

# THE WORD AND WORK

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

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# Talking Things Over

G. R. L.



## DOWN IN THE POVERTY POCKET

Catherine T. was a despicable creature. Nothing but skin and bones, old beyond her age, dirty and unkempt, she reeked of alcohol. Just a week after she had received her monthly welfare check, she was broke—and asking for help. She wanted to get on the food stamp program, but with all preliminary work done for her eight months earlier by her social worker, she had never gone down town to sign the application. Without family, friends, or a fixed address, she resists attempts to place her in an “old folks’ home.”

A rather revolting person to be around, I thought, but in the hour and a half that she sat in my office, my contempt was tempered by compassion. As I dialed numbers all over the city and waited for answers, I had ample opportunity to reflect. What do you do with such people—tell them they’ve had their chance and turn them out to starve? Maybe this is what they deserve, but is it always right to give people what they deserve?

## THE PRIVILEGED POOR

“God blesses those who are kind to the poor. He helps them out of their troubles! He protects them and keeps them alive; He publicly honors them and destroys the power of their enemies. He nurses them when they are sick, and soothes their pains and worries” (Ps. 41:1-3).

The Lord has a special interest in the poor. “He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again.” “Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard” (Prov. 19:17; 21:13). The law of Moses contained special provisions for the protection of the poor.

As I considered Catherine, I thought of some of these things. The Scriptures don’t reserve the blessings and promises for the “worthy” poor (after the fashion of some “Christian” thinking). I began to be amazed at the thought that God’s mercy included Catherine, that He had a special concern for her—a person who had obviously thrown her life away.

## THE POOR AND THE GOSPEL

It is not unusual to hear, “My neighbors are the nicest people!

They would make such good Christians!" We are accustomed to worshipping with people who dress neatly, speak good English, and exhibit above-average intelligence.

But the Lord says, "Blessed are ye poor; for yours is the kingdom of God" (Lk. 6:20). He owned Isaiah's prophecy: "The Spirit of the Lord . . . hath anointed me to preach the gospel to the poor . . ." (Lk. 4:18). In enumerating the marks by which John the Baptist might identify Him, Jesus concluded, "The poor have the gospel preached to them" (Matt. 11:5). The Corinthian church was predominantly from the lower classes, and the Thessalonian Christians lived in deep poverty (1 Cor. 1:26; 2 Cor. 8:2).

In the face of this, the trend is for churches to move from the inner city to the suburbs. Currently in this country, there is much general feeling toward poor people that it serves them right—let them shift for themselves. Unfortunately, Christians seem to follow popular trends in thinking. Perhaps this is why there has been such neglect of taking the good news to the poor.

Yes, there are problems in working with the poor. "Pore folks have pore ways," they say in the South. But does that, *or any other reason*, give us warrant to set aside the Word of God?

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## Which Would You Accept?

Let us suppose that a person receives two letters by the same mail. One letter contains an invitation to attend a lecture by a world famous and eloquent speaker on the subject of: "His majesty the king, as I know him." The other letter is an invitation from the king himself, inviting him to dinner at the royal palace. Both invitations are for the same evening.

Now which of these two invitations is this person most likely to accept? The one to hear a lecture about the king by one who knows him well; or the one to meet the king himself and dine with him?

This explains the difference between going to hear an address by a well-known and gifted preacher of the Word of God, and going to meet the Lord Himself at the supper which He instituted, and to which He invites all His blood-bought people.

Thus, the principal purpose that brings His people to this supper is not to preach the gospel to the unsaved, or to hear a learned exposition of Scripture from some gifted teacher. The sole purpose of the Lord's supper is to provide an opportunity for the Lord's people to concentrate their mind's attention and their heart's affection on the Person of the Lord Jesus Christ, to the exclusion of all else.

—From *The Lord's Supper* by A. P. Gibbs. 216 pages, paperback, \$2.25.

# Questions Asked Of Us

Carl Kitzmiller



Would not the church be better off if everyone threw away their commentaries?

The sentiment implied in this question is easy to come by, especially if one has been a victim in some way of serious misuse of commentaries. It seems to me, however, that it is not the commentaries as such which give difficulty but the improper use of them. And what good thing is there that cannot be abused or misused? An automobile can be an instrument of death or a vehicle which is a great help or even an instrument of mercy.

If we rule out commentaries, we should consistently rule out preaching, for this is but an oral commentary on God's word. On the same grounds we should rule out all teaching of God's word except that which used only the very words of Scripture. No preacher or teacher simply uses the words of Scripture alone, but he expounds and explains the meaning. Compare Neh. 8:8. If we rule out commentaries (and by inference, all written comments and explanations) we eliminate the wisdom and understanding of past generations except as it is passed on by word of mouth. This would be a tragedy.

As Christians need to examine a preacher's or a teacher's words carefully to know what part is actually the teaching of Scripture and what has been opinion, misunderstanding, or such like, so they need to remember that comments in print are not necessarily more true than those spoken. Blind following of a teacher or preacher is never to be recommended, and there are some who need to learn that blind following of a commentary is equally bad. In short, the problem is not commentaries but their misuse.

Is Christian education worth what it costs?

One would have to know a few of the alternatives and the quality of the Christian education to answer such a question fairly.

What other education is available? How unchristian is it? What counter teaching will be given in the home, in the church, etc. How Christian is the so-called Christian education? How true to the whole counsel of God? I assume the querist has in mind education in private schools operated by Christians and advocating Christian viewpoints versus public schools. Ideally the Christian school is

worth considerable expense and effort. Unfortunately the Christian schools may sometimes have teachers who are far from the ideal, and fortunately the public schools may be served sometimes by good Christians whose influence is felt in spite of the imperfections of the system. The difference is one of degree, not a matter of one being totally righteous and the other totally unrighteous. As a rule, however, we may expect the Christian school to exert a much greater spiritual impact than the public school. Certainly that is very worthwhile and desirable.

What of the cost? Are we talking merely of dollars? That is oftentimes a very practical consideration, but it should not be the only one. For example, I would personally choose a public school (of average merit) over sending a too-young child away to a Christian boarding school and away from parental guidance. Spiritual welfare should certainly be measured as of infinitely greater worth than most of the things we spend and sacrifice for.

True Christian education is very desirable and worthwhile. Let us be careful to seek that!

Does not Acts 13:48 teach predestination?

The portion of the verse that is of concern is the last, which says: "And as many as were ordained to eternal life believed." This was the result of the labors of Paul and Barnabas at Antioch of Pisidia when they turned from the Jews and began preaching to the Gentiles.

Yes, this verse teaches predestination. In fact, the whole New Testament teaches predestination. But having said that, let us hasten on to add that this is not the sort of thing that comes to many a mind when the word predestination is used. But this term some mean that a specific individual's fate or destiny *as to salvation* has been determined by God before that person ever has being. Carried to its ultimate end, this view is very mechanical and fatalistic, deprives men of any reason for seeking to know God, misrepresents the God of the Bible, and contradicts many a Scripture.

The predestination taught in the Bible with respect to salvation is not an individual matter but might be described as a class matter. Those who (continue to) believe in Jesus Christ have been ordained or predestined to salvation as a class of people. Man is given a choice as to whether he will believe, but all who are believing have been selected by God as a group as those who are saved. Perhaps an illustration will help. If I were to say that all who drive Chevrolets are to be admitted to a parking area I might own and that to them there will be no charge, I have determined beforehand that this class or group of people will have a certain benefit. But such a rule does not deprive drivers of the choice to drive or not drive a Chevrolet.

As to the specific verse in question, I will concede that if it were the only verse in the Bible on the subject I might suppose it

to suggest an individual determination. But in the light of much else in Scripture there must be some other explanation. Remember that salvation is offered to "whosoever will." I suggest that the verse merely declares that the preaching was so successful that all in the area inclined to believe did so.

As to predestination to a particular work and the bestowing of gifts to enable one to perform certain works, there is evidence to indicate God does this as well, and this appears to be on an individual basis.

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## *Books of Interest*

### **What Is Wrong with the Church? (Vol. 2)**

#### COUNTERFEITS IN WORSHIP AND EVANGELISM

Review continued by Harold R. Preston

It has been several months now since Part I of this review appeared in the Word and Work, and during this time several copies have gone into circulation. How I would love to see a copy read by all concerned Christians!

Let us take up this review with Part II, in the chapter on "The Meaning of Christ's Temptation." The reader will find some valuable insights into the "temptation" on how Christ met and defeated Satan, and what this means to us today.

