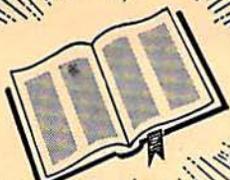
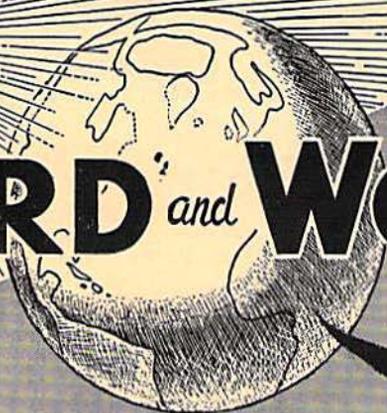


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SEPTEMBER, 1979

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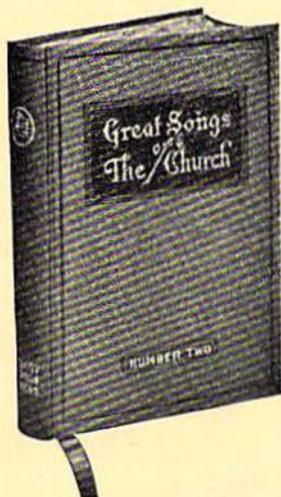
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Robert Heid is a minister in Louisville, Kentucky.



God's Family

W. R. H.

Give Not That Which Is Holy Unto The Dogs

A study in Matthew 7 at Prayer Meeting recently brought up verse 6 for consideration, which reads: "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you."

First of all, we must realize that this verse occupies an important setting in the Lord's great sermon, the first of his recorded messages. To me it is unlike any teaching in the Old Testament, but it is evident that what He meant to tell us was important enough that he underscored it by saying it twice. What did the disciples possess that was "holy" and who are "the Dogs"?

HOLY

The Greek word for holy, *hagios*, is practically transliterated into our language rather than translated. Thayer gives four aspects of it: 1) reverend, worthy of veneration; 2) Set apart for God, exclusively His; 3) Prepared for God with solemn rite, pure, clean; 4) Morally pure, sinless, upright, holy. In view of these definitions, the disciples had little or nothing that was holy, except as they soon began to reflect the holiness of Jesus. And it is the same with mankind in all ages. Nevertheless, Jesus gave this instruction on the basis of their future state of holiness to which He would introduce them. In the "Holy of Holies" of John 17, Jesus asked the Father to sanctify them (make them holy) in the Truth. And we can be sure that this precisely happened. They were ready vessels for the descending Holy Spirit to fill when He was sent on that notable day of Pentecost. And we, who are born of God, stand in holiness that we barely understand. So then our bodies, our capabilities, our time, even our possessions are all holy as they are one by one consecrated to Him. We do have holy things with which we deal.

DOGS

The word *kunos* means dogs, as in Luke 16:21, but often is used in a figurative sense, meaning an impudent man, a man of impure mind, (Phil. 3:2 and Rev. 22:15.) I think that Jesus was clearly using the figurative or metaphorical sense in this verse. He

was preaching about people, people's problems, and God's advice in the conduct of life. The word "dog" is not used in any complimentary sense when applied to men.

Some feel that the pearls depict the Gospel message, and so feel that they should be selective as to whom they carry it. But, the *Sum* of God's word is truth, and there are passages on the other side of the question. Jesus was a friend of publicans and sinners, and the publicans and harlots entered the kingdom while the Pharisees stood aloof. The great commission is to "Go into all the world, and preach the gospel to every creature." Jesus clinched this truth when, He sought out Saul of Tarsus on the Damascus road, and drew him unto Himself. The "whosoever" of John 3:16 includes every sinner.

SHAKE OFF THE DUST OF YOUR FEET

When Jesus sent the twelve forth on a preaching tour (Matt. 10:5) he concluded their orientation with "And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or city, shake off the dust of your feet." It is evident that *refusal* of the gospel of grace is the main distinction. If sins are all written in the "books" to await the judgment, we can be sure that our refusals and blasphemies are also a matter of record. Hebrews 10:31 says "It is a fearful thing to fall into the hands of the living God."

When we carry the good news (and other words of warning, guidance, command, promise) and such words are rejected, it is then that the words of Jesus become applicable. If the sinners present themselves as dogs or swine (by their backbiting or trampling under foot) it behooves us to hold the banner high, and march on. Bro. Jimmie Lovell has the axiom: "everyone should have an opportunity to hear the gospel once before others hear it twice." Of course, this is impossible, but there is an element of fairness there, akin to what Jesus must have had in mind.

WHERE ARE THE PEARLS?

We are so accustomed to the glorious grace of God that it seems to have lost its lustre. We are rich, but don't count it. We are holy, but fail to sense it. Pearls, besides the gospel itself, could be listed as: peace, joy, faith, love, integrity, honesty, virtue, virginity, gentility, personality, etc. Satan somehow gets us to think lightly of them and be careless about protecting them.

Esau sold his birthright for a mess of pottage—immediate gratification of his hunger. How often today do believers fall under the same temptation?

Will Jesus Ever Put His Feet On This Earth Again?



by Dr. David R. Reagan

In June of this year, Guy N. Woods, the Associate Editor of the *Gospel Advocate*, delivered an address to a prophecy conference held at the Central Church of Christ in Birmingham, Alabama. His talk was entitled "The Reign of Jesus—When, Where, and How Long?" Because it was so typical of the type of presentation which Church of Christ A-Millennialists make when attacking the Pre-Millennial view, I have decided to respond to Bro. Wood's talk point by point.

Woods' Attack

His attack on the Pre-Millennial viewpoint consisted of five allegations:

- 1) "There is not the slightest evidence in the Bible—not even a hint—that our Lord will ever so much as put His foot on this earth again."
- 2) "The reason the Lord will never put His foot on the earth again is that there won't be any earth here for Him to put His foot on."
- 3) "The Lord is not coming back to establish a kingdom because the kingdom was established in the First Century, and that is the only kingdom that will ever exist on earth."
- 4) "It would be difficult to imagine a teaching more in conflict with 1 Corinthians 15:23-28 than the Pre-Millennial theory."
- 5) "Pre-Millennialists get their mistaken ideas by taking prophecies that apply only to the return of the Jews from Babylonian captivity and applying them to a so-called reign of Christ on this earth."

A Prophetic Myth

During the next five months, I will present responses to each of these allegations. I want to begin this month by focusing attention on Bro. Woods' first allegation—namely, that the Bible does not so much as hint that Jesus will ever put His feet on this earth again.

Such an allegation is, of course, absurd. It is the sort of ridiculous myth that can be proposed and then repeated mindlessly time and time again only among a group of people who talk only to themselves. If such an allegation were to be made before a denominational audience of prophecy scholars—whether they be A-Mill or Pre-Mill in persuasion—the speaker would either be laughed off the podium or else dismissed as completely dishonest. Anyone who has read the Bible knows that it is full of hints that Jesus Christ will return to this earth. In fact, the word “hint” is far too mild, for, as I will show in this article, the Bible states point blank that Jesus will return to this earth.

The only scriptural referencences which Bro. Woods gave to justify his contention that Jesus will not return to the earth was I Thesalonians 4:13-17. That is the passage which speaks of the saints—both the living and the dead—being “caught up” to meet the Lord in the clouds when He returns. Now I would agree with Bro. Woods’ contention *if* this were the only passage in the Bible that dealt with our Lord’s return. But what about the passages listed below?

The Scriptures Speak

1) Job 19:25

“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.” (KJV)

The context of this verse (see verses 26 & 27) make it clear that Job is speaking of the time when the resurrection of Old Testament saints will occur. Now, I ask you, isn’t this more than just a “hint” that our Lord will return to this earth again?

I think it is interesting to note in passing that a song book formerly published by the Firm Foundation publishing house (*The New Wonderful Songs*) contained a song whose first stanza read: “I know that my Redeemer liveth, and that His throne shall ever stand.” The publisher inserted an alternative wording for this stanza which read: “I know that my Redeemer liveth, and on this earth no more shall stand.” As you can see, this alternative wording is direct a contradiction of the very scripture that the song is based upon! Some people appear willing to go to any lengths to protect their pet doctrines.

2) Isaiah 61:1-7

The first two verses of this passage were made famous when Jesus read them to the synagogue in Nazareth and proclaimed their fulfillment in Himself (Luke 4:16-21). But note that Jesus stopped reading in the middle of verse two, because the rest of that verse and the verses following apply to His second coming—to the “day of vengeance.” These verses proceed to tell how Jesus will provide leadership for the rebuilding of the ruins and the replenishing of the land and flocks. Again, this appears to be a rather strong “hint” that our Lord is returning to this earth and will be here for some time.

