

Are All Churches Safe?

by Brenda Branson (Hanson, Kentucky)

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<http://brokenpeople.org>

Many people turn to the church for help when they are experiencing deep emotional pain from personal struggles or abusive relationships. Some have found acceptance and unconditional love from compassionate people. Others have been severely wounded by the insensitivity and judgmental attitudes in churches where guilt, manipulation, fear, and shame abound.

In his book, **Why Churches Don't Heal**, author **Doug Murren** writes, "Often the church is just not a safe *(Continued on page 3)*"

What The World Needs Now... !

by Ken Browder (Cleveland, Tennessee)

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Because of the terrible things that are happening in this world, there is a crying need that is NOT being fulfilled. This whole world is yearning and crying out for a fulfillment that flies over the heads of world leaders, religious leaders, and common citizen alike!

God states it this way: **Rom. 8:22** "For we know that the whole creation groaneth and travaileth in pain together until now."

Yes, the WHOLE CREATION of God *(Continued on page 3)*

Speak The TRUTH In Your Heart

by Nathaniel Burson (Big Sandy, Texas)

Speak The TRUTH In Your Heart!

You've probably heard of this many times, without taking time to disassemble it, and really SEE what it's SAYING – and just HOW MUCH YOU are responsible to do it!

Psalms 15:1-2 LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and **SPEAKETH THE TRUTH IN HIS HEART**.

Just what is speaking the truth IN *(Continued on page 4)*

The Woman Condemned

by Kate C. Bushnell, M.D.

(Died on January 26, 1946)

The following is a booklet by Katharine Bushnell. The article was written while Katharine was working with the W.C.T.U. (Women's Christian Temperance Union). Her interest was in promoting morality. She believed that the problems created by drink were symptoms of a deeper problem.

In *The Woman Condemned* Bushnell finds in the actions of a superstition based Chinese practice a remarkable analogy to the common method of civilized nations *(Continued on page 5)*

The Simple Butterfly

by Doyle Carter (Jenks, Oklahoma)

One spring afternoon during lunch, I observed a few small yellow butterflies flying around the field that is next to the place that I work. I started to ponder on how simple butterflies appear to be. I decided to do research on the butterfly's anatomy that evening and discovered many amazing facts that I wish to share with you.

There are approximately 20,000 species of butterflies in the world which are divided into five general families.

During my study on the topic, I discovered that the antennae of the butterfly serve many purposes for the creature. It assists in maintaining its balance and orientation *(Continued on page 10)*

The Tribe of Benjamin: A "Wolfpack" from the North

by Steven M. Collins (Sioux Falls, South Dakota)

Benjamin was the youngest son of Jacob and Rachel, and the only full brother of Joseph. This tribe was almost exterminated in an ancient Israelite civil war in which the Benjaminites were sufficiently fearless and foolhardy to fight all the other tribes at once. This senseless civil war is discussed in Judges 19-21. The Benjaminites were fierce warriors. Although the Benjaminites were outnumbered 400,000 to 26,700, they won the first two battles as they routed the combined forces of the other tribes. *(Continued on page 10)*

What's with Steeples?

by Wayne Schatzle (Hamilton, Ohio)

Recently I saw a Journal-News photo layout of church steeples. They were very majestic works of art. Some years ago I wondered about the origins of these strange, yet beautiful, structures. What I found was quite surprising.

First of all, there is no question they are indeed religious symbols. The Bible does not mention them by the name (steeples), but rather they are called: Asherah, groves (a forest with all the trees carved in the shape of obelisks), high places where they were markers for pagan worship. They were in fact phallic symbols. Egypt was noted for the many obelisks, most *(Continued on page 11)*

My Tongue-in-Cheek Prayer

by Michael R. Zaeske (Kalamazoo, Michigan)

Dear Lord. It occurred to me the other day that I have been praising you and giving thanks for all the wrong things. You see, I have been praying in accordance with what the scriptures tell me is proper and appropriate, not in accordance with the dictates of men. So, I want to correct that beginning right now and get back to doing as men would have me do. So, I begin:

1.) First, I want to thank you for creating me with an immortal soul. In spite of scripture that states "The soul that sinneth shall surely die," I know that because you love me, I will, because of this soul thing I have, live forever. Why, I have *(Continued on page 11)*

LETTERS SECTION ---

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Isaiah 58:1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Ezekiel 33:8-9 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Ephesians 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove (expose) them.

1 Timothy 5:20 Them that sin rebuke before all, that others also may fear.

**Utica, Illinois Feast of Tabernacles (04-21-09)
by Jeff Ledy (Laingsburg, Michigan)**

Dear Fellow Feastgoer,

I am writing on behalf of all those involved in putting together last year's Feast of Tabernacles in Lake Geneva, Wisconsin. Finally the wait is over! God has provided a place for us to worship together this fall for the Feast of Tabernacles 2009.

Ever since last year's Feast, we have been praying for two questions. Does God want us to sponsor another Feast? If so, where? He has answered both prayers through the continual requests for another Feast just like last year. We did not find them; they called us out of the blue and asked if we were the group looking for a spot for their church observance! Needless to say, many other things have transpired to show God has been directly involved in establishing this location for us as one of the places He has placed His name.

We have entered into an agreement with **Grizzly Jack's Grand Bear Resort and Conference Center** in Utica, Illinois. It is a four year old resort with exceptional lodging and meeting facilities. It is located a few miles south of Exit 81 off of Interstate 80 in Utica, Illinois. It is about an hour and a half southwest from downtown Chicago. It is near major airports (O'Hare & Midway), off a major Highway (I-80), within just a few miles of three Illinois State parks, and is a terrific self contained resort community in a rural setting. Please click on our website www.feast2009.org to research it further and look at the pictures from our site evaluation trip in late March.

We have been able to get very good prices for accommodations especially considering that it is the busy time of year for them. We have 1800 square foot condo style Villas that sleep 6-9 people with the base rate for 6 people being \$149.00 per night plus 11% Illinois tax. This works out to \$165.39 per night. However we have been financially blessed to be able to discount your room price by \$40.00 per night. These villas will only cost you \$125.39 per night. That is \$14.00 per night less than last year's equivalent rooms and they are newer, larger, and nicer.

While we have a large number of 1800 square foot villas we have also been able to reserve very nice king and double queen rooms in the main lodge (where all services will be held) for a rate of \$104.00 per night plus 11% Illinois tax. This comes out to be \$115.44 per night. We are also able to discount these rooms by \$40.00 per night to bring your discounted rate down (**Continued on page 14**)

The Church of God Messenger
A Newsletter for the People of God

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place for us to let down our guard and be real. Imagine needing urgent medical care and getting to a hospital where you dare not admit that you have been injured! Similarly, it often seems that the last place we can admit to a personal struggle is in the church. And so we are not healed and we do not heal others.”

Ronald Enroth writes in Recovering From Churches That Abuse, “Spiritual abuse takes place when leaders to whom people look for guidance and spiritual nurture use their positions of authority to manipulate, control, and dominate.”

So how can you tell the difference between a healthy church and a toxic church? Here are a few contrasts:

- ❖ A healthy church is a place where people don't hide their problems. A toxic church has a “don't ask, don't tell” atmosphere where problems are hidden and self-righteous people appear to have their lives all together.
- ❖ In a healthy church, forgiveness and grace abound. In a toxic church, people are defined and judged by the mistakes of their past.
- ❖ In a healthy church, independent thinking is encouraged and questions are welcomed. In a toxic church, people are not allowed to question the beliefs or actions of church leaders.
- ❖ Healthy church leaders invite dialogue and advice from church members. Toxic leaders prefer for people, especially women, to keep their opinions to themselves and “don't make waves.”
- ❖ In a healthy church, people are taught to love God with all their heart, soul, mind and strength, and reflect Jesus' love to others. In a toxic church, the focus is on rule-keeping, being right, and external conformity.
- ❖ In a healthy church, the pastor is transparent, admits his mistakes, and is accountable to a board of godly men and women. In a toxic church, the pastor has ultimate authority and is not accountable to anyone.
- ❖ In a healthy church, the pastor guides and encourages members based on biblical principles, but does not control individual decision-making. In a toxic church, the pastor tells members what to believe and how to live, demands conformity, and pressures

members to break fellowship with others who don't share their beliefs or meet their standards.

- ❖ In a healthy church, men and women are given equal respect and roles of responsibility at church and in the home. Abuse of any kind is not tolerated. In a toxic church, women are considered subservient, and are expected to submit to everything their husbands demand. Many women in abusive marriages are told to stay with their abuser, cook his favorite meals, be more submissive, and pray harder.

In **The River Within**, **Jeff Imbach** describes the environment of many unhealthy churches today:

“Self-righteousness and debauchery are but mirror opposites on the same continuum. We feel good if we've memorized more verses than most people in our church. Or we get our high out of being free from vices. Too often, Christian spirituality gets focused on control in the name of holiness. We define our morality and spirituality in terms of things we don't do. Natural passion for life gets diverted into religious fanaticism, and we can turn into arrogant, critical, and lonely people. Through self-righteous control we idolize our spiritual appearance.”

If you are recovering from the wounds of a toxic church, here are some ways to recover:

- ❖ Admit the truth to yourself about what has happened and ask God to direct you to a healthy church.
- ❖ Grieve the loss of friends, family, and years of history in a toxic church as you cautiously develop new friendships in a new church community.
- ❖ Expect feelings of doubt, guilt, fear, and shame. Seek help in dealing with these emotions.
- ❖ Forgive those who have hurt you in the past and move on to enjoy your freedom in the Lord.
- ❖ Get involved in a spiritual community where you can risk being yourself, where you can passionately pursue God, study Scripture, and experience a life of vibrant, loving communion.
- ❖ As you find healing and safety in a church community, reach out to others who may be struggling so they may experience love and acceptance as God's life flows through you.

Article found on line at:
<http://darwinlauralee.com/thecogmessenger0052/a2009-052-01.htm>

*****THE END*******

**“What The World...” continued
from page 1)**

is groaning and travailing in pain, like a woman in child-birth because there is the tragic lack of ONE THING in this world's society!

The major unfolding of this need is provided in the following scripture.

Rom. 8:19 "For the earnest expectation of the creature (original text= creation) waiteth for the manifestation of the sons of God."

