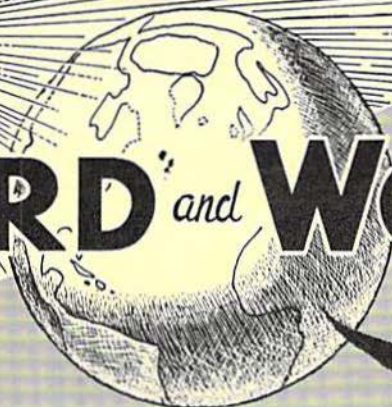


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Talking Things Over

G. R. L.

A writer in a certain church publication uttered a blanket anathema upon all suggestions that we "re-study our doctrinal position." He asked, in effect, "How could anyone dare to question the doctrines we hold?" This is a far cry from the time (about a century ago) when Barton W. Stone and the Christians associated with him were derisively called "New Lights," because they were accustomed to inquiring, "Have you had any new light from the Word of God lately?"

We would like to encourage the continuation of such a spirit—not with a view to making major changes in doctrine (which the writer mentioned above seemed to fear), but rather to the end of catching new glimpses of the glory of the Lord Jesus. It is so easy to hold doctrines abstractly—as related to *nothing* in real life—or to relate them only to men when they should speak pre-eminently of our Lord. Following the pattern of the last few issues, I would like to focus our attention on another familiar doctrine.

REPENTANCE — A PRIVILEGE

Most people take repentance for granted, as though it were in our power to exercise at our pleasure. Yet we read (Acts 11:18), "To the Gentiles also hath God granted repentance unto life." Hebrews 6:6 speaks of some to whom repentance is impossible, and Hebrews 12:17 (referring to Esau) implies the same. Human responsibility there is, otherwise we would not have men commanded to repent (Acts 17:30) and judged for refusing to do so (Rev. 9:20, etc.). Yet repentance is a privilege granted by God, and not inherent in being a human. After Pharaoh had for a third time hardened his heart against God, the possibility of repentance was withdrawn from him, and it is written, "*Jehovah* hardened the heart of Pharaoh" (Ex. 8:32; 9:12, etc.).

WHAT IS REPENTANCE?

Repentance is usually defined something like this: "A change of mind (or heart) that leads to a change of life." This is all right as far as it goes, but it says nothing about God and what He has to do with repentance. I learned long ago that preaching cannot be based on the dictionary. Nothing explains Bible words like examples of their usage.

Until I began to "re-study" repentance, I had thought of it as relating primarily to a person and his sins. "Godly sorrow work-

eth repentance" seems to imply as much. The sinner is sorry for his sins and turns away from them. However, the word "godly" brings God into the picture (actually, the Greek is *God's sorrow* or *sorrow of God*). Evidently God has something to do with the sorrow from which repentance springs. In Rom. 2:4, Paul says, ". . . the goodness of God leadeth thee to repentance." That God is active in producing repentance is also indicated by Jer. 31:18: "Turn thou me, and I shall be turned; for thou art Jehovah my God. Surely after that I was turned, I repented . . ." Many are the means the Lord uses to turn a man. The beginning point of repentance is often adversity—witness the history of Israel. The Prodigal Son is a classical example; he first became sick of his miserable circumstances. But this is not *all* of repentance.

Many an addict to narcotics has in desperation turned away from narcotics to alcohol—to become an alcoholic; this is not repentance. Many an alcoholic has turned away from alcohol to a normal way of life; this is not repentance either. Many a guilt-ridden sinner has entered a monastic order to atone for his sins—but neither is this repentance. *Repentance is not merely turning away from sin.*

"REPENTANCE TOWARD GOD"

In Acts 20:21, Paul speaks of "repentance toward God." This is the emphasis that I long failed to appreciate. The misery of the pig pen is only the beginning of repentance for the Prodigal. As he casts about for an alternative, he suddenly considers his father's house. But he does more than reflect on his father's goodness. He sees his father in a different light. He sees himself in a new light. There is a change of direction in his life—he is (within his heart) facing home for the first time since he left. Likewise, the repentant sinner takes a new direction; he's facing toward God. He sees the grace of God as being greater than all his sins.

Paul's "repentance toward God" is coupled with "faith toward our Lord Jesus Christ." Repentance and faith almost overlap. Certainly they are inseparable (in spite of the hair-splitting arguments that would put one before the other as separate "steps"). Faith is dependence upon God—but there can be no dependence upon Him when one is turned away from Him. There may be an initial "act" of repentance, just as there is a moment when one first believes, but repentance—like faith—is a way of life. It means maintaining the soul's orientation toward God.

HAVE YOU REPENTED LATELY?

Sometimes when people say, "I need more faith," what they really should say is, "I need to repent." The lack of spiritual vitality that they feel is due to the fact that their lives have become engrossed in "the cares of this life." How much this is reflected even in public prayers we sometimes hear! Everything is in view—troubles, needs, responsibilities, opportunities—*except God*. The common response to "besetting sins" is a sincere attempt to overcome them—to turn away. The need is repentance, making the full turn—to Him who has already overcome for us. Repentance is not only a turning from sin, but from ourselves and our own resources. It is acting upon the

whole-hearted conviction that Jesus Christ is our "wisdom from God, and righteousness and sanctification, and redemption"—that there is nothing good apart from Him.

Here is the call for the "single eye" (Mt. 6:22). The man with the single eye is blessed with a body full of light. He has quit looking for righteousness within himself, and has fixed his gaze upon Jesus. He has quit considering the possibility of some source of help apart from the Lord (in contrast to the double-minded man, Jas. 1:7).

When we discover that we are trying to keep one eye upon the Lord and one on circumstances around us, there is need to repent. When we find ourselves to be cold toward prayer, uninterested in Bible reading, unconcerned about the souls of our neighbors—it is time to repent, to turn to the Lover of our souls with the confession that our coldness and indifference has really been toward Him, that we have shared with someone or something else affections that belong to Him alone. When such realization comes to you, *repent*. And don't forget to be thankful that in His marvellous grace, He has found the way to turn your heart back to Himself.

His Promises Are Sure

Whose promise is surest? On the eve of his departure for a deputation trip, Dr. Ronald V. Bingham, for many years director of the Sudan Interior Mission, received word from Africa of a need for \$10,000 to meet an emergency. He left with a heavy heart, praying earnestly that God would meet this need.

That night after the meeting, his hostess asked if there was any special request for prayer before they had their devotions. Dr. Bingham fairly burst out with the burden that was on his heart for the \$10,000.

Upon hearing this the husband said, "I will give you the money tomorrow." Dr. Bingham was so happy he scarcely slept that night.

On the train the next morning the Lord seemed to say to him, "Why are you so happy?"

"Why, Lord, you know! My host has promised to give us the money we need for the property."

"How do you know that he will give it?"

Dr. Bingham answered, "*He promised* to sell securities this morning and send the money immediately." To which the Lord replied reproachfully, "How is this? Yesterday morning you had *my promise* to supply ALL your needs, (Philippians 4:19) and you had only a heavy heart. But this morning, because a friend promised to supply that need, you are overjoyed!"

The lessons are obvious. Let us also believe God's promise and act upon it. —*Dallas Bible College News.*



The Sense of Values

J. R. Clark

In these evil days we hear much about a "new morality." Most every tried and found true standard is being challenged, whether moral, social, educational, affairs of State, or religion. Especially there is a restlessness among our youth. This spirit of revolt is all but worldwide. Officers of the land are defied, draft cards burned publicly, yea, even the American flag is burned, both in our beloved country and elsewhere! We might say that the mystery of lawlessness doth run rampant.

Men have lost the sense of true values. A story is told that some prankster broke into a department store and switched price tags all through the store. Trivial items were given a high price tag, while expensive things, such as refrigerators or television sets were tagged for a few cents. We can imagine the confusion the next morning when customers began to come in. The devil has played that kind of a trick on many people today. A high price tag is put on the pleasures of sin, the lust of the flesh, the lust of the eyes, and the pride of life. The cheap tags are placed on the soul, on Jesus Christ, on the Word of God, on the Holy Spirit. Men revel in material things, while looking with contempt upon the things of God! Men have lost the sense of values! Let us give a few examples.

