

# The PROJECTOR

*"Projecting the Light of the Word of God on the Issues of the Day"*

Dr. Dayton Hobbs, Editor

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## THE APOSTASY OF THE VISIBLE CHURCH

By Dr. Dayton Hobbs

Part II  
II Thessalonians 2:3-12

### DISPENSATIONS

Every dispensation, the management of God's plan for man within a certain period of time, is designed to work out God's plan in world history. Each dispensation makes man responsible to obey God according to the rules laid down for that dispensation. This allows for progressive revelation, and each dispensation requires new revelation from God. Ephesians 3:1-10. Every dispensation ends the same way, in failure by man. In every dispensation God lays down the ground rules. In every dispensation man fails to live by God's rules and God's judgment upon man follows. It is not failure as far as God is concerned, for He accomplishes His purpose through it, but it shows man in every case that he is not righteous; that he is a sinner. This fact becomes more evident in each dispensation, and even the millennial reign of Christ will also prove to man that his problem is not Satan but himself. He cannot say that "the devil made me do it," for the devil will be bound for that thousand years (Rev. 20:1-3). It will end with

Satan being released and by those masses of people that rejected Christ during His rule here upon the earth gathering to Satan and then being cast into the lake of fire. That will end the time of dispensations and then will come the renovation of this earth by fire, followed by the new heavens and the new earth wherein dwelleth perfect righteousness.

### THE CHURCH DISPENSATION

We now live in the Church Dispensation and that is the one about which we should be concerned and should be as knowledgeable as possible. We need to understand this dispensation, what is taking place and what God is doing in our time. According to Acts 15, God is taking out a people for His name. That people is called the Church, which is Christ's body, and in that sense all of these people make up the Universal Church. I realize certain denominations do not like the phrase "Universal Church." They say that their denomination is the true Church and that the rest of us are just going to be guests. They deny

that there is such a thing as a universal, invisible Church. They say that there is only the local Church and the Universal Church idea is made up by man. It is, however, a Biblical truth and no group can be exalted above another if everyone redeemed by the blood is perfect and sinless in Christ.

There are no people in some special "bride" group who are going to be more perfect. All the redeemed make up the body of Christ, His bride, the Church. Throughout all the Millennium the Church will have a very special role, as it is to rule and reign with Christ over all the earth for this thousand year period.

It is important to understand this present dispensation and how it is going to end, because I believe there is no doubt that we are in the last days of the Church Age. Whether we have a day, a month, a year, or ten years we are sure that things are shaping up, the table is being set, the stage is being arranged and very soon the rapture

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## *Divine Efficacy Of Prayer*

All the greatest needs, both of the Church and of the world, may be included in one: the need of a higher standard of godliness; and the all-embracing secret of a truly godly life in close and constant contact with the unseen God; that contact is learned and practiced, as nowhere else, in the secret place of supplication and intercession.

Our Lord's first lesson in the school of prayer was, and still is: "ENTER INTO THY CLOSET" (Matt. 6:6). The "closet" is the closed

By Arthur T. Pierson  
(Written approximately  
100 years ago)

place, where we are shut in alone with God, where the human spirit waits upon an unseen Presence, learns to recognize Him who is a Spirit, and cultivates His acquaintance, fellowship, and friendship.

Everything else, therefore, depends upon prayer. To the praying soul there becomes possible the faith which is the grasp of the human

spirit upon the realities and verities of the unseen world. To the praying soul there becomes possible and natural the obedience which is the daily walk of the disciple with the unseen God. To the praying soul there becomes possible the patience, which is the habit of waiting for results yet unseen and hopes yet unrealized. To the praying soul there becomes possible the love that, like a celestial flood, drowns out evil tempers and hateful dispositions, and introduces us to a new world of

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# Editor's Desk

GUEST EDITORIAL

By the late  
A. W. TOZER

THE VITAL PLACE  
OF THE CHURCH

The highest expression of the will of God in this age is the church which He purchased with His own blood. To be scripturally valid any religious activity must be part of the church. Let it be clearly stated that there can be no service acceptable to God in this age that does not center in and spring out of the church. Bible schools, tract societies, Christian business men's committees, seminaries, and the many independent groups working at one or another phase of religion need to check themselves reverently and courageously, for they have no true spiritual significance outside of or apart from the church.