This whole world is crying out for the revealing, the manifestation, of the sons of God! However, that scripture paints with a wide brush and leaves many things unexplained.

What we see is the SPIRIT OF HATRED that is being shared around this world in MANY ways! People see it here in the United States up close and personal ... that is if those people aren't living their lives with their proverbial "head in the sand" to hide from reality! Many people are avoiding reality by using drugs, alcohol, fantasy, television, and other things. Some even avoid reality by completely blocking their minds to outside influence and wind up in a mental institution, or dead from suicide!

Some don't have the raw courage to kill themselves so we see "suicide by police officers". These people create events wherein they will be killed by police officers in their line of duty. Some will do mass murder in shopping malls, churches or other gathering places where there are a lot of people. Most of the time in the horror of what they have done, they will then kill themselves because of their overwhelming guilt!

Some will commit theft from very public places like jewelry stores and will then menace security guards or police when they are apprehended ... and of course, they want to be apprehended in order to try to get the police to kill them!

The above happenings are, of course, caused by that spirit of hatred which prevails over almost everyone on earth. However, there are other, more subtle manifestations of that spirit that slip by people who are motivated by their own selfishness, agenda or whatever.

One of those manifestations is the battle between mainstream Christianity and Islam. Those who practice Islam declare that mainstream Christians are hypocrites while those Christians claim Islam is a religion of death! So hear you go... Christians hate Islamites and Islamites hate Christians, while neither bother to check to see if what they believe is the truth! They just go through life blissfully unaware of the overpowering truth of a **REAL God who teaches consideration for others as a top level for their lives!**

What the world needs NOW is LOVE!

The Church of God Messenger

A NEWSLETTER FOR THE PEOPLE OF GOD

July/August 2009---Issue No. 52

The world desperately needs true, godly love! A love that reaches outward to others expecting nothing in return!! A love that is NOT self-centered!

There was some beautiful music composed some years ago by the well known **Burt Bacharach**. Words were added by Hal Davis and the song became an instant chart-topper.

The title of that song was **"What The World Needs Now Is Love, Sweet Love!"** It is a magnificent look at something that is missing from modern society and preaches something that modern society just doesn't get!

TRUE LOVE! The kind of love that God shows to His Creation! An **outgoing** love that is totally misunderstood by the modern world who are so caught up in their selfish agendas that love for their fellow man is placed on their "back burner" or not even considered at all!

That love in scripture is rendered in the New Testament from the Greek word 'Agape'. Love is the CENTRAL part of God's message to mankind given through ALL his prophets, Apostles, and teachers. It is the FOUNDATION of life that God wants people to be standing upon.

It is the VERY ESSENCE of God Himself! We read this in 1 John 4.

1 John 4:8 "He that loveth not knoweth not God; for GOD IS LOVE.

And also in verse 16.

1 John 4:16 "And we have known and believed the love that God hath to us. GOD IS LOVE; and he that dwelleth in love dwelleth in God, and God in him."

Yes, the very being of God IS LOVE!

He tells us in many scriptures about this love but too many preachers, teachers, and priests make Him out to be some kind of horrible BEAST who desires to sit on His throne and watch people burn in a place of torment which they call "hell!"

Yes, God IS love. God is MERCIFUL! God is COMPASSIONATE! He is LONGSUFFERING toward us, not desiring that any of us should die, but desiring instead for all of us to have IMMORTAL, ETERNAL LIFE!

His mercy is pointed out to us very forcefully in one of the ten commandments.

Ex 20:6 "And shewing **mercy** unto thousands of them that love me, and keep my commandments."

And these few verses tell us about more of His Character!

Ps 78:38 "But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath."

Ps 86:15 "But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth."

Joh 11:26 "And whosoever liveth and believeth in me shall never die. **Believest thou this?"**

And, of course, that well-known memory verse John 3:16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

YES! One of the God family GAVE UP EVERYTHING to completely become a human being and to die for us as a supreme SACRIFICE for our sins!

What about YOU?

Do YOU show that LOVE that God showed to this world? Or are you partial, only loving those who love you? Do you KNOW GOD? Do you know HOW TO LOVE as God loves? Are you walking as Jesus walked in this world?

1 John 2:4 "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him (he or she claims to have God's Holy Spirit) ought himself also so to walk, even as he walked."

Yes, are YOU walking the way Jesus walked? Are you shedding abroad the same Spirit which Jesus shed abroad?

Or perhaps do you have agendas that Jesus didn't have, like trying to put a "Christian man in the White House" or hating those who practice Islam? Are you misguidedly fighting so that homosexuals can have "equal rights" like heterosexuals?

Or any number of other worldly agendas not entertained by Jesus Himself? Jesus tells us this, and it is IMPORTANT!

1 John 2:15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

If you love the ways of this world, then the love of the Father is not in you! THAT IS PLAIN!

But what IS the kind of love that God wants us to have?

That kind of love is delineated in **1 Cor. 13** which we call the "Love Chapter." It is long so I'm not going to quote it all here, just make some observations and quote a few scriptures. **YOU NEED TO READ THE CHAPTER OUT OF YOUR OWN BIBLE!**

1 Cor. 13:2 "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Those who have the gifts of prophecy, understanding mysteries, have complete knowledge of everything that is happening, and have a faith that can move mountains, AND HAVE NOT CHARITY, they are NOTHING!

God said it!

What does this kind of charity entail? According to the dictionary, the word charity means "the practice of benevolent givings". The word charity is better suited to what God here intends than other words like love! The word "love" has come to mean any kind of sexual relationship between two people. Most of the time that kind of relationship is selfish to the extreme!

The word in Corinthians is from the Greek word "Agape" and means a total, outgoing, benevolent concern for others which ends in GIVING! **Herbert W. Armstrong** stated that most of the people in this world are living the "way of get"! A way which is all incoming, desiring, coveting, and lusting!

THAT IS NOT GOD'S WAY!

As you read through **chapter 13**, you will ultimately and finally realize exactly what is said in verse 13 ...

1 Cor. 13:13 "And now abideth faith, hope, charity, these three; BUT THE GREATEST OF THESE IS CHARITY."

YES! That kind of love that God has for people is THE KIND of love He desires for us to spread in this world's societies. Living and loving the way Jesus did! Walking the way Jesus did! **BEING the way Jesus was!**

Without that kind of love WE ARE NOTHING!

Article found on line at:

<http://darwinlauralee.com/thecogmessenger0052/a2009-052-02.htm>

*****THE END*******

("Speak The TRUTH..." continued from page 1)

YOUR HEART? What does it REALLY MEAN? And DO YOU DO IT?

John 1:45-46 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth?

How BLUNT – how RUDE! Basically, when Philip said They'd found Christ, he said "Is Christ going to be a redneck – a hillbilly?"

This was how they viewed Gallileans in the time of Christ.

Nathanael said this because it was HOW HE FELT. It was the TRUTH that came from his heart.

John 1:46-47 ...*Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!*

Did Christ condemn this un-tactful, blunt person? No, in fact he was IMPRESSED by it! He was impressed because Nathanael spoke the truth that he felt – no matter what. Because he did this, because he spoke the truth in his heart, he HAD NO GUILF – or DECEPTION – in him!

Christ Himself did similar things, that we would call “Cold”, and “Blunt”.

Mark 8:33 *But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.*

What a terrible insult to Peter – and after all, Peter didn't mean any harm. All he'd said was that he didn't want Christ to die! And yet Christ really blasted him. This wasn't tactful at all. Christ could have at least put it nicely – for example “Hey Peter, I know you meant well, but it has to be this way – trust me”. That would have said all that needed said – but Christ couldn't do that!

He couldn't do that because that wasn't the TRUTH IN HIS HEART! That would have been GUILF!

1 Peter 2:22 *Who did no sin, neither was guile found in his mouth:*

And you must follow in His footsteps, if you're to be His disciple, and be in the Kingdom.

1 Peter 3:10 *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*

Let us summarize what we have so far; if you think a thought, and then say something else – that was guile. That was SQUELCHING the truth that was in your heart, and speaking something else.

If someone gives a sermon that was boring, slow, and you almost fell asleep during it – NO MATTER WHAT AWKWARD SITUATION HAPPENS, you CAN'T tell him it was a great sermon, that you enjoyed it, or any of the other typical things people say. Because that's a lie!

Oh, sure... you can tell yourself, while you're saying it... “Well, there was that one point that wasn't too bad, so it's not a lie”... Or... “I've heard worse, so it was true from a certain point of view”... guess what? That's GUILF, and SIN!

Or if you go to a restaurant, have a terrible meal, and the waiter asks you if everything was alright... and you say “Oh yes, thanks!” - of course, as always, justifying

it by finding some portion of the meal that was alright, and telling yourself it wasn't a lie... And then you tell your family as you're leaving “We just won't eat here any more”...

That's right... You didn't speak the truth in your heart, and unless and until you repent of this you won't be in God's kingdom!

Now these are only a few examples, to show you what to look for in your own life. See if you can't find a place where you do it – where you soften the truth that you know needs to be said, for fear of offending someone.

So be blunt – be “a church member indeed, in whom is found no guile” – THIS is how you speak the truth in your heart. It's really not that complicated, it's just a matter of having the COURAGE to do it.

Then you can start working on the REST of the qualifications in **Psalms 15**.

Article found on line at:

<http://darwinlauralee.com/thecogmesseng er0052/a2009-052-03.htm>

*****THE END*******

(“The Woman...” continued from page 1)

in dealing with sexual crime? (Reprinted with permission.)

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DEPARTMENT FOR THE PROMOTION OF
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**CHICAGO: WOMAN'S TEMPERANCE
PUBLICATION ASSOCIATION. 1888.**

“I saw a most shocking thing tonight!” exclaimed a fellow missionary to the writer, one evening several years ago, as she entered our home in far-away China. “I was going down the street that leads to the south city gate, and came upon the dead body of a girl by the roadside! It was a ghastly encounter, blackened and bloated as the body was, and liable, in its exposed condition, to be devoured by a jackal or some other animal during the night. I judged they were the remains of some poor creature who had been struck by lightning during this afternoon's heavy storm.”

