

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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THE WORD AND WORK

VOLUME LIX, DECEMBER, 1965

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NATIVITY

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father (Father of Eternity), The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

ISAIAH 9:6, 7.

The Counsellor so wondrous wise
Surveyed the world with sightless eyes.

The Mighty God in manger lay,
Too weak to grasp a wisp of hay.

The Father of Eternity
Gulped Time in breaths of brevity.

The Prince of Peace and Lord of all
Intruded on a cattle stall.

This Child was born, this Son was giv'n
For us to purchase peace and Heav'n.

This God, this Prince, this Father, He
In wisdom gave Himself for me.

That manger then contained the Food
To make me, beast, a child of God.

Donald M. Taylor



Talking Things Over

G. R. L.



For some 1500 years, we are told, men known as alchemists looked for a way to turn lead into gold. In modern times the true nature of these metals became known, and the alchemists finally gave up their search. Lead is lead, and gold is gold. Regardless of how lead may be processed or refined, it cannot become gold.

THE DIVINE ALCHEMY

Long before the alchemists decided that lead could not be changed to gold, the patriarch Job had learned that human nature cannot be changed either. "How can man be just with God?" (Job 9:2). Human effort here is fruitless—just as fruitless as the labors of the alchemists. Many are still trying to refine human nature, to redirect it, to "redeem" it (in a way of their own). But lead is still lead. It may be beautifully carved and polished, but it is still lead. This past week we had the pleasure of talking with eight former drug addicts. All of them had been subjected to intensive treatment of different kinds—prisons, narcotic hospitals, psychiatrists—but to no profit. How well their story illustrated the history of the human race! "The heart is . . . utterly corrupt" (Jer. 17:9, Berk.).

Yet Job has the boldness to say, "I shall come forth as gold" (23:10). What miracle is this?! And a miracle indeed it is—a transformation contrary to nature—the lead is turned to gold! The truth expressed by Job can be a wonderful comfort and encouragement to our hearts. How often we are disappointed with ourselves! How slow to be taught by the Spirit! How dull at apprehending the mind of the Lord! How worthless our efforts to "do something" for God! And yet the work of the Great Alchemist is sure: "I shall come forth as gold." The wonder of His redemption I see but dimly. "It is not yet made manifest what we shall be" (nor, indeed, *how* He shall do it). Yet gold we shall be: "We know that, if he shall be manifested, we shall be like him." Like Him? Glory!! And then the transformation to gold is complete. His working in us now may sometimes seem obscure, but we can have all confidence in Him who is doing the transforming. "I know Him . . . He is able . . ."

Even while we wait for the completion of His work in us, we, with Job, can witness "the outskirts of His ways" (Job 26:14). Though the transformation is not yet complete, we can assuredly affirm that already "the old things are passed away; behold, they are

become new." Week by week, around the table of the Lord, we meditate together upon the unspeakable Gift that drew us out of the horrible pit. We consider the boundless grace that already has flooded our souls. We stand in awe of the love that took hold of us while we were still enemies. Our believing hearts are emboldened to say, "I shall come forth as gold." And already, it seems, we stand in eternity, looking back and reflecting on earth's history: "Our Jesus all the way to glory now hath brought us!"

° ° ° °

HANDLING ARIGHT THE WORD

Several weeks ago I read an article on Zechariah 14 by a brother who holds to the inspiration of the Scriptures as do we. The article was largely a series of explanations why the Lord Jesus would not indeed stand upon the Mount of Olives, why the earthquake would not occur, and why the various other events described by the prophet would not—indeed *could* not—take place as stated. The writer's basis for rejecting the literal statements was reason. He carefully reasoned out that each of the details of the prophecy was either unnecessary or impossible of literal fulfilment. As I read, the same feeling came over me that I have in reading Pfeiffer or Driver or any of the other modernistic Old Testament critics. To myself I thought, "What difference is there between this approach to Zechariah and their approach to Moses or Daniel?" In all soberness, are we free to set aside the plain, grammatical statements of the Word of God?

CORNELIUS AGAIN

Now let's try the shoe on the other foot. In our July issue, we carried a short item on Acts 15:8, 9 which stated that the verb tenses in the original (Greek) made it plain that the hearts of Cornelius and his household were cleansed either before or at the same time they received the Holy Spirit.

Since that time, I have seen four or five articles on this subject in "Church of Christ" publications. There is no indication that all the writers had seen the article we printed. However, the writers were unanimous in asserting that Cornelius was baptized in water before his heart was cleansed—as a matter of fact, proving this was the purpose of the articles. Yet, strange to say, *none* of the writers dealt specifically with the grammar of the verses they were contradicting! Each in his own way reasoned that it was impossible for the sins of Cornelius to be removed without baptism, appealing, of course, to the Scriptures. None of them made any attempt to clarify the statement of Acts 15:8, 9. Some acknowledged what it seems to say, but then went on to other ground to show why that couldn't be right. Is this "handling aright the word of truth?"

Personally, I have no "axe to grind" in this matter. Should we not be more interested in knowing the truth than in maintaining "what we have always believed"? If we find we are wrong in the views we hold on a verse of Scripture, we should be ready to revise

our teaching on it. But can we ever hold a true view on anything if we disregard what the Bible itself says? Is it not possible that we may be in danger of holding to "traditions" handed to us instead of being taught by God Himself?

A century or so ago the Christians associated with Barton W. Stone were derisively called the "New Lights." The reason? Because they were frequently heard to ask, "Have you received any new light on the Word lately, brother?" This kind of thinking is so rare in our times that I was rather startled at the breakfast table at an SCC Lectureship a few years back when Bernard Wright asked me, "What new thing has the Lord showed you from His word lately?" Praise God, He *does* show us new things from His word (Matt. 13:52). As we enjoy the old things, let us not be afraid to accept the new—even if we have to "lose face" to do so.



For The Lord!

J. H. McCaleb

The cartoon was trying to say something. The picture showed a beggar, seedy and shabby, holding out his hat in a pleading gesture toward a well-dressed man who was hurrying by with brief case under arm. The caption under the drawing read: "Mr. Shriver!"

Apparently, the message of the cartoon was intended to warn against forgetting the recipient himself in the zeal to perfect a smooth running administrative system for combating poverty. Too often we are interested in the mechanics of an operation rather than in the important objectives.

"Woe unto you, scribes and Pharisees, hypocrites! For ye tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." These religious people even went so far as to withhold sustenance from needy parents on the basis that the money should be set aside, theoretically, for the Lord. Such is the fallacy of human reasoning when it fails to grasp the true purpose of virtuous actions.

Good planning is desirable; furthermore, it is essential to maximum accomplishment. In all our planning, however, we need to pause to evaluate our real aims. Are we in love with the plan itself, or do we have a burning desire to accomplish our purposes for the glory of God and the benefit of our brethren?



Set Thy House In Order

J. R. Clark

King Hezekiah was sick unto death. The prophet Isaiah came to him and said, "Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live." And the prophet turned on his heels and was gone. The king turned his face to the wall, and prayed to Jehovah, saying, "Remember now, O Jehovah, I beseech thee; how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." And Hezekiah wept sore. By this time Isaiah was about middle way through the city. Jehovah came to him and said, "Turn back, and say to Hezekiah the prince of my people, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold I will heal thee . . . And I will add unto thy days fifteen years."

Surely enough Hezekiah was healed. The king of Babylon, hearing that Hezekiah was sick, sent messengers with letters and a gift. At the request of the messengers all his treasures, the silver, the gold, the house of armor, and all were shown to them. This greatly displeased Jehovah. Again Isaiah came to the king and said, "Hear the word of Jehovah. Behold the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon; nothing shall be left . . . And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away." This was a blot on those extra fifteen years of Hezekiah!

"Set thy house in order; for thou shalt die, and not live." What an ominous text! What does it mean? It means that Hezekiah must straighten up his personal and domestic affairs. Also he needed to put in order the affairs of state, for his son and heir, Manasseh, was not yet born. At the end of his fifteen years of grace his son was only twelve (2 Kings 21:1).

This gloomy text lends itself to a spiritual application for today, for "whatsoever things were written aforetime were written for our learning . . ." (Rom. 15:4). Both sinners and saints should set their houses in order. In recent months a devout Christian lady was told that she had only three months to live. She called in a lawyer and made a new will and testament. Of course, she did some heart searching and praying in behalf of her soul. In so doing she was setting her house in order.

