

THE WORD AND WORK

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

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God's Family

W. R. H.

THE UNSEEN ELEMENTS OF PRAYER

If we consider the act of prayer, God's promised response, and the wide range of details that can become involved in answers; then we will have a new flexibility in our expectations, and more amazement at God's personal involvement in the affairs of His children. Actually, we know very little of what goes on when the wheels of prayer begin to turn, but there are some things that have been revealed, which we will review.

First of all, prayer is a Spiritual activity, and the major part of its working is in the Spirit realm. Several scriptures bear this out. One is in Daniel, where Daniel prayed that he might understand the meaning of the vision. The answer to this request involved an angel being sent, and twenty-one days of conflict on the angel's part, before he could get past the Prince of "Persia" who withstood him. Again when Elisha prayed that the young manservant have his eyes opened, it was a gift of spiritual eyesight that enabled him to see the multitude of God's protective host. A third case in point was when Satan had asked to have Peter that he might sift him as wheat, but Jesus made supplication for him (and told him so, before the sifting,) that Peter's faith would not fail, but rather he would be the one able to strengthen His brethren. When the early persecution had broken out, and the disciples were threatened by the rulers, elders, and scribes, and let go; they prayed for boldness. In this instance the place was shaken wherein they were gathered, and they were filled anew with the Holy Spirit.

But praying also engages material activity. When, after the great contest at Mt. Carmel, Elijah prayed for rain to end that three-and-a-half year drought, he prayed until a cloud arose in the distance, which cloud grew into a real downpour for the whole land of Israel. Again, when Eleazer asked God to guide him in choosing a wife for Isaac, a maid servant had to come to the watering-trough and offer her services of giving drink to the traveler and his camels. And, when the saints at Jerusalem prayed for imprisoned Peter, God involved an angel to go into the prison and awaken him, then guide him out of the prison corridors into freedom.

Sometimes our prayers may run head-on into the predetermined counsel and foreknowledge of God. The supreme example of this is when Jesus Himself prayed in Gethsemane, "If it be possible, let this cup pass from me." The dregs of that cup were bitter enough to break His heart and cause sweat as drops of blood. But the Father's plan of redemption was unalterable. Again, when Moses desired entrance into the promised land, God only permitted him to behold it with his eyes. Moses was enabled to see all of the land from Dan to Zoar, a 200 mile span. And he took a good long look. But God already decreed that he would not get to enter in. Yet another example is the prayer of David, for the sparing of the life of his son, the first-born of Bath-sheba. God's word by the mouth of the prophet held fast.

There are prayers where the time element would seem insurmountable. Consider the prayers of Cornelius, when, in answer, he was told to send to Joppa and fetch Simon Peter. Before the men arrived to say a word of their mission, God had already prepared the heart of Peter, making him willing to go into the house of a Gentile with the words of salvation. Who can count the times that God has foreseen our needs and our askings, and has long beforehand provided, arranged, or supplied the very answers? It ought to remind us of that glorious promise of Isaiah 65:24: "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." The context of this promise seems to be the Millennial Age, but God is the same yesterday, today, and forever, and we know that this method of retroactive answering is serving us now, too. How many missionaries and others of the saints can testify to asking for help for a certain need, and then receiving a check or other gift, in the very amount needed, that had been written and sent weeks or months earlier? And how many times has God's protective angel been on hand to sustain us before we even realized that we were in danger?

When I pray for the salvation of a man's soul, I immediately involve someone being a messenger, or some circumstance awakening the man to his need (or both), and then I involve the person's receiving some working of the Holy Spirit and a kindling of faith, without which it is impossible to be saved at all. In my prayer I involve some hearing of God's word in general (for faith comes by hearing), and some direct teaching about "what must I do to be saved?"

When I pray for healing for myself or for another, I am really asking God to get His book and look at the page where "they were all written, even the days that were ordained for me, when as yet there was none of them" (Ps. 139:16) and see if in His Divine will, my present request of faith hasn't already been foreknown and answered! Oh! the glorious foreknowledge and love of God. "How unsearchable are His judgements, and His ways past tracing out."

What momentous a Spiritual transaction (and chain reaction) is one simple prayer of faith! And we have been encouraged time and again, all through the Bible, to pray.

Jack Blaes preaches at the Antioch Church, Frankfort, Ky. and teaches at the Portland Christian School in Louisville.



Viewing the News

Jack Blaes

J. R. McQuilkin, President of Columbia Bible College in his commencement address to the graduates of Wheaton College spoke on *The Crisis*. He opened his address with a quote from Carl Henry: "The overwhelming issue of the twentieth century is the crisis in authority." He says, "In the local community, the breakdown in law and order accelerates at the same time reports of police and parental brutality increase. Dr. McQuilkin continues with the following illustration from education: recently in a deep-south, Bible-belt public school, fifth graders were divided into small groups to consider this problem: "You are eighteen years old, unmarried and pregnant. What do you do?" Only one rule was given. Whatever solutions were proposed, nothing could be considered right or wrong, good or bad. Such courses in "value clarification" are sweeping the nation. The only rule is that there are no rules.

THE DEATH OF A NATION. Census Bureau officials report that there were nearly three legal abortions for every ten babies born in the United States in 1975. In its first comprehensive report on American fertility and contraceptive habits in seven years, the Bureau says that there were 854, 853 legal abortions in 1975; that unmarried women—single, divorced, or widowed—had three out of four of the abortions; that nine out of ten of the babies were killed in the first 12 weeks of pregnancy; and, that New York State reported more than six abortions for every twelve babies, while the District of Columbia reported more than twice as many abortions as live

births. Some six million unborn babies have been killed since January 22, 1973, when the U.S. Supreme Court legalized abortion on demand during the entire nine months of pregnancy.

"IF WAR BROKE OUT IN EUROPE," say Admiral Maurice Wiesner, U.S. commander-in-chief in the Pacific, "and there was a struggle for control of the sea lanes which carry Middle Eastern oil and other vital raw materials to Europe and Japan, it is my opinion the United States would find it difficult to protect those important lines of communications. We have perhaps only a chance of keeping them open in the initial period of conflict." The Admiral says that "there are some deficiencies in the U.S. force structure that must be rectified if we intend to remain capable of doing the required task in the Asian-Pacific theater. The United States needs more air and naval forces to cope with growing Soviet capabilities."

THOSE E.R.A. RADICALS ARE telling us something. From the Marxist *Guardian* and the Socialist *In These Times* come reports about some interesting statements made at the recent pro-E.R.A. demonstration in Washington, D.C. The *Guardian* quoted Mimi Satter of the D.C. Organizing Committee as saying: "Women won't have their rights until we have an economic system which abolishes private property." Gloria Steinem, a leading militant in the women's "liberation" movement, warned: "The lawful and peaceful stage of our revolution may be over . . . It's up to the legislators. We can become radical if they interfere with the ratification of the E.R.A.; we will find every form

of civil disobedience possible in every state of the country."

John Haer, a Pittsburg member of the democrat-socialist New American Movement, was quoted by *In These Times* as remarking: "We understand that the feminist movement is not a socialist movement, but the goals of the movement need to be part of the socialist movement. You can't ignore it or you won't build an effective socialist movement."

DOES YOUNG HAVE ANY TIES?

The *British Weekly Review* in a stinging indictment, observes that Young's remarks about "political prisoners" were published a few hours after "Radio Moscow had broadcast a criticism of America by Pravda's New York correspondent, a criticism which was couched in almost identical terms to those used by Mr. Young. . . Pravda and Moscow Radio never do anything which is not in accordance with the wishes of the Soviet leadership, whose creatures they are, so Mr. Young and (or) someone on his staff who arranged the propaganda coup which so embarrassed President Carter must be guilty of treason. Why therefore is there no action?"

This question, declares the *Weekly Review*, may have been answered in a broadcast by the prestigious political commentator Alistair Cooke in which he declared: "Mr. Young gives great hope to much of Black Africa, he is the symbol to American Blacks of how far they can rise, which presents Mr. Carter with an acute problem. And if I used language as irresponsibly as Mr. Young, I would be tempted to say that there is, or was, one political prisoner in the United States, he is Mr. Young's prisoner and his name is Jimmy Carter." The *Weekly Review* finds it ludicrous that the President of the most powerful nation in the free world is a "political prisoner" of a political appointee, and remarks that the situation becomes unprecedented when "that unelected appointee wields power, in collusion with Moscow, over the elected head of state."

