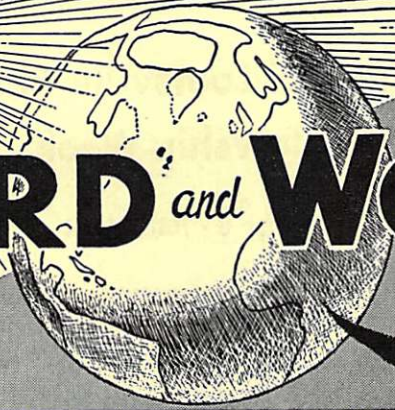


"Holding fast the faithful Word . . ."



The **WORD** and **WORK**



"Holding forth the Word of life."

JUNE, 1984

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37th Annual Louisville Christian Fellowship Week

August 6 - 10th, 1984

Day Sessions: Portland Avenue Church of Christ, 2500 Portland Avenue

Evening Sessions: Sellersburg Church of Christ, Sellersburg, Indiana

Theme: **THE JOY OF THY SALVATION
(THE ALL SUFFICIENT GOD)**

MONDAY

Evening Session

7:30 - 8:00	Singing and Prayer	
8:00 - 9:00	"Grace Sufficient for Me"	Robert Boyd
9:15 -	Youth Oriented Time	

TUESDAY

Theme: "The Sufficient Father"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	Bible Exposition - Galatians	
10:30 - 11:00	Break	
11:00 - 12:00	"The Sufficient Father"	E. C. Ringer
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"The Patient Father"	Orell Overman
2:15 - 2:30	Break	
2:30 - 3:15	"The Demanding Father"	Ben Rake, Jr.

Evening Session

7:30 - 8:00	Singing and Prayer	
8:00 - 9:00	"The Wise Father"	Robert Shank
9:15 -	Youth Oriented Time	

WEDNESDAY

Theme: "The Sufficient Son"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	Bible Exposition - Galatians	
10:30 - 11:00	Break	
11:00 - 12:00	"Satisfies God's Requirements for My Sins"	Jerry Carmichael
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"He Identifies With Me"	Paul Kitzmiller
2:15 - 2:30	Break	
2:30 - 3:15	"Sufficient to Quench My Thirst"	Mike T. Sanders

THE WORD AND WORK

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

Wm. Robert Heid, Editor

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God's Family

W. R. H.

SALT

It was not by accident that the Lord Jesus illuminated His first sermon with the parables of Salt and Light. He had just given the Beatitudes, those Absolutes that clear our view and set our priorities and goals heavenward. He had succinctly told His disciples the surety of eternal good for the poor in spirit, the meek, the merciful, the pure in heart, etc. Then the very next thought that comes from His eternal wisdom, is "Ye are the salt of the earth." He thought it not necessary to explain how much good and in how many ways salt serves mankind. He immediately made an application of salt "losing its saltiness." This possibility (not in the earthly, element, chemical sense, but in the sense of His Spiritual parallel) takes up the rest of the parable, and encompasses all of the good workings of salt, should they suddenly or gradually come to a cease by some unfortunate formula change.

Since summer is now upon us, the old familiar salt shaker will have a constant place on our tables. Who doesn't know that Salt sweetens the melons and tomatoes? Some folks think that salt doesn't help all that much—but try it. In like manner, educators of today don't think that Christians add any appreciable flavor to modern society. But the history of mankind bears witness that faith is the victory that overcomes the world. That God's religion and man's progress have gone hand in hand down through all time, goes without dispute. The good things in our society: morality, kindness, diligence, truth, government, learning, and caring have all sprung from the love of God that has been shed abroad in our hearts through Christ Jesus. Multitudes of godless people still live in the fringe benefit of the by-products of Christianity, but are too prejudiced to admit from whence the blessings have come. Since the year 1, God has been sprinkling divine flavoring salt into the pottage of mankind, as He uses His saints to help and support a drifting civilization.

Salt has a saving power where corruption abounds. Through the ages it has been a food preservative, especially for all kinds of meats. It literally completely checks the deterioration as deep in as it goes. Hams, bacon, and fish have long been preserved for long times. Christians, and they alone, then, can spiritually be called the salt of the earth. They know and introduce the only Savior, Jesus Christ. There is no other name under heaven, that is given among men, whereby men must be saved. As we bring Jesus into contact with sinners, their

death is changed into abundant life. The old corruption is de-acti-
vated. (Satan is bound and cast out). Not only is there a "new man",
but he is henceforth kept by the power of God.

Salt has healing power. A young man was hospitalized in the
army with a high fever and extreme sore throat. The doctor said, "All
you need is warm salt water to gargle. Put in as much salt as the
water will suspend. Gargle every half hour or so." It worked in a
day's time. There was a time when a "saline solution" was commonly
used in abdominal surgery. How much peritonitis was avoided or
conquered, who can say? But there has to be a consistency, a con-
stant flow. How can Christians be a healing potion to a sin-sick
world if we are on-again, off-again in our own living? Unless we have
a firm footing, how can we pull a fellow out from the mire? It is a
bit like the person who would give blood for others; the blood that
we give must be whole and un-diseased, else the last state of the man
who receives it will be worse than the first. Christian witness is a
serious business, and a life-long occupation. If we, like Demas, are
going to "forsake" the Lord, what will be the impact upon those who
are looking to us? When the sons of the King and the High priests
forsook God, the nation of Israel was doomed to captivity.

Salt creates a natural thirst for water. Some people "just don't
drink enough water." Dehydration is extremely serious, and may lead
to death. Pure, refreshing water is needed. Spiritually speaking,
Jesus said "If any man thirst, let him come unto me and drink. And
the water that I shall give him shall become in him a well springing up
unto eternal life." But how is the sinner going to thirst for God the
Father, or His Son, Jesus Christ? Some of the "salt of the earth" is
needed. We have an answer to any man who asketh us for a reason
for the faith that is in us, but that answer must be given. In the book
of Ruth, Naomi is a good example of this kind of life. We call her
winsome, in that her life before Ruth was such as to bind them together
forever. Naomi stands as an example for all time, of the power of
Godly witness in living, even in the event of triple tragedy and poverty.
Who can dare say that they have had so much trouble and so many
deprivations that they therefore cannot speak good words for God?
Naomi will stand up in the judgment and condemn all such, because
her pattern was given to us on the printed page before our very eyes.

A final point to make, is that Salt, to do its work, must come into
direct contact with the need. The egg-white will taste flat until the
salt is actually combined with it. The fever and infection will not sub-
side until the saline solution begins to cleanse the wound. As the salt
of the earth, Christians must contact the lost and undone sinners.
This will rarely happen in our meeting houses, but rather in our Mon-
day through Saturday schedules. That is why evangelism is the work
of the whole body of believers, and not just the pulpit minister. I will
close with Paul's words in II Cor. 2:15-16: "For we are a sweet savor
of Christ unto God, in them that are saved, and in them that perish; to
the one a savor from death unto death; to the other a savor from life
unto life. And who is sufficient for these things?"



Questions Asked of Us

Carl Kitzmiller

Is it right to pray about winning a ball game?

We have sometimes stressed the matter of prayer by saying that nothing is too insignificant or too trivial for prayer if it is a concern to us. After all, does not the Lord say, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6)? Of course everything is a proper matter for prayer, but not everything we might ask in prayer is proper.

James (4:2) reminds us that it is possible for Christians to "have not because ye ask not." We may consider a matter too trivial for troubling God, or something He is not interested in, so we do not pray about it. We thereby often rob ourselves of a blessing God is willing to give. To be sure we could become concerned about trivial things to the neglect of the big issues, the primary issues of life, fretting ourselves, for example, about the death of a bug when the souls of men are being ignored. The little things of life should not so control us that we leave undone the weightier matters (cf. Matt. 23:23). It remains a fact, however, that *everything* is the scope given by God for our prayers.

James (4:3) also reminds us that it is possible to ask amiss in our prayers—to ask for the wrong things, for the wrong reasons, or for the satisfaction of wrong desires. In other words, our prayers may seek selfish ends, the exaltation of fleshly ways, and even unjust injury to others. While our prayers ought to be honest, confessing to God just how we feel (He knows anyway!), there ought also to be a developing maturity that tells us not to seek God as an ally to injustice, injury, or numerous other things God hates. How could one pray in the Spirit for the things which God Hates? How could we pray for God to set aside His word in our particular case and do evil? Some subjects are proper subject for prayer, but the manner of our praying may be all wrong.

It seems to me that many prayers offered about a ball game might be seeking the wrong things. The chances are that victory is a chief concern. I can see nothing wrong—in fact, much to commend—in praying that the Lord will help each player to be clean, to do his best, to maintain the right attitudes, etc. There certainly can be righteous praying about a ball game. Consider, however, the unconditional prayer for victory. Presumably there may be Christians on both sides. How does God decide? Does He favor those who pray the hardest? Or those who say the most prayers? Or those who

pray first ("first come, first served")? A little sober thought tells us that this sort of thing is ridiculous. The Bible often pictures God as fighting on the side of righteousness, but the average ball game is hardly a contest between righteousness and evil. We may be so eager for fleshly satisfaction that we ask God to become a respecter of persons and give victory just because that is what we want. We may seek only the satisfaction of our pride, the opportunity to gloat over "how good we are." And while it is only a game, it may be that the attitudes and emotions it calls up are very serious matters. Don't expect God to bless carnality.