Approaching death was the reason given Hezekiah for setting his house in order: "for thou shalt die, and not live." While we

Christians have a brighter outlook, yet we should not ignore God's warnings. The monster, Death, casts his foreboding shadow across man's pathway. In Genesis 5 Moses traces the genealogy of Adam to Noah. He passes quickly from one generation to another, ending each with "and he died"—eight times we read that statement in this chapter, and it has been so till now. Written upon every generation since has been "and he died." Joshua speaks of "going the way of all the earth" (Joshua 23). Paul said, "It is appointed unto man once to die, and after that the judgment" (Heb. 9:27, 28). Actually these two heavy appointments are for unregenerate man.

But for the faithful Christian it is different. He is taught to look for the coming of the Lord rather than for death. Death is not a hope; it is an enemy. "The last enemy that shall be abolished is death" (1 Cor. 15:26). Death fills the heart with gloom, while the blessed hope of the Lord's return generates joy.

There are two exceptions to the universality of death in the Old Testament: both Enoch and Elijah were caught up to heaven without dying. In the New Testament Paul says, "We all shall not sleep but we all shall be changed, in a moment, in the twinkling of an eye, at the last trump . . ." (1 Cor. 15:51-52). "For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (1 Thess. 4:16, 17). Christians are told to wait for, watch for, long for, and to love His appearing. However, whether we leave this world by death or by the rapture we should set our house in order and be ready to go.

Brother R. H. Boll used to tell a story about a Mr. Sellers who lived in Sellersburg, Ind., being manager of the Post Office. It seemed that some government men, as in the case of Daniel, sought to find fault with his records. They came to check his records without giving him notice, but always everything was in order. One of the men asked Mr. Sellers how he managed to have his records in good shape every time they came. Replied Mr. Sellers, "That's easy, I just keep them in order all the time." On passover night in Egypt, the Israelites were told to eat the passover lamb with their loins girded, shoes on their feet, their staff in their hands—ready to go. Even so we Christians should be alert and ready to go when the Lord comes.

Sinner friend, "set thy house in order; for thou shalt die, and not live." Fellow Christians, have your loins girded, shoes on your feet, staff in your hands—ready to go.

If you want to understand the Bible, get on your knees and read it on your knees; or if you do not literally search it on your knees, let your soul be bowed down before God. You will learn more in one hour of prayerful communion with the Spirit than in a thousand years in all the schools of human culture. —A. T. Pierson.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Re. the apostles: "Was all of their oral teaching and preaching inspired just like their writings? Was there a difference between their personal decisions and sayings (which were not infallible; Gal. 2, etc.) and their preaching—the latter being "excathedra," so to speak?

What about the apostles' writings which are mentioned in the N.T. but not included there—e.g., I Cor. 5:9? Were those writings also inspired? If the apostles were inspired only at certain times, were they conscious of their inspiration?

You mentioned (Aug. W.W.) that some of Jesus' teachings to the apostles were for them only and not for Christians in general. How do we know where to draw the line? One good brother said that Christ's words in John 14:12-14 do not apply to us?

What meaning, importance and application has the Sermon on the Mount for Christians in this age? Some say its teachings are not for the church.

Please explain the Judgment of the Sheep and the Goats set forth in Matt. 25.

Lu. 6:13—"And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles." These twelve men, whose names Luke records in connection, are thenceforth given special training for the apostleship, after which they are sent forth as His credentialed representatives. On limited commission they were instructed, "as ye go, preach . . . Heal the sick, raise the dead, cleanse the lepers, cast out demons . . ." (Mt. 10:5, ff.) Later He was saying (John 6:70), "Did I not choose you the twelve, and one of you is a devil?" An apostle is "one sent," but the twelve "apostles of the Lamb" were specially chosen, specially qualified, imbued with power from on high, after all which, they were enjoined to execute His last commission. A thirteenth was later added, Paul the "apostle to the Gentiles," specially chosen, empowered and sent. (Matthias, chosen to take Judas' place, "was numbered with the eleven apostles," (Acts 1:26) and stood up on Pentecost as did the others—making twelve, and thereafter referred to as the twelve—(Note Acts 6:2, et al.) In Acts 5:12-16 we behold the apostles demonstrating by the Spirit their power and authority, drawing the attention of all to a fact to be regarded, viz., that the apostles spoke and served as "the Spirit gave them utterance." "Not you, but the Spirit speaking in you." It must be recognized that "the household of God" is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." No others could duplicate the works or signs of an apostle. Through the laying on of the hands

of an apostle others could have gifts of the Spirit bestowed, but they could not in turn bestow like gifts upon others. There were "secondary apostles," that is, men sent forth, but not, as it were, men in training to become successors of the apostles chosen of Christ, as were the twelve. The apostles have no successors. Better than successors, we have their inspired writings. That is how God's church does still have Christ's apostles. Most likely it is correct to consider the whole of the N. T. apostolic writings, since Luke wrote under Paul's supervision as did Mark under Peter. Only to the apostles did Jesus ever say, "He that heareth you heareth me," and "He that rejecteth you rejecteth me." Only to the apostles did He promise that they would receive the Spirit to guide them into all truth, and bring to their remembrance all that He had taught them. God's power could make this the happy possession and experience of every child of His, but our "speaking as it were oracles of God" (1 Pet. 4:11) is speaking not by inspiration our own, but speaking in harmony with inspiration which God has afforded us through others' inspiration.

Paul's writing to the Corinthians, copy of which is not extant, was inspired, as much so as the epistle in which he refers to the previous writing. The Corinthians had been expected to heed the same, as the context shows (1 or. 5:9, ff.). (No loss to us sustained, since Paul's further writing fulfills all needs.) The term inspiration, which we are repeatedly using here is commonly used to denote the living oracles, the product of the inspiration bestowed by the Spirit upon God's chosen ones for the purpose of our guidance in our own day. Paul on board the ship wrecked in Acts 27 was guided by the Spirit in counseling as he did and forecasting, and though it may not be properly classed as inspiration as the term is commonly used, yet he testifies that it is by divine guidance that he speaks. He was conscious of so speaking. Previously, when his nephew had overheard and reported to Paul the plotting of his enemies, and Paul sent the lad to the chief captain with the information, he was being guided by the Holy Spirit, but that is not what is commonly meant by inspiration. The Holy Spirit "helpeth our infirmities," yours and mine, in proportion to the faith we exercise toward Him—"helpeth" without relieving us of our responsibility.

In chapters 13 to 17 inclusive of the Book of John, Jesus has His apostles to Himself and gives them special instruction preparatory to their entering upon their apostleship. Every word of it, as well as previous instruction given them, will be brought to their remembrance by the Holy Spirit soon to be bestowed. When we take up these chapters to read and to study, let it be set down to begin with, This is personal, special instruction given by the Lord to His twelve (soon minus one) whom He had chosen and called to be apostles, men set apart and soon to be sent as such. Is said instruction to be appropriated by me? Am I to take a seat in His class and accept the teaching as meant as much for me as for the twelve? Danger lies in that course. "Teaching them to observe all things whatsoever I have commanded you" is to be the recognized guide line for the chosen and sent instructors for the blessing of all whom they

"make disciples." Of the earliest ones so made it is written, "they continued stedfastly in the apostles' teaching," which is, of course "what the Spirit teacheth." It is plain that much of what is contained in the chapters mentioned is general, principle teaching and is therefore applicable to us; we are to be guided in the matter of appropriation by the apostles' teaching set down in the Scriptures they were inspired to write.

In the parable of the Vine and the Branches there is much soul nourishment for all, though the direct application is that of the apostles. "God hath set some in the church, first apostles." The apostles were set nearest to the Head, the closest position to the "true vine." We are built upon the apostle-prophet foundation; are brought into relation to the vine through the witness of the apostle-branches. The sole purpose is fruit. The branch draws its vitality to bear from the vine. Abiding in Him, His word abiding in them, their asking would ever be in the direction of their fruit bearing. Their praying would simply be the demand of the branch for that which was necessary for fruit bearing; hence (Note the apostles' evaluation, Acts 6) "Ask what ye will." As is the sap in the natural vine and its branches, so likewise is the Spirit in Christ's fruit-bearers, and the branches, even the twigs farthest removed, obtain this vital element by capillary attraction. Prayer is the privilege of all who are His, "even these least," and His word abiding within and authoring prayer's objective, "according to your faith, be it done unto you." With His word abiding in us, we know better than to ask for apostolic powers or prerogatives. "Are all apostles?" plenipotentiaries, ambassadors, witnesses in the sense the apostles were? (Note the requirements for being an apostle in Acts 1:21, 22.) Only in a secondary or accommodated sense may we so speak of ourselves. Paul had occasion to write, "If any man thinketh himself to be a prophet or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (1 Cor. 14:37). There were "false apostles, deceitful workers, fashioning themselves into apostles of Christ" (2 Cor. 11:13). In contrasting his own course with that of such, Paul could say (what they indeed knew). "Truly the signs of an apostle were wrought among you" (12:12), and further, "If I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me" (13:2, 3). The church at Ephesus was commended for having "tried them that call themselves apostles, and they are not, and didst find them false" (Rev. 2:2). Point is: the apostles were given such clear credentials that there was no need for mistaking them and the authority the Lord Jesus vested in them. And Pentecost has never been duplicated (though how marvelous Acts 10 notwithstanding). Danger lurks when one takes his stand on a promise made specifically to the apostles and demands that the Lord fulfill the same today. We may (and do) need the Spirit's help in making correct discrimination here, for even His chosen twelve yet required much of the same kind of teaching that we need, and so it is being supplied to them right along, to their profit and ours.