3) Jeremiah 23:5

"Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land."

Where will the "Branch of David" reign as king?—"in the land." The King James says "in the earth." Couldn't this qualify as a "hint"?

4) Ezekial 43:6 & 7

In this passage Ezekial presents a vision of the return of the Lord. He says that the Lord will enter the Temple grounds through the Eastern Gate. The Lord then speaks to the prophet and says, "Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever."

5) Revelation 5:9 & 10 and 20:4 & 9

In Revelation 5:9 & 10 we have a prophetic hymn being sung by heavenly creatures in which they proclaim that the saints of God will reign on earth. In chapter 20, verse 4, we are told that Jesus will reign with the saints, and in verse 9 of that same chapter, the earth is once again identified as the place of the saint's reign.

6) Revelation 19 and 20

These two chapters paint a panoramic scene of Jesus returning to the earth in glory, triumphing at the Battle of Armageddon, establishing His kingdom, and reigning with the saints. So devastating is this panorama to the A-Millennial viewpoint, that A-Mills have gone to every extreme imaginable (and some unimaginable!) to separate these two chapters from each other. One of the cleverest attempts—and one that is very popular among Church of Christ A-Mills—is the one devised by the Presbyterian theologian W. Hendriksen in his book *More Than Conquerors*. He contends that the Book of Revelation tells the same story over and over again in circular fashion. The story is the establishment of the church, the tribulation of the church, and the return of Jesus to claim the church.

Thus, Hendriksen contends that chapter 19 of Revelation portrays the *end* of one of these cycles with the return of Jesus to claim the church, and chapter 20 *starts* the cycle all over again with Jesus establishing the church. How's that for a contrived approach? Someone needs to remind people like Hendriksen that chapter and verse numbers were not inspired by the Holy Spirit and were not even added to the Bible until the late Middle Ages. Anyone with any sense of literary continuity whatsoever should be able to see that chapter 19 flows right into chapter 20, and that it is ridiculous to try to dig a chasm between the two. Chapter 19 ends with the defeat of the forces of Satan, and chapter 20 begins with the imprisonment of Satan himself.

7) Zechariah 14:1-9

I have saved the best for last. This passage in Zechariah presents the very common Old Testament prophetic scene of the "Day of the Lord" (See Isaiah 29:5-7; 31:4 & 5; and the Book of Zephaniah). Jerusalem is surrounded by enemy armies and is about to fall. The Lord returns to the Mt. of Olives, to the place from which He ascended into heaven (See Acts 1:11). *When His feet touch the ground* (verse 4), the Mt. of Olives is split in half, forming a protective valley for the defenders of Jerusalem. The Lord will destroy the armies and "the Lord will become king over all the earth."

A Special Look at Zechariah

Now I really don't know what could be more explicit than this passage in Zechariah. The usual response by A-Mill's is that the Book of Zechariah is apocalyptic literature and therefore must be viewed as symbolic rather than literal. But this argument ignores the fact that Zechariah is full of literal prophecies concerning the first advent of Jesus:

The triumphal entry is portrayed in detail (9:9).

The Messiah to come is depicted as a Shepherd doomed to Slaughter (11:4ff).

The Shepherd annuls the Mosaic covenant of Law (11:10).

The Shepherd is betrayed for 30 pieces of silver (11:12) which are cast into the Temple treasury (11:13).

The Shepherd is pierced (12:10).

The fountain of the Shepherd's blood will have the power to cleanse people from sin (13:1).

Why is it that all these prophecies pertaining to Christ's first coming meant what they said, but the ones in chapter 14 concerning His second coming mean something other than what they say? Why must chapter 14 be interpreted so totally different from chapters 9-13?

A Plea for Honesty

I have presented seven passages from the Scriptures which constitute firm evidence that Jesus is coming back to this earth. Not a single one of these passages was mentioned by Bro. Woods in his presentation. During the question and answer period following his talk, Bro. Woods was asked "Where do Pre-Millennialists get the idea that Jesus will return to the Mt. of Olives and that it will be split in half?" His response was, "They get it from a misapplication of a prophecy in Zechariah." That's all he said. He didn't bother to identify the passage, nor did he bother to explain what the passage "really" means. He simply declared the Pre-Millennial interpretation to be a "misapplication."

It left me wondering just how Bro. Woods would explain away the plain sense meaning of Zechariah 14. I sincerely hope he would not go to the extreme of Loraine Boettner in his book, *The Millennium*, in which he says that the Mt. of Olives in Zechariah 14 represents the human heart surrounded by forces of evil—and that when a person accepts Christ in faith, Jesus comes into his heart, stands on his “Mt. of Olives,” defeats the forces of evil, and begins to reign over that person’s life. You can say one thing for Boettner: he has a fertile and active imagination!

I want to conclude this first installment with a plea for honesty in the discussion of God’s Word. It is one thing for a person who is ignorant of scripture to say “there is no evidence Jesus will ever set foot on this earth again.” It is quite another thing for a person well versed in scripture to make the same remark. One is stupidity; the other is downright dishonestly. It would have been much more proper for Bro. Woods to have stated: “I have examined the evidence in the Bible that suggests Jesus will return to this earth, and I have decided to reject it for the following reasons.”

Next month: Will there be an earth here for Jesus to come back to?

(The author would appreciate responses to this article. Please address them to him at 2706 Clear Springs, Plano, Texas 75075.)

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

Our first two questions are left over from last month, at which time a bit of the background was mentioned.

Do you believe in tithing?

Communication may sometimes be a problem because words do not carry the same meaning to everyone. If the word “tithing” is used in the very loose sense of giving a purposed proportion of one’s income to the Lord, then, of course, I believe in tithing. But if it is used in the sense of a legal requirement, or if it is used to distinguish between what one “owes” before his gift become freewill offerings, then I do not believe in tithing.

Strictly speaking, tithing belongs to the Old Testament period. It meant giving 10% of one's increase to the Lord. Above and beyond this requirement were special and freewill offerings of various sorts that were made. The tithe was used to support the Levites and priests and to maintain the worship of God. There are many points of comparison we may make and some Old Testament passages may speak of still applicable principles that we should heed, but this feature of the law of Moses was nailed to the cross with the rest of the law. Those who would make the tithe legally binding on the Christian today are probably more interested in "proof-texting" for raising money than they are in good Bible exposition.

New Testament teaching is that of the generous, purposeful, freely-given offering according as one has been prospered (See 2 Cor. 8 & 9 for a treatise on this matter). Our giving is to be liberal, dictated by our response to the grace of God; it is not a legal necessity "paid" in the same way one might pay taxes. Percentage giving will likely be the most practical way for most people to give as they have been prospered (1 Cor. 16:2), and our better covenant of grace should evoke from us more liberal giving than the law of old. Hence, we should not be content with a mere 10%. Without some kind of guide to keep us aware of how much we give in relation to what we receive, we may deceive ourselves into thinking we are more generous than we are. But there is a big difference in doing all this out of a heart that loves the Lord and His work and merely looking on it as another bill that one has to pay.

I suspect that the querist also has in mind that the tithe should go to the (a) preacher, while offerings are made for other causes. The New Testament simply does not indicate the way the offerings were dispersed, so we judge that the church leaders have this responsibility under God. Those charged with the oversight of the Lord's church are the logical ones to administer the funds necessary for doing that work.

Is not Luke 7:32 a New Testament verse which supports instrumental music?

The passage in question is one in which Jesus speaks of the kind of reception given to Him and to John the Baptist by the Pharisees and doctors of the law. He compared God's method with that generation to children trying to get other children to play with them. They try piping, without result. They try wailing, without result. In His explanation Jesus pointed out that John the Baptist had come neither eating bread nor drinking wine in any social sense, but they rejected him. Jesus had come both eating and drinking, and they rejected Him. This is a simile, or could be called a parable—a little story Jesus used to get across His teaching.

While it does not have any special bearing on the matter in question, in the interest of clarity we should point out that it is the Children who say, "We piped . . ." not Jesus Himself. The words

are in red, in red-letter editions, because Jesus is speaking and telling what the children say.