In a day when man has set aside God's glory and seeks to glorify himself, how refreshing to have the author remind us that, "The glory of God is His personal, absolute perfection manifesting itself in the excellence of His being, His attributes, His character and all His works—in His perfect wisdom and knowledge, His absolute power, His perfect love and truth, in which self-interest has no place, and no sacrifice of self is too great to bring true good to those whom He has created and whom He loves."

What happens when a congregation ceases to trust in the power and presence of the Holy Spirit, both in evangelism and worship? Did you say it must reach for a substitute? Mr. Hay points out that this is the reason for turning to man's wisdom, enticing eloquence, efficient organization, musical talents, etc. He quotes Dr. Martyn Lloyd-Jones as saying, "Cannot you think of certain churches that are always finding some fresh announcement or some new attraction? Such a church is obviously living on artificial stimulants."

"What place has singing and instrumental music in worship and evangelism?" No doubt you have often turned this question over and over in your mind. The author devotes one chapter to this question. There are some very timely thoughts given which will surely challenge us to re-evaluate the part music has in the assembly where we meet.

Another very timely subject dealt with is, "Youth's Spiritual Need?" Congregations everywhere are much perplexed about their

youth, and have introduced all kinds of methods and ideas to try to hold their interest, but all have failed to provide any lasting good which youth seeks. Mr. Hay claims that we underestimate youth's ability to grasp spiritual truths and to engage in spiritual activities. He writes, "Youth wants reality; it seeks a true basis for life. It despises sham and that which is superficial and responds to that which is real. Youth must be presented with the reality of God and the truth regarding man's fall and man's nature. Nothing can satisfy youth but the power of the Living Christ."

Many believers today are deeply concerned over the divisions in the churches and feel that there should be more efforts put forth to restore unity. On the other hand, there is a great deal being done in certain religious circles toward "unity." Some sobering thoughts are given in the chapter on "Unity—True and False."

"The Pure Gold," is a fitting title for the closing chapter of this book. The author reminds us that the Church today is very well described in Rev. 3:14-20, and that the need today is the same as then. The Lord said, "I counsel thee to buy of me gold refined by fire." Mr. Hay points out that, "The pure gold typifies that which is purely Divine in nature, entirely of God, with nothing of man." He further states that, "The Lord of the Church also speaks of 'white raiments' (holiness—the garment unspotted) and 'eyesalve' (Holy Spirit-enlightened vision), as things that the believer must buy at a price.

You cannot but profit from this book. May I urge you to get a copy and read it carefully. You may wish to send copies to others who will also profit from it. I heard of one congregation using it as a study guide.

\* \* \* \*

**MYSTERY CARD:** A few months ago some reader of the Word and Work requested the free booklet we offered on "A Return to First Principles." The request was on a post card, postmarked Philadelphia, but had no name or return address. Does anyone know who this might be? Write to: Christian Literature and Tape Service, 15537 Mainbocher, Channelview, Texas, 77530. The offer of the above mentioned booklet is still good. Write for your free copy.

### TO WHAT SHOULD WE BE LOYAL?

Everybody talks about "committed Christians"—but to what are they committed? To what should they be committed? Is it enough to stand for "non-denominational Christianity"? What about loyalty to a "Restoration plea"? Other loyalties might be considered—loyalty to certain doctrines, to a certain church name, to a given group of churches.

In this booklet, Bill McDonald examines what we *say* about loyalty and compares it with what we sometimes *do*. If you can stand to examine "what we have always believed," then you can profit by reading *To What Should We Be Loyal?* For your FREE copy, write to the above address.

# PROPHECY

Edited by Dr. Horace E. Wood

Dr. Allen practices dentistry in Arcadia, California. He is an uncle to Dr. Wood.

## Messiah Brings Judgment and Justice

Ray Allen Young

A few days ago, a Jewish friend of mine made this statement: "No, I do not believe that the Messiah has come and I will tell you why; if he had come, the world would not be in the mess it is in today." He, like millions of other Jews, is looking for the Messiah to "Execute judgment and justice in the earth." Their expectance is well placed, for as we shall see, that is a promise of God. Since a promise of God cannot fail, He will surely perform it. There is a question as to the time of the performance.

Surely the Jews are off in their timing. Two events must precede the "Execution of judgment and justice in the earth," by the Messiah. The first is that the Jews must crucify their Messiah. This they have done. The next is that they will come to recognize the fact that they have committed that very deed. This they have not yet done. When they are convinced that they have crucified their Messiah, the true heart of the Jew will be revealed. Their repentance will be of such intensity that it will become one of the most dramatic and touching scenes in all history. This is plainly pictured in the Old Testament, as will be shown later.

Their repentance will trigger the enactment of great events upon the earth. The prophecy of the realization of their mistake and of their repentance is given by God through His prophet, Isaiah. In the the following scriptures, please note that God refers to the one spoken of as "My righteous servant." You will have no trouble identifying Him, for there is only one whose life fits into the following prophecies. Beginning at Isa. 52:13, and continuing to Isa. 53:12.

Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the Kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to

the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

We see from the above scriptures that He whom God calls His "righteous servant" is despised, rejected, afflicted and finally crucified by the sons of Abraham. It must be said to the everlasting credit of the Jews that they will admit their wrong and repent. They will admit that He ("God's righteous servant") bore their griefs, carried their sorrows, healed them with His stripes, made an offering for their sins and bore their iniquities. God says of Him, "My righteous servant shall justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great and he shall divide the spoil with the strong; because he hath poured out his soul unto death." Please note that God's promised reward to His "Righteous servant" is to be fulfilled after He has sacrificed his life for the many.

In order to identify God's "Righteous servant" in the above scriptures, as Jesus the Christ, we turn to a companion chapter, the 22nd Psalm. The first verse starts off as follows—"My God, my God, why hast thou forsaken me?" We see this fulfilled at the crucifixion of Jesus as recorded in Matt. 27:45-46: "Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying; Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me?" Picking up at the sixth verse in Psalm 22:

I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake their head, saying, He trusted on the Lord that he would deliver him: let him deliver him; seeing he delighteth in him. But thou art he that took me out of the womb: that didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly.

At verse 15:

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws: and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me. They pierced my hands and my feet. I may tell all my bones. They look and stare upon me. They part my garments among them, and cast lots upon my vesture.

Seeing all this was fulfilled at the crucifixion of Christ, His identity is established beyond a doubt.

And so, Jesus has come and Jesus has gone. According to the writings of Matthew, Mark, Luke and John, who have been established as credible historians, that same Jesus has fulfilled, in His

life, that which was prophesied of the Messiah. He was sent to the Jews and unto the Jews only until the time of the Gentile Cornelius. The great majority of Jews rejected Him. Was their rejection prophesied? It will be shown that it was.

The Jews rejected the One selected by God. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste, (not be ashamed, not be confounded)" Isa. 28:16. He was precious to God but despised by the Jews. Their rejection is given in Psalm 118:22 "The stone which the builders refused is become the head stone of the corner." God has not blessed those who rejected the One He chose. God said His selection was precious to Him.

Since the Jews' rejection of God's choice, they have been stumbling around confused and ashamed. It is written in Isaiah 8:14: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." But for the Jews, all is not lost. In spite of their mistake, they are beloved of God. They are God's "Chosen people" (Isa. 44:1:1). They are the "Apple of God's eye" (Zech. 2:8).

It was stated above that my Jewish friend expects the Messiah to execute judgment and justice in the earth. We now turn to the prophecy that makes that promise so plain and certain that it cannot be fairly misunderstood. (Jer. 23:3-8)

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness. Therefore behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the Land of Egypt; But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land."

Many Christians do not know that "The Lord Our Righteousness" will reign in the earth. They mistakenly believe that He will never set foot on this earth again but will only come part way where He meets the ascending saints in the air to take them to be with Him.

In view of this error, it seems good to comment on the above Scripture. Beginning at Jer. 23:3, "I will gather the remnant of my flock out of all countries whither I have driven them," it is plain that this gathering is future to our day. As things stand now, we have seen the first gathering of the Jews, which gathering is preliminary and incomplete. It is incomplete because there is still a remnant of Jews left in all countries whither God has scattered them. God says He will "Set his hand again the second time to recover the remnant of his people which shall be left" (Isa. 11:11). May

we ask, left where? God answers. He goes on to name a number of nations where a remnant is left and then winds up by saying in the next verse that He "Shall assemble the outcasts of Israel and gather the dispersed of Judah from the four corners of the earth."

