

THE WORD AND WORK

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

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Talking Things Over

G. R. I.



LIFE AND FORM

This may be a bad time of the year to be looking for a tree with leaves on it, but if you can find one, try this: Pick as many of the leaves as you please and compare them for size and shape. Try to find two that are identical. No luck, huh? Yet any botanist could identify the kind of tree by looking at any *one* of the leaves. How could they be so different and yet so much alike?

The secret lies in the fact that they share a common life. Life reproduces life, but always with small individual variations. Where there is life and growth, there is flexibility. Life is adaptable to changing circumstances; it tends to choose the best course for survival and reproduction. And life in the spiritual realm is much the same.

Last month, under the title of "He that hath ears . . .," Reuel Lemmons' article from the *Firm Foundation* developed the above thoughts. For the sake of emphasis, I want to quote a few statements of his and then add a few comments. He contrasts building a house with planting a seed; the two processes are entirely different in nature. Yet, in actual practice, he says, we go about "building up the church" in a mechanical way, "as if a human blueprint faithfully followed would produce growth. Life does not respond to this sort of engineering."

TRUTH WITHOUT LIFE

From the time of Alexander Campbell to the present, the Restoration Movement has failed to take into consideration the facts so well stated by Bro. Lemmons. According to the doctrine (still being preached), salvation consists in knowing and doing the will of God, and it assumes that any normal person can come to a knowledge of God's will by a simple study of the Scriptures. Now it's hard to find fault with that—on the surface. The fault lies in what follows in actual practice; salvation is turned into a *human activity*. A man analyzes the Word (treating it as a mere human document—Isa. 29:13; Matt. 15:8,9), performs certain key acts, and—behold!—heaven is opened to him. "*Life does not respond to this sort of engineering!*"

It is pure arrogance for any man to think that he will receive any good from God on such terms. He says, "To this man will I

look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2). No man can ever say, "I have fulfilled the conditions for salvation; now God owes it to me!" Only after Jacob gave up struggling with the heavenly wrestler did he receive the desired blessing. And yet many go right on struggling. There are scientists still trying to create life in the laboratory, and there are preachers engaged in a similar activity at the spiritual level—just go through the required steps and bingo! you're born again. "Life does not respond to this sort of engineering."

Actually, Reuel Lemmons might disagree with the use I have made of his thoughts. He was writing specifically of establishing and building up new churches, and that has to do with the life of the group, not the individual. However, as I see it, the life of the local congregation is but a composite of the lives of the members. If these have been "mechanically" added together, having all the correct outward forms but no inner life, then the church as a whole will be a lifeless machine. The machine may be organized and indoctrinated to function flawlessly, but it will know nothing of the supernatural; it will be a stranger to the life and the power of God.

THE WAY OF LIFE

For those who are tired of self-effort and deadness there is an alternative: Acknowledge the truth of the scripture, "Salvation belongeth unto the Lord" (Ps. 3:8; John 2:9; Rev. 19:1, etc.). Take the place of those of a poor and contrite spirit, who make no demands upon God but tremble at His word. Instead of forming grandiose plans of what "we will do for the Lord," learn to say with Samuel, "Speak Lord, thy servant heareth." Stop looking about at other churches (or Christians) for a pattern for your work; God may want the leaves on your tree to be a little different. There is life in the Vine; it is enough to cling to Him. He will see that the branches and the fruit come out as they should.

"I am the . . . life." "Apart from me, ye can do nothing."

THE AGE OF WEAPONRY

There have been 55 wars of significant size, duration and intensity since the end of the Second World War—or about one every five months. If all the coups, large-scale riots and clashes are added to these, then the armed conflicts that have affected the course of history numbers more than 300—or about one per month.

Nor are the wars necessarily "small" wars—there are no small wars anymore. Bombing tonnage in the Korean conflict exceeded all the bombs dropped on the Japanese in the Pacific Theater in World War II. In the 1967 "small" six-day war in the Sinai Peninsula, more tanks were committed than fought on all sides in the crucial battle of El Alamein in 1942. More bomb tonnage has been dropped in 2½ years in Vietnam than fell on Europe during the six years of the Second World War.

I Wonder If Mom Hears My Heart?

October 5:

Today my life began. My parents do not know it yet. I am as small as a seed of an apple, but it is I already. And I am to be a girl. I shall have blond hair and azure eyes. Just about everything is settled though. Even the fact that I shall love flowers.

October 19:

I have grown a little, but I am still too small to do anything by myself. My mother does just about everything for me. And what is odd she still doesn't even know that she is carrying me here under her heart, and that she is helping me already, that she is even feeding me with her blood. She is so good. Some say that I am not a real person yet. that only my mother exists. But I am a real person, just as a small crumb of bread is yet truly bread. My mother is. And I am.

October 23:

My mouth is just beginning to open now. Just think, in a year or so I shall be laughing, and later talking. I know that my first word shall be—Mama.

October 28:

My heart began to beat today all by itself. From now on it shall gently beat for the rest of my life. Without ever stopping to rest. And after many years it will tire, it will stop, and then I shall die.

November 2:

I am growing a bit every day. My arms and legs are beginning to take shape. But I have to wait a long time yet before those little legs will raise me to my mother's arms, before those little arms will be able to gather flowers and embrace my dad.

November 12:

Tiny fingers are beginning to form on my hands. Funny how small they are. I shall be able to stroke my mother's hair with them. And I shall take her hair to my mouth and she will probably say: "Oh, nasty!"

November 20:

It wasn't until today that the doctor told Mom that I am living here under her heart. Oh, how happy she must be! Are you happy, Mom?

November 25:

My mom and dad are probably thinking about a name for me. But they don't even know that I am a little girl. They are probably saying Andy. But I want to be called Cathy. I am getting so big already.

December 13:

I am just about able to see. It is dark around me. When Mom

brings me into the world, it will be full of sunshine and flowers. I have never seen a flower, you know. But what I want more than anything is to see my Mom. How do you look, Mom?

December 24:

I wonder if Mom hears the whispering beat of my heart? Some children come into the world a little sick. And then the delicate hands of the doctor perform miracles to bring them to health. But my heart is strong and healthy. It beats ever so evenly—tup-tup, tup-tup. You'll have a healthy little daughter, Mom!

December 28:

Today my mother killed me.

I understand that this story was originally published in Poland, in an effort to resist legalization of abortion by the Communist government. It is certainly a very moving way of saying that abortion is simply murder.

—J. W. Blaes

Precious Reprints

Long-time friend of WORD AND WORK and a former writer, C. T. Clay has suggested reprinting this article by H. L. Olmstead, who was in 1928 an associate editor. This article sheds much light on one of the key doctrines of the "Jehovah Witnesses."

IMMORTALITY

H. L. Olmstead — 1928

Immortality has been brought to light! This is the declaration of Paul (2 Tim. 1:10). He who abolished death and brought life to light has also established the fact of immortality. What is immortality and to what does it apply?

DOES NOT APPLY TO SOUL OR SPIRIT

We frequently hear the terms "immortal soul" and "immortal spirit." As thus applied it is a misnomer. Such terms are never used in scripture. They are, strictly speaking, as much out of place as the terms "mortal soul" and "mortal spirit." The words "mortal" and "immortal" are applied to *bodies*, not to souls and spirits. They, like the terms "corruption" and "incorruption," relate to the body and never otherwise. A mortal body has for its opposite an immortal body. A corruptible body has for its opposite an incorruptible body. This being true, the statement in 1 Tim. 6:16 is plain—Christ only has immortality. His body is the only one yet which has been rescued from the grave to be changed, glorified and to die no more.

SOUL AND SPIRIT NOT SUBJECT TO DEATH NOR ANNIHILATION

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thes. 5:23).

Soul, spirit, joints and marrow are divided asunder by God's word (Heb. 4:12). Man is in the image of God—a trinity. Paul had a desire "to depart and be with Christ" (Phil. 1:22), and when Paul came to the end of life he departed to be with Christ (2 Tim. 4:6). Of course, if man has no existence apart from the body, there was nothing to depart—much less was there anything to be "with Christ," and there is no "I" which lives in the flesh.

Hear him yet again, "We that are in this tabernacle do groan." There is some one who inhabits this fleshly tabernacle. The groaning ones are desiring a house from heaven (2 Cor. 4:4). If there is no person or entity who dwells in this house, all this is meaningless. Also it is clear that one may be "absent from the body and at home with the Lord." If man is now wholly mortal and has a soul and spirit which cease to exist at death, it is puzzling to know just how one could be "at home" and "with the Lord." Instead of this he would be *no where at all*, and neither at home nor with the Lord. God announced that "I am" (not "was") the God of Abraham, Isaac and Jacob (Matt. 22:32)! Jesus introduces this statement from Exodus 4 as proof that there is a sense in which those who have died are still alive.