Those of us who advocate *a cappella* singing are concerned about what is done in the worship of God, not particularly the use of instruments in other phases of life. In fact, many of these people are accomplished pianists, guitarists, etc. Some may play a variety of instruments. We do not find fault with the art of playing musical instruments as such; indeed we have a high regard for such accomplishment when the ability is used righteously. Tastes may vary, but we can enjoy a good symphony orchestra or "country fiddlin" in its proper sphere. We repeat that the issue is (mechanical) instrumental music in the worship of God, specifically, in the worship services of the church. Any number of acts have a legitimate place in everyday life which have no place in the worship services (for example, cooking a meal, taking a bath, reading the newspaper, etc.).

Now when we examine Luke 7:32 we can realize that it is not describing what should or should not happen in a worship service but reports on the conduct of children playing in the marketplace. Yes, the children are piping, using instrumental music; but it is in play, not worship. The passage simply does not have any bearing on what is or is not acceptable in worship.

Does the Bible promise Christians prosperity?

I am supposing that the prosperity in view is material prosperity, worldly goods. I have heard certain radio "evangelists" declaring that if God's people want a Cadillac or a fine house all they need to do is to ask God for it. At least one advocate of material prosperity has declared that God does not want just the gangsters driving around in fine cars.

It is safe to say that God has promised to the faithful Christian *enough* of this world's goods to meet his need. Jesus promises to those who seek first His kingdom and His righteousness the supply of basic needs—food, shelter, clothing (See Matt. 6:25-34, esp. v. 33). As we are faithful in using our material good to the glory of God, we have the promise of multiplied seed for sowing (2 Cor. 9:6ff) and the supply of every need (Phil. 4:19). Even the servants of God in the Old Testament found God faithful in material needs. The Psalmist sang, "Jehovah is my shepard; I shall not want" (in the sense of being in need) (Ps. 23:1). Again, he observed that he had "not seen the righteous forsaken nor his seed begging bread" (Ps. 37:25).

This does not say that the Christian will always abound in material things (God is able, to be sure, when that is best), and certainly it does not specifically promise a Cadillac or a four-bathroom brick house. Such a one as the apostle Paul knew at times

what it was to be abased, hungry, and in want (Phil. 4:12). Moreover, when Christians neglected the pursuit of honest labor he further taught that even the church had no obligation to supply such a basic necessity as food—"If any will not work, neither let him eat" (2 Thess. 3:10). Hence, a Christian might sometimes experience limited supplies even in his faithfulness, and he can also by his failure to pursue his human responsibility bring about an actual need. The prophets were sometimes imprisoned and fed only bread and water of affliction. In times of judgment God does not always totally exempt his people from suffering and deprivation, and He may meet their material and physical needs only in a limited way.

It is a false assumption which says material prosperity is always a good thing, that it is a gift from above. Material prosperity is not always a blessing, does not always lead to greater faithfulness to God. Many discerning people today declare that the Laodicean lukewarmness of the church is at least partially brought about by our material prosperity. The Bible clearly warns of the snare of riches. God is well aware that full bellies tend to make us forgetful of Him (cf. Deut. 6:10-12). Indeed, we judge that many Christians are not really able to handle any great measure of material prosperity to the glory of God.

It is a false assumption which declares God honor-bound to give whatever we ask in prayer. True, there are a few passages which taken alone and isolated from God's whole counsel on prayer seem to promise Christians anything they might choose to ask. But it is evident, in the light of the whole teaching on prayer, that we must ask in the will of Christ and that we must *not* ask for the purpose of fulfilling the lusts of the flesh.

As a general rule, faithful Christians who do not shirk their human responsibility will have enough. At times we may, like Paul, abound even. But it is simple folly which equates material prosperity with spirituality or which measures the Christian life by what it brings in this world's goods. The faithful Christian is infinitely rich, not in material things necessarily but in his position in Christ, and we must not lose sight of that far greater blessing. In a true sense the Bible does promise faithful Christians prosperity, but we certainly need to realize that what is promised is measured by things other than houses, land, and cars.



Viewing the News

Jack Blaes

FORMER CHRISTIAN RADIO STATION IN ETHIOPIA now serving communism. Radio Station RVOG (Radio Voice of the Gospel) was built by contributions, many of which were sacrificial, from Christians. It was seized by the Ethiopian junta after the revolution there. It is the most powerful radio in East Africa and is now broadcasting communist propaganda. But we must believe that communism is mellowing (if Andy Young can be believed), and should the United States fall to communism that they would not turn our churches into museums or something worse. But we dare not believe such lies. It simply is not the nature of communism to mellow.

• • • • •

SCIENCE TRIUMPHS AGAIN. Science has devised a test which will reveal the sex of the unborn child. Now, with the new information has come a new problem. Some prospective mothers may not want a person of that particular sex calling her "Mom." Possible solution? Just kill it. It is legal, you know. Well, there is a technicality. But, to too many, such technicalities are very simple to get around. John C. Fletcher of the National Institute of Health says that Doctors should freely provide prenatal tests to women who want to learn the sex of their unborn child. "And, if they decide to have an abortion because they don't want a girl, that is their business."

• • • • •

THIS IS WHAT THE SOCIALIST REVIEW says the term "The Left" means. "The Left consists of the spectrum of organizations and individuals which accept the doctrines of Marx and believe society is divided

into conflicting classes; that capitalism is flawed and inimical to human well-being; and that capitalism must and will be replaced by socialism in which the means of production will be collectively owned and operated, while political power will reside in an abstraction called the working class or the people. The organizations are primarily the various communist and socialist parties, but they include more widely based groups involved in peace, civil rights and environmental struggles. The majority of the Left accept the teachings of Marx and believe that progress to socialism is inevitable."

And I add that left is the opposite of right. So I'm not insulted when placed opposite to such as the above.

• • • • •

TO SEE OURSELVES AS others see us: London's *Sunday Telegraph* of June 10th noted that "ten years after Chappaquiddick, Senator Edward Kennedy seems poised to inherit the White House, or at any rate the Democratic Presidential nomination. That so many Americans should favor such a man, whose only claim to fame is dynastic-infamy is all that he has achieved for himself—is deeply depressing and disturbing. Could it be that having made the mistake last time of choosing a phoney saint, they are determined to correct the balance next time with a genuine sinner?"

• • • • •

DEATH PENALTY. Does it deter the crime? Who can tell? You may recall that Gary Gilmore was executed at the Utah State Prison on January 17, 1977. During 1976 there had been 55 murders in Utah. But the 1977 total dropped to 44 (a full 20 percent decrease) in the immediate wake of the widely publicized Gil-

more case. Opponents of Capital punishment have not shown that this decrease in the crime of murder was due to anything else. Who knows? But the main motive in imposing the death penalty should be justice, not deterrence. It is an important social benefit whenever a just penalty inflicted in one instance results in deterrence of a similar crime elsewhere.

• • • • •
HO HUM, WE JUST HELPED ESTABLISH ANOTHER ONE. The Marxist-led regime in Nicaragua is well on its way to emulation of the Castro dictatorship. Managua and Havana have now agreed to an "educational" exchange, with hundreds of Nicaraguan youth to be indoctrinated in Cuba while Havana will send between 500 and 1,000 "teachers" into rural areas of Nicaragua. Elections have been cancelled, the legislation dissolved, and censorship has been initiated. Hunger is being staved off, however, by a generous Uncle Sam who sees evil only in Anti-communists. As in every country that has been brought under the curse of communism, the criminals who have taken over Nicaragua need "foreign aid" to prop up their regime, and who do you suppose is doing it again? That's right—freedom-loving Americans. I protest.

• • • • •
NOW YOU SEE THEM - NOW YOU DON'T. Are there or are there not Soviet troops in Cuba? One brilliant statesman agrees that if they (Russians) will remove them we'll go along that they never were there. And anyway they don't bother the President any. Only it may keep him from giving the communists another big gift—Salt II. But, as I see it, this just may be what they needed to get Salt II through the Senate. When the Russians make Americans believe that we can handle them, then we'll have no trouble with Salt. But we should. There is nothing good for freedom in the world in Salt II. And everything about it is edifying for communism. And if we can't be sure if there are are aren't Russians 90 miles from home, how can we ever be sure we know what is going on farther away?