According to the Scriptures the church is the habitation of God through the Spirit, and as such is the most important organism beneath the sun. She is not one more good institution along with home, the state, and the school; she is the most vital of all institutions—the only one that can claim a heavenly origin.

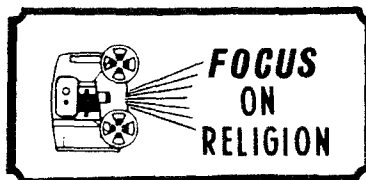
The cynic may inquire which church we mean, and may remind us that the Christian church is so divided that it is impossible to tell which is the true one, even if such a one exists. But we are not too much troubled by the suppressed smile of the doubter. Being inside the church we are probably as well aware of her faults as any person on the outside could possibly be. And we believe in her nevertheless wherever she manifests herself in a world of darkness and unbelief.

The church is found wherever the Holy Spirit has drawn together a

few persons who trust Christ for their salvation, worship God in spirit and have no dealings with the world and the flesh. The members may by necessity be scattered over the surface of the earth and separated by distance and circumstances, but in every true member of the church is the homing instinct and the longing of the sheep for the fold and the shepherd. Give a few real Christians half a chance and they will get together and organize and plan regular meetings for prayer and worship. In these meetings they will hear the Scriptures expounded, break bread together in one form or another according to their light, and try as far as possible to spread the saving gospel to the lost world.

Such groups are cells in the Body of Christ, and each one is a true church, a real part of the greater church. It is in and through these cells that the Spirit does His work on earth. Whoever scorns the local church scorns the Body of Christ.

The church is still to be reckoned with. "The gates of hell shall not prevail against her."



By Rev. Tod Brainard

Bible truths must be our standard to judge our choices in music for worship and personal listening. Below is an outline of considerations that I believe must be made when choosing church music.

## CRITERION FOR CHOOSING SACRED MUSIC

### 1. Textual Considerations

#### A. Is it Scriptural?

1. Does it teach and admonish? (Colossians 3:16)
2. Is it profitable? (II Timothy 3:16,17)
3. Is it sound doctrinally? (Titus 2:1)

B. Is its message clear or confusing? I Corinthians 14:33 declares that God is not the author of confusion. God's message to believers is clear and can be understood through the power of the Holy Spirit.

### C. Is it good literature?

1. Is it excellent, worthy to use to praise God? (Philippians 1:9,10)

2. Are there proper words to be used in worship of God? (Proverbs 25:11)

### D. Do the words magnify Christ?

1. Colossians 3:17,23
2. I Corinthians 10:31

## II. Musical Considerations

A. Is it free from worldly associations or does it direct your mind to worldly concepts and philosophies?

1. Romans 12:1,2
2. I Peter 1:16

B. Is the quality of the music suitable for a Scriptural text?

1. Philippians 4:8
2. Philippians 1:9,10

C. Is the music joined to the text or do they (text and tune) convey conflicting messages?

1. Paul declares to the Corinthian church in I Corinthians 14:40, which at the time was experiencing confusion concerning tongues and the understanding of tongues, that "...all things should be done decently and in order." This principle can be applied in this situation. If the music and text are "in order" there is no confusion, but if two messages, which are contrary to each other are being delivered in the same song, there is lack of order; therefore, confusion reigns.

2. I Corinthians 14:33

### D. Will it glorify God?

1. Colossians 3:17,23
2. I Corinthians 10:31

## The PROJECTOR



EDITOR  
Dr. Dayton Hobbs

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# PRAY FOR



 **PROJECTOR**

Stars of the Morning

By "Aunt Carolyn"



The Cliffs

Dawn til dark, light til night, can til can't — that's how the work wore on at the large dairy farm. Bring the cows in, let the cows out, feed the cows, pitch the hay, clean the barn, fix the gate. There seemed to be no let up for Danny and Skip. They loved the farm, they loved the cows, they loved the brisk, open air, but sometimes they yearned for just a little time to be free and play. Even a couple of hours on their own seemed like heaven, but soon Dad's hurried call brought them back to earth and work and duty.

