

# THE WORD AND WORK

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

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## Talking Things Over

G. R. L.

### TREASURE IN EARTHEN VESSELS

Not many people keep their money in a fruit jar buried out behind the house any more. And people who can afford jewelry certainly don't store it in a fruit jar for safe keeping. People with stocks and bonds and insurance policies very rarely stash these things away in an old flower pot. Earthenware containers just aren't trusted that far.

Yet when God decided to pour out His Holy Spirit and commit to earth the good news of salvation, what did He do? He chose a bunch of old fruit jars and flower pots to hold this treasure. "We have this treasure in earthen vessels . . ." Amazing, isn't it?! It really shouldn't be, because the treasure is the thing; the container has no intrinsic worth. And yet we wonder that such fragile, imperfect containers should be used for such an important purpose.

### LOOKING OVER THE CROCKERY

Once in a while we think it profitable to take a few minutes to acquaint you with the workings of this magazine—just so you won't take these earthen vessels too seriously, if for no other reason. And so you'll realize a little better how much we need your prayers.

Our mailing address in little more than just an address. We still occupy a rented office space where the Word and Work Bookstore once was. We still have a few books on hand, but we stock little else besides Bibles. The magazine and the quarterly are mailed out from here, and book orders are handled here. All of our printing is done by the Heid Printing Company; we own no printing equipment and very little office furniture.

Operationally speaking, the most important people in our "organization" are Mildred and Edith Lale. These devoted sisters put in more time at the job of getting out the W & W than anyone else. Like everyone else, they serve without pay, but for them it means working a full day each week, and sometimes more. They take care of book orders, correspondence, subscriptions, mailing—whatever needs doing in the office.

Many people submit articles for publication—some that they have written themselves, and others that they have gleaned from

some other source. All of these are vital to production of the W & W each month. We are especially indebted to those who—month in and month out—rarely fail to supply an article. You readily recognize the names of Dr. Horace E. Wood, Alex V. Wilson, Mrs. Paul J. Knecht, Carl Kitzmiller, and Ernest E. Lyon. Sister Knecht also edits the News and Notes section. These all, together with those whose names appear less frequently—and those names would make quite a list—are really the backbone of the W & W.

Less in view, but of great help to me personally, is the editorial advisory board. Chaired by Ernest E. Lyon, it includes Vernon Lawyer, H. E. Schreiner, Alex V. Wilson, W. Robert Heid, Robert W. Heid (who has just joined us as an assistant to the editor), and myself. This group of men helps supply a lot of the wisdom I lack in establishing the direction the W & W goes. But don't blame them if you disagree with what I write or if you think that a certain article should not have been published. That responsibility still rests on me.

In addition to all these, there is one man of note. That is Julius Hovan, promotional director of Southeastern Christian College. As he visits churches, he carries a stack of W & W's and leaves sample copies behind. In a smaller way, many of our subscribers are doing a similar thing. Some give gift subscriptions and others solicit subscriptions from fellow Christians. It takes all of these helpers—including "the least of these"—to make the W & W possible.

There are some precious brothers and sisters engaged in the monthly production of this little journal, but I don't see any among them who have received much recognition from the world. We're just a bunch of fruit jars and flower pots . . . but filled with God's treasure.

#### POWER . . . NOT OF OURSELVES

It should be obvious to you by now that the W & W exists through the mercy of God. We have no resources, in personnel or in money, to make this thing go. I often feel that the editing is miserably inadequate; it really should have a full day a week—which I don't have. At times I have felt like throwing in the towel (or sponge, or whatever it is you throw in when you give up). But so far, the Lord hasn't seen fit to relieve me of the job, and when I've felt the lowest He has greatly encouraged me. By means of a letter or a chance remark, He has made me to know that this little publication—without organizational or financial backing—is communicating to at least some of our readers the glory of the treasure committed to us.

To me, this is wonderful. It has pleased God to save some through the foolishness of preaching. To think that mere words hold power to change lives! And these words of reconciliation have been entrusted to us. In much weakness we give out the message (read 2 Corinthians 4:7-12), and then, behold! hearers

are born again, transformed by the power of God! Perhaps it is just for this that God keeps us weak—so that there'll be no mistaking the source of power. "Let him that glorieth, glory in the Lord."

Not only are we kept from taking credit for what the Lord has done; we are also kept from putting down other brethren who have some pretty obvious (to us, at least) defects. We find it hard to have much fellowship with believers who hold to certain doctrines (or who don't hold to other doctrines). We just don't see how the Lord can possibly approve of such people—and yet He is obviously using them to make known abroad the glories of His Anointed One. That was hard for me to see for a long time—until the Lord showed me that I was just another fruit jar myself, and pretty badly chipped and cracked, at that. If God used only perfect vessels, we'd all be out of work. The wonder is that He deigns to use any of us, when there are angels available to work so much more flawlessly.

Herein is the wisdom of God. Through the cross He makes us to be nothing, and then He takes the things that are nothing and uses them to manifest His power (1 Corinthians 1:28, 29). God does not work through us because we are worthy vessels, but because we are nothing—emptied of self and filled with Himself.

Any old fruit jar will do, as far as His purpose is concerned, just as long as it contains the Treasure. Let's all stop giving so much attention to the vessels and get on with our calling, which is to magnify the Treasure.

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A Church of Christ minister takes an unusually candid look at what other Christians are doing.

## The Revival Has Begun

Silas Shotwell

I remember the time when our brethren were known for their evangelistic zeal. We outdid our religious neighbors in both public and private proclamation. From "cottage meetings" to city-wide campaigns we sought to kindle religious interest in the hearts of secular men.

But things have somehow changed. Today our nation is beginning to be caught up in a great religious awakening. "Jesus people" work Hollywood Blvd. as though it were the aisle of a revival tent. Businessmen and legislators have prayer breakfasts. Athletes and movie stars testify of their religious experiences. But our brethren seem to somehow be unseen and unheard. Those who speak out do so primarily to criticize our own brethren. Whether "liberal" or "conservative," fratricidal in-fighting has replaced our evangelistic outreach. And while we fight our brethren, our religious neighbors are preaching Jesus and the world *is listening*.

Of course much that is being taught today is inadequate and false. But it is being heard and we are not. We are not speaking!

I have seen thousands of Presbyterians in Florida spread out like a mighty army. Trained and regimented they are adding multitudes to their number. They demand total commitment. People are responding.

I sat in a meeting of more than eight hundred ministers in Los Angeles recently. They represented many denominations. Their common bond was that they were committed and so are their congregations. The aloof theologian with a dead parish is a thing of the past. Denominational churches have learned that they must be militant or perish. They are beginning to stir and many of them are going back to the Bible as never before.

I saw more than one hundred thousand young people at Explo '72 in Dallas. While many of our brethren scoffed at that meeting and said the youth were there for cheap thrills and were attending primarily because of the rock music, I saw something very different. I saw real love for Jesus and the simplicity of New Testament truth. Sure, they were being taught an easy-believism, but their search was for Jesus. They were committed to speaking to every person in America about Jesus before 1980. It won't take them that long.

When Campbell and Stone committed themselves to the idea of a restoration of New Testament Christianity, they simply joined a movement that had already begun. They did not start it. It was inadequate. But there was good in frontier revivalism so they joined it and improved it and then led it.

I don't believe churches of Christ today will lead an army of thousands in Florida, call out eight hundred denominational ministers in Los Angeles, or assemble one hundred thousand young people in Dallas. But these things have already happened! The revival has already begun. It is being carried on by zealous and honest people. Many of them are open and searching. They are doing the best they know. We can teach them more perfectly. We can lead many of them to the truth. They are like Saul of Tarsus and Apollos and the Ethiopian eunuch. But what are we doing to reach them? We assume that they are false teachers, wilfully trying to pervert the gospel. This is not true!

May God open our eyes to the opportunity before us. The world is dying and many convicted souls are looking to God for the first time. We know Him. Why don't we share Him? The world does not hear what we say from the safety of our pulpits. Our fearless bulletin articles will convince no one. We must meet people where they are. Our convictions must be deep and yet our presentations must be loving and seasoned with salt. Every member must be involved.