• • • • •
THEY ARE NOT IN SEASON ANY WAY. Legislation filed by Senator

Frank Church (D.—ID) and Congressman E. de la Garza (D.—TX), and supported by the Department of Agriculture, would make it against the law to grow certain varieties of tomatoes, cucumbers, peppers, celery, carrots, and okra. The Agriculture Department says it favors the proposal so the United States can join in an international effort to establish uniform varieties of vegetables. Indeed it is already illegal in England—even in backyard gardens—to grow certain cross-pollinated plants, with fines for violation ranging up to \$800. According to the United Nations Food and Agriculture Organization, there are 2,100 varieties to be banned by June 30th of next year; and three-fourths of the varieties grown in Europe may be extinct in a decade. By now we should know better, but I do wish those boys would put their act together. Remember how their hearts bled for the little ole darter snail? Now they are going to smash the helpless tomato. What next?

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GIVE US MORE NEWS LIKE THIS. A large painting of icebergs hung on the wall of a home for boys in Manchester, England, almost unnoticed for years. Recently the director of the institute decided to sell the painting with the thought of raising a few pounds for needed improvements. When a color photograph was received by the Sotheby Parke Bernet galleries in London its arrival stunned the art world. Here, at last, was the painting known as "Icebergs" or "The Frozen North," by the famous American landscape artist Frederic Eswin Church, missing for over a century and long sought by art connoisseurs. The home is expected to receive in excess of the current record price of \$980,000 for an American painting when it is auctioned October 25th in New York.

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SOME MORE LITTLE KNOWN FACTS: Californians were solemnly warned that should Proposition 13 succeed the people would lose 450,000 jobs. What happened? Since passage the state has gained 500,000 jobs and personal income has increased more than in any other state. Go thou, and do likewise.

Not All Marriages Are Made In Heaven

Haddon W. Robinson

The world is in love with love—at least, with romantic love. Singers croon about it, novels thrive on it, advertisers sell it. Whether it's a trip by steamship or a wash with soap chips, romance moves the merchandise. Hollywood has put its hand in the till and embezzled romance until it has little value left.

Yet, Hollywood did not invent love. Love is a product of heaven! God made us and He also made romance and marriage. As Peter Marshall once observed, the romance offered by the world resembles a ring set with dime store glass, but the romance God offers us is pure and flashing diamond. Miles of difference lie between marriages assembled in Hollywood and marriages made in heaven. The romance of the screen is synthetic; God's is genuine. One has little worth; the other has great value.

Young people need to recognize the difference between the genuine and the counterfeit in their romance. If you want a marriage made in heaven, it is yours—but only on God's terms. If you are a Christian, God is deeply concerned about the person you will marry. You need to listen to the counsel of God on the subject.

One thing is basic. God forbids a Christian to marry a non-Christian. Listen to His Word on this matter, "Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God" (2 Cor. 6:14-16). While these verses apply to other areas besides marriage, marriage must be one of the most important relationships to which they speak. The same principle was given to God's people in the Old Testament. "Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons, for they will turn your sons away from following me to serve other gods, and the Lord's anger will burn against you and will quickly destroy you" (Deut. 7:3-4).

God strictly forbids mixed marriages. Christians must not marry non-Christians. Why does God give such a severe command?

First, God forbids Christians to marry non-Christians because of what it will do to the person that you marry. "What fellowship can light have with darkness?... What does a believer have in common with an unbeliever?" If you marry an unbeliever, you start with a wall between you and your partner.

Let me tell you something about yourself. As a Christian, you are a two-natured person. You have one part of yourself that fights against God. You were born with it, and you will not lose it this

side of heaven. When you came to faith in Jesus Christ, however, God gave you a nature that desires to please Him. That nature despises sin. Through that nature God works to make you like Himself. A non-Christian, of course, possesses only one nature. He or she may be moral, cultured, and refined. He may be a Rhodes scholar, and she may be a candidate for Miss America, but apart from Jesus Christ, non-Christians do not have a nature which desires to please God and give Him mastery of life. So when a two-natured person marries a one-natured person, the only basis of fellowship lies in that old nature.

A mixed marriage joins two people who can never really belong to one another. One loves Christ while the other does not. If one loves Christ and the other does not, how can you love each other down deep inside where true love comes from? You will be legally, and morally married, but there will be a huge gulf separating the two of you. Your marriage will not be all that God intended marriage to be. It can't be with a divided loyalty.

As a Christian you ought not do this to anyone, but certainly not to someone you profess to love in a special way. Yet, that's what hundreds of Christian young people do to their marriage partner.

Imagine that a young man living in Dallas, Texas decided to fly to Chicago. At the airport, he meets and attractive young woman and gets into a conversation with her. He asks her where she is going and she replies, "To Mexico City."

"Well," he says, "that's marvelous. I'm going to Chicago. We can travel together and enjoy each other's company." The suggestion is absurd. They can't travel together in opposite directions.

What no intelligent man or woman would suggest in travel, many attempt in marriage. Marrying a non-Christian means that a Christian chooses to spend life with someone going in a completely different direction. When two lives move toward opposite destinations, they move farther and farther apart, and the only way they can communicate with each other is by telephone or letter. That's what life comes to be in a mixed marriage, and you have no right to draw anyone you profess to love into a relationship like that.

Second, you ought not enter a mixed marriage, believer with unbeliever, not only because of what it can do to the person you marry, but also because of what it may do to you. When God addressed the nation of Israel, He warned them about mixed marriage because the people would turn away from following Him to serve other gods. Of course, you don't plan to have that happen to you. Instead, you may expect to win your partner for Christ. You know of a case or two where that has happened which convinces you that you have a special right to ignore God's command.

Occasionally, a Christian does win the non-Christian after marriage. But why gamble in disobeying God and putting a question mark into your marriage?

Mark Twain, the well-known American humorist, fell in love with Miss Olivia Langdon. "Livy," as he called her, grew up in a Christian home and held firm religious convictions. Mark Twain made no profession of faith, although he appeared to have been touched by Livy's life. Mark Twain and Olivia Langdon were married. Early in their marriage, Mark regularly asked a blessing at mealtime and joined in family worship, but this did not last. One day Twain announced, "Livy, I don't believe in the Bible." Bit by bit, Mark Twain's lack of faith worked like a cancer on his wife's spiritual life. Later, during a period of pressing sorrow, Mark Twain tried to strengthen Livy by saying, "Livy, if it comforts you to lean on the Christian faith, do so." But his wife could only reply, "Mark, I can't. I haven't any!"

Marriage is not a mission field. God never called you into marriage to convert your partner. Marriage strains under the burden of an unshared faith. Not only will you harm the person with whom you join your life, but you will harm yourself if your partner is not a Christian. Too much is at stake to ignore God's command.

Third, a Christian must not marry a non-Christian because of what mixed marriages do to God. God summons believers to live lives that will glorify Him. That is a major reason He gave this command in the Old Testament and a major reason why Paul sets down the principle in his letter. God did not make us and redeem us so that we could live unto ourselves. God placed us here to glorify Him. When you decide to take your romance out of the control of God, you settle for life on a lower level.

A Christian home brings glory to God. When a husband and wife together belong to Jesus Christ and live in obedience and dependence upon Him, they give a vital witness to the society around them. Children born into such a home enjoy a special ministry of God in their lives.

In 1 Corinthians 7 Paul observes that God has a special interest in the children of God's children. He wants those children for Himself. A mixed marriage resembles a civil war, hot or cold, and stands in the way of God's purpose for the children. God seeks a separate and distinct people, and you throw yourself against His will if you refuse to listen to His instruction. That's a dreadful choice to make and you should carefully weigh the consequences.

The late Peter Eldersveld told of a mother in one of his congregations who came to him one day excited about a new girl her Johnny had dated. "Oh, she's a lovely girl and her family is so cultured and refined," she bubbled. "She has no bad habits, she sings beautifully, and she is an accomplished pianist!"

The Pastor responded, "That sounds very good. But tell me one thing. What's her religion?" Apparently, that was the wrong thing to ask. It stained a rather pretty picture.

The mother stiffened at the question; a question she felt was none of the preacher's business. With great indignation she snapped,

"Oh, don't worry. If it gets that far, I'm sure she'll come along with Johnny to the church."

Pastor Eldersveld could only respond, "That's no answer to my question. What is her religion? Who is her God? Does she have the same Bible Johnny has? Does she love the same Savior? Is she on her way to the same heaven? If not, then she's not the girl for your boy, no matter how splendid she may be in every other respect!"

While the response may have sounded rude, it was the kindest thing the pastor could have said.