When those few breaks did come, there were plenty of fun things to do on the farm. They could ride horses, stately and slowly as if in a show ring, or race them down the road as if in the Kentucky Derby. They could play ball in the wide, rolling pasture. Their favorite pastime, though, was to go to the big woods behind the farm. That great stand of timber with tall fir trees reaching toward the sun and dark thickets sprawling on the forest floor below was a wonderful haven filled with quail, pheasant, squirrels, raccoons, foxes, deer, even bobcats and bears sometimes. The excitement of hiking or hunting in the woods was better than any games or amusement that money could buy. The only attraction more thrilling was the nearby majestic gorge that broke beyond the woods. The massive walls of the gray cliffs plunged straight down hundreds of feet to the savage river below. There the rushing water gushed over the huge rocks in the river making a thunderous roar. The cliffs almost seemed to have a magnetic force on the boys, drawing them to the edge to gaze down at the mighty river. As they stood, they marveled at the sight. They could imagine themselves on glider wings soaring silently down the canyon. They could imagine defying death by scaling the steep cliffs. They could imagine a big raft fight through the white

water rapids. They could imagine all that and more, that is until Father's pressing call brought them back to reality.

The reality of the matter was that the cliffs were off limits. Dad's stern instructions left no doubt about it. The cliffs were too dangerous, the shale sides too fragile and crumbly, the high surface too steep. One step too close to the edge could cause a fatal fall. Unless their parents were along, the cliffs were absolutely off limits — "No Trespassing", "No Man's Land", "Out of Bounds"! However they translated it, Dad's words were clear.

Sunday was a good day. Work was limited only to chores necessary to milk and care for the dairy herd. Then it was off to Sunday School and Church. In the afternoon, with Mother's good dinner under their belts, they boys took advantage of the time to wander in the woods, spotting squirrels' nests and relishing the sights and sounds of the forest. They must have relished it all too long, for they suddenly realized that the sun cast its shadow very low. They would have to hurry back for their evening chores!

"Come on, Danny," Skip called. "You had better not go that direction. You had better come on home."

"I'm coming," Danny retorted.

"It doesn't look as if you are. You are heading toward the gorge."

"Really, now!" Danny taunted. "There is more than one way home, Smarty. I can get there this way if I want."

"Come on, Danny," Skip urged. "You are not supposed to go near the gorge."

"Hey! Since when are you my boss?" Danny blurted. Then he added, "Who made you my lord and master?"

"Ah, come on, Danny, I'm not trying to boss you. You know what I mean."

"Yeah, sure I do," Danny muttered sarcastically. "You go on home. I'll meet you there."

That ended it. There was nothing left to say to his brother. Skip was sure Danny's stubborn streak was going to get him in trouble someday, but there was no use to argue with him. Skip headed

home, hoping Danny would not be too far behind. Delay would not only get him in trouble with Dad, it would also leave more work for Skip, an intolerable thought.

Danny cared little about either prospect. He just wanted a little freedom. He just wanted a little breathing room. Sometimes he just got tired of doing everything Dad's way. After all, he was a pretty good kid. He was obedient most of the time. After all, he had a good brain. He could figure different ways to do things sometimes. He didn't see why things always had to be one set way. Just like the gorge — he had sense enough not to get too close to the edge of the cliff. He didn't need his parents there to tell him every move.

Dark storm clouds were lowering now. It was time to hurry home, but Danny wanted at least one good look at the gorge. He was too near now to leave and miss the awesome sight.

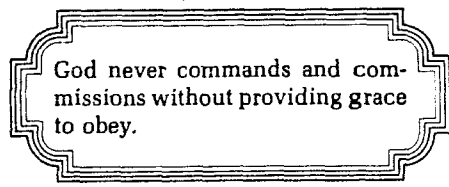
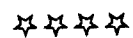
Danny left the woods and walked out into the clearing toward the gorge. A hundred feet or so put him in sight of the cliffs and in the sound of the rapids. He stepped carefully near the cliff slope, leaning forward for a better view. The river was so far below that the big rafts in the water looked like children's tub toys. The sight was dazzling, but the height was dizzying. Danny took a small step backward to steady himself, and then (he could not tell how), it happened!

(To Be Continued)



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# Book Reviews

## NEW NEUTRALISM II

by  
John E. Ashbrook

### A Sequel to Evangelicalism: The New Neutralism

by  
William E. Ashbrook

For sometime I have known that John Ashbrook, pastor of the Bible Community Church of Mentor, Ohio, was working on a sequel to the book, Evangelicalism: The New Neutralism, by his late father, William E. Ashbrook. At last it has arrived, and I am sure it will be read and quoted by fundamental pastors and writers in the years to come with the same confidence as was the book which was its predecessor.