Suppose that Christ had never come to this earth (Perish the thought!). In that case how poor we would be! It would mean no virgin birth, no angelic announcement, no Immanuel ("God with us"), no sinlessness, no atonement, no resurrection of Christ, nor of us, no ascension, no second coming. What a dreary world this would be without Christ. His worth is great!

Suppose the Bible, along with all Bible quotations from literature and all Bible inscriptions on stones or wherever found would suddenly blank out. No Bibles and no quotations from its pages! What a nightmare for a thought! How black this world would be. We would open our Bibles and find its pages blank. We would run to our neighbors only to find their Bibles blank. Next, we might go to the public library, and then to the cemetery and be greeted with blanks where before there had been verses of God's Word. Those who neglect it now and seem to say, "we care not whether there is, or is not, a Bible," would likely be the first to panic. How wonderfully precious is the Bible! No price tag at all would express its worth.

Suppose the Holy Spirit were taken from the earth. Great would be our loss. Alex Wilson once made the statement that if the Holy

Spirit were taken away from the earth, churches, many of them, would not miss Him. Services would go on as usual: singing, prayer, reading, the sermon, the Lord's supper. If the Holy Spirit were removed, there would be no new birth, no renewing, no seal of ownership, no earnest of our inheritance, no strengthening for service, no indwelling of the Spirit, no fruits of the Spirit. Is the church of the Lord so human that it can function without God's Spirit? Indeed, the Apostle Paul said, "He that hath not the Spirit of Christ is none of His." May all of us have a true sense of values, and put the high price tags on God's things.



The Most Infamous Name in Human History

Winston N. Allen

Many men and boys bear the names of Apostles: John, James, Peter, Andrew, Matthew, Philip, Thomas. However, I personally have never known parents who named their baby-boy Judas. No doubt this is because the most infamous name in human history is Judas Iscariot. Benedict Arnold betrayed a human cause, but Judas betrayed the Son of God. His name is a synonym for that which is evil. Few men have had greater opportunities to know the *Truth* and to serve a fallen race than did Judas. Yet he wickedly abused his privileges and sought his own personal gain regardless of the sin involved or cost to others. If the measure of a man's responsibility is his ability plus his opportunities, how heavy must be the judgment and the remorse Judas is bearing. After he committed suicide, the Bible says he went "to his own place," to eternal torment.

We shudder at Judas' sins, yet are we in measure guilty of the same sins? In and of self we are no better than Judas. "Let him that thinketh he standeth take heed lest he fall." I believe many today here in Alaska and elsewhere are following the same road which led Judas to betray the Lord and to lose his soul. May the Holy Spirit bring to bear on our own hearts the following Bible truths about Judas and enable us to profit by his terrible mistakes. His life can serve as a warning to us and to others who will hear and heed. First of all attention is directed to the fact that

1) *Judas was one of the twelve Apostles.*

Matthew 10:2-4 gives a list of the names of the Apostles and Judas is one of the twelve. He had an exalted position, an honor which few men in history have known. He was a companion of the great trio: Peter, James, and John. Judas claimed to be a disciple,

a follower of Christ. He professed to love and to trust the Lord. Probably he had been baptized by John the baptizer (Acts 1:21, 22). Even though he was an *Apostle*, Judas became an inmate of hell. Just as there are paths from the lowest depths to the greatest heights, there are also paths from the greatest heights to the lowest depths.

2) *Judas was a preacher.*

This truth is emphasized in Matthew 10:5-8. Judas preached and performed miracles, yet he betrayed the Lord and was lost. Just because a man is a preacher does not mean he has a through-ticket to heaven. Paul said, "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (1 Cor. 9:27). Jesus spoke these strong words recorded in Matthew 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Preaching is the most important work in the world, for God has chosen this means to bring sinners to a saving knowledge of Christ, but preachers are in a perilous position. They are prominent targets for Satan's darts, and stand in constant need of the prayers of God's people. Certainly they need the whole armor of God described in Ephesians 6. For obvious reasons Satan aims his heaviest artillery at preachers and teachers, and many have been overcome by the adversary. Today numerous modernistic preachers are betraying both the Lord and the people to whom they minister. Judas was a preacher but he rejected the Savior and was lost.

3) *Judas lived with Christ for more than three years.*

Jesus and the twelve Apostles were together much of the time during the Lord's earthly ministry. They heard Him teach, watched Him perform miracles, observed Him going about doing good (not just going about). Under His leadership they ate, slept, worked, travelled, lived. They saw His actions and reactions every day in the week under every kind of test. Three things very revealing about character are table manners, actions when angry, and use of money. Not once did Judas observe sin in the Lord's words or deeds. Yet, even though he lived in close contact with the Savior, even though he lived with faithful disciples, the all-important relationship with the Lord was lacking. In the time of testing Judas sided with the enemy. It is not enough to live and associate with Christians; it is not enough to know a great deal about the Lord. The question is, do I really know Him as my Savior and as my Lord?

4) *Outwardly Judas was a man of high moral character.*

There is not a hint in the New Testament record that the other Apostles were doubtful about Judas. In fact, their confidence in

him was so great he was selected as treasurer for the group. As late as the last supper the other Apostles did not suspect Judas or point accusing fingers at him when Jesus said, "One of you shall betray me" (Mark 14:17-21).

Judas is an example of an *outwardly* moral man who made good impressions on others, but he came to a terrible end because he wasn't genuine. He was a phony, a hypocrite, one who claimed to be what he should have been. All of his stock was in the show-window. Judas fooled men who look on the outward appearance, but he didn't fool the two who counted most so far as he personally was concerned—himself and the Lord. Christ could see through Judas. The analysis of heaven will reveal whatever is unreal and sinful in each life and character and motive. God looks on the heart.

5) *The love of money led to Judas' downfall.*

Often the Bible tells us much in a few words. John 12:1-8 reveals Judas' covetousness and dishonesty. Obviously the fall of this Apostle was not sudden; he had been building up to a crisis over a period of time. Backsliding and apostasy are usually slow processes.

A missionary in Africa experienced a jolt when his chair collapsed as he sat on it after returning from a preaching trip. Over a period of time white ants had eaten the heart out of the legs and, though the chair looked good outwardly, the time of testing revealed its true condition.

Testing time is sure to come to the many today whose spiritual life is being eroded by the love of money. Like Judas of old, millions are betraying Christ and selling their souls for mammon. "What shall it profit a man if he gain the whole world and forfeit his own soul?"

6) *One sin leads to another.*

Judas reached the point where he was completely under Satan's control (Luke 22:3), and one sin leads to another. He descended to the depths of hypocrisy by betraying Christ to the mob with a *kiss*. A kiss is a token of love and loyalty; Judas gave lip service to the Lord, but his heart was far from Him. Following his crime the Apostle was filled with terrible remorse, but instead of repenting and getting right with the Lord, as did Peter, Judas sealed his doom by committing suicide.

Yes, Judas made the wrong choices and followed the wrong road—the broad road. He was responsible for his actions and must reap what he sowed. He sold his soul for thirty pieces of silver; surely his sense of values was terribly distorted. Of Judas Jesus said, "Good were it for that man if he had never been born" (Luke 14:21b). The same is true of all who fail or refuse to accept Christ as Savior and to obey Him as Lord.



A Christian Views The News

Ernest E. Lyon

A BEAM OF LIGHT

From time to time there have seemed to me to be rays of light from the efforts to turn back the evil tides of slavery of the God-hating, Satan-inspired system that seems to be sweeping over the world. A revival here and there in the work of winning souls for Christ, a new step forward in mission work, and even in the "political" field a victory or two in minor ways for those who stand for freedom. The spread of communism in the governments and the "liberal" "social gospel" (socialism in theological fields, not the gospel) in the churches and church schools seemed to continue. But at last a real beam of light has arisen that gives me a great deal of encouragement, encouragement that I knew would come from some source because I know something of God's ways and His plans.

It is out of the "iron curtain" countries themselves that this beam of light is coming. In ever-increasing volume come reports that the underground church in those countries is growing stronger and stronger and that once again, as in the early church, persecution is eliminating the "mixed multitude," that has been with our churches because "it is the thing to do," the "liberal" theologians are being converted to Christ or going off to communism, the church is being purified and they are rejoicing because they have been counted worthy to suffer for the Name.

