians behind.

We continue to need your help. As your representatives in Vietnam we thank God for your faithful and generous support. And now we need your prayers and financial help even more. We are involved in the resettlement of many Vietnamese who depend on us. We expect to provide food, clothing, and housing for as many as 200 people who are trying to begin a new life in our country.

There is a "light at the end of the tunnel." And it is JESUS! From that dreary, 30 year conflict, God will yet be glorified. For we now have the Vietnam mission on our soil. We have nearly 200,000 who have left their country, their families, and their traditional ties to ancestor worship. Now they will be largely free from the forces which have hindered the progress of the gospel in Vietnam. And we praise God that our faithful co-workers, Nhat and Viet, were able to come to America. We expect that they will have a fruitful ministry among their own people in the U.S. Many other leaders of the church were able to escape also.

It will thrill your hearts to meet some of these precious children of God who love Jesus as you do. As time and opportunity permit we plan to visit all of you. Brother Nhat travels with me some. He is a real blessing wherever he goes.

Dennis Allen

Kowloon, Hong Kong

May 29

For some time we have been thinking and praying about the future of the work here. When we returned to Hong Kong this time we felt for the children's sake that we should not stay over three years. Our main burden was to endeavor to bring the church

to the place where they could continue with their own leadership. We are certainly not satisfied with what has been accomplished, but do rejoice that some have grown and that the church has increased in number. However, we feel that we have fallen far short of what the Lord desired to accomplish through us. Some of the brethren are very responsive to what we have to minister, but the hearts of others are not really open to us and therefore we cannot truly minister to them. Maybe we have hovered over the nest too long. The Lord has many ways of bringing His people to maturity and He may be able to do more for them, but a task too big often challenges us to find new resources of grace and power.

Of course if we leave Hong Kong there are many things that must be decided and taken care of. We will appreciate your prayers about all these things.

Another area of concern which has had a bearing on this decision also is the children. They have been most cooperative and understanding, but we feel in fairness to the boys especially we should not keep them longer at this stage in this environment. The girls, of course, will probably be going to college next year in any case. However, they are very happy at the prospect that we may not be so far away.

On June 4 we are expecting Dale Garrett, Bro. Cecil Garrett's son, to arrive in Hong Kong to be with us for the summer. Then on June 27 Bro. Forcade is to arrive for a visit. We are sure both will be a blessing to us and to the congregation.

One further cause for rejoicing. Miss Hung for whom we have been praying earnestly since we returned is now out of the mental hospital. She has been staying with us but now has found a room. She is helping with the work here and seems to happy to be out. We praise the Lord for this. Please continue to pray for her adjustment to life outside again and for spiritual strengthening.

George Galanis

Athens, Greece

April-June Newsletter

I greet you all in His matchless name. I am sure you are well aware that we are passing through perilous times. The power of darkness is now on a full scale. The success of communism means cruel persecution against the children of God. The Church seems to keep silence and communism conquers one country after the other, preparing thus the totalitarian political system for Anti-christ.

We have set a goal to reach as many university students as possible with the good news. Never before in this country could one meet so many marxists. At least 80 percent of the students are evolutionists and marxists, who hate with all their heart God and Christ and all the true believers.

We argue with them every day trying to save some. We invite them to come to our Bible Hall to discuss matters pertaining to

youth. We have some thirty to forty young people coming. Please pray for them to come under conviction of the Holy Spirit unto repentance.

Now we are in the process of mailing out 25,000 copies of a tract about religious freedom. The receivers are lawyers, M.D. professors, school teachers, Engineers, police officers, judges, and other people in authority. Besides the above, another tract is being passed on by the thousands with the title: "Faith and Science." This tract has been designed for the students.

The situation in this country is rather liquid. The people have some confidence toward our governments. Although our arguments with Turkey are galloping toward war with her, nevertheless it seems to me that people are quiet. The inflation has affected our supporting friends and we face a serious financial problem. We are concerned about our liabilities which are \$450 a month. Now there is nothing in deposit left. I trust the good Lord will provide. Last month's income support was \$412.50, while we needed \$850.

Please pray for us. I feel I need to be filled with the power of the Holy Spirit that my ministry might be more fruitful. Thank you all for your support and prayers.



Strength

J. H. McCaleb

Soon after Jesus raised Jairus' daughter from death, two blind men approached Him begging for mercy. "And Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you."

"Believe ye that I am able to do this?" That is the same challenge that each one of us must face individually; for I am constrained to believe that our basic conviction and our demonstrated faith are in direct proportion to our belief that God, through Christ, can do exactly what he promises to do. Each one must make his own decision. It is not a matter of mass psychology or of being willing to follow the crowd. "So then every one of us shall give account of himself to God."