"ABOUT THE CLOSEST FRIEND I HAVE IN THE WORLD." This is what candidate Jimmy Carter said of

Dr. David Bourne. In fact, Dr. Bourne and his wife, Mary King, have been reported to be the two persons most responsible for persuading Governor Carter to run for Presidency. They began talking to him about it in 1972. Mary King Bourne was Jimmy Carter's chief advisor on women's issues.

The Governor's oldest friend had testified in support of Dr. Howard Levy when he was on trial for refusing to obey orders to train Green Berets because "they were trained to commit war crimes in Vietnam." He spent some of his energy in "counter culture" activities in the San Francisco Bay Area in 1968. He taught a course entitled "General Health Care for Non-Straights" at the Free University of Palo Alto, a spawning group of such violent red outfits as The Revolutionary Union and the Venceremos Organization, which, in turn, spun off the Symbionese Liberation Army. His efforts to encourage war resisters in 1970 gained him favorable report in the *People's World* (Communist Party Publication). I have much more that I could tell about this man, and his wife is in accord with him. It was Dr. Bourne's job to put Carter across this way: "Mary and I had a job to do. To go out and sell Jimmy Carter. To do that we had to say, 'Look at us, you may not know him but we're the kind of people that support him.' " And the radicals knew just what they meant. Now, how well did Jimmy Carter know his closest friend in the world?"

THE WORLD BANK APPROVES A LOAN. The World Bank approves a \$90 million dollar package of virtually interest free loans to Communist occupied Vietnam. The package approved by the bank, which gets about 25 percent of it's loan from the United States and is headed by former U.S. Secretary of Defense Robert S. McNamara, consist of two parts: \$60 million from the bank's International Development Association and \$30 million from three separate funds administered by the Netherlands, Kuwait, and the Organization of Petroleum Exporting Countries. The IDA loan will be interest free, except for an annual service charge of 0.75 percent, and the Com-

munist regime will have 50 years to repay the money, with its first payment not due for eleven years. The loan is purportedly to finance a \$110 million dollar dam and irrigatin project on the Saigon River in south-western Vietnam.

A TOP ROMANIAN SPY DEFECTS. Administration officials report that Lieutenant General Ion Pacepa, a high

ranking secret police aide to Romanian Communist dictator Nicolae Ceause-scu, has defected and is in the United States under CIA protection. Pacepa, who held the rank of vice minister in Romania's powerful Security Ministry, came to the United States last March as advance man for Ceause-scu's April trip to Washington, the Middle West, and Texas.

Schedule: School of Biblical Studies

The following tentative schedule has been set up for the Fall Term which begins September 18th.

Portland Classes

MONDAY

Basic Bible Doctrines
Alex Wilson
7:00 - 8:30

Greek
Dennis Allen
7:00 - 8:30

Methods of Bible Study
Dennis Allen
8:30 - 10:00

Church History
Alex Wilson
8:30 - 9:30

TUESDAY

Missions
Alex Wilson
7:00 - 8:30

Christian Education
Earl Mullins
7:00 - 9:00

THURSDAY

Basic Bible Doctrines
Alex Wilson
7:00 - 8:30

Greek
Dennis Allen
7:00 - 9:00

Methods of Bible Study
Dennis Allen
8:30 - 10:00

Church History
Alex Wilson
8:30 - 9:30

Teacher Training ETFA
Jim Rowe
8:30 - 9:30

Buechel Classes

MONDAY

Minister's Role
Mike Sanders
7:00 - 8:30

TUESDAY

Homiletics
Mike Sanders
7:00 - 9:00

Greek for the English
Student
Paul Kitzmiller
7:30-8:30

THURSDAY

O.T. Introduction or
Bible Survey
(according to demand)
Paul Kitzmiller
7:00 - 8:30

If you are interested in taking one or more of these classes please inform Dennis L. Allen, 2500 Portland Ave., Louisville, Ky. 40212
Phone 778 - 8884.



THOUGHTS FROM ROMANS

Ernest E. Lyon

The Gospel

When Paul said, "I am not ashamed of the gospel," in Romans 1: 16, he was speaking of something far different from what many Christians mean when they use the term "gospel." In giving the word "gospel" a new meaning they put themselves in the position of misunderstanding a lot of the New Testament. Many people think that the word "gospel" is almost synonymous with "New Testament." Others, possibly because we speak of the story of Christ's life by Matthew as "The Gospel of Matthew," or "According to Matthew," take the word to mean the whole realm of the life of Christ. In other words, to point out the danger of this misuse of the term, they take the good news as synonymous with the doctrines of the New Testament.

Paul defines the term "gospel" in 1 Cor. 15:3-8, where, after saying in verse 1 that he was speaking of the gospel, he said: "For I delivered unto you first of all that which I also received, that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain unto now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also." Look again at this passage and you will see that the "gospel" is the "good news" that Christ died for our sins just as the Scriptures prophesied, He was buried, He was raised the third day, again just as the Scriptures prophesied, that He appeared to witnesses to confirm this both while here and after He ascended to the right hand of the Father.

I have been assuming that you know that the Greek word translated "gospel" means "good news" or "glad tidings." Now news is a statement of fact. And *this* news is very important—you can't be saved without believing it. If you don't believe the facts about the death (implying, of course, that He lived), burial, and resurrection of Christ, I can say, even though I am not your judge, that you are not saved, you are not my brother in Christ.

These last statements I have just made show the danger of broadening the term "gospel" not just to mean "good news" but to

include all the doctrines in the New Testament, which are developed out of the good news. News has to be believed, but doctrine has to be interpreted. But if you consider that all the teaching of the New Testament is "the gospel," then you are faced with a dilemma—Since everyone must believe the gospel to be saved, then how can you consider a man a Christian if he does not believe the doctrines as you believe? This is exactly the cause of many divisions in all kinds of churches, and has been the prime cause of divisions in the Churches of Christ over the years. I thank God that that attitude and the consequent divisions are changing gradually in many places over this country.

As a sample of what can happen, I still remember that at one time a preacher told me that if I disagreed with him on just one point that he considered a matter of faith, then he couldn't "fellowship" me—he couldn't consider that I was a brother in Christ. He knew you have to believe the gospel to be saved and his interpretation of the doctrines of the New Testament was "gospel" to him. He did not realize that he was setting himself up as a kind of "pope" but even moreso—he was putting himself as infallible at all times, not just when speaking "ex cathedra" as the Roman Catholic pope doctrine considers its pope to be infallible. He also did not realize that if he learns something today that he did not know yesterday (thus changing his belief on some point) that he must "dis-fellowship" himself of yesterday. But he did not think that could happen, for he was not planning on "growing in the grace and knowledge of our Lord Jesus Christ," even though Peter had urged that (2 Peter 3:18).

The good news of Christ's death, burial and resurrection, proved by His appearances to many, is God's power unto salvation and God is not going to decide salvation on the basis of how you or I interpret these things or the doctrines concerning them. Let us believe the facts of the gospel and study diligently all the Bible that we may know God and His Word better, even as Paul urged Timothy (2 Tim. 2:15). And let us not fall out over different understandings of the doctrines of the Bible, but let us study them so well we will be more like Christ and be ready to receive everyone He has received (Romans 15:7).

ONE LITTLE HOUR

One little hour of watching for the Master
Eternal years to walk with Him in white;
One little hour to bravely meet life's duties,
Eternal years to reign with Him in light.
One little hour for weary toils and trials,
Eternal years for calm and peaceful rest;
One little hour for patient self-denial,
Eternal years of life where life is blest.

—Author unknown.



Questions Asked of Us

Carl Kitzmiller

What is the everlasting covenant mentioned in Isaiah 24:5?

There are several everlasting covenants mentioned in Scripture. In Genesis 9:11-17 is an everlasting covenant with Noah and with "every living creature of all flesh that is upon the earth," giving assurance that the earth will never again be destroyed by water. This covenant made no special demands on mankind and is still in force as a promise of God.

