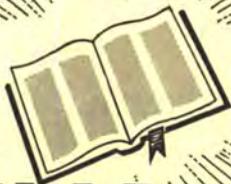


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## Talking Things Over

G. R. L.

### INSTANT HOLINESS

“. . . and just six days later I became a mature Christian!” The group of young Christians sitting around the livingroom listened eagerly. What Christian has not longed for instant holiness???

How many times I have wished that the Holy Spirit would bodily transport me hither and yon as He did the prophet Ezekiel! Instead He leaves me foot-slogging it through the mud of the world. Is it really possible—as the young man testified—to attain spiritual maturity just six days after conversion?

Many say yes. If it weren't such an old and widely held doctrine I wouldn't even bother mentioning it. But I believe it to be also a very deceptive and potentially dangerous doctrine. I must admit that I know some wonderful Christians who hold to it (these are generally labeled “holiness”; some are Pentecostal, others are rabidly anti-tongues). However, if anyone doubts the devastation this doctrine has wrought in the lives of many, I would suggest you read *Holiness: the False and the True* by Harry Ironside (published in 1912, still in print).

Even better reading is Miles Stanford's *The Green Letters*. This is sold by Back to the Bible Broadcast (3 for \$1) under the title *Principles of Spiritual Growth*. This book is entirely positive in nature and presents sanctification as a growth process. Actually, Stanford writes very little of his own. For the most part, it is a compilation of what many well-known Christians have written on the subject. He includes selections from some of the more widely read holiness writers, showing that they do agree with the other writers on some crucial points.

As I considered the claim of the young brother quoted above, I thought of two people—Paul the apostle, and the Lord Jesus. Certainly, Paul was a mature Christian if there ever was one, but did he ever make any such claim for himself? Not that I know of. He did say at one point (1 Corinthians 4:4), “I know nothing against myself,” but in a fuller statement (Philippians 3:10ff), he disclaims any superior attainment, “I have not attained . . . I have not been made perfect . . . I have not laid hold.” If such things are possible (through the baptism of the Holy Spirit or otherwise), Paul is the man who should be telling us about it.

## LOOKING UNTO JESUS

But then we look at another Man, to whom the Spirit was not given by measure. In Him was no sin whatsoever; yet, He *learned* obedience and was *made* perfect (Hebrews 2:10; 5:8, 9). Satan offered Him instant success—"Fall down and worship me and I will give you all the kingdoms of the world"—but He chose to be made perfect through suffering. Living as a man, our Lord took before the Father the place of one who daily was taught (Isaiah 50:4). Can the disciple rise above his Master???

Children just can't wait to grow up—but they still can't escape it. I suppose it would be an unhealthy sign if a Christian didn't yearn to grow up in the Lord—as Paul exclaimed in Philippians 3:10—but that doesn't mean that he can take a shortcut. Growth seems to be a universal rule in the world of living things. The righteous person is compared to a tree planted by the waters; there is no cessation of growth. Little wonder that Paul, though near the end of his course, would not say, "I've arrived!"

Perhaps a most important note is found in 1 Peter 1:23 and 2:2. First, we are born again "through the word of God," and then we are exhorted to "long for the spiritual milk" that we may grow. Of the Lord Jesus it was written prophetically, "Curds and honey shall he eat, that he may know to refuse the evil, and choose the good" (Isaiah 7:15). In His human experience He found it necessary to feed upon the word of God, to be taught daily, to learn obedience to that Word. How can we escape following in His steps? The word of God is the means of bringing us to maturity. Let's yield to its perfect work in us.

---

"Greater works than these shall ye do . . ."

## An Arab, a Jew, and Jesus

He was a cocksure, even brash, young Arab. At 15, it was not surprising that he had gotten involved with the Commandos. Last January (when he was 17) our O.M. (Operation Mobilization) team contacted him in Beirut, Lebanon, through a tract. The contact proved a bit stormy. One day he telephoned one of our O.M.'ers and said he was going to kill his boss. The O.M.'er called him over to the flat, calmed him down, persuaded him not to, and *led him to Christ*.

The ensuing months had their uncertainties. *Ali* (let's call him that) seemed in a sense to be zealous for the Lord but frequently would inject himself into a hot situation. Possibly his smallness of stature tended to make him aggressive.

What could God do with a young man like that?

Well, God is not without resources.

You remember the horror at Munich, Germany, a month ago when Arab Commandos kidnapped and murdered 11 Israeli Olympic athletes. Israel was understandably enraged and a few days later retaliated by bombing and raiding some villages in southern Lebanon that are understood to be Commando hotbeds. That occurred on a Sunday. One of those villages—the southernmost of all—was completely destroyed and the road that led into it was rendered impassable.

As the days passed the authorities feared for the inhabitants of that village, but how to reach them? The Lebanese army didn't want to go in for fear of provoking the Israelis more, and the national strategy was to try to "cool it." The Red Cross didn't want to go in for fear the enemy had set land mines in the road. So they appealed for volunteers from an older group of Boy Scouts. These were in their late teens. Fifty of them responded and among them—always ready to jump in fast—was Ali.

So on Saturday the Scouts drove as far south in Lebanon as they could and the next morning, Sunday, they set out on foot toward the destroyed village. The way was rough and the going was slow. At last they came to a place where the road was completely blocked by a bomb-induced landslide (a gully or on a mountain side) and the Scouts were able to cross it only by using ropes.

On the far side (to their surprise) they found about 25 refugees from the destroyed village. They had fled after the bombing but had not been able to get past the landslide. Since a full week had now passed since the bombing, their small food supply had run out and they had almost given up hope of rescue. The people were overjoyed to see the Scouts who shared their food and medicines with them.

The villagers reported, however, that they had had to leave nine of their number behind because they were too badly burned by napalm to be moved. So while 35 Scouts helped the refugees over the rockfall and back to where they had left their cars, Ali and 15 others pressed on toward the destroyed village.

Land mines that the Israelis might have set were now a danger. So the Scouts took large rocks and threw them ahead of them in a straight line. Sure enough, by doing that they detonated several mines. Also they had spears with which they poked in the ground far ahead of them as they walked and in that way they found a few other mines.

Of course, other ears in the vicinity could hear those mines going off. Suddenly the Boy Scouts found themselves surrounded by Israeli tanks. The soldiers took Ali and his companions for Commandos. They had Munich in mind and were anything but gentle. They made them put down their arms (which consisted of the spears and one Scout knife), questioned them all closely, and searched their packs. All they could find, however, was food and medicine. But in Ali's pack they found something else—12 Gospels of Luke, in

Hebrew. Having assumed this Arab boy was a Muslim, they wondered what he was doing with these booklets in Hebrew. So Ali witnessed to them for the Lord Jesus Christ. Then he gave at least one gospel personally to each tank crew.

Still not convinced that the boys were merely on a rescue mission, the Israelis brought them to the bombed-out village. But as they were pulling into the square one of the tanks ran over one of their own land mines. It went off, and the tank caught fire. The other Israelis scattered, fearing that the gas tank and ammunition would explode. But Ali and two other Scouts rushed in and helped three Israelis out of the tank, took them to a safe distance and began first aid for their burns.

Although the boys had been under strict guard, the Israelis now allowed them to look for the nine wounded villagers. They found only two who still showed signs of life. (Remember a week had passed since the fleeing villagers had left them there.)

The community had consisted of about 25 houses. These had collapsed upon their inhabitants. Ali and the other Scouts wanted to dig for bodies. The Israelis were not sure whether they could allow this before their commanding officer got there but finally they consented. So the boys began and suddenly the soldiers started taking their shovels from their tanks and helped. In all, 32 bodies were found, which the Boy Scouts proceeded to bury in a common grave.

Meanwhile the commanding officer arrived. He took Ali aside and began to shoot rapid-fire questions at him. Ali kept looking to God to guide him in answering. Eventually the officer softened, talking to him more as a father, and Ali, the Arab ex-commando, began to see this officer in a new light. These whom he had always looked upon as "animals" or "less than human" were actually human indeed. Ali had the new experience of feeling love for an enemy and he witnessed to him about Christ.