As to the sermon on the mount, it was delivered in the hearing of the multitudes, and the best servants the Lord has had through the centuries have been those whose prayerful purpose has been to live up to the principles of the Sermon on the Mount. Who would charge that as error? Why shouldn't "laws of the kingdom" be afforded those who have been translated into the kingdom of the Son of his love"?

The question pertaining to the judgment of Matt. 25 must wait another month. It will afford occasion to show the difference between that judgment and the final judgment.



Killers

Carl Kitzmiller

Every year we read reports of people killed by "unloaded" guns! Wise people take extra precaution with firearms. Most of us have in our homes something more deadly than any gun, however, and in many cases it operates unrestrained!

Television is causing more spiritual casualties than many like to admit. Oh, it doesn't kill at once; it slowly poisons to death. The vilest forms of crime and sin are paraded before us. Gross moral misconduct is presented as entertainment. Human life is cheapened, and undress is the rule. Bibles and church services are neglected. We "don't have time" for spiritual works. Family ties are not so well developed. Spiritual strength is sapped by such a gradual process that many are not aware of its going.

Yes, if this writer possessed the power to turn back to pre-commercial-television days without influencing anything else, he would do it. This we say in spite of some good programs and our own recent opportunities to spread the Word by this medium. He does not have such power, of course. Television is with us and those who live in the world— even Christians—must come to terms with it. Therefore, we urge prayerful, careful, and spiritually discerning use of that potential killer and strength-sapper that sits in your home. Whether it blesses or curses will depend upon how wisely you use it.

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

—Carl Kitzmiller



Four Hands

Winston N. Allen

The truths to be presented in this article can be applied to the work here, to the Lord's work where you are, and to the life of each individual. Attention is directed to Exodus 17:8-13:

"Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in my hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua prostrated Amalek and his people with the edge of the sword."

Two Principles

There are two amazing principles seen in this experience. The first principle is this: a man standing on a hill *apart* from the battle between the Israelites and the Amalekites engages in an act apparently *unrelated* to the battle and yet there is victory down in the valley because of his act. The second principle or truth is that the up-raised hands bring victory, but Moses' hands because of weariness fall to his sides. Friends then held up his hands and the enemy was defeated.

On this occasion Moses was putting into practice a secret which he had learned at the Red Sea. You will recall on that occasion Israel faced an impossible situation with the Egyptians behind them and the Red Sea before. To Moses God had said, ". . . lift up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." The last two verses of Exodus 14 record the result of Moses' obedience: "Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses."

Three Hands . . . and a Fourth

In this tremendous encounter at the Red Sea notice three differ-

ent hands that are mentioned: first there is the hand of Moses, God's servant. To Moses Jehovah had said, "stretch out thine hand over the sea." Second "the hand of the Egyptians" is listed. Exodus 15:9 states, "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them." The third hand involved and identified is the hand of the Lord. Verse 6 states, "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." There was another hand—a fourth hand involved here that was not visible or identified. Behind the visible enemies of God's people there is always another hand working—it is the hand of Satan and his hosts. The devil is constantly attempting to thwart God's purposes. Repeatedly in the book of Job the hand of Satan is identified. Notice Job. 2:5-7. Satan said to Jehovah: "But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face. And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life. So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown." It was Satan also who influenced the Sabeans and Chaldeans to steal Job's property and kill his servants.

As recorded in the New Testament, when Peter attempted to turn Christ from the cross, you remember the Lord said, "Get thee behind me, Satan." The devil often works through human instruments.

Yes, four hands were involved and working during the *Red Sea* crossing.

The Obedience of Faith

What if Moses had not stretched forth his hand on that occasion? Of course the Red Sea would not have divided. The obedience of faith is of vital importance. God works when His people trust and obey. In fact His working is conditioned by His people stretching forth their hands in faith and obedience. Prayer without personal commitment is an abomination to the Lord.

Remembering the Red Sea experience with the Egyptians, later when Israel was attacked by the Amalekites Moses' hand again sought the hand of God and brought it down to the battlefield. But Moses' arms became weary. Notice that Aaron and Hur did not begin to knock and criticize Moses when his hands fell; they helped him. In fact they held up his hands until the battle was won.

Today there are many situations in which the four hands we have referred to are involved—the unseen hands of God and of Satan, the hands of Christians, and the hands of those being used or influenced by Satan. Paul identified our real enemy when he said, "Our wrestling is not against flesh and blood but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

Perhaps you are facing a difficult situation, a very real and persistent opposition, or a problem that seems overwhelming. What is

the answer to it? What is the secret of victory? If by the prayer of faith and by obedience to the Lord you bring His mighty hand into the picture you have a winning team regardless of the odds.

In Ezra 7:9, 10 there is this revealing statement regarding Ezra's unusual success in the face of opposition: "For upon the first day of the first month began he to go up from Babylon; and on the first day of the fifth month came he to Jerusalem, according to *the good hand of his God upon him*. For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances."

As recorded in 1 Chron. 4:10 a discerning young man by the name of Jabez offered this prayer to God: "Oh that thou wouldst bless me indeed, and enlarge my border, and that *thy hand* might be with me, and that thou wouldst keep me from evil, that it be not to my sorrow! And God granted that which he requested."

God is looking for yielded individuals whom He can use in working out His great plans and program for the future. On the other hand the old serpent is looking for those he can use in opposing the Lord and His church. Each day each one of us will be used either by the hand of God or by the hand of Satan.

Understanding God's Program

What is God's plan and program for this age in which we are living? We need to know what He is doing so we can fit into His plan. Recently I heard about a maiden lady who went to her minister and talked to him about her desire to find a suitable husband. The minister said, "Well, you know God's plan: one husband for one wife, one wife for one husband. That's the Lord's plan and we can't improve on it!" The lady replied, "I don't want to improve on it! I just want to get in on it!"

God's program for this age is that all men should have an opportunity to hear the gospel and to decide what they will do with Christ. The Great Commission holds top priority now in the Lord's program. Each faithful Christian is personally involved in world evangelization and in bringing God's hand into the conflict against Satan and his hosts.

Paul expressed an apparent paradox when he said, "We have this treasure in earthen vessels." The gospel, God's message of salvation, is entrusted to weak human beings. A precious treasure in fragile vessels! But that is the way God planned it. His power, His mighty hand, His grace are made manifest in human weakness. The treasure will shine forth all the more if the earthen vessel is yielded to and empowered by God.

We still have the same gospel which was preached and which turned the world upside down 1900 years ago. God has not changed. He is the same yesterday, and today, and forever. The human heart has not changed. It is still deceitful above all things and desperately

wicked. What has changed? Why are the Amalekites apparently winning? The church today many times is failing to lift up hands of faith to God in prayer. Often Christians are knocking each other instead of holding up the hands of brothers and sisters in the Lord. We try to fight the enemy with the feeble power of the arm of flesh. Often the uplifted hands become weary and the battle goes against us. There is victory only when the hand of God is working. He works when we trust and obey.

May the Holy Spirit apply the lesson to each heart. We can't always tell when the hands of a fellow soldier in the Lord's army are falling down. We can't always tell when faith is failing or when battles are being lost. We may never realize in this life how many times our holding up the hands of another has turned the tide and brought victory. Nothing is more important than that the good hand of God be with us. This makes the difference.

DAVID LIPSCOMB ON CHRISTIANS AND WAR

F. D. Srygley

During the (Civil) War he took strong ground against Christians going to war, and preached his convictions with a boldness that attracted much attention and excited bitter prejudice against him. Zeal for the Southern Confederacy ran high, and impetuous spirits denounced him as an abolitionist, a Yankee spy, an enemy of the South, etc.; but none of these things moved him. An influential man in his native country publicly and repeatedly expressed the wish that the people would run him and others like him out of the country, but he continued to preach the doctrine of peace on earth and good will among men.