Out of one of these communist countries, "soft" Rumania, has come one who was imprisoned for his faith for fourteen years, Richard Wurmbbrand. A former pastor of one of Rumania's largest Protestant churches and a missionary to the Jews, Bro. Wurmbbrand suffered as very few men have ever suffered and was miraculously delivered through it all and allowed to leave Rumania because of a payment of money to the authorities. Underground Evangelism, Inc., which has been going on for several years, was greatly strengthened by his coming. Through him and through others who are slipping in and out of the iron curtain, we can now read of the anxiety of the communists as they see the boldness of the Christians and their willinge to suffer for their faith. Even the prison guards are being converted, much as the Apostle Paul was used to convert many in Caesar's household. Bibles are going in—and gospels and literature—to help underground native missionaries in their work with all ages. From newspapers in the communist countries have come many stories of how the underground church is getting bold enough to come above ground and even take part in festivals to

give their witness for Christ. Indeed "greater is He that is in us than he that is in the world."

If you have an opportunity to hear Bro. Wurmbbrand, do so. A note to Underground Evangelism, Box 808, Los Angeles, California 90053 will bring their free monthly magazine to tell you the good news. We knew that communism could never completely triumph, but now it is good to see the actual victory over it starting in its home countries. Let us no longer write off that one-third of the world's area as closed to missions. Let us pray for those tortured Christians, rejoice with their victories, and give as the Lord prospers us to spread the gospel everywhere throughout this earth.

"NON-PARTISAN" — FOR THE LEFT

Dr. Franklin Littell, president of Iowa Wesleyan College of Mt. Pleasant, Iowa, is the president of an organization entitled "Institute for American Democracy," which states its purpose of fighting extremism of the Right and the Left. The membership is largely the same as the Council for Civic Responsibility, which was financed by one of the political parties during the 1964 presidential campaign. For those who have asked about the practices of this organization, I would like to give a sample. On November 21, 1966, a man calling himself Dr. Littell, broadcast over station WHO in Des Moines, Iowa, an attack on the head of the American Council of Churches, Dr. Carl McIntire, and then added this: "The same thing is true of another character who runs the so-called Christian Anti-Communism Crusade. He calls himself both Reverend and Doctor. He bought his degree for \$80.00 from a diploma mill in Colorado Springs, Colorado, which has been condemned by Health, Education, and welfare as a fraud, and yet he pawns himself off on the public as an authority on communism and calls himself Reverend and Doctor. He's neither."

I quote the above paragraph from Dr. Littell because I happen to know something about the falseness of it. Fred Schwarz, the President of the Christian Anti-Communism Crusade, is a physician who was a lay preacher in the Baptist Church in Australia. He has never used the title Reverend and he earned his medical degrees at the University of Queensland, Brisbane, Queensland, Australia. Dr. Schwarz wrote this information to Dr. Littell but had received no reply by March 20. Those church leaders who have been recommending the association he heads should be careful.

NEWS BRIEFS

A Savannah, Georgia, jury decided that a local congregation can withdraw from its denomination and retain its property when the denomination radically alters its position on vital matters. It did that in a denomination that had strong central controls.

The U.S.A. public and private debt is far greater than our possessions. We owe more than we have—known as bankruptcy in private life!

Haverford College, one of those cooperating in a "Bible lecture-ship" in a Church of Christ College last fall, has lifted all restrictions

on visiting hours for women in the men's dormitories for a period of one year. It is an all-male student body, and the student body had requested the unrestricted visiting. Byrn Mawr College, a neighboring school for girls "is considering this measure—they are going to look at it from an experimental point of view," according to the president of Haverford. "Freedom" to become slaves to sin.

Don't forget to pray for our country and for Christians the world over—especially those being tortured for Christ in communist countries.

Are The Words Important?

Andre Bustanoby

The orthodox belief of Biblical inspiration is called "verbal, plenary." Simply defined, verbal inspiration means that the original writings of Scripture were superintended by the Holy Spirit right down to the very choice of the words used. By plenary inspiration is meant that the accuracy thus secured by the Holy Spirit extends to every portion of the Bible.

Now some readers will say, "This is utterly impossible. God never intended us to hang on the very words of Scripture as inspired." The fact remains that this is the testimony of the Scripture to itself. Even the words are held to be important. While we cannot understand how God could use the various styles and vocabularies of the writers and still direct the choice of words, this is what happened.

The question of verbal, plenary inspiration is touched on in Matthew 22:41-46. This passage answers the question, "Are the words important?"

Jesus was in the last week of His earthly life—a scant two days from the cross. He had been grilled by the Herodians, the Sadducees and Pharisees and signally defeated every attempt to give opportunity for accusation. He then turned to the Pharisees with a question of His own—a question to prove that He was all He claimed to be: "What think ye of Christ? whose son is he? They say unto him, The son of David."

The Pharisees held the view that Messiah would simply be the son of David. When Christ came proclaiming Himself Messiah, the son of David *and* the Son of God, the Pharisees said that He was claiming too much honor; Messiah was not to be deity as well as the son of David.

This is a legitimate problem. On what basis do we accept a person's claim to messiahship?

Not long ago a six-year-old African boy was accepted as Messiah by thousands of Rhodesians. Little Elias Muranbodoro was a precocious child. He began preaching when he was a year old, and at five he could read the Bible upside down in several African languages. At the age of six he preached to crowds of two and three thousand people.

As the religious leaders of Israel, the Pharisees were confronted with a similar problem. Here was the son of Mary who claimed to be Messiah. How were they to support or reject His claim? They rejected it on the basis of tradition, but Jesus showed them it was prophesied that Messiah would be more than just the son of David.

Jesus' answer to the problem was to take the Pharisees to the Bible for a little word study. "He saith unto them, How then doth David in the spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?" The reference was to Psalm 110 which the Jews all recognized as messianic; that it, they recognized that God was speaking of the Messiah.

The argument of Jesus is relatively simple. If Messiah was merely the son of David, why did David call his own son "Lord" when he said, "The Lord said unto my Lord . . ." The very fact that Messiah, the son of David, is called Lord indicates that Messiah must also be deity.

Now this argument is a great apologetic for verbal inspiration. In the first place Jesus said that David uttered these words "in spirit." The implication is that there were times when David spoke "in spirit" and times when he did not. It is obvious that when he spoke "in spirit" he was speaking accurately the mind of God, for he was speaking under the superintendence of the Holy Spirit. This is what Peter meant when he said, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

I think it is significant that David spoke "in spirit." It indicates a liaison with God. David was not just a passive instrument, as dictation would require. While David was not a mere stenographer, this mystical relationship "in spirit" gave us a verbally inspired writing.

The second thing we want to note is what happened while David was speaking "in spirit." He was directed in his choice of words. God directed David to use the word "Lord" and none other.

Critics of verbal inspiration say it is ridiculous to claim that God found it necessary to superintend the very choice of the words David used. They maintain it was sufficient for the writer to declare in his own words what God had in mind. But men do not conduct their business affairs this way. Take the simple matter of an agreement to have your car repaired. You sign a statement that reads something like this: "I hereby authorize the above repair work to be done along with the necessary material, and hereby grant you and/or your employees permission to operate the vehicle herein described on streets, highways or elsewhere for the purpose of testing and/or inspection. An express mechanic's lien is hereby acknowledged on the above vehicle to secure the amount of repairs thereto."

If the mechanic repairing your car were to wreck it while testing it, you could not hold him responsible. When you hand your car over to him, he is not satisfied with a simple verbal agreement or even a vague written agreement. He wants the terms of agree-

ment set forth clearly and with no loopholes. He does not want permission just to test the car. He wants permission to drive it on "streets, highways or elsewhere for the purpose of testing." When they write up that agreement, they make it airtight. Now if men are this careful in conducting a business as mundane as auto repair, it is unthinkable that God should be less careful in formulating a revelation which has eternal issues at stake.