By now it was late and the Scouts would not be able to walk back to where their cars were waiting before the agreed rendezvous time. But the commanding officer saw no problem in that and soon a strange sight was going cross-country—an Israeli tank on top of which were perched 16 Arab Boy Scouts and two badly burned villagers. The tank put them down at a point not far from the first inhabited Lebanese village and as they parted, the Israeli officer shook hands with the Arab lad and said, "If this war is ever over, and you ever come to Israel, I want you to come to my home."

—Special Report from the Arab World Team, Beirut

Ed. Note: The above report was written about September, 1972, but it reached us in late December. Operation Mobilization is a Gospel literature distributing enterprise. The Arab world team is currently composed of 55 adults (and 11 children) from 12 countries, of which 14 are from the USA and 12 from Sweden. Other countries represented are England, Jordan, Lebanon, Norway, Denmark, Canada, Germany, Switzerland, India, and Mexico. The incident recorded above, as well as the international composition of the team, illustrates the truth of Ephesians 2:14, 15: "He . . . broke down the middle wall of partition . . . that he might create in himself of the two one new man, so making peace."

# Questions Asked Of Us

Carl Kitzmiller



Someone I know uses the statement of 2 Peter 3:8, that with the Lord a thousand years is as one day, to refute the millennium. I know that such must be an improper use of it, but can you help me answer?

Some, in their desire to defend amillennial views, seem to feel that they have a neat solution to the millennium by using the statement of 2 Peter and reducing the thousand years to a day, hence, to insignificance. I really wonder, however, if the "solution" is any more acceptable to them than the teaching they are opposing. Let us concede, for the moment and for the sake of discussion (and for that reason only), that the Lord was proposing a time-conversion table for prophecy by 2 Peter 3:8, and that the millennium is to be only one day long. Still, even for one day, it is the time of Christ's reign on earth with the saints and the time of Satan's complete binding, and it intervenes between the first resurrection and that of the rest of the dead (Revelation 20). Is the one who so uses the passage of scripture willing to concede that? I know of no amillennialist who would take such a position. It may be the one who so uses the passage has not carefully thought out the matter, or he may simply be trying to confuse and unsettle the inexperienced.

But, once again, if this is a time-conversion table, why select one statement to the exclusion of the other? It says also that "one day is with the Lord as a thousand years." That would make the millennium 365 million years long. With such hocus-pocus one could pretty well destroy all time significance in the Bible. How would we ever know when to convert the figures given, or which way to go?

The truth is that the Lord was not proposing a time-conversion table by 2 Peter 3:8. The context makes it clear that He is saying that though the years pass and pile up according to man's count, God will keep His promises. *He is not restricted by time as man is.* He is a Being of eternity, not of earth time. He has set no specific time known to us when He will come again, and delay that may seem long is no problem to Him. This does not mean that when God speaks to man of a specific time period that He does not mean what He says or will not keep His promise as He has made it.

It is a serious mistake to assume that eternal, omniscient God is not able to reveal Himself to man in terms that man can understand.

The Bible is not a revelation to celestial beings but to human beings on earth; it is given in human language and in terms human beings understand. Unless there is solid reason for believing otherwise, one should assume the Lord has used the measures of time, etc., that man uses and understands. We recognize that there are figurative expressions in the Bible, even figurative uses for time periods; but they are the sort of figures one finds in normal human language, not such as leave us trying to figure out what they mean to God and to the heavenly beings instead of to man. In a passage that speaks of a thousand years six times (Revelation 20:1-7) without indicating in any way that something else is meant, it is safe to accept the words at their face value.

Remember, however, that the length of the millennium is just one detail concerning the period; and if one could prove this is not a literal thousand years of human time, he has not done away with the prophesied era nor the many passages in God's word which speak of other features of it.

Did not Peter declare on Pentecost that Christ was then sitting on David's throne?

Not at all! The passage referred to is Acts 2:30-36, especially verses 30-31. This provides a good example of what can be read into a passage because of one's own doctrinal slant. Although the passage stops short of declaring Jesus to be then ruling on David's throne, it is often so read by those who think that should have been the case.

Jesus had been put to death. He had claimed to be the Messiah the One who among other things was to sit on David's throne ruling over Israel. According to normal procedure and expectations, His death ended any hope that He could be the expected ruler. But with God that death was not a surprise. It had been foreseen. The resurrection was a part of His plans, and that meant that some of those promises that had seemed blasted were as valid as ever. Peter quotes David to show that the resurrection was prophesied, and his point is that David prophesied of Christ's resurrection because he knew that Christ as one in fleshly descent from himself was to sit on his throne. Christ was raised from the dead in a physical body of flesh so as to qualify according to the promise of God as one from David's loins to sit on David's throne. That physical body was different, it is true, but it was still identified with manhood. Had He come forth from the grave in some way without the human body, by laying aside manhood, He would have lost any claim on David's throne. Of course we are not talking about what God can do but what He has promised to do, and He promised that David's throne was to be occupied by a descendant from David. If Christ had laid aside all manhood at His death or resurrection, He could in no wise have been called a descendant of David. In such a case all that came from David's loins would have been left

in the tomb. Peter was not discussing when Christ was to sit on David's throne but, His having been put to death, the fact of the resurrection which qualified Him for doing so.

But does not the declaration that He was exalted at the right hand of God, made both Lord and Christ, prove that He was then ruling on David's throne? No more than it proves that He was ruling in the lives of all men. Obviously He was not enthroned by all men as Lord and Christ even though God had given Him such a place. After the resurrection and before His ascension He declared that all authority in heaven and on earth was His (Matthew 28:18). Even yet, however, we do not see the exercise of that authority in anything like its fulness (Hebrews 2:8). For the present Israel is in rebellion and rejects her Messiah, just as a great portion of the Gentile world refuses to honor Him as Lord and Christ. It would be a strange rule that He is exercising over Israel (and that's what David's throne is and was) if He is currently exercising that power in its fulness.

So do not understand Peter to say that Christ was then sitting on David's throne, but that He was raised so He could sit on that throne. As to the actual time when He would do so, Peter on that occasion did not give any light.

Should secular songs have any place in a church wedding?

The Bible gives no specific instructions about church weddings or otherwise. A wedding ceremony in Isaac's day consisted merely in taking his bride into the tent in the presence of witnesses (Genesis 24:61-67). Some sort of public declaration of marriage seems to have been practised all throughout Bible history, but there is no set procedure, no divinely-given ceremony, and no binding example to follow. Over the years religious groups have themselves formulated ceremonies, rules, and accepted practices, but these rest primarily on human judgment of what is good and appropriate. Since Christians are to be law-abiding insofar as they can, legal restrictions must be met. So social custom, legal requirements, even man-made religious practices all go to make up the modern wedding ceremony. Preachers participate, not under divine commission, but as servants of the state and as those hopeful of Christian influence. Only in principle, then, can we decide what Biblically should or should not be a part of the wedding.

The thing that makes a "church" wedding is mostly the fact that it takes place in a church building. It should not be confused with a church service, the assembled worship of God by His people. Some church groups have made matrimony a part of their church ritual, but the New Testament is silent about it. Excluding those churches for whom it is sacramental, a wedding is not *primarily* a worship service. Very appropriately worship may take place, prayers may be offered, and religious songs may be sung, but it is also a social and a legal event. Quite a few questions as to what is

right or wrong will be settled when one realizes the nature of the ceremony and does not try to force "church service" rules upon it. One can only be guided by what is appropriate, edifying, in good taste, consistent with Christian conduct in all areas of life. The Bible has no specific rules for an invocation at a football game, the offering of thanks for a meal, or the conduct of family devotions. We can only use sanctified good judgment.

Many of the traditional wedding songs are secular songs—love songs. We may have heard them so often and in such settings that we have come to regard them as religious songs. And what about the wedding march itself? I confess that I do not like some of the current wedding songs, but this is a matter of personal taste in music and sentiment rather than their use being a violation of a "Thus saith the Lord."