You remember that Peter at one time was quite concerned about the nature of John's future, and asked Jesus about it. The reply was direct and personal: "If I will that he tarry till I come, what is that to thee? follow thou me." Once we cease to be anxious about what the other fellow is doing, and concentrate upon our own obligations, we are well on the way to becoming useful. Furthermore, we will demonstrate that our trust in God is personal and vital, and that it can stand firm and true regardless of the contrary winds that blow around us.

The real strength of an assembly of Christians depends upon the strength of each individual member of the group. The strength of each individual is measured by his own faith in God. "Believe ye that I am able to do this?"

Release in Prayer

By Thea Berg, India

When I arrived in WEC Headquarters some 25 years ago, one of the things that impressed me the most was the fellow candidates on their knees praying. I think I grew up a very undisciplined sort of person. I did pray with my sister in the upstairs bedroom we shared in our South Dakota home. However, I really hadn't become accustomed to having much of a private time with the Lord. I still remember the surprise of finding a roommate in Toronto HQ on her knees praying beside her bed during the noon hour. It was a new thing to me—this stopping to pray so often.

Then there was that very genteel lady who was the daughter of a former mayor of Toronto and who was the hostess at our HQ when I was first there. So graciously she would ask at the breakfast table, "And what did the Lord say to you this morning?" Sometimes I would hang my head in shame because the night before had been late and I hadn't managed to get up, so the Lord hadn't said anything to me. I hoped someone else at the breakfast table had something to share from the Lord.

Then I went to India. Strange as it may seem, my greatest downfall on the field (I think) was the "fear of man." During the first term I lived with people who liked to be up late at night and therefore had to sleep late in the morning. My fear of disturbing them interfered with this matter of my having a quiet time with the Lord. I'd be so afraid of awakening the others in the house by getting up too early that I'd lie there and doze. "The fear of man bringeth a snare." Whom was I fearing? Who was my God? God in heaven or these people that I lived with?

The Lord got me through on that, however. I could get up early and go out and nobody in the house would hear a thing. And furthermore, outdoors in the mango grove in the early morning it was cool. Not only was the coolness of morning fresh air there, but the dew from heaven—through His Word and communion with Him. Later on, when I lived elsewhere, we went to the other extreme. Now the old alarm went off at 3:30 A. M.! Everybody was up! Opening our Bibles we would squeeze two or three of us around one little kerosene lantern and we'd have time with the Lord. Well, I'm sure it was good, but in retrospect I can't recall the Lord blessing us in any special way.

From somewhere, I think it might have been enclosed in a Christmas card, I received a little tract which has meant so much to me. It was written by George Mueller, who by faith took care of a great many orphans in Britain for so many years. In this tract he tells how he practised communion with God. In part, this is what he wrote: "It has pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this: I saw more clearly than ever that the great and primary business to which I ought to attend every day was to have my soul happy in Jesus. The first thing to be concerned about was not how I might serve the Lord, but how I might get my soul in a happy state and how my inner man might be nourished. For, I might seek to relieve the distressed, I might in other ways seek to behave myself as becomes a child of God in this world, and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in the right spirit."

Then George Mueller goes on to say that he found as he went first to the Word, he soon would turn to prayer for himself and for others. Sometimes it was confession—as the Word showed something lacking in his life, something from which he had slipped away—something he had neglected to do, or perhaps his love had turned cold. Or, as he read and meditated, his thoughts turned to intercession for somebody else, to praise, or to thanksgiving. He said that previous to learning this lesson he would spend the first ten minutes to a half hour struggling before he began to really pray.

Later, when he sought to get his soul happy in Jesus by reading first the Word of God and letting that minister to him and then the Word in turn leading him to prayer, he found the whole thing different.

George Mueller's tract brought release in my quiet time. This principle of first really getting free and happy in Jesus is the thing that has meant so much to me in my quiet time in the mornings. Praise God for this insight into prayer which the mission field has given to me.

—In *Worldwide Thrust*

Adah and Zillah, Naamah

Mrs. Paul J. Knecht

Lamech was the fifth generation from Cain, according to the record (Gen. 4:17-18) and the sixth from Adam.

The question, "Who did Cain marry?" has been asked often in an attempt to confuse Bible students. It has a simple Bible answer in Genesis 3:20. Since Eve was "the mother of all living" it is easy to see where Cain got his wife.

A few generations later Lamech, a descendant of Cain, is the first on record to have two wives, Adah and Zillah (4:19), and perhaps the second to commit murder. But he could communicate with his wives. He told them of having slain a man in self defense, or possibly two because of the way the record reads, "a man" and "a young man" (v. 23).