What a marvelous fact this is in the inspiration of Scripture. Jesus' argument in Matthew 22 is a good one to prove the deity of Messiah to the Jew today. David's very choice of words "in spirit" gives us information from God that is otherwise unavailable. If God Himself did not choose these words, then David could have been mistaken about the deity of Christ. If David was mistaken, then the argument of Jesus holds no water.

Matthew tells us that this argument of Christ, His appeal to the very words of the Scripture, was devastating. "No man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

Perhaps another illustration would help to drive this home. The critics of verbal, plenary inspiration maintain that we make too much over the choice of words. They maintain that it was sufficient that the concept be inspired. Through this concept we are supposed to receive enough information.

Some time ago I phoned a member of my church. His daughter answered. I asked, "Is your father there?"

"No," she replied.

"Do you expect him to return soon?"

"No."

"Is there somewhere else I can reach him?"

"No."

"Well, thanks, I'll try again tomorrow."

Everything she told me was true. The child's father was not there, he was not expected home soon and I could not reach him by phone. It was not until two days later I found out why—*he was in the hospital*. The one word "hospital" missing from the conversation made all the difference in the world. This young lady had accurately conveyed facts, but her choice of words was most unfortunate. With a little parental guidance she could have informed me that her father was in the hospital.

So it is with the inspiration of the Scripture. It is not sufficient that men write with the proper concept in mind. Proper concepts are not properly related without the proper words. The inarticulate young lady had answered truthfully, but her information was hardly enlightening. Only as men spoke "in spirit" were they able to give us the very words we need to know. This is the argument Jesus used in Matthew 22. David speaking "in spirit" used the word "Lord."

Are the words important? They are unquestionably so. Without them it would have been impossible for mere men to articulate divine truth.

Let us therefore not be shaken in our position of verbal, plenary inspiration of the Scriptures. —In *Alliance Witness*



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

Is there a distinction to be made between works enjoined in God's word to us and worship enjoined? Is it wrong to speak of "the worship"?

"Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus" (Col. 3:17). That makes all of the true Christian's activities sacrificial, even as he presents his "body a living sacrifice, holy, acceptable unto God, which is your spiritual service" (Rom. 12:1). If a Christian is on his knees pulling weeds, he is in good posture for communing with his Lord, and surely that would be worship. But if he is raising a crop for God (hoping, say, to "have to give to him that hath need" temporal or spiritual), and pulling out the weeds that his purpose may not be defeated, it is worship for that reason regardless of posture. But now as to "the worship" by which is customarily meant worship in the assembly of the saints, hardly would the pulling of weeds be acceptable. My wife has worshipped the Lord through her sewing, also in some washing as an aid to others, but it would hardly have been appropriate had she brought her sewing machine or washing machine into the assembly gathered for worship. The term "the worship" it may be, has been abused by some, but may be not otherwise unwarranted. Acts 2:42 says, "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Is the expression "the prayers" warranted? I reckon "the prayers" were those engaged in while the worshippers were gathered for "the breaking of the bread." (It should be observed that the verse quoted above comprehends every act or item of worship divinely authorized for the worshipping assembly.) "The prayers" include supplications, intercessions, petition, praise and thanksgiving. The breaking of bread" includes the two elements and thanksgiving for each, as well as partaking of the same. "Fellowship" involves that brotherly recognition of relationship, but it also involves partnership that finds practical expression in giving. "The teaching" embraces reading, oral instruction and exhortation, also "teaching and admonishing one another in psalms and hymns and spiritual songs" (hardly including jazz!). "In the midst of the congregation will I sing thy praise." It is neither unsafe nor unsound to consider the comprehensive passage to be both inclusive and exclusive: it includes everything of its kind and excludes everything else. He whose house it is should be respected and revered enough to be permitted,

without protest, to say what furniture is to be set in His house. What prerogative have we on such a matter?

Just what constitutes fellowship? Are there degrees of fellowship? Whom are we to fellowship?

Well, they speak of some one in "full fellowship," as though some may not be in full fellowship. Then we are admonished, "Have no fellowship with the unfruitful works of darkness." Betwixt and between are others whose propensities stand out in such a way as to cause doubt as to their sincerity or purpose of heart, and we prefer not to be seen going all the way in fellowship lest others be caused to stumble. One whom the church has scripturally disciplined (like the case in 1 Cor. 5 or in 2 Thes. 3) it is plainly forbidden to keep company with. "Hobnobbing" is out of order and a positive counteraction of the discipline executed. The present-day "tender concern" for the offender—even the criminal! instead of feeling for the victim, is demoralizing to our very civilization. There are those too tender-hearted to comply with such instruction as is given in 1 Cor. 5. Their love (?) exceeds the love of God!

What about interdenominationalism or interfellowship in this regard? The writer has tried to make clear that one can recognize a man as a brother in Christ, his having turned to Him, though confused on the church question and has taken the vows of a denomination, one can show brotherliness and yet have no fellowship with his denomination or cult. There are "-ists" who have obviously been born again and are therefore my brethren, subjects of my love. My Guide-book shows no recognition of any institution but the "one body" headed by the "one Lord" and Master.

Some seem to consider it out of order to preach first principles any more. Are they right?

"First principles" are foundational. The foundation is for the sake of the superstructure. Do builders never get beyond the foundation? What is the foundation for? Christians are all builders. Where are you building, my brother? Forever on the foundation and never any higher? Then you are not "a workman that needeth not to be ashamed." But there are always some in need of foundational teaching, and we are not to fail to give that teaching, surely not, for lack of practice, to forget how! So Christians beyond babyhood have need of some first principle teaching that they may be able to teach others also. Those who outmode first principles are indeed wrong; most likely they have been "sold" on a false theology. It is important that Christians know how to give answer for the hope that is in them; some teaching is necessary that they may be able.

What is the difference between propagating and propagandizing?

They have much meaning in common. The purpose of propagation is reproduction. A movement, system or organization to propagate a doctrine or ideology engages in propaganda. Current usage has given the term an evil cast (like communistic propaganda, e.g.) but Christians to be faithful must propagate the gospel, this by no less authority than the Great Commission. Do it unafraid.

The question is being asked, "Does one know when he was born again?" Would you be pleased to comment? If one believes he is saved, is he saved? Is it faith in one's faith that saves?

I do not know just when I was begotten, but I know when I was brought forth. It was at my mother's knee, if not on her lap, that little by little I received with childhood "meekness the implanted word which is able to save your souls" (Jas. 1:21), but it was not till much later that I made that vital decision and committed myself to my Savior, "having" my "heart sprinkled from an evil conscience, and" my "body washed in pure water." I well remember that December morning in 1894. The Lord, knowing our frame, that we are "spirit, soul and body," possibly for the sake of definiteness and tangibility so greatly required by our very nature, decreed, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." So in all the centuries since baptism has been practiced initially. "Of his own mercy he saved us by the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5).

"Believe you are saved and you are saved," so you hear even over the radio. Did an apostle ever go on record like that? or any inspired messenger? It seems to have grown out of the theory that the lost man can do absolutely nothing toward his salvation. To merit salvation he cannot, to earn it or to make himself deserving of it, absolutely not. But man is a responsible being, and he had better hearken, he'd better choose, he'd better surrender himself, he'd better not resist, had better not harden his heart. He can and must be "obedient from the heart to that form of teaching" delivered when the gospel came to his ears. Peter on the day of Pentecost, believing his hearers to be responsible, exhorted, "Save yourselves from this untoward generation." This they did, about three thousand of them the same day. Why should people today have imposed upon their crammed ears the theologies of men instead of the simple statements of God's word. By delving or dabbling in the metaphysics of these grave matters set them forth in better form and fashion than the Holy Spirit has set them forth? Human wisdom protesting divine wisdom! "Do" is taboo; "done" is the word. When were you saved? At Calvary, they answer. No. You were saved (assuming that you are among the saved) "from the foundation of the world" (Eph. 1:4, 5; Rev. 13:8). Yet Titus 3:5 holds true, baptismal regeneration how false! Our trust, then, is not in our faith but in His word.

A "Jehovah Witness" publication counts up and declares that Jesus arose before the first day of the week dawned. How may I help some to recover from this deception?