Again, there is the covenant with Abraham and his descendants which is called an everlasting covenant (Gen. 17:7, 13, 19; 1 Chron. 16:15-17; Ps. 105:8-10). It includes the promise of a great multitude of descendants, of the land of Canaan, and of God as their God. It required circumcision, and the individual Israelite who was not circumcised broke the covenant. He did not and could not destroy the covenant for the people as a whole, however. Abraham was a man of faith and God has committed Himself to this covenant for Abraham's sake, in spite of later disobedience by the nation. Many prophetic passages confirm that this covenant has not been renounced.

Related to the covenant with Abraham was a covenant with David, also an everlasting covenant (2 Sam. 23:5), which promised him a continuing dynasty over the children of Israel (2 Sam. 7:16). The covenant was with David and was not conditioned on the obedience of the people. That eternal dynasty is provided for in Christ (Acts 2:30), and a considerable amount of prophecy assures that God will remember this covenant (E.g., Jer. 33:14-17, 25-26).

Following a time of disobedience and rejection, Israel is again to be regathered to their land and restored to the Lord. At that time God will establish an everlasting covenant with them (Isa. 55:3; 61:8; Jer. 32:40; Ezek. 16:60; 37:26). This is not so much a new covenant as the fulfilling of the promises to Abraham and David (Cf. Lev. 26:40-45). It will be "made" in the sense that they will respond to God, turn from sin, and be such as God can bless.

In order to carry out the promise to Abraham and David (Cf. Acts 3:19-20, 26), God will make a new covenant with Israel (Jer.

31:31ff), the same new covenant which was presented after the crucifixion of Christ, which replaced the law, and which is now in force for all believers (Heb. 8). It will be made in the sense that the nation, not just a few individuals, will respond (Rom. 11:25-31). This also is an everlasting covenant (Heb. 13:20).

There is a reference to an everlasting covenant in Lev. 24:8, the presentation by the Levitical priests of the bread on the table of showbread. It was a perpetual requirement. Several other features of the law are also spoken of as perpetual. While this does not affect the answer to this question it does raise an issue that we shall deal with in a separate question...The Mosaic covenant as such is never called everlasting (Gal. 3:19).

Now, of the several everlasting covenants, to which one, if any, does Isaiah 24:5 refer? Every translation I checked gives the definite article—not an everlasting covenant, but *the* everlasting covenant—thus pointing out one that is dominant. The chapter is speaking of last day events, God's judgment on the nations, apparently during the tribulation period. "The earth" is sometimes a reference to Palestine (See footnote, Am. Std. v. 1), so Israel, in unbelief, may be in view. If so, I would judge that the everlasting covenant refers to God's covenant with Abraham, that which underlies and includes some of the other eternal covenants. The new covenant will not be *effectively* made with them until after Jacob's Trouble. There is no indication that they will break the new covenant when it is made but will walk thereafter in the will of God. Now in one sense they could not break the Abrahamic covenant so as to keep God from carrying out His purpose; but they could and did become unbelieving, fell into judgment, rejected Christ, and have for many generations been sidetracked in God's work in the world. As to any merit or consideration on their part Israel has broken the Abrahamic covenant.

If the reference is to the whole world instead of Israel, then the eternal covenant here probably describes God's demand for righteousness from mankind since the beginning (Cf. Rom. 1:8-19). The world rejects Christ, and thus the new covenant, which is voluntarily entered into, so it could hardly be said to break a covenant that it has never entered.

How can certain features of the Mosaic covenant be said to be everlasting or perpetual when the covenant was only temporary? (E.g., Exod. 29:9; 31:16; Lev. 3:17; etc.)

This is not an easy question. Some insist that the original words do not mean eternal or perpetual but speak only of an indefinite period. We have to be careful, however, that we do not "prove too much" or accept too broad a definition and thereby undermine some of the important truths of the Bible. These same words

are used to describe God's eternity of being, the blessedness of the righteous, and the punishment of the wicked. There are many instances where it is obvious from the language otherwise and from other teaching in scripture that God meant eternal or perpetual. It will not do to lose sight of this.

On the other hand, if we insist every occurrence means eternal, we run into a problem. Surely one of the objections that could have been brought against the gospel and the proclamation of the new covenant was that the old covenant priesthood was perpetual, certain offerings were perpetual, the sabbath was perpetual, etc. Significantly, it is never said that the Mosaic covenant was perpetual or everlasting, however. The N.T. makes it clear that it was not; instead it was a temporary arrangement to make man aware of his sin and to bring him to Christ.

We would offer two possible solutions. One is that in restricted ways certain features of the O.T. law seem to go right on into the Millennial Age and even into eternity. Prophecy suggests a rebuilt temple and some sacrifices. Certain practices of the law may continue in the future in a memorial sense, though not as a means unto salvation.

Another solution is to recognize that words do not always carry the same meaning and that sometimes the nature of the thing being described limits the meaning. But instead of assuming that the basic meaning of these words is "an indefinite time," we regard that as only a figurative meaning. Bro. R. H. Boll, in answering a question concerning the throne of David being *for ever* (Kingdom of God, p. 157) notes that:

"When a thing is given to anyone *for ever*, the nature of the thing limits the time. For example, Philemon was to have his slave Onesimus back 'for ever' (Philemon 15)—which means, of course, as long as Onesimus lived; as long as there was any Onesimus no one else should have him. Philemon's or Onesimus' demise would terminate the arrangement. So if in the 'new heaven and new earth' there were no occasion for the throne of David (I do not say such will be the case) that would not nullify the fact that He had granted to Him *for ever*."

Thus we might understand that those features of the law said to be eternal or perpetual were never changed or replaced while the law was in force but were limited to the duration of the law. God has revealed Himself to us in human language and sometimes adopts our usage. When we say, "I'll be eternally grateful . . ." we do not thereby change the basic meaning of eternally. We merely use it in a figurative sense.



Reflections On The Restoration Movement

Larry Miles

Hope On the Horizon: The Early Work of the Campbells—Part II

Thomas Campbell, having spent nearly half his life as minister among the Seceder Presbyterians, now, in 1808 found himself without a party to support him. But he was now a free man in Christ, not bound to any sectarian platform. He was free to preach and teach the Word of God. Not wanting to start another denomination, he preached wherever he was allowed to preach the good news. On August 17, 1809, in the home of Abraham Alters between Mount Pleasant and Washington, Pennsylvania, there was formed the Christian Association of Washington. Their motto was to be: "Where the Scriptures speak we speak; where the Scriptures are silent, we are silent." It was to meet only twice a year. Thomas Campbell was authorized to prepare a document stating the aims of the Association. This document was to be called *The Declaration and Address*. He presented it to the Association and it was adopted and ordered printed on September 7, 1809.

As we said before, Thomas Campbell had left his family in Ireland. We must, at this time, account for their journey to the New World. Later articles will better chronicle Alexander's life in Ireland and Scotland. In March 1808 Thomas sent for his family. Alexander went to Londonderry to book passage for them. They departed but were delayed by a shipwreck. But God was merciful and none of the Campbells were killed. They had to delay their journey and spend time in Glasgow, Scotland. This gave Alexander the opportunity to study at the University of Glasgow. It also gave him opportunity to become acquainted with certain men who were working for a return to the primitive order concerning New Testament Worship. A few of these men were the Haldane brothers and Greview Ewing. By having spent this time in Scotland, Alexander was better prepared to assist his father in putting into practice the great and noble aims of *The Declaration and Address*. Finally, on September 29, 1809, after a sea voyage of fifty-four days, they arrived in the New World. A few days later they embarked for Pennsylvania frontier. On October 19, 1809 they met Thomas a few days east of Washington, Pennsylvania. Now he had his family with him to assist him in this noble work.

As they met on the Pennsylvania frontier, neither Thomas nor Alexander knew that each other had renounced Presbyterianism. Each was convinced that a return to the Bible was the only hope for divided Christendom. As Alexander read *The Declaration and Address*, he was determined to devote his life to proclaiming its principles. Thomas Campbell is said to have remarked, "upon these principles, my dear son, I fear you will have to wear many a ragged coat."