As to the use of the organ or other instrumental music in the wedding, similar principles apply.

7110 Bruton Road, Dallas, Texas 75217

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# PROPHECY

Edited by Dr. Horace E. Wood

## Heaven

Winston N. Allen

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward." (Romans 8:18)

A preacher who had announced that he planned to speak about Heaven the next Sunday received the following letter from a man who was very ill:

"Next Sunday you are to talk about tHeaven. I am interested in that land, because I have held a clear title to a bit of property there for over fifty-five years. I did not buy it. It was given to me without money and without price. But the donor purchased it for me at tremendous sacrifice. I am not holding it for speculation since the title is not transferable. It is not a vacant lot. For more than half a century I have been sending materials out of which the greatest architect and builder of the universe has been building a home for me, which will never need to be remodeled nor repaired because it will suit me perfectly, individually, and will never grow old. Termites can never undermine its foundations, for they rest upon the Rock of Ages. Fire cannot destroy it. Floods cannot wash it away. No locks nor bolts will ever be placed upon its doors, for no vicious persons can ever enter that land where my dwelling stands, now almost completed and almost ready to enter in and abide in peace eternally, without fear of being ejected.

"There is a valley of deep shadows between the place where I live in . . . and that to which I shall journey in a very short time. I cannot reach my home in that city of gold, without passing through this dark valley of shadows. But I am not afraid, because the best friend I ever had went through the same valley long, long ago and drove away all its

gloom. He has stuck by me through thick and thin since we first became acquainted fifty-five years ago, and I hold His promise in printed form, never to forsake me nor to leave me alone. He will be with me as I walk through the valley of shadows, and I shall not lose my way when He is with me.

"I hope to hear your sermon on Heaven next Sunday from my home in \_\_\_\_\_, but I have no assurance that I shall be able to do so. My ticket to Heaven has no date marked for the journey—no return coupon—and no permit for baggage. Yes, I am all ready to go, and I may not be here while you are talking next Sunday evening, but I shall meet you there some day."

Thinking about prophecies in the Bible dealing with heaven can and should be a powerful motivation and comfort to Christians as we seek to obey the Lord's Great Commission and as we face the sufferings of this present life. God's promises had a similar effect on Old Testament saints. Of Abraham we read, "By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God." (Hebrews 11:9, 10). Moses chose not to "enjoy the pleasures of sin for a season: accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward" (Hebrews 11: 25, 26). Of other heroes of faith we are told that they were willing to be strangers and pilgrims on the earth because they desired "a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city" (Hebrews 11:16).

Many hymns express the true Christian's desire for heaven: "O They Tell Me of a Home," "I Have Heard of a Land," "The Sands of Time Are Sinking," "I Am a Stranger Here," "When All My Labors and Trials Are O'er."

The word heaven brings to our minds that which is supremely beautiful and satisfying and secure. The basic meaning of the Hebrew and Greek words for heaven is "that which is above." Actually there are three heavens referred to in the Bible: (1) atmospheric, (2) stellar, and (3) "the heaven of heavens." Such expressions as "rain from heaven" and "the birds of heaven" refer to the first. "The stars of heaven" are located in the second heaven. 2 Corinthians 12:1-4 speaks of "the third heaven" or "Paradise." This is where God's throne is located; a fuller description is given in Revelation 4 and 5.

Heaven is a real place. Jesus said in His farewell discourse to His apostles: "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way" (John 14:1-4). For almost 2000 years the Lord Jesus Christ has been preparing a place for His bride, His people. Think of the wonders He created in this present world before it was cursed by rebellion and sin. But no sin will be there.

That prepared place for a prepared people will be beautiful and wonderful beyond the power of words to portray (a flickering candle cannot illuminate a brilliant sunset).

Heaven is not just a condition or state of being, not something ethereal or nebulous. Heaven is a place just as real as this world on which we now live. When by God's grace we see His heaven, perhaps our reaction will be comparable to the reaction of the Queen of Sheba when she saw the splendor of Solomon's kingdom, "the half was not told me."

Heaven is spoken of as *up* from the earth and in the *North*. After the apostles had watched the ascension of Christ from the Mount of Olives, two angels said to them, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

As recorded in John 6:38 Jesus said, "For I am come down from heaven not to do mine own will, but the will of him that sent me." Jesus came down to earth from heaven to die for our sins and to make it possible for us to go up to heaven from earth. 2 Kings 2 describes the experience of Elijah being taken *up* into heaven. In Isaiah 14: 12-15 we have one of the passages describing Lucifer's rebellion and fall. Is there significance in his boast, "I will exalt my throne *above* the stars of God, and I will sit upon the mount of congregation in the uttermost parts of the *North*"? Job 26:7 states, "He stretcheth out the north over empty space, and hangeth the earth upon nothing." We learn from Ezekiel 1:4 that the four cherubim and four wheels which Ezekiel saw in his vision "came out of the north." Dr. David L. Cooper in his book *What Men Must Believe* shows on page 140 "A photograph of the Northern Heavens (six-hour exposure). Note the vacant center where the throne of God is . . ." On page 141 he shows an artist's conception of what the Scriptures indicate regarding the location of "the heaven of heavens."

Who dwells in Heaven now? Jesus teaches us to pray "Our Father who art in heaven." Stephen at the time of his martyrdom said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God . . . And they stoned Stephen, calling upon the Lord and saying, Lord, Jesus, receive my spirit" (Acts 7:56, 59). Revelation 5:11 tells of "many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." The spirits of departed saints are now in heaven. Paul said in 2 Corinthians 5:8 and Phillippians 1:23: "we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord;" "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better." Luke 16:22 and Hebrews 1:14 indicate that when a Christian dies, his spirit is escorted to heaven by angels. We learn from Job 1 and 2 as well as other passages of scripture that Satan, "the accuser of the brethren" now has access to heaven, but the time

is coming, as we are told in Revelation 12, when he will be cast out of heaven permanently. And John adds in verse 12, "Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."

After the Great Tribulation, after the Millennium, after the Great White Throne Judgment, after those not found written in the book of life are "cast into the lake of fire," God foretells eternal conditions as recorded in Revelation 21 and 22. These chapters speak of a "new heaven, a new earth" and "the new Jerusalem." "And he that sitteth on the throne said, Behold I make all things new" (Revelation 1:5). We like new things—things that are clean and fresh, unused, in excellent condition. God will make all things new—"the first things are passed away" (Revelation 21:4), and "the former things shall not be remembered nor come into mind" (Isaiah 65:17).

The beauty of the new Jerusalem is indicated by the expression "made ready as a bride adorned for her husband" (verse 2). The shape and the character of the new Jerusalem will be far different from any city we have seen on earth. "And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal (Revelation 21:16). It will be in the shape of a cube, 1500 miles each way. Just the base of the city will cover an area about half the size of the United States. In verse two it is called "the holy city." Here on this present earth cities are far from holy; too often they are the centers of sin and crime, poverty and pollution. But there God Himself shall dwell with men (verse 3), "and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life" (verse 27).

"And God shall wipe away every tear from their eyes" (verse 4). Immediately following this wonderful promise is a list of things which "shall be no more"—things which cause tears in this present life—no more death, no farewells, no more mourning and sin, no more pain (no more physical disability and imperfections).

The inhabitants of heaven will have real bodies. "We shall be like him (Christ), for we shall see him even as he is" (1 John 3:2). In 1 Corinthians 15, 1 Thessalonians 4 and 5, Romans 8, and Philippians 3 Paul writes about the resurrection of the Christian's body. In Philippians 3:20, 21, we read: "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." It is important to note that Christ's resurrection body—the body He now has in heaven—is a real body which the apostles and disciples saw and felt (man-made things in heaven will be the nail prints in His hands and the evidence of the spear thrust in His side). He ate food in their pres-

ence and said, "a spirit hath not flesh and bones as ye behold me having" (Luke 24:3). But His resurrection body had new and strange powers: He could pass through a door without opening it ;He could travel from one place to another with the speed of thought. Think of the implications of this in exploring the wonders of the new heaven, the new earth, and the new Jerusalem.