“You know, I suppose,” she continued, “the Chinese superstition? Every murderer is in danger of being killed by lightning as a judgment from Heaven, and none but murderers ever die in that shocking manner.”

I had not heard of this superstition, and was so interested to learn more about the case, that early the following day we sought out the scene of the shocking accident.

The storm-clouds had disappeared, leaving the sky beautifully clear and the air

bracingly pure. But it was midsummer in an almost tropical climate, and the sun's rays were intensely hot.

There lay the corpse as it had been seen the night before, draggled and bloated and rapidly decomposing in the sun's fierce heat. A Large crowd had gathered about it, and they were coming and going and earnestly discussing the crimes of which the dead one was suspected, and relating the incidents of the terrible catastrophe.

We were told that our supposition as to the cause of death was correct. The lightning had selected the little mud hut across the way as the object upon which to display its wrath. Burning a hole through the roof, it had darted into the family circle and smitten the eldest daughter with instant death, revealing, to the thought of the people, the indignation of God against a family who had secretly committed murder, and exposing the daughter as chief instigator of the crime.

And now the reputation of the whole family was hopelessly ruined, unless the surviving members should be able to show by proper demeanor an utter abhorrence of the criminal daughter.

In hopes of reinstating themselves in the good opinions of their neighbors and of saving themselves from possible riotous persecution, immediately after the mishap the parents had lifted the lifeless corpse of their child, and bearing it through the door, laid it down by the muddy roadside, all exposed to the pelting rain. And then returning, they had locked themselves in their home, giving no response to the many who came seeking entrance.

To have dared mourn for their dead or to have performed any offices to render the body more decent in appearance would have been equal to admitting that they were not only in sympathy with the girl in her misfortune, but in league with her crime. All this we learned from those about us as we stood listening to the sentiments they expressed and analyzing their moods.

Mild-faced women came and gazed thoughtfully upon the distorted features, and then turned away with sighs that betokened their inability to reconcile their pleasant memory of the young woman with the disgraceful termination of her brief career.

Reckless, gossipy women stood about and drew copiously on their imagination for material with which to paint up the supposed crimes of the stricken one. Every little fault that had ever been detected in her was distorted and exaggerated into proof that she had always been hopelessly bad.

Children were playing about, and inventing new games full of murders, and deaths by lightning.

The people, with one voice, were declaring their utter inability to comprehend how anyone ever could be tempted to

commit murder; all of which would have sounded better from some other people whose reputation for infanticides was not so well known and whose laws did not, as Chinese laws do, look upon the murder of wives and children as trivial vices.

Some sought notoriety for a peculiar abhorrence of crime by heaping contempt upon the helpless, lifeless victim.

But there was one man of different mind from the other natives, and with the courage born of deep conviction, he shouted, "For shame! I don't think this poor girl is much worse than the rest of us! I don't believe we would all be alive if the lightning struck every murderer! I don't know of any good reason for believing that the worst criminals get killed!" But his brave defense was met by the cowardly retort, "Oh, how does it happen that this man has such a peculiar sympathy for a murderer? He must have a secret history which would account for it!"

We could not exclaim to each other the harm that this false belief had upon those who had accepted it. The more charitable and thoughtful had received an ineffaceable impression that God's mercy was limited and His punishment for sin attended with cruelty. The thoughtless had found new food for gossip and new temptation to exaggerate and vilify. Children who had seen the victim and heard the scandal had taken lessons in cruelty, and were fast obliterating their former horror for sin by the pleasurable excitement of introducing its features into their games. The hypocrite had become more brazenly false, and was reveling in a cowardly triumph over the disgraces. The people, all unconscious of the real nature of the crime in question, and forgetting their own secret murders, because neither criminal law nor judgment from Heaven had as yet punished them, were sadly confusing misfortune with immorality and mistaking a calamity for a crime. And the only one who had dared to raise his voice in defense of the good there might have been in the lifeless victim and in condemnation of the evil there was in the living people – a much more practical act than any others had thought of – had been rewarded for his courageous conduct by mistrust and derision.

Leaving the babbling company, we picked our way across the muddy street to the little hut. So soon as the family understood that it was the "foreign teachers" who sought admittance, the door was unbolted.

As we attempted to glide quietly through the half-opened door someone saw the act, and in an instant the whole rabble were at our backs, in hopes of forcing their way in after us. But we bolted the door against them, and thus disappointed their desire to gratify a heartless curiosity and heap contempt upon the relatives of the deceased.

We gazed about the room. Upon a couch in the corner sat a little girl of eight or ten summers, and by her side stood the mother, in tearless, stolid bereavement. The father was busily occupied in another part of the room nailing a few rough boards together for a box in which to stow away the polluted remains. According to custom, he was to go alone, and without ceremony hide the disgraced thing under the ground.

For several moments the family was disinclined to converse, so we went about the house examining the marks that indicated the course of the lightning, and commenting on them. We explained to the family the nature of electricity and its preference for metals, pointing to the old scythe hanging on the wall which had attracted the lightning, and from which a shaft had been diverted to the head of the young woman.

Soon we were gratified by seeing the mother give vent to a copious flood of tears; and the old father's voice trembled as he thanked us for our kindness in thinking better of them than others did. Then the poor little girl uttered a complaint, and, to our astonishment, we learned, for the first time, that one entire lower extremity of the little form had been turned to a blister by the cruel lightning. With the remarkable tenacity of purpose exhibited by one determined not to lose her reputation, she had endured the pain hour after hour in stoical silence, lest a tear or groan would betray her disgrace. Nothing had been done to mitigate her suffering, the mother deeming it a greater impropriety to dress the wound of disgrace than to ignore its existence.

Once again we could not but remark on the injury wrought by false doctrine. For in the home we found that sorrow for the dead was forbidden, care for the suffering prevented, and every inmate embittered by becoming an object of heartless suspicion and unmerited contempt.

According to Chinese superstition, the victim of a lightning-stroke is a murderer. Therefore the "lightning-struck" is to the Chinese synonymous with murderer; so that, in view of the looseness of Chinese criminal law in its dealings with the most flagrant forms of murder, we are justified in saying that the above-described case represents fairly one of the most important Chinese methods that have for its object the suppression of the crime of murder.

You smile at its obtuse impracticality. You characterize it as heathenish, barbarous. But may we not find here a remarkable analogy to the common method of civilized nations in dealing with sexual crime?

I emphatically think we do; for while in Christian countries the severest penalties that society can inflict are visited upon disgraced girls, this sin, *per se*, is neither dealt with by forceful laws nor high moral

sentiment. Houses of prostitution are permitted to exist everywhere, and men are allowed, without fear of molestation from the officers of the law, to visit them and to boast openly of their exploits as libertines in houses of ill-fame or as seducers in the homes of Christian families. Think of it! Such liberty is not allowed to any other criminal. And of how serious a nature is the crime they commit! The vast majority of our murders and suicides have their provocation in illicit love, and thousands of times every year young innocent girls are brutally outraged – a crime by the side of which murder pales into meanest insignificance. Worse than all, this crime of all crimes has to do with the ushering into existence of thousands of children yearly, of basest inherent tendencies – a vast horde who crowd our pauper institutions and blacken our criminal records.

This evil is so common that every sixth child in one county in Scotland is officially recorded as illegitimate. If thus common there – and only cases are recorded as illegitimate where parents do not try to hide their shame by falsehood – what may it not be in our country? According to Noeggerath, of New York, and Ricord, of France, eight tenths of all men are diseased from one form only of disease resulting from early indiscretions, and their wives are almost universally infected also. (*Ziemssen's Cyclopaedia of the Practice of Medicine*, vol. x., page 446.)

Shall we speak of the crime of murder in connection with such iniquity? It belongs in decenter company.

Supposing I tell you that in heathen China, across the sea, the walls of some of the large cities are reinforced by hollow pillars, the object of which is to find a place for the deposition of living female babes! And mothers and fathers come to these "baby-towers," as they are called, and drop their living children down into the pit on the squirming mass of corruption below. It is said that the stench of the lower stratum of the dead is sickening, while the moans of the upper living stratum are horrible.

Why, that is nothing to shudder over! It merely expresses the light estimate that heathens put on female life. Let me rather turn your attention to the light estimate modern civilization puts on female virtue. Let us go to the city of Chicago and see the houses of ill-fame, the veritable "maiden-towers," for the destruction of young womanhood's chastity that have been erected all over that city. And innocent girls are dropped into these pits almost daily. Our papers have recently described how girls are being allured from their homes in Canada to be incarcerated in these "maiden-towers." Within a month or six weeks the Woman's Reading-Room of Chicago helped to fish out five girls who had been deposited there. On

Dearborn Street you will see the upper stratum of these victims, and their cries for escape, if not deadened by padded walls, would rend your heart with horror. On Pacific Avenue you can see the lower stratum of the writhing, dying mass. The stench of the vileness is horrible. Most of them are past struggling any longer – they are hopelessly waiting to rot.

A moment ago, when describing Chinese “baby-towers,” you wished to ask, “Why, in the name of humanity, if missionaries see such wholesale murder of babes, do they not go out and riddle the towers to pieces?” But missionaries have not yet, so far as I know, done so. Had I ever seen one, I judge that I should have let it alone. I think I should, though you might detest me for my cowardice. And my reason for thinking so is because I have always calmly tolerated the house of prostitution of America.

A considerable number of girls of innate base propensities may seek the yawning mouths of these “maiden-towers.” A large number are driven to the dangerous neighborhood by hunger and poor health. But while the woman’s part is base and weak enough, in all candor we must admit, that owing to the nature of this dual soul murder which is committed, no woman ever yet went down into the cavern except a man dropped her over the brink.

“Baby-towers” in China, after all, rest upon God’s clean earth, so that when these babes of the lower stratum die they gradually return to the peaceful dust of which they were made. But the “maiden-tower” of America is but a mouth to the bottomless pit, and girls are dropped into them, and resting a moment at the very gates of hell, their decaying debris is made the soil into which is planted the seed of human life. The girl falls into perdition, but this fungoid growth of illegitimate offspring lives and flourishes to pollute the earth.

I have heard heathen women relate with considerable gusto the circumstances of their murder of female offspring. But there is greater wrong on the earth than this. And men are standing on our street-corners, sitting on our judicial benches, even kneeling among the worshippers in the house of God, who, when alone with men, find no richer theme of discussion than the stealing of the forbidden fruit of lust, and the memory of its flavor causes their vile mouths to water.