The revival has begun. We can ignore it and see the world overwhelmed as we sit back and scoff. We can fight it with empty phrases and innuendoes and be pitied and forgotten. Or, we can recognize an opportunity, a genuine search for God, and take the lead in a real restoration of faith on earth.

—In *Firm Foundation*

# Questions Asked Of Us

Carl Kitzmiller



Our preacher gets so tiresome because he always preaches the same thing week after week. What can be done to get preachers out of a rut such as this?

The problem you mention probably has no simple answer. With out a fuller knowledge of the specific situation you have in mind, one could not begin to assess where the blame lies. It is not difficult to realize that preachers are sometimes to blame, hearers are sometimes to blame, and both are sometimes to blame for this kind of dullness. Knowing the reasons for a problem is often helpful for a solution, so let's see what possible reasons exist in different cases, along with some suggestions.

Unfortunately, some preachers are not students, neither of the Word of God nor of anything else. They had rather visit, engage in various physical activities, serve as errand boy, etc., than to study. This kind of man may get together a few sermons and may be very effective in a week's meeting, but he will never be able on a long term basis to feed people on the Word of God. He may capitalize on a pleasing personality so that many undiscerning folks will be his fan-club, and he may even do a great work in areas other than preaching or teaching, but mature, well-read Christians will be aware of the shallow fare he dispenses. We have to take in in order to give out, and the preacher is no exception. Discerning folks know whether he has been spending time in the study or whether "coasting." There is no royal road to understanding the Scriptures that does not involve effort and study. This is not to deny the work of the Holy Spirit at all, but the Holy Spirit does not bless laziness.

When this is the problem what can the man in the pew do about it? He can do little to change the basic nature of the preacher. If the preacher is not one given to study, perhaps his other qualities still make him desirable and his work appreciated. In such a case the lack in one area is compensated for by gain in other areas. Modern congregations make varied demands on a preacher, and likely no one man will be found who will fill all the roles thrust upon him in an excellent way. Some men would like to study more than they do, however. The man in the pew might see to it that sufficient support is provided to allow the necessary time for the study. Many a selfish church member wants good preaching but does not want to support it with his pocketbook. Some preachers are poorly supported and must spend time in another job so that this lack of time is a factor. Phone calls, business meetings, prob-

lems with members, sick visits, etc., fill all their available time.

Again, the man in the pew can encourage his preacher to study by expressing appreciation when it is evident that much preparation has gone into the messages and by not making snide remarks about "nothing to do but preach a couple of sermons a week." Some preachers seem to fear that time in the study will be misinterpreted as laziness or inactivity or "what one does when there's nothing else to do." The average Christian needs to appreciate and encourage this activity rather than carp at it. Some members, of course, fear that a studious preacher means a theologian whose big words and ideas they no longer understand, but this need not be the case at all. The simplest expression of truth is often possible only by the fullest understanding of it. Density is often a sign of the speaker's own confusion.

Another factor which discourages good preaching is the lack of interest demonstrated by so many. Some folks want to visit the relatives, vacation, sleep late, miss the services for weeks on end, then when they show up they expect a good refreshing sermon. The preacher has observed their disinterest and that of others like them and finds himself thinking: "What's the use of preparing a feast since only a handful of the faithful folks will be there to hear it?" This becomes a vicious cycle, because as the preaching declines so do the crowds.

I can see no good reason why the man in the pew who realizes his preacher is in a rut should not go to him privately in a spirit of humility and of Christian love and "show him his fault." Preachers are not above correction more than any other Christian. Sometimes men slip into ruts without realizing it. The critic should be reasonably sure it is the preacher who is at fault, however, because many a person who is slipping spiritually begins to be bored with preaching, good or bad.

This suggests another side to preaching—the hearer. Sin in one's life has a way of dulling the understanding and the taste for spiritual things. This does not have to be gross and criminal things, for the cares of this world can do the same job. What is sweet music and the food of heaven to some souls may seem to be "that old stuff" to the man of the flesh. The word of the cross is foolishness to those who are perishing—even though they be "church members." Some preaching is dull because hearers are dull and seek little more than to be entertained. When the preaching is bad, it won't hurt to do a little checking up on yourself.

We'll mention one final problem. In the average congregation there are people in all stages of growth. A preacher needs to sometimes preach on "the fundamentals" or the simple things for the benefit of the unconverted and for the babes in Christ. Well-known foundational truths may tend to be less satisfying to the mature Christian who has gone on to the deeper things. We should expect some messages of this sort, however, and not make selfish demands. We can rejoice in the fact that others are nourished and spend the time in prayer and rejoicing for their enlightenment.

It is not a sin, is it, when one does things society has not approved in the past—things related to a person's inherited weaknesses? I have in mind, for example, whether an alcoholic is to blame that he is an alcoholic, or a homosexual to blame that he is not normal.

Society's approval or disapproval, past or present, is not the final test as to what is sin. Sin is our missing or falling short of the standard set by God. That which is condemned by God is sometimes also condemned by society; and the Christian, because he must not give offense of cause stumbling and would win men for Christ, is concerned about what society accepts; but we must beware of adopting mere human values. The Christian is not unaffected by society's values, but we must never seek to determine what is sin in the final sense by what is approved or disapproved by society. This changes, varies in the different segments of society, and is often quite unrelated to what God calls right or wrong. We are still bound in this twentieth century by what God has said in His word.

No man should be praised or blamed for the mere fact of having those inborn traits that are his, whether good or bad. He had no choice and exercised no control over what he would or would not receive. Sin involves making a choice. The alcoholic is not to blame that his body reacts in a given way to alcohol, nor is the homosexual person to blame that his body may have been born with certain weaknesses or tendencies. But these and all others are responsible for how they use these endowments and for the encouragement or discouragement they give to inborn traits. An evil tendency or weakness as such is not a sin, but yielding to it is.

We readily concede that some may be so constituted in a physical way that they are tempted to homosexual acts; others feel nothing but revulsion for such deeds and have no need to fight the temptation, for they are not thus tempted. The former is not allowed to commit such acts simply because he is so constituted as to be tempted. That would be the same as justifying all heterosexual acts—adultery, prostitution, wife-swapping, etc.—because one has a strong sexual drive, or all fits of temper because one is naturally "high strung," or the failure to perform necessary tasks because one has been born with an inclination to laziness. I know a man who justified an outburst of anger on the grounds that "God gave him his temper." But God also meant for him to control his temper, not give way to it. The righteous use of what God gave us is a part of good Christianity. Overcoming evil tendencies is a part of what Christianity is all about.

Of course men differ in natural endowment. Some are supremely selfish while others just seem naturally inclined to be generous. Some have high tempers; others seem to have so little. Some are tempted in ways others know nothing of. This does not give license to yield to the wrong impulse. The naturally generous man may not be tempted to covet, steal, or withhold from the needy, but he will have his own set of temptations. Every man has his weaknesses. He is not allowed to sin just because his temptation is strong.

The Bible declares homosexual acts are wrong (Lev. 20:13; Deut. 23:17-18; Rom. 1:26-27; 1 Cor. 6:9-11; 1 Tim. 1:8-10). Let the person who is tempted resist and overcome, not weakly yield and demand that society accept him as he is. Drunkenness is wrong (Rom. 13:13; 1 Cor. 6:9-11; Gal. 5:19-21; Eph. 5:18; 1 Pet. 4:3). Let the alcoholic (or the imbibing non-alcoholic) simply accept this fact and resist the temptation to indulge the weakness. And so we might go on for each sin and weakness known to man. You cannot get rid of the sin by a whitewash job, declaring it not to be sin. It is far better to call it sin and seek victory over it in Christ.

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A missionary's wife in the northland reflects on the warmth of a personal relationship to the Lord Jesus.

## The Touch of His Hand on Mine

Irene Allen

*Matthew 8:14, 15 — "And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto him."*

O the touch of His hand on mine,  
O the touch of His hand on mine!  
There is grace and pow'r in the trying hour,  
In the touch of His hand on mine.

It was a trying hour for all in Peter's household. His wife's mother was sick—laid low of a fever. How long it had persisted we do not know. Then the gracious, compassionate Lord Jesus came in. He touched her hand and she was healed. Her response? She ministered unto Him.