The Declaration and Address will go down as one of the most important of the non-inspired writings. Though it is, at times, lengthy, we want you to get some idea of its content. We must remember that the Campbells were still in the process of coming out of denominationalism.. We are going to give you a paraphrase of the thirteen propositions, written by Knofel Staton, who teaches at Ozark Bible College in Joplin, Missouri. The paraphrase of the thirteen propositions goes as follows:

1. The Church of Christ on earth is indispensably, intentionally, and structurally one. It includes everyone in any place who professes trust and obedience to Christ in all matters according to the Scriptures; and who demonstrates such in character and conduct. No one else can be called a Christian.

2. Although the Church of Christ on earth exists in different locations, there should be no divisions among congregations. Each congregation should receive the other as Jesus Christ has. That would manifest God's character before all. To facilitate this, all congregations should observe the same practices and speak the same principles.

3 In order to carry this out, nothing should be forced upon Christians except what is clearly taught in the Word of God. Nothing should be treated in the constitution and by-laws as divine authority unless it is clearly taught in the Word of God. Thus human traditions, regardless of "how long we've done it that way," cannot be our authority.

4. Although God's revealed will is expressed in both the Old and New Testament books, the New Testament books contain the immediate constitution for the worship, discipline, and government of the corporate Church and for the duties of the individual members.

5. Nothing ought to be received into the beliefs and worship of the Church nor made the test of fellowship which is not as old as the New Testament books.

No one should dictate binding directives outlining exactly how procedures have to be carried out if the New Testament is silent about such procedures. It is enough if we fulfill the intent of those practices where procedures are not clearly spelled out.

6. The "conclusions" we arrive at from systematic Scriptural study, as doctrinally valid and valuable as they may be, should not be used as tests of fellowship. "Conclusions" result from our reasoning. But a man's faith must stand upon the power and truth of God, not in the wisdom of men. Our "conclusions" should be used for building up those who are already Christians, not for admittance exams to those who are not.

7. Our "conclusions" will certainly vary as we systematically study the many various topics within Christianity. The more comprehensively we study and communicate a topic the better. However, let us realize that the church

is made up of all levels of spiritual maturity and understanding—spiritual babes, spiritual adolescents, spiritual young adults, spiritual adults (figuratively speaking). That means we will always have differences in our understandings and thus in our conclusions. But these differences should not be used as tests of fellowship.

8. It is not necessary that people see all of God's truth exactly alike before they are added to His church. What is necessary is that they recognize two things: (1) their lost condition and (2) Jesus' way of salvation. And then declare their faith in Him and their willingness to obey Him in all things.

9. Anyone who has made such a declaration should consider anyone else who has made such an acknowledgement as saints of God and should love such as brothers. For such people are children of the same family, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price, and joint heirs of the same inheritance. And whom God hath joined together no man should dare to put aside.

10. Division among Christians is a repulsive evil filled with many tragedies. (1) It is antichristian because it destroys the visible unity of the body of Christ. Division suggests that Christ is divided against Himself by excluding and excommunicating a part of Himself. (2) It is antiscritptural because it is strictly forbidden by God. (3) It is anti-natural because it motivates Christians to hate and oppose one another who are commanded by God to love one another as brothers. In summary, divisions are a product of and produce confusion and every evil work.

11. All the past and present corruptions and divisions in the Church have resulted from two causes: (1) The partial neglect of the clearly expressed will of God; (2) The insistence that human opinions and hobby horses be accepted in the belief, life, and worship of the Church.

12. There are four practices necessary if the Church is to manifest the maturity and manners God wants: (1) That no one be admitted who does not acknowledge faith in Christ and obedience to Him. (2) That no one be kept who doesn't back up that acknowledgement with character and conduct. (3) That properly qualified preachers teach nothing other than what is clearly expressed in the Word of God. (4) That those preachers observe all the Divine ordinances which the Church in the New Testament books observed—in the way that the Church observed them.

13. When the observances of the ordinances are altered due to circumstances and the alteration is essential or the observance would not have been possible (due to the circumstances) then the alteration must be seen as an human expedient only. No higher sanction can be given it.

So thus we have the noble and glorious principles laid out by Thomas Campbell. Let us judge them by the Word of God.

The Christian Association of Washington existed for a little less than two years. At the semi-annual meeting on May 4, 1811, the Christian Association constituted itself as a Church. This move was by mutual agreement of the whole Association. It was felt that the aims of the Association could be better served in the capacity of the local church framework as it is taught in the Living Oracles. So, on May 4, 1811 the change took place. Thomas Campbell was appointed Elder, four deacons were chosen, and Alexander Campbell was licensed to preach the everlasting Gospel. So here we have the establishment of the first true congregation within the restoration

framework. We realize, and will mention in later articles, that the work of Barton Warren Stone at Cane Ridge, Kentucky predates the Campbells, but the Cane Ridge Church was at one time a Presbyterian Church while the Brush Run Church was started from scratch. So let us catch the Restoration Spirit of the Campbells and try to preach New Testament Christianity in our day. Remember, Jesus is returning! (John 14:1-4; 1 Thes. 4:13-18)

MARANATHA!

Introducing "Bill and Betty"

Alex V. Wilson



In many ways they are much like you—except they live in England. They are Christians, middle-class, have four kids, and are active in church. They are the Turner family, and their joys and problems, successes and defeats are described in a thought-provoking way by Mrs. Turner (Betty), in a column entitled "At Bill and Betty's." The column appears regularly in NEWS EXTRA, a monthly church paper in England, whose editor has kindly permitted us to use these articles.

Do you ever have misunderstandings with your neighbors? Do your church activities sometimes interfere with your family life? Is your teenage daughter dating a non-Christian? Do you find it hard to witness to people about Christ? What do you do when a television program your kids are watching turns trashy in the middle? What if a man who works under you at the plant snitches some of the company's supplies—do you confront him or look the other way? These are some of the everyday problems you will face along with the Turners. You may not agree with everything they do or say—they often don't agree among themselves—but you will be stimulated to think Biblically about many different aspects of life. And that may help you grow.

Cast Of Characters

Bill Turner, the father, who works as a foreman at a plant

Betty, his wife, who writes the column

Their children:

Janet, a teenager whose boyfriend David is not a Christian

Peter and Paul, twins

Pat, the youngest child

Others:

Sylvia, Betty's neighbor and close friend

Pam Young, a woman whose husband left her; Betty befriends her.

We think you will enjoy knowing the Turners.

Enough Is Enough

We had a very moving talk in Church the other Sunday about the dreadful conditions of poverty in India. It made me very thoughtful. When we got home I was talking to Bill about it.

'It's difficult to know what one is meant to do,' I said, as he was carving the meat and I was dishing up the vegetables. 'I can't really believe that we are meant to live in a mud hut, or anything like that, and yet we seem to have so much when you think that some people have nothing at all.'

'No greens for me, Mum,' Paul said, as I was ladling out the spinach.

'You'd be glad to eat spinach if you lived in India,' I reproved him.

'The chap who was talking said that Christians ought to refrain from buying unnecessary things,' Bill said. 'He didn't recommend everyone coming down to starvation level.'

'But it's so hard to know what one can really class as unnecessary,' I pointed out. 'No one can ever agree.'

'Spinach is unnecessary,' Paul put in promptly. 'We could do without it.' I gave him a look.

'Take the mattress in Pat's room,' I continued.

'I wish someone would,' Pat said feelingly. 'It's ever so lumpy, Mum. When can I have a new one?'

'Well, I was thinking of giving you ours,' I said. 'And then I was wondering if we could run to a whole new double bed for our room, Bill. That Utility bed we've got has done us for thirty years but now it really has had it.'

'But do we need a new double bed?' Bill asked.

'No, but we do need a new mattress,' I said. 'At least Pat does, and I don't really see why we can't have the benefit of the new one. We'll take more care of it than she will, and won't bounce around on it like a trampoline as she does. And it won't cost much more for a complete bed than it will to just get a new mattress.'

'The TV is acting up, Bill said. 'One of these days it will fade out completely. I'm wondering if it would be better to rent one.'

'But it costs nearly thirty dollars a month,' I said. 'And even then it doesn't even belong to you.'

'I wish we could have color TV, Dad,' Peter said.

'There you are,' I said. 'There's no end to it.'