God is in the business of working all things together for good to those who love Him (Rom. 8:28). That does not always mean victory on the human level. Some of our losses and defeats may work more good in our lives than our victories. The player who continues to play "clean" when others are playing "dirty" may have a far greater testimony for the Lord than the one who is merely a great athlete. Keep in mind not just "my good" but the greater good of all concerned and the higher goal of achieving true spiritual values.

There is a sense of self worth which we all need, the knowledge that we do some things well and that we are not "failures." It is not wrong to think of ourselves and our abilities soberly, aware of God's hand on us and ready to do our best in the use of talents (See Rom. 12:3). There is a sense of achievement which makes for good mental health. It is not wrong therefore to strive to win at games. Consider the apostle Paul's reference to this very thing (e.g., 1 Cor. 9:24-27). We must maintain our balance, however, keeping in mind the more important issues of life, realizing the Christian life is far more than a game, and that God's will for us is more important than winning a game.

What we have said here has far broader application than just to ball games.

Does the assembling of Heb. 10:25 include Sunday night and Wednesday night, or does it speak only of Sunday morning?

Let us first of all clarify any misunderstanding that Sunday morning is a designated time for assembly. The N.T. does not single out some particular hour or portion of the first day of the week for worship. The early church did meet and was expected to assemble for worship on the first day of the week, but further than that the time is not specified. According to the writings of the Father's (religious writings from the early centuries of the church, but not scripture), the early church sometimes met before daybreak on the first day of the week, probably as an accomodation to slaves, for whom the day was an ordinary work day.

By custom in our day and land, Sunday morning is the usual time for an assembly of the church. Generally this is regarded as the most important assembly—the one which, if choice must be made, is best. It is so considered because more Christians will be in attendance, the program is geared to broader needs, etc. In some cases brethren have made this the only occasion when the Lord's Supper will be served. In many minds, then, Sunday morning is the occasion which conforms

to the N.T. pattern of meeting on the first day of the week, and any other service or gathering—Sunday School, Sunday night, etc.—is regarded as extra, something to be attended as a matter of choice but not an obligation. In many cases this kind of thinking probably betrays a real lack of delight in the Lord's services.

The use of Sunday morning rather than some other period in the day is not wrong or unscriptural unless we bind it as the only acceptable time of the day. We do well to remember that the particular hour choice is a matter of common consent, not scriptural requirement, so that it does not become a mistaken bone of contention. There is nevertheless something to be said for what has become so widely accepted. It is often a great help to people who travel, and it often is a help in scheduling other activities. The agreement of the saints to meet at a given time confers a responsibility on all involved.

There is a serious danger of legalism with respect to church attendance. It is found in the attitude which says, "Sunday morning is required—that's my duty—but the other assemblies are matters of choice." It is true that the practice of the early church is a binding example on us, but their example was in attitude and commitment as well as in deed. Where do we read that their services were limited to one hour? The probability is that on many occasions they were very lengthy. In days of difficult travel one prolonged service a day made better sense. In our day of easier travel the shorter service with a return in the evening makes for a better arrangement. Too frequently people betray a basic dislike for church services which declares a sad spiritual state. They want them short, sweet, and over with, so that they have "done their duty" and can get on with other plans. There is no real love for or delight in the worship and fellowship. Many a duty attendance on Sunday morning falls far short of what the Lord wants us to experience in the assembling of the saints.

The need, then, is not to try to establish some N.T. law which says the Sunday night (for example) is also required. It seems to me that whenever and as often as the saints agree to meet, these are assemblies of the saints where the Lord is present and where every Christian ought to be present to the best of his ability. I decided a long time ago to try to meet "every time the church doors were open." It has been a source of blessing to me, not a burden, and I have not had occasion to miss too many times. Whenever the saints meet and I am not there *by choice*, it seems to me that I am guilty of forsaking the assembling to that extent. All of the meetings have afforded me opportunity for growth, strength against temptations, awareness of needs, and similar blessings. All of this enables me to better serve the Lord. In most cases the choices made by those who miss are not for something more important than the benefits of the assembly.

Is there normally any doubt where the Lord would have us when the saints are meeting? There may be other conflicting demands on us, some which even have a high priority, but let us be careful what we consider to be "good excuses." Beware of the attitude that seeks only what is absolutely required. What is the will of the Lord? What does He want? That should be sufficient to prompt my actions.

113 N. 6th St., Oakdale, La. 71463



Four Reasons Why I Believe Jesus is Coming Soon

Dr. David R. Reagan

I believe Jesus is at the very gates of Heaven, waiting for His Father's command to return (Matt. 24:33 & 36).

I believe the return of Jesus is so near that some of you reading this article will most likely be alive when He comes for His Church. In short, I believe we are the terminal generation which will see the consumation of the age.

There are many signs which point to the soon return of our Lord—signs of nature, signs of society, spiritual signs, technological signs, signs of world politics, and signs of Israel. But there are four signs in particular which I find most convincing.

THE SIGNS OF THE WEEKS

The first is one based on an inference of Scripture. It was discovered by Jewish Rabbis long before the time of Christ, and it was expressed in the Epistle of Barnabas, written in the Second Century. It is the concept of the Week of Millenniums.

The concept was deduced from the systematic and orderly way in which God does things. The Word itself affirms that "God is not a God of confusion but of peace." (I Cor. 14:33) The Rabbis noted that there is a certain basic rhythm to what God does. That rhythm set by God during the creation week. He toiled six days and rested the seventh. That rhythm, six days of work and one day of rest, is repeated over and over again in the Scriptures:

- 1) The Week of Days—The creation week.
- 2) The Week of Weeks—The period of 49 days between Passover and Pentecost.
- 3) The Week of Months—The seven months of the Jewish religious calendar, beginning with Passover and concluding with Tabernacles—a feast of rest.
- 4) The Week of Feasts—The seven feasts from Passover to Tabernacles.
- 5) The Week of Years—God commanded that the land was to be worked six years and then be allowed to rest for a "Sabbath Year."
- 6) The Week of Decades—The 70 years allotted for Man's life-span.
- 7) The Week of Weeks of Years—The 49 years leading up to the great Year of Jubilee.
- 8) The Week of Weeks of Decades—The 490 years of Daniel 9,

during which time God will complete His plan for the salvation of a Jewish remnant.

A CLEAR PATTERN

Noticing this repetitive pattern of weeks in Scripture, the Rabbis deduced that there would also be a Week of Millenniums which would constitute the entire period of human history. In other words, they concluded there would be six thousand years of human toil followed by a one thousand year reign of the Lord which would bring rest and peace.

I believe this inference of Scripture is a valid one. If it is, then we are right at the end of the six thousand year period of toil and strife. It was 2,000 years from Adam to Abraham, another 2,000 years from Abraham to Jesus, and it has been almost 2,000 years since the Cross. We are on the threshold of the 1,000 years of rest.

THE SIGN OF THE DAYS

The second sign is specifically given in Scripture. It is recorded in Hosea 5:15 - 6:2.

- 15) "I will go away and return to My place
Until they acknowledge their guilt and
seek My face;
In their affliction they will earnestly
seek Me.
- 1) 'Come, let us return to the Lord.
For He has torn us, but He will heal us;
He has wounded us but He will bandage us.
- 2) He will revive us after two days;
He will raise us up on the third day
That we may live before Him.'"

The Lord is speaking at the beginning of this passage. He says a time will come when He will return to His "place." His "place" is, of course, Heaven. He fulfilled this prophecy when He ascended to Heaven following His resurrection.

Next, He says He will remain in Heaven until "they admit their guilt and seek His face. The "they" in this passage is the Jewish people.

REPENTANCE OUT OF TRIBULATION

We know from other passages like Zechariah 12:10 that the Jewish people will not repent and turn to the Lord until the end of the Tribulation. This is affirmed by the next phrase in verse 15 of Hosea 5: "In their affliction they will earnestly seek Me." The phrase, "their affliction" refers to the Tribulation period. This is affirmed further in chapter 6 verse 1 when the Jewish people begin to speak. They talk of being "torn" and "wounded." These again are references to the pounding of God's wrath during the Tribulation.

Then in verse 2 of chapter 6, the timing of the Lord's return is given. It will, of course come at the end of the Tribulation, after the Jews have turned to God in repentance—and verse 2 says that will be at the end of "two days". This is a very significant and revealing

statement, because the Bible makes it clear that to God, "a thousand years is like a day." (II Peter 3:8 and Psalm 90:4) Thus, this verse appears to be implying that the Lord will return approximately 2,000 years after His ascension.

The fact that the "two days" refer to a period of two thousand years is reinforced by the next phrase in the same verse: "He will raise us up on the third day that we may live before Him." This is an obvious reference to the resurrection of the Saints and the fact that we will reign with Him for a thousand years (Rev. 20:4). Since the term, "third day," refers to a one thousand year period clearly identified in Scripture, it is only logical to assume that the previous term, "two days," which appears in the same verse, refers to a period of two thousand years. Again, we are at the end of that period of time.

THE SIGN OF THE FIG TREE

The third sign is even more specific. It was given by Jesus in His Olivet Discourse, delivered to His disciples on the Mt. of Olives during the last week of His life. The sign is presented in parable form in Matthew 24:32-34.