There are some who confuse the ones spoken of above, "The outcasts of Israel" and again referred to as "The dispersed of Judah." It is true that some confuse these with "Spiritual Israel" or the "Israel of God." They will become hopelessly confused when asked: When did Spiritual Israel become the outcasts of Israel or the dispersed of Judah? When did God scatter them to the four corners of the earth? In the same context, namely Jer. 23:8, God makes a promise to the dispersed of Judah that after He has gathered them from all countries whither He had driven them that "They shall dwell in their own land."

Now the disarming and embarrassing question is: Where is the land where Spiritual Israel shall dwell after God has gathered them?

After God has gathered the remnant of His flock out of all countries whither He has driven them, and set up shepherds over them to feed them, He goes on to say that they "Shall fear no more, nor be dismayed." It is open to the world that such condition has not yet happened. Israel is today almost completely surrounded by enemies that are making continuous war on them. God further promises that the "Righteous Branch" shall reign and prosper and execute judgment and justice in the earth. Since this has not happened, it obviously lies in the future. God further states that the name of this King reigning over the gathered remnant of His flock in their own land is none other than "The Lord Our Righteousness. This is the Messiah.

Since it is established that "The Lord Our Righteousness" shall reign over the remnant, one might well ask, from whence shall He reign? Will it be from heaven as it were, by remote control? God answers this question. In God's measureless wisdom He has foreseen every error that would ever appear and has given the answer thereto. Turning to Mic. 4:6-7: "In that day saith the Lord will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever."

We see from the above that "The Lord shall reign over them in Mount Zion." We learn more about Zion in Joel 3:21: "For I will cleanse their blood, that I have not cleansed: for the Lord dwelleth in Zion." We see then that the Lord, after He gathers the remnant, rules over them and dwells in Zion.

One might ask, where and what is Zion, spoken of here? The answer is clear in Isa. 24:23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." The Lord of hosts shall reign in Jerusalem. Therefore ruling by remote control is eliminated.

A friend of the writer was offended at the thought that the Lord would come, to what he correctly said, was an old and dirty Jerusalem. He should have known that the Lord will take care of that. Much is written in the 60th chapter of Isaiah in regard to Jerusalem being made fit for the Lord to dwell in. Verse 13 says "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Verses 1-3: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising." We see that the Gentiles are not left out at the time of the great exaltation of Israel.

As the stay-at-home brother of the prodigal son should have rejoiced at the return of his brother, we Gentiles should rejoice at the knowledge that the Jews, as a nation, are going to return home to God when the Redeemer of us all makes Himself known unto them.

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**Ed. Note:** This article was chosen not so much for what it says as for the way it says it. The author demonstrates that it is possible to handle a controversial topic without speaking ill of the brothers with whom he differs. However, his use of the word "theory" is ill advised.

## Glossolalia

Roy Osborne

This writer does not often appear in print, for to do so usually involves one in the maelstrom of controversy to which we seem to be prone in the brotherhood. I have no desire to be so involved, for I am convinced that "the wrath of men worketh not the righteousness of God" and so I have remained silent. However, a great division again threatens our brotherhood and I feel a voice must be raised, no matter how weak, in an attempt to remind us all that Christ said the world would recognize us as His disciples by the love we had for one another. One would be hard pressed to interpret love in the bitter hatred and wild denunciations which are flying irresponsibly and seemingly unchallenged among us today.

In my youth the subject of Premillennialism was the chief source of controversy (we seem bound to find some source of controversy periodically). I remember sadly that the heat of the controversy drove off forever those who believed the theory, *and also*, regrettably, all those who loved those who believed the theory and did not want to see them banished. One can only wonder, with aching heart, how many might have been kept within our fellowship, who actually never believed the theory, but for the heat of the controversy and hatred which triumphed over love in the midst of it all.

That was 30 years ago. Please, let's not let it happen again! We must not listen to those who would whip up our emotional hate and

make us afraid of one another so that all hope of close fellowship in the bonds of peace is destroyed.

I believe, with all my heart, that our differences can be resolved, with Christ's help, without raised voices and bitter words, if we will maintain a genuine love for one another and let no man take it away.

Often I hear someone say, "I love you, Brother so-and-so, *but* I must tell you thus and thus." Why can't we simply say, "I love you *period*"—no buts about it? "I love you (*period*)"; now let's talk about our differences, *privately*. Public print, when personalities get involved, places the ego of the writer and the recipient in jeopardy. One has a strong tendency to defend *his* position (i.e., himself) or to promote *his* point of view (i.e., *himself*) often at the total sacrifice of love and respect for the other person.

Brethren, as Christ loved us, we ought to love one another. The greatest danger facing the church today is not false views and differences of opinion regarding the Holy Spirit. The greatest danger we face is being overcome by hate, suspicion and arrogance while we are trying to remove a "mote" of false teaching among us.

("... all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." —Galatians 5:14-15 AV)

"... Don't criticise and speak evil about each other, dear brothers. If you do, you will be fighting against God's law of loving one another, declaring it is wrong. But your job is not to decide whether this law is right or wrong, but to obey it." —James 4:11 Living New Testament)

This writer does not believe in Glossolalia (or tongue-speaking) in any form. However, I have been reluctant to rush into print, attacking the "popular devil" of our time, because I do not wish to be identified with the "hanging party" who, ignoring the law of love in Christ and the methods enjoined by Christ in that law, have determined to lynch or run out of the country all who feel differently.

It seems quite obvious that the entire subject is an emotional one and as such must be dealt with with great patience and much love on both sides, or great harm will result. I am by no means an expert on the subject, but a few observations I would like to make, with apologies to any who might feel misjudged by them.

Quite a few honest, sincere and dedicated followers of Christ feel that they have experienced a direct visitation from the Holy Spirit and that they have been permitted thereby to "speak in tongues." The results in their lives have been dramatic. These dramatic results cannot be denied by any honest person who has known them. As a result they have become very emotional in their belief in this phenomenon which is a subjective experience and cannot be viewed objectively by them.

On the other hand, many who believe that "tongue-speaking" (in all forms) ceased at the close of "the gospel age," become equally emotional in their convictions. They feel that the church they hold

dear is being threatened by this "new heresy" and cannot view the problem objectively.

On both sides there are extremists, who are also opportunists. They see in this controversy a chance to become leaders themselves and heroes of "the cause," and they fan the fires, already emotionally charged, until genuine hate and deep distrust is created. The devil has triumphed again and we are all the victims.

The answer which is always given to those who want to urge patience and love it this: "We must stop this heresy before more people are led astray. We've got to deal firmly with these heretics to preserve the Lord's Church.

I wonder, with amazement, that we think the preservation of *His* church depends upon *our* stumbling efforts, and that we feel the church (a fellowship of love) can be preserved by methods of hate and destruction.

In the second place I am somewhat disturbed by the assumption that our brethren are so stupid that they need a few enlightened ones to protect them from themselves. I believe strongly in the right and responsibility of the pulpit to teach and guide (under the direction of the elders), but I also believe strongly in the right and responsibility of the individual Christian to determine for himself what the truth is and to follow it. I happen to believe that my brethren are intelligent enough not to be led astray in any great numbers by popular errors and that they do not need me to run off all of the "uncertain sounds" so they won't be "confused" by them.

This does not mean that I relinquish my responsibility to teach the truth as my convictions dictate. It does mean that I have more confidence in Christ's ability to preserve the church than I do in my own.

As to the subject of the present controversy, I submit the following:

1. Much of the problem lies in a difference of opinion concerning "shall cease" (1 Cor. 13:8) and "shall be done away" (1 Cor. 13:10) with reference to "tongues."

Everyone has his opinion (interpretation) about when the "ceasing" and the "doing away" take place. Each interpretation has merit, but remains a matter of opinion. To deny this is to forsake reason and honesty, and take refuge in prejudice and personal infallibility. The reasons may seem stronger for holding to one interpretation as opposed to the other, but they remain "reasons," derived by the logical process of fallible minds and thus forever denied the status of absolutes by which to judge another man's honesty or his faith.

Personally, I believe that tongues ceased when the urgent need for them ceased, just as miraculous knowledge ceased with the emergence of the written word. The Holy Spirit does nothing uselessly and supplies nothing that we can supply for ourselves. I would argue that the ability to speak in foreign languages in order to spread the gospel is now readily available without miraculous intervention and so the Holy Spirit would no longer supply it.

I realize that this sounds to the tongue-speaker like an old stock argument, but I ask him to consider that no great conversions of heathen people by one speaking their language miraculously has been documented for nearly 2000 years, to my knowledge.