The fact of the existence and continuity of the spirits of men, however—blessed and comforting though it may be—*is not immortality*.

THEN WHAT IS IMMORTALITY?

As we have suggested, immortality has to do with the bodies of men. If Jesus brought immortality to light it must have been by His resurrection, which was a bodily resurrection. Let us notice just one instance of our Lord's many appearances: Luke 24:36-45. It was on the evening of that first Lord's day, on which He rose from the dead.

The disciples are together, perhaps in that same upper room, and it is supper time. They are troubled and strange stories are abroad; the tomb has been found empty. Certain women say they have seen Him while two disciples on the way to Emmaus have eaten with Him that day.

While they are thus talking about it, "Jesus himself" stood in the midst of them and said, "Peace be unto you." Terror fills their breasts. They think they have seen a spirit—a disembodied thing, a ghost.

But no, Jesus reads their thoughts and asks, "Why are ye troubled? and why do thoughts arise in your hearts?" He shows them His hands and His feet. He assures them, "It is I, myself." It is the whole man, body, soul and spirit. "Handle me and see." It is no apparition, no disembodied ghost, upon which they are looking, but it is His real bodily presence. "I have flesh and bones."

Still they believe not for joy. It is too good to be true that in this world of death and corruption One should bring His body back from the dead, throbbing with new life and vitality. Then comes

the climax. He asks for something to eat and in their presence He eats a piece of broiled fish and honeycomb.

This is the proof of immortality, yea, this is immortality. That which was dead and corruptible, is alive again forevermore. "Christ being raised from the dead dieth no more," "Alive forever more" (Rev. 2:8). Nothing short of this is immortality. "Christ risen from the dead is the first fruits of them which are asleep" (1 Cor. 15:20). It is not "immortal souls" but immortal bodies that we need. Christ rescued His own body from the tomb and He on that day and still today is the living prototype, promise, and prophecy of immortality for all who sleep in Him and for all who are alive in Him when He comes. For we shall be changed (1 Cor. 15:51-53). So long as death holds the believer's body and so long as he has a body subject to death, mortality reigns—not immortality. Mortality must be swallowed up of life; else death is not abolished. Death too must be abolished from the believer's body, or Satan and not Christ is the victor.

THE BELIEVER'S BODY

1. It is for the Lord (1 Cor. 6:13).
2. It is the temple of the Holy Spirit (1 Cor. 6:19).
3. It has been bought by Jesus' blood (1 Cor. 6:20).
4. It is now mortal, subject to both death and corruption (Rom. 8:11).
5. It, this mortal body, is to be made alive by the Spirit (Rom. 8:11).
6. Its redemption from the grave is awaited by saints and all creation (Rom. 8:22,23).
7. It is to be taken from the tomb (Jn. 5:28).
8. It is to be changed when Jesus comes—whether the believer is living or dead (1 Cor. 15:51-53).
9. It is sown in corruption, in weakness, a natural body (1 Cor. 15:42-44).
10. It is raised in incorruption, glory and power, a spiritual body (1 Cor. 15:42-44).

Other passages might be introduced to show that Christ not only brought back His own body from the grave, but that He will do the same for those who die in the Lord. But what is more, these mortal bodies will put on immortality and the bodies of the living saints will be changed into bodies like His own glorious body, that is, to immortal *bodies*.

Heaven is not to be peopled with a host of disembodied ghosts, but there shall be a resurrection of that which is dead. It will be changed into a glorious, powerful, incorruptible, spiritual body, but a body nevertheless. The grave shall have its victory no longer.

JESUS MUST COME

There will be no immortality in the strict New Testament sense until Jesus comes. By every law of necessity this same Jesus must come. The trumpet must sound ere the dead shall be raised incorruptible. The Lord Himself must descend before the dead in Christ shall arise or the living be caught up to meet Him in the air. Immortality is not a fact for any except Christ so long as there are those who are either "dead in Christ" or those who live in bodies subject to corruption. Immortality is not a present possession, for this mortal must put on immortality. "Mortal" applies to this body for it is subject to death and corruption. So this mortal is not immortal until it has "put on" immortality. Let every saint then say, "Even so, come Lord Jesus," for His coming will mean our immortality.

HOW ARE THE DEAD RAISED?

When we begin to talk of Jesus as having rescued His own body from the grip of death and state our belief as to the final redemption and salvation of the believer's body, many stumble. "Thou fool," said Paul (1 Cor. 15:35). Certainly it is not incredible that God should raise the dead. The God who gives life and a new glorious body to the grain of wheat and quickens it when it "dies"; the God who made all the bodies for the planets of the heavens, who peopled the earth with thousands of species of birds, beasts, insects and fishes—and finally, man—this God is certainly capable of taking care of the believer's body.

That body too will be perfectly adapted to the kind of life saints are to lead in glory (1 Cor. 15:35-42). If Jesus Christ did not take His own body from the tomb, change and immortalize it, then immortality has not been brought to light. If Jesus does not do the same for us, we shall never realize immortality for ourselves. Immortality is living again in a body which was mortal and corruptible and dead, but is now no longer mortal, subject to corruption or death. It is the change of a living believer's corruptible body into such a body.

IMMORTALITY THE GOAL

It is not for Heaven but for Immortality that we seek (Rom.2:7). Perfect beings in body, soul, and spirit, in a perfect world, is the ultimate goal. Redemption is incomplete until this is accomplished. Man again in the image of God! "Like Him" is the promise and hope (1 John 3:1-3). This is the meaning of the incarnation. God has come down to earth, taken on Himself our humanity, carried it to the grave, and brought it forth, changed, incorruptible and immortal. Yea, more, He has carried it glorified into the presence of God and the "Man who was made a little lower than the angels for the suffering of death" is now "crowned with glory and honor." While we who seek glory, honor, and immortality are assured that "many sons" shall be brought into glory (Heb. 2:5-18). This is immortality—the Christian eternally and incorruptibly embodied; nothing short of it is.

Marriage Without Respect?

W. R. H.



What we call "self-respect," and a comparable respect for our partner, constitute one of the bases for real happy companionship and mutually interesting conversation. This respect is a regard for, an esteem, an appreciation of qualities and traits that are precious and honorable, that tend to endear the parties to each other as they journey along the path of time. These desirable qualities should accumulate as the experiences of life come along. Each worthy ambition, every shared burden, all joint struggles and victories have their part in the maturity that is solid and steadfast. And the fruitage of such respectable maturity is an increased consecration of ourselves and our children, as well as of our possessions.

Today, however, many enter into marriage without respect, and without even knowing that they are missing something! Theirs has been a schooling in the "Now" generation, where many of the old paths have been abandoned. As one brother aptly said, "Their sex education has not included such words as modesty, blush, chastity, virginity, and self control." We know that the present bend for moral abandon is not new, but the emphasis and proportions to which it has grown is alarming. Sensitivity courses have tabooed embarrassment, and rationalizing has superseded simple trusting faith in the ways of God.

I know that the Lord has given us a formula for life that results in the best possible life. This is true of spiritual life, married life, business life, the sunset years of life, teenage life, and all. We should remember that He who made us is the only One who is really able to meet our needs. "I came that they might have life, and have it abundantly." Jesus spoke these words in the present tense of life, as well as for the life that is to come. How unfortunate not to know God, the giver of every good gift, who "knows our frame," and has our best interests at heart! We need to say with Paul: "How unsearchable are his judgments, and his ways past tracing out."

But Satan uses the same old approach today as he did in Eden, and with similar, heartbreaking results. "Has God said?" he asks, implying that God would withhold good from us. "Has God said that truth is the only way to speak, or that chastity is the only honorable way in which to mature? Has He prescribed respect for the

older generation, obedience to parents, and honor in all things? Doesn't He make any allowances for "situations" that arise (often at our bidding) that present such strong urges to transgress the mores of our parents and our God that we can hardly restrain ourselves? Doesn't God know that we need to dabble into all kinds of sin in order to discover the real 'me'?" Yes, He has heard all of these reasonings, and yet His precepts remain the same, for He is a changeless God.

There will be testings enough, and errors enough, when teenagers are *trying their best* to follow the steps of Jesus! How much more will be the loss if they cast restraint to the winds? Such loss, as it was in Eden, will be impossible to regain.