'But we can't do without the TV,' Pat said. 'Everyone's got one. I'd rather put up with my old mattress if worse comes to worst.'

'If we saved money on the TV, would we give the \$30 to the people in India?' Bill asked me.

'I don't expect so,' I confessed.

'Well, then,' Bill said, as if that solved everything . . .
Although we didn't talk about it any more just then, I couldn't get the whole matter out of my mind and that evening prayed about it.

'Lord, You know how difficult it is to decide what material things we should have, and what things are just extravagance. Please show us what we ought to do about the bed and the TV.)

I don't really know how I expected to get an answer to my prayer, but somehow I felt better when I had prayed about it.

The next night, in the local paper I came across an ad:

For Sale (it read, New four foot interior spring mattress. Rose and silver covering. \$40.00.

Four foot double beds aren't very common; most of them are four foot six, so I suppose that's what made the ad stand out. Bill and I went to look at the mattress that night and decided to have it. It was a real bargain.

I'm wondering if Bill will feel, as I do, that we can now afford to give a special donation to help those people in India, and I'm wondering what will happen in the end about the TV.

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THERE CAN BE UNITY

John S. May

Christianity is living and dynamic! It is not dead and static. This should be true in the life of an individual, true in the experience of each congregation, and true in the experience of the total church in a given period.

If an individual seeks to remain static—that is, if he doesn't grow—he will die. He will either go forward or will fall backward. The same is true of an individual congregation and of the church as a whole. It has been universally true that the forms Christianity has taken in one age have been insufficient and inadequate in succeeding ages. For example:

1. The stately cathedral Catholicism was inadequate and insufficient in Martin Luther's day. Change was inevitable. Change came!

2. In the American experience, for two centuries the Brattle St. church in Boston was one of the most prominent and powerful pulpits in America. Change came abruptly and it is now a fish market.

3. Again in our own American experience, in the late 18th

century when religious fervor was dying and the professional clergy were doing little except lining their own pockets and satisfying their own lusts, there came a great change. A great Revival. In the midst of the wilderness in 1801 some twenty thousand people assembled for a great camp meeting at Cane Ridge, Kentucky with Barton Stone preaching. The reason it lasted only one week, they ran out of food. This became one of the great beginnings of the Alexander Campbell restoration that we know and love so well—a very important part of our own heritage.

But where are we today in God's program? Does the visible vehicle of Christianity—the local congregation—need an overhaul? Is there need for change in 1978? Can we expect to have that dramatic impact upon society that we want to have and that God wants us to have by using a 19th century vehicle and 19th century methods in the late 20th century? Do we ever take time to look at ourselves—where we've been, where we are, and where we are going?

Sectarianism is sinful (Gal. 5:9ff.)

God desires unity (John 17)

All Bible questions have Bible answers

God's plan for Christian unity can be found in Ephesians 4. This chapter presents to us a unity that must be kept and also a unity that must be attained. We have a situation described which employs in the midst of diversity. What seems to be a contradiction turns out to be a marvelous resolution of the apparent impossibility of having any kind of Christian unity when everyone agrees that it is impossible to get even two people to agree on everything.

Let us look at this chapter. It opens by setting forth some broad principles and attitudes necessary to come to grips with the problem. Each Christian must come in humility, longsuffering, and love as he addresses himself to this problem. This is no time for stubborn self-assertiveness. And he must "give diligence" to attain success in this matter; that is, he is going to have to work at it to make it work. He must keep peaceful as he struggles to *keep the unity of the Spirit*. This is the first type of unity mentioned in this chapter and it is a unity which must be kept. It must be maintained at all costs—not broken. It must not be compromised nor fractured. This "kept unity" is now described and defined.

"There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Ephesians 4:4-6) These three verses list seven unities—seven, the perfect number. All are necessary. Six is too few and eight is

too many! These seven unities comprise the irreducible minimum upon which we may unite, build, and promote the cause of Christ in today's world. They are not scrupulously defined in this passage because such careful definition is unnecessary. These are fundamental Christian truths that are so abundantly sustained throughout the New Testament that they are axiomatic in the Christian system. There is ONE GOD. Now is there any question about what that means? The one God of the Christian system is Jehovah God; the God of Abraham, Isaac and Jacob; the God of Moses, of David; the God and Father of our Lord Jesus Christ. Christian unity is not so broad as to take in the gods of the Hindu, Buddhist, and other religions of the world. There is ONE LORD. The one Lord of Christianity is Jesus Himself. There can be no argument about it and there can be no compromise concerning His perfect humanity and perfect deity. Christian unity is not so broad as to include the Muslim religion which exalts Mohammed above Jesus. There is ONE SPIRIT, and this has to be the Holy Spirit whom Jesus sent to earth on the first Pentecost after His resurrection. So of the seven unities, three of them are the Holy Trinity: God the Father, Jesus the Son, and the Holy Spirit.

There is ONE BODY, and the New Testament makes it very plain that the one body is the church which Jesus built and which continues to be the visible vehicle of His religion. It is, therefore, essential that the unity of the church be accepted as a cardinal truth and diligence be given to implant this truth rather than the popular notion that God is pleased with many churches and they all provide an acceptable way to Him. Efforts to secure Christian unity will be feeble until it be admitted that there is just one body, or one church, which is the true and correct one. There is ONE FAITH. Again the Bible makes it plain that this is the faith once for all delivered to the saints. It is the faith found within the pages of the New Testament. It is the faith to which we must attain while keeping the unity of the Spirit. Christian unity is not so broad as to accept groups such as Christian Science and Latter Day Saints who hold the writings of their founders on a par with the Bible. There is ONE HOPE. The Bible makes it clear that this hope is the blessed hope, the second coming of the Lord Jesus. The details and specifics of this event lie in the realm of the faith which is to be attained, but the fact of His coming is one of the seven cardinal planks of Christian unity. Finally, there is ONE BAPTISM. This is the baptism of the great Commission and is the initiatory rite of the Christian religion. It is perfectly consistent that this ordinance be included as one of the basic, essential, Christian unities because THERE CAN BE NO CHRISTIANITY WITHOUT IT. One cannot even start the Christian life without it.

Now you can see why Christian unity is difficult. The Lord never said the way would be easy. But difficult is not the same as impossible. It is not necessary to achieve Christian unity on a large

scale before attempting it at all. Let all Christians who are willing to accept these seven basic unities band together giving diligence to keep the unity of the spirit in the bond of peace.

But what about the diversity that still exists in a heterogeneous group such as this? The Lord has an answer to this question in verses 11-13. While we keep the unity of the Spirit (holding fast to the seven unities) we are to strive to *attain unto the unity of the faith*. This is the second kind of unity mentioned in this chapter and it is a unity which must be sought. Congregations must be flexible enough to make continuous changes as God reveals truth to them. The static, confessional, credal interpretation of the visible church has produced division and tended to strengthen party lines and alienate Christian brethren. God has placed within the church the word and work of the apostles and prophets recorded in the Bible and living evangelists, pastors, and teachers to enable all truth-seekers to come nearer and nearer the ultimate and perfect truth as they seek to attain to the unity of the faith. Doctrinal differences outside of the seven unities will gradually be resolved by prayerful consideration of the scriptural convictions of the men of God.

God's plan for Christian unity as outlined in Ephesians 4 is Christian unity beautifully workable. The unscriptural hierarchal clergy system contributed greatly to Christian division. A return to the scriptural local autonomy concept of church government would make possible Christian unity. Each congregation is to be governed by bishops or elders whose qualifications are set forth in scripture. These men would establish policies and practices regarding their local group which might be different from those of other local groups. But these groups, even though different in some aspects, would still be able to maintain fellowship because of their strong commitment to the seven unities. Some might want foot-washing; some might not want to give up their denominational name (a geographical designation is scriptural and provides a solution to this problem); some might want a strong Calvinistic emphasis, while others a more Arminian approach; and on and on. You will notice that the frequency of the observance of the Lord's Supper is not included in the seven unities. This means that it will be difficult for people with a Campbellite background, while maintaining their own weekly communion, to fellowship those who desire to commune less frequently. This matter is not serious enough to be a test of fellowship, since it is *not* one of the seven unities. It will also be difficult for the huge group of Christians "a La Billy Graham" who now believe that a person becomes a Christian before baptism to accept the one-baptism position of the seven unities. This matter is serious enough to be a test of fellowship since it *is* one of the seven unities. Any plan for Christian unity involves give and take and much tolerance when others differ with you.