2. If the position is that ecstatic speaking is for spiritual edification and renewal of the "speaker," isn't this the very thing Paul was inveighing against in 1 Cor. 14? This self-concern to the exclusion of total outward concern for sharing Christ with others. I have seen this cause the individual to create a kind of "private world" with him and God, from which all others are excluded and in which the individual glories in his exclusive relationship (as he views it). This is most destructive to Christian fellowship in any real sense of sharing our faith.

3. Certainly our age has caused a large number of people to become isolated and lonely in the midst of multitudes of people. A survey made at the University of California in recent years observed that people form fewer friendships today than they did 30 years ago—that these friendships last a shorter length of time—and that they share less important things with one another than they did 30 years ago. This indicates a terrible level of isolation for man who was created needing to belong—to be loved and accepted—to be a part of a close fellowship with others.

The church, with its emphasis on forms and its de-emphasis on involvement in the social problems of our age (even when these social problems are within our own fellowship), has not helped to supply the needs of even our own isolated membership. When you add to this our penchant for attacking any individual in our number who gets "out of line" and isolating that one so that he becomes the accepted target of disdain and castigation—the whipping boy for small aggressive personalities to build their ego upon—it is not too surprising that some in our number should search for an escape from the isolations and frigid atmosphere we thus create. It is also not surprising that some of them could long so desperately for some return from the desert of ritual coldness to the warmth of His real presence that they might convince themselves they have found in the form of glossolalia. I believe they are mistaken, but this in no way mediates our guilt in creating an atmosphere conducive to the happening. We therefore should approach the problem in the penitent attitude of the "always righteous."

4. One final observation I would venture with no claim for its profoundness or its originality, only with a prayer for its consideration. The strongest argument which the tongues people offer seems to me to be the results in the lives of those who practice it. Great and seemingly miraculous changes have taken place in their lives for the better. This cannot be denied except by those who are so blinded by prejudice that they cannot be honest. How account for this?

First of all, I do not believe these people, many of whom I know and love as dearly as my own earthly family, are dishonest. There may be and undoubtedly are some dishonest people involved on both sides of the controversy, but to these people we have nothing to say. I speak of the vast majority of those who practice glossolalia—they are honest, sincere, and dedicated to Christ. If you don't believe this then you must examine your *own* spirit and attitudes, not theirs. However, honesty and sincerity do not always win (as Charlie Brown can testify).

I believe we can state the following as a psychological fact. If a person feels that he has been specially visited by the Holy spirit and that he has personal contact with Him, that person is going to experience a relief from the greatest cause of tension, anxiety and mental depression—i.e., guilt. If he feels the Holy Spirit visits him personally, he feels an actual release from the burden of guilt, and his day becomes infinitely brighter. Also, because many physical problems are caused by anxiety, fear, depression, etc., these fade away. In such a state of ecstasy, all kinds of mental images might be conjured up. The results will be dramatic, and the person will be most reluctant to even examine the possibility that it may have been self-induced.

In such a state he looks at his world through different eyes and may interpret normal events or coincidences as miraculous phenomena. He may even imagine events that did not happen or give extra dimensions to simple events without in any way realizing that his mind, filled with the heady wine of relief from depression and guilt, is playing him false.

In such a state don't try to tell him it is a psychological phenomenon, for his emotional involvement will not allow him even to examine such a possibility. This is an inner experience, and you cannot understand it because you have not had it.

Thus reasons the glossolalic, and the problem is not helped by those who get equally emotional in return and choose the course of invective instead of the course of love and understanding.

I don't mean for this to sound condescending to my loved ones who practice glossolalia. I do not consider them ignorant, mad or dishonest. Our positions differ on the subject. These are my convictions stated as simply as I know how. I beg of you the same patience and attempt at understanding of me that I will always by the grace of God, extend to you.

May He who does all things well (if we will let Him) soon heal our breaches, replace hatred and distrust with love, and bring us into the unity of truth by helping us all to see it more clearly. Then perhaps we can get back to the work we seem to have lost sight of in our anxious concern for controversy, that of showing the world how wonderful it is to be His disciples because we love one another—as He loves us.

# *Precious Reprints*

## **The Unpopular Christ**

R. H. Boll — 1947

Who, that has heard the sweet story of old—how Jesus walked among men—has not felt a wish that he might have been there, privileged to see Him in person, to hear His voice, to look in His face, and be permitted to be in His nearness and companionship? We cannot be wrong in thinking that there must have been a compelling charm and graciousness about His presence. We would wish we could have gazed upon His countenance. There must have been a frank, loving, earnest look in His eyes, a light of goodness and holiness in His face.

The crowds flocked to see and hear Him. Sinners and outcasts thronged around Him to catch the words that fell from His lips. The mothers brought their infants that He might touch them. Multitudes followed Him into the desert, forgetful of their needed food and drink. Even the poor shrunken souls of Nazareth had to bear witness of the words of grace that proceeded out of His mouth. The common people stood in awe of Him. They sensed that He was more than a man.

So we would think. But the picture had a dark background. If we imagined that it would have been easy and pleasant to have been with Jesus when He walked among men, we must look again. Why was it only a small company—a “little flock”—that really constituted His following? And why were these almost only of the poorest and lowest classes? The rulers had decreed that if any man confessed Him to be the Christ he should be cast out of the synagogue. And that meant shame and reproach and loss of friends and even confiscation of goods. In short, all the forces of the world (and strange to say—it was a very religious world) stood arrayed against Jesus. Who would have dared to stand up for Him in the face of such opposition? Would you? Would I?

### **THE POVERTY OF JESUS**

Jesus was poor—extremely, incredibly poor. In His youth and till His manhood He had labored in the carpenter shop in Nazareth. Now He had no visible means of subsistence. He had no place to lay His head. Socially He was nobody. A forlorn little company of disciples trailed around after Him. But no people of consequence took account of Him. What sort of Messiah was that? How natural that men should despise and reject Him!

But that is not all yet. There was His teaching—the uncompromising standard of divine truth and righteousness, the warnings of eternal retribution such as had never fallen from the lips of man, and those requirements—that He must be loved above father and mother,

wife or children, and above life itself—so that His own disciples, in astonishment asked, “Who then can be saved?” And most awful of all—the claims that He made for Himself—claims which to the ear of the Jew rang like blasphemy—that no man could come to God save through Him alone, and that God was His own Father, making Himself equal with God.

### CHRIST REJECTED

So they turned Him down—His goodness, His love, His mighty works notwithstanding. The money-seekers scorned Him for His poverty and scoffed at His demands of self-renunciation. The libertines and sensualists hated Him for His insistence on truth and purity. The seekers for honor-among-men gave Him a wide berth. The proud would have nothing to do with Him; the worldly-wise washed their hands of Him; those who were afraid of the face of man, whose one great desire was to keep out of trouble, steered clear of Him. And the great thoughtless multitude, like dumb driven cattle, went after their leaders.

The world hated Him then; it loves Him no better now. The things that deterred men from believing and accepting Him then, prevent people today from giving Him their hearts' allegiance. Back then there was some secret faith, screened by avowed unbelief; and now there is much unbelief screened behind public profession. Still the Lord stands with His fan, separating the wheat from the chaff.

But now as then there are lowly and contrite hearts who believe in Him and find in Him their welcome and mercy and forgiveness and free salvation. Now and then His sweet voice calls to the sinful and oppressed saying, “Come unto me, all ye that labor and are heavy laden and I will give you rest,” and “Him that cometh to me I will in no wise cast out.”

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## God's Responsibility

There is no need for us to devise means to draw attention to our work. God in His sovereign providence can well bear that responsibility. We are trusting God for our living, but what need is there to make it known? I feel repelled when I hear God's servants emphasize the fact that they are living by faith. Do we really believe in God's rule and in His provision? If we do, surely we can trust Him to make our needs known to His saints, and so to order things that they can be met without our proclaiming them.