Several years ago, a woman sat in my study and described the remorse and heartache that had come to her because she married a man who did not love God. She had struggled to rear her children to trust and obey her Savior. But her husband not only did not help her, he also stood in her way. She loved her husband, she loved her children, and she loved Jesus Christ. He husband resented her Christian faith and the children were caught in the crossfire. She said, "Pastor Robinson, when you talk to young Christians and Christian parents, urge them to listen to the Bible. It's unfair to your husband, unfair to your children, unfair to yourself, and unfair to God to be joined in marriage to someone who does not honor your Lord."

So today, as honestly and earnestly as I can, I am warning you. If you want God's blessing on your romance and marriage, marry only in the Lord!

(Reprint from *Kindred Spirit*, Spring, 1979. Copyright 1979 by Dallas Theological Seminary. All rights reserved. Used by permission.)

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THOUGHTS FROM ROMANS

Ernest E. Lyon

God's Judgment: According to Truth

"And we know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?" —Romans 2:2, 3

I would like to remind you again that the subject of chapter two of Romans is judgment, not salvation. The men Paul is writing about here may be thinking they are earning salvation, but Paul is showing that their thoughts are "off base" and God is looking at

them and showing that his condemning judgment of them is right. Salvation is only in Christ Jesus and man lays hold of it by faith, not by works in any way. But the deeds done in the body will be a matter even before the judgment seat of Christ for His saved ones (2 Corinthians 5:10) and because of their actions in the light of their knowledge the condemning judgment of certain persons will be worse than others (Matthew 11:22, 24 and other passages).

In verse two of chapter 2, then, Paul states the first of the principles he will give concerning God's judgment of men: it is "according to truth", not according to our ability to judge others. (Verse one had shown that the ability to judge others just made matters worse.)

Men often cry out for truth to prevail in human courts—when they feel that the true picture of the matter is on their side! When the facts are against them, most men would prefer that truth would not prevail. We may want to see that speeder caught, since he endangers our lives, but if we "safely" speed when we are in a hurry, it is a shame if a policeman happens to be watching, is it not?

There are four ways to escape man's judgment in our courts: (1) Not to be discovered. (2) To escape beyond the jurisdiction of the court. (3) Some legal technicality (or silly judge). (4) Convicted but escape to stay hidden. But you can take even a very slight glimpse at all of these and see that no such way of escape is open when the judge is the God of the universe, Who knows the complete truth, Who sees all our actions, Who made no technical mistakes in drawing up His list of ways we should act, Who is present everywhere and Whose jurisdiction is in all the universe. That is why the obvious answer to the vain imagination of the man in verse three is that he is foolish, for it is impossible to escape judgment by simply trying to sit as judge ourselves. The ability to judge is not the same as the ability to do right. It may seem a bit crude, but Donald Grey Barnhouse's paraphrase of verse three might startle one into realizing how foolish such imagination is: "You dummy—do you really figure that you have doped out an angle that will let you go up against God and get away with it? You don't have a ghost of a chance." There is truly no escape. God's judgment is according to truth.

All who follow the kind of reasoning of men shown in verses two and three have made the great mistake of thinking that within oneself there is something that can be salvaged by human efforts, or polished by human goodness in such a way as to please God. Such a man is in darkness, doomed to condemnation if light does not dawn upon him to see that we must have God's righteousness through Jesus Christ in order to avoid that condemning judgment.

Amusement parks often have mirrors that distort the image of those in front of them to the obvious amusement of all who watch. But it is not amusing when men look at themselves in the flesh and see something that will please God. Later on in Romans the Apostle Paul is going to take a good look at himself and say, "For I

know that in me, that is, in my flesh, dwelleth no good thing" (Romans 7:18a), yet he could honestly say to the Sanhedrin, "Brethren, I have lived before God in all good conscience until this day" (Acts 23:1). If such a one knows that nothing in himself can save him, how about the rest of us?

"According to truth" has a nice ring to it until we consider how the truth about our actions, about our inner nature is not pleasing to the holy God and then consider that He is the Judge of all the universe. Let us flee from that condemnation and hide in the Cross of Christ, the one place where the judgment of God has already fallen when Christ was made to be sin on our behalf that we might become the righteousness of God in Him (2 Corinthians 5:21). That is our only hope and it is a hope that will not end in disappointment. Come to Him to be saved.

OBEDIENCE NOW OR LATER?

An elder in a Bible believing church announced a baptismal service to take place two weeks in advance. A lay member, in a kindly manner, asked him where he got the authority to put it off two weeks?

No doubt, several questions come to the reader's mind at this point. Was it a good question? Was it in order. Would the delay be pleasing or displeasing to the Lord.

The answer to the last question should be easy in the light of common sense as applied to the Scriptures.

Is not obedience to our Lord necessarily activated by love? How can we claim love as an ingredient of our action if we are activated only at our own convenience?

In an attempt to follow God's leading, would it not be wise to consider both precept and example?

The example as touching the time element of baptism is clearly shown by those early children of God who were led by the Spirit of God. Is it not true that every baptism recorded in God's word was performed without delay?

What sayeth the scripture, as touching the time element of obedience? Our dear Lord quoted the Psalms as a safe guide to our understanding. In Psalms 119:59-60, it reads "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."

The writer must decide whether or not to assign his name to the above.

God was fervently asked to assemble words to his mind.

If God answered that prayer, it would be a great sin for him to claim them as his own.

You must decide. Do they conform to the revealed word of God?

—Ray Allen Young

Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.



Reflections On The Restoration Movement: The Second Generation

Larry Miles

THE LIFE AND MINISTRY OF JAMES A. HARDING

James Alexander Harding was born in Winchester, Kentucky on April 16, 1848. His parents were J. W. and Mary McDonald Harding. He was their eldest child. At this time we would like to give some information on J. W. Harding. Dr. Earl Irvin West, in *Search For The Ancient Order*, gives us this account,

J. W. Harding was at home in Kentucky. For ninety-seven years he lived around Winchester, traveling but little from there... In 1839 he obeyed the gospel, and after that he preached on Sundays, and worked as a tailor or a merchant through the week. He married Mary E. McDonald in 1844, and to them fourteen children were born. J. W. Harding was thoroughly devoted to the work of God. He was an elder in the Court Street Church in Winchester, Kentucky until the instrument of music was forced in in 1887. Thereafter, he and fifteen others left and became the nucleus for the Fairfax congregation. Harding was active there until he died in 1919.

The Harding home in Winchester was visited by many outstanding individuals. L. C. Sears, in his biography of James A. Harding titled "The Eyes Of Jehovah," writes the following,

Visitors in his home included such men as Alexander Campbell, the founder and President of Bethany College, Barton W. Stone, who along with Campbell was a leader in the Restoration Movement of the early and middle century, Benjamin Franklin, editor of the *American Christian Review*, David Lipscomb, editor of the *Gospel Advocate*, John T. Johnson, Aylette Raines, Moses E. Lard...

In October of 1861, Moses E. Lard was conducting a meeting with the Court Street congregation. It was during this meeting that James A. Harding, then thirteen, responded to the gospel invitation and embraced the ancient gospel. In the fall of 1866, he entered Bethany College. Alexander Campbell had died the previous April. He graduated in 1869 at the age of twenty-one.

James A. Harding tells that he always wanted to preach the ancient gospel in the March 13, 1906 issue of the *Christian Leader And Way*,

As far back as I can remember I had it in mind to preach when I became a man; so when I was about 19 I began to seek for opportunities to speak in the school houses away back 8 or 10 miles from town.

After leaving Bethany College, he settled in Hopkinsville, Kentucky. He taught school there for five years. In 1871 he married

Carrie Knight and three children were born to them. Only one grew past infancy. His wife died in 1876. Harding and his son Leon returned to Winchester, Kentucky. In 1878, he married Pattie Cobb of Estil County, Kentucky. To them were born six children. She survived him, dying in Atlanta, Georgia in 1945.

In 1874, he began to devote his efforts to full-time evangelism. He held protracted meetings all over the country. Concerning his work as an evangelist, F. D. Srygley, one time front page editor of the *Advocate*, wrote the following in his book *Biographies and Sermons*,

From the time he gave up all other callings and went into the world as general evangelist, he attracted attention in a constantly and rapidly widening field, and for about seventeen years he devoted himself wholly to the work of an evangelist. During all that time he preached on an average about ten sermons a week, sometimes for months at a time preaching two sermons every day.