I received a copy of New Neutralism II just before our going to press and, therefore, have been able to only scan its chapters; however, I can assure you that John

Ashbrook has done a thorough job of research and that the material included is accurate and dependable. I am including the Table of Contents to whet your appetite.

### TABLE OF CONTENTS

- Why the New Neutralism?
- Separatism, Acceptance and the Social Gospel
- The NAE, the WEF and Camels
- Fuller Seminary - Exhibit A
- Billy Graham - The Mouthpiece of New Evangelicalism
- Billy Graham's Catholic Connection
- Mr. Revolutionary and Campus Crusade
- Intellectuals in Residence
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### DISPENSATIONS: RIGHTLY DIVIDING THE WORD

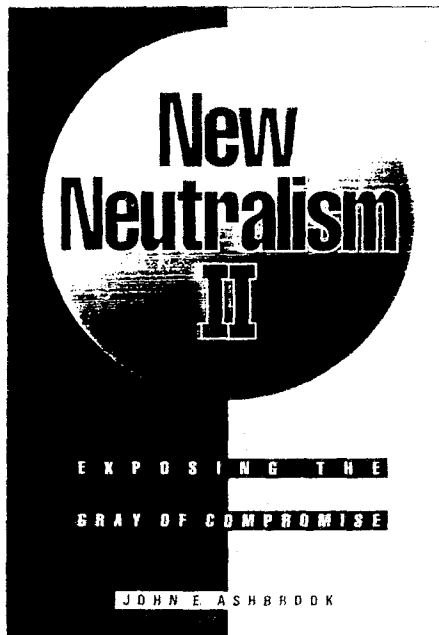
By

Dr. J.B. Williams

Here is a welcome addition to the library of pastors, Sunday school teachers and church folk alike. Dr. J.B. Williams has placed into a booklet (80 pages) years of in-depth study of the dispensational approach to the Word of God. Dr. Williams has completed an outlined study of each of the seven dispensations and has included helpful charts on "Ages" and "Dispensations." Also included are excellent word studies and outlines dealing with dispensationally related subjects such as: Christ the only Saviour, the Kingdom of God, Pivotal points in Christ's ministry, Different Gospels of the New Testament, the Starting point of the Church, and the importance of the Book of Acts dispensationally.

Dr. Williams offers a very helpful study of misunderstandings relative to dispensations. He covers the problems with the traditional titles assigned to the first four dispensations (Innocence, Conscience, Human Government, and Promise) and offers alternative nomenclatures to these dispensations. Warning! This booklet will cause you to think! Much of what is taught today concerning dispensational truths is general and is nothing more than traditional verbiage. This booklet gives a fresh, Scriptural approach to "rightly dividing the Word of Truth."

Perhaps the most outstanding aspect of this outline booklet is that it is offered at a price of only \$2.00. Dr. Williams is making this available as he travels, and it is also available through The PROJECTOR, Box 643, Milton, FL 32572.



Since its official birth in 1948 the religious philosophy of new evangelicalism has swept like wildfire across the churches, Christian colleges, missions and youth movements of the world. The philosophy is represented by such men and movements as Evangelist Billy Graham, Dr. Bill Bright, *Christianity Today*, Fuller Seminary, Campus Crusade, InterVarsity and the National Association of Evangelicals.

It is the author's contention that new evangelicalism has proven to be an enemy of the sound doctrine, reverent worship and holy living which marked Biblical Christianity fifty years ago. He sees new evangelicalism as taking former fundamental ministries back to a reunion with the apostasy which their forefathers left in the 1930's. In the course of the book the author names men and movements identified with this philosophy. It is the author's hope that the book will strengthen some fundamentalists and rescue some new evangelicals. Those involved in new evangelicalism will scoff at the book, but they will have to answer the mass of evidence presented in its pages.

*New Neutralism II* is a sequel to a 1975 book by the author's father, William E. Ashbrook, titled *Evangelicalism: the New Neutralism*.



John E. Ashbrook is pastor of Bible Community Church in Mentor, Ohio where he has served for the past forty years. He holds a B.S. degree in the field of chemical engineering from Northwestern

University and a B.D. degree from Faith Theological Seminary, Wilmington, Delaware. He is a member of the Ohio Bible Fellowship and serves as feature editor for the Bible Fellowship Visitor.

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**Prayer, from Page 1**

gentle and generous frames. To the praying soul there becomes possible and increasingly real the holiness which is personal conformity to an unseen Divine image and ideal, and the innermost secret of a heavenly bliss.