Even should people conclude from our mode of living that we have a private income, and in consequence withhold their gifts, we are not to mind. I would counsel my younger brethren to keep silence not only about their personal needs but about their faith in God, so that they may the better be able to prove Him. The more faith there is, the less talk there will be about it. —W. N., in *The Fields*



# Reviewing The News

THE CHRISTIAN STANDARD often contains helpful columns. In the issue for August 22, 1971, an editorial told of a study reported by Dr. Melvin Knisely, of the Medical University of South Carolina, a study of alcohol's effects on the human brain. Glenn D. Everett, reporting the study for a publication of Narcotics Education, Inc., said: "For years it has been known that alcoholics suffer serious brain damage, but most doctors have dismissed this as simply one of the end effects after years of hard drinking . . . Dr. Knisely has now demonstrated that this brain damage is not merely an end effect, but occurs progressively from the first cells destroyed by the very first drink a person takes, and that the damage accumulates relentlessly with every drink he takes thereafter at any time or place." The chances are your newspaper did not pick up that story, for the promotion of alcohol through making the "social drinker" someone to be admired does not fit with the conclusions of the researchers. In his column "Today in Christendom" in the same issue, James DeForest Murch speaks very approvingly of the mass evangelism effort being planned for 1973 entitled Key 73. His column continues to be very worthwhile in keeping up with both evangelical and modernist church events.

**EXCITED ABOUT POISONED AIR?** Then get a copy of *Engineering-Mining Journal*, July 1971, and turn to page 81 and read Eugene Guccione's article, "The War on Pollution Is Being Won." Guccione is not speaking of the war of the past few months when so many have been stirred up to demand that the federal government take more and more control of industries, but a report of what industries and others have done in cutting down on solid matter and

gasses in the air over the past forty years. The amount of these solid matters floating in the air (technically called "particulates") in four years that tests were taken may surprise you:

1939-519 micrograms per cu. meter  
1957-120 micrograms per cu. meter  
1968- 96 micrograms per cu. meter  
1968- 92 micrograms per cu. meter

These figures, according to *The Review of the News*, August 25, 1971, were from an interview published in *Engineering-Mining Journal*, April, 1971, Pp 71-75, and it was William D. Ruckelshaus, Director of the federal Environmental Protection Agency that was being interviewed and gave the statistics. No wonder the H.E.W. quit releasing particulate concentration figures on a routine basis in 1965! The amount of sulphur dioxide in the air is also down considerably. Others who have studied figures on water pollution tell me that that is getting better, too. And any college administrator can tell you that the population explosion has "quit exploding." But the great red flags on ecology are still up, taking people's minds off of the terrible perversions done by governments and individuals and helping create a greater demand for "big brother government."

**SANCTIONS** against Rhodesia are still in force, yet Rhodesia's black left-wing government has negotiated a purchase of one and one-half million bags of Rhodesian maize and the U.N. is planning on inviting Red China to become a member. The Security Council of the U.N. gives three reasons for the penalties against Rhodesia, not one of which bears inspection. The first is that Rhodesia unilaterally declared her independence of Great Britain; so did the United States and several other nations. The second is that the Rhodesian government failed to provide for "an order-

ly transition to majority rule"; but so have 37 member states of the U.N., with a member of the Security Council (Russia, the "Union of Soviet Republics") probably the worst offender in this. The last reason is that Rhodesia represents "a threat to international peace and security"; yet Rhodesia has not yet threatened any neighbor. It is a little like saying a weakling boy in the neighborhood is a threat to peace in the neighborhood, for he inspires the bullies to pick on him! Our country religiously observes these sanctions while Russia buys Rhodesian chrome and sells it to us at a tremendous profit and while our President seeks for new ways to aid Red China, led by a murderous crew!

THE PRISON RIOTS are not just a passing phase of coincidences. Having given colleges a black name, the revolutionaries are moving to tear down confidence in our penal system. When it goes back to being a penal system instead of a hospital for the rehabilitation of supposed unfortunates our crime rate will begin to decrease—and not before.

JUANITA CASTRO, Fidel's sister, is going about this country giving lectures on how her brother has betrayed Cuba and is seeking to subvert all of Latin America. Can you imagine the publicity that Cuba would get if a U.S. president's sister went about that country lecturing on the evils done by the President? But then this country did not take advantage even of the help that could have been given by Stalin's daughter when she came to this country seeking freedom. CHRISTIAN CRUSADE has made a good deal of use of Miss Castro's powers as a lecturer.

CHRISTIAN CRUSADE WEEKLY, in Billy James Hargis' column for Aug. 22, 1971, reported on a discouraging but predictable convention of students from evangelical Bible-believing colleges and churches at Oral Roberts University in Tulsa. The discouraging thing, yet predictable, is the way the evangelical students followed the "liberal" (socialist) line in voting for abolition of the death penalty, in voting against speaking out against abortion, in voting against the manufacture and sale of DDT pesticides and following the usual line in other things about which they knew nothing. It was pre-

dictable because they had not been taught the truth on these matters, for so many avoid them by saying they are "political." Then was the Bible political when God invoked the death penalty for certain sins and spoke out against murder? When our young people have no guidance they react according to what they have read.

DID YOU KNOW that the Red China ping pong team is going to come to this country and to be received at the White House? Of course you did. But did you know that the Nationalist China ping pong team, the champions of Asia, have been touring this country and were refused the same reception and a U.S. ping pong association tried to get its members to refuse to play against them? Interpret that one for yourself!

IF YOU ARE too lazy to read the short book *The Naked Capitalist*, then send to The Phyllis Schlafly Report, Box 618, Alton, Illinois 62002 for Mrs. Schlafly's four-page review of the book, or get one from The Christian Heritage Center, 205 Eline Building, 111 South Hubbards Lane, Louisville, Ky. 40207. You should know the information contained there for your own prayers for the leaders of our nation. Also you might ask The Christian Heritage Center for a copy of J. Edgar Hoover's excellent article "Mao's Red Shadows in America," which was published in the V.F.W. Magazine and then the federal government forced cancellation of plans to reprint and circulate the article. It was published in the Congressional Record by John R. Rarick, representative from Louisiana.

WITH HALLOWEEN coming soon and the UNICEF drive for funds to be upon us again, could I suggest that you write to Mr. Julian Williams of Christian Crusade, Tulsa, Oklahoma, for the truth about this, to me, subversive organization hiding behind a front of helping needy children. Don't take my word for it; write to Mr. Williams and let him give you a great deal of facts in the matter.

Again there isn't room for all we would like to report, but keep on praying for the leaders and the people of this nation. And send your news and your questions to:

Ernest E. Lyon  
2629 Valletta Road  
Louisville, Ky. 40205

# Missionary Messenger

*"Greater things for God"*

Elaine Brittell

Zambia, Africa

July 14

Danny (one of our older boys') father had been in the hospital for some weeks. Last week he passed away. On Friday we helped the relatives find boards to make the casket, black cloth to cover it, then took the body to the grave. BaPetrose spoke after a few Christians sang some Tonga songs. So far this month, we've been to town 9 days helping the bereaved, and taking the sick to the hospital. With the cold weather, burns often come to be treated, several needing hospital treatment. Pneumonia and bronchitis are common. The expectant mothers go for check-ups each Friday morning. Preparing for 3 Bible classes at school, 1 Bible class with the women at the village, and 2 little children's classes, besides helping those who come to cut out a dress, to mend their clothes, or just to visit a while, our letter writing falls far behind. Still, you dear ones find time to write and fill our hearts with joy. God bless you all!

(Letter of Sept. 9) Last week was vacation Bible school at Siachabakubi with 55 average attendance. One precious soul was born into the family of God. Some of the little children walked about 2 miles to attend. The tiniest children, one blind girl, one crippled girl and one elderly man rode with us part of the way. Many of the people gathered wild fruits and gave them to us for eating on the way home. They were so good! A blind Christian mother and her little son attended.

Joyce Shewmaker

Bulawayo, Rhodesia

September 8

On July 5, I underwent major surgery and was in the hospital twenty days. Since then my progress back to health has been slow, but constant none-the-less. It has been especially trying for J. C., as he had to cook for himself, besides making two trips daily to the hospital and do his work. After I came home from the hospital, he still had to cook and wait on me for several weeks, until the doctor permitted me to take up normal duties. Now I do normal work and have lots of visitors, but I can't say that I'm yet able to push myself too much. In other words I don't go out and look for work, but do what stares me in the face.

At present our son, Samuel and his family are in the U.S. on furlough from Zambia. He had planned to take a year's schooling at Fuller Theological Seminary in Pasadena. However, he has heard recently that he must have a cornea transplant on both eyes, or lose his eye sight. It costs \$2,000 for each eye, besides the hospital bill. The operation is extremely urgent, if he is to preserve his eye sight. He needs your prayers.