God's plan for Christian unity as outlined in Ephesians 4 is the way that will work and the only way that will work!

PROPHECY:

Edited by Dr. Horace Wood

The following article was submitted by Horace Wood, who has personal knowledge and great admiration for this writer, who is the International Director of Friends of Israel, Collingswood, N. J., and editor of *Israel My Glory*. Bro. Rosenthal kindly granted us permission to reprint from this copyrighted bimonthly.

Focusing On Armageddon

Marvin J. Rosenthal

Mankind is racing madly, unconsciously and unalterably toward ARMAGEDDON. Political paralysis, moral excess, economic chaos and spiritual deadness—these are not ominous clouds on tomorrow's horizon, but today's present realities.

Increasingly, voices are being raised suggesting that the evangelical movement is turning the tide of human events. Don't you believe it! Today, there is more religion without reality and more "Christianity" without Christ. Biblical truth is being subordinated to human experience. "I think," "I feel," "He's so sincere"—these have replaced "Thus saith the Lord" as the only and final authority for the believer. Visions, speaking in tongues, an erroneous emphasis on the Holy Spirit's ministry and circus-like healing services—these unscriptural practices have become the badge and identification card of a large segment of so-called evangelicalism, and truth is being sacrificed on the altar of unity and love. Daily, millions of Americans watch, listen and support religious broadcasts. Many of them are filled with theological absurdity and heresy, and tragically many of God's redeemed children are not discerning enough to realize it.

If much of the error can be traced to the so-called charismatics and new pentecostalism, and I believe it can, part of the blame must be placed at the feet of orthodox Bible-believing Christians. A frothy, external evangelism, in part based on Madison Avenue promotion techniques, has too often replaced an in-depth genuinely Holy Spirit-produced response to the Gospel. When was the last time you heard a sermon on the glory of God? How many articles have you read recently on the wondrous attributes of the self-existent Creator and Sustainer of the universe?

The God of the Bible is so holy that He is a consuming fire. The prophets of old held Him in awe and majesty. (Today He is often a 'buddy.')

In His presence men could not help but fall prone on their faces and acknowledge their sinfulness. It was in

the Garden of Eden that sin separated man from a holy God; it is sin that brought death, cancer, pollution, rust, weed, heartache, sorrow, crime and greed; but the exceeding sinfulness of sin is only superficially proclaimed from most pulpits today. No man is ever interested in appropriating God's righteousness until he realizes he has none of his own.

No, the world is not getting better and brighter. Evangelicalism is not turning the tide of human history. Recent polls may suggest that more than fifty million Americans are "born againers," but if one accepts God's criterion that, "by their fruits ye shall know them," that figure is dramatically reduced. Through all of human history God has always had a remnant—a small number who would not "bow the knee to Baal." It was true in the Old Testament; it was true in the New Testament. It has been true for the past nineteen hundred years: and it will remain true as we approach the end of the age. Bible-believing Christians in the midst of a growing ecumenical age will increasingly be seen as narrow, divisive, and trouble-makers. It can be anticipated that there will be increased polarization within Christendom and persecution of the remnant of true believers who uncompromisingly hold fast to the truths of God's Word. That Word tells us of the events which will lead up to Armageddon.

One day soon believers are going to take an exciting trip—they are going to be caught up to meet the Lord in the air (1 Thess. 4:17). This event will signal the end of the Church age. Shortly thereafter a political leader ruling over a confederation of ten western nations will make a seven-year pact with Israel (Dan. 9:27). Its purpose will be to bring order to the Middle East and peace and security to Israel. Called interchangeably in the Bible, "The Tribulation Period," "The Seventieth Week of Daniel," and "The Time of Jacob's Trouble"—the treaty which initiates this period will fail.

Those even remotely aware of the present Middle East situation realize that peace talks between Egypt and Israel have all but ceased. As a precondition, Egypt wants Israel to withdraw from the Sinai and West Bank. For Israel to comply would be to court national suicide, for it would leave her with indefensible borders. To break this deadlock, President Carter and other high ranking officials have talked of a treaty with Israel to protect her borders. With past promises from America broken and Israel's existence at stake, she will insist that a confederation of ten western nations ratify the treaty.

Before the seven-year treaty reaches the halfway mark, Egypt (the king of the south, Dan.11:40a) and Syria (the king of the north, Dan. 11:40b) will launch a surprise attack against Israel. This will evidently be a pre-planned attack in alliance with Russia. The

Antichrist, leader of the Western Confederation of Nations (Dan. 11:36), to uphold the treaty made with Israel will lead an army into the Middle East to destroy Syria and Egypt (Dan. 11:41-43). But while the army of the Antichrist is in the south (North Africa), tidings out of the north (Russia) and east (probably Iraq, and the surrounding area) will trouble him (Dan. 11:44). Maneuvering his troops, the Antichrist will now move rapidly north to meet the new danger (Dan. 11:44b). The details of this phase of the battle are presented in Ezekiel 38 and 39. The major antagonist will be Russia coming as she does from the far north of Israel (Ezek. 38:15; 39:2) and further identified by the terms Magog, the ancient Scythians Meshech, probably modern-day Moscow; and Tubal, probably modern-day Tobolsk (Ezek. 38:2). All fall within the boundaries of the present-day Soviet Union. Further, the phrase "chief prince" (Ezek. 38:2) would better be transliterated "Prince of Rosh" and should be understood to be the ancestral name of present day Russia. Allied with her will be Persia, whose name was changed in 1935 to Iraq; Cush and Put, modern-day Ethiopia and Lybia in North Africa and identified in TIME MAGAZINE ((August 22, 1977) as being under Russian influence (Ezek. 38:5). Additional allies will include Gomer, the Germanic peoples; and Togarmah, modern-day Turkey (Ezek. 38:6). It should be noted that East Germany is already in the Russian fold, and at the time of this writing debate is going on in Washington concerning the lifting of the arms embargo to Turkey. NATO has expressed concern that Turkey is a weak link in the NATO defense line. According to the Bible, Turkey will shift its allegiance to Russia.

Israel is described as an "unwalled village . . . having neither bars nor gates" (Ezek. 38:11). In the day in which the prophets wrote, walls were a city's main line of defense. An unwalled city was easy prey for any army so inclined to attack. Today, Israel is an armed camp. A disproportionately high percentage of her budget goes toward defense. But after the Antichrist makes a covenant to protect her, arms expenditures will be redirected to improve the standard of living, and she will become an "unwalled village."

Two reasons for the attack are given: first, to take a spoil (Ezek. 38:12)—mineral wealth of the Dead Sea, Middle East oil, agricultural capability and military and geographic importance—these may be part of the spoils referred to; the second reason given for the attack is to deliberately harm the land of Israel and its people (Ezek. 38:12b). Godless, atheistic communism takes no pleasure in the Jewish people through whom Christ and the Bible were given to the world.

The invasion by Russia and her allies will not succeed. Fully five sixths of the invading army will be destroyed by God on the mountains of Israel (Ezek. 39:2-4). So complete will be the slaughter that it will take the people of Israel seven months to bury the dead and cleanse the land (Ezek. 39:12).

The Antichrist who had moved to intercept the invading armies will take credit for the victory which God himself had wrought. He will establish his headquarters "between the sea and the glorious holy mountain," that is, in Jerusalem between the Mediterranean and Dead seas (Dan. 11:45). All of this will occur before the middle of the Tribulation Period. Firmly entrenched in Israel, the Antichrist will erect an image in the Temple in Jerusalem and demand that the Jewish people bow down and worship (2 Thes. 2:4). This is the abomination of desolation to which the Lord Jesus referred in Matthew 24:15. The Jews will refuse to bow down and then will begin the second half of the Tribulation. The Lord had this period in mind when He prophetically warned His brethren to flee, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

Toward the close of the Tribulation all of the armies of the world are drawn magnetically to the Middle East and the land of Israel. The Bible simply says, "And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16). The word Armageddon comes from the Hebrew "Har Megiddo" and means "Mount Megiddo." It is there, situated in the north central part of Israel on the southern rim of the Plain of Esdraelon fifteen miles inland from the Mediterranean seacoast and ten miles south of Nazareth, that the final climactic battle of human history will take place. Napoleon called the Plain of Esdraelon the world's greatest natural battlefield. It was there that Deborah and Barak defeated the Canaanites (Jud. 4 and 5); there that Gideon triumphed over the Midianites (Jud. 7); there that King Saul was slain in the battle with the Philistines (1 Sam. 31:8); there that Ahaziah was slain by Jehu (2 Kgs. 9:27); and there Josiah was slain during an invasion by the Egyptians (2 Kgs. 23:29,30).