The fact that the sign is presented in the mystery language of a parable is, I think, very important. Up to this point in His discourse, Jesus had been presenting a simple one, two, three chronological prophecy of what to expect at the beginning, the middle, and the end of the Tribulation. Suddenly, in verse 32, He shifts to parable language and clothes His point in mystery. Why?

AN INTRIGUING PARABLE

I believe He did so because He wanted to present a very specific sign that would reveal the timing of His return, and He wanted that sign to be understood only by His brethren who were filled with the Holy Spirit. In other words, He had a great pearl of knowledge to present, namely, the timing of His return in glory, and He did not want to "cast that pearl before swine." (See Matt. 7:6 & 13:34-35 and Mark 4:10-12) So, He clothed the revelation in a parable which could be understood only by a person endowed with God's Spirit (See I Cor. 2:6-16 & I John 2:27).

The parable reads as follows:

"Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near; even so you too, when you see all these things, recognize that He is near, right at the door. Truly I say to you this generation will not pass away until all these things take place.

For 400 years many prophetic scholars have interpreted this parable to mean that the "fig tree" is a symbol of the Jewish people and the tree's blossoming is a symbol of the re-establishment of the state of Israel. They have therefore admonished us to watch for the bloom-

ing of the fig tree—to watch for the rebirth of Israel as the surest sign of the soon return of Jesus.

THE FIG TREE SYMBOL

I believe this interpretation is a correct one. The fig tree is definitely used in Scripture as a symbol of Israel (See Jer. 24 & Hosea 9:10). In fact, just a day or two before His Olivet Discourse, Jesus Himself had used a fig tree as a symbol of Israel. In Matthew 21:18-22 He is recorded as having cursed a fig tree on the Mt. of Olives. It promptly withered. This was a sign that God would soon pour out His wrath upon the Jewish people, set them aside, and begin working through the Church.

A couple of days later Jesus later refers to the fig tree again and tells His disciples to watch for it to bloom, as a sign of His imminent return. Equally significant, He states that the generation which witnesses the re-blossoming of the fig tree is the generation that will see all the end time events come to pass. "This generation will not pass away," He said, "until all these things take place." (Matt. 24:34).

I believe the fig tree in Jesus' parable blossomed on May 14, 1948 when the state of Israel was reborn. That event is one of the greatest miracles in all of history. Against all odds and in the face of overwhelming opposition, the Jews were regathered by God, proclaimed their state, and then fought a series of miraculous wars to regain their land.

A SECULAR CONFIRMATION

I recently received an amazing confirmation of this interpretation of the fig tree parable. About two years ago the Israeli mint produced a medallion commemorating the independence of the state. One side of the medallion contains a reproduction of a coin minted in 70 AD by the Romans in celebration of their subjugation of the Jews. It shows a weeping woman sitting under a palm tree holding her dead baby. Standing over her is a Roman soldier with a drawn sword. On the rim of the medallion are the words "Judea Captive, 70 A.D."

On the reverse side of the medallion are the words "Israel Liberated, 1948." The scene depicted here shows a woman standing under a palm tree holding her live baby up in the air in a gesture of joy. The Roman soldier is gone. In the background there is a man on his knees planting something.

Each medallion comes with a descriptive brochure. I looked in the brochure to see if it told what the man is planting. To my amazement, the brochure stated that the man is planting a fig tree as a symbol of the rebirth of Israel! I wanted to shout "Hallelujah!" Here was confirmation of the meaning of Jesus' parable from a people who are unaware of that parable.

THE MEANING OF A GENERATION

Concerning Jesus' reference to a "generation" in the fig tree parable, some expositors have misread His statement, as if He said, "All these things will take place within one generation from the blooming of the fig tree." This has led to much speculation that the Lord must return within 40 years of 1948.

But that is not what Jesus said. He said that the generation which witnesses the rebirth of Israel will not pass away before the Lord returns. That simply means that someone who was alive on May 14, 1948 will be alive when the Lord returns. Since the life span allotted to Man is 70 years (Psalm 90:10, I believe the Lord's return could be delayed as long as 70 years from 1948, to the year 2018. However, the final sign I want to mention makes me think the Lord will not tarry that long.

THE SIGN OF JERUSALEM

The fourth sign is the most specific of all. Again, it is a prophecy spoken by Jesus in His Olivet Discourse, as recorded by Luke. It is found in Luke 21:24—"They will fall by the edge of the sword and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled."

The first part of this prophecy was fulfilled within 40 years after it was spoken. That was in 70 AD when the Roman General Titus put the Jews to the sword and led the survivors into captivity.

Because the first part of the prophecy meant exactly what it said, we can be sure the latter part is to be interpreted literally. Jesus said, "Jerusalem will be trodden down by the Gentiles." And so it has been for a period of almost 2,000 years.

THE RE-OCCUPATION OF JERUSALEM

The city of Jerusalem was re-occupied by the Jews on June 6, 1967, for the first time in 1,897 years. It is the first time in nearly 2,500 years that they have exercised true sovereignty over the city.

The re-occupation of Jerusalem by the Jews in 1967 was a momentous prophetic event. It specifically fulfilled the words of Jesus. It signaled that we are at the end of the "times of the Gentiles."

The Orthodox Jews also recognize the significance of this event. The Hebrew prophets always predicted that the Lord would come in glory at a time when the Jew was back in the Land, the city of Jerusalem was once again in Jewish hands, and the city was under attack. (See, for example, Isa. 31:4-5 and Zech. 12:3-6 & 14:1-9).

A MOMENTOUS EVENT

These prophecies are what prompted a most significant action in June 1967 by the Chief Rabbi of the Israeli Army, Rabbi Sholom Gorem (later the Ashkenazi Chief Rabbi of Israel). When he heard that the old city of Jerusalem had been conquered by the Israeli troops, he rushed to the Western Wall where hundreds of soldiers were gathered weeping and praising God for the deliverance of their holy city. Rabbi Gorem blew a ram's horn and signaled for silence. He then raised his hand and said: "I proclaim to you the beginning of the Messianic Age!"

Think of that! Even the Orthodox Jews are looking for the coming of the Messiah any moment.

LIVING ON BORROWED TIME

I think we may well be in an "overlap period." The Church Age we are living in now began with such an overlap period. The Church was founded in 30 AD. But the Jewish Age did not end until forty

years later when God poured out His wrath through the Romans. I believe the times of the Gentiles came to a close in 1967. We are now living on borrowed time. God continues to work through His Church, but He is once again working through the Jewish people to accomplish His purposes. The Church is likely to be taken away any moment as the nations of the world converge on Israel for the final showdown at Armageddon.

The signs are clear. The time is short. Let us pray for one last great harvest of souls before the Lord bursts from the Heavens. Let us commit ourselves with zeal to the expansion of the Kingdom as we look for the coming King.

And as we do so, let us "aim at righteousness, godliness, faith, love, steadfastness and gentleness." (I Tim. 6:11) In short, let us commit ourselves to holiness as we wait for the appearing of the Holy One of Israel (Rom. 13:11-14 and I Peter 1:13-15).

MARANATHA!

• • • • •



Viewing the News

Jack Blaes

NEW YORK CITY'S MAYOR, EDWARD KOCH, recently issued an executive order requiring each contractor with the city to promise that it would not discriminate in its employment practices on the basis of "sexual and affectional preference." The city provides \$4.1 million to the Salvation Army to provide day care centers, among other public services. The Salvation Army believes that homosexuality violates God's law, and, as a matter of conscience refused to sign an agreement with the city, and will be cut off June 30. Beware of "gay rights" legislation.

"YES, YOUR HONOR; NO, YOUR HONOR." Puzzle: find the honor. At the Fort Lauderdale, Florida, airport a trained police dog was busy sniffing outgoing baggage for hidden narcotics. The dog was observed to zero in on a bag being loaded for a flight to San Diego. Authorities traced the luggage claim ticket to a passenger named Beale, and promptly notified drug enforcement agents. Upon his arrival the

agents detained Beale, and armed with a search warrant they opened the suspected suitcase and seized several pounds of illegal narcotics. Beale was convicted of his crime, but his smart lawyer took it to the United States Court of Appeals for the Ninth Circuit, located in San Francisco, and promptly got a reversal. The Appeals Court ruled that the dog had violated Beale's rights by sniffing his luggage. What a dishonorable dog!

A FEDERAL DISTRICT JUDGE IN CHICAGO, Judge Susan Getzendanner, issued this ruling. "...the government cannot spy on domestic political groups just because they advocate violence or other illegal acts."

LARRY AND MICHELLE DELCONTE, NOW LIVING IN North Carolina, are refusing to send their nine-year-old son and seven-year-old-daughter to the country public school or to an accredited private school. While living in New York State the Delcontes conducted a state approved home school

for their children, but they find that North Carolina allows no such freedom to parent. An appeals court decision says the Constitution does not grant parents the right to educate their children at home for religious reasons. The court states that "a state may regulate one's freedom to act pursuant to one's religious beliefs." If that can stand, we can fall.

WEIGHT WATCHERS IN RENNES, FRANCE handed employee Clementine Jaunay the pink slip because she had gained nearly 25 pounds. The company explained to the court (Clementine was suing, naturally) that Clementine's increased weight had undermined the credibility of its program. Not only that, the defending company told the judge, Jaunay "has founded a rival firm called 'Weight and Well-Being' thus creating unacceptable competition." The court listened honorably, but ruled that the former employee was dismissed without real or serious cause.