The Scriptures indicate we will know each other in heaven. Moses and Elijah were still Moses and Elijah on the Mount of Transfiguration. Identity does not change with the passing of time or condition. David expected to be reunited with his baby which died; he said, "I shall go to him, but he will not return to me" (2 Samuel 12:23). Stephen recognized the risen and ascended Lord. Paul said, "then shall I know fully even as also I am fully known" (1 Corinthians 13:12).

What will we do throughout eternity? Of course there will be rest from labors, and there will be heavenly music, but this is not all, far from it. We read in Revelation 22:3, "his servants shall serve him." As God provided interesting and challenging employment for Adam and Eve in the garden of Eden before sin entered, so He will provide for His own in heaven. Forever we will be learning more about our infinite God and the wonders of His love and grace and power. In heaven our worship and fellowship and obedience will be perfect. "Just to be near the dear Lord I adore will through the ages be glory for me." "Fact to face with Christ my Savior, face to face, what will it be, when with rapture I behold Him, Jesus Chrst Who died for me?"

In Psalm 16:11 David wrote, "In thy presence is fulness of joy; in thy right hand there are pleasures for evermore." T. D. Talmage said, "You cannot see Venice in a month! Nor can you see the city of God in a day! No, it will take all eternity to see Heaven." 1 Corinthians 2:9 may be applied to heaven, "Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him." Our present thinking about heaven falls far short of what the reality will be. Special rewards in "the life that is to come" and the capacity to enjoy that life will be proportionate to our love and sacrifice for the Savior in "the life that now is."

Who can enter heaven? "Only they that are written in the Lamb's book of life" (Revelation 21:27b). Jesus gave three very important excerpts regarding salvation:

- 1) Except ye believe that I am he, ye shall die in your sins" (John 8:24b).
- 2) "Except ye repent, ye shall all likewise perish" (Luke 13:3).
- 3) "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5).

If we can say as did David in the 23rd Psalm, "The Lord is my shepherd," we can also say as he did, "Surely goodness and loving-kindness shall follow me all the days of my life; And I shall dwell in the house of Jehovah for ever."

# Problems, Possibilities and Pointers

"Thank you!" Your response thus far is just fine. The exchange of our ideas can really be helpful.

As you read over this column note the problems and send your ideas in for the consideration of others. Your idea may be just the one that another person needs.

## I. PROBLEM

A. This is the problem from last month: "We don't get started on time in our worship services! What can be done to get started promptly? There have been times when we began as much as 15 minutes late." Some suggested solutions are given under *Possibilities*. Consider them.

B. One reader writes: "How can I improve this situation? My Sunday School class, (about 40 adults) meets in the auditorium. When the students begin coming in to class they sit down in the rear and fill the pews from the rear forward. To worsen the matter others will even sit on the other side of the aisle. Many of these are late-comers. What would you do with this situation?"

You may have had a similar situation arise in the past. How did you deal with it? Do you have some suggestions for this particular Sunday School teacher? I am sure he will be looking for some help next month when the *Word & Work* arrives.

## II. POSSIBILITIES

Two suggestions are given as *Possibilities* for the *Problem* from last month. As given above, the problem deals with beginning the services of the church 5-15 minutes late.

A. "Start on time regardless!" "It must be understood by all that the affairs of the church are handled 'decently and in order.' The songleader, preacher, or whoever begins the service should do so promptly. Don't allow the 'Starting late' habit to form. Always begin and end on time. All our businesses and schools operate thus. The Lord's work should even more so." (J.M.)

B. One of the congregations plays a recording just before beginning. Several songs are recorded on a tape recorder. The recorder is turned on 5 or so minutes before time to begin. This has a quieting effect on the congregation. They are alerted that the service is about to begin. At the proper moment the leader turns off the recorder and the service begins. You may try this with a small record player and one of the SCC chorus records.

It is common to have good ideas while trying to solve a particular problem. Many of those good ideas are lost because we fail to write them down and use them properly. Let's correct that somewhat. Send your ideas. Several are listed below.

### III. POINTERS

A. We have been dealing with tardiness in the worship services. This idea helps curb tardiness for the Bible class. One teacher places a colored card 8½ x 11 in the front of the class. On one side he has written *I am on time*, and on the reverse side *I am late*. The teacher has this placed conspicuously in front of the room. The front side shows until starting time arrives. At that time he flips the card for all latecomers. Thus, the tardy ones are silently reprimanded.

B. Do some of your Bible School students oversleep on Sunday? Give this a try. Call each person on your roll that frequently oversleeps *but* let the telephone ring just *one time*. Most of us are already programmed to that ring and we wake up. Your call serves as an alarm. Call the entire class. You may tell your class who it is before you begin the calling. When they hear that ring they will understand and make it to class.

Thank you again for your response. Let's all toss in some ideas. Your experiences are valuable to others. Please share them. Send your correspondence to:

Michael T. Sanders  
2107 Buechel Bank Road  
Louisville, Kentucky 40218

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## Mid-Century Restoration Movement

During my travels this past summer I ran across a 24-page catalog of tape-recorded messages on biblical themes by a variety of speakers. These tapes are circulated free of charge by a church which is described on the first page of the catalog. That statement is reproduced below with portions deleted which might identify the location. If you are interested in hearing series of sermons on Acts, Isaiah, Jonah, Jude, Revelation, Romans, Titus, Zechariah, Ephesians, Genesis, personal evangelism, child-rearing, etc., write, and I will supply the address from which you may request the tapes. —Ed.

In the spring of 1962 a handful of Christians living in the north --- area, and a few students from --- decided to commit themselves to a venture of faith. From their studies of the Bible had come to each of them a conviction that one of the principal features of a church of New Testament believers ought to be its demonstration of the truths that Jesus Christ is: (1) alive, and (2) able to function in that office which the New Testament very carefully reserves only to Him—Head of the church. It was recognized by

this handful of believers, hungry for the practical demonstration of New Testament truths, that it would mean, among other things, that the headship of the congregation could not be given to a pastor, to an organizational hierarchy, to a denomination, nor to anyone other than the Lord Jesus Christ.

How would it work? How *could* it work? The hungry handful believed that if Jesus Christ is alive and truly head of the church, then surely He could be counted upon to do His part. Their part would be to follow Him and to believe that His teaching in the New Testament on how the local church should function is just as applicable and true as the promise of John 3:16. They believed that the *local church, the same as every individual Christian*, should have a testimony that the teachings of the New Testament are not only practical and workable, but even exciting, because they prove that Christ may be counted upon as one who is alive and able to do just as He said. This makes a church something more than an organization with buildings and plans and programs. It is a venture of faith.

The growth of our congregation has been quite remarkable. In 1969 we moved out of the school building where we began and into a new building on the north side of ---- near the ---- Freeway. This building was very quickly filled and two months after moving in we began to have two Sunday morning services. Both of these now have overflow crowds and we are using closed-circuit television to make the services available to the overflow.

What are we? Some think we are Baptists because we baptize only believers and only by immersion. Some have called us Plymouth Brethren because we have the Lord's Supper every Sunday in a free and open style as in the New Testament church. We may even be thought to be Presbyterian because our governing body is a board of elders. We are none of these, and would prefer to be known simply as Christians attempting to practice New Testament teaching. We are not associated or affiliated with any denominational (or undenominational) organization of any kind.

The Lord has greatly blessed us in supplying several gifted men to teach His word, among whom ---- and ---- have been outstanding. Both of these men are elders of the assembly, both are pastors, neither is *the* pastor, because we believe the New Testament teaches that *the* pastor can be only our Lord Jesus Christ. He alone is the Head of the church.

We have had several requests for copies of our church constitution, but find that people who request it (including even the Internal Revenue Service) already have a copy. It is simply the New Testament, and we recommend it as a document that *will* work.