As much as respect is needed at the very outset of marriage, it is just as necessary all through life. There is a tendency now to try to patch up marriages, regardless of what has beset them. And, surely enough, there must be more things happening today than ever happened before! Ministers, social workers, lawyers, and others who counsel with the marital problems brought before them are appalled at the high incidence and seriousness of the cases which come before them for hearing and counsel. Many are not mere "first offenses," but rather have a history of long-standing. Where the sin is mutual, there might seem possible a mutual understanding, a sort of "charging off of the old accounts," but can this in itself rebuild respect? Only remorse, apology, repentance toward God, begging first His forgiveness, and then years of living that brings forth "fruits worthy of repentance" could ever have a chance to gender new respect. How vital it is, then, that we should value what we have and hold fast.

In all of Job's testings, he held fast his integrity. May God grant that this can be said of us as we face the testings that come our way. It may be that we, too, have been asked for, that he might sift us as wheat. We have the same Jehovah as did Job, and the prayers of Jesus intercede for us as they did for Peter. What an undeserved privilege that we may turn and yet strengthen our brethren! Praise God for His grace!

It is not healthy to create an exaggerated youth consciousness among young believers. It is natural and right that youth should seek the companionship of youth, but it is not natural or right for them to withdraw from normal cooperation with older believers in the Church's witness. When they do so, both lose much that is of great value and an element is introduced into the congregation that is contrary to its nature. —Alex R. Hay

Questions Asked Of Us

Carl Kitzmiller



A booklet given me declares that, on the basis of 1 Cor. 15:20-26 (esp. v. 24), the resurrection of Christians must take place at the same time as "the end." Please explain this passage.

Some men, whether ignorantly or in order to deceive we may sometimes wonder, give the wrong meaning to the word "then" with which verse 24 begins. Our English word "then" can mean at least two different things. Sometimes we use it to mean "at that time." (For example: "I'm going to the store tomorrow; I'll get the item you wanted then.") Sometimes we use it to mean "next," especially in a series. (For example: "I must mow the yard, then I'll fix the car and then go to town.") If the word means "at that time" in 1 Cor. 15:24, the verse does indeed declare that "the end" occurs at the same time as the resurrection of Christians. But if it means "next," then the verse declares that the next (resurrection) after the resurrection of Christians is the one at "the end."

One does not have to be a Greek student to know which meaning is intended here. Note that the very thing Paul is setting forth is the *order* of the resurrections (v. 23). First, Christ's resurrection; next, they that are Christ's at His coming; next, the resurrection (resurrection is inferred) at "the end." Even a poor Greek student should be able to determine which idea is used here. The Greeks had different words to express the two meanings we give to the word "then." In this passage it is very clearly the expression which means "next in order."

What should one, as a Christian, believe about birth control?

You should believe whatever the Bible teaches, of course. But one of the problems is that the Bible never really has much to say explicitly on the subject. The Bible is not a comprehensive legislation dealing fully with every topic which might be of interest to man, and the will of God must be sought in the principles it reveals. Several modern problems seem to leave us looking for some of the less obvious things in the Word indicative of God's will.

It should be evident that much is being written and advocated today in sexual matters that is not restrained in any sense by careful concern for God's will. The advice of many ungodly doctors is peddled widely. Some Christians seem to assume that an "authority" makes a thing right, even if he is not moral. The Christian ought to desire earnestly to know God's will and to be ready to do it.

He ought not swallow gullibly all that gets tossed at him from any source. It does not follow, however, that the hardest, most difficult way of life is necessarily the Bible one.

I believe that a careful study of 1 Cor. 7:1-9 will indicate that the begetting of children is not the only legitimate function of the marriage relationship. It teaches that the physical needs of each companion are to be met in marriage, unselfishly and regularly, and it should not be otherwise except by consent. There are certainly conditions and circumstances when the begetting of children may not be especially desirable. So while this passage says nothing about birth control as such, it does make clear another purpose of the marriage relationship. Much of the objection against birth control ultimately gets back to this issue.

I believe there is nothing in Scripture which disallows Christian mates from practicing some forms of birth control, providing they remain open to the will of God with respect to the begetting of children. This does not mean that any and every form of birth control is morally good or even medically sound (After all, abortion is a form of birth control, and "the pill" is under some suspicion medically). I can find no grounds, however, for unconditionally refusing all forms.

We do not propose to deal with all the objections here, but a few observations may be in order. I do not believe it is good exegesis to insist, on the basis of such passages as Gen. 1:28 or Ps. 127:3-5, that all families should be as large as possible. It should also be mentioned that Onan's sin (Genesis 38:1-10) was not necessarily the fact or the particular method of birth control as such, but his rebellion at the fathering of a child to be reared in his brother's name (cf. Deut. 25:5-10). Finally, the objection that birth control interferes with nature soon collapses, for the mere putting on of warm clothes or building a fire in the winter to warm by is interfering with nature. Many a good thing man enjoys comes because God has given him sense enough to interfere with nature in a lot of ways.

What about fasting? Should Christians fast today?

Of course! Jesus Himself fasted. The early Christians fasted. Jesus recognized that fasting would be appropriate and took for granted that His disciples would fast when He was taken away. (Matt. 9:15). In New Testament times fasting was practised by the individual (2 Cor. 6:5; 11:27) and also by groups of disciples or possibly by local churches (Acts 13:1-3; 14:23).

Let it be recognized, however, that the emphasis on fasting in the New Testament is really not very great. Whereas prayer is often urged and specifically commanded, there is no direct command at all for fasting. The writers of the epistles, strangely enough, hardly mention it. Hence, I judge that the Lord seeks it primarily as the response of concerned hearts. Most of the New Testament passages speaking of it are in the gospels and have reference to the re-

ligious practices current before the church was established. In several passages which mention "prayer and fasting" in the King James text, the "and fasting" is thought by many textual authorities to be a corruption (compare these readings in the American Standard version).

As mentioned earlier, Jesus recognized that when He returned to heaven there would be occasion for fasting (Matt. 9:15). But in the same breath almost, He indicated that Christian fasting was to be different from that of the Jewish religion (Matt. 9:16-17). He was not merely putting a new patch on the old garment of Jewish religion. The fastings of the Jews had mostly degenerated into ritual without meaning practiced by unrighteous and wrongly motivated people (Matt. 6:16-18; Lk. 18:11-12; cf. also Isa. 58:1-7; Jer. 14:10-12; Zech. 7:5). He intended that His people should get back to the basic idea of fasting—that of truly mourning (over loss and sin) and declaring their repentance before God. Even the appointments in the New Testament accomplished by fasting (Acts 13:1-3; 14:23) did not really get away from this idea—they were sober occasions involving great responsibility and the need of repentance from all sin.

When we keep in mind this basic significance to fasting, we will not seek to make it a thing for spiritual boasting, a badge of the spiritually elite, nor a formalized ritual. The Christian should be aware that his salvation is a work of God's grace and that fasting is not a work of righteousness which earns him a little higher degree of salvation. He should not forget that though His Lord is absent, there is still abundant reason for him to rejoice and be joyful and that joy and fasting are opposites. Hence, he will fast only on those occasions when mourning and repentance are appropriate and when this is the suitable outward action for his inner feelings.

Yes, Christians may very appropriately fast, and, no doubt, should on occasion. This is a truth a good segment of God's people have seriously neglected. On the other hand, we should not go off the deep end and forget that the early church also "took their food with gladness and singleness of heart" (Acts 2:46) and that a good bit more is said about their rejoicing than about their fasting!

Is it not really unfair for the Jews to take over Arab land in Palestine?

If this were purely a human affair, the long-time occupation by the Arabs of certain areas would seem to favor some of their claims, but the Middle East question has to take God and God's rights into the consideration.

Is it unfair for a landlord to evict a squatter or an intruder from his property and to establish in it whomsoever he wills? God has ownership rights to give or to take away. He has appointed the seasons and the bounds of habitation for every nation on all the face of the earth (Acts 17:26). Very early in man's recorded history God gave a specific area of the earth to Abraham and his descend-

ants. "Unto thy seed will I give this land" (Gen. 12:7). That promise still stands. It was repeated several times in prophecy and has never been repealed. It is not unfair for God to give the Jews what has been promised to them all along. The promise was not based on the righteousness of the nation but on God's choice and readiness to do something for Abraham's sake. Possibly this question raises difficulties in our minds today because we do not see it in its full historical perspective or because we try to compare the present generations of the two peoples as to their own righteousness. Or maybe we see it only in human terms and have not realized God's rights in the world He created!