STRONG EVIDENCE THAT ERASES MOST ALL DOUBT is on hand that Iran's Ayatollah Khomeini was behind the terrorist bombing of the U.S. Marine headquarters in Beirut on October 23 which took the lives of nearly 300 Marines. The Ayatollah has announced that his prime objective is the absorption of Iraq and its oil resources in a spreading Shiite empire under Teheran's control.

EDWARD TELLER, FATHER OF THE NUCLEAR BOMB, tells peace loving peoples to be strong in defense. He says that "it is inevitable that the Soviets will overrun the Persian Gulf and its oil reserves. And therefore it is imperative that this country become independent of Middle East oil. . . Nuclear weapons, small nuclear weapons, can be changed into weapons of defense. If there is power in the hands of those who want peace, there will be peace."

TWENTY THOUSAND MISKITO INDIANS LIVING IN EXILE in Honduras. These Indians, most of whom are Christians, were driven from their home in Nicaragua by the Communist Sandanista army. The Sandanista killed some 800 of them and imprisoned 250 Christian leaders before they fled the country. They destroyed between 45 and 100 of their villages. Now the San-

danistas are offering amnesty to those who will return. The Indians are very skeptical of the offer. They are not interested in living where there is no freedom to worship as Christians. The Indian leaders are convinced that if they return, it will only be to their own execution. The Miskito believers now pack out their jungle-type churches every morning at 4 a.m. for an hour of prayer before their day's labor. They pray for their families and friends still in Nicaragua, and that they will soon be reunited.

SOLZHENITZSYN ON "BETTER RED THAN DEAD." "There is no such alternative, because to be red is to become dead—slowly like a lobster thrown into boiling water."

ON MAY 15, THE HOUSE CONSIDERED A BILL, H.R. 5345, which, if passed, would secure the rights of secondary school students who desire to meet voluntarily for religious purposes to do so where ever such rights are enjoyed by students for other reasons. These rights are now held by college and university students. The bill failed to pass despite the fact that 270 representatives voted in favor while 170 voted against. House Speaker, Tip O'Neil, who opposed the bill, refused to place the measure on the regular House calendar, and thus, if the bill was to be considered at all, it would have to be under suspension of the rules which required a two-thirds majority vote to pass. So, in effect, Mr. O'Neal imposed his will on the people.

IN 1982, PRESIDENT REAGAN asked Peter Grace to create and lead a private-sector inquiry into government operations and to offer proposals on how government might become more efficient and cut its costs. The inquiry became known as the Grace Commission. Mr. Grace first set up a governing body of 116 members which in turn went out and recruited the additional 1,840 people for the Commission. The cost of the work of this Commission came to \$75 million. Not one cent of this cost came from the taxpayer's pockets. Peter Grace was able to get representatives from the private sector to pay the entire expense. The Commission was from the beginning a target of the huge spenders in Washington. Before they had had a chance to organize the Commission, Rep. William

Ford, one of Congress's freest spenders called him before his Post Office and Civil Service Committee and began criticizing the Commission. Since it has issued its report, it has been roundly criticized by the press. The Commission came up with potential savings of \$424.4 billion over three years, or \$122 billion per year. These savings can be achieved without weakening America's defense buildup, without in any way harming necessary welfare programs,

and without raising taxes. Certainly this report deserves—and the American people deserve—its most serious contemplation, and an honest seeking of the most economical way to operate our government. But Congress is not in the mood to economize. It is up to the people to light a little fire under each one of them to act responsibly in this area.

CHRISTIAN, LOOK UP! Your redemption draweth nigh.



THOUGHTS FROM ROMANS

Ernest E. Lyon

“You Choose: Eternal Death or Eternal Life”

For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. —Romans 6:20-23, NKJV

The Romans to whom Paul wrote this letter did not have to make the choice that the title above suggests. They had already chosen eternal life by believing on the Lord Jesus Christ. I use that title to suggest to you that if you are still depending on your own self to earn salvation, you ought to seriously consider the fact that there is no way to be saved except through Jesus Christ. He is the Way, and the Truth, and the Life and no one comes unto the Father except through Him. And there are only two choices—salvation in Christ or the lake of fire with the devil and his angels.

Men love to think they are “free thinkers” and free in many other respects, but the only real freedom you have by nature is stated in verse 20, “you were free in regard to righteousness. That arose because by nature we are slaves of sin and the devil is our father (but he won't be our ruler in the lake of fire; he will be suffering there along with those who choose to be there); and righteousness and sin are not compatible; they do not co-exist in one person.

The Romans had come to Christ and were now ashamed of the things that they formerly delighted in. They had come to realize, along with Paul, that those things do not lead to freedom but to death;

and that is not simply death of the body but eternal death. There is no way that you or I could possibly imagine the suffering of man for eternity in hell. If we could have our eyes opened for just a moment and see what it will be like there, I am convinced that that glimpse would drive us out of our minds. But if we can imagine anything close to it, we will not only hasten to be sure that we are saved, we also will try in every way we can to see that our families, our friends, and everyone we meet can join us in heaven for eternity. The "fear of the Lord" and the "love of Christ" are the two things that should urge us to serve Christ and to win souls. Neither of these things should be neglected in our study, in our teaching, or in our preaching. The lake of fire will be a horrible place and heaven a wonderful one. Let us make the right choice and let us try in every way we can, guided by the Holy Spirit, to see that others we know and love shall make the right choice too.

Verse 22 sets forth a far more pleasant view for those who have chosen to be enrolled in those who are a part of the body of Christ. The Romans, like all true Christians, had been set free from sin. It no longer had dominion over them, they owed it nothing in the way of obedience. As a consequence they, and I hope you, had a much better fruit, fruit to holiness. And the great ultimate end of all that—everlasting life, life that had already begun in them and would go on through eternity with no ending. Life that will be more wonderful than can be imagined, though if you are living close to the Lord you have begun to experience some of the peace and satisfaction that comes from choosing Him Who is the Way.

Most people in this country used to dislike welfare, though decades of training by our government has made many people prefer it to work. But I hope you are still among those who would rather earn your own way and then, at the end of the pay period, you can expect to have your wages. Paul closes this wonderful chapter with a summary statement that shows there is one kind of wages that I never want paid (and I won't get, I am delighted to say)—the wages paid by sin, death. Unless you work for an unusual boss, he would be glad for you to tell him any month that you would like for him to keep his wages. But sin is not that kind of boss. Sin's wages are terrible—death—and sin will always pay regardless of whether you want the wages or not. On the other hand, God has for us a gift; we have not earned it and we can not possibly earn it; it is truly a *charisma*, a free gift that has in no way been earned by ourselves and one that is impossible to earn. But thanks be to God, Christ Jesus earned it for us on the Cross, and therefore God can freely bestow that gift on us—eternal life in HIM. That life is not only unending, it is too marvelous to describe. No one will be glad he is in hell, but everyone in heaven will praise God for all eternity for the wonderful thing he has done for us in Christ. Praise Him now, believe on His Son and enter into eternal life right now. Be buried with him through baptism into His death and rise to walk in newness of life as this chapter has already told you the Romans had done. Be among those that will be caught up to meet the Lord in the air and forever be with Him and all others in Christ.

HEROES OF THE FAITH

John Huss

James C. Hefley

The students listened intently as John Huss, a fellow student, read fervently the story of St. Laurence's martyrdom. Then Huss abruptly stopped and suddenly thrust his hand into the flame of the open fire. One youth grasped the hand from the fire only to receive a quick rebuttal. "Why are you frightened by such a little thing?" was Huss' inquiry. "I wanted to prove that I had courage to bear but a part of the sufferings that St. Laurence endured."

Neither Huss nor his friends knew that this act was a potent of events that were to follow—that within a generation Huss would be burned at the stake.

Today in modern Prague, Czechoslovakia (old Bohemia) there stands a massive memorial erected in Huss' honor. Erected in 1915, the 500th anniversary of his martyrdom, Huss stands amid a group of Bohemian patriots. He is represented as calling on the figures around him to rise and be free.

Huss is looked upon as the George Washington of old Bohemia. He gave the country a literary language and alphabet. He translated the Bible into the national language and composed several hymns that are still popular. Today the Moravian Brethren Church, a quarter of a million strong, proudly traces its ancestry to Huss.

However, historians think that this "Middle Age John the Baptist" made his greatest contribution to the spiritual life of Europe by paving the way for the dynamic ministries of Luther and Calvin a hundred years later.

A fog of obscurity hangs over the childhood of Huss. He was born about the year 1369 in the tiny village of Hussintz, the son of poor peasants. His father died when he was a small baby, leaving his mother to care for several children.

Young Huss entered a nearby grammar school at Prachatice where he studied grammar, rhetoric, dialectics, math, and astronomy. When he finished there his widowed mother took him to Prague.

She came to the university carrying a goose and a cake to present to the rector since she had no money. When the goose flew away she knelt in prayer and committed John to the care of God. The rector enrolled young Huss and encouraged him to seek student employment. For the next four years the peasant lad sang in the church of Prague and worked at whatever task was offered him.

He received his degree in 1393 and seven years later was ordained to the catholic priesthood. In 1401 he was appointed Dean of Theology at his alma mater. Queen Sophia II added a crowning honor by naming him "father confessor to the queen."

But these honors did not change Huss' life in the way that later prompted historians to call him "The Flame Who Ignited the Reformation."