Harding believed that if he gave his whole time to serving the Lord, God would provide for his needs. Concerning his faith in God, West writes these words in *Search For The Ancient Order*,

Usually every great man has one outstanding quality that he epitomizes. Harding's most outstanding quality was his faith in God. It was with him a settled conviction that if he did the work God wanted him to do, God would look after him, even to the performing of a miracle if necessary. He could have no doubt that if he ceased his school work and devoted all his time to the work of the Lord, God would care for him. It was not unusual for Harding to be found hundreds of miles from home, getting ready to depart for the depot without a cent in his pocket. If someone inquired how he expected to ride a train with no money, he could expect the answer that God would look after him.

In 1882, he began writing for the *Gospel Advocate*. He was an outstanding and forceful writer for the cause of New Testament Christianity. He was also known as a debator. His most famous debate being the Nashville Debate with the Baptist J. N. Moody in 1889.

As we mentioned in previous articles on the work of David Lipscomb, James A. Harding was a firm believer in Christian education. In 1891, he and David Lipscomb founded the Nashville Bible School, which later became David Lipscomb College. In 1901, he was led to Bowling Green, Kentucky to establish Potter Bible College. Concerning Harding's move to Bowling Green, David Lipscomb wrote this in the *Gospel Advocate* dated June 6, 1901,

...There will be some changes for the future. Brother Harding and Brother Armstrong go to Bowling Green, Ky., to begin a similar school near that place. This comes of no disagreement or trouble in the faculty here; but means were offered to start a similar school there, and Brother Harding thought it would be best to accept and use this means, and the rest of us acceded to his ideas. It has never been our idea to build up a school to monopolize the teaching of the Bible, but one of our aims has been to excite others to do likewise. We would be glad to see a school in which the Bible is taught in every church in the land; indeed, we do not think children can be reared in the nurture and amonition of the Lord at home or at school without daily instruction in the word of God..."

One of Harding's co-workers at Potter was his son-in-law John Nelson Armstrong. We will be devoting a chapter about Armstrong's contribution to Christian education in the next issue. James A. Harding remained as President of Potter Bible College until 1912.

James A. Harding was entering the twilight of his long service to the Lord of Glory. He continued to preach the everlasting gospel. In 1909, he gave the Thanksgiving message at Cordell Christian College in Oklahoma, where his son-in-law J. N. Armstrong was the president. He lived out his closing years with his daughter in Atlanta, Georgia. He died there on May 28, 1922. He is buried in Bowling Green, Kentucky.

May we ever try to be like James A. Harding in his faith. Let us truly believe, as he did, that God will provide for those who do His service. Lord willing, our next article will deal with the life and ministry of John Nelson Armstrong. We will be tracing the development of the Christian College within the non-instrumental wing of the Restoration Movement. Until next time, **MARANATHA.**

Missionary Messenger

"Greater things for God"

Donald & Delores Harris

Salisbury, Rhodesia

Aug. 30th

The court case: The judge said this was not a problem for the courts to judge, that it was for the councilors of the church to clear up. Bro. Jones did not agree that our council members were right, and he has given us a little problem. The Lord will work it out all to his glory we know this.

Donald and I took the children that were not gone for holidays to the Salisbury Show (at the show grounds) yesterday. We all enjoyed it very much. Mom Garrett went the day before with Robert and Joy, part of her birthday present.

We wanted to inform you about the new translation of the Shona Bible—it is rubbish, full of errors. Brother Garrett and Patrick Machya (our preacher in Gatooma) have been picked to help with the new translation. Anywhere it talks about the spirit they have turned it to ancestral spirits. They call Jesus a medium. There are countless faults.

Robert Garrett

Salisbury, Rhodesia

Sept. 5th

One of the most serious problems to face this country is the recent publication of a new translation of the Shona Bible. It is now the only Shona translation available and is an absolute disaster.

It seems to have been translated by people who were determined to make Christianity nothing more than the worship of ancestral spirits. The prophets of God are called spirit mediums and sacrifices including the sacrifice of Christ is equaled to a beast which is dedicated to an ancestral spirit and then pampered until it dies a natural death. There are many other gross perversions of like nature. Fundamental Christians are much distressed and are attempting to do something about it. A completely new translation seems to be the only answer. We urge all churches to make this a constant and regular matter of prayer.

Bro. & Sis. Stewart - Brown

Cape Town, South Africa

Sept. 8th

Our V. B. S. was a great succes, God works in mysterious ways His wonder to perform, thank God for all who worked and prayed to make it such a success. We have had two more baptisms, husband and wife—the husband belonged to the Catholic Church and the wife to the D. Reform Church—what a split that must have been in their home. Now God in His mercy has brought them together, to be baptised into Jesus Christ, Praise God for it all, what a wonderful day that was for them when they learned the truth. So now in their turn they can teach their children the truth, which is only found in God's Word, to which their eyes have never been opened before—we give God all the Praise. My husband has not been so well lately, please pray for him and for this couple that has been baptized into the Church of Christ. Going into Disa House will mean more work for the Lord; pray for the work there, and may God give us guidance every day.

Please pray for the colored and African work, to keep them faithful to the end; thanks be to God for all the faithful ones, not only in South Africa, but also in Zambia, and for those hundreds who were on Namwianga Mission the many years I was there, and for those who are still there.

Zimbabwe Rhodesia is very badly in need of our prayers, especially now for the Church of Christ in that country.

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AT BILL AND BETTY'S

LOOKING THE OTHER WAY

I could see that Bill had something on his mind. He was very quiet when he came in from work and he hardly touched his supper, even though it was veal and ham pie, which he loves.

He went and sat down with the paper after supper, but I could see that he wasn't really reading it, because he stared at the same spot for a good ten minutes and never turned over the page.

When the children were in bed and Janet had gone to wash her hair, it all came out.

"I've got myself in a bit of a mess," he confessed, running his fingers through his hair in that special way that he does when he's worried.

"What have you done?" I asked curiously, feeling sure that it couldn't be anything very bad.

"You remember John Coates?" Bill asked.

"Wasn't he the chap who won that big prize in the lottery at work a couple of years ago?" I said.

"That's right," Bill said. "Well, he was moved into my department a few weeks ago."

"What's he like to work with?" I said.

"Not bad," Bill said. "He's sort of a time waster. Stands about talking a lot if you don't keep an eye on him."

"Is that the trouble?" I asked.

"No, it's not the talking," Bill said. "Apparently they've bought an old house down by the railway station and it needs quite a bit of repairing. They had the electricity people in the other day and it's got to be rewired."

That shouldn't worry young Coates," I said. "Being an electrician it ought to be a piece of cake."

"Oh, the job doesn't worry him," Bill said. "It's the stuff for doing it."

I was beginning to see the light, but I didn't say anything. Sometimes it's best to let people tell you things in their own time.

"After lunch today I caught him stowing a roll of insulating wire in his lunch haversack. If he hadn't done it so openly, I might have been tempted to look the other way. But he did it blatantly. Almost as if he was daring me to say anything."

"But you are the section foreman, Bill," I said.

"That's what makes it so awkward," Bill said. "I can't ignore things like that when they go on right under my eyes. After all it is stealing, whichever way you look at it."

"The men don't think so," I said dryly. "They just call it 'snitching'."

"And the management knows that it goes on," Bill said. "That doesn't help matters either. They don't lay down a definite policy about taking things from the works. They just accept it, even though they would say in theory that it's not allowed."

"What did John Coates say?" I asked.

Bill signed. "He was pretty nasty," he said. "He put the wire back of course—he had to—but by the end of the afternoon the story was round the whole floor. And my name is mud, I can tell you."

"But you couldn't have done anything else, Bill," I said.

"Oh, yes, I could," Bill said bitterly. "I could have looked the other way. The same as the other foreman do, when they want to keep out of trouble."

"You know you couldn't have done that," I said quietly. "You're responsible for what goes on in that department. Not only to the management, but to the Lord."

"The chaps wouldn't see it that way," Bill said. "The rest of the afternoon there was a sort of unofficial 'go slow'. It was done pretty cleverly—so that there was nothing that I could put my finger on. But by the end of the day we were quite a bit behind schedule. And it was enough to make it show."

"But that's blackmail," I said indignantly. "At least that's what it amounts to."

"You can't prove it," Bill said gloomily. "I only hope that they don't keep it up. I shall be out on my ear if they do."

"But you'd have to explain, Bill," I said.

"And what would the management do?" Bill asked. "Pat me on the back for being a good boy and sneaking on my mates? No fear. All the management are out to do is keep everyone happy and see the production graphs climbing to the top of the charts."

There are times when it's very hard to be a Christian and you're tempted to wonder if being completely honest is really possible in this present day and age.

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"Imagine me, a Christian, having thoughts like these!" Since everyone is troubled by this problem, what can be done about it?