They boast, not of babes against whom they have lifted the hand with such violence that the innocent soul took its flight to heaven while the helpless body returned to the earth of which it was made – no, they boast of the soul they have sent to perdition, and the bodies they have turned to living corruption, and of the illegitimate offspring they have ushered into the world, to add a double

measure to its crime and pollution.

What does the law of our boasted civilization do to stamp out of existence this nameless crime? Does it hush the libertine’s boast? No. Does it punish his crime? No. Does it seek information upon which to punish the adulterer’s infamy? Rather, it shields his secrets by the perversion of the blackmail law. Does it tear down the house of ill-fame? No; it rather struggles to license the “maiden-tower” as a necessary evil, and disinfect it by Contagious Diseases Acts. Has it even attempted to stay the hand the demon of lust lifts against innocent, unprotected girlhood? Hardly; for if a bad man can betray an ignorant girl into going to the edge of the dangerous pit, he may drop her over, saying, “She is twelve years old; she is responsible. I am a shrewd fellow, she is a fool; punish her for her silliness, and let me go free, so that I may find more foolish girls. I like my occupation. I like public sentiment which permits men to be bolder than women, in consequence of which I can be aggressive enough to find out the moral stamina of any woman or girl with whom I associate, and can make the most of my opportunities. I like the teaching that woman holds the moral character of her male associates in her own hand, and can mould it to her own lofty sentiment, for then when I lead a girl away with me, the blame is put on her for my action. I suffer no penalty. I like moral teachers who say that ‘when woman falls she falls so much lower than a low man,’ for this doctrine, which makes me so much better than my victims, frees me from condemnation to their society only, and allows me to mingle freely with the innocent, thus affording the opportunity of selecting more foolish girls of weak character past twelve years of age, to fit them for the ‘maiden-tower.’”

Half-civilized China furnishes an example of how heathen superstition may confuse the moral perception of a people in regard to even such glaring crimes as murder. Natives sometimes recite on the street details of their destruction of female infants; “baby-towers” exist in some places for the convenience of the child-slayer, and parents of girls and husbands of women, too cowardly to openly slay, very commonly harass daughters and wives by hunger and hardship to the suicide’s death, just as libertines in America worry the unprotected working-girl to moral death. All this evil is wrought under the impression that female life is not so valuable as male, and with the thought that as these kinds of crime have never yet been avenged by thunderbolts from Heaven, therefore they are trivial in nature. Let China sink lower in moral degradation as to the crime of murder, while at the same time she catches a reflection of the polish of western civilization. Then she will say,

“These ‘baby-towers’ are a necessity of our advanced civilization. Let us disinfect their corrupting contents by the enforcement of Contagious Diseases Acts. Let us also reap some benefit from them as a nation as well as individuals. We will license them.” Then shall have dawned a day for China when moral teacher and philosopher alike will be saying, “It is natural and not necessarily sinful for man to have murderous impulses toward wife, and parents toward female children.” And murderous men with garments all spattered with the blood of wives will enter the best of native homes, to be fawned over and flattered by the sisters of their victims.

And when this day of blood shall have dawned upon China, America and England will be furnished with a parallel to their present day of lust – a parallel fainter indeed in outline by so much as a profligate waste of female life is less horrible than a profligate waste of female virtue.

We have, in actuality, no adequate laws except moral sentiment to restrain anyone from prostituting his body to the service of sin. And this law operates almost wholly against the female, in restraining her from planning the ruin of the male. Just as in China design against male is a greater crime than design against female life, so has tradition handed down to us the maxim, that for a woman to harbor bases impulses toward a man is a more disgusting, criminal matter than the reverse. The sin of the woman is loathsome enough to be painted in blackest dye, but man’s base impulses toward the woman have been treated too often as a trivial matter by both men and women.

This larger value of the man’s purity, when he cares to keep it, as compared with the woman’s has been one of the important links in the chain of public sentiment that has ever bound the woman to virtue. Another link, and doubtless the first one, we will express in the words of Miss Frances Willard: “Having dominated a tribe during his lifetime, the chieftain wished a son to inherit his prowess and the prerogatives he could no longer grasp. But in order to satisfy the chieftain’s sense of ownership and gain the tribe’s submission, this son must be undoubtedly his own. Hence, to assure this fact, the most cruel expedients were resorted to.” One more important link is the heathen superstition, from which modern civilization can scarcely rid itself – that the sinner upon whom misfortune falls is the worst sinner of all. Fallen woman is the “lightning struck” sinner. She is an exposed criminal; she cannot keep her crime hid as man can. It tells too painfully on her health; it lies too weightily on her conscience; or the offspring of lust enters the world through her bed-chamber. So that in some way or other, either by haggard look or confession or enforced motherhood, the

lightning-shaft of God's seeming judgment descends, and she becomes a castaway.

A young girl of hitherto unblemished reputation comes to disgrace. Immediately all society is stunned by the horrible revelation. But men had sat around street-corners week in and week out, entertaining each other with full details of their sensual exploits, and none thought of horror then. Chinese mothers confess to killing their female babies, and it does not horrify the native listeners. But how they are shocked over the crimes of one struck by lightning! What is the difference between the one kind of sexual sin and the other? The one kind of Chinese murder and the other? Both the sexual sin and the murder in their two forms are measured by the same heathenish rule, and the verdict is that the girl's sin and the lightning victim's sin, in that they are attended by a seeming judgment from Heaven, are worse in nature than the libertine's and the infanticide's. Therefore the woman's sin, which brings open disgrace, is regarded by society as worse than the man's, which can be hidden at pleasure.

Down through the ages has ever rung that saying, which has been looked upon as so complimentary to female chastity, "Woman stands so much higher than man, that when she falls she falls lower than he," but is there any higher elevation upon which woman can plant her feet than the Rock of Ages? And can man stand securely on any other plane of living?

Has woman ever found a more perfect ideal of purity than the Son of God? Dare man pretend to be Christian at all and pattern his life after a less perfect model?

Minister never uttered more daring heresy nor philosopher more mischievous sophistry than this.

Separate all bad men from the good, and then the fall of a good man from his elect company into the society of the wicked ones would be as painful a thing to witness as every woman's fall. Allow bad women to pass as freely as bad men do from Christian home to brothel, and then a woman's fall would be no more noted than a man's.

The fall of a woman is not so painful because so great, as shocking because so conspicuous.

But are we right in regarding the conspicuous sinner as the greater one? No; because no sin ever met such scathing rebuke from Divine lips as hypocrisy. Are we right in believing that those sins which seem to bring immediate judgment upon the transgressor are the blackest sins? Christ has emphatically said, No. "Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13: 2, 3)

Society regards with comparative

indifference the sensuality of the men, therefore mothers are not disgraced by wicked sons; but when a daughter's fall is known, public sentiment demands that she be thrust out of the home to save it from disgrace.

"Where is my wandering boy tonight?" I heard a woman singing. But whoever thought to sing, "Where is my wandering girl?"

Oh, it is pitiful! A vast army of them in every large city! At night you can go out on the street and see them everywhere, cast out of their homes, and dead, dead, dead in trespasses and sins! Their features are blackened and bloated. They are young in everything but suffering. They are thrown out to become the objects of contempt and to be devoured by the jackals of society, who are old in cunning and of insatiable rapacity.

There are thousands upon thousands of homeless, disgraced girls lurking about the street-corners of our large cities at night. There are thousands of bad men and boys with them. But when the men and boys get tired of the streets they go reeling home to faithful wives and patient mothers. But when the girls get tired they must go to the brothel or else to the "black-flowing river," for that is the only thing charitable enough to throw a cover over their shame and hide them away from the derision of the world.

The ruined girl, like the victim of lightning, is cast out of her home, and there is but one road for her to travel. At one end it leads to her mother's heart, the other end is in hell. The road is hedged on one side by public disgrace, on the other by her babe and the resulting physical weakness. She cannot live without food; she cannot get food without money; she cannot get money except by work or impurity; she cannot get work without a reputation. Perhaps someone is bold enough to take her without reputation, but then she has a newborn babe, and no strength to do the work furnished.

Dr. Talmage says of her: "You write beautiful poetry over her sorrows and weep over her misfortunes, but give her practical help you never will. There is not one person out of a thousand that will – there is not one out of five thousand that has come so near the heart of the Lord Jesus Christ as to dare to help one of these fallen souls. But you say, 'Are there no ways by which the wanderer may escape?' Oh, yes! three or four. The one way is the sewing-girl's garret, dingy, cold, hunger-blasted. But you say, 'Is there no other way for her to escape?' Oh, yes! Another way is the East River, at midnight, the end of the city dock, the moon shining down on the water, making it look so smooth she wonders if it is deep enough. It is. No boatsman near enough to hear the plunge. No watchman near enough to pick her out before she sinks the third time. 'No other way?' Yes. By the curve of the Hudson River

Railroad, at the point where the engineer of the lightning express train cannot see a hundred yards ahead to the form that lies across the track. He may whistle 'down brakes,' but not soon enough to disappoint the one seeking her death. But you say, 'Isn't God good, won't he forgive?' Yes; but man will not, woman will not, society will not, the Church of God says it will, but it will not."

"When a woman falls she falls lower than a man." Sink the plumb-line of justice down to the fallen woman's level; it goes no lower than the bad man's level. But do not measure her character now, but her reputation. Ah, in this there is an inequality between her and man! She certainly has fallen lower than man – lower in society's estimate, that is all.

In many years of experience with the fallen I have seen but one woman who sheltered her daughter after disgrace, and I have known *not one* case where a woman has refused shelter to a son because he was parent to an illegitimate child. The excuse, then, that the child is cast out for the moral safety of the home, falls flat before such evidence. Delinquent, unmotherly women are largely responsible for keeping in existence the class of outcast women which libertines are interested in creating. Mothers too often neglect their girls until disgraced, and then turn them out to hopeless ruin. Oh, shame to faithless motherhood that sacrifices its motherly instincts to the dictates of custom! For once it is to be found fault with.