Those who yearn for revivals naturally lay much stress on preaching. But what is preaching without praying? Sermons are but pulpit performances, learned essays, rhetorical orations, popular lectures, or it may be political harangues, until God gives, in answer to earnest prayer, the preparation of the heart, and the answer of the tongue. It is only he who prays that can truly preach. Many a sermon that has shown no intellectual genius and has violated all homiletic rules and standards has had dynamic spiritual force. Somehow it has moved men, melted them, molded them. The man whose lips are touched by God's living coal from off the altar may even stammer, but his hearers soon find out that he is on fire with one consuming passion to save souls.

We need saints in the pew as well as in the pulpit, and saintship everywhere is fed and nourished on prayer. The man of business who prays, learns to abide in his calling with God; his secular affairs and transactions become sacred by being brought into the searchlight of God's presence. His own business becomes his Father's business. He does not trample on God's commands in order to make money, nor does he drive his trade and traffic through the sacred limits of the Lord's day, or defraud his customers, "breaking God's law for a dividend."

Praying souls become prevailing saints. Those who get farthest on in the school of prayer and learn most of its hidden secrets often develop a sort of prescience which comes nearest to the prophetic spirit, the Holy Spirit showing them "things to come." They seem, like Savonarola, to know something of the purpose of God, to anticipate His plans, and to forecast the history of their own times. The great supplicants have been also the seers.

There is no higher virtue in a church than that it should be a praying church, for it is prayer that makes eternal realities both prominent and dominant. A church and a pastor may have any one of the current, popular types of "religious" life, and souls may not be saved; but, as the late Dr. Skinner, of New York, used to say: "If the peculiar type of piety is that which is in-

spired by a sense of the powers of the world to come, sinners will be saved and saints edified." Even the world that now is will feel the power of such piety.

Praying feeds missions at home and abroad. It promotes giving. Parsimony is stifled in the atmosphere of God's presence. Gifts are multiplied and magnified when the giver is consecrated. When disciples begin to pray for souls they begin to yearn over them and to be willing to make sacrifices for their salvation. The key that can unlock the treasury of God's promises has marvelous power also to unlock the treasures of hoarded wealth, and makes even the abundance of deep poverty to abound into the riches of liberality till the widow's mites drop into the Lord's hands even more frequently than the millions of merchant princes. No man can breathe freely in the atmosphere of prayer while he stifles benevolent impulses. The giving of money prepares for the giving of self, and thus prayer makes missionary workers as well as missionary givers and supporters.

Few, even amongst the most devout, have ever fully felt how far workers in "the mine of heathendom"

depend on those who "hold the ropes." James Gilmour, whose rare and radiant spirit so impressed the rude Mongolians, said that, unprayed for, he would feel like a diver in the river bottom with no air to breathe, or like a fireman on a blazing building with no water in his empty hose.

Prayer is not to be thought the less of because we are so often driven to the throne of grace as a last resort. It is part of the philosophy of prayer that it shall reveal its full efficacy only when and where all beside fails us. Here, as in all else, it is only at the end of self with all its inventions, that we find the beginning of God with all His interpositions.

A praying heart is the one thing that the devil cannot easily counterfeit. It is easy enough to imitate praying lips, so that hypocrites and Pharisees feign devoutness. But only God can open in the heart's depths those springs of supplication that often find no channel in language, but flow out in groanings which cannot be uttered.

It is not worth while to waste  
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# NEW! DISPENSATIONS DISPENSATIONS

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## Apostasy, from Page 1

will take place. The rapture has to come, as we see in our passage, before the Man of Sin, the Antichrist can be revealed. II Thessalonians. 2:7,8. He is the one who will pull everything together and profess to be able to solve all the problems all over the world that the United Nations have been trying to solve. Antichrist will seem to have all the answers, and he will establish his "peace" upon the earth. He will establish total democracy; one-man, one-vote democracy. Man will glory in the fact that he has reached that so-called ideal and that he has done it without God. Antichrist will set himself up as God. He will present himself as God, but his message will proclaim, I believe, that all men have arrived at the status of deity as well. That is what the state is teaching today, and public schools are the training grounds. The public schools and state universities are teaching these lies in the name of humanism. They do not understand it all or how they are being used. It is all coded. The Devil is sly that way and gets it in, but it's all there, teaching man his self worth, his goodness, his capability, his self image, his glory! Today, as man is established deeper and deeper in this belief, we know that we are very close to the end of these "last days."