—7110 Bruton Road, Dallas, Texas 75217

Pursue Those Doubts

Billy Ray Lewter

The word doubt has a bad significance. Faith is the important word. Faith is the victory that overcomes the world. Faith is the victory! Doubt is the enemy!

Too often, however, as a result of thinking like this, when anyone doubts or questions some doctrine of the church or the Bible, he is scolded and branded as unspiritual and unbelieving. Too often, instead of trying to help a person who doubts gain some understanding, we tend either to blame him for doubting, as though doubting were a sin; or to answer with an attitude of finality, "The Bible says so!"

Now the part about the Bible may be a good answer, because much of what we believe is simply based on that fact—the Bible says so. But to use that as an answer for a person who doubts may not be the best answer for him. If he accepts the Bible, that answer may be all that he needs; just to know that the Bible says so. But if he does not accept the Bible as authority, that answer may not mean anything to him.

For example, in the Philippines if you could show a Filipino that the Bible definitely said a certain thing, he would usually believe you and possibly accept that truth. Filipino Catholics don't usually know much about the Bible, but most respect it. But in Hong Kong, if you told a Chinese person "the Bible says so," it wouldn't mean anything to him. It wouldn't mean any more than saying "Mother Goose said so." He hasn't been taught to respect the Bible. He doesn't believe it.

Just imagine, if you were talking to a foreign student at the university, and he told you something was true because the Koran said so, you would be tempted to laugh inside, because what does the Koran mean to you?

Then what could we say and do in facing doubt that might

help bring some understanding and possibly faith?

Probably the first thing would be to realize that doubt is not necessarily an enemy; it is not necessarily a sin. Doubting is different from unbelief. Doubt could be pictured as an intellectual and spiritual thirst, whereas unbelief is a refusal to accept the drink even when it is offered. Doubting is a form of questioning, maybe a form of intellectual temptation. And temptation is not a sin. Jesus was tempted in every way like we are, but He never sinned. And, as temptation can be overcome, doubt can lead to faith.

In addition, without some doubt, there could hardly be any progress. There wouldn't be anyone to stand up and question the value of something: whether it be communism, public education today, or some church program. Without doubt there would be an unquestioning acceptance of things as they are. Galileo called doubt the father of discovery. So doubting is not wrong in itself; it can lead either to unbelief or to faith.

Another thing that may help us in facing doubt is to realize that we ourselves often have doubts, even of a spiritual nature.

This is especially true for a new Christian, who hasn't had the power of the Word of God, or the presence of the Holy Spirit, experientially proven to him. After giving himself to Jesus Christ, a person may all of a sudden realize that his eternal environment is almost unchanged, and that it is just about as difficult as before to live in it—maybe even more so if he has experienced some rejection because of his belief. Maybe his old temptations return, and they seem just as easy to give in to, and he begins to think that he's just the same old wretched person that he always was. The devil will make sure a new Christian faces doubts like these.

But it isn't just with new Christians. I know sometimes I face a situation (maybe you have experienced something similar) where I know I have a tendency to get upset. So I pray and ask the Lord to help me because He knows what I'm apt to say, and how I'll probably say it. But then, and too often, when I'm actually in the midst of the difficult situation, all of a sudden I express, and in the worst possible way, all that I wanted to keep calm about. Then I go home discouraged, and begin to doubt, if not about God Himself, at least in the efficacy of my prayers.

Or maybe there are times when we doubt that God can really use *us* for anything worthwhile for Him; or maybe after making a decision, we look back and begin to doubt "Did I do the right thing?" "Was it God's will?" Does He still want me to continue in this place and in this way?" There are many times in our lives that we have to say, "Lord, I believe, help thou mine unbelief."

It may also help us in facing doubt to realize that most of the great persons in the Bible went through periods of doubt.

John the Baptist, after he was arrested by King Herod, began to doubt, and he sent word to Jesus, asking, "Art thou He that should come, or do we look for another?" Jesus didn't rebuke John for this. He simply referred to the miracles He had done as sufficient evidence to believe that He was the One. And then, even in the moment of John's great doubt, Jesus said that there had been no greater man born than John the Baptist.

Thomas, one of Jesus' apostles, after he had had his hopes smashed by the death of Jesus, when he was told that Jesus was now alive, said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, I will not believe." But a week later, when he actually saw Jesus, Jesus said to him, "Put your fingers here; look here are my hands! Take your hand and put it in my side. You must not doubt, but believe." When Thomas saw the evidence, he fell to his knees and said, "My Lord, and my God!"

Simon Peter had a moment of difficult decision, several years later, when in direct opposition to his Jewish upbringing, the Holy Spirit told him in a dream to eat anything with the "unclean" Gentiles. Peter did, but it seems in Galatians 2, where he later hesitated and withdrew from doing this, that Peter had his doubts about it for a long time.

These moments of doubt are found throughout the Old Testament also. Notice Gideon: "If the Lord is with us, why then has all of this befallen us?" But later Gideon was listed in the heroes of the faith. And listen to David, "My tears have been my food day and night; while they continually say to me, Where is thy God?" And to Job: "I cry unto thee, and thou dost not answer me!" And Jeremiah, "Cursed be the day on which I was born!"

In facing doubt ourselves, or dealing with it in others, the Bible is the place to look for help, because it is full of examples of those who won over doubt. The strongest faith of the greatest persons in the Bible, and throughout history, has come out of a struggle with doubt. And the greatest believers are usually still assailed by doubts. Their great faith is not because they have got rid of all uncertainty; it is not that their faith is unshakeable; but that their faith is the result of a growing conviction that *God* is unshakeable.

There may be many things that each of us accept and believe, because we have been taught them and we trust the source, but without thinking them through or experiencing them ourselves. But when we have struggled and fought and questioned and doubted an issue, and then worked through to faith, it is probably the strongest faith that a person could have.

Finally, there are some practical things that we can do when we face or experience doubt.

For one thing, we need to take them seriously and not reject a person who expresses doubt. We each have doubts at times, and

we need to accept ourselves. We need to examine and pursue these doubts, until we begin to question and doubt the doubts themselves. Ask: What is it that I doubt? Why do I doubt it? What would convince me either to believe or to disbelieve? What evidence has been given by others? What evidence has been given by the Bible?

By pursuing the doubt and carrying it to a conclusion in our thinking, we may find that unbelief would be unbelievable, and we may develop faith over an issue now in doubt.

Another thing we can do is to pray about them. We can tell God, honestly, all that we have thought and doubted, as if He didn't know. God won't be shocked. He knows what we think, and He receives us as we are, not for what we pretend to be. For most of us, we've never really exposed a vast part of our lives and thoughts and doubts, even to God, for the grace and forgiveness and acceptance and evidence that He alone could provide.

A final suggestion would be to take what God says in His Word as being true, act on it, and see what happens. Prove it for yourself.

The truth, the Bible says, shall set you free. But it isn't the mere knowledge of truth that frees you—it is the experience, the application of truth. God's truth and promises are not like museum pieces to be admired and talked about but never handled for fear of breaking or misusing them; but God's promises are to be taken and used until we discover that they're true, that they really work, and that they're for me! Then the truth can set us free, and doubt can turn to faith.

Four Anchors

Bakht Singh

We have been much strengthened and refreshed by the fellowship of His saints who come to us from all parts of India, and from all walks of life. One of the most important lessons the Lord teaches us during these Holy Convocations is how to make full use of the four anchors which the Lord has provided to help us to conquer every storm of life which we have to face because of all kinds of attacks of the enemy from both seen and unseen powers of darkness.

We see in Acts 2:42 that the believers began to grow steadily in the apostles' doctrine, fellowship, breaking of bread and prayers. These are four anchors which the Lord has provided for believers to overcome all the storms of life. The boat in which the Apostle Paul was being taken to Rome was in great danger of sinking in the stormy sea, because of the hidden rocks and the angry waves. In order to save the ship the sailors had to cast four anchors out of the stern (Acts 27:29). Believers also have to face similar dangers throughout their lifetime. If we know how to make proper use of the four

anchors which the Lord has provided, we can be saved from these storms of life.

I believe the first anchor represents the unadulterated, pure Word of God, and this alone can protect us from wrong teachings and false doctrines which will be prevalent more and more in the end days.

Secondly, the early believers knew how to enjoy uplifting fellowship among themselves. They met as often as possible and shared what the Lord had been revealing to them. We have found believers scattered in many places who are just starving for fellowship. When we brought them together they were much strengthened through the fellowship. Believers of all classes come to us for the Holy Convocations, and they all live together as one family without any distinction, and this fellowship has been the means of breaking down many barriers, and from then on they have enjoyed happy and blessed fellowship with one another.