Huss had always been devoutly religious and obedient to the commands of the Roman church. Once when personal sins tormented his sensitive conscience he gave his last four pennies to a priest in hope of obtaining peace.

But he became disturbed by the immoralities and hypocrisies of the religious world about him. Two popes were contending for the papal office. Clement VI ruled in France at Avignon while Boniface IX sat on the throne at Rome. Each claimed to be infallible. "Theif, despot, traitor, and son of Satan" were some of the charges hurled back and forth by the two claimants. High church offices were sold freely: Indulgences for the worst sins were hawked about the country by shrewd peddlers. Immense sums were garnered from ignorant peasants and sent to the papal palaces.

England and Bohemia had been drawn together by a royal marriage. From this a mutual interchange of learning ensued that included the bringing of the writings of Wycliffe to Prague. Huss knew that the Englishman's writings were "condemned" and that Wycliffe had been declared a "heretic." But this did not prevent him from seriously studying the "condemned" writings. He carefully compared the views of Wycliffe with Scripture and decided that the "heretic" had discovered the truth. A man, he concluded, could be saved without confessing his sins to a priest. Christ was a higher authority than the pope. Faith in Him was what really counted.

With these convictions burning in his heart Huss could not keep quiet. He yearned to tell his countrymen about the simplicity of salvation. He dreamed of restoring pure Christianity to the Roman church.

A door opened when the pulpit of Bethlehem Chapel became vacant in 1402. The chapel had been built by John of Mulheim, a wealthy noble, and set apart for preaching only. The owner named Huss as pastor, advising him that he could preach as he desired. Immediately Huss began to preach the doctrines he had learned from his study of the Scriptures.

Craftsmen, farmers, merchants, and students by the thousands flocked to hear Huss preach. Even the queen sat before him in rapt attention.

Then opposition arose when a university professor informed the archbishop of Prague that "various books of that pestilent Englishman, Wycliffe, are multiplied in your diocese."

Alarmed, the cleric ordered Huss to bring the writings of Wycliffe to him. Huss responded quickly and came with Wycliffe's books in hand.

"Sir," Huss requested reverently, "please point out to me the errors here. I am ready to reject everything opposed to Scripture and reason."

The bishop suddenly refused to discuss the matter. He seized the volumes and ordered them burned. Huss was ordered to desist from preaching in the chapel.

"I have been called of God," he retorted. "I avow it to be my purpose to defend the truth of Holy Scripture, even to death."

In June, 1410 Huss made a formal appeal to the Roman pope pleading that no more of Wycliffe's writings be burned. No answer was forthcoming. A month later the local bishop burned another set of precious books. Indignation swept over protesting Bohemia. The queen wept. King Wenzel, a supporter of Huss, stormed and cursed. In the streets the bishop was greeted with songs of derision.

"Fire," Huss thundered from his "condemned pulpit," "does not consume truth. Only little minds vent their anger upon inanimate objects."

The Roman pope took note of the strange preaching in Bethlehem Chapel. He issued a citation ordering Huss to Rome. King Wenzel protested, demanding that "Huss be allowed to preach in peace, for he is loyal, devout, and beloved."

Huss continued preaching and ignored the citation. A commission of cardinals declared him "excommunicated." Huss replied briefly and to the point: "I would rather obey God than man."

The bishop blanketed Prague with an "interdict." The entire city was excommunicated. All public church services were cancelled. Only the dying could receive communion.

Huss drew up a firm confession of faith. "I am ready to give to every man an account of the faith that is in me. I am trusting on my Lord Jesus Christ, ready to endure a terrible death sooner than say anything contrary to the will of Christ and His Church."

In Rome, a new pope, John XXIII, pronounced a curse upon an apponent, Ladislaus, king of Naples, and issued a papal decree asking for contributions from all Christians "to finance a holy crusade against Ladislaus. All who give one month's wage will receive forgiveness of sins."

"Let the pope follow the example of Christ," Huss thundered when he heard about the papal decree and the giving of indulgences. "Pardon is the work of God alone. The object of these indulgences is to extort money."

His congregation roared their approval. "Huss speaks the truth! He is right!" Large bodies of students escorted Huss home pleading, "Do not desert us, Huss! Stand firm!"

Three zealous students stood up in a Prague church to shout at the officiating priest, "You lie. The pope is wrong when he leads a crusade against Christians. Master Huss has taught us better."

The students were arrested and sentenced to death. Huss pleaded for their lives even though he had not approved their demonstration. The magistrate promised him no blood would be shed. But after he left, the executioner appeared and off rolled the heads of the three. Huss' followers caught on to the treachery when they noticed blood flowing into the street.

When Huss heard about the executions he announced grimly, "Henceforth, no communion can exist between the adherents of Rome and the Bohemian Christians."

In 1412 a priest who was an avowed enemy of Huss persuaded Pope John to pass a second sentence of excommunication upon Huss. It stated: "Huss may be seized by any citizen of Prague and delivered

up to the archbishop to be burned. Bethlehem Chapel, that den of heretics, must be torn down to its foundations."

The queen adamantly continued to attend services in the chapel. The king rejected Huss' excommunication. However, a group of theological professors drew up formal charges against Huss accusing him of: "(1) Refusing to reverence the relics and bones of the saints; (2) Differing from Rome concerning the sacraments and the authority of the Church; (3) Declaring that priests cannot absolve from sins; (4) Questioning the authority of the pope in offering indulgences to raise money to subdue his enemies."

Huss boldly challenged the professors, "I will publicly debate with you on these matters on one condition: that you take the same risk with me— to be burned, if either of us fail to make good our case." They refused his offer.

Huss continued preaching in the chapel. "Christ is the supreme Head of the Church," he declared. "The office of pope is not necessary. Only deacons and presbyters are named as officers in the Scriptures. Not every priest is a saint, but every saint is a priest."

"In their messages, Peter, Paul, John and James sent salutations and encouragements to the churches, not sentences of condemnation. They did not say, 'Give me money.'"

The German emperor, Sigismund, took an interest in Huss' case. Since he had led the way in calling a church council to be held at Constance, Germany, this was a ripe opportunity for the disturbing Huss to be silenced. When Sigismund ordered Huss to appear, the Bohemian authorities demanded a safe-conduct pledge for their beloved preacher. This was readily granted. Dignitaries escorted Huss across the border. Huss wrote to his flock at Bethlehem Chapel: "Probably you will never more behold my face in Prague."

When he arrived, Huss' friends asked Pope John if Huss would be safe. "Had he killed my own brother not a hair of his head should be touched," assured the Pope.

Huss was disappointed when he was not immediately given an opportunity to publicly defend his convictions. While he waited he held services daily in his chamber.

The calm was shattered when he was summoned before the cardinals. They denounced him as "a mind-reader, a magician, and a vile heretic." Huss answered, "I have taught nothing in secret, so I wish to answer my accusers publicly." The cardinals demanded that he be imprisoned. "But this will break the emperor's word," John de Chlum, friend of Huss, protested.

The pledge was broken. Huss was thrown into an underground dungeon through which a sewer flowed into the Rhine. The stench threw him into a fever.

On Christmas Day the German emperor Sigismund arrived. Pressed by the church leaders he decided Huss should be condemned as a heretic, despite vigorous protests from the Bohemian nobles. They reminded the emperor of his safety pledge. But the ruler lamely countered, "Let us do evil that good may come."

Events followed swiftly as the year 1415 dawned. Pope John saw that the council was turning against him. He abdicated and fled, but

was seized in flight, deposed by the council and, ironically enough, placed in the same prison with Huss.

On June 5, 1415 after months of lonely confinement, Huss was taken to the Franciscan monastery in Constance for his trial.

Dragged before the colorful assembly he stood blinking in the bright light. His body was racked with fever, yet he stood erect before the array of robed dignitaries. A din of harsh charges greeted him. His defense pleas were shouted down. After he was led back to prison he wrote to his friends: "Pray that God will give me steadfastness."

On June 23 Huss' books were condemned to be burned. On July 6 before the king and the council he was sentenced to the stake. Hearing this, he fell to his knees and prayed, "Lord Jesus, forgive my enemies."

There followed a shameful ceremony, not unlike the humiliation of Jesus. The churchmen placed on his head a tall paper cap on which were painted devils tearing a sinner with their claws. They droned piously, "We now give your soul over to the devil."

"But I give it over to my gracious Lord Jesus Christ," Huss answered. "My Lord for my sake innocently bore a much heavier and harder crown of thorns. Why would I, a wretched and sinful man, not bear this much lighter one for His name?"

The mayor shouted to the executioners: "Lead him out and burn him!" Thousands followed the procession through the streets. When it halted at the execution place Huss prayed, "In thee, O Lord, do I put my trust; let me never be ashamed." Then the executioner brought his prayers to an end. Huss rose to his feet and cried joyfully: "Lord Jesus Christ, gladly and in humility will I bear this shameful and cruel death for the sake of Thy holy Gospel. Forgive my enemies."

He was asked once more to recant. When he refused he was chained to the stake. Then the fire was lighted. While the wind blew smoke and flame into his face he was heard singing, "Jesus Christ, Son of the living God, have mercy upon me."

After the flames died down the executioners crushed his head with a club and threw his remains into the nearby Rhine.

That night the Bohemians dug up the earth beneath the stake and reverently carried it back to Prague. There the testimony of Huss burned brighter than ever. A mighty reformation swept over Bohemia. One hundred years later Luther said after studying Huss' writings: "We have all been Hussites without knowing it."