## DEFINITIONS

Now I want to give you some definitions and show you a very important truth. It is not some new revelation, but it is probably the truth which needs to be understood at this time. II Thessalonians 2:3 says, "Let no man deceive you." I suppose the key word of the apostasy, of the falling away, is "deceit." The key word of our age is "deceit!" The heart, your heart, my heart, every heart is deceitful. Jeremiah 17:9. "The heart is deceitful above all things." Nothing is as deceitful as the human heart. "The heart is deceitful above all things and desperately wicked." Christ said that except we become as little children we cannot enter the kingdom of heaven. What does this mean? You see, a little child is deceitful. He may try to trick and deceive you, but he is not sophisticated in sin. He has the heart for it, but he is not sophisticated yet in sin. As we get older we get more sophisticated in covering ourselves and covering our sin. By the time we get to be adults we become really proficient at it. Now if we get saved by the grace of God, God begins to work on us. He helps us see the deceitfulness of our heart. If you have been

a professed Christian for some years and have not become more aware of the deceitfulness of your heart, you have probably not grown as a Christian as you should. If, however, as a Christian you recognize more and more each day just how deceitful your heart is, that is one of the evidences that you are growing as a Christian. Throughout history Godly men and women have expressed an ever increasing distress at the exceeding wickedness of their heart. (Isaiah. 6: 1,5) So deceit is the key word. If you do not understand the deceitfulness of the human heart you will likely be deceived by what you see and hear. You are subject to be deceived by neo-evangelical radio broadcasts. You may listen to someone like a Pat Robertson and say that he must be all right. He says many good things, he talks about the Bible, and he talks about Jesus. You may hear an emotional evangelist, who cries when he preaches and talks about Jesus, and if you do not understand doctrine you could be deceived. Such men will fool you, making you think they are real and genuine. Watch out! If you do not let the Holy Spirit guide you into truth you will be deceived!

## DECEIT DEFINED

What is deceit? Webster's 1828 dictionary says, "The leading of another person to believe what is false or not to believe what is true and thus to ensnare him." Now that is deceit. It is the leading of another person to believe what is false or not to believe what is true. (New dictionaries leave out this aspect of deceit. They tell you that deceit is the leading of another person to believe what is false, but they do not add that it can also be the leading of another person not to believe what is true.) You see, it is just as important to believe what is true as it is to not believe what is false. If you lead a person to not believe what is true you have deceived him just as much as if you lead him to believe what is false. In other words, if you take truth away from a person (and this is the area about which we are speaking), that is deceit just as much as if you only give him what is false. False religion feeds its people what is false, but apostate Christianity removes that which is vital in the truth, while keeping the language of orthodoxy. That is much more subtle

and dangerous than simply teaching what is false. If you tell a Christian that Christ Jesus did not rise from the dead you are not likely to deceive him; however, if on the other hand you steal truth from that Christian in a pious and subtle way, building up his ego, playing to his pride by positive preaching immersed in psychology, you are stealing truth from him, causing him to feel that he's not such a bad person, when the truth of the matter is that "the heart is deceitful above all things, and desperately wicked," (Jeremiah. 17:9). As Paul said, "In me (that is in my flesh) dwelleth no good thing," (Romans 7:18). This is the kind of deceit that Satan is using today.

## LAWLESSNESS

The next word here is "lawlessness" (iniquity in text). It is found in verse seven, "The mystery of iniquity," that is the mystery of lawlessness. There is another phrase that I want you to look at in connection with this. In verse eight we find the phrase, "when that Wicked." This word, "wicked," is translated in verse seven, "iniquity." Therefore, we can translate the phrase in verse eight, "when that lawless one." So we have here the "mystery of lawlessness" and "the lawless one." Also in verse three he is called the "man of sin, or "lawless one." One time this Greek word is translated "sin," one time "wicked," and one time "iniquity;" however, it is the same word. Vincent, in his Word Studies, Vol IV., p. 63, says, "The phrase 'man of sin,' (lawlessness) does not occur elsewhere." The phrase is unique in the New Testament. The Church was a mystery that was not revealed in the Old Testament but was revealed to the apostles in the New Testament. It was not that God did not intend to establish the Church, but that He didn't reveal it until after the Jews rejected their Messiah. It was God's secret (Ephesians 3). "A mystery does not lie in the obscurity of a thing but in its secrecy. It is not in the thing but envelopes it. Applied to a truth it signifies a truth once hidden but now revealed or to be revealed. It is a truth which without special revelation would be unknown." There would be no way for us to know about the mystery of lawlessness if God had not revealed it through Paul. "It is almost universally found in connection with words signifying publication or revelation. The mystery of lawlessness is the mass of lawlessness yet hidden but which is to reveal itself in the person and power of Antichrist. The position of the word is emphatic,