Thirdly, we see how the early believers used to meet for Breaking of Bread every Lord's Day (Acts 2:42 and 20:7). In this way their eyes were kept constantly on the Lord Jesus Christ who gave all that He had to make us His own purchased possession. The more we thank Him for laying down all that He had to redeem us, the more we see His greatness and glory, and the grand and lofty purposes for which we have been saved by His grace. That is why before taking part in the Breaking of Bread, we spend sufficient time in pure heartfelt worship, without any requests or supplications. Some believers might express their worship in songs, and some in broken words, and the time is very uplifting and glorifying. Also while others are worshipping, we get opportunity to search our hearts and put things right by the Lord's help. During worship many have received a fresh vision of the glory of the Lord Jesus Christ. We should endeavour to spend some time in worship everyday.

The Fourth anchor is prayer. We see how the early believers defeated every trick of the enemy by persevering prayer. We read in Acts 4:31, "And when they prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness"; and in v. 33 we read, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all". So we see throughout the *Acts of the Apostles* how they were able to overcome every attack of the enemy by persevering prayer. The whole life of the Lord Jesus Christ was a life of prayer. We have to learn how to pray without ceasing, both individually and collectively, and confound every subtle attack of the enemy.

During the whole period of these Holy Convocations we have been seeking His face for even small things, and that is why the Lord has done wonders, and blessed us, and undertaken for all our needs above our asking or thinking. Glory be unto His Holy Name.

PROPHECY

Edited by Dr. Horace E. Wood

Caught Up To Meet Him!

Art Crawford

“There shall arise false Christs and false prophets, and they shall show great signs and wonders so as to lead astray, if possible, even the elect” (Matt. 24:24). Now, of course, it is impossible to lead the elect astray. This is not generally accepted by many believers today, but God says, “My sheep hear my voice, my sheep know my voice, and another they will not follow.” Now if you believe that they will follow another, you are not contradicting me but the Lord Jesus Christ. God has ordained that you and I should be led to a saving knowledge of Jesus Christ by the infinite power of His Holy Spirit, and if we are the sheep of God, we hear His voice and we understand.

The Lord Jesus very openly and pointedly said to the scribes and the Pharisees, “The reason you do not understand what I say is because you are not my sheep.” Not by any stretch of the imagination did He say that they ceased to be His sheep because they did not hear, or that they would not become His sheep because they did not hear. He says they do not hear because they are not His sheep. Thus it is impossible to lead the elect astray, for God has elected you to eternal life through Jesus Christ our Lord from before the foundation of the world. It is precious to quote Ephesians 2:8,9, “For by grace are ye saved through faith, and that not of yourselves; it is a gift of God, not of works, lest any man should boast.” Not of works! Nothing that we could do, nothing that we could say, that we could dream of, makes salvation possible. Salvation is possible because of the sovereign outpouring of God’s sovereign grace. This same passage goes on to say, “For we are His workmanship”—that’s why salvation is not of works. “For we are His workmanship, created in Christ Jesus for good works which God before prepared that we should walk in them.” Thus it is impossible to deceive the elect.

In verse 29, “Immediately after the tribulation of those days”—now we are at the close of the 70th week, we are looking now at the war of Armageddon—“The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven and the powers of the heaven shall be shaken, and then shall appear the sign of the Son of Man in heaven”—and when we get to the book of Revelation, we will see what that sign is—“and then shall all the tribes of the earth mourn and they shall see the sign of the Son of Man coming on the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound

of a trumpet and they shall gather together His elect from the four winds from one end of heaven to the other.”

Here we would consider a possibility of the rapture, but let us go back to Matt. 13:35. He says, “I will utter things hidden from the foundation of the world.” The reason I am going to talk in parables, says the Lord Jesus, is to teach you truths that have been hidden from the foundation of the world. Thus as you look at each parable in the scripture, you should look at it as teaching a truth that had not previously been revealed. Notice further that the seven parables of Matthew 13 correspond in detail to the seven letters to the churches of Asia in the Revelation. But I would like to direct your attention to the parable of the tares in Matthew 13. Without going into a detailed study of it, let me point out, dearly beloved, that the wheat is not you. The Lord Jesus Himself interprets this parable. “He that soweth the good seed is the Son of Man, the field is the world, the good seed are the sons of the kingdom.” You are not sons of the kingdom; you are sons of the King. You will be ruling and reigning during the kingdom age, and you will not be a subject over whom Christ reigns. You are God’s elect, God’s mystery bride to whom certain secrets of the scripture belong. You will note that here the wheat is allowed to grow with the tares until the harvest. Now this is not a missionary verse. God says the harvest is the end of the age. Consistently in the Gospels the harvest of the world is always the end of the age, and the harvest in Revelation 14 ends with the war of Armageddon. In the harvest, it’s the tares that are gathered out. It’s the wheat that is put into the barn, and the barn could here be likened to the kingdom. The wheat are the human beings who will be elected by God to pass through the 70th week into the kingdom age as the blessed of the Father to inherit the kingdom prepared for them from the foundation of the world. You will not inherit the kingdom; you will rule over the kingdom.

You will have your glorified body, you will rule and reign with Christ over human beings who begin this great period as Christians. Every human being that enters the kingdom age will be a believer in the Lord Jesus Christ. Yet very shortly there will be born a new generation, hundreds of thousands who will turn their backs on God and will have nothing to do with Christ! And yet in a short time a generation will arise that will not know Christ, that will refuse to worship Him, so that at the end of a thousand years—a period of time very approximately that between Adam and the Flood—Satan will be able to gather a great horde of people to go up against Jerusalem to unseat Jesus Christ as their king.

That’s the way the kingdom age begins. According to Matthew 13, the wheat and the tares grow together until the harvest, which is the end of this present age. Matthew 24:31 gives a picture of the harvest. “He shall send His angels with a great sound of a

trumpet and they shall gather together His elect from the four winds, from one end of heaven to the other." They will be gathered together to stand before Him, as we see in Matthew 25, and then the elect will be ushered into the kingdom age as blessed of the Father. Verse 31 speaks not of the rapture, but of the gathering of the tares to be burned and the elect into the kingdom at the close of the 70th week.

Matthew 24:34—"Verily, I say unto you, this generation shall not pass away till all these things be accomplished." The word "generation" there is an exact Greek equivalent for our word "race." This race shall not pass away until all these things are accomplished. That may sound simple to you, but, dearly beloved, that is an immense prophecy.

Who can look at himself today and say that he is a Roman? Where are the Greeks, the Babylonians, the Medo-Persians, the Assyrians, the Egyptians? Yet the Jews are still here. The Jew stands squarely athwart human history as a tremendously vital testimony to the power and the authority of the word of God. If anyone were to ask you for living, dynamic proof of the accuracy and the authority of the Bible as God's word, point him to the Jew.

How is it that the Jew has not been assimilated into this cosmopolitan melting pot of civilization? How is it that Greeks and Germans, Swedes, English, French, and Italians can migrate to the United States and in two or three generations lose all of their racial characteristics and be known only as Americans? The Jews migrated to the United States and as they were Jews when they came, so are they Jews today. The race has not passed away. It is still here though it has been vitriolically attacked by every country that ever had supreme world power. The greatest attack occurred perhaps in your life time—in Hitler's treatment of the Jews during WW II. And yet here they stand in mute fulfillment of the testimony of God's word that they would not pass away until all these things should be accomplished. "Heaven and earth shall pass away, but my word shall not pass away." God's word will not pass away.

The day hastens on when these things will be accomplished for the Jew. But as yet we have not seen the rapture of the Church. Surely an event as momentous as the rapture of the church would appear in the capstone of Bible prophecy, the book of Revelation. However, when we look for it there—in a future study—we will fail to find it.

These great scriptures that deal with the period of time known as the 70th week of Daniel do not even mention the rapture of the Church. We can only draw one of two conclusions: either they do not mention the rapture of the bride of Christ because it has already taken place, or there is no such thing as the rapture.

We take the first option. We believe that God's word is to be taken literally, that the prophecies are to be taken literally, and that there will come a day when He will claim us unto Himself and we will be literally caught up in the clouds to meet Him. And so shall we ever be with the Lord!

Books of Interest

NONE OF THESE DISEASES

by S. I. McMillen, M.D.

(Published by: The Fleming H. Revell Company. Old Tappan, New Jersey. Price: Paperback 75¢, Cloth \$2.95.)