Armageddon has been a chosen place for encampment in every major battle carried on in Israel through the centuries. Jews, Persians, Turks and Arabs have pitched their tents on the Plain of Esdraelon to do battle. So strategic was Megiddo that King Solomon fortified and stabled horses and chariots there to literally "cut off at the pass" any invading army moving toward Israel from the north or east.

The Prophet Zechariah described the events of Armageddon this way. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all peoples; all that burden themselves with it shall be cut in pieces, though all the nations of the earth be gathered together against it (Zech. 12:2, 3).

Armageddon will be the final judgment of the nations because of their persecution of Israel (Joel 3:2), their sinfulness (Rev. 19:15) and their godlessness (Rev. 16:9). Neither individuals nor na-

tions can reject God without an ultimate day of reckoning.

Following the judgement of the nations at Christ's coming (Rev. 19:17-19), the words of James at the council at Jerusalem will be realized,

After this (the Church age) I will return, and build again the tabernacle of David, which is fallen down; and I will build again its ruins, and I will set it up; that the residue of men might seek after the Lord, who doeth all these things. Known unto God are all his works from the beginning of the age (Acts 15:16-18).

David's Greater Son, Jesus Christ, will rule as king over restored and repentant Israel and over the world as King of kings and Lord of lords. He will rule for a thousand years.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his waist. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them (Isa. 11:5, 6).

Jesus Christ does not respond to unanticipated human events, He superintends them. He has not abdicated and gone off to far reaches of the universe. He has a program, a chronology, and is bringing it to pass in every detail and right on schedule.

How exciting to be alive in Christ at this strategic moment in history when the pieces of the prophetic program, which other sages could only look into, are coming to pass. As a diamond shines brightest with a dark velvet background, so the darker the night the more radiant is the glorious Gospel of the soon-returning Lord of glory.

REPRINTS:

My First "Protracted Meeting"

by R. H. Boll

(The following is taken from Brother Boll's book, **TRUTH AND GRACE** published in 1917. The incidents took place while he was a student at Nashville Bible School, little more than a year after he became a Christian.)

It was through the enthusiasm of my friend and schoolmate Bob McMahon that I was inveigled into holding my first protracted meeting—which meeting well-nigh played out in the middle of it. Bob had made arrangements for the affair without having half consulted me about it. He just *knew* I could 'hold a meeting.' It was to be at 'Accident,' not far from Nashville, in a little log schoolhouse that sat as if blown there by some favorable accident on the hillside

by the big road. And it was too small a thing in Bob's eyes to start in for a *week's* meeting—two weeks seemed too common even; we must arrange for a three weeks' campaign at least. So he pulled; and I, however reluctantly and indifferently, tumbled into assent with his ambitious plans. The date was June 15, 1896.

So after the school had closed I stayed around some days. A few days before that 'appointment' was due (I shook in my shoes at the thought of that) there was a prayer meeting at the Bible School chapel; and it happened that there were present a number of notable men of God: David Lipscomb, E. G. Sewell, T. W. Brents, J. A. Harding, J. W. Grant and J. W. Shepherd. The assembly was small and I do not remember how it came about, but I made a talk in the imposing presence of those brethren. As we went out Brother Shepherd slapped me on the back and said to me, 'Go right ahead; you will come out all right'—which was but a kind word dropped by the way, but helped me up so greatly that I never forgot it.

The big meeting started off fairly well, but after the first flush of curiosity had passed the audience dwindled to a few, and then fewer; and those few looked bored; yawned, smiled, and a few young couples who were there for their sweet company's sake, did valiant courting. And my lofty looks were brought very low and my speech and my preaching became weaker and more stumbling and halting. On Wednesday night, which had been particularly dispiriting, I ventured the suggestion to Bob on the way home, that it might be well to close Sunday. Bob said he thought so too. That was a blow I had not expected, for Bob's faith and comfort had alone upheld me.

The first effect was to arouse me. I could do something and I simply *would*. . . . So Thursday I went in for a special effort. I picked out the best theme I had in reserve and felt rather confident that I could talk for an hour on it and to edification. But my big sermon failed me more miserably than any previous one. I got entirely through with it in twenty minutes and stopped with a feeling of being lost in the woods. On the way home that evening it was Bob who suggested that the meeting ought to close Sunday—if not sooner; and that straw broke my back.

The next morning I took my Bible and fled to the woods, where I spent the day crying, praying, studying; and on Friday night, like a poor sinner to the gallows, I went back to Accident to preach. But lo—how it came no man could trace—there was a new atmosphere, a larger audience, a new interest, and to everyone's astonishment (my own especially), I preached with ease and power. And that proved the turning point.

Saturday night the attendance was unusual, and I preached if anything better. And Sunday night it was said that such a crowd

had never before been seen at the little school house. Well, the meeting ran over two weeks, and about seven were baptized during the course of it. Often since then I have found that when I came to the end of myself God was a neverfailing help, and that when I was weak I was strong.

Missionary Messenger

"Greater things for God"

Alex V. Wilson

On Furlough from Philippines

September 1.

For the past fifteen years Brother George Albus has served as our treasurer, ably assisted by his wife, Sister Lucy Albus. Their ministry has been carried on lovingly, faithfully, carefully. We thank the Lord for them; they have been wonderful team-members of His work, going far beyond the call of duty.

But now both of them are not very strong and well, especially Brother Albus. They recently moved into the hospital section of the Maple Manor Home for Senior Citizens. So it has been necessary to get someone else as our treasurer.

We are glad to announce that Brother James Bibb of the Portland congregation has consented to serve in this capacity. His wife, Sister Elizabeth Bibb, will aid him. So from now on, donors who have been sending funds to us in care of Brother Albus should send them instead to: Mr. James W. Bibb, 2318 Portland Ave., Louisville, Ky. 40212. For tax purposes, checks may be made out to "Portland Church of Christ, Philippine Missions."

We have enjoyed rich times of fellowship and opportunities to teach God's Word during Family Week and High School Week at Woodland Camp, and now during Louisville Fellowship Week. And we look forward to teaching at the Bible school to be held soon at Portland and Buechel churches.

Please pray for our Filipino brethren during our absence from Manila. The school year has started there, and 140 people enrolled at Central Bible Institute--our highest number ever! Pray for all the teachers, dorm supervisors and other staff, but especially for Rudy Mapile, C.B.I. president, and David Moldez, dean.

W. L. Brown

Salisbury, Rrodesia

August, 1978

Recently Brother Munganhi, one of the Elders of the Wuyuwuyu Church came to Salisbury to see us and tell us good-bye. He said the terrorists had murdered Brother Nhangare, one of his fellow Elders of the Church there and they had made Brother Munganhi bring his

Bible from his house, and they told him to burn it. This he refused to do, and he told them that if they wanted it burned, they would have to burn it themselves.

After threatening him at the point of a "Russian" gun for some time they left with a warning that they would be back.

Since he is living under the threat of death he said he wanted to see us once again and to tell us good-bye. I have known these Brethren for many years and have worked with them and the church at Wuyuwuyu and my heart goes out to them and the Brethren there.

Since these Brethren are under the threat of the terrorists, and the dangers are so great they have closed the church and they are meeting in small groups from house to house to worship.

Communism is out to destroy the Church and to take the WORD OF GOD from all who call upon the name of the Lord. To date some forty European Missionaries have been murdered here in Rhodesia and all who are serving the Lord are living under the threat of death.

In spite of all this, God is still on His Throne and He still rules in the lives of those who faithfully serve Him.