Have you and I also not experienced this "touch" in many a trying hour? No, not the same physical touch, but, being borne down, we too have been raised up by His grace and power. Very often it is through the blessed Word of God which heals our feverish spirit. Other times it is the Holy Spirit, our Comforter, Who brings conscious peace and rest. The release may come during times of prayer. Perhaps the healing results from the ministry of another who has come through the same "fever." God's ways are past finding out. Jesus, God's Son, is all sufficient and He is ready and able to meet our every need.

When the way is dim, and I cannot see  
Thro' the mist of His wise design,  
How my glad heart yearns and my faith returns  
By the touch of His hand on mine.

In response to His gracious touch, may we not fail to present our bodies as living sacrifices to Him in constant service. Throughout eternity this will be our privilege, for Revelation 22:3 says, ". . . and his servants shall serve him."



# Viewing The News

AT LAST I've found something on which to agree with the communists! Pravda, the official Soviet Communist Party newspaper, has taken the position that the United Nations ought to be moved out of the United States. Now if they will recommend that the UN be moved to Moscow, I will enjoy working for their idea—so the workers for that fifth column can see what life is really like under communism.

IF YOU THINK government is costing you more now, you couldn't be more correct! Tax Foundation, Inc., a non-partisan, independent corporation that researches the tax structure of America and its effect upon the lives of citizens, says that in 1956 the average family paid \$2,045 in taxes and in 1972 \$4,353, yet the government is building a greater and greater debt for you to pay.

I KNOW NOTHING about the economic worth of airplanes, but when the S.S.T. was dropped, the liberal senators who opposed it said it would probably save taxpayers more than \$100 million. But a well-known newspaper recently said that not only did we forfeit the \$800 million spent on developing the plane, many refunds had to be made and the expense of dropping the plane is now estimated at more than \$100 million more than it would have cost to have gotten the plane into the air! And various economists estimate it also cost between 150,000 and 500,000 jobs. Staggering figures, don't you think?

A SAMPLE OF how much worse things can get is given to us by studying Sweden. Although approximately five percent of the Swedish labor force, according to a national columnist, is receiving unemployment benefits, a major steel company has

had to import laborers from Finland. And the government takes 44 percent of the Gross National Product in direct and indirect taxes in comparison with 26 percent in the United States. The columnist says a secretary earning a nominal \$8,000 a year has only \$4,688 left after paying the income taxes—and then she has to pay the national sales tax (called the "value-added tax") of over 17 percent on "regular" items and even higher on "luxury" items.

KING'S GARDEN, INC., a Christian evangelical group in Edmonds, Washington, owns and operates an AM and an FM radio station. According to The National Laymen's Digest, the communications office of the United Church of Christ has urged the Federal Communications Commission not to approve a request from the King's Garden to the FCC to exempt it from the Civil Rights Act of 1964, following a ruling by the FCC that the stations were guilty of violating the Act after having advertised for a news announcer who was a professing Christian and whose wife was also. If this keeps up I can see a protest given when some church advertises for a minister that is a Christian!

HERBERT W. ARMSTRONG'S Worldwide Church of God (formerly Radio Church of God) received some publicity when it was announced that world chess champion Bobby Fischer is a member. Owners of the colleges called "Ambassador College" and publishers of "Plain Truth" magazine, Armstrong's church has gained a large following since he left the Church of God (Seventh Day) and devised his church with its laws of no pork, sabbath observance, the claims of the WCCC being the only true church and Herbert W. and Garner Ted Armstrong the true heads, British Israel-

ism, passover keeping, Pentecost observance, Feast of Trumpets, Day of Atonement, Feast of Tabernacles, rejection of the Deity of Christ, the teaching that the faithful are to become God, and that the blood of Christ does not finally save a man and that none are now saved. Many are going astray after these things.

I HAVEN'T READ IT, but there is finally a book (**Raping Our Children**, by Gloria Lenth, Arlington House, \$7.95) on the foolishness and harm of the sex education programs in this country. One case from the book recently reported in a national magazine was of a 24-year-old school teacher who was raped by twenty grammar school boys in her classroom after a sex education lesson. "We didn't think we were doing anything wrong," said one of the boys, and he then added, "didn't she spend the whole year telling us how to do it, when to do it, and how much fun it would be?" Worse will come if the foolishness being indulged in on this subject is not halted.

ATROCITIES are one of the regrettable things we can expect in war. But the communists have made atrocities a calculated policy in war even as they make it a continued policy when their "peace" comes (communists define peace as absence of opposition to communist rule). The latest report I have read was of military advisers and other eyewitnesses estimating a massacre of 1,000 to 2,000 South Vietnamese in the flight from Quang Tri. This massacre was of unarmed civilians. Where were those who shouted so much about Mv Lai?

A SOUTHERN BAPTIST minister, just returned with 46 members of his church from the Soviet Union, charged that the group was "detained, questioned and harassed" by Russian

officials when they arrived in Moscow, according to a story in *Christian Crusade Weekly* for September 10, 1972. In spite of saying in advance that they would not do so, according to the minister, the communists seized Bibles they had taken for distribution and even some of their personal English Bibles, other Christian books, tape recorders and 60 of the new stereo albums cut by the singing group. Where are the claims of some U.S. officials that there is no religious persecution in Russia? Or such claims by the NCC and the WCC?

THE BLACK PANTHERS, an admittedly communist organization that distributes copies of Mao's sayings to its members, has been listening to wiser communist leaders apparently, for they have quit much of their militancy openly and have started looking for local situations that can be capitalized on to win sympathy for their organization. They are winning much more by honey than by guns.

THE AMERICAN Civil Liberties Union (ACLU) back in January filed suit against the State Department and Secretary William P. Rogers and Miss Frances G. Knight, Director of the Department's Passport Office to try to stop the requirement of the oath of allegiance as a requirement for a passport. This is, of course, exactly one of the objectives of the Communist Party U.S.A. also.

MANY THANKS to so many who have been helping with news clippings and questions for this column. Even when I do not use the clippings directly in this column I am helped by receiving background for other stories to come, so please keep them coming. Send them to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.

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FOOTBALL COACH JOHN McKAY, University of Southern California: I have never felt that football built character. That is done by parents and church. You give us a boy with character and we will give you back a man. You give us a character—and we will give him right back to you.

# Missionary Messenger

*"Greater things for God"*

Arsenio Eniego,

San Jose, Mindoro, Philippines,

August 19.

Norma Moldez and my wife Pat have also started kindergarten. There are now 55 children divided into three classes. Enrollment is still going on. Only five of these children come from our group and the rest are from the professional and prominent Catholic families. They are sending their kids to us for they like them to learn English. We trust the Lord that we can reach the parents with the Gospel of life.

The little bookstore is still in operation although it is not profitable financially. We believe this is a way of reaching the people, for tracts and gospel portions are given out freely. This is the only place here where one can buy Bible and Christian literature.

The idea of the piggery, poultry, and farm projects have not materialized yet for it needs capital and know-how. The purpose is to provide works for students. We greatly covet your prayers for these projects.

Joy Garrett,

Salisbury, Rhodesia,

August 15.

There has never been enough money sent over to purchase an automobile, but as Dad gave us his old one and we plan to go home on furlough as soon as funds come in, the Lord has taken care of that and we'll purchase one later as He provides. When we need a truck Robert Gill helps us out with his. What a blessing he has been to us and Forcades and the Africans like him very much. He now has to teach Bible classes every day but Saturday. For the last month he and Bob have been going out two or three days a week to build a house for Sheba Mushonga out in Mondoro. It is hard work and they all return tired and dirty.

Pray that the Lord will soon raise up enough for us to come home on furlough if it is His will. It has been almost 6 years now.

I have another Ladies Bible Class on every other Tuesday afternoon at the new church in Mujakose. We usually have from 10 to 14 present.