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PRICE TALKS:

Fellowship

William A. Price

God has always had a meeting place with man on earth. When the Lord created man, He walked with him in the garden. When man

sinned, God appointed a meeting place with man at the east of Eden. While the Israelites wandered in the wilderness, God dwelt in the Most Holy Place in the tabernacle. The Lord filled Solomon's temple with glory in Old Testament days, but when the Lord was on earth, He Himself was the residence of Deity. When the Son had returned to the Father's side with Calvary's victory, the Holy Spirit was sent forth to earth according to promise, claiming believers as His abiding place. Those who know Christ are individually and collectively the place of God's dwelling on earth.

"...Ye also are builded together for a habitation of God in the Spirit" Eph. 2:22. This is what the church is all about. The local churches scattered all over the world are to have the Holy Spirit dwell among them and manifest His personal presence to them. But sad to say, the average church member knows little or nothing of the work and activity of the Holy Spirit. The institutional churches that have developed throughout history, somewhere along the line, have lost the truth that something is supposed to happen to us on the inside when we become Christians—We are to be indwelt by the Holy Spirit. All who are in Christ should consider themselves members of the Body of Christ—the Church, and also members one to another. We belong to Christ and we belong to one another.

"Do you not know that you are the temple of God, and that the Spirit of God dwells in you?" (I Cor. 3:16)

The true Church is indwelt by the Holy Spirit. This is precisely what makes it the true Church, and this transcends any human organization.

The Holy Spirit reaches across denominational lines and gathers to himself all those whom He indwells. Men have attempted to take the place of the Holy Spirit by drawing men into their human organizations. It is quite evident that no one denomination or organization contains all of the true believers. No man or group of men can claim a copyright of God, the Holy Spirit, or the divine truth.

If the Lord tarries, I doubt whether any of us will live long enough to see all true believers worshipping as one church. There are too many points of contention and too much firm conviction on certain Bible doctrines to bring this idealistic condition about. Not many good and religious people are prone to abandon their present positions and convictions. The threat of Satanic forces and the pressures of our times may mellow us into a great mass of fellowshiping people, who will realize more and more our need of one another. I firmly believe that the Holy Spirit is at work among us to bring this about.

The Apostle John in his 1st epistle, immediately presents the Lord Jesus Christ as the Eternal Word of Life. He has this to say about fellowship:

—that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ (I John 3:1).

If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the

light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. (I John 1:6-7).

He that saith he is in the light and hateth his brother, is in the darkness even until now. (I John 2:9)

In the light of these truths, we must face the serious fact that many professing Christians are not in fellowship with God because they refuse fellowship on the human level with other Christians.

Fellowship with God and fellowship with your fellow Christians is walking in light. If we are unwilling to walk in fellowship with fellow Christians, we cease walking in light. I think this means that we should walk in fellowship with our Christian brothers even if they belong to a denomination other than ours. If we confine our fellowship only to those who belong to our religious rank, we are walking in darkness.

This truth presents somewhat of a problem to honest and sincere Christians. How do we balance FELLOWSHIP and SEPARATION?

We are to fellowship other Christians, while at the same time we are to keep ourselves separated from unholy alliances. It is possible to lay too much stress upon the ideal of fellowship and create a false unity and a feeling of "anything goes." We cannot compromise what we consider to be truth. We cannot compromise with error and unbelief in order to produce some kind of unity and fellowship—this is too great a price to pay. We must contend for the faith once delivered to the saints (Jude 3) while at the same time "Endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3) "... till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

We must face one another with a teachable spirit and if we encounter issues that do not coincide with what we believe the Bible is saying, we can admonish them in love and patience.

It is also possible to go to the other extreme and to overemphasize the duty of separation from anything and everything that is unlike us. It is a noble desire to keep the church "pure" but we can become very legalistic and offensive in doing so. We must always remember that the individual members of the Body of Christ are not on the same level of knowledge, comprehension and maturity.

There are countless little splinter groups who go off on their own because they think they have some special revelation of the Scriptures. They think that they must keep their revelation pure and so they separate themselves from those of us who do not have their depth of revelation. This is regrettable, for in separation we lose the opportunity to share.

We must separate ourselves from sin and from those who do not walk uprightly, but I am sure that we have overdone the separation considerable, often over matters that are trivial.

Let us consider the teaching of Jesus on the matter of fellowship:
John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.

But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.

Jesus is saying in effect, "Who told you that men must follow you to be in the fellowship?"

Fellowship with many in the Church is not easy. There are those who will fellowship with you only if you get the rapture, the tribulation and the millennium in the right order. There are countless other reasons that have separated us.

We see evidences that God is moving in this generation. God is putting His foot into the door of denominations. We see the fresh blowing of the Holy Spirit—He is out to make His church "a habitation for God in the Spirit." We must open our hearts and minds to what is going on about us.

May we be wise and plunge into the great river of His grace "endeavoring to keep the unity of the Spirit until we all come to the unity of the faith". It is time that we cease trying to fellowship with the Lord without fellowshipping one another.

Useful Rules By Walter Scott

1. Have a deaf ear to unkind remarks about others, and a blind eye to trivial faults of your brethren.
2. Do not put the worst construction upon real, or supposed, wrong actions of fellow believers.
3. Do not brand a man as heterodox (differing from some generally accepted standard) because of faulty expressions, or because he differs from you.
4. Never drink in the spirit of a talebearer; mitigate and soften strongly worded charges of evil.
5. Do not speak of misunderstanding as lies. Credit persons as speaking the truth. "Love believeth all things."
6. Pray much, perseveringly, and believably. A habitually neglected closet is the sure index to a ruined, wasted life.
7. Read the Scripture daily for your own soul's profit and spiritual intelligence. Read difficult portions on your knees, while availing yourself of all the helps possible.
8. Don't waste your energies building up a party. Such work is the merest chaff, and only awaits the fire.
9. Think far more of the points where you agree, than those wherein you differ from fellow believers.
10. Warmly and tightly grasp the hand of every member of the body of Christ, save in cases where known evil in doctrine or morals exists, or complicity with either.
11. Firmly maintain the truth of your individual responsibility to Christ as Lord in your service. Welcome advice, but refuse dictation as to mode and way of working.

GLEANINGS

Larry Miles

WHAT IS THE PURPOSE OF PRAYER?

Then what is the purpose of prayer? I believe prayer is putting ourselves in the position of accepting God's grace and help. Prayer is an acknowledgement of God's sovereignty over the things that we desire. Prayer indicates to God whether we believe in His promises, and are ready to receive them. Prayer opens the way for God to do what He wants to do. It is the release of Divine power which the effectual prayer of a righteous person can accomplish.

—Billy Ray Lewter

A HEART AT REST

And Christ has the words of eternal life. Peter was right. He had seen captives freed, and tears dried, and the calm of God's peace fall upon temptestuous hearts, and sinners go away with a new light in their eyes because all guilt was forgiven. Jesus does lift up and save souls, as many can testify. He alone can truly help. If "down in the human heart, crushed by the tempter, feelings lie buried," Jesus can restore them. He has blessed and healed all these 1900 years; he heals and redeems today; and He is the only Helper. And if reason should reel and eyes grow dark, yet I would cleave to Jesus, for He is good. Yes, we can give Him the benefit of all doubts, for He alone is worth holding to in the darkness and storms of life.

—R. H. Boll, in *Words In Season*, 1942

MAKE ME AN INTERCESSOR

Make me an intercessor,
"Till, pleading at Thy Throne,
The sins and sorrows of other lives
Become my very own."

—Ezekiel 4:5, 6

HOW TO TREAT A "SECTARIAN"

The sectarian is like unto myself a man—a man, too, for whom the Lord died. He is plainly wrong in his course. So was I once, before God called me out of darkness into His marvelous light. He is mistaken in many points. So am I—not in matters as vital, perhaps, yet I find every little while that I have been mistaken in this thing and that, and that God is yet lovingly and patiently leading me out of my misapprehensions. I may not condemn the sectarians; it is neither my right nor my place. I may not sit in judgement on his motives and his honesty; One only knows the heart. I must not strive with him, but be gentle, in meekness correcting him when he opposes himself, that peradventure God may give him repentance unto the knowledge of the truth (2 Tim. 2:24, 25).

Since he has shown a disposition to accept the name of Jesus and to serve Him, however misguided his effort, he deserves special regard on that ground. I must not talk down to him from stilts or from the

superior height of a pedestal; men cannot be won that way. I must not take it all out in criticizing; but let me in humble love, in secret places, plead for him before the throne of grace. This would be something like the right attitude toward the sectarian.

My brethren, hold the truth whatever betide; but hold not the truth of our Lord Jesus Christ in bitterness and vindictiveness of spirit, but, speaking it in love, make it a blessing unto all men.

—R. H. Boll, in *Truth and Grace*, 1909

Until next time MARANATHA!

Missionary Messenger

"Greater things for God"

Joy Garrett

Harare, Zimbabwe

May 4th

In Nehemiah 8 we read of the Feast of Tabernacles kept by the remnant of the Israelites that returned from Babylon. Ezra read to them daily from the Book of the Law and they lived in booths seven days.

Our recent 3 day camp meeting at Glen Norah during the Easter holidays reminded me of this passage.