# *Precious Reprints*

## When Will He Come?

R. H. Boll — 1955

The time of Christ's return from heaven is veiled in absolute secrecy. No man can know the day or the hour, nor, for that matter predict the month or the year of the coming of the Lord. The folly and futility of time calculations (of which there have been many all along and until yet) has been demonstrated over and over again; though no doubt men will evermore go on making them. "It is not for you to know times and seasons which the Father hath set within his own authority," said the Lord to His disciples (Acts 1:6).

The wisdom of this is evident. The evil results of such knowledge would not be hard to forecast. If the time of the Lord's return had been revealed, the first effect would have been a relaxing from all the waiting and watching attitude which the Lord enjoined upon His people. This attitude is necessary. The Christian life is to be lived in the light of the ever-imminent coming of Christ. The Christian needs this motive. Without it he would settle down—lose his pilgrim spirit and grow careless and procrastinating in his service. Christian work would take on a different form if the Lord's return were thought of as in the remote future. Having lost the expectation of the Lord's speedy return, men would likely plan and build for centuries to come—great, permanent religious establishments; and take the more interest in the affairs of the present day and in making this "a better world to live in." They would also soon forget that we are called evermore to go forth with Christ without the camp, bearing His reproach, and that we have no abiding city here (Hebrews 13:13, 14; note also the teaching in Colossians 3:1-4).

All this would have resulted if men had known how long it would be before Christ would come back. Moreover, as the time approached (assuming that the date were known) there would be much false conversion just before His advent. People would not find it hard to give up their possessions and their goods, and to make great show of devotion and sacrifice of what they knew they would presently have to give up anyhow.

### WAITING AND WATCHING ATTITUDE

Far otherwise is the effect when men by faith envision the imminence of the coming of the Lord. Not knowing the time, yet knowing that at whatever time He may come they must be found in Christ, abiding in Him, waiting, watching and doing, they would feel that they must live as though He might come any day.

It is evident that the early Christians expected the Lord's return in their day. Not that the Lord had told them so; He simply left it indeterminate. "I am coming," He said. "My coming will be sud-

den, and at the moment unexpected"—whether sooner or later—"at evening or at midnight or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 1:36-37). So they looked constantly for Him. The Thessalonians for example, under Paul's preaching, "turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus . . ." (1 Thessalonians 1:9, 10). So intently did they look for Him that when some of their number "fell asleep" they were perplexed and troubled, and Paul had to assure them that all was well concerning the departed ones. So far as they knew, and so far as Paul knew, the Lord might have come in their day.

True, some brief delays had been indicated. Peter must die a martyr's death. Paul must go to Rome. John might tarry till he come. But no delay that would preclude the expectancy of the then-living saints was ever implied. Even the fulfilling of the "Great Commission" might not have to be completed. Paul himself, even when expecting to be executed, still had his heart and hope fixed on the Lord's appearing (2 Timothy 4:6-8). The word is never that the Lord will come "by and by"; but that we are to look for Him daily, "at every season." "For yet a very little while and he that cometh shall come and shall not tarry," we read (Hebrews 10:37). James says, "The coming of the Lord is at hand." This is the only right attitude toward the promised return of the Lord.



## Reading Between the Lines of Scripture

Alex V. Wilson

Over two centuries ago a preacher expounded on this text: "So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table; and was lame on both his feet." It is a touching story about King David and his deep affection for Jonathan, the father of Mephibosheth. Here are the main points the preacher made: "We see here, 1st, the doctrine of human depravity: Mephibosheth was lame. 2nd, the doctrine of *total* depravity: he was lame on *both* his feet. 3rd, the doctrine of justification: he dwelt in Jerusalem. 4th, the doctrine of adoption: he sat at the king's table. 5th, the doctrine of the perseverance of the saints: he did eat at the king's table *continually*."

Now you can read all those points into that verse, but they are not really there! The story provides an example of great love and

loyalty, and thus reflects the love of our heavenly King. It would be proper to use it as an illustration of salvation, if you didn't try to force some meaning into every detail or try to prove doctrine on the basis of it. But beware of the attitude that always looks for deep, secret meanings in the Bible or for symbolism in every story. We need to be careful when dealing with types, parables and analogies.

### "Types" in Scripture

Some people are forever searching for types in the Bible; other Christians shun typology altogether, like a plague. Neither extreme is justified. But what do we mean by a "type"? Stafford Wright defines it as "the representation of a permanent and greater truth by a thing or an event, which also has a real existence and a significance of its own." For example, various objects and ceremonies in the Old Testament worship were pictures of Christ and His work. The golden lampstand in the tabernacle pictured Christ as the light of the world; the bread there portrayed Him as the bread of life (John 1:12; 6:35). The animal sacrifices presented Him as the Lamb of God, who takes away our sins (John 1:29).

Jesus used the experience of Jonah's entombment in the fish as a type of His death and resurrection. Paul calls Adam, the father and head of our fallen human race, "a type of the one who was to come," that is, Christ, the head of the new, redeemed human race. Paul also uses Israel's experiences in their wilderness wanderings as types of Christian experience. (Matthew 12:39f; Romans 5:14; 1 Corinthians 10:1-11). Hebrews 5-7 discusses Melchizedek as a type of Christ, as Psalm 110 had earlier pictured him. Though the Bible doesn't mention it, there are some remarkable parallels between the lives of Joseph and Christ: each was rejected by his brethren, and suffered unjustly, yet through his rejection and sufferings provided deliverance for his brethren and many other people.

So typology is valid, but it can easily be abused by overuse or wrong application. A preacher in Manila once declared, "Egypt in Scripture *always* represents the world, the flesh, and the devil." Oh, really? Then supposedly Joseph sinned when he went to Egypt; and what about Jesus' sojourn there? The arrangement and furnishings of the tabernacle provide some wonderful pictures of Christ and salvation. But don't try to wring meaning out of every hook, peg, and curtain!

A well-known and often helpful Bible teacher on the radio was overly fond of types, it seems to me. Here is an example, interspersed with my parenthetical explanations:

After the figurative death, resurrection and ascension of Isaac (his being offered by Abraham, then not being mentioned for two chapters!), came the death of Sarah (representing Israel). Then followed the calling of the bride for Isaac (she: the church; he: Christ), and finally the blessing of Abraham (his marriage to Keturah) and the birth of all his children by her. Surely these inspired lessons in typology are crystal-clear (are they?).

So too after the death and resurrection of the Lord Jesus, Israel as a nation was set aside, and the Holy Spirit, typified by Eliezar, came from heaven on Pentecost. The Bride is being called

out today, and soon will come the meeting with the Groom and the wedding in the sky. This will be followed by the glorious, millennial, Messianic Kingdom, when Israel shall be completely restored to her land. Then all nations shall be blessed through the seed of Abraham. . . .

. . . Abraham's servant Eliezer went to Mesopotamia, unto the city of Nabor (Genesis 24:10). This was in Ur of the Chaldeans. Ur means flame; Chaldean means destruction. Mesopotamia means between the rivers, and Nabor signifies the snoring of a sleeping man. Thus in seeking a bride for Isaac, Eliezer traveled to a land of flame and destruction located between two great rivers (also called floods) to a city of sleeping snorers.

The application is probably quite clear to you. The Holy Spirit has come into this world of sinners, which lies under judgment of fire and will become a land of destruction. He has come to a world under the judgment of God, and works among men who are fast asleep spiritually, dead in trespasses and sins. Into this kind of world the Holy Spirit came to call out the chosen Bride.

The danger in this sort of interpretation is that it easily leads to farfetched meanings, which were in the mind of neither the human author nor the Holy Spirit! And if you try to prove *doctrines* on the basis of typology, you are on very thin ice. The false cults often run riot with this sort of thing, but they are not the only ones. A Filipino preacher once "proved" that folks who use instrumental music in worship will go to hell. Here's how he did it: God told Moses to speak with his voice to the rock. Instead, Moses used an instrument to strike the rock. As a result, Moses could not enter the promised land. Similarly, God told us to sing with our voices in worshipping Him. Instead, many people use musical instruments in church services. As a result, they cannot enter heaven. (As we noted before, you can prove *anything* from the Bible if you try hard enough!)