In July the Gatooma church in Rimuka Township about 90 from Salisbury invited all women to a camp meeting over our long Rhodes and Founders holiday. On Saturday Sister Forcade brought a fine lesson on God's Woman. She thoroughly covered a Chris-

tian woman's life and activities. In the afternoon I spoke on the Second Coming giving them an outline in Shona covering from Moses to the New Heavens and New Earth. In the evening the grandmothers from Wuyuwuyu taught on loving your husband. We had regular Sunday services and several baptisms on Sunday. On Monday as Sister Dora Brown could not make the meeting because her youngest son was ill, I spoke on the Millennium. In the afternoon Sis. W. L. Brown had a severe attack of asthma, so I read her paper on teaching and then we both answered questions on Teaching—how to teach, how to prepare yourself to teach the Bible. The sessions ran from two to three hours in duration and in between the women gathered in groups discussing the Bible. A wonderful spirit prevailed and all felt they had learned much from the lessons. The Christian fellowship filled us with joy. The Gatooma men did an excellent job of feeding, housing, and caring for all the needs of those 150 women. The people at Rimuka church trusted in God, prayed and worked hard and God provided the needs to feed and house all those who attended. The Salisbury men hired a bus to carry the women to Gatooma. We are thankful to God for the opportunity to teach these women.

Winston Allen,

Eagle River, Alaska,

August 7.

The month of July was full of responsibilities for us in the work here. Shortly after returning from Canada where we attended Norman's graduation from a Christian high school, Brother Crowder arrived for a one-week meeting which closed July 4. Following the meeting, Brother Mac LeDoux and his family were with us for three days while on their way to VietNam to serve as missionaries. Later my brother Argyll and his wife Marian from Michigan were with us for a week. Argyll is considering moving to Alaska after he retires, D. V.

At the present time we are working on plans for a church building, and seeking advice about the legal processes of having the group here incorporated to meet Borough and IRS regulations.

Your prayers for God's sufficiency for His workers and for open doors and open hearts for His Word are appreciated.

Georgia Hobby,

Kalomo, Zambia,

August 4.

Today is the last day of this term of school, that is, for classes. Next week will be exams. I was ready for *yesterday* to be the last day! I have been teaching 28 classes a week in regular school, plus some Bible classes, and taking care of Brian while Anita teaches, which is a pleasure. I think this has been the best school term we have had since we came here. The attitude of the students has been good.

We have had a cooler winter than usual, and more cool days, but I am not complaining about that since I feel so much better

in the cool weather and dread to see the hot days come. There have been a lot of grass fires, but since we don't have any school cattle now, we don't have to worry much about the fires.

The Mitchells had Dr. Bill Humble, Dean of A.C.C. and his wife and Mr. and Mrs. Kennemeyer as visitors in July. Brother Humble showed slides which he had made in Palestine and they were very interesting—made me wish that we could travel that way. I think it made the students realize that the Bible lands are in this world and not "in Heaven" as one little girl said last night. "Do you really mean that Egypt which is in northern Africa? I thought this Egypt that you were talking about was in Heaven!" So I got out my maps to show them how near Jesus lived to their own continent and they stayed for nearly an hour after my Bible class was over, asking questions.

Nena Laguisan, tribal missionary, to her home church (Manila), August 21.

What a joy to be back in Ilongotland and be with the people whom I have learned to love. It has always been a comfort in the midst of pain and troubles when I see these fierce-looking Ilongots known as headhunters meeting me with smiles, welcoming me back to their village.

I'm glad I can resume with my schedule again. There is so much to do in the field that you have to set up a schedule, otherwise the most important things to be done may be missed. Since I'm restricted from hiking for a while due to my operations, it is nice to be with the people in the village where we live. They help me in my language study. I hope it won't be long before I can already teach the Bible in pure Ilongot without any interpreter. I'm struggling hard to reach that goal. Pray!

Our literacy classes improved a lot since I came back. Since they now can read their first reading books, I switched them to read God's Word which was translated in their own dialect. What a joy and encouragement to see these tribespeople reading the Word. No one could be happier than the one who reads God's Word in his own tongue and with real understanding.

There has been a great famine in our place since I came back. Most of the time the people are out searching for food in the mountains. However, we thank God so much because they always try to come back when it's time for our Bible study classes. During our Bible studies, our hearts were touched with their testimonies. One man said, "Although I'm physically weak due to lack of food, I know my soul is strong because I'm always fed with God's Word. It is only on this earth that we experience such pain and hardships, but when we are already in Heaven there will be no more like this." Another ex-headhunter testified: "If I have not known God's Word, in times like this I could have gone headhunting or just killed any one of you here. But because of His Words, in

spite of the fact that my stomach is in revolution, I still have peace of mind from God. I praise Him for He is the One in control of me.”

Alex Wilson,

Manila, Philippines,

September 11.

You probably saw on TV there the devastating flood that hit here in July. It rained every day that month, and the total monthly rainfall was the heaviest in 50 years, if I remember correctly. The flood was the worst ever to hit Luzon (the large, main island in the Philippines; Manila is on Luzon), due to stripping of forests plus illegally-built dikes in some places. At the same time, the central and southern Philippines were experiencing one of the longest droughts in memory. It is estimated that the cost of property damage exceeds \$400 million. “The suffering of the country today is second only to the pains brought by World War II.”

A rash of terrorist bombings has broken out in Manila lately. The communists, I believe, are trying to bait the government into setting up martial law, so that they can then arouse the people’s dissatisfaction against the government more easily.

Amidst the darkness, here is some *good* news! The Lord sent some folks here from Canada. They had been refreshed in the spiritual awakening that’s been going on in various parts of Canada since late 1971. Through their ministry, a number of churches in this land have been stirred and revived, including our own. Sins have been confessed. Grudges and spiritual laxness and laziness have been renounced. People who had not spoken to each other for ages have been reconciled. Husbands and wives who had not said, “I love you” for months, even years, have been renewed in love. Church leaders and others have learned to say, “the hardest words to pronounce in every language: ‘I’m wrong; I’m sorry; forgive me.’” Of course we are still far short of perfection, but we praise God for dealing with us in our deep needs.

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## SALVATION ONLY THROUGH CHRIST

We believe that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the Apostles, can add in the very least degree to the value of the blood, or to the merit of the finished work wrought for us by Him who united in His person true and proper deity with perfect and sinless humanity. (Lev. 17:11; Isa. 64:6; Matt. 26:28; John 3:5, 18; Rom. 5:6-9; 2 Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7; Phil. 3:4-9; Titus 3:5; James 1:18; 1 Peter 1:18-19, 23.)

—Dallas Theological Seminary

# Precious Reprints

## What God Requires

H. L. Olinstead — 1927.

“And what doth Jehovah require of thee, but to do justly, to love kindness and to walk humbly with thy God.” —Micah 6:8.

### REASON

One of the problems of our time and of all time is the problem of keeping our Christianity from becoming one-sided. One-sided conceptions of Christianity will make one-sided characters. Or what is more serious, they may fail to make an appeal to thoughtful people.

The view that Christianity is all a matter of correct knowledge and that it is a system of thought is a one-sided conception. Christianity is a system of thought, but to accept that system as true does not make any one a Christian. Many know what is right but fail to do what is right. Christianity has certain fundamental truths, but the mere acceptance of them as being true is not enough. A Christian will base his experience on those truths but the intellectual assent to those truths of itself will not make one a Christian. It is true that one cannot build a true character on erroneous conceptions; but we must not fall into the error of supposing that thinking correctly will make our conduct and character right. Reason, as a final standard, is insufficient, because man is more than a rational being, and religious intellectualism is not Christian experience. This sort of religion is one-sided, is often proud, and does not “walk humbly with God.”

### EMOTION

Another widespread misconception of Christianity is to the effect that it consists of an ecstatic feeling of emotion. Violent emotions expressed in tears, groans, physical contortions and shoutings are taken as a sign and seal of conversion. It is to be noted that those religious people who so believe generally arrange their services so all the conditions are favorable for producing just such manifestations. It is further to be noted that the degree of emotion manifested is generally in proportion to the amount of expectancy and also according to the temperament of the individual.

Let us not be deceived, for there can be no personal relationship without emotion, and a soul which begins to have relationship with the person of Christ will be stirred. One cannot love his mother without emotion, much less can he love God. Emotion is both normal and necessary, but it is by no means the whole of Christianity. An over-emotional religion may forget that we are “to do justly.” Religion without intellect is superstition, and so religion without emotion is but a lifeless, powerless theory; but no man should wait to become a Christian until he has just the

right kind of feeling. In the first place the Bible nowhere prescribes just the feeling one should have in order to be a Christian; but there are things plainly prescribed which a man *must do* (Acts 2:38). Psychologically, feeling follows action. Let a man give himself, body and soul, to Christ in the way prescribed by the apostles of Christ, and the desired glow of emotion will come.