When (General) Forrest occupied Columbia, complaint was made to him that David Lipscomb was preaching doctrine that was disloyal (to the Confederacy), and he ought to be arrested and stopped. Forrest sent a member of his staff to one of Lipscomb's appointments, where, by special announcement, he was to preach the disloyal doctrine that Christians cannot scripturally go to war. The staff officer took a seat immediately in front of the speaker, and gave close but respectful attention to the sermon. During the sermon the military officer was several times moved to tears, and, after the audience was dismissed, he remarked to a gentleman in the congregation: "I have not yet reached a conclusion as to whether or not the doctrine of the sermon is loyal to the Southern Confederacy, but I am profoundly convinced that it is loyal to the Christian religion."

When the Union Army captured Nashville and took possession of Middle Tennessee, one of the men who had been loudest and severest in denouncing him fell into the hands of the Federal soldiers, and the rumor went abroad that he would probably be punished and all his property would be confiscated or destroyed. David

Lipscomb heard of the distress of this man and several others of his old Franklin County neighbors who had also bitterly opposed him, and he promptly went to his assistance. In explanation of the proof against them, he made a speech to the military authorities setting forth the intense excitement all over the country as an extenuating consideration in their behalf. He earnestly appealed to the officer in command to deal generously and mercifully with them, and, in the light of what he himself had suffered and forgiven, his words had great weight with the military authorities. I had an account of this incident a few days ago from old citizens of Franklin County who were familiar with the facts when they occurred.

Many Christians and entire congregations agreed with him that it is wrong for Christians to go to war; and when the matter was properly brought before the two contending governments, at Washington city and Richmond, the constitutional right of liberty in religious convictions was respected, and Christians who held such convictions were excused from military service and recognized as nonbelligerents. David Lipscomb took an active part in bringing this matter before the proper authorities in its true light, argued the question in person before the military governor of Tennessee, and started to Richmond to press the case to a final determination before the Southern Confederate administration; but he was delayed by military operations, and the case was heard and settled in his favor by President Davis on the merits of his papers transmitted by messengers. —In *Biographies and Sermons*.

SARAH AND HAGAR

Mrs. Paul J. Knecht

The first mention of Sarai is found in Genesis 11:29 where she is introduced as the wife of Abram. They had come with others of Abram's relatives (hers, too, for they had the same father) to Haran from Ur of the Chaldees at the call of God (Gen. 15:7). There is no mention of God's special choosing of Sarai, as there is later of His choosing of Rebekah and Leah. Evidently she was chosen with Abram and included in his call. What it may have cost her to leave Ur, a center of culture in those days, to go with her husband (Heb. 11:8), we are not told. But she went, and since God has commended her (1 Peter 3:6) for obedience, we may infer that she went willingly—that there was no contention over it and no reluctance even in her heart, though she must have left many things dear to her heart in the way of convenience and associations. To face the unknown took courage even though she was going with her husband. Many a woman has defeated her husband's efforts to reach his goal by simply refusing to go toward it with him. Sarai, as well as Abram, had to leave her kindred.

There can be a strong pull on the heart strings even now in this age of extensive travel and rapid communication, when one breaks

contact with loved ones to make a permanent change of residence. How much more in the days when it easily could mean a final, irrevocable separation! Travel was hard and dangerous and there were no telephones or other means for swift and frequent communications. News did travel (Gen. 22:20), but only at the slow pace of foot or camel transportation. It is good for us to appreciate what it meant for Sarai to have faith enough either in her own right or in obedience to Abram's faith (probably the latter at that time) to go forth with him at the call of God. As a matter of fact they did not leave *all* their kindred in Ur, nor even in Haran when God spoke again. Nevertheless, it was a drastic change that may have affected Sarai more deeply than it did Abram.

Moreover, Sarai was mature in years—even old, if we think of her age in terms of our times. But even in the light of the life span of those years she was not exactly young. No reckless love of adventure urged her on. Her trust in her husband and her God was her strength. After stopping in Haran for an unrevealed time they came into the land of Canaan (Gen. 12:4-5). Abram was 75 (almost as old as Moses when he became leader of the Israelites) and Sarai was 65 when they left Haran.

Their faith must have been sorely tried when a famine came in the land. Abram went to sojourn in Egypt. What befell them there (Gen. 12:10-20) was surely trying to Sarai. One wonders if, in this instance and a later similar one, God was not working to give her the individual faith she needed, the utter dependence on Him that fitted her into His purpose and made her an example of faith to women, ever since her time. Here an interesting fact about Sarai is revealed. She was "very fair" and that at the age of 65. Sarai was such a beautiful woman that even her husband told her she was "a fair woman to look upon." That she was still beautiful in his eyes might possibly indicate that they had not been married long (that might be surmised—though it is hardly warranted—from Genesis 11:29-31 where Abram's taking of a wife is mentioned just before mention is made of their departure from Ur). He undoubtedly had an abiding love for this woman whose beauty had been increasingly enhanced through the years by the character within.

However that may be, Sarah was taken into the house of Pharaoh and he dealt well with Abram for her sake. Three things are worthy of note in this incident: 1. The unquestioning, perhaps hopeless obedience of Sarai, for she seems to have had no choice but to obey (or rebel openly—some may think she should have done that for virtue's sake); 2. God's care of her and punishment of Pharaoh's house and, 3. The added substance given Abram by Pharaoh because of her (12:16). Among the maidservants mentioned in this verse, no doubt was Hagar whom we shall meet personally in a later chapter (Gen. 16).

Groanings which cannot be uttered are often prayers which cannot be refused. —C. H. Spurgeon.

Precious Reprints

ANXIETY

R. H. Boll - 1930

The disease of anxiety is eating the hearts of many in these days. However, there is a specific God-given prescription, guaranteed to cure if applied according to instructions. It is found in Phil. 4:6:

"In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

The guaranteed result is given in the next verse:

"And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

There are several things here which demand particular attention—one point especially, on which the virtue of the remedy depends.

We must note first the contrast between "nothing" and "everything." Anxious in *nothing*. How can it be helped? Make your requests known to God. There is behind this the implication, of course, that God will hear and do for us according to our requests; otherwise it would be an empty performance and a mockery. We are to make our requests known to Him. Not for His information ("For your Father knoweth what things ye have need of, before ye ask Him"), but to tell Him what we want. That of itself helps. The vagueness of our trouble is dispelled, and a few definite requests crystallize. The extent of the distress and the danger is not so overwhelming as imagination had pictured it. "Do this for me, and that (we say to Him who is able and who loves us) and all shall be well." So we see light ahead.

"WITH THANKSGIVING"

Make known to God your requests by prayer (simple petition) and supplication (fervent earnest appeal); and—here is the essential point—with *thanksgiving*. Now when you begin to give thanks you necessarily have to "count your many blessings." You begin to realize how *much* you have, how good, how loving the Father's care has been. And quite naturally, your mind draws the conclusion that the same faithful love which watched over you in all the past will not fail you in the future. "Surely," you will say, "goodness and mercy shall follow me all the days of my life." So, "count your many blessings—every doubt will fly."

THE PEACE OF GOD

Now follows "the peace of God which passeth all understanding." From one point of view this is God's own peace—the kind of peace He has, because He knows what He will do and is assured of the final outcome. Or from another viewpoint it is the peace He gives us. Both are true. But in any case this peace depends on our faith in

Him. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). If I do not believe in God—His goodness and power and love—or that He hears and answers prayer, I shall get no peace from making my requests known to Him.

And perhaps I do not believe that the good of past days has come from *Him*—perhaps I subtly held the thought that my former blessings were due to luck, to prosperity and good times, to the favor of this or that man, to the bank account, or favorable circumstances in general. And so when those gods in which we trusted fail us, we are disconsolate and troubled even unto despair. No wonder. "If I knew that it was *God* that took care of me in the past, I could trust Him for the future." Just so, my friend. You must learn to know Him and His ways, and be assured that "every good gift and every perfect gift cometh down from above, from the Father of lights" (Jas. 1:17). And if you realize that it was He that took care of you all along, you can give Him thanks, and in thanksgiving your hope will rise again, and your confidence that in the future He will not forsake you. "Hearken unto me," He says, "that have been borne by me from their birth, that have been carried from the womb, and even to old age I am he, and even to hoar hairs will I carry you" (Isa. 46:3, 4).

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love.
And when hoary hairs all their temples adorn,
Like lambs they shall still in my bosom be borne."

"I WILL NOT BE AFRAID"

Through all this there is an act of will and choice on our part. "*What time I am afraid,*" says the Psalmist, "I will put my trust in thee." Then better still, he adds, "In God have I put my trust: *I will not be afraid.*" "Let not your heart be troubled," said the Lord Jesus to His disciples on that dark night. Do not *let* it be troubled! But how shall we help it? By a sheer act of will? No! Listen: "Ye believe in God, believe also in me." Your will comes into play—not by working on yourself, but in looking unto God. Again, "Peace I leave with you; my peace I give unto you." That is the gift—now avail yourself of it: "Let not your heart be troubled, neither let it be afraid" (Jn. 14:27). "They looked unto him and were radiant." It is said of Hannah that when she had prayed before the Lord in Shiloh, "she was no more sad." She had left her burden with Him. Do thou likewise.