"Peace does not come in capsules!" These are the opening words of this most unusual little book written by a medical doctor who is also well acquainted with the Word of God. Dr. McMillen goes on to say, "Medical science recognizes that emotions such as fear, sorrow, envy, resentment and hatred are responsible for the majority of our sicknesses. Estimates vary from 60 per cent to nearly 100 per cent."

We all know that peace does not come in capsules, and we also know that few people are willing to pay the price for peace. People are willing to contribute to any number of organizations whose purpose is to try to eradicate various ills from society but it looks as though little progress is being made. Dr. McMillen points us immediately to the only real source of true peace . . . to God and His Word. The title of his book is taken from Ex. 15:26, "If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee."

How often we have passed over lightly, or ignored altogether, the detailed laws, ordinances and statutes which God gave to Israel regarding matters of health, sanitation, etc. Was there anything significant about circumcision? The author shows the real value and divine wisdom behind all God gave Israel to observe, and how that after all these centuries modern medical science is finally awakening to what God gave to His people in His Word.

This book will challenge you to a deeper search in God's Word for those truths which you may apply to your own daily life, and help you recognize the source of some of those frustrations and tell you what to do about them. Can you use a greater measure of peace? (See inside back cover on where to get this book.)

—Harold R. Preston



Viewing The News

I HOPE, because of the way they act, that most of the leaders of this country have as little understanding of communism as the average person. If they had knowledge of the character of communism and of the communist mind, then I would have to assume that most of the leaders of our nation are traitors, for their actions are such as to play into the hands of these evil planners to rule the world. This is in spite of the fact that the communists have written many books about their methods and their attitudes and quite a number of Americans have been trying to get this information before the leaders and the public. I am sure that some of you have read Dr. Fred Schwarz's book, *You Can Trust the Communists (To Be Communists)* and many of you undoubtedly have heard Dr. McBirnie on the radio. You, then, should be among those who see why our country has been acting so foolishly in their relations with the communists.

TO PARAPHRASE Dr. Schwarz's book, "you can't trust the communists" to be telling the truth as we know the truth. Their entire system of thinking and acting is contrary to human reasoning. And it is entirely founded about one great theme, the ultimate complete victory of communism in their attempt to rule the world. Everything they do is to promote the complete subjection of the world to their system. We know they are atheists, yet many of them join churches and even "enter the ministry," but their reason is that thus they may work from the inside to subvert the churches to their evil means. They enter into treaties not for the mutual benefit of the two parties to the treaty but only to get an advantage over the other party. They will abide by the treaty only so long as it is to their advantage.

The communist mind defines peace as the complete surrender of all else to peace, so they can truthfully, by their perverted reasoning, say they are peace lovers and accuse all their enemies of being war-mongers. They can also forcibly take over many countries and say they are "liberating" the people and accuse the United States of being an imperialist nation when we go to the aid of a country to keep it from being overthrown by the communists.

The communist mind defines truth as any statement that will help the development of world conquest by the communists. So if saying black is white helps, then that statement is truth, but if saying black is white hurts their aims, then it is untruthful, immoral and unloving to say such a thing. For along with this, there is only one standard of morality to them—whatever helps communism is moral and whatever hurts it is immoral. If tearing down what we call morality in this country helps them take over the country, then they will promote the "new morality" and situation ethics in the name of morality and good, but if having it in their country tears down the strength of the country, it is immoral there.

All of this may seem a bit confusing if you have not read the writing of the leading communists, but I hope you will read enough by them or by such men as Schwarz and others who understand them so that you can understand that it is impossible to deal with them like we would with an ordinary person or an ordinary country. No attempt to pacify them by making concessions to them will ever work. They will make concessions only when they realize you are stronger than they are and that you are going to use your strength. They will sit at a confer-

once table for years and years and make foolish claims that are obviously false because they believe they are advancing their cause and keeping you from being aware of their designs, but they will never confer on a way to stop war if war is to their advantage. They will raise a great cry when you develop your means of resistance about your being a war-monger, but at the same time they will be doing three times as much in that way and going "all out" to develop ways of destroying you.

Maybe I should also remind you that communists (real convinced communists, not simply the kid who has temporarily become enamored of their utopian claims or the ignorant person who has been misled by their claims of their having bleeding hearts for the oppressed) are materialists and see no difference in essence between people and animals. They therefore do not mind sacrificing literally millions of human beings if to do so will further communism—as they did the 7 million Ukrainians in the spring of 1932 and the other nearly 100 million they have murdered, so many that the term "liquidated" came into being to describe their murders.

In this brief space I have been trying to show why we can not trust the communists in anything that they say or do. The attempts to win their friendship, the silly thought of so many that the communists are "mellowing," the attempts to buy them off (a sign of weakness to them), the holding back from military victory, and all the attempts to fit the communist nations into a world of peace are utterly foolish. I have no reason to believe that our President will meet the same fate that dozens of business men have met in Red China on visits to try to arrange business deals (at least 20 Japanese business men have disappeared, for example), but I do know that if Mao and his murderous gang thought that killing him would further their designs they would have no reason for not going ahead. And I say that simply from reading what they say and seeing what they do.

By this time you probably think I am urging retaliation against the communists and that I am a bit blood-thirsty. Not a bit of either is true. I simply am facing up to the claims

and actions of the leaders of the communist world and trying to point out that it is worse than foolish for any other government to try to get along with them. Just look at what happened from nothing further than the President announcing his forthcoming visit to Peking. The Nationalist Chinese were kicked out of the United Nations (probably a good thing in itself for the real Chinese government, the one on Taiwan), India was backed by Russia in fighting West Pakistan to take over East Pakistan (the Red Chinese backed West Pakistan, incidentally, so why did we?), several countries have recognized Red China and withdrawn recognition of Nationalist China, and our allies over the world have decided that our word cannot be trusted. How much more ill will come out of the visit no one knows. By the very nature of communism it is impossible for anything to be gained out of the visit. The Red Chinese have been claiming that we are surrendering, they have increased their vilification of this country, the people oppressed by the communists in such places as Poland, Cuba, Latvia, and even Russia itself have lost hope, and our lost prisoners of war in Red China, North Korea and North Vietnam are placed in an even more hopeless position.

So what am I suggesting? Nothing new at all, but maybe it is a bit startling to you. Long ago God stated to Solomon the cure for the ills of this nation when He said, "if My people, who are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." I know that He was saying this to Israel concerning that people after the building of the temple by Solomon, but the principles are eternal. This land could not have gotten into the condition that it is now if "My people, who are called by My Name" had not become proud, prayerless, and entering into wicked ways. And there is no hope for the land unless His people follow His instructions here. Revival has come to some sections of many lands when people have followed these instructions. But if we do not follow them, then we will be left to say, as Chinese Christians did after the communist take-over, "It was our fault." May

God save us from such a fate as that.

And also, please never forget that God expects us to be witnesses for Him into all the world and that world includes communists. Don't expect communism to change, but do expect some communists to be converted.

And pray to that end.

Please continue to send your questions and your news items to:

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JOSHUA'S LONG DAY

(Phil. 1:23)

Give me a long, long day, Lord
 (For my work is yet undone)
And with it strength to bear, Lord,
 And serve till the set of sun.
For Joshua the sun stood still, Lord,
 For about another day.
He had the power to fight, Lord,
 Until he had won the fray.

Make my day long, and my strength, Lord,
 That when the sun does set
In my hands will be some sheaves, Lord,
 In my heart no vain regret.
Give me the faith to take, Lord,
 The answer to this prayer—
The courage of Joshua to do, Lord,
 Yea, even to do and dare.

My work may be nearer done, Lord,
 E'en now than I may think.
If so, Thou wilt keep my feet, Lord,
 As they slip over the brink.

—Mrs. P. J. K.

A Woman's Vow

Mrs. Paul J. Knecht

THE NAZIRITE VOW (Num. 6).

One naturally thinks of this vow as for men only. But Numbers 6:2 says: “. . .When either man or *woman* shall make a special vow, the vow of a Nazirite, to separate himself unto Jehovah:”—(and then follow the instructions for such a vow). A veteran scholar in the Bible once said there was nothing in the Bible to indicate that women were ever Nazirites. When this verse was pointed out to him he stared at it in amazement and said, “Well! I *never saw that before*.” The Lord of the harvest, has caused His servants to let fall some handfuls of purpose for the little gleaners behind the reapers, as in the days of Ruth.