Adah had two sons (v. 20) named Jabal and Jubal. Zillah had Tubal-cain and a daughter named Naamah. Jabal apparently was the first herdsman. "He was the father of such as dwell in tents and have cattle." Jubal was the "father of all such as handle the harp and pipe." This is the first mention of the harp and pipe, and Jubal may possibly have been the inventor of instrumental music.

Zillah's son, Tubal-cain was the "forger of every cutting instrument of brass and iron." He was a worker or "instructor of artificers" (mgn) of such an occupation, and the word "every" is used which would indicate that he was the father of that industry as Jabal and Jubal were of their respective works. How much their mothers influenced their work is not told us. It is to be noted that their husband could and did confide in them.

Lamech apparently expected that his death—if it should come as retribution for the murder or contemplated murder (the margin gives the verb in the future tense)—would be avenged seventy and seven fold (v. 24). That word "seventy and seven fold" makes one think of the words of the Lord to Peter on forgiveness: "I say not unto thee, Until seven times; but, Until seventy times and seven" (Matt. 18:22, mgn.).

To the descendants of Cain the world owes much for progress pertaining to this life. It is interesting to note that these three women in the line of Cain are the only women named in the record before the flood except, of course, Eve, the mother of all living. Naamah means "pleasantness"; Adah means "ornament" and Zillah, "shade or shadow." Nothing is given us as to the character of these women unless it be in the meaning of their names (which is typical of the Bible) or in the fact that they had their husband's confidence. In a record as condensed as the Bible is (of necessity), it is rare to find the name of a woman unless some circumstance gives it significance. And here are three in one family and that in the line of Cain.

Lamech is also credited with having written the first poetry recorded in the Bible (Gen. 4:23-24).

NEWS AND NOTES

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

N. WILSON BURKS CALLED AWAY BY THE LORD



On Tuesday, June 17, 1975, after a brief illness, Brother N. Wilson Burks departed to be with the Lord.

We hope to publish some brief tributes in our next issue.—WRH.

Linton, Indiana: Woodland Bible Camp is about to get under way. The camp is ready to begin next week, June 15, with a full summer planned. Some 7 weeks are scheduled altogether. Several of the churches close to the camp helped in getting the camp ready last week. Dugger, Linton and Sullivan all had VBS last week and report the best attendance in years.

At Prairie Creek Church of Christ in Dallas, Texas, God richly blessed in the gospel meeting May 18-23. Four responded confessing sin, asking for prayer, and rededicating their lives to the Lord. The attendance was very good. At the basket dinner on Sunday afternoon Bro. Mac LeDoux was able to be present for a little while and had a few words to say. It had been 8 years since we left Dallas and it was a tremendous blessing to see so many friends again.

At Eastern Hills Church of Christ in Garland, Texas, a singing and ice cream fellowship on May 25th was most enjoyable. The area around the church has grown unbelievably in

housing and apartments in the past 8 years. Milton Pledger along with his wife Judy (Sorrells) and their two children minister to the congregation. This is his first "full-time" work. His zeal and enthusiasm seem contagious and inspiring. Present zoning laws are presenting problems by restricting any expansion of their physical facilities. —Richard Lewis

Portland Avenue congregation, Louisville: Our appreciation to Jimmie and Sharon Henderson for their faithful work in our Sunday school and young people's meetings. We shall feel the loss of these two fine young people inasmuch as Jimmie has been transferred to Paducah, Ky. This means, too, that our Sunday evening young people's meeting will be discontinued until such a time as the Lord sees fit to raise up another leader for this work.

"WORDS OF LIFE"

A listener in Charleston, S. C. recently wrote an encouraging letter, and we sent him copies of Bro. Boyd's printed lessons and a sample copy of "The Word and Work." In response, we have the following letter:

"Here is a check for a year's subscription to "The Word and Work." Also included in the check is money to be used toward sending me as many of your tracts "Baptism and Faith," "Grace and Obedience," and "Maybe You Are Premillennial . . ." (equal amounts of each tract) as possible. Thank you very much and keep up the good work . . . pay day's coming!"

Another printed lesson is due from the printer this week, requested and sponsored by a radio listener, on Salvation—For whom is it Available?

Sellersburg, Indiana: What a wonderful week we have had in the Lord! For all those who have attended, there has been special blessing. There have been 28 visible responses to the invitation, with two baptisms, Mark Stewart and Jeff Blandford. May God lead and guide these to a richer and fuller life that is complete only in Him.

Christ's Teaching On Prayer

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(We are aware of some passages where the words and expressions used are less than pleasing to our ears. Yet, we feel that over all, the work well deserves a place in our study.)

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