GUARDING OUR HEARTS FROM CARE

Now one thing more. It says in Phil. 4:7 that the peace of God shall *guard* your hearts and your thoughts in Christ Jesus. That is *protection*. It is not so generally understood that anxiety is destructive and ruinous to the soul. It is not merely unfortunate. It is not bad merely because it makes us unhappy: it blights and kills. Not the riches only and the pleasures choke out the word that is sown, but, alas, the *cares of the world* do the same thing just as effectively. Anxiety is a wrong in itself. It is covetousness in disguise. It is

secret atheism. It is the offspring of unbelief. It attacks the spirit and makes us forget God yet more, and resorts to frantic and ill-advised actions. "Take heed lest haply your hearts be overcharged with . . . cares of this life" (Lk. 21:34). Many a man has done things under stress of anxiety that he has never got over.

Let us commit our hearts to God's keeping. "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles (they who are without God and without hope in the world, Eph. 2:12) seek; for your heavenly Father knoweth that ye have need of all these things. But seek first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33). Let us take Phil. 4:6, 7 for our peace and safeguard, and in the present evil times let us have the greatest thanksgiving we ever had.

LET'S QUIT WINDOW SHOPPING

Miles J. Stanford

We admire the boldness of Peter and John before the Sanhedrin. We wonder at the love of Stephen for the angry mob. We marvel at the joy of Paul and Silas as they sing—with bleeding backs—in the jail at midnight. But at the suggestion that the power of the Holy Spirit is for us too, we wistfully sigh and turn away—much as a penniless window-shopper might turn away from an appealing display of merchandise.

It is time for Christians to realize that we own that attractive "merchandise." We should go into the shop and claim it, rather than turn away empty-handed. Claiming what we already own—this is the meaning of appropriation.

Appropriation does not necessarily mean to gain something new, but to set aside for practical possession something that already belongs to us. In order to appropriate something for our daily walk in Christ, there are two essentials: to see what is already ours in Christ; and to be aware of our need for it. Upon these two factors rests our ability to appropriate—to reach out in steadfast faith and receive that which *belongs to us* in our Lord Jesus Christ.

Seeing Our Possessions

Regarding the first essential, to see that which is already ours, William R. Newell wrote: "Paul does not ask a thing of the saints in the first three chapters of Ephesians but just to listen while he proclaims that wondrous series of great and eternal facts concerning them; and not until he has completed this catalog of realities about them does he ask them to do anything at all!

"And when he does open his plea for their high walk as saints, everything is based on the revelation before given of the facts of their high character and destiny as saints: 'I therefore . . . beseech you to walk worthy of the calling wherewith ye were called' (Eph. 4:1). Let us cease laying down to the saints long lists of 'conditions' of entering into the blessed life in Christ; and instead, as the primal preparation for leading them into the experience of this life, show them what their position, possessions, and privileges in Christ already are. Thus shall we truly work with the Holy Spirit, and thus shall we have more, and much more abiding, fruit of our labors among the people of God."

Blessed Burdens!

Once we see what is ours in Christ Jesus, practical need will cause us to appropriate—to receive the answer to that need. "There was a 'supply of the Spirit of Jesus Christ' for Paul, and that made it possible for Christ to be magnified in him. It was a supply which was always available, but only appreciated and appropriated as and when the Apostle came to know his need. Life is meant to bring a succession of discoveries of our need of Christ, and with every such discovery the way is opened for a new inflow of the supply. This is the explanation of so much that we cannot otherwise understand—this plunging of us into new tests where only a fresh supply of the Spirit of Jesus Christ will meet our need. And as our need is met, as we prove the sufficiency of Christ to meet our inward need, so there can be a new showing forth of His glory through us" (H.F.).

These two realities of seeing and needing bring us from childish meandering into a responsible, specific walk of faith. They take us from the "help me" attitude to that of giving thanks; from begging to appropriation. Notice that L. L. Legters, co-founder of Wycliffe Bible Translators, says: " 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ Jesus' (Eph. 1:3). If you run over in your mind and find one single blessing with which He has not already blessed us, then what He told Paul was not true at all, because He said, 'God hath.' It is all done, 'It is finished.' God *hath* blessed us with every spiritual blessing in the heavenlies! The great pity of it all is that we are saying, 'O God bless us, bless us in this, bless us in that!' and it is already done. He has blessed us with *every* spiritual blessing in the heavenlies." As C. A. Coates said, "It is appropriation that tests us. How often we stop at admiration—mere window shopping."

From time to time the Holy Spirit will bring to our attention a certain aspect of the Word in a striking manner, and we will rejoice to see and believe that it is ours in Christ. It may be, for instance, the truth of Matt. 11:28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Besides the usual personal situations, the uncertainty, strife, and tensions of world conditions provide just what is needed for the believer to abide, to rest in the Lord Jesus. The need exists, and when he sees the rest in Him, all there remains to do is appropriate!

Waiting On The Lord

So far so good. The believer sees what he possesses in Christ, and the need enables him to reach out and confidently appropriate and accept the required rest. This appropriation must be a case of clear, Scriptural, specific trust. We are not to "ask amiss." And now comes the critical phase, the key to it all. In most instances of appropriation, there is a waiting period between the acceptance and the receiving—sometimes years. Our responsibility is to patiently wait upon Him during the time necessary for Him to work into our character, our life, that which we have appropriated in Christ—in this instance, His rest, steadiness, assurance, security. "A God . . . who worketh for him that waiteth for Him" (Isa. 64:4b).

T. Austin-Sparks gives us two valuable thoughts regarding this all-important gap between the actual appropriation and the practical experience. "Every bit of truth we receive, if we receive it livingly, will take us into conflict and will be established through conflict. It will be worthless until there has been a battle over it. Take any position the Lord calls you to take, and, if you are taking it with Him, you are going through things in it, and there will be an element added by reason of the battle. You have taken a position—yes, but you have not really got it yet, the real value of it has not been proved. You have not come into the real significance of it until there has been some sore conflict in relation to it.

"As the result of the work of His Cross, and as the grand issue of His resurrection, eternal life is received already by those who believe. But while that life is itself victorious, incorruptible, indestructible, the believer has to come by faith to prove it, to live by it, to learn its laws, to be conformed to it. There is a deposit in the believer which in itself needs no addition, so far as its quality is concerned. So far as its victory, its power, its glory, its potentialities are concerned, nothing can be added to it. But the course of *experience*, of spiritual life, is to discover, to appropriate, and to live by all that the life represents and means."

The Element of Time

Now we have seen a third element involved in our appropriation. After we have *seen* our possessions in Christ, and become aware of our *need*, then we must give Him the necessary *time* to work the appropriation into our everyday walk. If we are looking for our needs to be met in the next interview, the next devotional book, the next series of special meetings, the next hoped-for "revival," then reality will never come.

In this matter of preparing for service, there is no shortcut, no quick and easy way. The Husbandman builds into the believer that which He intends to minister through him to others. In order to minister Life to others, what one does and says must flow from what he is. "For it pleased the Father that in him (Christ Jesus) should all fulness dwell;" "For we are made partakers of Christ;" "That ye might be filled with all the fulness of God;" "For your life is hid with Christ in God;" ". . . that the life also of Jesus might be made manifest in our mortal flesh" (Col. 1:9; Heb. 3:14; Eph. 3:19; Col. 3:4; 2 Cor. 4:11b).

How often we simply *admire* and *talk about* truths the Holy Spirit reveals to us in the Word, whereas His primary purpose in giving them to us is that we might stand upon them in faith, waiting confidently for Him to make them an integral part of our life. "A prophet is one who has a history, one who has been dealt with by God, one who has experienced the formative work of the Spirit. We are sometimes asked by would-be preachers how many days should be spent in preparation of a sermon. The answer is: At least ten years, and probably nearer twenty! For the preacher matters to God at least as much as the thing preached. God chooses as His spokesmen those in whom He has already worked what He intends to use as His message for today" (W. Nee).