ETHICS: Evil Thoughts

by Godfrey Robinson & Stephen Winward

In one of His sternest sayings, our Lord likened the Scribes and Pharisees to "whited sepulchres (tombs), which outwardly appear beautiful, but inwardly they are full of dead men's bones, and of all uncleanness" (Matt. 23:27, ASV). In a rather different way, is not this terrible indictment true of all of us? We are more attractive to others on the outside than we know ourselves to be on the inside. What other people see and hear, our deeds and perhaps even our words, are reasonably consistent with the Christian profession. But inwardly . . . we should hate our fellow Christians to know about some of the horrid and wicked thoughts that enter our minds.

Such evil thoughts may, and do, come into the mind at any time. Indeed, they may disturb us in our most solemn moments, such as when we are reading the Bible or sharing in the Lord's Supper. And we are not referring only to thoughts arising from the impulse of sex, but to the unholy brood referred to by Christ when He said, "For form within, out of the heart of men, evil thoughts proceed, fornication, theft, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness" (Mark 7:21, 22, ASV). Few, if any, of us can claim complete freedom from these. What, then, can be done about them?

EVERYBODY IS TEMPTED

We ought to find encouragement in the fact that this is a common problem. We are not fighting this battle alone. We cannot help being tempted, not only because we live in an evil world but also because our own human nature is not yet fully sanctified. It is important not to have any illusions about ourselves; we must expect temptation, and regard it as inevitable.

Repression is a bad thing, and is the refusal to recognize the facts and impulses of our own nature. We must not confuse this with suppression, or selfcontrol, which is a conscious process, and a very necessary thing. We have to *recognize*, not necessarily *express*, every part of our nature, for it is not possible to control that which we do not accept.

You cannot help people coming and knocking at your front door, but you can choose whether to entertain them or not. Said Martin Luther, "You can't help birds flying over your head, but you can prevent them from building their nests in your hair!" The poet Milton, in *Paradise Lost*, reminds us that:

Evil into the mind of God or man
May come and go, so unapproved, and leave
No spot or blame behind.

This truth that we must *recognize* our evil thoughts and desires is known as the principle of psychological acceptance; but, as we have indicated, there is no need to entertain them in the mind and imagination so that they lead us on to evil *action*. It is particularly important in this connection to note our Lord's words in Mark 7:18, "Perceive ye not, that whatsoever from without goeth into a man cannot defile him?" (ASV.) Not what enters but what emerges counts—those things that you welcome and entertain, and to which therefore you give assent. Obviously, nobody can help hearing and seeing that which is evil. Do not, then, be worried or tense because evil thoughts enter your mind, for so long as you do not entertain them or consent to them, no evil is incurred.

SHUN AND RUN

We have made the point that many evil thoughts come unbidden, but there is no excuse for going in search of them. There are many fights that we could avoid, and we ought therefore to shun as far as possible all occasions of evil. There is a place for running away. St. Paul tells Timothy not only to "fight" but also to "flee" (1 Tim. 6:11, 12). Some animals whose natural habitat is the jungle learn to survive only by learning to run away.

Obviously, then, the Christian should shun certain newspapers and magazines, as well as doubtful forms of entertainment. There are some occasions of evil that we just cannot avoid, but we certainly can make a serious attempt to keep clear of as many as possible. If you are baffled by temptation that is particularly severe, have you ever made an honest effort to burn the bridges over which the temptation reaches you? Burn those bridges! To change the illustration, in parts of the Rocky Mountains there are dangerous bears. But notices headed "Beware of the bears" are displayed prominently, with the additional counsel that travelers should avoid doing anything that might attract the animals to themselves. There is no need to encourage evil—and then complain when you have been bitten!

"THINK ON THESE THINGS"

But while there are times when we can run and shun, yet we cannot always keep away from evil. We have to enter human society where it is found, and we carry it also within our own nature. The monks who sought escape in their cloistered cells found that they had brought their own problems inside with them!

The fundamental need is to fill the mind with that which is good, and thus to know "the expulsive power of a new affection." "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are

lovely . . . think on these things," wrote the apostle (Phil. 4:8, ASV). In ancient mythology Ulysses resisted the sirens' song and escaped the rock only by stopping the ears of his marines with wax, and by having himself lashed to the ship's mast. It was a scene of the most agonizing tension and struggle. But for Orpheus and his men there was no such problem. Charmed by the loveliness of his music, they had no ears for the sirens' song, and so glided safely on their way.

Store your mind with that which is pure and good, especially with the Bible and other wholesome books. There is so much "garbage" around that the Christian must be careful about his mental diet. Avoid a merely negative goodness, the empty mind and heart, lest fiercer devils enter in to fill the vacuum that you have made. Let your goodness be positive, creative, purposeful, nourished by good reading, prayer, worship, Christian service, and wholesome friendships.

EMERGENCY ACTION

But if at any time you become really obsessed by evil thoughts, then emergency action must be taken. Get up, go out, do something! Write a letter, go for a walk, try to get into the company of other people; pray for the person about whom you are thinking malicious or lustful thoughts. It will help if you do some job that will take up all your energy. Action is often the best way of dealing with thoughts of worry or anxiety, of dejection or depression.

THE PRACTICE OF HIS PRESENCE

Have you noticed this interesting and very helpful fact, that it is difficult to do evil, even to think evil, in the company of certain people? When you are with them your thoughts are immediately lifted on to a higher level. How important, then, that we should seek out and enjoy such company. Supremely the "new affection" which expels evil is that which is awakened in the person who puts himself by prayer and meditation into the presence of the Lord Jesus Christ Himself. Therefore "spend much time in secret with Jesus alone"; for it is Christ, the Victor of Calvary, who is able to "deliver us from evil." Have a copy of the Gospels handy, and read about Him and think of His love and purity, especially when temptation comes.

And when we come to Him let us not be hesitant to tell Him about our temptations. He knows about them, and will understand and help: because "he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18, ASV). We spoke earlier of the fact that temptations must be recognized, and not repressed. The best kind of recognition is confession, the open acknowledgement of our frailties, weaknesses, and failures to the Lord. Through His perfect sacrifice we can be cleansed, and the chains of evil habits broken.

In some circumstances of special difficulty, when sage counsel and assurance are needed, it may also be found helpful to talk over

your problems with your minister, or some other trusted and experienced Christian. He will not only be able to supply the direction and advice you need, but it is also a fact of experience that problems shared become problems halved.

TRUSTING AND TRYING

The apostle Paul enjoins us to work out our own salvation, *because* God is at work within us. Our own necessary effort is not mere self-effort, but is based on the confidence that God Himself is doing something within us. In dealing with evil thoughts, we need just this combination of trusting and trying: of serene confidence in the Person and Work of our Saviour, Jesus Christ, and of the ever-increasing activity of the Holy Spirit within us; and a discipline based upon that trust. That discipline must not be fanatical and legalistic, but sane, practical, and kindly. We must be prepared to advance gradually, and by stages. And the aim of the discipline is not to crush and destroy, but rather to control, redirect, and consecrate all our powers.

This self-control and divinely aided discipline will have to be exercised all through life. But we are not called upon to fight the battle alone; the Spirit of God is the Spirit of holiness, and is ready all the time to strengthen and aid us. "Those who are with us are more than those who are with them."

Refusal and denial have their place, as part of the temporary way of dealing with the problem of evil thoughts. But the permanent and final solution is to allow the Spirit of God to possess us completely, and so to overcome evil with good. Pray constantly for His aid; and you may find it helpful sometimes to use this ancient prayer, which expresses this truth so consisely and admirably:

O Lord, from Whom all good things do come; grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same: through our Lord Jesus Christ.

Questions for Discussion

1. "Spend much time in secret with Jesus alone." What does this mean in practice?
2. What bearing have (a) your companions, (b) your reading, (c) your recreations, on the subject of evil thoughts?
3. "Think on these things" (Phil. 4:8, ASV). What things?
(By permission of Scripture Union, from *The Christian's Conduct*.)

THE REVIVAL WE NEED

E. L. Jorgenson

"O Lord, revive thy work in the midst of the years." So prayed the prophet Habakkuk. And it may be that those who preach revival, and that those who pray for revival, are making the greatest possible contribution to our country's peace. To ancient Israel, God said, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sins and will heal their land" (1 Chron. 7:14). And God is just the same today.