Get Luke's account in chapter 24. He starts with the first day of the week. On that very day two disciples were making their journey to Emmaus and were joined by another whom later they came to recognize as Jesus. To Him they said, (verse 21), "This is now the third day since these things came to pass." He had said repeatedly that he would rise the third day. So that first day of the week was the third day or the appointed resurrection day. These two disciples turned round and returned to Jerusalem and it was still the first day. See John 20:19.

Precious Reprints

The Penitent's Prayer

R. H. Boll — 1955

Psalm 51 is evermore the standard expression of the soul's deep penitence. Although given under the Old Covenant, it anticipates the dispensation of grace. According to the demand of the Law, the penalty of David's sin should have been dealt without mercy. But upon the basis of Grace (grace dearly bought, but freely given) the word to David was, "Jehovah hath put away thy sin: thou shalt not die" (2 Sam. 12:13).

"Take with you words," said the Lord, speaking prophetically to penitent returning Israel in Hosea 14. David came to the Lord with words—words that came from the deepest depths of his heart, yet inspired by the Holy Spirit. This penitential prayer does not lend itself to cold analysis. It must be felt—actually *experienced*—to be understood. As we read it, our own soul bows with David's at the throne of grace—for may not we also have need and reason to pray this prayer with him?

NO EXCUSES

Let us note some of the features of David's God-inspired penitential pleading. First of all, we note the total absence of all excuse. He makes no extenuation of his guilt. He has nothing to say for himself. The confession of his sin is sharp and uncompromising. Some have thought to find a self-justification in the words, "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." But David did not mean either to impugn his mother's character, nor did he say this to make excuse for himself. He only confesses himself a sinful man, member of Adam's fallen race; not for mitigation, but, as all sinners worthy only of condemnation, utterly unworthy to stand in the presence of the Holy One of Israel. This is essential. So long as a sinner makes excuse he is not right before God—he has not seen his sin in true light, his repentance is not real. If he cannot come clean, he cannot come at all.

"HE WILL ABUNDANTLY PARDON"

Another feature of this penitential prayer is the petition for complete and absolute forgiveness. "Blot out my transgressions," he says. How more fully could the expunging of the dark record be expressed? When a thing is blotted out its last trace is gone. Here is a point to be observed: often the penitent sinner can hardly be persuaded that his sin is really and wholly forgiven and forgotten. We are so prone to measure God's ways and thoughts by our own; and under deep conviction our guilt seems so great that a doubt may still remain. That is why the word of God speaks so emphatically of the forgiveness of sin. God never does anything half-way

or skimpily. What He does, He does whole-heartedly and thoroughly. "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). He casts all our sins into the depths of the sea (Mic. 7:19). "I have blotted out as a thick cloud all thy transgressions. Return unto me, for I have redeemed thee" (Isa. 44:22). "Repent ye therefore, and turn again, that your sins may be blotted out" (Acts 3:19).

It is a matter of believing God without regard for human doubts and fears. When God forgives, He forgives entirely and He forgets utterly. "Their sins and their iniquities will I remember no more." *We* remember—and it is good that we should, that we may never forget what once we were and what God's love has done for us. The remembrance of it keeps us humble, and will fill our mouths with thanksgiving and praise through all eternity.

CLEANSE ME

The penitent's plea does not stop with the cry for forgiveness. Though sin be forgiven, the stain of it remains. For sin "defiles the man." It leaves a blot on our consciousness and conscience, on our life and character. So now he prays that—not only the record of his sin might be deleted, but that he himself might be cleansed. "Wash *me* thoroughly from mine iniquity and cleanse *me* from my sin." And, "Purify me with hyssop and I shall be clean: wash me and I shall be whiter than snow." Here again the perfectness of God's work appears. In all the world we know of nothing so white as the newly fallen snow. But there is one thing whiter: it is "the sin-stained spirit washed in the crimson flow." (For the blood is implied by the hyssop—the little brush-like plant that was used in the sprinkling of blood in the rituals of the Old Testament, and we read the Old Testament in the light of the New.)

A question may arise in our poor and narrow hearts—"Is such a thing possible? For *me*? Would God—could God—do this?" But why, pray, would He have put such a petition upon the lips of His servant if He had not been able and willing, and if He had not meant to fulfill it? Perhaps we have never yet realized the fullness of God's salvation, nor the length and breadth and height and depth of His love. And we need so much to know and apprehend it for glad willingness in our Christian life and service.

A NEW HEART

There is one thing more. David's great sin had come out of his heart. "or from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness—all these evil things proceed from within, and defile the man" (Mk. 7:21-23). Sin is not a skin disease, to be removed by superficial treatments, by culture, education, ethics and mental discipline: it is of the heart; and the remedy, if any, must go as deep as the seat of the disease. David had done his great wrong—he was in deep penitence, he had been forgiven—but what guarantee, so long as that same heart was there? When his penitential grief had passed, might he not do the same or like things again?

A traveler in India told how in time of a flood he was guest in a bungalow which was situated on a high hill. All around the flood was raging, and the wild animals of the jungle were swimming in for refuge to the high island on which the bungalow stood—deer, antelope, and gazelles, and among them also a magnificent Bengal tiger. He was cowering, humble, and gentle among the other animals. Without a word, the owner of the bungalow went back into the house, took down a large bore rifle, walked up to the tiger, put the muzzle of the gun to the tiger's ear and pulled the trigger. "Seems a pity," the guest remarked, "he was doing no harm." "No," said his host, "not now. But as soon as the terror of the flood is past, he would be as ferocious as ever."

Is not this a sort of parable? What good, after all, is forgiveness if I am left to myself with that old evil heart out of which all my past evil actions sprang, reigning within? David saw that. And the Holy Spirit placed a new petition on his lips—a most wonderful one: "*Create in me a clean heart, O God; and renew a right spirit within me!*" This is the great final need—a clean heart, a right spirit. It does not come of itself, it does not grow. Man cannot create it. Only God can create. (The Hebrew word *bara*, "create," is never used in the Bible except of God.) Could that be? In that would lie the prospect of a true God-pleasing life. Certainly God must have meant to answer this petition. The old heart, still there, but kept in subjection, and a new heart "created in Christ Jesus," dominant, from which the new life flows. For "if any man is in Christ, there is a new creation: the old things are passed away; behold, they are become new" (2 Cor. 5:17).

"THEN"

"Then will I teach transgressors thy ways, and sinners shall be converted unto thee." *Then*—when? Well, when God has fulfilled all His great mercies unto me—when He has blotted out all my sins, when He has washed my conscience of its stains, when He creates a new heart and renews a right spirit within me, when He restores to me the joy of His salvation, and upholds me with a willing spirit—then, *then* will I tell others of Thy goodness and Thy grace. And sinners will hear and believe and be converted, not to the doctrine merely, or only to a plan of salvation, but unto Thee—a God merciful and gracious, abundant in lovingkindness and in truth. "O Lord, open thou my lips, and my mouth shall show forth thy praise. For thou delightest not in sacrifice; else would I give it: thou hast no pleasure in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Thus ends the psalm. The two verses that follow pertain to that time and to the old covenant. But the spiritual truth of the penitential prayer of David belongs to us in Christ Jesus.

"I see coming chaos as clearly as the shepherds saw the star off Bethlehem. Only one thing will stop this coming chaos—a sweeping spiritual revival."—Statistician Roger Babson.

Missionary Messenger

"Greater things for God"

FRONT COVER PICTURE

The picture on our front cover is to remind us of the program to build a meeting house for the Waterfalls church in Salisbury. Something over \$3,000 is in, of the \$15,000 that was originally set as a goal for support here in U. S. However, a recent progress report stressed that much of the amount is needed soon, in order that the work can get underway this summer, or the coming rainy season will make it nearly impossible to meet the deadline for completion.

W. L. Brown
Salisbury, Rhodesia, April 18.

Yesterday the 26th, was a sad day for us here in Salisbury, when Vernon and Grace Lawyer and their children left us to go back to America. We shall miss them very much. They have spent some 20 years in the Lord's work here in Rhodesia. During this time they have made many friends and we feel that their absence will leave quite a "gap" in our group. We are sure they will be a blessing wherever they go.