A Christian Views The News

Ernest E. Lyon

EDUCATION FOR SOCIALISM. "Our fundamental goal is a progressive nation in a peaceful world . . . Achieving this objective demands understanding of and commitment to the proposition that education is a primary instrument for social advancement and human welfare." Can you guess the source of that statement that ignores knowledge, scholarship, discipline, intelligence, and other similar objectives formerly associated with education? It is from page 23 of a publication of the U. S. Office of Education in May, 1962, entitled *Education For Freedom and World Understanding*. This is one of the later steps in a chain of events set off by John Dewey, who served as head of Teachers College at Columbia University from 1904 till 1930. His disciples got Dewey's ideas into textbooks for the elementary and secondary schools starting around the mid-30s. One of the disciples, a socialist like Dewey, was Harold O. Rugg, whose book, dated 1933, *The Great Technology* taught teachers that America must be converted into a socialist dictatorship. He did not use those words, of course, but, like all the Fabian socialists, he stated it indirectly that we must have a "new government" with "all-pervading" powers to be used in planning and regulating the lives of the people and the economy of the nation. Another of the Dewey disciples, Dr. George S. Counts, helped organize the Commission on Social Studies of the American Historical Association, which recommended the change from teaching history, economics, civics, and geography to teaching "social studies." The British socialist leader Harold J. Laski said of a report by the Commission: "At bottom, and stripped of its carefully neutral phrases, the report is an educational program for a Socialist America." That is, it seems to me, a fair estimate even from one who welcomed the change.

Unfortunately the National Education Association (NEA) has largely come under the direction of knowing disciples of Dewey or those brainwashed into believing that what he was doing is for a "democratic" America. The few at the top of the NEA hierarchy have become the real controlling force behind the education in our country that has resulted in "Johnny" not being able to read, having no understanding of our (former) free society, and crying for a cradle-to-the-grave false security under a godless and God-hating form of government. They are even gradually getting control of the colleges and telling them what they can teach through a comparatively new organization called the National Council for Accreditation of Teach-

ers Education (NCATE). There is not space here to go into more detail about the socialist education your children are getting, approved and pushed by the NEA and the leaders of the national organization of PTAs, but maybe I should give one more sample. The NEA sponsored a book called *The American Way of Business* for use as source material for teachers. It was written by Oskar Lange and Abba P. Lerner, the first of whom was a professor at the University of Chicago but who later renounced his U. S. Citizenship to become an official of the communist government of Poland! No wonder the book recommended that the federal government seize all banks, credit institutions, and insurance companies, and that all basic natural resources (mines, oil fields, timber, coal, etc.) be also seized and operated by the federal government. It is no wonder that the NEA has the reputation also of not being interested in higher education, being cool to the private schools, and pathologically opposed to the parochial schools—using the latter term to include such schools as Portland Christian and other church schools not strictly “parochial.” Let us pray that the men and women in control of education nationally may be turned toward right standards and may return the schools to the proper local controls. The school system, as well as the country, that denies God is on its way to destruction and these are but more evidences of this.

NEWS BRIEFS: Plenty of money is coming into this country to support revolutionary groups that operate in all uprisings. Some of it has been traced by our government . . . The union shop seems to be coming in federal employment . . . Our loss in the Dominican Republic was quite unnecessary, independent news sources seem to agree . . . Youths in communist countries are beginning to believe only the opposite of what they are told, I hear. If that is true, maybe there is hope for their countries . . . In the summer of 1963 Sukarno agreed to recognize Malaysia if a United Nations survey showed that the people of Sarawak and Sabah wanted to join Malay and Singapore in a federation. Typically of the Marxist-Leninists, he repudiated his promise when the survey showed the desire for the state of Malaysia to be formed . . . In 1962, the latest year for which the data are available, total government spending per family, local, state and federal, is estimated at \$3131. Total government revenue per family is estimated at \$2995, a deficit of \$136 per family, the accumulated deficits to that time being \$6755 per family . . . A Negro Communist from this country, Robert F. Williams is broadcasting from Havana urging Negro extremists in this country to “learn to shoot and handle explosives” to take part in a revolution against our government. I have seen copies of his broadcasts . . . A report from Hungary indicates a real stirring of interest in things of the Lord among people there, including a good many baptisms in the face of the certain persecution that will come. Right now there seems to be some liberty in preaching in that country, the reports indicate.

SOCIALISM BY DECEPTION. In an early issue of the *Fabian News* (June 1892) the members of that English socialist society presented their original national program in these words: “A cover of

respectability and good manners as a means of gaining entry into all social activities, while avoiding the use of the label 'socialism,' promoting socialism continuously by coloring such activities with new terms so as to attain socialism by stealth." When the Americans who were won to their ideas tried to present socialism to people in this country through the Intercollegiate Socialist League they failed, but when they changed the name to the League of Industrial Democracy and adopted the Fabian methods they began to have success in turning people to their "social welfare" ideas. You may be interested to know that George Bernard Shaw and Havelock Ellis were members of the Fabian Society as far back as 1885, and I believe they were charter members when the Society was organized in 1883.



Should Christians Unite?

Alex Wilson

It is a disgraceful and serious problem—the many divisions among Christians. Why should those who claim to follow Christ be split up into many different groups? Why should there be competition and sometimes even bitterness among such groups? How can non-Christians know who is right and who is wrong when there are many conflicting claims and accusations?

Can something be done about these problems of disfellowship and disunity? This is a complicated matter which we cannot discuss fully in one article like this. But let us look at some basic principles which may help us think more clearly about the question.

In general there are three different approaches taken toward the matter of fellowship: I. Some people base fellowship on 100% *agreement in beliefs*. II. Other people say fellowship can be reached only by *de-emphasizing (and actually ignoring) beliefs*. III. Others base fellowship on *union in Christ*.

A Unity That Actually Divides?

I. The first approach says, "You cannot worship and work with us unless you agree with us—about everything! There can be no fellowship unless you believe exactly what we believe." The main example of this attitude has been the Roman Catholic Church (though Rome's attitude *seems* to be changing a little now). Through the centuries Rome's leaders have said, "We are right, so of course whoever disagrees with us must be wrong. Only those who believe what we tell them can have salvation. Agree with us or get out; agree with us or we shall kick you out!" But such "popo-ism" exists in many other groups besides the Church of Rome. Some preachers

think they are infallible. So they exclude any church-member who cares to disagree with their interpretation of the Bible.

When this attitude exists in a church or group of churches, there will be one of two results. Many people, in order to keep peace and unity, will not study or think for themselves. They will merely accept all that their pope or preacher or creed says. Such unthinking obedience is unscriptural (see Acts 17:11) and dangerous. Other people may dare to disagree with their pope or preacher, but almost always excommunication or a church split results. Churches have sometimes split up over disagreements about prophecy, or whether to use wine or grape juice in the Lord's Supper, or whether to stand or kneel during prayer!

This first attitude about fellowship is a major cause of divisions among God's people. Its results are tragic.

Organizational Union Without Unity

II. The second approach to fellowship goes to the opposite extreme. It reasons like this: "Beliefs are not really so important anyway. If a person is sincere and does his best, what difference does it make what he believes? Doctrines divide people, so we should not stress doctrines, especially those which are controversial." This attitude has become very common and popular in recent years. The "Ecumenical (one world-wide church) Movement" of the World Council of Churches is gaining more and more support as time passes. Other evidences of the growth of this attitude are the merging of various denominations and also the ecumenical councils held even by the Roman Catholic Church.

In the Philippines many people have been won over to the ecumenical outlook. Brother Broadus was amazed at the spread of this attitude which he noticed on his recent trip to the Visayan Islands and Mindanao. Even some Christians who used to be definitely fundamental are now extremely concerned about unity but seem very little concerned about being faithful to the teachings and commands of the Bible.

We strongly recommend that Christians, especially church leaders, become thoroughly informed about the Ecumenical Movement. A 70-page booklet entitled **THE COMING WORLD CHURCH** gives some very valuable facts about the formation, organization, and aims of this movement. The book is published by Back to the Bible Publishers, and costs only 25 or 30 cents. It can be ordered from Word and Work.

Here are some important facts which the book points out: Several years ago the Greek Orthodox Church was received into membership by the World Council of Churches. This denomination insists that it is unthinkable for missionaries to come into countries where it is dominant and try to convert to Christ people who are already members of the Greek Church because of their infant baptism

in that Church. It lacks any sense of the need of the new birth as the means by which a person becomes a true disciple of Christ. Also, an ecumenical theologian has written, "The Church's task is no longer to go 'outside' and bring lost sheep 'in.'" Thus we see the attitude of the Ecumenical Movement towards evangelism and missionary work.

More facts: "The Archbishop of Canterbury, Dr. Michael Ramsey, one of the presidents of the World Council of Churches, stated that heaven would not be only for the Christians—he expects to meet there honest atheists, who have been incapable of believing in God down here." Another W. C. C. leader said, "It is our prayerful hope that the Roman Catholic Church will find it possible to discover ways and means of uniting with us in this fellowship." Another leader prophesied that the Ecumenical Movement will go "even beyond the borders of the Christian religion," in other words, merge with Buddhism, Islam, etc.