#### GOOD DEEDS

Perhaps the most prevalent today of these one-sided views is that Christianity consists entirely of doing good deeds. James is glibly quoted to the effect that religion consists in caring for the widows and orphans. Of course that is not even all that James said. A relationship has been established and a position has been which, according to James, makes it imperative that we keep ourselves "unspotted from the world." One would not dare to underestimate the value of being kind, ("love kindness" says the text), but it is to be remembered that a spirit of helpfulness does not spring out of nothing.

Good deeds are but a normal expression of a right relationship to God as revealed in Christ. Christianity at some periods and with some persons may have been too much given to the inner personal experiences, but today the grave danger confronts us of making it all a matter of outward deeds to our fellowman and no attention paid to the personal readjustment known as being "born again."

#### ORDINANCES AND SYMBOLS

There is still a tendency in many places toward ritualism. The danger of all worship is that it shall become formal and dead. Attending church services, saying prayers, singing, partaking of communion, making offerings—these are all ordained of Jehovah. To many, Christianity means nothing more than loyalty to these while others go farther and make it loyalty to an institution of some sort with many other "ordinances," "sacraments," and symbols.

Man being what he is, needs certain outward symbols, and these God has plainly prescribed. Not only are those which God has prescribed symbols, but they are the means whereby God imparts grace and blessing. So long as the church confines itself to those simple things prescribed in the Word of God, the danger of Christianity becoming institutionalized is not great. Reading and expounding the Word, singing spiritual songs, a simple and orderly observance of the Supper, and the practice of believer's baptism in a way that symbolizes the burial and resurrection of the Lord, the freewill offering—these all practiced as they were in New Testament times are a real blessing and help; but whatsoever is more than these is at least of man's poor wisdom.

These things are given that we may have our spiritual lives enriched, and truth is really incarnated in these outward acts and symbols. The danger of loyalty to these things lies only in our liability to forget what they stand for. The arch-enemy of spiritual life is a formalistic ritualism. Many are loyal in the highest

degree to forms and symbols who have lost sight of the fact that real religion consists in "doing justly, loving kindness, and walking humbly with thy God."

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## *What Was the Lord Jesus Saying . . . ?*

N. B. Wright

Did you ever read a passage of Scripture, then try to express those thoughts in your own words? And without reading anything "into" the passage which is not there and without reading anything "out" of it? Unless one can do this thing it is questionable whether one understands the passage.

We draw your attention to a few selections which pertain to the rapture (catching away) of the church and the great tribulation. Many of the Lord's people believe His coming to the air to receive the dead by resurrection and the living by translation will be before the seven year period of God's judgments on the earth known as the great tribulation ("the tribulation, the great one," the Greek says; Rev. 7:14). Others think the rapture will occur about the middle of it. A third group places the event at the close.

Let us look at some important passages as we come to them in the New Testament.

### 1. Matthew 24:37-39.

#### A. *What the Lord says:*

"And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man."

We pause to point out the sins of the people of Noah's day. It was the living of their ordinary lives without change under the threat of impending judgment.

Notice the sequence: Noah preached and prepared the ark; he and his were saved from the flood; the rest of humanity perished.

#### B. *What is the Lord saying?*

"So shall be the coming of the Son of man." He is saying that He is coming to receive His own (the rapture) before the judgment, the great tribulation (vs. 9-29) occurs.

## 2. Luke 17:26-37.

### A. *What does the Lord say?*

After speaking of Noah and his day, Christ went on in His discourse: "Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed."

### B. *What is He saying?*

In Genesis 19:22 the angel revealed to Lot, when he was sent to deliver the gentleman from the judgment on Sodom, this principle: "I cannot do anything until thou be come thither." The word was: Escape to the mountains.

The Lord is saying that He will not bring the tribulation judgments on the world before He delivers His disciples from the earth.

## 3. Luke 21:25-38.

### A. *What does He say?*

"There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for the expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." The time is after the tribulation, when He comes to the earth.

The next verse, 28, along with 34-36, leads us to believe that there will be the same signs just before the rapture as those to come just before His second advent to earth. The verse reads as follows:

"But when these things begin to come to pass, look up, and lift up your heads; because your redemption (the rapture) draweth nigh." Then in vs. 34 the exhortation to pray always and especially in regard to His coming is in these words:

"But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass (the signs), and to stand before the Son of man."

### B. *What is He saying?*

To pray, live right and be ready for the rapture that you may escape the judgments which shall befall the world. Not only so, but the believers who are alive at the time and who are alive at the time and who are careful, prayerful and are taught will escape with their physical lives intact—not be killed and then be resurrected. Pray that you will escape death and thus be raptured.

## 4. 1 Thessalonians 1:9b-10.

### A. *What does He say?*

". . . And how ye turned 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, who delivereth us from the wrath to come." "The wrath to come" is a technical term for the great tribulation.

### B. *What is He saying?*

He is saying the Lord will come (the rapture) to save His people from going into the tribulation.

5. 1 Thessalonians 5:9.

A. *What does He say?*

“For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ.”

The revelation of the Lord Jesus is equated with our future salvation in 1 Peter 1:7, 9.

B. *What is He saying?*

He is saying that Christ will come for His own before the wrath of God breaks on a sinful world.

6. 2 Thessalonians 2:1, 2.

A. *What does He say?*

“Now we beseech you, brethren, touching the coming of our Lord Jesus Christ and our gathering together unto him (the rapture); to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand.”

The day of the Lord is another term for the great tribulation. Read of this day, the day of Jehovah, in Isaiah 2:12; 13:6; Joel 1:15; 2:1, 11, 31; Amos 5:18, 20; Obadiah 15; Malachi 4:5.

False teachers had hounded Paul's steps and even sent a bogus epistle with his name attached. These people had pointed to the sufferings of the Thessalonians (1:6) and said it was proof that they had missed the rapture and were in the tribulation period. Paul went on to say that the day would not come until the falling away would occur and the man of sin be revealed.

Now read verse 1 again: “We beseech you, touching the coming of our Lord Jesus Christ and our gathering together unto him”—in the meanwhile don't “be troubled by . . . as that the day of the Lord is just at hand; let no man beguile you; for it will not be except . . .”

B. *What is He saying?*

He is saying that the rapture will be before the tribulation.

7. Revelation 3:10.

A. *What does He say?*

“Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth.”

Here are two classes: the earth-dwellers and the sojourners and pilgrims. The latter are made a promise. What is it?

B. *What is He saying?*

Simply that those who keep His word will be delivered from the great tribulation.

#### CONCLUSION

There will be a rapture—resurrection of O.T. saints and the saved who will be killed during the great tribulation and translation of the living believers at its end—when the Lord Jesus comes to close the tribulation. He pauses in heaven and gathers together these saved. Psalm 50:3-5; Matthew 24:29-31.

# PROPHECY

Edited by Dr. Horace E. Wood

## The Abomination of Desolation

(Conclusion)

Dr. J. Dwight Pentecost

Daniel had a good deal to say about this one, the abomination that makes desolate. In Daniel 2, Nebuchadnezzar was given a vision of an image, and that image in its four parts outlined a period that is known in prophecy as the times of the Gentiles. From the time of David to the time of Nebuchadnezzar, Jerusalem was ruled over by one of David's sons. The Davidic dynasty was in authority over Jerusalem and over all Israel. In order to punish the nation because of their apostasy, God brought a Gentile king from Babylon into Jerusalem and he destroyed the city. They put the king to death and the king's children, and the people became captives. There was no Davidic king on the throne. Israel had no sovereign rights in their own land. And God said that the nation Israel would be without their king and without the right to rule in their own city and in their own land through four successive empires who would rule over them. The Babylonian, the Medo-Persian, the Grecian, and the Roman. And then Daniel told us in chapter two that when the course of the Gentile rule had come to the Roman period, a stone cut without hands out of the mountain—that is the Lord Jesus Christ—would come and smite the nations and He would rule over them. He would destroy the power of the nations and He would become king over a great kingdom.