Vernon gave some good messages to the church at Waterfalls during the past months and we have been builded up and strengthened in the Lord. Vernon's final message last Sunday was the exhortation that Paul gave to the disciples when he encouraged them "To continue in the grace of God."

At the airport here there were some 44 friends to see them off yesterday, and our prayers and best wishes go with them as they go through the ordeal of adjusting themselves to a different "way of life" in America.

Alex Wilson,
Manila, Philippine Islands, April 18.

This is exam week, ending the school-year at Central Bible Institute. The other night students were given a chance to testify about lessons learned or other blessings received during the year. One boy praised God for giving him salvation this semester plus giving him strength to put Christ first when his aunt (with whom he lives, for his parents are in the province) told him he must choose between studying the Bible with us or having her as anunt. In other words, "quit studying the Bible at CBI or else get out of our home!" She later relented. A CBI graduate who works as a C.P.A. told how the Lord gave him strength to resist strong pressure from his boss to juggle some figures in order to reduce taxes. Two students mentioned how the Lord brought various scriptures to mind and thus delivered them in times of despair. The dorm supervisor said this was the best year ever in the dorm; there was very little personal

friction.

Do pray for the students as they return home for the summer. Many will face difficult circumstances. Two of our students, both girls, are still unsaved; we are burdened for them. Also we are praying for just the right students for next school year.

We are deeply grateful to all of you who are praying and giving for the building here. Through your willingness the Lord is doing marvelous things. The brethren here also are giving sacrificially. Please pray that God will prepare the new neighbors we shall have, that from the very first we may have good relations with them. Otherwise, prejudice against Americans and especially non-Catholics might be a problem.

Three ladies from the area where we live have received Christ during the past three weeks. Thank God for this breakthrough, but continue to pray for men. About fourteen boys from this neighborhood will be going to a week's camp specifically for unchurched teenage boys. During the first week of June DVBS will be held out here (in the Broadduses' house) plus evangelistic meetings in their yard nightly, Lord willing. Brother Arsenio Eniego from San Jose will be the evangelist.

E. A. Rhodes
Yokohama, Japan March 26.

There were almost 100 of the children who graduated and will be going to the public schools. About the same number will be admitted for the first year course. Others wanted to come in, but we do not have accommodations for more than 200; in fact, 200 is really too many for six teachers and that many class rooms.

The youngest of the Shigekuni children was married on the 21st. It was a very lovely affair and about fifty were present. After the ceremony they went to a reception room where a dinner was prepared and some short talks were made about the bride and groom by their friends. She will live in Osaka, a city toward the south, where he has a job with a Furnace Company for the present time; after about two years he will be transferred back to Tokyo.

Jack and Rena Chrissop
Cape Province, Africa March 26.

We now have started a Bible study at Bokmakerric, which meets every Thursday and is conducted by Brother Simons from the Bridgetown church. This fills a long-time need and I was unable to do it myself, my present tasks keep me more than fully occupied.

Also there is being planned a class for children. Pray that it won't be too long before it becomes a reality. All in all the Lord's work goes ahead, and we are glad to be a part of it. Our need, and it is a pressing need, is for a place where we can gather for our worship. Our present meeting place is in the house of Brother Harrison, and for their open door we are most grateful. A short time ago we made a quick trip to Bonteheuvel to look at the meeting house that is being built there. It is still far from being done, but what a thrill it was to me to look upon that unfinished building. Here at last was a church of Christ meeting place being built by the members themselves. Standing in front of that unfinished build-

ing and looking over the rows and rows of houses. Brother Hartle told me that there are twelve Pentecostal meetings held simultaneously in that area alone. Twelve, and the best the church of Christ can offer is one. I oft times wonder if we are failing in our efforts for Him.

Elaine Brittell,
Zambia, March 11.

Lord willing, in April there will be a week's vacation Bible School at Sinda! How the villagers and school children are looking forward to being together and learning more about God. Mabel and Leonard Bailey, with three or four other teachers, and probably Linda and Jim Pinegar, will come to make this great blessing possible. May God richly bless them for spending their vacation teaching others about Jesus. Lord willing, a number of our children will be back "home" at Sinda for this Bible School.

Daddy would like to come back to Africa with Lester's family. I do pray the Lord will work it out so he can come and live with me. I have always looked forward to caring for Daddy and Mother when they were old, but God saw best to take Mother home to glory. Perhaps He will give me the joy of having Daddy with me during his remaining days here on earth. Titus has planted fruit trees and flowers around our little house ready for Daddy's return. How the villagers and our children are looking forward to his return, if it's the Lord's will.

Thomas W. Hartle,
Cape Province, Africa March 9.

By the grace of God and in answer to many prayers offered up in my behalf, my illness of January and part of February has eased, and while not up to 100 per cent yet, I am feeling much better. I am trying to go at a slow pace, and am not racing into things. On the other hand the cottage meetings are still fairly well attended, with keen interest shown by those present. If only they could decide to be baptized! There are quite a number. As a matter of fact, while visiting a home today in one of our colored townships, the lady remarked: "Bro. Hartle, it will not be too long and I will want you to baptize me. I cannot wait for my husband to make up his mind." Pray with us that as a result of the Film Strip classes I am showing in various homes, scattered far and wide from my home, God might "give the needed increase," while we fulfill our obligation in the preaching of the word.

There has been no further developments in the building project at Bonteheuvel. The delay is still with the City Council, who is unable to grant us the official deed of transfer. We pray, however, that this will not be for too long, since the culmination of same shall grant us the privilege of obtaining the loan from the Society.

Dennis L. Allen,
Kowloon, Hong Kong, April 6.

We are having a week away from school due to spring vacation, so I am using the time to get caught up with things around the house and at my desk. The school year will soon be three quarters

gone. The experience has been worthwhile and has afforded many good contacts. There are some grave needs in the administration of the school that give us concern. Another problem is in the fact that the majority of the students are not Christians and in a new school many are dropouts from other schools. This, of course, will take several years to change.

There has been an encouraging response thus far in our correspondence course. We hope to increase the enrollment as time goes on. We are glad that most of the Christians are taking it. Recently we have been concentrating on encouraging the brethren to take more part in the services. Nearly all will lead in prayer, but many feel they cannot get up and say anything, so we have been having Bible readings on Sunday mornings interspersed with comments. Each brother goes to the front to read. Now most of them have agreed to take charge of the Lord's table. Also three have made talks. I believe the results of this have been very wholesome. If they will just continue to read their Bibles they will have something soon that they will want to say.

We have heard some encouraging reports recently which show that Christians and others are getting the broadcasts beamed to China by the Far East Broadcasting Co. The broadcast gives them a private name to write to. Then if they respond they are given another name that is never mentioned on the air so that censors will not be suspicious. It is usually only in the second letter that they really express what is in their hearts. Knowing that the Red Guards have destroyed many of the Bibles, they are now broadcasting many programs where select portions of the scriptures are read at dictation speed ; then it is read again for them to check their work. They have gotten a lot of response from this program so they know it is appreciated. If all the Scripture we had was obtained that way it would likely be very precious to us.

J. Miller Forcade,
Tokyo, Japan April 15.

On March 14th we baptized our first Japanese converts since we began in Chuo Rinkan in April of 1965. One of the men is an engineer at the N.H.K. Radio and Television station who has been coming here more than one year. He lives in Yamato and has kindly invited us to his home three times. The last time we discussed Christianity until almost midnight with him, his brother, his mother and three other students. The other man is married and lives in Chuo Rinkan. He is a mathematics teacher at one of the best national high schools in Tokyo. Both of these men desire to help further Christianity in any way that they can.

From the first we have prayed often and earnestly for fruit in the work but it has been slow coming. My prayer book shows a note on February 13, 1967. "Began to pray God to raise up a real laborer and man of God for Japan." Now we can thank Him for our prayers being granted even beyond what we asked. It should help us all to pray with more faith and expectation for others to turn to the Lord.

My wife's health is still poor and sometimes she thinks she must return to the United States before many more months. But we

hesitate to leave this work until there are enough Christians to carry it on. We ask that you pray earnestly for us and for the Japanese that the will of God may be done by all of us. We appreciate very much the kindness we have been shown by so many Japanese here as well as the support that we have from many Christians in the U. S. May God bless each of you.