### Parables

The common definition of a parable as "an earthly story with a heavenly meaning" is good, so far as it goes. But it is important to realize that most parables were told to stress *one* main lesson, and thus we should not press the details. "There is a difference between a story such as the Good Samaritan which answers the question, "Who is my neighbor?" and the illustration of the wheat and the tares, in which every item stands for something else. Since most of the parables are intended to teach a single point, it is obvious that much of the story consists of 'furniture to fill up the room' " (Stafford Wright, *Interpreting the Bible*.)

Origen was a famous teacher in the church during the 200's. He popularized allegory as a method for interpreting Scripture. Here is his interpretation of the parable of the Good Samaritan: The man who was robbed is Adam. Jericho, his destination, is the world. The robbers stand for Satan and the demons. The Samaritan is Christ, his beast is His body, the inn is the Church, the two coins are God the Father and the Son, and the Samaritan's "When I come again" refers to Christ's return. But here we confront another weakness in this type of teaching. How do we *know* that the two coins paid at the inn, for instance, represent the Father and the

Son? Another writer said they mean that "having food and raiment, be therewith content"! Why can't they stand for the Old and New Testaments, or for the prophets and apostles, or for baptism and the Lord's Supper? You see the problem. One man's guess is as good as another once you start this sort of handling of God's Word. So don't try to find meaning in the minor points of a parable unless Scripture itself gives a detailed interpretation, such as in the parables of the four soils and of the tares. (By the way, Augustine pinpointed the innkeeper in the story of the Good Samaritan as none other than the apostle Paul!)

### *Allegory*

Allegory is the "seeking of a symbolic, hidden meaning by reading into the literal meaning of the Scripture ideas in accord with your preconceptions. It distorts the meaning intended by the writer for the people to whom he was writing into *what the interpreter wants to find in the Bible*" (E. Cairns). Thus much of the exaggerated typology we examined above was allegorical. The inventor of allegory as a method of interpretation was Philo, a Jew who lived around the time of Christ. He was a lover of Greek philosophy and wanted to convert other Jews to follow it. But the Old Testament contradicted many of the Greek ideas. So Philo said something like this: "There *seems* to be a conflict between the Jewish prophets and the Greek wise men, but actually there is none. Conflict arises only if you interpret the scriptures in a plain, literal, straightforward way. But the *real* meaning of the scriptures lies underneath the surface, in the symbolism. Thus interpreted, Jerusalem and Athens can be reconciled."

Sad to say, this approach soon invaded the church. The *Epistle of Barnabas* (not the Barnabas of the New Testament) was written somewhere around 100 A.D. The writer "allegorizes the 318 servants of Abraham into a reference to Christ's death on the Cross, on the basis that the Greek letter for 300 is cross-shaped and the Greek numerals for 18 are the first two letters of the name Jesus. He was very proud of this unique interpretation of Genesis 14:14" (Cairns, *Christianity Through the Centuries*). From the days of Origen (mid-200's) until the Reformation (early 1500's), allegory was the *main* method used in studying and preaching the Bible! Pope Gregory the Great, around 600 A.D. forced this interpretation on the book of Job: Job stands for Christ; his wife for the carnal nature; his seven sons are the clergy and his three daughters the faithful laity; his three friends are the heretics; his 7,000 sheep are God's faithful people; his 3,000 humpbacked camels are the depraved Gentiles, or heathen! In this way the Bible became distorted and meaningless to most people during the Middle Ages.

Even today allegory creeps in and dims the light of God's Word. We saw examples of this fact above; here is a last one. A leading Christian publisher has put out a book by a fairly well-known British speaker. Supposedly it is a devotional study on the book of Esther. It says Esther represents the human spirit, King Ahasuerus the human soul, Haman the flesh, and Mordecai the Holy Spirit!

Origen might like that approach, but did God really intend for us to read all that into Esther's story? May He, by the Spirit of truth, help us to handle His Word aright, so that we will be workmen who are approved, not ashamed in His sight.

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## The Red Indian's Gifts

One time a missionary was preaching to some Indians. He was telling the Indians how much God loved them. He was telling them how God had given His Son to die for them. When the old Indian Chief heard this he was so grateful that he wanted to do something for the Lord Jesus. He rose from the back, walked forward and laid his tomahawk at the missionary's feet. As He did so, he said, "Indian Chief give his tomahawk to Jesus Christ." Then he went back and sat down.

The missionary talked on, telling of how God had given us His best when He gave His Son, Jesus Christ, to die for us. The Indian Chief listened very thoughtfully. Then again he walked forward, this time taking his blanket. He laid the blanket at the missionary's feet and said, "Indian Chief give his blanket." Again he went back to listen.

Still the missionary talked on of the wonderful grace of the Lord Jesus Christ. How though He was rich in Heaven, yet He became poor for us when He was willing to be born in a manger and die on a cross, just that we might be rich. While he was speaking the Indian Chief unfastened his pony and brought him forward. Again he said, "Indian Chief give his pony to Jesus Christ." Then the Chief stepped back to listen once more.

### *The Indian's Mistake*

You see, the Indian Chief was like many of us. He thought that God wanted just the things which we have that we might give him. "Now," thought the Indian Chief to himself, "I have given everything I have to the Lord Jesus Christ who gave Himself for me."

But as he sat listening still longer a new light began to break over the old Chief's face. He was seeing something he had never seen before, something that was new to him. It was the Holy Spirit who was showing it to him and speaking to his heart. The Indian Chief began to see that in giving all the things he had, he failed to give the Lord what He wanted most. This time he rose and went forward with nothing in his hands. What do you suppose he was giving this time? Why, it looks as though he is going to give nothing! But listen! What is it the old Chief says as he bows low at the missionary's feet? Tears are running down his cheeks, his lips are trembling, but we hear him give the greatest of all gifts; for this time he says, "Indian Chief give himself to Jesus Christ."

Yes, that is the gift which God wants the most. Have you given Him the gift He desires most of all—yourself? Let Him have you, my friend. **JESUS WANTS YOU.**



# Viewing The News

LUST FOR POWER is one of the great temptations of men. The writers of our original constitution knew that and put strict limits on power for any one group with a strong system of counterbalances. Since the constitution was overthrown by our federal courts various parts of the federal government have been given or have seized power that is dangerous to our form of government. I am not saying that they will use it that way, but several arms of the federal government have power now to change our entire country. For example, the Federal Food and Drug Administration makes its own rules and regulations and can prevent the sale of any product it decides should not be on the market. The ban on cyclamates, for example, shows the power of that bureau. A law on safety in businesses has put the power into the hands of a bureau to destroy any business that it would want to destroy by the simple process of requiring standards for "safety" impossible to meet. The bureaus are law-makers, prosecutors, and judges in such cases.

CONSISTENCY is said to be a jewel, but very few in politics have any desire for that particular jewel! A California Assemblyman (Willie Brown, Jr.) has, according to *The National Laymen's Digest*, been for several years a leading exponent of the "new morality." He even introduced a bill that would permit unrestricted sexual practices among consenting adults. Yet he has now turned his attention to moral sexual matters and is advocating governmental control of the reproductive process!

ANGELA DAVIS, the black Communist celebrity, got rather upset recently. She spoke before a group of

black students at Atlanta University and was amazed to find they were hostile to her ready promotion of communist ideas. Many of them objected to paying \$1.00 to hear her praise the communist party. Maybe she should go back to Russia for the "spontaneous demonstrations" that greeted her everywhere!