Last Sunday morning I preached for the part of the Arcadia Church which is meeting in a store building in the Southerton area of Salisbury. Two young women came to accept the Lord and were baptized Sunday afternoon in Brother Crew's swimming pool. This makes nine people who have been baptized there during the month of July.

Although these Brethren are going through some very difficult times they are happy and rejoicing in the Lord. The store room was packed full and the singing, and praying and the gathering around the Lord's table was a real spiritual blessing to all. In spite of the problems they are going through they are really "on fire" for the Lord. There will be much to rejoice over when the Lord comes. Praise His name!

Thomas W. Hartle

Cape Town, So. Africa

July 24, 1978

Still busy conducting the services at various wards at one of our city chest hospitals namely Green Point, Cape Town, on Monday afternoons, and am hoping to reshow or present the series *How We Got The Bible* per visual aid, to other of the patients who have as yet not seen it, those who have are of the patients who have been discharged, and will arrange the evening.

Will be presenting a visual aid Biblical series namely *1st Century Christianity Today* at a private home of a family whom I have been teaching and showing various series of visual aids in the past. It has been arranged for this coming Thursday 27th of July, Lord willing

then I will be assisting a small congregation, in the Bokmakirrie, Athlone area on Thursday evenings—they really do need help. This is in a home where members and visitors attend, but they do originally meet in a school room on Sunday mornings and evenings. Like with other of the local congregations I preach there on Sunday mornings, once a month and also in the evenings.

But have decided and contemplated to preach there and assist more often, and for this they have expressed their appreciation. Have been scheduled to conduct a Gospel campaign with a small congregation in the Steenberg area, 11th to the 14th of Sept. 1978, Lord willing.

Then have been requested to preach at one of the northern suburb congregations while the preacher is overseas, 27th of August and 10th and 17th of September, and while this is all the news for the moment, I ask you to share in your prayers whatever might be my task in preaching, visiting and teaching at various of the congregations, or whatever mediums may be used to reach the lost and to strengthen the Christians, that it's final results might be "fruitbearing" in every way, even to the upliftment of those who need it.

Mrs. J. R. Stewart-Brown

Cape Town, So. Africa

July 14.

It usually rains very hard in July and August, but this year our reservoirs are getting very low, and the farmers are going through a very hard difficult period—their cattle dying, wheat drying up, there again only prayer can change things. We have had more baptized into Christ; our prayers are now much needed for these babes in Christ; to keep them faithful to the end, in these hard and difficult times we live in.

In spite of everything our Church building is growing, the Church members are working very hard, they are also having lots of fun and joy, for they know their labours are not in vain, for every brick that is laid is for the furtherance of the Lord's work.

Georgia Hobby

Livingstone, Zambia

July 24.

We are nearing the end of the second semester. I start exams tomorrow and will finish the terms' work July 31st. August 1st Alvin and I plan to leave for Cape Town to drive back a diesel V.W. We are starting a new forty year cycle! Forty years ago we and Sister Rowe bought a used car (Grahampage) together and Alvin and I drove it "up country," through Rhodesia that time. This time we plan to drive through Botswana since the border with Rhodesia is closed. Diesel fuel is about \$1.00 per gallon, and gas is about \$2.40 or more. The Rabbit gets 57 miles per gallon, so we expect our fuel bill to be cut to one third or less of what it is now — and the Datsun isn't a gas-guzzler. We got it in 1968. Of course the price of gas has risen a lot since then.

There was a county fair in Livingstone yesterday and the day be-

fore. Dennis, our son-in-law, got a stall for the church, had a sign painted, and it was manned by the students who are in preacher training. A lot of interest was shown and the students talked to a lot of people. Dennis typed and duplicated some tracts in African languages to be given out.

Most Mondays, I leave home at 7:15 and finish my Bible classes at the primary schools at 1:25. But today and tomorrow are public holidays.

Donald R. Harris

Salisbury, Rhodesia

July 18.

All the churches got together and had a camp meeting at Mufakose Church of Christ over the Rhodes and Founder Holidays, July 7,8,9, and 10th, it was a real good meeting. The Africans came and camped out at the church, and it was cold and drizzling during the nights. We had our services there on Sunday. There were over 525 people there at the morning services. Sister Garrett went back with some of the brothers on Monday and stayed all day. She caught the flu and is still having a bad cold from it.

We also told you about our permits, that they have not yet returned. But everything has been worked out for at least another 6 months anyway. Will wait on the Lord's leading in this for He knows all things.

The plumber's bill was \$385.00, but God knows what our needs are at all times. Some people from the Round Table 57 Club came and wanted to know some of the needs that we might have at this time. They said their theme this month was children.

Christian Cannibalism

W. L. Brown

It may seem a sacrilege to write about "Christian Cannibalism", but no other title describes so well the destructive practices of some who are supposed to be members of the Body of Christ. The act of destroying one another was practiced by some in the churches of Galatia, and this prompted the Apostle Paul to write to them and warn them in these words:

"But if ye bite and devour one another take heed, that ye be not consumed of one another." Gal. 5:15

I once heard that in a certain church, in the heat of a controversy one woman almost "bit" off another woman's ear. The husband of the one woman and the brother of the other exchanged blows, one using the butt of a gun and the other a club. The case was finally taken to court for settlement.

Few Christians would fight physically like this, but let us realize more that it is possible for us to use words with our tongues and be even more destructive against a Brother or a Sister in Christ Jesus. Unfortunately there are Christians who are more inclined to think and speak evil rather than good about another who is his brother in Christ.

The tongue can be the most destructive member of our bodies (James 3:1-28). Spiritually speaking, biting tongues are much more dangerous than biting teeth. When we speak words or talk against a brother we injure that one while we are damning our own souls! Those who do this are practicing CANNIBALISM, but the Lord has no place in His body for cannibals. If you are supposed to be a servant of Christ why should you serve Satan just to destroy your brother? Don't you know that Satan is the accuser of the brethren before the throne of God day and night in Heaven? So you should leave it all to Satan and not try to do his work for him!

Apparently there are some who have not listened to Christ's Sermon on the mount when He said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye?"

If you have a "grudge" against another, why bite and devour them? Why not show brotherly love and respect for them for Christ's sake and try to bear their burden and so fulfill the law of Christ. Don't be a cannibal!

NEWS AND NOTES

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

Some positive notes which should serve as examples to follow today: Henryville congregation established by a small group of Christians in the area. The Maryville congregation resulted from a survey conducted by the elders of Highview and a nucleus of about 35 members from Highview meeting in a school building in the Maryville Sub-division. As many other congregations in the past have gone out for some "cooperative movement", so the Highview Congregation took the initiative to raise funds for Waterfalls and Tafara in Rhodesia. Also Highview Christian Academy was the dream of the leaders. God accomplishes when we step out. Many others then fall in and help. Let's not wait for others to move first.

A New Advance for the School of Biblical Studies.

At the request of the leaders of the Buechel Church of Christ and with the approval of the P.C.S. Board of Directors and the Portland Elders, the School of Biblical Studies which has operated at the Buechel Church for the past two years is being made a division of Portland Christian School along with the Primary School and High School.

Dennis L. Allen is serving as Director with a committee of three, Earl C. Mullins, Paul Kitzmiller and Mike Sanders to formulate plans for expansion.

Revival Meeting . . .

The Sellersburg Church of Christ is planning a Revival Meeting—September 10-17. 7:30 each evening, including Saturday. Everyone is invited. Brother Carl Kitzmiller, from Oakdale, Louisiana, is to be the evangelist.

Remember that October 11th-13th Carl Ketcherside will be speaking at Highland Church of Christ. Listen for announcement of morning and evening times: WFIA 9 A.M. on Sundays.

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The heart warming fellowship that we benefit from during camp periods and fellowship week can continue in whatever measure we attend the special meetings of individual churches.

Be strong and of good courage; be not affrighted, neither be dismayed: for Jehovah thy God is with thee whithersoever thou goest.

Joshua 1:9

The blessing is in the going.

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I wish to thank you for the **Word and Work**, which I regularly receive every month.

I find it a really spiritually rewarding magazine.

However, I would be very much obliged if you would have the address altered, as I will be going to live with my son, as of the 26th of August 1978.

—Mrs. R. J. Stewart - Brown