Alice E. Broaddus,
Kowloon, Hong Kong, March 29.

My time was all too short on my last visit home, and if Jesus tarries I hope to do better next time. I'm hoping to see Victor this summer. I hope to get away for a little while as the Lord leads. Last year I was there only a short time. It is nice to stay longer and work a little with them. Our summer is here. Sunday I wore heavy clothes and Monday it was balmy and warm.

Joyce Shewmaker,
Kalomo, Zambia March 15.

Our two new families seem to be fitting in well and are working hard. There is never a dull moment, with so much to be done. J. C. seems to be feeling better, and is holding up under his present load quite well.

Three students in our High School who were not Christians have been baptized. We are grateful for that.

The rainfall this year has been very meager. We had planned to make bricks at the dam, but the lake has not more than maintained the level it had at the end of the dry season.

A builder is to come out from the U. S., to do the building.

O. D. Bixler,
Tokyo, Japan, April 24.

The last happening at Keimei is that the Defense Dept. of the Govt. of Japan has granted funds to tear down old buildings and construct sound-proof buildings, furnishing 90 per cent of the funds—because we are within 2 miles of the jet plane base of Yokota. This is a great boon to the school. With the material from the old lumber we are able to build a good Kindergarten bldg. in preparation for the influx of families to occupy the 1,000 apartments the City of Tokyo has built adjoining our campus. We will now be prepared to care for these children through high-school, by the grace of the Lord.

This sound-proof building program would have cost the school some \$50,000.00 beside the Defense Dept. grant. We could not have seen it possible. But since the lower 8 acres of Keimei land is an old river bed, I discovered that we had a 10 to 20 ft. layer of gravel lying just three feet under ground. The great building "explosion" of Tokyo and Japan has exhausted their gravel supply, and they are talking of importing gravel from Formosa. . . . The largest gravel company in Japan said they would buy three-quarters of the gravel for \$44,000.00. They paid half of the amount down, which made it possible to go ahead with the project of building the proposed building by the Defense Dept.

Deborah and Jael

Mrs. Paul J. Knecht

Enemies of the Lord

At the close of Deborah's song she turns our thoughts back to Jehovah with these words (v. 31):

So let all thine enemies perish, O Jehovah:

But let them that love him be as the sun when he goeth forth
in his might.

The church, individually and collectively, is too friendly with God's enemies. The psalmist said (Ps. 139:21-22), "Do not I hate them, O Jehovah, that hate thee? Am not I grieved with those that rise up against thee? I hate them with perfect hatred: they are become mine enemies." His erring children must be dealt with kindly for His sake (2 Sam. 18:5; Heb. 5:2); but enemies must be put away definitely and firmly (1 Sam. 15:32-33).

James said (4:4), "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." And John said (1 John 2:15-17), "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. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Many so-called "border-line practices" are really things of the world that will perish with it.

Conclusion

The story of Deborah and Barak is all we have of the forty years that Deborah was judge of Israel. But by what we know of God and of His teaching to women and of the position and wisdom He gave to Deborah we may safely assume that she had a meek and quiet spirit which is in the sight of God of great price (1 Pet. 3:4). No failure is recorded of her as is of Miriam. This may well mean that her heart did not become lifted up with pride in her exalted place of leadership and influence. Possibly Miriam's experience served as an example to warn her, thus saving her from a like judgment. Blessed are those who take heed to God's warnings. And blessed are those who warn (Ezek. 33:1-6).

The meekness of the men is no less commendable than hers. Barak accepted God's message even though it came to him through a woman. He also went into battle and won (Sisera was defeated and on the run *before* Jael got a chance at him), knowing ahead of time that the honor would go to a woman. He was truly humble.

The children of Israel were not ashamed to come to Deborah for counsel (Jud. 4:5) and receive the word of the Lord at her mouth. They accepted her as God's chosen channel. God used the humble cooperation of people and judge and commander of the army to the salvation of Israel and the glory of His name. His ways are perfect, and they shine out in the book of Judges.

The Gospel of Glory

Arno C. Gaebelein

It is important to distinguish between the essential glories of our Lord Jesus Christ and the glories which He acquired. He is God. One hears often of the *divinity* of our Lord. But the people who use this expression never say "Lord"; rather they use His earthly name, His name in humiliation. They speak of "the divinity of *Jesus*." And then they inform us that every human being is divine. We who desire to honor Him do well to remember that our Lord is not divine in that sense; He is God.

In His deity the eternal Word, the Lord Jesus Christ, possesses essential glories. Of these we read in the Holy Scriptures. He is the image of the invisible God, because what God is, He is, and ever has been. He is the brightness of God's glory and the express image of His person (Col. 1:15; Heb. 1:3). What all His essential glories are, in what they consist, no human mind can fathom. The glory of God is the glory of the Only Begotten. In His high-priestly prayer He speaks of that glory: "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (Jn. 17:5). This essential glory belongs to Him. No created being, no angel, no redeemed creature, can ever share that glory with Him. The essential glory of the eternal Son of God is incommunicable.

When He came to the earth in the creature's form He laid His glory by; His deity He could not leave behind. And yet He also possessed glory in His humiliation. "The Word was made flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth" (Jn. 1:14). What glory is revealed in His incarnation and His blessed life on earth! Yet He hid that glory, and only occasionally it flashed forth.

THAT WORTHY AND MATCHLESS NAME

But there is another glory which belongs to Him, a glory which He acquired by His obedience unto death, the death of the cross. That acquired glory is communicable. He acquired that glory in order that those for whom He died and who accept Him as their Savior and Lord may be sharers of it. We quote a few of the blessed portions of God's holy Word which bear witness to this truth. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:6-9).

He became man and became obedient, and as a result the God-Man received from the Father a Name which is above every name. Oh! that worthy and matchless Name! "Whom he hath appointed heir of all things, by whom also he made the worlds; who being the

brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. 1:2-4).

Here is also a marvelous blending together of His essential and His acquired glory. He, who created all things, by whom all things were made and by whom all things exist, receives all things as an inheritance because He made purification of sins and finished the work the Father gave Him to do. He is the Heir of all things. He fills the throne in the highest heaven. He is above the angels in every way. He created them; then was made a little lower than the angels for the suffering of death; and now He is above the angels, crowned with glory and honor.

THE BLESSED TRUTH MADE PROMINENT

He has also acquired the glory of Priesthood. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17). "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God a high priest after the order of Melchizedek" (Heb. 5:8-10). All this He became because He suffered and died according to God's will.

Moreover, He became the Prince of the kings of the earth. The Father has made Him King of kings and Lord of lords. The kingdoms of this earth shall be put into His hands. He has the right to ask for the nations to be His inheritance and for the uttermost parts of the earth for His possession (Ps. 2). Until now He has not yet claimed what is His own. Some day He will, and then He will receive that for which He paid with His blood.

Another glory He acquired is that of Judge. In anticipation of his death and resurrection He said, "The Father judgeth no man, but hath committed all judgment unto the Son" (Jn. 5:22). "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). Throughout the New Testament we find the blessed truth made prominent, that He, who is God and who became man to redeem sinners, received glory. "God . . . raised him from the dead, and gave him glory" (1 Pet. 1:21).

Thus, this acquired glory of our Lord is sevenfold. He is the *First-begotten Son* of God by resurrection from the dead. He is the *Heir* of all things. He possesses a *Name* that is above every name. He occupies the *Father's Throne*, seated in the highest heaven, and is there crowned with glory and honor as the Head of the church. He has been made *Priest*; He is *King* and He is *Judge*. How feebly our hearts enter into all this! How little we can grasp the fullest meaning of this seven-fold glory which belongs to Him who has redeemed us and washed us in His own blood!