Surely nothing more needs to be said to show the error of this approach to fellowship. Let us teach and warn our friends who may be deceived by the subtle claims of this movement.

True Unity: Sharing the Same Life

III. If the first two approaches are wrong, what then is the correct answer to the problem of fellowship? The third approach says this: "Fellowship depends upon union in Christ. If you and I each have received Jesus Christ, then we each have eternal life (1 John 5:11-12). We shall spend eternity together, so why not worship and work together now? If we each have been born again, then we are members of the same family. We have the same Father in heaven and the same Holy Spirit within us. We are citizens of the same kingdom, servants of the same King. We have the same Bible to follow and the same bitter enemy to struggle against. If we happen to disagree with each other about spiritual gifts, or the great tribulation or millennium, or women praying publicly, or the political duties of Christians, this should not break our fellowship in Christ. You still belong to Him, and so do I; therefore we should still belong to each other." (Rom. 15:7).

In this approach each individual is urged to study the Bible for himself. He should take heed to the teachers Christ has given to the church (Eph. 4:11), but he should accept their teachings only to the extent that he himself sees a Scriptural basis for them. Fellowship should not be broken because of doctrinal disagreements unless the doctrines involve the person and work of Christ (1 John 2:22-23, 2 John 7-11) or the basis of salvation (Gal. 1:6-9). Otherwise, fellowship should be withdrawn from a fellow-Christian only if he behaves himself in a disorderly way: see 2 Thes. 3:6-15; 1 Cor. 5:9-13; Matt. 18:15-17; Rom. 16:17 and Tit. 3:10. Even then, "do not regard him as an enemy, but caution him as a brother" (2 Thes. 3:15). And if he repents of his sinful behavior, forgive him (Lu. 17:3-4).

When we say that fellowship should be based upon union in Christ, of course we mean Christ as presented in Scripture. We do not mean the false Christ invented by theologians who accept some parts of the Bible and reject other parts. The Christ of Scripture is the eternal, fully-divine Son of God, the one and only Mediator between sinful men and the Holy God. He Himself had full and undoubting confidence in Scripture as the written word of God which cannot be broken. Though the supporters of the Ecumenical Movement claim that their basis of fellowship is "union in Christ," the Christ that many of them believe in is not Christ as Scripture presents Him! From the quotations given earlier in this article you can easily see that in a number of ways they deny the very fundamentals of God's word.

Conclusions: The Ecumenical Movement is right in stressing love and unity, but deadly wrong in under-emphasizing sound doctrine. The Papal-system approach is right in stressing sound doctrine, but wrong in under-emphasizing love. Also it often springs from pride, when it claims that its interpretation of doctrine is the only right one. A true Christian must follow wholeheartedly the word of God—as he understands it. He should also be humble, realizing he is not infallible and therefore he must grant to his brethren freedom to disagree regarding interpretation of Scriptures (Rom. 14). And above all else, he should be filled with love—which will love even those who disagree. He must *beware of any attitude or system which includes the world in the church or which excludes the saints from the church*. He will strive to follow the old saying, "In essentials, UNITY; in non-essentials, LIBERTY; in all things, CHARITY."

THOSE LITTLE BANKS

For several years, the Sellersburg Children's Home has been distributing small coin banks among supporting churches of the Home, especially to encourage younger people to save their small change to help in the training of the children entrusted to the Home. (However, these banks are by no means confined to the young people; they are being used by those of all ages). Twice each year, the Children's Home asks that these banks be emptied, and the contents be sent in,—in June and December. So, the time is here for the semi-annual discharge.

Do you know that the use of this method increases the income of the Children's Home by several thousand dollars each year? And this represents money that is used for a worthy cause, which might otherwise be wasted. So, continue to use the banks. More are available; if you do not have one and desire to have one (or more), just ask for it.

Let us take care of this right away, so that the contributions may be turned in before the end of the month. —Willis H. Allen.

NEWS AND NOTES

Hollywood, Calif.: I personally appreciated especially "Where Is our Citizenship?" I suppose it was written by our dear Brother J. D. Phillips, editor of **The Truth**. It sounds a note that is seldom heard in our day, and terribly needed. —E.L.J., 7021 Hollywood Blvd. (Zip Code 90028)

Louisville, Ky.: Homecoming Day is set for December 12. As far as we know there has never been such a day at this church. Our goal is to try to have all members and former members present that can possibly come. Special plans for the day are being made, such as dinner in the basement, singing in the afternoon, guest speaker, etc. —T. Y. Clark

Dallas, Texas: Brother and Sister N. B. Wright of Los Angeles, California, will be with us next Sunday morning, and Bro. Wright will be speaking. His message will be entitled: "The Name Jehovah."

Sunday morning attendance has been high all the month of October. We are happy to see this continued and consistent gain in attendance. —Neal Phillips

CHRISTIANS FOR UNITY

Christians who are concerned about the divisions that hinder fellowship between believers will appreciate the writings of Carl Ketcherside and other like-minded brethren in **Mission Messenger**. Twelve issues for \$1.00. Send your subscription to W. Carl Ketcherside, 139 Signal Hill Drive, St. Louis, Missouri 63121. Be sure to include your ZIP CODE.

Lexington, Ky.: The hearts of all who attended the revival were truly revived. The sermons could not have followed in more perfect sequence if the elders, deacons and minister had arranged them. The Holy Spirit must have put the subjects into the hearts of the evangelists—beginning with Bro. Bruce Chowning on the subject, "And Jesus Came," pertaining to Christ's first coming and His earthly ministry among men; followed by Bro. Robert Heid's message on "Repentance"; Bro. J. L. Addams on "Prepare To Meet Thy God"; Bro. Jack Blaes on "Why Not?"; Bro. Bartanen on "The Danger Of Neglect"; Bro. Schreiner on "The

Significance Of The Resurrection"; and Bro. Buford Smith's timely message on "Stand Fast In The Faith." —H. N. Rutherford

FELIX D. COLLINS

On July 30 Bro. Stanford Chambers conducted the funeral of Bro. Felix D. Collins at Petersburg, Indiana. Bro. Collins was born Dec. 5, 1882 in Pike County, Indiana. He married Miss Emma Kays on May 27, 1904. Bro. Collins became a Christian in 1915, and was a faithful witness the remainder of his life.

He and Sis. Collins were useful in starting the Church in Brandon, Florida. Bro. Collins is survived by his wife, two sons—Harlan and Oda; four grandchildren and fourteen great-grandchildren. They sorrow not as those who have no hope. Bro. Chambers spoke words of comfort from the Word of the Lord.

FILLMORE HEIN

On August 1st I conducted the funeral of Bro. Fillmore Hein at the Highway Church of Christ, Pekin, Indiana. Bro. Fillmore was baptized by Bro. Don Carlos Jaues at Martinsburg in 1918. He was married to Miss Hazel Losson, and they have been pillars in the church. Bro. Fillmore is survived by his wife, two sons—Bill and Bob; and five grandchildren. His presence and participation in every Church meeting causes us to appreciate him even more since his departure. We look forward with great anticipation to being with these two for eternity. Thanks be to God for His unspeakable gift. —Robert F. Gill

Danville, Ky.: The Word and Work continues to be a wonderfully good little magazine and how grateful we should be for such good Christian men to publish it. I always look forward to its coming every month and would miss it a great deal if it failed to come. —Mary B. Powell

Johnson City, Tenn.: Bro. Richard Lewis of Dallas, Texas led the revival effort at his home church in Johnson City, from October 3-10. The interest and attendance were excellent. One responded for membership. However, the week before the meeting, there were six responses: two for baptism,

three for membership, and one for rededication.

The attendance for Sunday School and other services has been good the last few months. Our young people are active and interested in the Bible classes and related activities provided for them. We are grateful for our many blessings. —B. D. Rake, Sr.

Dugger, Ind.: Our revival services closed Wednesday night Oct. 13. Bro. Eugene Graham was the speaker. He was born and reared in Dugger, but now makes his home in Mt. Morris, Michigan, where he is an elder of the congregation he helped to start several years ago. The congregation was more than pleased with his preaching and work during the eleven days he was with us. He boldly declares the whole counsel of God and seeks prayerfully to know the message the Lord would have him present. We had three confessions of faith in the Lord Jesus and two placed membership with us. It is our prayer that the interest we had during the meeting will continue.

Brother Stanford Broussard was with the Summerville church five nights beginning Friday night Oct. 15. Attendance was good throughout the five nights. Brother Broussard gave some fine lessons. A song fest was held Sunday afternoon October 17. Eleven song leaders were present. At least eight congregations were represented. Bro. Eugene Pound is the regular preacher and is doing a good work there.