Now from the beginning of Babylon to the end of Rome we have the period called the times of the Gentiles because Gentiles were in authority over the holy place. Daniel also told us that the empires would be marked by progressive deterioration and division, and he particularly concentrates on the Roman Empire. It would be divided into the two legs of a man, and those two legs would be divided into ten toes. What began as essential power in Babylon passed on down through Medo-Persia, Greece, and Rome until that power divided itself out among a number of separate nations that grew out of the old Roman Empire. It would be necessary for the nations that divided themselves out of the Roman Empire to be brought back into a union again.

Now when we come from Daniel 2 to chapter 7, Daniel likens the four empires that would rule to voracious beasts. And when he comes to the fourth, or mongrel beast in verse 7, that beast had ten horns and those ten horns are the same as the ten toes in chapter 2. They represent kings and kingdoms that grew out of

the collapse of the old form of the Roman Empire. Nations for the most part that found themselves in Europe. Nations for the most part of the strong solid Roman Empire that now are separate independent nations because of dissolution of the old form of the Roman Empire. This beast had ten horns. In Daniel 7:8, as Daniel looked on those ten horns, there came up among them another little horn. And this little horn, we discover from a study of prophecy, is the final dictator who will succeed in uniting the nations of Europe under his authority to reconstitute the Roman Empire into a unit again.

This little horn is characterized in verse seven by his big mouth. A mouth that speaketh great things. And following the rule of this one whom he calls the little horn in verses 9-14, Daniel describes the son of man who will come to destroy the empire of the little horn, and set up His own kingdom. He describes again the overthrow of the Gentile nations by the Lord Jesus Christ.

When we look into chapter eight Daniel describes him again in verse 23, and tells us that in the latter time of their kingdom when the transgressors are come to the full, a king of fierce countenance shall stand up. We believe this is the same one referred to as the little horn in Daniel 7:8. This king of fierce countenance understanding dark sentences shall stand up. Notice the phrase, "shall stand up," and his power shall be mighty but not by his own power. We discover later he operates by Satan's power, not his own, and shall prosper and practice and destroy the mighty and the holy people. Here is one who will attack the nation Israel and will stand in the holy city and will become a destroyer of the people of God. Verse 25, "He shall stand against the Prince of Princes but he shall be broken without hands."

And Daniel refers once again to the setting up a great political, religious individual who will subdue nations to himself, will rule as an iron-fisted emperor and make blasphemous claims for himself. Daniel 9:26 refers to the prince that shall come. The prince that shall come is the same as the little horn as chapter 7:8 and the king of fierce countenance, chapter 8:23. Daniel now calls him by his assumed prerogative as a political figure, a ruler or a prince. And this one shall destroy the city and the sanctuary, and the word sanctuary could be rendered "holy place."

You see, that which your Lord is speaking in Matthew 24, has its roots back here. For one will appear in the holy place and he will set himself up as the ruler and he will destroy the city and its holy place or sanctuary. He will occupy it as though he had a right to it. In Daniel 11:36, the king shall do according to his own will. Here is another title given to this same person that shows his character. We often shorten this long name, "the king that shall do according to his own will," and we call him "the willful king," the same one as the little horn of chapter 7:9 and the king of fierce countenance in chapter 8. He is the willful king and by this we mean that he is subject to no authority outside of himself. He has so sold himself to Satan's dominion, he repudiates God and sets

himself up as absolute authority in the political realm. In 2 Thessalonians 2 we see that in addition to the assumption of absolute authority in the political realm, this one assumes authority in the religious realm as well. Paul refers to this one in verse 3, "Let no man deceive you by any means for that day (that is the tribulation period) shall not come except there come a departing"—we believe that is the departure of the church to be with the Lord into glory—"and that man of sin be revealed."

Here is another title given to him, the man of sin. We sometimes translate this as the lawless one. And then Paul tells us what this lawless one does in verse 4, "He opposes and exalts himself above all that is called God or that is worshipped so that he as God sitteth in the temple of God, (holy place) showing himself that he is God." And this is why Daniel refers to his big mouth that spoke such great things. He claims to be God as he reigns on the throne, absolute ruler, absolute dictator in the political realm who now claims to be the sole object of worship of the whole earth during this tribulation period.

In the book of the Revelation he is described as having authority over the nations of the earth. He causes all to submit to his religious system and to worship him as God. Chapter 13 of Revelation closes with the description of an economic system over which he has absolute authority in which he so controls the economy to regulate prices that a man cannot buy or sell unless he has an identifying sign that he has submitted to him. Here is one who is unopposed in the political realm, as absolute dictator over the whole earth. This dictator is offering himself to the world as Christ. He comes from hell, he is the son of perdition, but he claims to be Christ. Christ has absolute authority to rule, so he assumes Christ's right to rule. Christ has the authority, the right to be worshipped because He is God, this one assumes this right and prerogative that belong to the Lord Jesus Christ. Christ offers peace when He will reign, prosperity, equity, justice to all men, and this one rigs the economy so that he can say that he is Christ. That is why this one is often referred to as the Anti-Christ.

In Daniel 11:40-44, Daniel tells us that while this one rules from Europe for the first three and one-half years of the tribulation period, in the middle of the tribulation period this one will move his headquarters from Europe to the city of Jerusalem, and he will make Jerusalem to be the capital of his empire. He will rule the world as king from Jerusalem. It is from Jerusalem that the word goes out that he must be worshipped as God. And this one sets up the center of his political, religious system in the holy place. The place that God has set apart where the Lord Jesus Christ shall reign, this one claims as his own.

Now it was of this one that our Lord spoke and His words are particularly addressed to those who will be in the land during the tribulation period waiting for the coming of the Messiah. And Christ sounds this solemn warning, when you who are here in Israel should see the abominable one who brings desolation in

his wake move into the city to possess it, to make it the capital of his empire and the center of his political and religious system, there is only one thing you can do, those that are in Judea flee to the mountains, don't go back to the city. You that are on the house top don't go down into the house to get your goods, go down the outside stairs and flee from the city as fast as you can. The one that is in the field laboring who left all his valuables at home, don't go back to get them, run, your only refuge is in flight. For this one that has moved in with such a mighty and devastating power, none can resist him for he is now a conqueror and controller of the earth, Satan's god who walks among men. And so the people are warned to flee.

Satan knows that God has destined for His Son that He shall return to the mount of Olives, and that He shall possess the city of Jerusalem and He shall set up His tabernacle there and rule throughout His kingdom with Jerusalem as His capital, and Satan seeks to prevent the reign of Christ by delivering Jerusalem to this imposter, permitting this dictator to set up his headquarters where Christ will one day reign, and deceive the world to believe that they can worship the beast and find peace through him.

Thank God that our sights are not set on the abominable one that brings desolation. We are not waiting for his coming. We are waiting for the Son of God from the heavens who shall deliver us from the day of wrath and the time when these events shall take place and translate us into glory. And as John prayed, "Even so come Lord Jesus."

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The author writes the Word and Work Lesson Quarterly. Write for a sample copy.

## *Setting Forth the True God*

Willis H. Allen



"What therefore ye worship in ignorance, this I set forth unto you." Thus Paul introduced his message to the Athenians from the Areopagus. There was something very touching and pathetic in the situation there. They were sincere, they were honest, they were devout—and Paul recognized all of this. They could be commended for these traits. But there was a God they did not know. They were trying to worship even Him. There are many today who reach out blindly toward a God whose existence they vaguely apprehend, but of whose name, character, and person they have little or no clear knowledge. But there is no need that God should be unknown to man. His Son, the Lord Jesus Christ, has come to reveal Him to man. He was Himself God in the

flesh. "The Word became flesh and dwelt among us, and we beheld his glory" (John 1:14). To Philip He said, "He that hath seen me hath seen the Father" (John 14:9). And in 1 John 5:20 we read: "We know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life." It is of the highest importance that we know God, and it is our own fault if we do not know Him, for He has revealed Himself unto men.

It was an apt stroke on Paul's part to begin with this well-known object in their streets, and then lead on to the great truths with which his soul was filled, and which he wanted them to know. "God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands," etc. Paul would carry with him the philosophers in his audience, and at the same time bring in new and higher thoughts about God, and step by step lead them face to face with God Himself, and make them feel their personal responsibility to Him.