I am of those who believe that we need a real, oldtime, scriptural, spiritual revival; a great God-fearing, Christ-exalting, Holy Spirit-recognizing, Bible-believing, blood-honoring, grace-magnifying, Second-Coming expecting, soul *saving* revival! I am aware of a large school of thought in the churches that has no revivals, and wants no revivals; that is precisely why we so urgently need one! For it is only in the fires of revival that doctrinal heresies are burned away; it is only in the blaze of real religion that the veil of unbelief is torn from the eyes of men, and they come to see the Truth!

And when at last it comes—if it comes—that revival that we need, it will come like this—unless I have entirely missed the mind of Christ.

First of all, it will bring a mighty deepening of prayer among us! Our prayer meetings—we will not be wondering whether they are always interesting and entertaining; because saved and unsaved will go out with the feeling that they have been in *the presence* of God.

Did you read that strange story—I am not explaining it, just telling it—that strange story of a missionary in charge of ten out-stations in a foreign land? When everything seemed dead and hopeless, with nothing ever happening anywhere, he wrote to his brethren in the home land asking that ten praying persons would make these ten missions the burden of their prayers, one station each. Soon things began to happen—in seven of the ten: conversions, confessions, baptisms; but in the other three, no change. Writing back home for a possible explanation, he was told that only seven pray-ers, had been found—none had taken on their hearts the other three station! That was the explanation! Yes, prayer will bring revival; and revival will bring a mighty deepening of prayer.

2. Revival will bring a deeper sense of sin among us; and with it will come the spirit of confession. "Confess your sins one to another," writes James, "and pray one for another." If this is good in times of sickness, "that we may be healed," it must be good in times

of health, that the soul may prosper with the body. Read Ezra; read Nehemiah; read the Old Testament and the New: you will find that seasons of spiritual revival have always been seasons of deepest penitence and confession of sin. For confession of sin will bring revival, and revival will bring confession of sin.

3. But revivals will not only affect the public meetings of the church; it will powerfully do that; but it will reach out into our homes, and change things there. And I believe that one of the first things to happen in our homes will be this: We will build again the Family Altar that is fallen down and raise up the *ruins of it!* You remember that Abraham, that hero of faith, was always building altars. We read that he pitched his tent, but he builded his altar. The altar, the family worship, was to be more important and more permanent than his dwelling house! And the name, and the fame, and the influence, of that one man and his family, reaches down to us today! Some one has likened family worship to the roof over the family house: Each time we neglect the morning family worship, it is like ripping off a shingle from the roof—until the pelting storms of trial and temptation come down upon us and our children, storms that are too heavy to bear. How many a father might have been saved from the temptations that was too hard for him; how many a mother might have withheld that cutting, irritating word; how many a son and daughter might have faced the day victoriously—if together they had lingered for a little moment around the sacred morning hour! I think the sweetest memory of my childhood is the lingering vision of the family altar. We were poor, and we must be at work by starlight in the winter time; but first, by the light of the coal-oil lamp, father must read to us in the old red Danish Bible. And if I read with my family today, I think it is because my father read with his. Will your son have that sacred memory? And will he read with his family? Remember, he will do what you do; not what you say!

4. Very closely related to that, is the fourth thing I mention: I believe the revival we need will take hold of our young people; not alone through teaching, but through contagion. I have learned that young people can have high purposes, high ideals and standards—sometimes higher than ours. We who are older have seen so much, and dealt with so much that is sinful. Conscious of our own frailties, and willing to bear with those who are weak, we are inclined to compromise and let the standards down. But young folks like to bear the banner high! I believe they can come to see the vanity and emptiness of worldly pleasures and that they can know what it means to “seek the Kingdom of God and his righteousness” to put God first, and to give God a real chance in their lives. And there is no greater influence of devoted, consecrated youth. I think that real revival will lay great hold on them.

5. But the revival that we need will reach beyond our meetings and beyond our homes and beyond even our young people it will

reach our neighbors! It is sad to know that many of our neighbors—our kind, refined, accommodating neighbors—are walking that broad way that leads at last but to the outer darkness! It was the sweet soft lips of our Savior Himself that said, "These shall go away into the eternal fire, prepared for the devil and his angels." You need not tell me that He didn't know! Or that you know better than that. You must not make my Lord a liar! It was He again who said that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life;" and it was He who said, "Repent or perish." But just across the way, perhaps just next door to my house, there are kind, good, well-meaning neighbors who will perish. They will unless, somehow, by the grace of God, by prayer, and through the Holy Spirit, our lives may impinge on theirs in effectual, saving power. I saw how the Homestake mine—the largest gold mine in the world—I saw how they had turned a stream from its course for seven miles, and dropped it down in great tubes over a precipitous cliff; I went down under to see the water strike upon the cups of the water wheel—not in a column five feet in diameter, but narrowed to a stream the size of my little finger! If I had slipped my hand beneath that little stream, it would have cut a hole through my hand like a bullet. That is what I mean: some heavenly help (that I need most of all) to impinge effectively upon the lost—the Christian or the non-Christian; the saved upon the lost—in moving, saving power.

6. But finally, the revival that we need will reach yet further: it will surely reach across the sea. It will be like the pebble cast in the pond, and the stone cast into the lake. For God so loved the world; we may call its peoples by our odious names. It matters not to God. He bears the whole wide world on His bosom, and the uttermost parts of the earth on His beating, pulsing breast. "Ye shall be my witnesses"—these words that came floating back to us almost out of the air, as He went back through clouds of silver into the old-time glory: "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." "O Lord, revive thy work in the midst of the years!"

NEWS AND NOTES

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

Thank you very much. We enjoy the Word & Work and quarterlies very much.

Sam E. Askev

o o o o

Dear Sirs:

I thank you for the many wonderful articles I've read in your magazine. I would like to have a year's subscription to your magazine and, if it's possible, have it start with the July issue of this year.

Donald C. Freeman, Sr.

o o o o

Please renew my subscription for one year. I enjoy each issue so very much.

Catherine McBrayer

o o o o

Enclosed, you will find a check in the amount of \$3.00, for a one year's subscription to the Word & Work.

Lyle LaMaster

o o o o

Dugger, Indiana:

God is continuing to bless the work in Dugger. Through His power and grace the church is growing and being a blessing to the community. So far this year we have had 11 decisions for Christ, all being made by adults! We are happy to report 4 Baptisms, 5 rededications, and 2 memberships. These decisions have given us great encouragement as the church grows. Six of these decisions were a direct result of our "Miracle Sunday" in May. Fifteen couples were asked to bring 10 people to church. We had 197 for morning worship that day.

Our attendance averages continue to climb. We have averaged over 100 in Sunday School during June, July and August. Our VBS in June was great. The closing program packed our auditorium with over 200 kids and parents. The attendance for morning worship averaged 160 in June, a record for us during our two year ministry here. We know God is blessing because more have a desire to be in God's house. We are thankful for this desire to serve Him more faithfully.

Brother Hall Crowder will be here September 16-23 for a meeting. We are looking forward to this time, knowing that Brother Crowder will stir our hearts through the Word of God.

The town of Dugger is having its Centennial celebration September 30-October 6. On Sunday evening, September 30th, we are having a community worship service. Brother Paul Clark, who's father, J. R. Clark, ministered in Dugger from 1925-1941, will be our Guest speaker. A sing-spiration will precede the 7:30 p.m. worship service.

o o o o -Jerry Carmichael

Brother Carl Ketcherside, evangelist from St. Louis, Missouri, will be delivering a series of lessons at the Ebenezer Church of Christ near Salvisa, Ky. The meeting will be Oct. 3-5, 1979 at 7:30 p.m. EDT each night. The saints that meet at Ebenezer welcome your prayers and your presence at this spiritual feast.

Brother Carl is a veteran in the Lord's army, having preached the word of God since he was 12 years old (close to 60 years ago). For 37 years, he edited Mission Messenger, a paper dedicated to working for the unity of all believers.

Let us work together to further the gospel and let us truly realize that all God's Children are our brothers and sisters. Let us pray that Brother Carl can be used of the Holy Spirit to strengthen the saints at Ebenezer. Be in prayer for Brother Terry Morrison and the work there.

The Jeffersontown Church of Christ cordially invites you to attend the dedication service of our new facilities at 12610 Taylorsville Road, 2½ miles east of Jeffersontown, Kentucky. This dedication service will be held on Sunday, October 7, 1979 at 3:00 p.m. You may exit off I-64 and proceed South on Jefferson Freeway, then exit right on KY-155 (Taylorsville Road). The new building is ½ mile on the left side of the road.

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