IF YOU WANT to keep your head in the sand instead of looking at the degeneration of our country, don't read this. *The National Laymen's Digest* informs me that in Detroit a 32-year-old lawyer was elected Judge of Detroit's Recorder's (Criminal) Court in spite of this record as a lawyer: (1) He won acquittal for black militants accused of murdering a policeman. (2) Won acquittal on a plea of insanity for a Chrysler worker who had killed three persons in the plant. (3) Filed suit against the Detroit police unit called Stress which used decoys to attract muggers. (4) Won a celebrated marijuana case and also succeeded in freeing 130 others in jail on marijuana charges. He also has a long record of support of many revolutionary movements and coalitions. He will be paid \$38,000 annually serving on the Michigan bench. Now please tell me what kind of voters elected him?

THE UNITED NATIONS recently showed its prejudices again. By a vote of 76 to 34 with 16 abstentions, the UN buried proposals that would have called on the world organization to end indiscriminate terrorist acts and then voted to condemn "the continuation of repressive and terrorist acts by colonial racist and alien regimes . . ." The organization also voted to seat representatives of "African liberation movements" in the specialized agencies to give "all possi-

ble assistance" to the insurgents, most of whom are thieving murderers under communist control. Even the New York Times commented on December 13 that "In the broader picture, the United Nations' failure to deal realistically with the problem of random criminality will only encourage those critics who declare, upon increasing evidence, that a numerical majority in the United Nations' General Assembly has no necessary relation to morals, justice or even to practical politics in the real world."

THE "MASS MEDIA" has hidden the fact each time, but every one of the assassins of prominent people in this country in the past several years has had a great deal of dealings with the communists. I doubt very much that you read a thing about the communist connections of Arthur Bremer, the man who attempted to assassinate Governor Wallace and succeeded in eliminating his threat to the left-wing politicians this year, but he had been seen with many communists and was living off of much more money than he was earning.

THE NCC (National Council of Churches) is changing its structure in an effort to take in conservative Christian denominations and the Roman Catholics to become the one great ecumenical organization in this country. At the same time it is becoming more and more under attack by even the liberals of the country. A reader recently sent me a copy of Lester Kinsolving's "Religion Today" column in which the headline writer summed up much of Kinsolving's remarks thus: "Hate-Filled Ranting Mars Church Council's Assembly." He was speaking of an assembly to which the infamous LeRoi Jones (now going by the name of Amiri Baraka) was invited to speak and paid \$1500 for the occasion. Jones is a "hate-whitey" poet and playwright who uses much filthy language and other pornography. No one was invited to give an answer to Jones' rantings.

IF YOUR INCOME last year was over \$9,000 you paid \$468 in Social Security and Medicare taxes. By 1979 that is scheduled to go to \$925.65 if you make as much as \$15,300 a year (And remember, with inflation, incomes go up in most instances.)

IN CASE YOU have been wondering about the strange way the war in Vietnam has been carried on, may I remind you of a statement made by General MacArthur after he was forbidden to bomb the bridges that would have kept the Red Chinese from entering Korea to carry on that war: "For the first time in military history a commander has been denied the use of his military force to safeguard the lives of his soldiers and the safety of his army. To me it clearly foreshadows a future tragic situation in the Far East and leaves me with a sense of inexpressible shock. It will cost the lives of thousands of American soldiers and place in jeopardy the entire army." Thanks to Christian Heritage Center's "Revival and Survival Bulletin" for reminding me of that quote from MacArthur's Reminiscences. It reminds me that General Lavelle's allegedly forbidden attacks which cost him his job were against the radar stations which tracked the B-52 bombers. The destruction of so many B-52 bombers and their crews recently must have been due to the failure to continue those raids.

MAY I REMIND YOU again that this column is nothing but my own attempts to read from as many sources as I can and keep you informed on what is happening in the professing church and in this "present evil age." Opinions expressed are my own and are not intended to be political in any sense. I hope the column helps you keep informed. Please keep sending your clippings and questions to

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



Make me an Intercessor,  
Sharing Thy Death and Life;  
Claiming in prayer for others  
His victory in the strife.

—Exod. 17:11, 12

were arrested more for speeding and broke more minor rules and regulations.

High-risk parents tended to believe that children are free spirits requiring no tutelage. They looked upon discipline as bad and felt that punishment ruined people. They expected their children to make their own decisions.

But, the study concluded, such an attitude "doesn't work with flowers, corn, or money. It certainly doesn't work with children. You have to invest energy. And it seems you must put in ten pounds of energy for every pound of healthy, flourishing child."

The findings and conclusions of the research team, although oriented to drug use and approached from a secular perspective, demonstrate a remarkable correlation with what the Bible has to say about training children.

Both by precept and in the examples it cites, the Bible makes it clear that children are to be raised within a framework of instruction and training.

"Spare the rod and spoil the child" may not be Scripture, but the idea is firmly implied in Proverbs 22:15: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

The Israelite parent was specifically commanded to communicate God's laws to his children. "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6-7).

The fifth commandment admonished children to honor father and mother (Exodus 20:12). So seriously did God regard the authority of parents over children that He decreed the death penalty for the son who cursed father or mother (Exodus 21:17). The New Testament reiterates the fifth commandment in Ephesians 6:1-3.

By implication, the Bible also stresses the value of careful discipline as children are growing up. Samson, Israel's maverick judge, seems to have lacked the parental discipline that might have harnessed his great physical strength to better advantage in Israel's behalf. The aberrant behavior of Eli's undisciplined sons turned people from the worship of Jehovah and earned for them the judgment of God. Adonijah, David's son, who attempted to usurp the throne in David's old age, was a son whom his father "had not displeased . . . at any time in saying, Why hast thou done so?" (1 Kings 1:6).

Conversely Moses had the loving care of a concerned mother as well as the tutelage of Egypt. And Samuel knew the instruction of his mother, Hannah, during his impressionable years and later the discipline of the Tabernacle. He went on to become one of Israel's great prophets.

The safest time to give advice on rearing children is before one has any of his own. After that the gap between neat theory and

complex reality is all too evident. Most parents are only too aware of their shortcomings.

And disturbing though it is, there appear to be exceptions. All of us know seemingly exemplary parents, one or more of whose children have grown up to break their hearts and disgrace the name of Christ. And there are children from very unlikely backgrounds whose lives blossom beautifully under God's grace.

But although exceptions exist, the pattern is clear: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

Editorial in *The Alliance Witness*

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## The Cargo Cult

John Smart

Cargo Cult has gripped the imagination of multiplied thousands of people in the Southwest Pacific. Some of its features are possibly centuries old, but there has been a resurgence of this cult in somewhat new dress as a result of the second World War. A seemingly endless stream of western supplies poured into the war effort as Allied forces drove Japanese troops from New Guinea and the Solomon Islands back to their homeland.

Ships and planes arrived bringing vast quantities of goods (cargo). Melanesians gazed in wonderment as transport ships were unloaded and as planes disgorged their freight. Food, clothing, medical supplies arrived in abundance! Who processed all this? Where had it come from? And more to the point, why were not the Islanders sharers in this avalanche of cargo? Why indeed!

Basically, Cargo Cult has to do with the question—where do men get material things? After all, there are no factories in the New Guinea bush producing the kind of clothing expatriates wear, nor are there plants producing certain of the foods they eat. Just how do all these things come into existence? And further, how is it that the missionary accepts a supply of goods flown to the airstrip near the mission house and no money is paid for it—at least, not as far as the New Guinean can see! He little realizes that the missionary mailed a check when he ordered the supplies; thus, everything was taken care of in advance.

In the mind of the New Guinean all goods come from spirit beings. Many are convinced that their ancestors had a part in the production of "cargo" (any form of material goods). That being so, why are they not sharers in the material wealth their ancestors helped create? The answer is simple. The spirits of departed New Guineans made the goods and consigned them to their descendants, but evil white men intercepted the cargo, changed the labels on the crates and thus redirected the goods either to themselves or to their friends! Thus the poor New Guinean has been gypped.

But the matter does not end there. How is the white man aware that cargo is due from the spirit realm? By what magic is he informed so that he can intercept supplies and appropriate them for himself? Does his religion have any bearing on the matter?