The recorded effects of the message of Paul at Athens divided his hearers into three groups:

Some mocked, or derided. This is a very common way of disposing of undesired truth. But it never works. Remember that truth is none the less true because you sneer at it. Many of these Athenians sneered at the doctrine of the resurrection preached by Paul, but it was true just the same. Men may ridicule now the proclamation of the gospel, and the story of the cross of Christ. But it is still God's power to save; and men reject it to their eternal condemnation.

Then there was another class of hearers—those who procrastinated. They said, "We will hear thee concerning this yet again." It is possible that they were really aroused, and sincerely wanted to hear more before reaching a decision. But it is more likely that at least most of them were trying to soothe their consciences by postponing a decision. This is a fatal attitude for men to take toward the gospel message. They hear the gospel and realize that a change needs to be made by them; but some influence of the evil one tugs at them, and they say "Not now. Some other time." Felix, the governor of Cesarea, waited for a "more convenient season" which never came. God said, "Now is the acceptable time; today is the day of salvation."

We thank God for the third class of hearers. "Certain men clave unto him, and believed." And two are specifically named—"Dionysius the Areopagite, and a woman named Damaris, and others with them." There are those now who hear the word, receive it and obey it, and bring forth fruit unto perfection. This group made the wise choice: became believers, saved from their sins, and made partakers of the divine nature. They had learned that the "UNKNOWN GOD" is the only true God, and that His Son, Jesus Christ, is their Savior.

# Don't Call Me Reverend!

Leo Copeland

You have heard all the legalistic arguments such as "Holy and Reverend" being God's name and how we "be all brethren" and therefore must not assume an exalted title such as "Father, Reverend, etc." Well, I have a somewhat different slant in mind. The Lord made a minister (the word means servant) out of me and I don't want someone else making a dignitary out of me. It spoils my chances to minister and destroys the effectiveness of my work. Let me explain.

My rap on the aluminum siding of the trailer house was answered by a 14-year old lass in a skimpy bikini (not what I had come to see). A look of shock flashed across her face and her first words were "Oh, my goodness, it's you, preacher." There was a scramble for covering and a plaintive "Oh dear" from farther back in the trailer. You can guess how little Miss Christian was dressed too. Now they both knew I didn't approve, and why. But the concern seems to be at being "caught" by the preacher, not whether the way they were dressed was proper to Christian modesty. This happens many times and is not limited to the young folks. The drinkers hide their bottles and cans and nearly choke on breath purifiers trying to keep the preacher (the Reverend) from knowing. The swingers talk in whispers and giggles about their accomplishments. The back-sliders really hate to see me coming. It is as if I were some kind of special investigator out to "catch" them. If they only knew, I don't ever want to catch anyone doing anything wrong. I just want to tell them about Christ, and help them live as He directs. He doesn't need me as a detective, He sees it all. I'm not your conscience, I'm your brother.

One fellow was a real alcoholic, He had a very real fight on his hands. He said he wanted to win. In sympathy I said, "I know it's not easy, but if you will let Christ help, I know you will win." His answer was "You *don't* know! You don't know anything about it because you've never been in this shape." He was right of course, I've never been an alcoholic. But, I hope God doesn't allow me to experience, first hand, every sin, sorrow, or suffering that I'm called on to attempt to comfort or cure. I've never had a divorce, committed murder, or buried my life companion, but I still feel I can be of some help to those who have or want to. This tendency to place the preacher above everyone; out of touch with the infirmities of the ordinary people; to reverence him by thinking and feeling that he was never plagued by a recurring sin that he can't seem to shake off; that he never feels a burst of passion at the sight of a half-naked (now sometimes 9-10th naked) specimen of the opposite sex. That he hasn't ever heard a shady story and had the urge to laugh or to repeat it, nor been closely associated with someone who swears to the point that you find yourself involuntarily repeating it. This is what I mean when I say "Don't

call me Reverend." Where do they think preachers come from? If I were born in an Ivory Palace and raised in a vacuum inside a golden vase, I certainly couldn't relate to the problems of the common people. But, I wasn't, I'm one of them.

I don't like being pigeonholed, especially in some isolation booth completely out-of-touch with the rest of the people. My job is with the people—for the benefit of the people. I don't like being called "Reverend" but I like even less being treated like one. God called me to preach the gospel. In order to do that effectively, I've got to relate to and communicate with the everyday lives of the common people. I'm a man of like passions with other men. I'm trying hard to serve Christ. Help me, encourage and correct me, listen to me and heed, but, "Don't call me Reverend."

—In *Gospel Tidings*

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## A Certain Woman

(Judges 9:50-57)

Mrs. Paul J. Knecht

If a teacher should ask, "Who was the first king of Israel?" perhaps all of his students would chorus, "Saul, the son of Kish." Most teachers would say, "Right!" And it *is* right if only those kings of God's choosing are counted, for He sent Samuel to anoint Saul of the tribe of Benjamin, to be the first king over Israel.

But before that (Judges 9:6), "the men of Shechem . . . made Abimelech king, by the oak of the pillar that was in Shechem." He was "prince over Israel three years." Gideon had refused to rule saying, "Jehovah shall rule over you." He had "judged" Israel but would not be their king.

Abimelech was not of God's choosing, "And God sent an evil spirit between Abimelech and the men of Shechem" and there was conflict between them. He burnt the stronghold of Elberith and "all the men of Shechem who had resorted to the tower" died also. This and more in Judges 9 is the background of the brief mention of the woman we are considering.

She (her name is withheld from us) and "all the men and women, and all they of the city" (Thebez) had taken refuge in the city's strong tower and "shut themselves in and got them up to the roof of the tower" (vs. 50-51). Abimelech came and "fought against it, and drew near unto the door of the tower to burn it with fire. And a certain woman cast an upper millstone upon Abimelech's head, and brake his skull. Then he called hastily unto the young man his armor-bearer, and said unto him, Draw thy sword, and kill me, that men say not of me, A woman slew him." The young man did so and the war was over—every man departed to his own place (vs. 52-55).

One wonders where were the men that this woman had to rise up and bring deliverance to her people? They were there in the tower. The record says so. Why God used a woman we do not know. There have been times when God sought for a man to "stand in the breach" and found none. Possibly for some reason this woman was the only one He could use on this occasion. And she arose to the emergency and did, with dispatch, the distasteful thing indicated. Abimelech did not like it. He evidently was, at least physically, a fearless man. It seems he did not shrink from dying. But he drew the line at being *killed by a woman*. This would have been an inglorious end. So "he called *hastily*"—he must have been very near death and knew it—"unto the young man his armor-bearer, and said unto him, Draw thy sword and kill me, that men say not of me, A woman slew him. . . ." Even in his death he was worried that people would make light of him for the manner of it. He seems not to have been concerned about his being ushered into the presence of God. With Abimelech dead the conflict was over—every man departed to his own place.

I have known from faithful sources of two cases when Christian women rose in Christian assemblies, in protest of something contrary to the word of God or to Christian character. Men were present but held their peace. One asked for forgiveness from the Lord for speaking out before the men but felt the need imperative enough to risk the consequences. This is reminiscent of Rebekah (Genesis 27:1-13) who for some unexplained reason found it necessary to perpetrate deception on Isaac for the *furtherance of God's purpose*, risking for herself the curse of the blind patriarch (v.13). This writer was startled in another church of Christ service, years ago in northern Indiana, long before any of this "women-to-the-fore" movement began, (or maybe I should say before it became so public), by a woman's being called on to lead the main prayer of the Sunday morning gathering. And she could really pray. I asked the minister, our host for the day, why this woman prayed in public. His answer was, "The men will not, and she can pray and will when called on."

All through the history of God's dealings with mankind there have been occasions, usually in times of stress, when God singled out a woman and used her for a channel in a peculiar situation. This woman of Thebez was one of them. Rebekah has been mentioned and there were others, Deborah and Jael, Miriam and Huldah and still others. They were not all used in specifically feminine roles as was Mary the mother of the Lord Jesus, Hannah, the mother of Samuel and the wife of Manoah, mother of Samson. Their measure of courage rose to whatever God wanted them to do. Men may be embarrassed, as Abimelech was, and perhaps in some instances should be, but *God* accepted the service of this woman of Thebez. "Thus *God* requited the wickedness of Abimelech" (v. 56). It may be a time for all of us to wake up "lest the very stones cry out" in defense of the "faith once for all delivered to the saints."