The Harare men bought 2 second-hand tents and Bob made the steel frame work for them. Whoever had any tents brought them and they were put up behind the church for the men to sleep in—each with its own electric light. Women slept in the church.

The women and young people cut 6 foot tall grass to tie to the fence for privacy and to make an open air kitchen where the men cooked for the over 700 that came to hear God's Word and *The Church in the Last Days*.

The Harare men did an excellent job at all the hard work, giving, and preparing sermons for our meeting. Bob put up behind the pulpit a huge poster of the events from the Church age through to the new heaven and the new earth. As the speakers spoke they used a long reed to point to the time about which they were preaching. Not only were prophetic subjects given, but also the practical aspect of living a Christian life through the persecution, corruption, and difficulties of these last days was presented. Beside the congregational singing between each speaker a choir from one of the congregations would present special singing. One man was baptized. It was a wonderful time of fellowship; as in Nehemiah 8:17 "there was great rejoicing."

Bob & Joy Garrett

Harare, Zimbabwe

June 15th

This year the Harare brethren have planned camp meetings for the different groups in the churches: primary school children, teenagers, family, women, and men. On May 25th and 26th, holidays here, was the women's campmeeting. The young bachelors cooked the

meals. We had speeches on the *Faithful women of the Bible* emphasizing the lessons we can learn from them. Nine different ladies spoke. They were older Christian women from different congregations. Interpreters interpreted Shona into English and English into Shona. In between the talks different church groups sang special songs. Congregational singing was led by various song leaders. Close to 200 women attended.

On Sunday the 27th of May men picking up the women joined us for the usual morning service. Robert spoke on the "Influence of Women in the Bible for Evil and for Good." There was such a crowd that the children sat in the floor space in front of the pulpit. Benches were placed outside at two entrances to handle the overflow.

One woman came forward for baptism.

After the evening message I showed slides of the Lord's work here and God's lovely creation. Then the women went to bed to study, exhort and sing until 2 or 3 a.m. Everyone enjoyed the good lessons, singing, and fellowship.

We were so happy to see our son David. He is the first of our children to visit us. He has been away seven years. David has just completed work on his master's degree and will be here eight weeks before beginning a job at Dow Chemical at Midland, Michigan.

THE DAVID BROWNS CHANGE WORK

Starting the first of this year there was a change of work and of support for David Brown and his family in their work for Christ in South Africa. At that time the Browns moved to Zululand to work among the Zulus (black natives of that section) and a small group of Indians (Asian). Their address now is:

Mr. and Mrs. D. S. Brown and Family
P.O. Box 377
Eshowe 3815
Zululand
South Africa

We have not put a notice in this paper before because of a sudden change that occurred after David moved. He went there to work with Ron Elerick, a missionary sponsored by Eastern Heights Christian Church, Ponca City, Oklahoma. Just after the move Ron decided to remain in this country. Eastern Heights has been trying since then to find a suitable replacement for Ron, for there is plenty of work and great opportunities that can best be taken care of by having two families in the field coordinating their efforts.

This is not to be a Christian Church—Church of Christ joint work, but a simple work for Christ by two missionary families. Eastern Heights and Highland are very similar in beliefs in nearly all things, even to prophecy, and the instrument question does not come into place there, for there are no instruments to be concerned about. The one concern of the missionaries will be to win people to Christ and to help them grow in the grace and knowledge of the Lord Jesus Christ.

In order to better coordinate the work and to take care of the extra expenses that David has as he drives into the bush country and

lives in a more expensive part of South Africa, Eastern Heights will be the official sponsor. However, their minister, Mr. Harold A. Prough, has assured me that all decisions concerning David will be made after consultation with Highland. Bro. Prough flew to Louisville and discussed the work with us and won the heart of the congregation preaching for us. We are delighted to be associated with them in this greater opportunity for David.

Victor Broadus and Church of Christ Worldwide will continue to receive funds for David and forward them on to Highland. Our new treasurer, Lillian Jackson, 2237 Boulevard Napoleon, Louisville, KY 40205, will then send our full amount on to Eastern Heights and they will send David the amount they have pledged along with our portion. If you prefer to send the money to our treasurer direct, please do so.

We ask your continued prayers for the Browns and for Eastern Heights in securing another family to work with them. We look forward to many years of soul winning for Christ in Zululand.

When David comes home on furlough he will be glad to visit all the churches that would like to have him there. May the Lord bless and keep all of you in all His ways.—Ernest E. Lyon for Highland Church of Christ

Open Letter to a Graduate

Dear Tom:

It will be just a few more days until you will receive your diploma from the University of Kentucky, and I am sure you will feel some satisfaction in the realization that you undertook four years ago.

When that night arrives and I see you among the other fine young men and women, wearing your cap and gown, I will be very happy, and when your name is called and you step out from them to receive your certificate, I will be the proudest person there.

I hope that what you have learned that is true and wholesome, will help along life's journey and that you will cast the rest aside as rubbish.

It has been said that a little learning is a dangerous thing. Therefore never be arrogant in your convictions, but always be willing to listen to the opinions of others.

Some one has also said that we learn by living, and I can assure you that some of the most important things are learned from experience and not from books. Respect then, those that are older, and always weigh their advice carefully.

When we have memorized all history, mastered all the arts, and explored every known field of science, men will have only begun to acquire knowledge.

Life will offer you many challenges and adventures, and I am sure that you will meet each challenge with valor and each adventure with zeal. Live every day so that when night comes, you will have no regrets. Remember that, although you can run away from some things, you must live with yourself always.

I believe that your undertaking will always be honorable, and I believe that you will succeed, but be careful in your striving, that you do not injure someone else. Success can be very empty if others are hurt in attaining it.

I know that the world looks rather dark when we consider the conflict for power and influence, the prejudice, mistrust, greed, and even actual warfare that exist. There is no use denying that there is a heavy fog over the world. Many young people are surveying the future with dismay, and deciding to grab all of life that they can, in whatever way that seems easiest and surest. I would not blame you too much, for thinking that we older ones have made quite a mess out of things. Do not be discouraged by these circumstances, but rather consider them a challenge. All of this gives more opportunity to young men and women to be of service to their fellowmen, their country, and the world. This is not a time for weakness, but for courage and strength, and I know you have both, so I look with confidence to your accomplishments.

Son, here is some lines from the book of proverbs that I hope you will memorize. They are better than any advice that I could give.

"Trust in the Lord with all thy heart; in all thy ways acknowledge him and he will direct thy paths. Then shall thou walk in thy way safely and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: Yea thou shalt lie down and thy sleep shall be sweet."

And now this prayer shall follow you always:

O God in thy love and wisdom, Grant to Tom this day and through all his life that he shall know Thee. Give him courage to face trials, and strength for disappointments and hardships. May he always be humble in victory, but noble in defeat. Give him knowledge, that he may decide wisely, and when he has chosen his course, grant him strength and determination. Give him grace O Lord to have compassion on those that are weak and by thy strength to endeavor to lift them.

Help him to hold fast to the faith that will sustain and guide him in this life, and enable him to stand before Thee when this life has ended.

Through Jesus Christ, Amen.

With deepest devotion
Dad

Edited by Dr. Horace E. Wood

THE GOSPEL OF JOHN:

Lessons from Peter's Denial

John 18:15-18, 25-27

S. Lewis Johnson, Jr.

One of the signs of the inspiration of the Bible is its pitiless portrayal of its paladins, its heroes. To believers this unvarnished, un-

disguised faithfulness to facts is not surprising, but it is ruthlessly different from the ways of the world and the modern media, which like to shield their heroes from the glare of honest portrayal of human flaws and failings. With the Lord there is no "respect of persons," but with the world there is (cf. Eph. 6:9).

Occasionally it will become stylish for biographers to honestly tell the story of their men and women, but more often it is their style to laud and glorify their subjects. One of my heroes has been the great Southern general, Thomas Jonathan Jackson, popularly known as "Stonewall" Jackson. Some years ago I read a popular biography of him written by a professor at one of our Texas universities. Jackson has been a particular favorite of mine, because he combined outstanding human masculine qualities with a devoted Christian and Calvinistic faith. However, when I finished the work, there came to me a sense of hopelessness of ever emulating the great general.

Stonewall said that his religious belief, which included the conviction that God had fixed the time of his death, made him feel as safe in battle as in bed. It is difficult to measure up to such confidence and peace. In the Scripture there is a faithful portrayal of the fears and failings of its men and women, and what God did for them becomes the source of encouragement and strength for the saints of God.

Peter was a man of like passions with us, and his victories and defeats make important lessons for us. And in the account before us, the story of his denials of the Lord, there is an apt illustration of Paul's great teaching on the presence of indwelling sin in the life of genuine believers. That sin principle still dwells in our members, and Paul makes it plain that there is no deliverance in independence of the indwelling Spirit of God (cf. Rom. 7:13-8:17).

THE PROPHECY OF PETER'S DENIAL

The conversation over His departure (John 13:36-38). In the thirteenth chapter of the Gospel of John is the prophecy of Peter's denial. All the gospels record his denial, from which we may safely conclude that Peter's failure left a profound impression upon the early church. Evidently, as nearly as we can tell from the records, Peter was warned twice of the possibility, both in the upper room (cf. John, Luke) and on the way to Gethsemane (cf. Matthew and Mark). In John the prophecy of the denial takes place in the context of the conversation over our Lord's departure from the apostles. Jesus had said that He was leaving them (cf. John 13:33), and Peter responded, "Lord, whither goest thou?" (v. 36).