The New Guinean concept of religion is materialistic. Material wealth is equated with spiritual power. Religion is a means of getting things rather than a spiritual force for personal deliverance from sin. So deep-seated is this attitude that it infiltrates the thinking even of Christians. Somehow, they feel, Christianity should be a stepping stone to increased material wealth. Was not faith and obedience of Old Testament believers rewarded with enrichment? And if it was so then, why not now?

The average western Christian is indulgent regarding the socio-economic outlook of the animist but is mildly shocked if some of this carries over into his outlook when he becomes a Christian. Ought not believers to be fully emancipated from their old notions, especially from interest in cargo cult?

It's an interesting question, but do we not have a great deal of cargo cult, in a somewhat different form, among American Christians? What underlies our interest in cargo—houses, lands, stocks, bonds and much else? Is our cargo cult basically superior to that of the Melanesians? We ought to know better but are slow—so very slow—to learn that a man's life does not consist in the abundance of the things that he possesses. Cargo cult, American style, is still with us. We need deliverance from our cult every bit as much as the poor New Guinean does from his.

—In *Missions*

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## The First Stirrings of the Coming One

A spiritual movement is going on among Christian believers throughout the length and breadth of our nation, and we hear the echo and re-echo from believers in other nations—that the end of the age is upon us—Jesus is coming—Jesus is coming soon! The Jesus people have brought this to our attention. Among many it is the deepest conviction, and it is growing day by day. Periodicals have come to us from Canada, Britain, New Zealand, India, Australia, the Philippines, and the various mission fields, which carry the watchword—Jesus is coming! We believe that the Holy Spirit is touching hearts of true believers everywhere with the conviction that we are in the end-time and the meeting in the air is imminent. This has been going on almost imperceptibly, but this consciousness of the nearness of our Lord's return has been growing. The Holy Spirit has been preparing God's people for their departure, for that day and hour and moment when the Lord's shout, the archangel's voice and the trump of God will be heard. These stirrings are a proof transcending all others, that our Lord's coming is imminent.

# Missionary Messenger

*"Greater things for God"*

Jack Chrissop,

Simonstown, South Africa,

December 30.

A church in the States has taken an interest in our work here and have put forward offers of help; needless to say we have grasped this eagerly. Our one big need is for a place of our own. It seems to me that nothing short of an earthquake will move this council in that direction. Out at Kenridge (European) they moved into their new building on December 15; they are growing in numbers and the new building is so designed that another story can be added with little trouble, and they also have a bore hole which supplies 5,000 gallons per hour, very useful in this a drought-stricken area.

Shichiro Nakahara,

Shizuoka City, Japan,

December 25.

The interest of the people is gradually increasing with more new attendants than ever. Last Sunday, December 24, we had 36 in our service. The Lord is blessing us with good things, for which we are indeed thankful. Our sincere and fervent prayer is that we only can reach and win some of these for Christ. I am a ventriloquist now and from time to time on the show in Sunday school and other gatherings. This can be a great asset to teaching as well as in an evangelistic endeavor.

Your concern for our welfare is very much appreciated. Prices keep on rising with no end, and the recent data presented by the Asahi Newspaper—one of the leading newspapers we have in Japan—showed that the living expenses, in particular the foods, are the most expensive in all the world today. Missionaries continue to leave the country on account of this very cause. Bro. Dean Bixler and his family will soon be on their way back home, also. This side story may give you a better picture of the real situation of Japan economy. In order to help support ourselves partially at least under the circumstances, Teruko and I spend many hours in teaching English.

One of the newly developed church activities is that Ladies' Class with five new members at present has done a great work with making fifty pieces of bibs for the retarded children in a Home. A monthly meeting is carried on with thirty minutes' Bible study and then planning and preparing for various services they wish to render. Teruko acts as an adviser, working together with them, too.

My Saturday night English class is very rewarding. We have nine junior high students, who come very regularly to Sunday school for Bible study with great interest in the things of God. Some of their mothers have come to show their interest in what we teach in Sunday school. We pray that our efforts may bear fruit to the honor and glory of our Lord. We wish you to continue your prayers on our behalf.

Thomas Hartle,

Capetown, South Africa,

December 18.

We rejoice in the fact that a young man who lived a life, for the world, drinking, etc., attended our services and, to the praise of God, requested to be baptized on Thursday evening the 14th December, just after our Bible study class. Isn't that wonderful? After I had baptized him he remarked, "Brother Hartle, you know what? Now I want God to use me, so that I can go to those my friends, who are bad, and who drank with me, and tell them about Jesus." God bless his heart for his new life and a new potential.

We are still very busy in cottage meetings, among various families, including new homes, and we pray it will not be long before these families shall be obedient to the gospel. As a matter of fact, I contacted a new home and the husband of the family said to me after the meeting last Tuesday the 12th, "Brother Hartle, I want to try and make me a Christian.." Praise the Lord!

We rejoice in the fact that the Bokmakirrie church near Athlone (who have been hoping to obtain ground to build) have at least been able to obtain a school building to rent, to keep their worship services on Lord's Days. As yet, the Steenberg congregation, meeting in a home, have not been in any way fortunate to obtain ground from the City Council—but the numbers are increasing.

Elaine Brittell,

Livingstone, Zambia,

December 30.

On Thursday my car was full of sick and others going to town. At the junction an old man was standing by his bicycle, with his arm tied with his necktie, and he waved us to stop. He left his bicycle and climbed on. He had fallen and broken his shoulder in the night. So we took him to the hospital. The police were on the road for check-ups. When we stopped, they said, "You have a large family." I said I was taking several to the hospital, so they just said go on quickly. Xray showed a shattered bone broken in two. Nowadays they just put a tight bandage to hold the arm in position, so they asked me to tighten the bandage every other day for 3 weeks till it is healed. Usually we don't stop when the car is full, but God made us stop this time and help this man.

The day before as we took sick to the hospital, when the police checked for horn, lights, etc. they saw the tracts, "Polygamy"

and "the church of Christ" in the booklets "What the Bible Says About." They asked if I were selling them, and I said no, you may have one, so they took those two copies. Yesterday evening other police stopped us for check-up. He just said, "Good afternoon. I'm a polygamist." He was smiling, so I just thought maybe he said it because he saw the tract lying on the dash board. But apparently he had read the tract the other police had taken, for we had a few minutes discussion on which law we now follow, and the Bible, then we had to move on for the next car. I hope to have more discussion of the Bible with him sometime.

## NEWS AND NOTES

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

Portland Avenue, Louisville, Ky.: Brother Robert Garrett and family, with us at the close of the year. Brother Robert brought a stirring word from the Lord at the Watch Night service, after which, brief talks by others, and songs, filled the time till the New Year came in. A beautiful custom has been retained by Portland. Really it is a part of life there—the singing of Psalm 117 as the New Year bells ring.

South Louisville Church: Brother Benny Hill has left this congregation for work with the Jacksonville church,

replacing Brother John Addams there. His ministry there begins January 21. The address of the Hill family will be 2822 Seville Ct., Jacksonville, Fla. 32207.

### RADIO BROADCASTS

"Sowing the Seed"—Sunday, 8:30 a.m.

WCND, 940 kc.

WHEL, 1570 kc

WKLO-FM, 99.7 mc

"Words of Life"—Sunday

WFIA, 900 kc, 9:00 a.m.

WHAS, 840 kc, 11:10 p.m.



### A FAMINE OF HEARING THE WORD OF GOD

In the "Voice of the People" section of the *Chicago Tribune*, one reader wrote: "Just last month a friend of mine received a letter from my native Latvia saying that nowhere can anyone buy a Bible, the anti-religious propoganda is going full blast, and that when one wants to say something for God, it must be done secretly." The letter ends: "We do not starve for bread or thirst for water, but we hunger to hear the Word of the living God. Please ask our Christian brethren there to pray for us."

In Amos 8:11, there is a prophecy that there shall be "not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord." This prophecy and the letter to the *Tribune* reveal the sad fact that today a Bible famine prevails in some countries!

This is a good time for each one of us to ask: "Just what does the Holy Bible mean to me?" Are you going to neglect your golden opportunity of reading it through and every day?

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