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THE PROJECTOR

## Apostasy, from Page 6

emphasizing the concealed character of the evil power" (pg. 64,65). This evil power that is being established in the world today, which will usher in the Antichrist, is of such a nature that man would not be able to know about it or recognize it if the Scripture did not reveal it. This present deceit of the end time is of such a nature that the visible Church is already overcome by it to the extent that many churches today are going about their regular business thinking everything is wonderful. As soon as the true Church is taken out at the rapture, Antichrist will be revealed. (II Thessalonians. 2). Most of the people in the churches in America will not be raptured, because they simply are not saved. They will be left here to run the churches for Antichrist. I certainly do not know how many will be taken, but I am sure it will not be the scenario so often presented where cars and trains wreck and planes crash and everything is in chaos. There will be a minority of people, who really are genuine believers, who are snatched out and taken up to be with the Lord. With all the light and preaching we have been given the visible church has turned to darkness. Man today wants to save himself. He is interested in the world and its approval rather than the approval of God. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world..." The vast majority of so-called Christians look like, act, and dress like the world. The mystery of iniquity simply means that lawlessness and deceit have become so prevalent in the falling away here in the close of the Church age that people believe that lies are the truth, and the truth is a lie. In this day, we often hear people talking about how they are going to change things. They say they are going to change the world by getting rid of all the abortions. They say they are going to change the law of the land. Well, that is a noble goal and if, according to the structure of the legal system of America you can change the law, that is wonderful. I want to tell you, however, that the Holy Spirit is not in the world to change things. The Holy Spirit is in the world to inhabit believers, resist evil, and testify of Christ. The Holy Spirit does not turn iniquity into godliness. The Holy Spirit resists iniquity. The Holy Spirit resists lawlessness. By what? By being lawful. Remember, lawlessness is total disregard for divine law, not man's law. It is total disregard for the Word of God. Now what is your

job today? What is your responsibility today? You are to be a witness. You are to give men the Gospel. You are to tell people how to be saved and to give them the Word of God, and the Holy Spirit wins souls by using the Word of God. It is your responsibility to take the Word of God, to give it to individuals, and let the Holy Spirit work. Don't twist their arm and try to make them make a decision. If they are ready, if the fruit is ripe, pick it. If it is not ripe, leave it alone. It will fall in your hand if it is ripe. You don't have to shake the tree down. Be faithful in your witnessing; be faithful in giving out the Word of God; be faithful in sharing the Gospel with your loved ones, with your friends, with your neighbors, with everyone with whom you have the opportunity. Ask God to give you power to witness, power to give the Gospel, power to give out the Word, and the Word itself will do the work. You are to be an example of what the Word can produce in a person when it is obeyed. You are to be obedient to the Word of God and resist evil, stand up against it. If somebody uses the Lord's name in vain, don't let them get by with that. You have to resist. If you are in a crowd and somebody wants to tell dirty jokes, say, "I don't listen to dirty jokes." That's how you resist. That opens the door for the Holy

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Spirit to work. The Holy Spirit's work is not to change or save America. This chapter tells us that the Holy Spirit's work is to resist, to oppose unrighteousness. More and more, however, as we come down to the last days we see less and less people who are resisting evil and lawlessness. They are going along with the deceit and hypocrisy of the day. They do not know the Word. They are not obeying the Word. They are not standing on the Word. They have a shallow knowledge of the Word and, therefore, they cannot resist or oppose evil. Deceit is the key word of our age. If you are not wise in the Word of God and do not let the Holy Spirit teach you, you, too, will be deceived in some area. As long as you attend a strong fundamental Church that preaches the Word and stands for the Word, that is good; however, if you are not genuinely saved and the Church is taken out, you are going to be left behind with all the deceit and corruption. Antichrist will tell his lies and claim peace for the world, and you will say, "Glory, hallelujah, it's finally come," because, you see, the One who has resisted will have been taken out of the way, and all of those in whom the Holy Spirit lived to resist will have been taken out, and Satan will have full sway until Christ returns and Satan is bound.