W. L. Brown

Salisbury, Rhodesia

August 25

We want to take this opportunity to thank those that have responded to the needs for building a meeting house in Tafara township. The building is progressing well. The bricks are about half laid. The steel windows are set and partly bricked in. The baptistry is going to be similar to the one here at Waterfalls. It will be a very attractive building, we think. We feel that the Lord is pleased when we do things well, and we believe that you brethren who have made this building possible would be pleased with it. We thank God for you all—and for using us in our sunset years. Our God is wonderful!

Dollie A. Garrett

Salisbury, Rhodesia

September 20

Breakfast at seven, tables cleared, dishes washed and dried, each child has his or her jobs to do, they make their own beds, wash their socks and under clothes. We read the New Testament and pray with the children every morning. They leave for school around 7:30 and get out at 1:00. So it makes lunch very late. From two to three we *try* to have quiet hour: they are to do their home work, rest and read. They are not always quiet. The nine boys are from 7 to 13 years of age. Eight girls age from 7 to 12.

We are praying the Lord willing, that He will raise up a couple to relieve us for a year and who might even want to stay on as we need another house here and a couple to raise these children in the nurture and admonition of the Lord. We have to turn away many. We have the land waiting to be built upon as the Lord provides.

Shichiro Nakahara

Shizuoka City, Japan

August 31

It is good to report that we have had a high school girl, who had long come to our Sunday school and church services, who responded to the gospel invitation in our summer Bible camp held up in a mountain site for four days. We took twelve pupils with us who only spent a day and a half, but they were so delighted with the good time and wish to have their own camp next summer.

Teruko was chosen by NHK in Tokyo to be on a "Good Afternoon Mothers" program which can be seen throughout the country. The NHK reporters went over to the Tama University in Tokyo where she attended a summer school this time again. They took a special interest in her because she is a wife of a preacher, having three children, and besides she made good grades. She was at first very hesitant about it but I encouraged her to go, for it may be the Lord's given opportunity and she may be a witness to His love and grace. It will mean far more than we could think or suppose. And she has finally decided to be on the show.

As you know, the Japanese Yen has become worth more than ever, and presently one dollar is worth 340 yen. Formerly it was 360. This has some great effect upon us, too. None knows what will become of the Japanese economic situation from now on. We trust, however, that the Lord will see us through under any circumstances.

Bakht Singh of India needs no introduction. This article is taken from an Italian publication, *Il Cristiano*. Translation by the editor.

A disturbing declaration by an Indian believer . . .

## **You Westerners Don't Know How to Pray!**

Bakht Singh

"Now it happened that as all the people were being baptized, Jesus also having been baptized, while he was praying, heaven opened" (Lk. 3:21).

Jesus began His public ministry with prayer. Up until that moment He had not been manifested. Not even John the baptizer recognized Him until after he had baptized Him. Then, while Jesus was praying, heaven opened and the Holy Spirit descended upon Him and a voice from on high was heard. It was in such a simple way that the purpose of Jesus in coming to earth was revealed. He came in order that heaven might be opened above us, and that the grace and love and power of God might be fully manifested. We see that it was after that Jesus had prayed that the Spirit of God came upon Him.

God, in His love, ardently desires to shower His grace upon us: "The things that eye has not seen and ear has not heard, and that have not sprung up in the heart of man, these are the things that God has prepared for those who love him" (1 Cor. 2:9). "Now to him who is able, through the power that works in us, to do infinitely beyond all that we ask and think . . ." (Eph. 3:20). And still on the topic of prayer, Jesus said: "Until now you haven't asked anything in my name; ask and you will receive, in order that your joy may be complete" (Jn. 16:24). If we learn to pray, our joy will become complete because we will see heaven open above us. It is not by chance that Jesus began His ministry with prayer!

Jesus, after the confession of Nathanael (Jn. 1:49), said that he would see greater things, and on another occasion He said to His disciples: ". . . many prophets and just men desired to see the things that you see, and they didn't see them . . ." Aren't these marvelous words? Secrets, hidden from the prophets and righteous men, are to be revealed to us! The opened heavens will permit us, every day, to listen to the voice of God which will reveal to us the secrets of His word. When we learn to pray, we are able to enter into the joy of His presence.

However, traveling in the West, I have discovered that many believers don't know how to pray any more. I have seen that this lack doesn't spring from a deficiency of Bible knowledge, nor from a lack of churches, Bible schools, or religious conventions. Western believers can't complain of a lack of good preachers nor of good evangelical books. I have visited some beautiful halls of worship, and I have noted that many of them are equipped with musical instruments. But I have come to the conclusion that you Westerners just don't know how to pray!

I have noted that in many churches the prayer meeting has been discontinued. In others, just a few moments are given to prayer and then the rest of the hour is given to Bible study. Sunday meetings are usually well attended, but when we talk about meeting for prayer, there are mighty few believers who feel the need of coming. And then there are those believers who, every week, punctually repeat the same prayers—almost learned by heart. Doesn't it seem to you that all this indicates a great spiritual poverty?

In the life of the Lord Jesus, prayer occupied a place of primary importance. "His fame spread more and more; and many crowds came together to hear him and to be healed from their infirmities. But he drew back into the desert places and prayed." Nobody can pretend to be as busy as Jesus was. His heart was full of compassion for all, and He worked day and night. Still, at a certain point, He sent the great crowds away, to be alone with the Father in prayer. He picked out a solitary place and spent hour after hour in intercession.

The example that Christ has left us should show us that prayer is the channel through which the power of God flows from us to others.

If we pray, we will be always victorious and never defeated. God responds to persevering prayer. He doesn't want hurried prayers with an Amen mumbled at the end.

In the Gospel of Luke we read that after the scribes and the Pharisees "were full of fury discussing among themselves what they could do to Jesus," He "went up on the mount to pray, and he passed the night in prayer to God." And when it was day, He chose the twelve apostles (Lk. 6:12, 13). Before making the decision about the apostles, Jesus spent the night in prayer.

#### SHAPED BY PRAYER

True servants of God are not "manufactured" in Bible schools, but are formed by means of prayer. Bible schools are excellent means for making orators, but this won't make them servants. Real servants need to know more than Greek and Hebrew; above all, they must know how to pray.

The same thing goes for the selection of elders for the local church. The biblical method is not election; rather, in the Holy Scripture we read that they "were set apart" by the Holy Spirit by means of prayer. I have seen churches in which elders were chosen by majority vote. And so it happens that this charge is committed to persons without the least spiritual qualifications. And this, no doubt, is one of the reasons for so much sterility and spiritual deadness in your churches!

The importance of prayer struck me in a particular way in 1931 when I began to serve the Lord in India. I understood in a new way the great sufferings of Christ for us and I resolved to spend some nights in prayer. Notwithstanding my good intentions, however, I never succeeded in praying for more than a half hour, and it was a

battle to pray even this long. Finally one day I spoke to a brother to whom I confided my desires and my failures. I asked him to spend that night with me in prayer. We went to a solitary place on the sea shore. We succeeded in praying all night, and in the morning I marvelled that I didn't feel tired. After this, God gave me greater liberty in preaching the Word. And I decided to spend more time in prayer.

In 1937 I was asked to work in an evangelistic campaign in a church with numerous problems. The pastor openly lived in sin and did not get along with the greater part of the members of his church. In all my years of ministry I had never encountered such spiritual darkness, and I wasn't able to sleep a wink for seven nights. I prayed continually that the Lord would show mercy to those people so blinded and hardened by sin. Finally I became discouraged to such a point that I decided to leave, and during the evening meeting I announced my departure. At the end of the meeting it was customary to recite the Lord's prayer, and it was just then—during the prayer—that men and women began to confess their sins with weeping. Two hours went by while men and women, young and old, humbled themselves before God for the errors of their past.

Nor is this the only experience of the kind that I have had. In so many other places, in response to prayer, I have seen believers openly confess their sins. But before seeing such a revival, we have had to pray, sometimes for as much as three years.

#### STAY ON YOUR KNEES

We have often spent entire nights in prayer in various places in India. I know several Indian churches that pray all night once a week, interceding for Europe and the entire world. In such meetings, they do not serve coffee nor refreshments, as is customary elsewhere, nor are there cushions on which to kneel. But they really pray, without being distracted by other things. I have known of cases where they prayed all night to select elders.

In Eph. 6:12 it is written that there are evil forces and invisible powers in the heavenly places who dominate this world of darkness. We can't pretend to cast out these forces of evil by means of preaching! How many of our young people fall into sin! We see that neither parents nor teachers can control them, and so we see the growth of movements such as the hippies. But we believe that the power of prayer can produce miracles even in this aspect of life.