The Lord replied, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards" (v. 36).

Peter then responded, "Lord, why cannot I follow thee now? I will lay down my life for thy sake" (v. 37). It was a magnificent expression of desire, but the conviction did not lie very deep within him.

The declaration of the Lord (John 13:38). Peter is in his own mind loyal and undaunted, but his self-confidence is alarming, and it will prove to be only "chaff" within a short time (cf. Luke 22:31-32; Rom. 7:18!). And so Jesus replies to him, "Wilt thou lay down thy

life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice" (v. 38).

In fact, a listing of Peter's assertions at this time is very revealing. 26:35).

Listen to them. "Though all men shall be offended because of Thee, yet will I never be offended" (cf. Matt. 26:33).

"Though I should die with Thee, yet will I not deny Thee" (cf.

"Lord, I am ready to go with Thee into prison, and to death" (cf. Luke 22:33).

"If I should die with Thee, I will not deny Thee in any wise" (cf. Mark 14:31).

"I will lay down my life for Thy sake" (cf. John 13:37). John Chrysostom, the fourth century evangelical preacher comments at this point, "What sayest thou, O Peter?" There is in Peter's mind no place at all for Paul's admonition, "Let him that thinketh he standeth take heed lest he fall" (cf. 1 Cor. 10:12).

As W. T. P. Wolston said in one of his works a long time ago, "The day that a saint falls is the day that he ceases to *fear* to fall."

THE PERFORMANCE OF THE DENIAL

The first phase (John 18:15-18). After having been brought into the palace by the intervention of the other disciple who was known to the high priest, probably John, Peter is interrogated by a young damsel. She asks, "Art not thou also one of this man's disciples?" And Peter makes his first denial, replying, "I am not." John adds, "And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself" (John 18:18). It is a very suggestive statement, and it symbolically pictures the great apostle now standing with the enemies of Christ and warming himself at their fire. It cannot fail to suggest the danger that comes to a believer, when he begins to make the world his friend.

The second phase (John 18:25-27). The second and third denials are found in this second phase of the account. The servants and the officers, standing beside the fire, asked Peter, "Art not thou also one of his disciples?" The language of the original is a bit more tentative, and it might be rendered, "You are not also one of His disciples, are you?" Peter again denied that He was. Matthew put it this way, "But he denied it before them all, saying, 'I do not know what you are talking about'" (cf. Matt. 26:70).

Then, finally, one of the servants of the high priest, a kinsman of the high priest's servant, whose ear Peter had cut off, said, "Did I not see thee in the garden with him?" (cf. v. 26). And Peter then denied again that he was a disciple of the Lord. And then the fateful words occur, "and immediately the cock crew" (cf. v. 27).

Many scholars have found an insuperable problem in believing in the inerrancy of the Scriptures in the Markan account. There is Mark 14:30 our Lord is recorded as saying, "Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me." The fact that Mark says that Peter will deny Him three times before the cock crows twice, rather than once, as John 13:38

has it, provides the believer with the problem. And liberals have indulged in quite a bit of crowing over this cock-crowing! And more than once or twice, too!

The problem can be solved, if we remember that there were (and are often) two distinct times of cock-crowing, midnight and dawn. The Lutheran commentator, R. C. H. Lenski, writes on the point, "The reference to the crowing of the cock is not to a casual crowing of some one cock at night. Two crowings were distinguished, one occurring near midnight; the other, just before dawn. They helped to divide the night into the midnight or the silent period, the period before dawn and the period after dawn. Pliny calls the fourth watch *secundum gallicinium*. Mark 14:30, in the second warning to Peter, refers to both crowings; 'before the cock crow twice,' meaning before the day dawns. John, like Matthew and like Luke, refers only to the one crowing, that preceding the dawn."

When I was going through seminary, we had several bells that regulated our classes. The classes themselves began on the hour and went for fifty minutes, but there was a bell on the forty-five minutes to give the teachers a bit of warning that the class was drawing to an end. Then at the fifty minute mark the class ended. At three minutes before the next class began, that is, at three minutes before the hour another bell rang to let us know that the next class was about to begin. And, finally, on the hour a final bell rang to signal the beginning of the class. Now, if two students hurrying to the class were to ask one another about the time, they might say something like this, "Has the bell rung?" We would have known that the reference was to the final bell, after the sounding of which we would be late. We might also have said, "Has the bell rung twice, but the reference would be to the same thing. Either statement meant the same thing. I suggest that this simple illustration fully explains the differing statements in the gospel records.

The important thing is to note the equivocation and lying of the Apostle Peter, the so-called first pope. What a fall from the magnificent confession of Matthew 16:16, when he affirmed, "Thou art the Christ, the Son of the living God." Satan sifted him, and the bold apostle turned to butter, but still he was wheat (cf. Luke 22:31). His faith, although severely tested, did not fail utterly, for, as Matthew puts it, "Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly" (cf. Matt. 26:75). What a difference between his bitter weeping and Esau's bitter cry, recorded in Genesis 27:34, when Isaac gave the blessing to Jacob!

THE PERMANENT PEDAGOGY FROM PETER'S FALL

The power and powerlessness of Satan. There are several important lessons that one may learn from Peter's experience. This is suggested by our Lord's words in Luke 22:31-32, to which we have just alluded. Satan often takes us captive at our strong points, as he took courageous Peter at the point of his courage, and showed him to be essentially a coward without the strong arm of the Lord to lean upon. Moses was the meekest man upon the earth, but he lost his temper.

Abraham was the faithful friend of God, but he failed more than once at the point of faith. Elijah was bold before Baal's prophets, but a weakling before Jezebel a short time later. The lesson for us is clear.

The willingness and yet the weakness of man. The conjunction of the two attitudes in the same individual is an apt illustration of Paul's words in Romans 7:18-21, where he writes, "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me."

Someone has said that it took forty days to get Israel out of Egypt, but forty years to get Egypt out of them through the discipline of the wilderness wandering. Peter, although a true believer, is not yet sanctified. The steps in his downfall are a lesson for all believers.

First, he disregarded the first warning of the Lord (cf. John 13:36-38). Second, he was sleeping in the Garden of Gethsemane, when he should have been watching (cf. Matt. 26:40). Third, he was fighting when he should have been quiet (cf. v. 51). Fourth, he followed afar off, when he should have been near (cf. Mark 14:54). Fifth, he disregarded the second warning (cf. 26:34). Sixth, he became a companion of the enemies of the Lord, sitting with them by the fire (cf. Mark 14:54). As the Scotswoman said, "He had nae business there among the flunkeys."

Seventh, he disregarded the first cock-crowing (cf. Mark 14:68).

Eighth, he denied Him finally with an oath and curses (cf. v. 71).

The power of the prayers of Jesus. One sees in Peter's denial the power of the prayers of Jesus the Messiah. And we learn from the story that, even when we fail, there is the preserving power of an omnipotent Savior to keep us. He had prayed for Peter that his faith would not fail (cf. Luke 22:32), and it did not. And when Peter went out and wept bitterly, the Lord dealt with him gently, singling him out for special consideration when, after his resurrection, the angel said to the women, "But go your way, tell his disciples, AND PETER, that he goeth before you into Galilee; there shall ye see him, as he said unto you" (cf. Mark 16:7). After this He also appeared to Simon (cf. Luke 24:34). The High Priest lives to secure the salvation of those for whom He died. He will not lose one of them.

The Lord Jesus had said, "When thou art converted, strengthen thy brethren" (Luke 22:32), and the great-hearted fisherman years later in his epistle did just that, saying to his readers, "Be sober, be vigilant, because your adversary, the devil, like a roaring lion walketh about, seeking whom he may devour" (cf. 1 Pet. 5:8), and, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall (cf. 2 Pet. 1:10). Having learned the lesson of Romans seven, the weakness of a Christian man apart from the enabling power of the Spirit, he "strengthens" us indeed.

WEDNESDAY**Evening Session**

7:30 - 8:00	Singing and Prayer	
8:00 - 9:00	"Exceedingly Sufficient, Go Ye"	Earl Mullins, Sr.
9:15 -	Youth Oriented Time	

THURSDAY

Theme: "The Sufficient Son for Relationships"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	Bible Exposition - Galatians	
10:30 - 11:00	Break	
11:00 - 12:00	"The Wisdom for Family Relationships"	Billy Ray Lewter
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"Strong Bond for Unity"	Bruce Chowning
2:15 - 2:30	Break	
2:30 - 3:15	"Broken Cisterns"	Vernon Lawyer

Evening Session

7:30 - 8:00	Singing and Prayer	
8:00 - 9:00	"My Lord, My Neighbor, Me"	Nathan Burks
9:15 -	Youth Oriented Time	

FRIDAY

Theme: "Rivers of Living Water (The Sufficient Spirit)"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	Bible Exposition - Galatians	
10:30 - 11:00	Break	
11:00 - 12:00	"The Sufficient Spirit"	Richard Ramsey
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"Evidences of Wind"	Harry Coultas
2:15 - 2:30	Break	
2:30 - 3:15	"The Sufficient Word"	Benny Hill

Evening Session

7:30 - 8:00	Singing and Prayer	
8:00 - 9:00	"Restore to Me the Joy of Thy Salvation"	Julius Hovan
9:15 -	Youth Oriented Time	

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Cassette copies of Messages will be available from:
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D

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