Bro. Starling Combs, the father-in-law of Bro. Paul Neal, passed away at his home in Terre Haute, Ind., Oct. 12. He was a member of the Summerville church. He was always faithful in his attendance until ill health kept him confined to his home. His loved ones do not sorrow as those who have no hope. —Maurice Clymore

P.C.S. EXPANSION FUND

Approximately 10% (\$20,000) of the needed \$200,000 for a new building for Portland Christian High School has already been received. This was announced by PCHS Alumni Association President Brent Hickman at a special meeting on November 5. The meeting featured short talks by various members of the Alumni Building Committee, interspersed with the singing of hymns. An additional \$129 was given that evening.

The Alumni Building Committee has prepared a set of slides to show the present school facilities and the proposed expansion. Several members of the Committee have been visiting Kentuckiana churches in recent weeks, showing the slides and telling the story of the school.

Abilene, Texas: Three of our classes will be enjoying new chair desks today. We received the delivery on Monday and some of the men met Thursday night to complete the assembly and place them in the rooms. This represents our first step in the project of furnishing the rooms. As offerings permit, we hope to put the other classes in suitable chairs.

A new floor furnace has been installed on the south side of our auditorium to replace an old one that sometimes gave off fumes.

Bro. Hoar is scheduled to begin a meeting with N. Fourth St. church in Wichita Falls on Wednesday night (Oct. 27-Nov. 7). —Carl Kitzmiller

Dallas, Texas: We are happy to report that attendance at both Sunday School and morning worship were higher than usual and it really looked good! Only one Sunday this entire year have we had more present for Sunday School and only one Sunday since May have we had as many for morning worship.

Under the direction and approval of our elders, we are beginning a program designed to improve present Sunday school teachers and to train prospective ones. —Julius Hovan

Prayer Request

A letter just received from Brother David N. Schreiner, minister of the Hapeville, Ga., Church of Christ, concerning Janet and Elaine Ramsey (ages 7 & 9) who have Cystic Fibrosis. As of now, no cure is known. Let us respond to this request for prayer, and commit this matter to God who is the Great Physician.

In addition to the request for prayer is a statement of the financial needs. Medicine for these two children is now \$110-130 each week. The family, and the Hapeville Church, are just not able to meet this heavy demand, and simply must make this need known. Those who would like to assist may send gifts to Hapeville Church of Christ, P.O. Box 296, Hapeville, Georgia.

Louisville, Ky.: The Ormsby Avenue church, Louisville, has a new minister.

Brother Glenn Baber has moved from Johnson City, Tennessee, to preach at Ormsby and to teach at Portland Christian School. We at Ormsby are very well pleased with Glenn and his family of a wife and five children. Glenn is an excellent preacher.

Since our last report two have been baptized, one has come for renewal, and one for membership. Our attendance is good. On Wednesday nights we have been having mutual edification meetings in which our men and boys have a part.

For now, my wife and I shall continue going to Ormsby and helping in visitation work and in other ways, but without pay. —J. R. Clark

PAUL CLARK AT MILLIGAN COLLEGE

Paul Clark has moved from Cumberland, Ky., to Johnson City, Tennessee, where he is head of the Education Department. Paul served as director of the University of Kentucky Community College for three years. During his stay there the college grew from 161 in 1962 to 357 in 1965. Many expressed genuine regret at his leaving. The University of Kentucky offered him a substantial raise if he would stay, and already he was making quite a sacrifice to make the change. He is helping the Mountain View church of Christ, where he formerly worked as minister. Johnson City is his wife's home.

UNION THANKSGIVING MEETING

Attendance at the Greater Louisville Thanksgiving meeting came near the 700 mark again this year, with an actual count of 690 present. The offering of \$1582.54 will be divided between Southeastern Christian College and Portland Christian School.

The program this year was a departure from the usual form. Instead of having a Thanksgiving address, the time was given to Scripture readings and songs of praise. The PCHS Chorus, directed by Mrs. Delmer Browning, presented two songs. The chairman of this year's program committee was J. L. Addams, Sr. Others appearing on the program were Robert B. Boyd, John T. Glenn, Willis H. Allen, Gordon R. Linscott, Ernest E. Lyon, H. Edward Schreiner, and Claude Neal, with T. Y. Clark presiding.

MISSIONARY BRIEFS

Rhodesia, Africa: There is an air of uncertainty prevailing over Rhodesia.

No one knows just what will happen. . . Last month the Lord answered our prayers, and the first of October we moved to a house in Waterfalls. This is the area in which the Garrett families live. The past several weekends I have spent in the outlying areas. From these meetings and Bible studies there have been souls saved. . . About six weeks ago, the Lord led to a government works area not far from Salisbury. Six were won to the Lord in this place, and of course a congregation has begun. . . The number of students to whom the Lord has given us the privilege of teaching His word in school has increased steadily. We praise our Savior for bringing this about. Many of these young African men and women will be the future leaders of their people, and perhaps of the country. —David and Dora Brown

Manila, Philippines: Mae Broaddus has sought "by all means to save some" of the young people living in their neighborhood. A few seemed interested, but many months passed and no one was willing to make the break from their Catholic background. Now Narda has received Christ. The following week at Mae's class for the young people, Narda spontaneously spoke up and told them she was a real Christian now and how glad she was that she was Christ's. She is taking some C.B.I. classes and showing keen interest. But her mother is making things difficult for her.

The fairly new church at Camp Lim is showing signs of progress. We thank God for indications of spiritual growth, and also for the increased attendance lately. . . Attendance at Ruth's class in high school and my classes in two universities has been discouragingly small. . . Seny has turned back to the world. Emily is enduring much persecution for the name of Jesus. Pray for these girls. —Alex and Ruth Wilson

THE BROWNS TO AFRICA

In early November, Brother and Sister W. L. Brown (parents of David Brown) passed through Louisville on their way to Rhodesia where they served the Lord for many years. They have gone at their own expenses, trusting the Lord to supply. They do have Social Security, but will be needing more than this.

Hong Kong: A number of problems arose while we were gone, but the Lord

is continuing to work and this is our hope. Attendance has been increasing at the morning meetings. We have been wanting to have some evangelistic meetings at Shun Ning Road, but felt that the congregation needed to be spiritually ready first.

We are planning to get *A New Creation* printed here as printing costs are so much cheaper than in the States. We are still lacking a few suitable pictures. —Dennis and Betty Allen

Manila, Philippines: The situation in Camiling is apparently more grave

than ever. A factious group . . . is trying to pull away brethren . . . opposes us . . . has visited the believers, trying to persuade them to meet with them . . . plans to buy property and build a meeting house . . . comes in about ten years after the church has been established and brands us as church dividers. The Camiling brethren had known nothing but peace until this group came in . . . Continue to pray about this matter until the victory is our Lord's. —Harold R. Preston

THE GIFT OF THE SPIRIT

Most Holy God! once more I bow in lowly adoration in Thy presence, to thank Thee for the precious privilege of prayer. And specially would I thank Thee for the Grace that has not only given us in Thy Son the Intercessor above, but in Thy Spirit the Intercessor within.

O my Father! Thou knowest that I can scarce take in the wondrous thought, that Thy Holy Spirit in very deed dwelleth in me, and prays in my feeble prayers. I do beseech Thee, discover to me all that hinders His taking full possession of me, and filling me with the consciousness of His Presence. Let my inmost being and my outer life all be so under His leading, that I may have the spiritual understanding that knows to ask according to Thy will, and the living faith that receives what it asks. And when I know not what or how to pray, O Father, teach me to bow in silent worship, and keep waiting before Thee, knowing that He breathes the wordless prayer which Thou alone canst understand. —Andrew Murray

CHRISTMAS, 1965

OUR FATHER DID

That Christmas day, if you were God
And that were your Son on that stable sod,
Wrapped for death with its sin-cursed sting,
Would you have made the angels sing?
Would you have sent a lovely star
To guide the wise men from afar,
While weaklings did what haters bid?
. . . Our loving heavenly Father did.

—Paul Rader

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." —2 Cor. 8:9.

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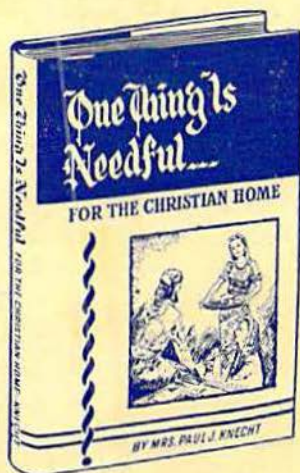
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