Jesus said to Peter: "Simon, Simon, Satan has asked to sift you as wheat is sifted; but I have prayed for you in order that your faith might not fail" (Lu. 23:31). All believers, like Peter, are exposed to the attacks of Satan, but prayer—and prayer alone—can resist him. Otherwise we are defeated.

To the disciples who slept in Gethsemane, Jesus said: "Why are you sleeping? Get up quickly, so that you won't enter into temptation." The disciples who had followed their Master for three years, had not learned the precious lesson of prayer and in the hour of temptation they fell. They had forgotten to pray! The same happens to believers today. We become indifferent, careless, and then we fall miserably.

Such exhortations fit us Indians as well as they do you Europeans. They don't come from the mouth of a fervent Hindu, nor from the pen of an Indian philosopher, but they are the words of Jesus. The apostles and the first Christians experienced the power of prayer. Acts 4:31: "And after they had prayed, the place where they were gathered shook, and they were full of the Holy Spirit and they proclaimed the Word of God with boldness." They weren't satisfied with past blessings from God, nor did they depend on past experiences; in every new situation they prayed—and heaven opened above them to fill them with power divine. And the result, the fruit of their prayers, was that they preached the Word of God with boldness.

The apostles prayed always and in every circumstance. In the case of Philippi we see that in response to prayer a prison was shaken to its foundations, its doors were thrown open, and the bonds of the prisoners fell off. And that, because at midnight the believers were praying.

The apostle Paul didn't worry about money, nor did he give any importance to his human qualifications or wisdom; rather, he exhorted to prayer: "Now brothers, I exhort you by our Lord Jesus Christ and by the love of the Spirit, to fight for me in your prayers for me" (Rom. 15:30). Paul requested unceasing intercession, and he went through profound spiritual experiences. He witnessed miracles, he was caught up to the third heaven, he had a vision of Jesus—but he continued his insistent requests to the brethren to pray for him. He knew that without prayer he would not be able to resist the devil.

In the western churches, I see prayer notably neglected. Believers who don't know the joy of prayer cannot know its power. I have seen believers get tired after just a few moments of prayer! This is why they go deeper and deeper into spiritual poverty! Ask the Lord to teach you to pray, because it is more important to you than your knowledge of the Bible.

#### HOW GOD ANSWERS

You can begin all kinds of things in the work of the Lord, but if you don't learn to pray, you will not see much fruit. Personally, I could cite many examples when, in answer to prayer, I have witnessed real miracles.

Two years ago, for example, a girl of New Delhi got married. About a thousand people had been invited to the wedding, and I found the family in great anguish because the weather forecast called for a hard rain, and it was impossible to accommodate all the guests inside under the roof! I proposed that we pray. We got on our knees and prayed: "Lord, take away from us the rain clouds and keep this place dry." The next day it rained all around us, but not a drop where we were! I have had similar experiences when, taking hold of the promises of God, we asked for His protection.

During our annual convocation we see about 7,000 people gathered together for nine days. We never know in advance the number who will be eating a meal—at times it may be as many as 10,000! In the last few years, because of the famine, we have been limited at times to a quantity of rice sufficient for only 5,000 people. We asked the Lord to multiply this little bit that we have to meet the need, and we have seen that all present have enough, and there was some left over!

We have made it a practice never to request help by means of circulars, nor by other appeals made to men, but only by means of prayer to God. And we see some genuine miracles happen, even people healed.

It is not our intention to publicize this as sensational happenings, but we believe simply in prayer and its power. Before going to some place to evangelize, we spend time in prayer. Sometimes it is for one night, other times for a whole week. We go where the Lord sends us, and we have visited many places in India. Among our fellow-workers there are some men without formal education—but they know how to pray, and God is with them. I am firmly convinced of this: If we pray, we will see heaven opened above us. Let us pray together with faith, with perseverance . . . and God will work. May He give us a new desire to pray!

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Ed. Note: There are now meeting in India something over 300 New Testament churches which have sprung up because of, directly or indirectly, the ministry of Bakht Singh.

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"Either God exists, or he does not exist," argued Blaise Pascal (1623-1662), and since neither proposition can be proved, we must wager. If we wager that God exists and we are right, we win everything. If we wager that God exists and we are wrong, we lose nothing. "You would be imprudent," Pascal said, "to wager that God does not exist."

—Bulletin, National Council of Teachers of Mathematics

## Can We Treat Children Like People?

David Allan Hubbard

For most of us extremes come easy.

This tendency toward extremism is especially pronounced in the way we raise our children. In discipline, for instance, steadiness and consistency are virtues rarely found. We volley back and forth between strict regulation and open permissiveness, with a good deal of nagging and chiding in between.

In turn we may neglect and then spoil our youngsters. Victims of our guilt feelings, we overcompensate when we feel we've done the wrong thing. Or we try to give our children what we never had. In sparing them the deprivations of our youth, we sometimes deprive them of experiences that help them grow. After all, learning to cope with frustration bravely, to take disappointment cheerfully, to do without gracefully is part of growing up.

This younger generation of ours is physically larger and healthier than almost any in history. But those of us who raised them may have overprotected them, with the result that they may lack the toughness and discipline that come from hardship.

In other cases, our youngsters have felt unimportant, even unwanted. They've had to take second place to our other aspirations.

And don't forget how confused we've been about our authority over our children. We often fuss and fume at them over trivialities. They become pincushions for our own anxieties and insecurities as we jab and needle them over things that have no consequence. At the same time, we may turn lax and fearful when their real welfare is at stake. The permissiveness of our age is monumental.

We want so badly to be pals with our children that we end up not being parents. Pals they can have many. Parents, only two. If the two shirk their responsibilities and fail to give the proper support in love, authority and discipline, the youngsters are at a loss as to how to grow up. Other influences fill the authority vacuum, and mutiny or desertion is the result.

Balance is our problem. How do we treat children like people—people made by God and committed to us to be prepared for fine and full living? The Bible has not abandoned us here any more than it has in the other aspects of family life. The great doctrines of the faith—our creation in God's image, our covenant relationship with Him through Christ, our freedom in the gospel to be forgiven and to forgive—all have things to say to children and parents.

Not that the Bible tells us what to do in every situation. It is not a handbook on children; it is the textbook of salvation. But our Christian families are part of God's program of salvation. Parents who rear children to know and fear God's name play a key role in what God is doing in the world. And children who honor their parents are object lessons to friends and neighbors of the reverence

and respect we owe to God, who is the Father of us all.

Not so much specific words of advice for every problem but principles that we can apply to the changing needs of life—these are what the Bible gives. Paul's words in Ephesians 6 are especially helpful as we seek to avoid the extremes to which we're so prone. They deal with the ties between children and parents in a context which outlines the responsibilities of each member of the family.

This in itself is a reminder of the importance of children. They too are people, bound together with us in the network of life, intimately tied to God's plan to rescue a people who will make true worship their highest aim.

First, children are to be treated with *dignity*. "Children, obey your parents in the Lord, for this is right. Honor your father and mother" (Ephesians 6:1-2—New American Standard Bible). Paul reaches into the heart of the Ten Commandments for these words which show how important the parent-child relationship is to God.

Though the commandment is given to children, the parents' responsibilities are implicit in it. Our first responsibility is to remember that our children belong more to God than to us. This means they are to be treated with dignity. He has high hopes and fine plans for them, and He counts on us to help them be what He wants them to be.

We do not own our children. We have them as a trust from God who commissions us to lead them in paths of righteousness for His name's sake. Jesus reminded His disciples that our loyalty to Him takes priority even over our loyalty to our parents: "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple" (Luke 14:26). Strong language this! The same God who commanded us to honor our parents here insists that we hate them for His sake. Of course, what Jesus means in this Hebrew type of overstatement is that we are to put Him first. Our relationship with Him outranks everything else.

As we teach our children the dignity of being human, we teach them to honor God even above us, their parents. We do this best by the way we honor God. Our second responsibility in helping our children obey God's command is to be sure that we honor our children as persons made for God.

Where do children learn what honor and obedience mean? From our example. Our respect for them is the best way to insure their regard for us. Some people think children are to be broken like wild horses. But our ultimate aim is to relate to our children, not to ride them. It is their maturity, not our mastery, that we must seek. We may browbeat them to respond to us, but we should rear them to cope with themselves and the rest of life.

Our third responsibility is to remind our children that honoring others adds to our own dignity as persons. This is particularly true of our attitude toward parents. We are so much a part of our parents—their fingerprints are all over us—that what they are cannot

be separated from what we have become. Any person who detracts from his parents' dignity—whatever their station in life or however they have treated him—diminishes his own sense of worth. To put it simply: hurting others always hurts us more. And the closer the relationship of the other person the deeper the hurt.