Samson's mother was a Nazirite. Miriam, Mary and some others may have been permanent Nazirites but we are not told. Mostly the Nazirites were men, as Samson and perhaps some other Old Testament characters and John the Baptist.

GENERAL VOWS (Num. 30)

A woman still under her father's care could make a vow to God (vs. 3-5). If her father heard her and held his peace, i.e. did not object (to this day we say, “Silence gives consent”) her vow must stand. If he objected the vow was not binding on her.

The same was true of a woman who had a husband (v. 12). He could sanction her vow or disallow it (vs. 6-8). Elkanah must have consented to Hannah's vow (1 Sam. 1:11) for he let her carry it out (vs. 21-28).

The vow of a widow or a divorced woman, if made while she was still a wife and was not made void by her husband when he heard it, was binding after he was gone—her father could not disannul it when *he* heard it (vs. 9-12).

The husband who just never affirmed or disallowed his wife's vow but “held his peace at her from day to day” and then after all made it void, was to “bear her iniquity” but she was free from her vow (vs. 14-15).

This law may be the one referred to in 1 Cor. 14:34b, where Paul told the Corinthians “. . . but let them be in subjection, as also saith the law.”

Now we are not under law but under grace, but these things were written for our learning. They give us a picture of God's dealings with men and women. Moreover, they reveal to us the character of God. Someone has said that to be binding it had to be a *vow*, not just an unspoken promise to God. Maybe so under the law. But we are not under law but under grace—“the law was given

through Moses; grace and truth came through Jesus Christ." The sermon on the mount, a part of the truth that came through Jesus Christ (John 1:17), sets up a far higher standard by which to live than did the law of Moses (Matthew 5:20-48) and the goal is perfection—"as your heavenly Father is perfect."

God is faithful. We expect Him to keep His promises. He desires us to be faithful and to be like Him. Moreover He gave us His Holy Spirit to enable us. How then can we hope for His faithfulness if we carelessly say and not do? It is easy to promise under stress as a former neighbor of mine was said to have done in time of flood: "If the Lord saves me out of this I will accept Him and serve Him the rest of my days." But when the flood waters went down she forgot, at least so far as any effort to carry it out went, her solemn promise to Almighty God. That was thirty-odd years ago and the promise was never kept. She has since gone to meet Him and to face that broken promise, which, if honestly kept, would have meant her salvation from a fate far worse than the loss of her physical life in a flood.

Not only promises to God alone (as Jacob's vow, Gen. 28:20), but vows as public and solemn as marriage vows are lightly, far too lightly, broken before God (Eccles. 5:4-5).

The Holy Spirit And His Mission (IV)

W. J. Johnson

It is important to observe that the Holy Spirit operated through the apostles in the conviction of three thousand souls on the day of Pentecost. There is nothing in the record to show that the Holy Spirit in any way came upon the audience of the speakers to convince them of salvation. His mission was to help the apostles bear witness that salvation is in the name of Jesus Christ. The people present on that occasion were at liberty to exercise their own volition in respect to hearing and believing the word of Christ. That was the will of Christ as he expressed it in the commission, when He authorized His disciples to preach repentance and remission of sins in His name (Lk. 24:44-49; Mk. 16:15,16). So when they heard that God had made Jesus Whom they had crucified both Lord and Christ they were pricked in their hearts. For they believed the word which Peter spoke (Acts 2:36,37); gladly accepted it and were baptized (v. 41).

Did they have the promise of the Holy Spirit? Yes. When they asked, "What must we do?" Peter guided by the Holy Spirit told them what to do, and promised them the remission of sins in the name of Jesus Christ, and the gift of the Holy Spirit. What Peter told them to do is generally omitted by modern evangelists, because it is not what people desire to hear. However, it is appropriate so here it is, "Repent ye and be baptized every one of you

in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit; which is for you, and for your children and for all that are afar off, even as many as the Lord our God shall call unto him" (vs. 38, 39).

What is the gift of the Holy Spirit? I have just been reviewing a long argument concerning the "gift of the Holy Spirit" made to show that "the gift of the Spirit" is salvation, or "seasons of refreshing", and the Holy Spirit is not the promised gift. The argument was made with the view of proving that the "indwelling of the Spirit" is representatively used throughout the word. But the promise of the Holy Spirit which is frequently mentioned in the scriptures is given as the earnest, or pledge, or guarantee of our inheritance (Eph. 1:12-14; 2 Cor. 5:5; Note Isa. 44:3; Joel 2:28).

There are only two recorded cases of Holy Spirit baptism. One was on the day of Pentecost at Jerusalem (Acts 2); the other was at the house of Cornelius (Acts 10:1-11, 18). On Pentecost the apostles were clothed with power from on high to carry out the commission given them. It was world-wide and involved great responsibility. The power given them was unlimited. However, at the house of Cornelius the power given him and his house was limited to speaking in tongues and glorifying God. When Peter heard them speak in tongues and magnify God, he was fully convinced that Gentiles were acceptable unto God. For he and the six Jewish brethren were amazed when God poured out the Holy Spirit upon the house of Cornelius. Then Peter said, "Who can forbid water that these should be baptized, who have the Holy Spirit as well as we?" and he commanded them to be baptized in the name of Jesus Christ" (Acts 10:44-48).

Was Cornelius and his house saved without being baptized? Many answer in the affirmative, believing the pouring out of the Spirit upon Cornelius and his house was evidence that God had saved them before baptism. But that was not the purpose of giving them the Holy Spirit. For Peter, the six Jewish brethren who accompanied Peter to the house of Cornelius, and the church at Jerusalem had to be fully assured that God had granted repentance to the Gentiles (Acts 11:18). Peter grasped this truth, and knowing that the act of faith which took them out of bondage to sin had not been complied with, Peter commanded them to be baptized into the name of the Lord Jesus. Paul, the apostle to the Gentiles, understood that the act of faith which freed them from bondage to sin is important. "Or are ye ignorant that all we (including himself) who were baptized into Christ were baptized into his death (Rom. 6:3). Cornelius and his house must by faith unite with Christ in the likeness of His death to be free from bondage to sin.

(to be continued)

Missionary Messenger

"Greater things for God"

Joy Garrett

Salisbury, Rhodesia

February 2

Brother and Sister Forcade and Sister McClain arrived safely and are after two weeks' instruction fully running the Arcadia Children's Home. They are coping very well. Mother and Dad Garrett are staying with us until they leave for the States for a well-earned rest. They've been here for eight straight years now, without a vacation. Their sacrificial, unselfish Christian example has been such an inspiration to us over here. Their labors have really borne fruit. This past week there were so many in the Arcadia secondary school scripture class that it had to be divided. Bob will teach one section and Brother Forcade one group while Dad is away. There are four classes at the Arcadia primary school and 55 pupils in two classes at the other Euro-African school at Ardbennie.

Bob has been drawing plans for the second children's home that is desperately needed. God gave us this land a year and a half ago after a long and hard struggle. Pray that God will give us the funds to build.

Last Thursday on our regular weekly trip to Mondoro for the Bible classes we were stopped by a flooded stream. As Bro. Simon Nneweyembwa had a carful of Harare women, we sought a shady tree and had a Bible class down by the roadside and riverside. Several brethren from Harare went to Mondoro Saturday and Sunday, and one remained for the whole week to do personal work in the area. We have a lot of baptisms here and the Bible classes grow steadily. My ladies' class has been in the 30's several times recently. There are also a number of boys coming to the service.

Thomas Hartle

Cape Town, South Africa

December 13

The Campaign for Christ, and the first of its kind held in the Gleemoor Town Hall, Athlone, about 6 miles from Woodstock, from the 22nd-24th had very good attendance—141, 173, 187. The theme, "Facts For Survival" with various topics presented by the men of the training class incorporated and continued at Woodstock from the 25th-28th including Lord's Day morning and had very good attendance—50, 41, 70, 80, and 50. While there were no immediate results, we feel assured that it was a success due to the correspondence course forms distributed, and we are looking forward to contact many homes in that area for filmstrip classes and cottage meetings. One evening I preached at Woodstock during the meeting along with the other men of the training class.

I was privileged with a call from Steenberg congregation to

baptize the uncle of Bro. Terry who lives in an old age home at Retreat, a few miles from Steenberg. Along with a few members who witnessed this great occasion about 48 miles was covered, but it was worth it—a soul saved!

At this date, the Steenberg congregation has received no further letter regarding ground, but we can pray for its possibility very soon. We are thankful to the Terry family who, in the meanwhile, are using their home for a "church in their house".