# The Faults of Others

Leslie B. Flynn

When the well-known ex-opera gospel singer Anton Marco returned from one of his missionary singing campaigns, his wife asked, "Have you heard the story going around about you?"

It said, in effect, that Marco had been driving his car with two policeman friends in the back seat when he was stopped for speeding. He then used the influence of the officers to get rid of the ticket.

Tracing the rumor as best he could Marco phoned a fellow who had been a link in the chain. "How did they know it was I who was driving the car? Marco asked.

"Because they said it looked like you."

"When did this happen?" Marco questioned.

Told that this episode had taken place the previous August, Marco responded, "I was in Puerto Rico in a campaign last August!"

Then Marco finally punctured the story with this announcement, "I don't drive a car. I never have learned how to drive. My wife drives me to all my singing engagements whenever I go by car!"

It is remarkable how quickly we jump to conclusions about other people's affairs. How easy it is to note defects in others. Certainly some occasions demand constructive criticism. But far too often a censorious spirit impugns motives, jumps at conclusions, or emphasizes faults in another's life. Just as the cavity in our tooth feels larger when we put the end of our tongue in it, it's easy for the same tongue to exaggerate the faults of others.

A childless couple adopted a little boy from an orphanage. Parents and boy were so happy until one day they thought that they had caught the lad in a lie. Some candies they kept in a paper at the head of their bed were missing. The strongest of threats could not draw from the boy a confession of guilt, so sadly they drove him back to the orphanage and left him. Unable to sleep that night, suddenly in the stillness they heard the rustling of the paper containing the candy. The thief was a mouse. At daybreak they were at the orphanage to bring the happy child home.

This dangerous practice indicates that we have climbed upon God's throne and have usurped His prerogative to judge. Besides, it places us under the judgment of Christ. Who said, "Judge not, that ye be not judged." We need divine help in overcoming this

critical habit.

First, remember that all of us possess moral blemishes which could easily provide the legitimate object of honest criticism. Because we can more easily see a smudge on someone else's face, we fail to realize we may have bigger smudges on our own face. Just a little reflection in a moral mirror would reveal numerous blots in our own makeup, and make us more charitable toward the blots of others.

Significantly enough, the same faults we so readily condemn in others we so often possess ourselves. Jesus humorously spoke of a man with a tree trunk protruding from his eye who criticized a brother who had just a little sliver in his eye. He advised him to first cast the tree trunk out of his eye so he could see clearly to get the sliver out of his friend's eye.

A lady was showing a friend her neighbor's wash through her kitchen window. "Our neighbor isn't very clean. Look at those streaks on her wash!"

Her friend replied, "Those streaks are not on her wash. They are on your window!"

Our neighbor's wash looks much better when our windows are clean. So, before getting angry at anyone's faults, count to ten . . . ten of our own.

Second, reflect that, given the same environment and problems, we might be guilty too of the same fault. Early American Indian judges were required to walk in the forest alone and pray, "Great Spirit, forbid that I judge any man until I have walked two moons in his moccasins." Because we may so easily fall into the same pitfall we so quickly condemn, we are exhorted to restore those overtaken in a fault in a spirit of meekness. We are to consider ourselves lest we also yield to the same temptation.

Third, play the game of Christian cancellation. Two ladies were speaking of another woman. "She's so slow in doing her housework," said the first lady.

"Yes," replied the second, "but her house is always so neat."

"She's not a very good seamstress," retorted the first.

"Yes," came the defense, "but she's such a good cook!"

Every unkind word spoken by the first lady was cancelled by the second one. When someone tells a bad point about someone else, list a good point.

Finally, remember that we do not know all the facts, and are therefore incompetent to pass final judgment. A lady boarding

a city bus asked the conductor to let her off at a certain street. Two blocks past her corner he suddenly remembered and quickly told her. As she stepped off the bus she gave the conductor a violent tongue-lashing. He kept silent. A passenger standing near asked the conductor how he could take such a flow of abuse without answering back. He replied, "I was to blame for forgetting the street but that lady doesn't know I have a sick wife at home. She's so sick she needs a nurse both day and night. I have a day nurse there while I'm at work, but I can't afford a night nurse. So, I've stayed up with her the last three nights. So, I haven't had any sleep for the last 72 hours. That's why my memory isn't working so well. But she didn't know that."

We know so little about our fellowmen. Sickness, problems, burdens not known to another person, may account for certain conduct. Had we a full explanation we should be sorry we had judged. We are to give an account of ourselves, not of our neighbor.

—In *Christian Platform*

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## "His Way is Perfect"

Psalm 18:30-32

"His way is perfect," yet how oft I fail to comprehend  
His purposes of love for me in trials He doth send.  
I think them ill, they work my good, His very best for me;  
So I would simply trust my Lord, and would not ask to see.

I do not care to know the way; if 'tis His way 'tis best;  
Perfect and right and just and true, and in this truth I rest.  
His ways and thoughts are high above the ways and thoughts of man,  
As high as heaven above the earth, and none can understand.

"His way is perfect." I would not rebel since this is so;  
He leadeth me in paths which are just right for me to go.  
He loveth well, He knoweth best, He orders all for me;  
He is my heavenly Father, and His trusting child I'd be.

I rest me in His mighty arms; it sooths my soul to know  
I have a God who guardeth well the steps by which I go.  
His knowledge and His power and love are infinite, and He  
Maketh the way by which I go a perfect way for me.

—A.E.R.

# NEWS AND NOTES

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

Winchester, Ky.: We are planning a gospel meeting for October 9-15 with Brother Billy Ray Lewter as the evangelist.

Baptized into Christ, August 20th, was Randall Christopher. He is a very promising young man in our congregation. —Dale Offutt.

## WOODLAND UNITY FORUM

The Woodland Unity Forum, held Sept. 26-28 near Linton, Indiana, was a "mountain-top" experience for all that were able to attend. Some 30 brethren and several evening guests were in attendance. The three daily lectures were each followed by an hour or more of heart-searching questions from the audience.

The spirit of the meetings was most gratifying, and those who have attended other such unity forums in the past were most complimentary as to the depth to which the study reached.

Rainy weather practically eliminated all recreational activities, but no one seemed to have time for anything but the most earnest discussions.

Consideration is being given to such a time again next year, perhaps not limited to attendance of men only. —W. Robert Heid.

## LOUISVILLE AREA BIBLE INSTITUTE TO BEGIN OCTOBER 16

Many in the area of Louisville are anticipating the blessings of regular studies in Bible Survey, Public Speaking, Sight Singing, Beginners Greek, Greek Word Studies, Daniel and Revelation classes that will be conducted four nights a week in the various classrooms of Portland Christian School.

Brother Dennis Allen is heading up the Institute, with Brother Earl Mullins and other teaching and preaching brethren helping as faculty.

It is planned that this be a continuing program with a curriculum leading to a certificate of achievement, but, of course the practical growth in usefulness in the Lord's service is the immediate and end goal.

## WANTED: GREAT SONGS

I am working now to complete a set of Great Songs of the Church, both the number one and number two book. Over the years *Word and Work* was most helpful to me in finding back issues of the paper and I have now a complete set as you know and ACC has the set on microfilm. So now I am attempting a complete collection of the hymnal. I am afraid I need quite a few.

Here is a list of the books missing:

### Number One:

- 1923
- 1924
- 1925 (round and shape note copies)
- 1926 (both R and S note)
- 1927 (both R and S)
- 1928 (S)
- 1929 (both R and S)
- 1931 (both R and S)
- 1932 (both R and S)
- 1933 (both R and S)
- 1934 (R)
- 1936 (both R and S)

### Number Two:

- 1937 (S)
- 1938 (both R and S)
- 1939 (both R and S)
- 1940 (both R and S)
- 1941 (both R and S)
- 1943 (both R and S)
- 1944 (both R and S)
- 1945 (both R and S)
- 1946 (R)
- 1947 (both R and S)
- 1948 (R)
- 1949 (S)
- 1950 (both R and S)
- 1951 (both R and S)
- 1956 (S)

—Forrest M. McCann  
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