But the parents of a disgraced daughter are placed in a terrible predicament. Custom would interfere with their desire to perform the last sad rites to the stricken one. Society even says that for those like the little Chinese girl, injured but not killed, nothing must be attempted. If the circumstances of one girl's fall have endangered the moral life of others, ignore their wounds, do not heal them! For to woman it is a shame, not that sexual crimes exist, but that she recognizes their existence. A woman to be pure must be ignorant.

What injury and injustice does society bring upon the home of the disgraced one! No effort must be made to render the dead more decent; no service to alleviate the wound of the morally injured; no sympathy for the bereaved household; all society is intolerant, unjust, cruel, pharisaical, hypocritical! "For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discerned."

The custom that abandons the disgraced girl to hopeless ruin is no less injurious in effect upon the morals of the street than cruel to the members of the household. The crowd gathers about the outcast, and the very best of them for a moment lose faith in the boundless mercy and limitless power of the Lord Jesus. Looking upon the blackened, distorted features that were once beautiful in

innocence, they say, "That woman can't be saved; she's beyond the reach of mercy. What a fearful judgment for her sins!"

Others make gossip of her terrible shame. They exaggerate and vilify and whisper and mystify, while children listen around corners with wide-open mouths, and too often learn their first lessons in slyness and filth from their own parent's gossip. Scandal is introduced into their play, and they seek books that will describe more fully horrible details like those they hear discussed.

Pharisaical woman, seeing the fallen woman's sin dressed in such loathsome garb, forgets that there can be any possible connection between her sinful thoughts and the unfortunate woman's deeds. And fed by such complimentary sweets as "Woman is naturally so much purer than man," she even forgets that she can be tempted to impurity. With bold flirtation and immodest attire she dances on the very precipice of moral ruin. Scores of men go over the brink from her side, but she never sees its relation to her conduct, while all the time she is saying, "I don't see how a woman can ever be tempted to be impure." Poor deceived creature! so ignorant of her proximity to the precipice, so unwarned of the fact that hundreds of other women have gone over the edge from the very spot upon which she stands! Fortunate for her if her head, giddy with flattery, does not cause her to reel over after them! And in eternity her blood will be found spattered all over the garments of those who taught that woman was naturally pure, thus believing the testimony of Him who has said, "The heart is deceitful above all things and desperately wicked."

When we study the statistics of abortions, infanticides, diseases from excesses, and illegitimate births, it is simply inconceivable that any considerable crowd should collect about the outcast to heap contempt upon her without the company being made up largely of blatant Pharisees and hypocrites, whose highest motive is the delight of mocking a woman because she is too weak and low to retaliate.

What a pity that Christians are so ready to relegate to the merciless rabble the task of reproving the woman of whom the Saviour said, "Let him that is without sin first cast a stone at her!" What a shame that we are so ready to pervert intolerance of sin into hatred for sinners! Heaven is full of those who abhor sin, but hell is teeming with those who hate sinners. Should society become so strict in its moral rulings as to annihilate every woman upon her first commission of an impure act, then earth would still be gorged with libertines, and the justice of God would record every tear, every sigh, every groan, every drop of blood of these victims of unjust moral sentiment, and in the day of final

reckoning require them at the hand of self-righteous, pure-thinking womanhood and intolerant, lustful manhood.

But you ask, "How dare we be less severe with the fallen woman?" I ask in reply, "How dare we longer be so lenient with sinful man?" but you insist, "Let a girl who sins be eternally disgraced, and then she'll be more careful next time." Yes, put her down among the most degraded, and, of course, she can never find a lower place. But what have you accomplished? You have simply hurried into hell one whose feet had turned in that direction. You have not done the fallen woman good, but rather harm by your harshness.

You say, "We do not condemn the girl to hopeless ruin for the sake of helping her, but as a warning to other girls." Then let me lead your daughter down to Pacific Avenue, in Chicago, and show her the hopeless degradation of these women, so that she shall be properly warned. You are shocked at my proposal. The knowledge would contaminate your pure daughter, you think. You would wish to keep her as ignorant of the details of the fallen woman's life as she is of the life of women on yonder planet. Then the sufferings of the woman of sin can be no more a warning to her than the afflictions of the inhabitants of yonder celestial globe can be.

You suggest the idea that if these abandoned creatures are made loathsome your son will shun and despise them. Perhaps you are right. Many wicked men even thoroughly hate them because of their loathsomeness. But do you suppose that this may be the reason why men reject the older sinners and decoy young, innocent girls to ruin? If so, your cruel treatment of the seduced girl has not destroyed unholy passion, but has simply directed it to a more popular object upon which to prey. And a fresh innocent victim for assault becomes of more value to the libertine than the debased woman of the street.

When a participator in crime knows that the penalty meted by society will invariably fall upon his coadjutor, a terrible avenue for the tempter's thrusts are opened to him. One great injustice of the heathenish practice of visiting a double punishment upon sinful woman, while sinful man goes free, is that it is the direct occasion for temptation to thousands of young men. Human nature is too weak not to be moulded largely by public sentiment, and I recognize in the White Cross Army, which upholds the law of purity as equally binging on man and woman, and also in legislative work for the defence of the comparatively innocent seduced girl and the severe punishment of the seducer, causes that will bring to defenceless manhood as much of strength and security as to degraded womanhood of hope and helpfulness.

Boys have been left terribly exposed to the thrusts of Satan. They have been called to pass through tremendous conflicts to sustain a pure life, for society would detach them that they need not struggle to resist evil impulses, to which it is the privilege of man to yield. Who can say that woman would have done any better under such tuition? What wonder that when the black-hearted woman of gay exterior, whose whole life has been embittered by injustice and cruel persecution, at last turns like a serpent on the defensive, the youth is readily charmed by her fascinating arts, while she darts her vengeful fangs into his very heart! It is not the part of wisdom to torture and persecute even a serpent beyond a certain limit.

"But why have *you* such an interest in these girls? What is it to *you* that justice is shown them? What past experience has stimulated you to such a degree of interest in them?" How often one is asked such questions! It reminds one of the treatment that the Chinese man received who thought discussion of the faults of the living crowd of more practical importance to the welfare of humanity than gossip concerning the supposed crimes of a lifeless outcast.

Ah, yes; the sinful woman is indeed down, and eagerly the crowd gathers about to stone her for her sin! But wait! What voice cares to raise itself against the mobbing of a low-lived woman? It is the merciful Son of God, and He cries, "Let him that is without sin first cast a stone at her!" Let me, then, if He be present to witness the stoning, protest that that man standing foremost in the crowd ought not to have the pleasure of casting a stone. He bought a wedding-ring for his innocent bride with harlot's hire; but I have known a young girl very like the one standing there to work the whole night through to earn honest money with which to pay a debt to me, saying, "I wouldn't offer a decent woman the price of shame." Nor should that man who steps forward cast a stone at her. He carried his case through three tedious courts, in order to exhaust the scanty means of the plaintiff, and escape the necessity of supporting his child; but I saw the frail, childish mother plodding from daybreak until midnight at the sewing-machine, in order that his little one might never know a want.

What! would that one stone her? I knew him to desert a child in her hour of greatest trial, when she was too young and ignorant to know that travail was upon her; but I knew her, when, touched by keenest remorse, she went to a miserably sick profligate and, voluntarily confessing the source of his disease, nursed him through his sickness, and supported him until restored to health.

This other one who is eager to stone – I heard him counting the "God bless you's" in his sister's letter to a scoffing company; but the girl he thinks worthy to be stoned is like

one I know who leaves her drinking, blaspheming companions every night to spend a little while over her Bible, and when taunted for her contradictory actions, she retorts, "I am about as low down as I can be, I know, but even yet I haven't forgotten my vow to mother to read my Bible every day."

Strange it may seem, but every one eager to stone is unfit for the purpose. The Saviour says, 'Let the one without sin inaugurate the act of indignation.' Surely He Himself is the only one without sin. Let us place the stone in His hand. Where He moves to destroy, we can safely follow. Let Him hurl the stone at her! But, oh! did you see the spasm of pain that marred the majestic brow? It was like when the cruel crown of thorns was pressed there! What does it mean? Somehow, the hard, cruel stone as we thrust it into His hand sank into the wound of His palm and opened it afresh. How it hurts Him to grasp a cruel weapon! His wound has robbed Him of the strength of harshness. He cannot cast a stone. He drops it to the earth, saying in utmost tenderness to the outcast, "Neither do I condemn thee; go and sin no more."

Article found on line at:

<http://darwinlauralee.com/thecogmessenger0052/a2009-052-04.htm>

*****THE END*******

("The Simple..." continued from page 1)

during flight. Plus, they are used to taste the air while in search of food.

In searching for food, it uses both the antennae and its eyes. The antennae are used to taste the air for possible scent of food with its chemoreceptor. The compound eyes which are made up of thousands of tiny lenses can see in all directions, recognize color in both normal and ultraviolet light, and detects movement. With the combined effort of these two body parts, the butterfly is able to locate its food source.

Unlike most insects which chews its food, the butterfly consumes liquid and it has a straw like tube in its mouth that is called Proboscis which enables the butterfly to suck up the fluid from flowers.

The wing structure of this creature was the most fascinating part of my research. It is more complex than it appears.

The butterfly's wings are made of hardened membrane, strengthened by veins and covered by tiny scales. The intricate design of the wings is produced by thousands of scales, arrayed in complex patterns and overlapping one another like shingles on a roof.

The scales of the wings have various functions which assist the butterfly. Since butterflies are cold blooded, the dark-colored

scales soak up heat when it is sunning itself.

Plus, the color of the scales with their various patterns, assists in attracting and finding mates.

Each individual scale in the wing has a single color. These scales in the wings placed together often create an ultraviolet pattern that we cannot see, but can be seen by other butterflies.

During flight, the wings, composed of four wings (two forewings and two hind wings), move up and down in a figure-eight pattern.

The scent scales are modified wing scales on the forewing of the male butterflies that release pheromones. These chemicals attract females of the same species.

As a side note, the largest wingspan for a butterfly is one foot from the butterfly called *Queen Alexandra's Birdwing*.

As you can see from this brief research on the butterfly, the simple butterfly is not so simple, but is a complex creature. There are many facts that I do not have the time to present which shows the complexity of this creature.

In **Romans 1:20**, it states, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead..."