Prayer, from Page 5

much time in defending or advocating prayer. Experiment makes argument needless. This is not so much a science to be mastered by study as an art to be learned by practice. Like the Bible, prayer is self-evidencing. It is a mysterious union of Divine and human elements not easy of explanation; but to him who prays and puts God to the test along the lines of His own precepts and promises, God proves how real a force prayer is in His moral universe. The best way to prop up prayer is to practice it.

The pivot of piety, therefore, is prayer. A pivot is of double use, it acts as a fastener and as a center; it holds other parts in place, and it is the axis of revolution. Prayer likewise, keeps one steadfast in faith and helps to all holy activity. Hence, as surely as God is lifting His people to a higher level of spirituality, and moving them to a more unselfish and self-denying service, there will be new emphasis laid by them upon supplication, and especially upon intercession.

The revival of the praying-spirit is not only first in order of development, but it is first in order of importance, for without it there is no advance. Generally, if not uniformly, prayer is both starting-point and goal to every movement in which are the elements of permanent progress. Whenever the Church's sluggishness is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all true spiritual advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, Paul and James; like Jonathan Edwards, William Carey, George Muller, and Hudson Taylor, have been led to shut themselves in the secret place with God, and have labored fervently in prayer. And as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray; otherwise there will be rapid reaction and disastrous relapse from the better conditions secured.

Prayer Puts Men In Touch With God

There is a Divine philosophy behind this fact. The greatest need is to keep in close touch with God; the greatest risk is the loss of the sense of the Divine. In a world when every appeal is to the physical senses and through them, reality is in direct proportion to the power and freedom of contact. What we see, hear, taste, touch or smell—what

is material and sensible—we can not doubt. The present and material absorbs attention and appears real, solid, substantial, but the future, the immaterial, the invisible, and spiritual, seem vague, distant, illusive, imaginary. Practically the unseen has little or no reality and influence with the vast majority of mankind. Even the unseen God Himself is to most men less a verity than the commonest object of vision; to many He, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most disastrous inversion and perversion of the true relation of things is prayer. "Enter into thy closet." There all is silence, secrecy, solitude, seclusion. Within that holy of holies the disciple is left alone—all others shut out, that the suppliant may be shut in—with God. The silence is in order to the hearing of the still, small voice that is drowned in worldly clamor, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress with His presence only when there is no other presence to divert thought. The place of seclusion with God is the one school where we learn that He is, and is the rewarder of those that diligently seek Him. The closet is "not only the oratory, it is the observatory," not for prayer only, but for prospect—the wide-reaching, clear-seeing, outlook upon the eternal! The decline of prayer is therefore the decay of piety; and, for prayer to cease altogether, would be spiritual death, for it is to every child of God the breath of life.

We cannot too strongly emphasize this fact, that to keep in close touch with God in the secret chamber of His presence is the great fundamental underlying purpose of prayer. To speak with God is a priceless privilege; but what shall be said of having and hearing Him speak with us! We can tell Him nothing He does not know; but He can tell us what we do not know, no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself. Even His holy Word needs to be read in the light of His own presence if it is to be understood. The praying soul hears God speak, "And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the

voice of One speaking unto him from off the mercy seat that was upon the ark of testimony—from between the two cherubim, and He spake unto him." (Num. 7:89).

Where there is this close touch with God, and this clear insight into His name which is His nature, and into His Word which is His will made known, there will be a new power to walk with Him in holiness, and work with Him in service. "He made known His ways unto Moses, His acts unto the children of Israel." The mass of the people stood afar off and saw His deeds, such as the overthrowing of Pharaoh's hosts in the Red Sea; but Moses drew near into the thick darkness where God was, and in that thick darkness he found a light such as never shone elsewhere, and in that light he read God's secret plans and purposes and interpreted His wondrous ways of working.

All practical power over sin and over men depends on maintaining this secret communion. Elijah was bidden, first, "go, hide thyself," and then, "go shew thyself." Those who abide in the secret place with God come forth to show themselves mighty to conquer evil, and strong to work and to wait for God. They are permitted to read the secrets of His covenant; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others; because they watch the signs of the times, discern His tokens, and read His signals. □

-CONTINUED NEXT ISSUE-

ADDRESS CORRECTION REQUESTED