At this time no further funds have come in for the car and we are praying for His will. We're still happy with the old one, on which we have spent money for a new radiator, tires and now my steering has been found faulty, and that's going to cost quite a bit. So, for the moment, I have no car until this repair is complete.

J. F. Chrissop

Cape Town, South Africa

February 6

Now that Bokmakerric and Bonteheuwel are at the far end of the line, and just that bit too far, we are going every other Sunday to Grassy Park a church we have prayed long and often for. What a pleasant surprise we received on our first visit after an absence of almost four years—a new ceiling fitted, the inside freshly painted, the baptistry newly curtained, new carpet down the aisle, an increased membership, and above all a new zeal. That's the wonderful part and the Lord is indeed to be praised for it. There are two cottage meetings each week and the prospect of more in the future. Here at Steenberg the Lord added one to His church, but one fell away, joining herself to a group calling themselves the Tabernacle of God.

Cottage meetings are still very much to the fore at Bokmakerric and Steenberg, although we had only one at the latter place last week. I know there'll be more to come and His word does not return to Him void.

Shichiro Nakahara

Shizuoka City, Japan

December 25

Besides eleven good years of service to our Lord, we have a few more things we can be thankful for. Teruko has been improved more than we had expected, though she is still taking the drugs the doctor gives and also a regular physical checkup. She now is able to do anything that is so laborious and has been working hard on her first rate certificate for teaching a kindergarten. She is to obtain a second rate next summer.

Stephanie was involved in an accident which would have been fatal, but the Lord by His mercy saved her life. She is fine now.

Annette has become a child of God, which to us has been a great joy, of course. She is only 12 years old and needs much care and help from us and other Christians. But she is growing in the grace and knowledge of the Lord from day to day.

Michael has had his right leg broken and over month has been away from his kindergarten with the cast on his leg. He is able to walk now even though still dragging the foot some. The Lord has been so good to each one of us and we are truly grateful.

NEWS AND NOTES

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

Gallatin, Tenn.: The senior high youth class has made plans to share their mid-week activities. They will have a prayer meeting the first Wednesday night of each month in the home of one of our shut-ins. Brother Dave Schreiner will be supervising this activity. He has stated that they will go only where they are invited. Some of our congregational family are unable to attend mid-week services on a regular basis. This thoughtfulness of our young people will provide them an opportunity for spiritual uplift in their own homes.

Senior Citizens' Home: Overlooked in the January News and Notes was the fact that the new administrator has already put in an appearance and is taking the required course in administration in order to be "furnished completely" unto the good work. Bro. Joe Blansett, formerly of South Louisville Congregation and lately with the Eastern Hills church in the Dallas area, now is attending Indiana Extension in Jeffersonville. Concurrently with the course he is also helping Brother Marsh at the Children's Home. He and his family will be an asset to the work there by the grace of God.

Alaska: The Winston N. Allens are facing a problem in connection with Norman's graduation this coming spring in Alberta, Canada. I quote: "Shipping his possessions home and providing air transportation for him would go far toward the cost of his parents' attending the graduation and hauling these things home behind the Rambler. They request our prayers for the Lord's leading regarding the possibility of this trip." Prayer is also requested for Irene's health and guidance concerning the possible necessity for surgery.

New Color slides: The Gallatin church of Christ (P. O. Box 37066) now has our new slide-tape report No. 7. It is available to congregations and Christian schools.

The presentation consists of sixty-six color slides and a taped narration which runs about 20 minutes. —Win-

ston N. Allen, Eagle River Alaska.

S.C.C.: At the Board Meeting Jan. 24 the following officers were re-elected: Robert B. Boyd, Chairman; Ken Briley, Secy; Jack Blaes, Vice-Chairman; Hall C. Crowder, Parliamentarian.

The Word and Work: We are continuing to try to hold to \$2.50 for the price of subscriptions, despite rising costs of publication and postage. In order to help us, please let us have address changes promptly.

Also bear in mind that last spring we found it necessary to discontinue giving a reduced rate for clubs. To date this year we have received 18 renewals at the old club rate, which we can no longer offer. It would, however, make our operation more profitable if we could increase our subscription list, and we feel it would further the work of the Lord, also.

Why not give a subscription to one whom you think will profit withal?

Rangeland: Fifth Sunday Area Song Service is to be discontinued in the future. God continues indicating His favor on the work at Rangeland by the steadfast development of the grace of giving in its members.

Highview Church: Highview had four new births in January and a family of four plus one under age for membership.

Deacons Eugene Schreiner and Ronny Wright were installed recently . . . The Ladies' Circle at Highview are working on something for Portland School.

The church is also active in the drive to lift the debt at S.C.C. . . A Coffee House has been opened on Market St. by Stan Schreiner for prospective contacts for the Lord.

Ebenezer Church: Went visiting to Jeffersontown church on Wednesday night Jan. 12, where Brother Burks' son Nathan preaches. January 30 they started a series of studies on The Revelation.

Mt. Auburn, Dallas, Texas: All sick are improving for which praise goes up to God. Classes on prophecy at

East Dallas Christian School started January 31; one is being taught by Eugene Mullins and one by Carl Kitzmiller. Much interest is shown by the parents of the students.

Twice-monthly Home meetings of ladies give opportunity with different faiths. A Hindoo lady attends classes at the school also where her little boy is a student.

Kentucky Ave.: On Wednesday, Jan. 26 three came forward—one for immersion in correction of infant sprinkling and the other two for rededication. Earlier in the month five had responded for rededication.

Special business meeting Jan. 17 for the purpose of discussing the need to grow spiritually had the encouraging number of 14 men and 2 boys. Also encouraging was the attendance of 44 in the Adult Bible Class from a total of 91 present. The course: "Basic Bible Doctrines."

This church also is making a special effort to raise funds for the college debt. To stop that interest leak will bring glory to God if it is done in a manner pleasing to Him.

Cramer & Hanover, Lexington: Bro. Vaughn Reeves (from Ft. Lauderdale) gave the message Sunday morning, January 30. "The church there is growing rapidly... This mission field is in some ways more difficult than foreign missionary work.

South Louisville Church: Beginning January 16 there is a time for prayer (6:00) before the Sunday evening service. It is to continue indefinitely. Both men and women are invited. Also beginning that same week was a weekly Thursday morning Bible study from 10:00 to 11:00 open to all who will come.

Fifty new songbooks have been ordered which reminds us that Easter is not far off. (N.E. Note: Other churches who will need extra songbooks try to get your order in early to Word & Work).

Radio Broadcasts: *Sowing the Seed*—Sunday, 8:30 a.m., WHEL 1570, David Tapp, speaker. Also *Words of Life*—Sunday, 11:10 p.m., WIIAS 840 Robert Boyd, speaker.

Sellersburg, Ind.: Faithfully standing by the college in this time of extra effort to remove the debt, Sellersburg's whole offering of February

13 went to S.C.C.

Dugger Church: Interested as are many other congregations in liquidating the debt at S.C.C. and also in the construction of the Senior Citizens' Home at Sellersburg.

Eastern Hills Church, Dallas: The Marvin Ball family have become a welcome addition to Eastern Hills. Their gain is Shawnee's loss. Brother Eugene Mullins is the minister there.

East Jefferson St.: We have started an offering toward the purchase of a car for Bro. Thomas Hartle of Cape Town, South Africa. Without the car his work for the Lord is greatly hampered and much more tiring on him.

We don't have many missionaries on the fields. Today the fields are much larger and more ripe unto harvest than they were when Jesus spoke these words in Matt. 9:37-38.

So we ask other congregations of the Lord's church to join us in this offering and prayer for Bro. Hartle that he may be able to accomplish the most in the time that is left.

Ft. Lauderdale, Fla.: "The Lord has opened the windows of heaven this month and poured out blessings . . . there isn't room to receive (Mal. 3: 10). . . The first Sunday of the New Year every available chair was used and there was not even standing room in our young adult Sunday school class . . . I had trouble getting in the room to teach. Growing pains! Praise the Lord! . . . Next week we may have to move outside. Fortunately our weather permits this.

We had one decision this past month and a total of 15 decisions during the latter part of 1971 (from June)." Pray for this work and give as the Lord leads.

(N. E. Note)

Many outstanding preachers have been enabled by God's goodness to support themselves, in great measure, and preach also; but some seem unable to do that. On the whole we tend to have all compassion (financially and otherwise) on those afar off (even sending support to native preachers in their own far away lands) and expect all home missionaries to support themselves or depend, under God, on the little flock they have gathered for Him. Therefore it seems fair and right to present Home Mission needs also within reason.