In Acts 17:24, Paul stated, "God that made the world and all things therein, seeing that he is Lord of the heaven and earth..."

The butterfly, like most creatures of this planet, are very complex. By this complexity of structure and design of the butterfly, we can see that it requires a creator. These complexities did not occur by accident, but were created by God and are examples of his marvelous handiwork.

Article found on line at:

<http://darwinlauralee.com/thecogmessenger0052/a2009-052-05.htm>

*****THE END*******

("The Tribe of..." continued from page 1)

Judges 20:21-25 records that the Benjaminites decimated the armies of the other tribes, killing 40,000 of them. The Israelite tribes had to fast and obtain God's divine help to defeat the Benjaminites. At the end of this needless war, the entire tribe of Benjamin was reduced to only 600 men.

From that time on Benjamin's population lagged far behind the other tribes, and they were the smallest tribe in Israel at the time one of their members, Saul, was made the first king of Israel (I Samuel 9:21). When the tribes of Israel divided into the two kingdoms of Israel and Judah, Benjamin remained with the tribe of Judah (I Kings 12:21). After Judah went into captivity, a contingent of

Benjaminites returned with the Jews to rebuild the Temple and Jerusalem (Ezra 1:5, Nehemiah 11:3-4). However, even as most of the tribe of Judah remained in Asia, most of the Benjaminites also remained in Asian locations.

Herbert Hannay's book, **European and Other Race Origins**, included ancient records that "representatives of Benjaminites spread over the whole length and breadth of Asia Minor."(1) The Bible indicates that Israelites were living in Asia Minor during the Apostolic era. The book of I Peter begins by addressing "God's People [marginal reading in the KJV] scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." The term "Galatia" indicated the same people as the "Gauls" of Europe. The New Testament records that one famous Benjaminite, Saul of Tarsus, was born in Asia Minor, so there is biblical evidence that Benjaminites lived in Asia Minor in ancient times. Saul of Tarsus was the Benjaminite who became the Apostle Paul (Acts 9:11, 13:9 and Romans 11:1).

Herbert Hannay links the Benjaminites to the modern nation of Norway(2), a conclusion with which I concur. The biblical clue for Benjamin's location in the modern world is limited, but indicative. Genesis 49:27 states: "Benjamin shall ravine **as a wolf**: in the morning he shall devour the prey, and at night he shall divide the **spoil**." (KJV)

Wolves are indigenous to northern climates, indicating that Benjamin's latter day territory will be in a northern latitude. Since this author has identified Finland as Issachar, and Sweden as Naphtali, the only Scandinavian nation in a northern latitude not yet identified as one of the tribes of Israel is Norway. By the process of elimination, Norway would seem to constitute modern Benjamin. Norway is a lightly populated nation, consistent with Benjamin's historical role as the least populous of the tribes of Israel. **Yair Davidy** and I have traditionally linked the tribe of Issachar with modern Finland, leaving Norway and Sweden as candidates for the modern Benjaminites. While it is true that contingents of one tribe can live within the territory of a modern nation dominated by another tribe of Israel, it is my opinion that Norway is most linked to the ravenous, raiding style of the Vikings. Sweden also has twice the population of Norway. Given Benjamin's biblical role as the Israelite tribe with the smallest population base, Norway's lesser population also makes it a good candidate for being Benjamin. **Yair Davidy** and I agree that there is a strong Benjaminite component to the Normans (i.e. "North-men" or Nor-mans) who invaded England in the 11th century A.D.

The tribes of Joseph (Ephraim and Manasseh) would be closer genetically to the Benjaminites than any other tribe of Israel

because Joseph and Benjamin were the only sons of Jacob and Rachel. Norway has traditionally had excellent relations with the British and Americans, which one would expect of the descendants of Benjamin. Sweden has been more distant from the British and Americans, both geographically and politically. In World War II, Norway fought the Nazis as allies of the British and Americans. Although conquered by Nazi armies, Norway had a vigorous "underground" which fought the Nazi occupiers. By sinking a ship with a crucial supply of "heavy water" destined for the Nazi atomic bomb project, the Norwegian underground made a meaningful contribution to the war effort against Hitler. Sweden, on the other hand, stayed neutral in World War II, and chose not to fight the Nazis. In World War II, Norway displayed a much closer affinity to the tribes of Joseph than did Sweden, which one would expect of the tribe of Benjamin.

The phrases about "devouring the prey" and "dividing the spoil" do not describe today's Norwegians, but they very aptly describe Norway's well-known Viking heritage. The Vikings were known for preying (in raiding parties akin to wolfpacks) on all the other nations of Europe from bases in their northern coastlands. This parallels ancient times. Even as Benjamin warred against all the other tribes of Israel in a bloody civil war in biblical times, the Vikings also raided and preyed upon all the other tribes of Israel who had migrated to various locations in Europe. The Vikings raided the British Isles and Western Europe, and the Mediterranean coastlands of Europe as well. The Vikings also raided and settled in the modern Ukraine and western Russia. National Geographic Magazine made this comment about their eastern forays: "By the early ninth century they [the Vikings] were navigating the Volga and the Dnieper to reach the merchants of the Abbasid caliphate. By 860 they had attacked Constantinople..."(3)

The Encyclopaedia Britannica notes that the term "Russia" is linked to the term "Russ," a name given to Viking Norsemen of the 10th century A.D. who migrated from Scandinavia to the regions of Novgorod and Kiev(4). The name, "Russia," has a Scandinavian/Viking origin, not a Slavic one, even though modern Russia is now overwhelmingly Slavic. The Viking name, Russ, may well reveal a Benjaminite origin as one of the sons (and clans) of Benjamin was named "Rosh" (Genesis 46:21). Since the vowels were not written in ancient times, the names of "Rosh" and "Russ" both have the same consonants [R-S] in their root word.

The National Geographic also notes the prominence of wolves (the symbol of Genesis 49:27 for Benjamin) in Viking

mythology and art(5). Historically, other Scandinavian people besides the ancient Norwegians also comprised the Vikings; however, the Viking heritage seems most closely identified with Norway.

There is another possible connection between ancient Benjamin and modern Norway. It was noted above that when the ancient Israelite tribes divided into a northern kingdom of Israel and a southern kingdom of Judah, Benjamin stayed with Judah. The Benjaminites had strong genetic ties to the tribes of Ephraim and Manasseh, but also retained a cultural affinity for the tribe of Judah. The modern Norwegians brokered the Oslo accords of 1993, a famous peace agreement between the Israelis and the Palestinians. Even though the Oslo Accords now seem to have failed to bring any peace to the Mideast, the willingness of Norway to involve itself in the Israeli peace process is consistent with what one would expect of modern Benjamin, which was once part of the Jewish kingdom of Judah.

Based on the biblical clues about Benjamin's location in the latter days, I believe Norway best fulfills the prophecy of Genesis 49 about the tribe of Benjamin. Curiously, while Joseph's tribes of Ephraim and Manasseh were destined to become the most populous tribes of Israel, Benjamin (Joseph's brother) became the Israelite tribe with the smallest population.

Endnotes:

- (1) Herbert Hannay, **European and Other Race Origins**, 1794, p. 467
- (2) Ibid, p. 469
- (3) Priit Vesilind, "In Search of Vikings," National Geographic, May, 2000
- (4) Encyclopaedia Britannica, 1943 Ed., Vol. 19, See "Russia," Subheading; "Origin of the Russ," p. 712
- (5) Ibid, pp. 12-13

Article found on line at:

<http://darwinlauralee.com/thecogmessenger0052/a2009-052-06.htm>

*****THE END*******

("What's with..." continued from page 1)

notably Cleopatra's needle, which presently stands in St. Peter's Square in the Vatican. The United States boasts the Washington Monument, a tribute to the father of our country.

The ancient city of Petra, popularized in the Indiana Jones movie, "The Last Crusade," contains the best preserved example of a "high place" as mentioned in the Bible. The steeples grace the entrance of the pagan temple much like a Christian church does today.

As we tour various towns we can immediately tell where the churches are by these great markers looming on the roofs of most churches. We have all come to accept the design. I have even seen a catalog where one can purchase them ready-made to install on the roof of the church. But if the church is for the worship of God, we should take note of the various scriptures where God revealed what he thinks of gracing our places of worship with them.

Shockingly, God mixes no words that he absolutely hates them (1 Kings 14:23, Exodus 34:13). He instructed his people to destroy the groves, high places and asherah. How they found their way into the worship of the eternal, creator God is a mystery to me. It is not universally accepted as valid to place them on buildings. Some denominations will not put them on. Some know the dubious origins, but to appease members who want them they will install a small one.

God says our ways are not his ways. We are encouraged to draw near to him, and he will draw near to us. We must bend our will to his ways. He will accept us but on his terms only. Walking in the spirit means giving up our ways and learning what he wants.

This may seem like a small issue, and we may assume God doesn't care. But let's remember God never changes - that is something we can count on, and we know for sure he hated them back then, so we know he still hates them. Yes, it is yet another minor point of difference between God and man, but as we read the Bible, we are forever finding things where we differ. In fact, the God we worship today bears no resemblance to the God of the Bible. Isn't it time we started to rectify the differences between us? After all, he is God, and I trust he knows the best, after all.

Article found on line at:

<http://darwinlauralee.com/thecogmessenger0052/a2009-052-07.htm>

*****THE END*******

("My Tongue-in..." continued from page 1)

known this from the get-go, I think (or maybe didn't think!) I remember that as a very small child I used to repeat a certain prayer I was taught every night at bedtime: "Now I lay me down to sleep, I pray the Lord, my soul to keep. If I should die before I wake, I pray the Lord my soul to take." And, again, I know scripture tells us, "Pray not as the heathen do, vainly REPEATING their prayers." I know that if Mommy and Daddy taught me to do something it MUST be the right thing to do. And for that, I am thankful.

2.) (And number two which follows here is right in keeping with my first thank you item.) I really, really want to thank you for

making it so that when I die I will immediately end up with you in heaven. Yes, I know this is so because this is what most everybody believes. The fact that scripture states, "No man hath ascended into heaven, save the Son of God," must surely be an error.