Can we treat children like people? Sure we can, by treating them with dignity and preparing them for *responsibility*. Again the checks and balances that Paul uses come into play. The wife is to respect her husband as the church does Christ. The husband is to love the wife as Christ loves the church. Each has privileges, and each responsibilities.

Similarly, while children are called to obey their parents, the parents are commanded: "Do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord" (Ephesians 6:4). Always a realist, Paul knew that we parents are as much flawed by sin as our children are. We can easily pervert the commandment that calls for their obedience into a personal power play. Paul's warning is wholesome: our task is not to lord it over our youngsters but to prepare them for their own Christian service.

"The discipline and instruction of the Lord"—this is not just factual information about the Bible. It is thorough, consistent training in what it means to be a Christian. There is no way to delegate this training to Sunday School classes or young people's meetings, though they may have a share. The basic responsibility rests with us as parents.

"The discipline and instruction of the Lord"—our equipment to be responsible Christians and wholesome human beings. To bank on the love of Christ is the first thing we ought to teach our young people about the Christian faith. Our first thoughts ought not to be of our duty but of Christ's love. A good thing it is for us to teach our children to sing "Jesus loves me, this I know,/ For the Bible tells me so." God's love for us is the prime truth of the universe, the best news to be found in heaven or on earth. Let's make it so clear in our teaching and living that our children will feel it in their bones even before they understand it with their minds.

To follow Christ's ways is the second great lesson we must both learn and teach if we are to treat our children like people—preparing them to assume responsibility. To follow Christ is to say "yes" to God's love by loving Him and sharing His love with others. Again, our emphasis should not be primarily on the Law with its demands but on God's grace which sets us free to follow Christ, as we learn His values and draw our strength from Him.

*Dignity* and *responsibility* have been at the center of our thinking because they are the mix of our manhood. No one can truly be a person who is robbed of his dignity or who shirks his responsibility. The relationship between parent and child with its mutual delights and obligations is God's way of affirming our dignity and preparing us for responsibility.

And more than that, our relationships with each other teach us lessons about our relationship with God. In our total concern for our children's welfare, we parents get a glimpse into the depths of God's grace. And in our wholesome balance of authority and compassion our children sense something of the Fatherhood of God.

How good of God to put us in families! Let's make the most of this special act of His goodness.

—In *The Alliance Witness*

## NEWS AND NOTES

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

**New Albany, Ind.:** The Cherry St. church was blessed with a fine meeting during the week of Sept. 12. Bro. Ernest Lyon from Highland congregation was the speaker, and his messages were full of truth and power. The attendance and the attention were especially good. Two teen-age girls accepted Jesus as their Lord and Savior, and two others requested prayer and courage that they might be greater witnesses among their friends at school. Many others expressed their personal feelings relative to the spiritual uplift they had received.

I have been invited by the Galatin, Tennessee, church to work with them during a special effort the week of October 3. Your prayers for this meeting will be greatly appreciated. —Bruce D. Chowning

### Area Thanksgiving Meeting

Make your plans to attend the annual Thanksgiving Service from 10 to 11 A. M. on Thanksgiving morning, Nov. 25. Bro. Julius Hovan will be the speaker, and hopefully choruses from Portland Christian High School and Southeastern Christian College will sing.

We have not yet received verification from the Board of Education, but we hope to use the facilities of the Atherton High School as we have the past several years. Full details will be published next month.

**Ft. Lauderdale, Fla.:** During the month of June we were blessed with 13 visitors. Of these, 11 are prospects for helping in the growth here. Five trustees were elected at our congregational meeting, who are: Willis Allen, Clarence Norman, David Spears, Charles Reeves, Jr., and Vaughn Reeves. These men will be carrying

on the business of the church until, Lord willing, we can grow both numerically and spiritually and have elders to oversee. Our main obstacle is our small number, but with the Lord's help we shall try and overcome this. The prospect for growth here in Fort Lauderdale is unlimited, yet it will probably be slow at first. Please remember us in your prayers as we labor in His service.—Vaughn Reeves

Ormsby Ave. Church is preparing for a week's nightly preaching beginning October 10, with Brother Thomas Y. Clark bringing the messages, if the Lord tarries.

**Nelsonville, Ky.:** We plan a week of evening services with Bro. Jack Blaes of Frankfort, doing the preaching, Sept. 26 to Oct. 3. The annual basket dinner will be on the closing Sunday of the meeting.

One, a young mother of two, was baptized into Christ on Sept. 19, for which we praise God.

Our Sunday evening services have been held on the lawns of various homes, one as far as 15 miles from our church building. This has been a decided advantage in getting the word to a wider audience, and the informal setting has opened doors to a question and discussion period following the message on several occasions.

**Highview, Ky.:** Keep October 10 to 17 open, so that you may hear Bro. Richard Ramsey, editor of "The Exhorter," and director of the Bible chair of S. E. Louisiana State College.

**Portland Ave. Church:** Our Meeting of Sept. 19-26 is now in progress.

On the first Sunday the oldest members were honored. The oldest pres-

ent was Sister Sams, aged 94 years. Though not, strictly speaking, a member at Portland, she worships with us often and was there that day. The other two, presented with orchid corsages, were Sister Elizabeth Rinne, aged 92 years, and Sister Anna von Allmen, aged 89. The oldest in point of membership in that congregation were given honorable mention—all at a fellowship meal in the PCS cafeteria.

**Brandon, Fla.:** It is good to see God's word fulfilled (Ps. 92:12-15) in our senior brothers and sisters. In Brandon's bulletin, from time to time appear the names of Brother Willis Allen and Brother J. Scott Greer, active in the service there. But every congregation has its faithful "old-timers," both men and women—faithful because God is faithful "to watch over his word to perform it."

**Indianapolis, Ind.:** The work here in Indianapolis has been without a minister for a year. Our attendance and interest have been gradually slipping. We are inclined to believe that without a qualified minister, the work will soon terminate. We can not support a full-time minister; however, we definitely can supplement one's income if he would choose to work at a part-time job, and minister to the congregation. —Paul Reeves, South Parker St. Church of Christ 6724 Wilton Court, Indianapolis, Ind. 46224.

### GLEANINGS

To all who send news or bulletins to help the news column I want to say, "I thank you." and "Please keep it up." (Note change of address:)

Mrs. Paul J. Knecht  
2415 St. Xavier Street,  
Louisville, Ky. 40212

Brother Victor Broadus returned from Manila on August 5. Enroute, he visited families of six new S.C.C. students in Hong Kong and Tokyo.

Bros. John Sheffler and Paul Reeves, Bill Clymore and Robert F. Gill took

turns filling the pulpit at south Parker St. in July and August.

There is to be a meeting at East Jefferson St. in Louisville, beginning Sept. 20 and running one week. Bro. Orell Overman will be the evangelist.

Tafara Mission Fund still needs \$1800. Please keep on thanking God and praying.

The Winston Allens have purchased some land in a smaller relocation. This will be a more permanent base for mission operations in Alaska. The Allens will be contacting us with more information as to their progress.

**Abilene—Dallas, Tex.:** For a little over a month your preacher has been seeking to know the Lord's will with respect to a move to the Piedmont congregation in Dallas. Last Wednesday evening a definite decision was announced to the church officers that the Kitzmillers will be moving from Abilene. It is our sincere desire that a change here will be beneficial and that we may do a more effective work for the Lord in Dallas.

Although quite by coincidence, this week completes a thirteen year term of service with Southside. A preceding six year ministry makes a total of nineteen years. . . Our last regular service with you is to be on Aug. 8.—From Southside Bulletin.

### SENIOR CITIZENS' HOME

The committee in charge feels that it is time the project is moving forward. A total of \$82,000 is on hand. Of course, more funds will be needed, but construction may begin with this amount. Present plans call for modern facilities, comfortable living conditions, spiritual atmosphere with regular worship services, and all necessary conveniences. Your prayers and financial help are needed. Especially be asking God to raise up an administrator by the time one is needed.

**Louisville, Ky.:** Rangeland Church had four responses for baptism on September 12. Two others came for rededication and to place membership.

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The primitive church thought more about the second coming of Jesus Christ than about death or heaven. The early Christians were looking not for a cleft in the ground called a grave, but for a cleavage in the sky called Glory. They were watching not for the 'undertaker' but for the 'Uppertaker.' —Andrew Maclaren