3.) And as for really important things to be thankful for, let me thank you for this thing man created called the "Trinity." I know that the trinity thing is nowhere to be found in the Bible, but it must be really important, because most professing "Christians" probably think it is real. Yes, God in three persons. Cool stuff and I am really thankful for it all. But I do have a question. How come the Apostle Paul always shortchanges the "Holy Spirit" in the opening verses of his books in the New Testament? I mean, he always mentions the Father and the Son (sometimes even by name), but he never even once pays any sort of attention to the Holy Spirit. Could this personification of the spirit have something to do with some man-made compromise. I thought all that got worked out a long time ago at one of these high powered religious councils and was stated pretty clearly in the Nicean Creed which I used to repeat regularly until I stopped and thought about what I was really stating. Could it be that they didn't get it right? Impossible. They were some of the most religious men of the time. So, I guess I should be thankful for the Trinity even though I really don't believe that the Holy Spirit is a thinking, acting, speaking, religious entity like the Father and His Son.

4.) Another thing I am pretty thankful for is this whole thing about how you can get baptized as an infant and then, you are set for life. Well, maybe you're supposed to get confirmed or something like that, too, a little later, but to think one should be required to be a thinking, believing person of an age to really be repentant and to be able to commit oneself to you, Lord, well, that's just plain ridiculous, even though Scripture clearly says: "Repent and be baptized." Yes, I prefer the new way, where it's all over before you even know about it. And, it is even better when it is done simply with sprinkling. Why, somebody could drown with a complete submersal. I know that the word baptism is taken directly from the Greek without change and that is means totally submerged, but I also know that somehow, in your loving wisdom, you don't really care if we do what YOU want us to do, as long as it all makes sense to us as mortal men. And for that, I am very, very, thankful.

5.) Wow. There is just so much to be really thankful for. Next, I guess I ought to state that I am very thankful for organized religion in general, and, specifically, the various and numerous hierarchically structured church entities (usually called a church of something or another that invokes

your son's name in some form or another) that I can allow to completely control me in terms of details like whether it is alright for my daughters to wear lipstick, or maybe they can tell me exactly how your calendar really works, you know, stuff like that. I would be totally lost without one of those hierarchical churches to keep me morally right and spiritually straight. Besides, who would I give my tithes and offerings to. Yes, Lord. I am very thankful for all those churches we have these days.

6.) Next, I want to thank you for the nine really important commandments. Oh, I know there were originally ten of them. But, obviously, only nine of them were of real importance because hardly anybody keeps the Sabbath any more.

7.) Oh, and along with that thought, thank you, Dear Lord for helping those who just might keep the Sabbath, to do it correctly, ahem, that is, in accordance with the way in which the Roman Catholic Church changed it all. You know, moving it from Saturday (the seventh day of the week) to Sunday (the first day of the week.) It's so much easier to conform to present day standards that way. It's embarrassing to have to explain to people how, no, I am not Jewish, just because I keep Sabbath on the seventh day and eat clean meats, etc. Oh, and along with that little change, thank you for having put me in touch with such wise men who were able to rationalize that refraining from work on the Sabbath was only for the Jews and now that we have all been enlightened, all we have to do is go to church on Sunday morning and the rest of the day we can wash the car, mow the lawn, and catch up on shopping or the like. Oh, yes, Lord, I remember when you couldn't even find a store, other than a liquor store that was open on Sunday. Now, Sundays are much more like the true, seventh day Sabbath. Now you can shop most anywhere on Sundays, too!

8.) Thank you Lord for having allowed us (well, most of us) to be able to ignore your "appointed times." How silly of me to have taken lumps at work with my boss in asking for some extra days off to celebrate things like the "Feast of Unleavened Bread, Pentecost, Tabernacles and so forth. Wow, and no longer do I have to worry about that nasty "Day of Atonement" when You commanded that I not eat or drink [literally, "afflict your bodies".] Yes, I am so happy and thankful that the commandments of men have been substituted with your approval. When it is written in Scripture that "Thy Word, oh God, is forever, and ever," again, maybe it was a "typo" or something like that.

9.) Thank you Lord for allowing tradition to evolve in such a way that my birthday is so important. I only hope that I never have to celebrate my birthday in a way that is

portrayed twice in Scripture. If I remember correctly, birthdays are mentioned only three times in Scripture and on two of those occasions, they were commemorated with a beheading! Whew! Yes! Thank you Lord! I don't want to lose my head over something like celebrating a birthday.

10.) Oh, and while I am at it, thank you Lord for that other day when I am supposed to get presents. Christmas! Yes, I know for a fact that Jesus was probably born sometime in the fall, probably around the time of the Feast of Tabernacles, which, by the way, you state in Scripture will be celebrated by EVERYBODY after your kingdom is established here on earth (reference the so-called "Lord's prayer - "Thy kingdom come, Thy will be done, on earth, as it is in heaven.") And, along those lines, thank you for allowing some Pope to rename the "Festival of the Appeasement of the Non-returning Sun" celebrated on December 25th back in ancient Rome and elsewhere, to be called by the one word name "Christmas" even though it has nothing at all to do with the birth of our Lord and Savior, YAWH, Yeshua or Jesus as his name has ultimately come to be known. Oh, yes, gotta love those lights on the Christmas tree, liquid "Christmas Cheer," and everything else associated with this special holiday season! Thank you.

11.) Which reminds me: I need to also give thanks for simple things, too, like the connection of the two words "holy days" run together with a simple letter change and now called "holidays." Indeed, in England they use this corrupted word form exactly as You intended, I am sure. They "go on holiday," which we here in America usually refer to as taking a vacation. Yes, that is indeed what you intended for us, Lord. Since we no longer keep Sabbath to get our rest and to honor You, we need these periodic vacations and "holidays" to renew ourselves.

12.) And thank you Lord for the leaders we have in high places all over the world these days, especially, here in our country. Yupper, every last one of them is doing only righteous things, I am sure. All of those news reports of corruption, scandal, avarice, and greed, must be untrue, or perhaps, exaggerated at the worst. I have seen on TV leaders like the President of the United States himself, in the presence of the Pope. Indeed, it may be that the Pope flew all of those miles recently, just to visit with (and bless) our very own President. Wow. We are so fortunate, and once again, for these honest, scripturally abiding men and women both in public service and in the "church." I thank you for all this.

13.) And finally, Lord, let me thank you for the "Biggee." The system of money and credit and taxes that you have permitted to be established by men that works so

beautifully these days. Yes, it works in such a way that the little guy always gets stuck with the brunt of things and does not even recognize that the system of Central Banks with a "fractional reserve" credit system is totally corrupt and against what Scripture teaches about money and lending. Oh, that is much too complicated a subject to expound upon in this short article, ahem, I mean brief series of thank you prayers, so I guess I will save that one for later. But, I do want to remind you that Scripture is perhaps in error when it states: "The love of money is the root of all evil." I realize that most everybody corrupts this quote a little when they use it by leaving out the words "love of" making it: "money is the root of all evil." Surely, that can not be true. We are awash in money, presently, and I don't see all that much evil. For example, the fact that drug dealers are knocking down big buck incomes and people have the money to buy the cocaine and heroine, etc., from them has to be good for the economy. And, think of all those doctors who have been able to buy a big boat or take a cruise, whatever, because they have become rich performing abortions. That proves that abortion HAS to be good and should be promoted as a way of controlling population growth. And so I thank you once more even though I know you commanded Adam and Eve "to be fruitful and to go forth and multiply." In your wisdom, you knew that we would figure out how to do abortions to make things right and I want you to know I am thankful, along with about half of the American population that this is so. The fact that close to or even more than a majority believe it to be true must make it true. Didn't you tell us somewhere that a majority vote over rules you each and every time. How else could it be that we, as mere mortal men, could continue to "do right in our own eyes."

I am sure Lord, that I have missed a lot in my thanking you for the life I lead and the world I live in. I mean things like the birds, and the bees, the blue skies, the rain, "three squares" a day, a roof over my head, shoes on my feet, my loving spouse, and all that sort of stuff which are things, I suppose, I should just take for granted and probably don't even need to mention in a simple prayer of thanks such as this. But, just in case those things are important, too, I do give thanks for them, too. Just remember, Lord. I am truly thankful for everything. Not just simply those thirteen things mentioned above. And I hope this simple prayer helps others to see just how thankful I am.

Ah, yes. 'Nuf said.

Article found on line at:

<http://darwinlauralee.com/thecogmessenger0052/a2009-052-08.htm>

*****THE END*******

The Church of God Messenger

A NEWSLETTER FOR THE PEOPLE OF GOD

July/August 2009---Issue No. 52

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**To the Readers of this
Newsletter. We are sorry
this issue is so late.**

We have been exceptionally busy this year with various things.

In the early spring we had a lot of flooding in Bismarck. We live on a hill approximately 1 mile from the Missouri River, so we were dry here, but it delayed Darwin by 2 to 3 weeks with window cleaning due to all the snow we got which then melted rapidly and caused all the flooding. He is still running a week or two behind. I keep the books, create the work orders and do all the scheduling and from mid March to mid June we are really busy.

We also had two visitors this year from out of state, which was something we thoroughly enjoyed and appreciated. Evan Manning from Canada spent Passover with us and Michael R. Zaeske from Michigan visited the weekend before Pentecost. We have a guest room for anyone who visits and we enjoy the company and fellowship.

On the downside, one person from Bismarck accused us of purposely not sending them this newsletter and didn't seem to want to hear it even though we told her it was not even done yet.

Recently another person wrote me a letter and wanted to know how my mind works, so that should be interesting when I have a chance to actually answer that letter. I am truly looking forward to hearing my answer as I am sure you all are to.

Again I am sorry this newsletter is late. Hopefully I can catch up sometime this year.

Laura Lee

PRAYER REQUESTS & UPDATES ---

the-cog-messenger@earthlink.net

To send out prayer requests without joining our list, use the form at: <http://darwinlauralee.com/data/05-21-06.htm> or join our prayer request list by using the form at: <http://darwinlauralee.com/data/05-17-06.htm>

April 17, 2009--Len Neubert

My long time friend and pastor of the heartland fellowship, Len Neubert is in serious health now. As little as a couple weeks ago he went to the doctor for a severe backache, only to find out he has a very advanced stage of Pancreas and liver cancer and in the last day or so his kidneys are shutting down. He is in great pain but not depressed and is not seeking any treatment but relying on God for healing. Emergency prayers are requested. Sent by Wayne Schatzle

April 24, 2009--Glenn Gappert

I need to let all you know about the recent developments with Glenn and a big health concern. Last week Glenn started turning very yellow...jaundice. I got him to go to his doctor. After testing he was scheduled to see a specialist at the hospital. Fortunately they (because of a favor due) got Glenn in, in 2 days. After those tests he was put in the hospital and a temporary stint was put in near the gall bladder, liver, pancreas area where there is some sort of tumor (type unknown yet). Now he is scheduled for a specialized ultrasound for Monday at Hennepin County Medical Center in downtown Minneapolis. This test is not available in North or South Dakota and a few other regional states. We were also pretty lucky to get in so fast. This ultrasound is endoscopic which means they approach it from the mouth; the same way they put the stint in. He had gotten so bad with his eating that he lost 15# in the 5 days the doctors were involved. Before, even if he ate a piece of toast, he would be up until 3-4 in the morning because it would feel like he had just had a Thanksgiving Dinner. We are told that we will get preliminary results about 2 hours after the test and final in a couple days. This test is so sensitive the doctors can see through the cell walls to detect what is going on inside...blood flow, etc. I cannot imagine it. After the temporary stint was put in place his color started returning the first hours and is not noticeable at this time. He also woke up hungry for the first time in months. Why they put in a temporary stint, instead of permanent I don't know and I have not had a chance to ask. We ask for your prayers, without them, we would be nervous wrecks. Thanks, Sandy Gappert

May 15, 2009--Glenn Gappert

Sorry this is taking so long to get to, I am having a hard time getting my mind around all this. The weekend of April 27th Jeremy drove Glenn and I to Minneapolis for some medical tests for Glenn at Hennipin County Medical Center. Unfortunately the tests did not come back with positive results. Glenn has inoperative cancer in his pancreas. Of his two doctors here one said he had a year to a year and a half. The other told me he would be lucky to make it to the fourth of July. We are trying to be positive. Since it is inoperative, we are searching for alternative homeopathic choices and have one that sounds promising. One of our customers discovered a process that takes parts of flax seeds and makes the result have about 300 times more antioxidants. They also operate as part of a philanthropic organization threw the Health Sciences Institute. In a positive light, Glenn feels fairly good again. A temporary stint was put in about a week before the trip. Before that the cancer was pushing on the tube that allows enzymes to enter the lower stomach upper intestine so that your food digests. It would take all night for him to digest even ½ piece of toast. He was bright yellow (jaundice) before the stint and could not eat. He woke up from the procedure 'hungry', (then they had him on only clear liquids). He never eats much, but at least some. Of course, we are praying this works, and ask you to do the same. Believe me, we can feel your prayers. Without them we would be basket cases. You have our sincere gratitude. Much love to all of you, Glenn and Sandy

Prayer Request Archives

Item found on line at:

<http://darwinlauralee.com/thecogmessenger0051/p2009-051-01.htm>

THE END**

PLEASE PRAY

THE MESSAGE BOARD (ADS & INFO) ---

the-cog-messenger@earthlink.net

SABBATH SCHEDULE--BISMARCK, NORTH DAKOTA

- June 20, 2009**----Teaching the Law-- Lesson #274 & Lesson #275
- June 26, 2009**----Bible Study
- June 27, 2009**----Open for Hosting--Please Sign Up
- July 4, 2009**----Teaching the Law-- Lesson #276 & Lesson #277
- July 11, 2009**----Open for Hosting--Please Sign Up
- July 18, 2009**----Teaching the Law-- Lesson #278 & Lesson #279
- July 25, 2009**----Open for Hosting--Please Sign Up
- August 1, 2009**----Teaching the Law-- Lesson #280 & Lesson #281
- August 7, 2009**----Bible Study
- August 8, 2009**----Open for Hosting--Please Sign Up
- August 15, 2009**----Teaching the Law-- Lesson #282 & Lesson #283
- August 22, 2009**----Open for Hosting--Please Sign Up
- August 29, 2009**----Teaching the Law-- Lesson #284 & Lesson #285
- September 5, 2009**----Open for Hosting--Please Sign Up
- September 12, 2009**----Teaching the Law-- Lesson #286 & Lesson #287

If you want to host Sabbath Services and need 2 Sabbaths in a row for your presentation and/or would like to have your presentation listed on our Sabbath Schedule in our newsletter which is sent out to the public, the next deadline for that would be: August 15, 2009. On those Sabbaths of Open Hosting where no one signs up, we will just play a cassette tape by any of various speakers. All Sabbath Services are Hosted by Darwin & Laura Lee unless otherwise stated.

SABBATH SERVICES

Every Saturday at 2:00 PM at 320 N. Griffin St., Bismarck, North Dakota (701) 258-7172
Front Door Open at 1:00 PM for Fellowship

BIBLE STUDY

Every 6 weeks on Friday at 8:00 PM at 320 N. Griffin St., Bismarck, North Dakota (701) 258-7172
Front Door Open at 6:30 PM for Fellowship and Pot Luck Meal (Bring Food)



Sent by Michael R. Zaeske, Kalamazoo, Michigan

Item found on line at:

<http://darwinlauralee.com/thecogmessenger0052/i2009-052-01.htm>

THE PROCESS OF SALVATION : FROM BAPTISM TO RESURRECTION

By C White

The 3 stages	Calling into Glory	Salvation/ Grace/Blood of Christ	Conversion/ Reconciliation/ Sanctification/ Justification	Redemption	Put on Christ/ the New Man/ New Creation	Washing of Baptism by the spirit, water & blood- 1 John 5:8	Resurrection/ Renewal/ Re-creation/ Glorification	Kingdom of God membership	Born Again/ Born Anew/ Born from above
1	Our calling (and being called Sons of God) [Rom 8:30; Heb 9:15; 2Tim 1:9; 2Thess 2:14; Col 1:27]	Saved from our past sins [Titus 3:5-7; Rom 8:24; 3:24-25; 4:7; 1Pet 3:21; 1John 3:2; Eph 2:5; 2Tim 1:9]	Converted into the Truth [John 4:14; Luke 22:32; 1Thess 1:9; James 5:19-20; 1Pet 2:25]	Christ ransoms us by paying the price with His life blood [Rom 3:24-25; 1Tim 2:6; Matt 20:28; Titus 2:11-14; 1Pet 1:18-19; Eph 1:7; Acts 20:28; Rev 5:9; Col 1:13-14; 1Cor 6:20]	the new being [Rom 6:6; Eph 4:15; 22-24; Col 3:8-10]	water baptism [Rev 1:5; 1John 1:7; 1Pet 1:18-19; 3:21; Heb 9:14; Acts 20:28; 2:38; Rom 6:3-4; Col 2:12; 1Cor 12:13]	resurrected to new life [1Cor 15:36-37; Eph 2:5-6; Col 2:12-13; 3:1-4, 10; Rom 6:3-13]	entering first stage of the Kingdom [Matt 12:28; Mark 4:30-32; Luke 10:9; 17:21-22; Col 1:13; 1Thess 2:12; Heb 6:4-5; 1Pet 2:3]	conception/ fertilisation/ seed [Eph 1:13-14; 2Cor 1:22; 5:5; 1Cor 15:35-44; John 3:5; 12:24; Rom 6:5; Gal 6:8; Mark 4:30-32; 1Pet 1:23]
2	being called-hearkening the voice of the Shepherd (and called Church of God) [Eph 1:18; 1Thess 2:12]	being saved each day [1Cor 1:18; 10:16; 2Cor 2:15-16; Phil 2:12]	being converted spiritually [John 4:14; 2Cor 4:16; Col 3:10; Eph 3:16; Rom 12:2]	He continues to redeem us from sin and evil [Eph 1:13-14]	the growth stage of the new man or being [Rom 7:22; 13:14; 2Cor 4:16; 5:17; Eph 3:16; Gal 3:27; 6:15; 1Pet 3:4; Col 3:1]	daily spiritual washings to crucify the old man [Titus 3:5; Heb 10:22; 2Cor 4:16; 1Cor 10:16; 6:11; Eph 5:26; John 15:3]	regeneration/ renewal each day - resurrecting the new man [Eph 5:26; 4:23-24; Titus 3:5; Rom 8:8-11; 12:2; 2Cor 4:16; Col 3:10,12]	Church is part of Kingdom in embryo [Rom 14:17; 1Cor 4:20; 2Cor 10:4-5]	foetus grows - 'eats' the flesh and 'drinks' the blood of the Body of Christ (we are what we eat) [1Cor 10:16; John 6:53-57; 1John 5:4; Eph 4:15; 2:21; 2Pet 3:18]
3	the final Trumpet call at resurrection (and called by a new name) [Job 14:15; Matt 22:3-14; Rom 8:17; 1Thess 4:16; 1Pet 1:7; Col 1:27; 3:4; Rev 17:14]	finally salvation - inheriting eternal life [Rom 5:8-10; 13:11; Matt 24:13; 10:22; 1Pet 1:5; Heb 9:28; Is 35:4; 51:9; 66:1; 62:11]	final conversion into holy spirit (unable to turn from God) [John 4:14; 1John 5:18]	final redemption - we will be unable to be taken back into captivity [Rom 8:23; Luke 21:28; Eph 4:30]	the new man becomes totally comprised of the Spirit of God [1Cor 15:47-53]	washed with blood and the Spirit upon entering the Kingdom - (composed of the Holy Spirit - pictured by water - ie Christ's 'flesh & blood'). See Josh 3:16-17 [finally washed clean. Matt 3:11-12 - the unworthy will be cremated]	bodily resurrection [1Cor 15:44, 49-53; 1Thess 4:16; Matt 24:31; John 6:54; Phil 3:10-12]	Kingdom of God upon the earth [Luke 13:28-29; John 3:5; 1Cor 15:49-53; Titus 3:7; James 2:5; Rev 5:10]	Born Again (some will experience painful birth into the Kingdom) [1John 5:4, 18; 3:9; John 3:3-8; Mic 4:10; Jer 4:31; 6:23-27; Is 66:7-9]

**Subscription Update For
Those Who Are Unable to Pay
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