PASSION OF THE NEW NATURE

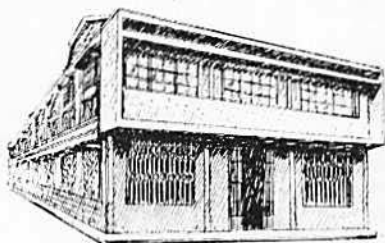
Yet it concerns every saint, every child of God. The acquired glory of our Lord is the glory which every saved sinner will share with Him. This great truth, this wonderful truth, is fully made known by the Holy Spirit in the New Testament Epistles, but the Lord Himself stated it first of all: "The glory which thou hast given me I have given unto them" (Jn. 17:22). He was still on earth when He uttered these words in the presence of His disciples. He looked beyond the cross. He saw the work finished. He beheld the empty tomb and the throne of glory He would fill. And then He told the Father what was known to Him before the foundation of the world, "The glory which thou hast given me I have given unto them." And thus it is, blessed be His name!

We are *sons* with Him, *heirs* of God and fellow heirs with our Lord Jesus Christ. We shall see His face, and *His Name* shall be on our foreheads" (Rev. 22:4). We are *seated* in Him in the heavenly places and shall be with Him. He has made us *priests* and *kings* unto God His Father. We shall reign with Him over the earth. Yes, even *judgment* will be shared with Him by His saints. "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Cor. 6:2, 3).

It is all, like Himself, wonderful. May His Spirit give us power to enter into these things! The acquired glory of Christ and our participation in it is Christianity's highest and best. It will lead us into that life worthy of our calling and worthy of our Lord. Paul lived and moved in it, and therefore he cried out, with the passion of the new nature, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). May our hearts all be filled with this longing. With such a destiny before us, what manner of men and women we should be!

Arno Clemens Gaebelcin (1861-1945), author and Bible lecturer, was born in Germany and came to the United States at the age of 18 years. He was ordained to the ministry in 1885, and held various pastorates in Baltimore, Maryland; Hoboken, New Jersey; and New York City. In 1894 he founded the prophetic magazine "Our Hope," which he edited until his death. This message is taken from his volume "The Christ We Know," issued by the Bible Colportage Association, Chicago, in 1927.

Manila Fund Report



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NEWS AND NOTES

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

Lake Butler, Fla.: We congratulate Bro. Jorgenson and the Standard and Abilene brethren on the inclusion of "How Great Thou Art" in all future editions of **Great Songs**. They are to be commended. —Forrest McCann

Gothenburg, Nebr.: I do like the magazine so much. —Leona Littell

Pinellas Park, Fla.: We are living on our property payments from home where we sold our house at Linton to come down here to work with this small group at North Pinellas. They cannot afford anything for us past the rent and utilities (we praise God for this much) and all the work I've been able to get is just odd jobs, and only those as something is due we can't handle. How we marvel that God has made it possible for us to stay here. When I read Phil. 4:19, I can honestly say: "That's ME the Apostle is speaking to!" My God is doing the same for me!! May He be praised! —Wayne Geatches (4090 78th Avenue, Pinellas Park, Fla. 33565)

High School Day at S.C.C.

On May 20, high school students, especially juniors and seniors are invited to visit S.C.C. in Winchester, Ky., to see for themselves what this school has to offer. An interesting program is being arranged by faculty and students. S.C.C. is our college, and should be given first consideration by all of our young people as the place to go for the first two years of college. —Robert B. Boyd

Orlando, Fla.: After a time of discouragement in the work here, it seems that the Lord has awakened many hearts and aroused new interest in the work. More folks are coming to all the services. New families are coming and show a real interest. To the Lord be the praise; it truly is the Lord that gives the increase. —Bill Spears

Manila, Philippines: My impression of the Philippines is that the harvest

is ripe today. We must labor while we have the opportunity. Tomorrow may be too late. I'm convinced that we must double our efforts. We must . . . cover the land with . . . radio . . . with literature. Five years from now may be too late. The missionaries I met are very much of this feeling also. —Theodore Epp

Dallas, Texas: The special prayer request of last Sunday, regarding the payment of a \$1,000 note at East Dallas Christian School, has been answered also. About \$750 was given toward this when the note was due on Tuesday, and other funds were available to pay this note in full.

Guest speaker last Sunday morning was Brother A. T. Phillips Sr. of Cardiff-by-the-Sea, Calif. Other visitors with us were Brother and Sister John Gill and son Robert of Allensville, Ky. And the area assembly for the concert by the S.C.C. Chorus was well attended at 8 p.m.

Our combination VBS and evangelistic meeting is set for June 4-11. The Vacation Bible School, with classes for all ages, will run Monday night through Friday night. Brother Lawyer will be with us for the whole week, along with his entire family, and will be preaching and teaching each night. During VBS time, he will teach an adult class, and have a brief closing message each evening. The rest of the services will be devoted entirely to evangelistic type messages. The past two years have shown this type of combination to be very good, and we want to develop the potential even more so this year. —Neal Phillips

Mackville, Ky.: Brother John Darland, one of the charter members of the Mackville Church of Christ passed away March 18 in Springfield, Ky., following a long illness. He left 149 descendants; 7 children, 45 grandchildren, 85 great grandchildren, and 12 great-great grandchildren. Funeral services were held in the Church by the writer. —Asa Baber

Louisville, Ky.: The church members here contributed over \$200 last Sunday for the S.C.C. mortgage. On May 14 there will be a special collection for the Manila Fund, which is now over half way to its goal.

Our meeting, with Gordon Linscott preaching, is scheduled for July 9-14. — Ernest E. Lyon

Ft. Lauderdale, Fla.: The writer and his wife have been helping the congregation since the middle of January of this year. Since that time we have had some visiting preachers, including Claude Neal, of Louisville, Ky. (Jan. 22), Jack Thompson, of Atlanta (Feb. 12), and Robt. B. Boyd of Louisville (Apr. 9). The messages by these brethren were full of encouragement and inspiration. Five young people were baptized on February 12. The writer had to miss two Lord's Days in March on account of illness. Brother Green filled in for us on those occasions.

The work has been greatly strengthened recently by the arrival of a young couple from Lexington, Ky.—Brother and Sister Vaughn Reeves, with their 2½-year old son. They were transferred to Ft. Lauderdale by a business concern with which he is connected. They were with us at church for the first time on April 2. Vaughn preached for us at the morning service, and again at the evening service on the 9th. —Willis H. Allen

Lexington, Ky.: Bro. Benny Hill has been conducting a revival at the Old Furnace Church of Christ the past week. He had Bro. Rutherford preach last Tuesday night. Our own fine girls' trio, together with Adele Reeves and Bro. and Sister Rutherford went with Bro. Benny to this service where a church well-filled heard Bro. Rutherford and the singers. We met many fine brethren from different congregations at this meeting. Pray for these good brethren who are doing a splendid work in a radius of 50 or 60 miles from Lexington.

All were inspired by the wonderful singing of the older youth group and the most helpful message by Bro. Benny Hill at the 7:30 p.m. services last Sunday evening. We have great reasons to thank God for our fine groups of young people and the talents to be used for God among them. —H. N. Rutherford

Change in Camping Dates

The State of Tennessee has notified us that, due to a mistake in their office, we can have only one week at Fall Creek Falls for the Gallatin Church of Christ Youth Camp (formerly Kentuckiana Christian Assembly). The week given us is July 2-8. There is only one thing to do at this late date—combine the two weeks of camp into one—with as much separation of the two groups' programs as can be accomplished. Of course we will have to limit the size of each group to about 65 because the facilities will only accommodate so many. When 65 Juniors have registered, that will be the limit for Juniors. The same for Seniors. We are contacting all Seniors who have already sent in registrations to see if they can switch to the July 2-8 dates. —Hall C. Crowder

NEWS FROM S.C.C.

Bro. J. Edward Boyd accompanied me on a speaking tour of the south-eastern areas represented by S.C.C. We left on April 8th returning to Winchester on April 18th. Churches visited were: Greenville, S.C., Johnson City, Tenn., Chattanooga, Tenn., Hapeville, Ga., Brandon, Pinellas Park, Orlando, and Jacksonville, Florida. In each place we were well received. Student prospects were interviewed, with several deciding to come to the college. Churches were brought up to date on S.C.C. and its needs. Picture slides of the school and its activities seemed to be enjoyed by all the audiences. New friends were made for the school; and gifts to the school were made by many, for which we thank God. —Jesse Z. Wood, Promotional Director.

Garland, Texas: We at Eastern Hills have just been blessed with one of the best meetings in a long time. God certainly wrought through Bro. Howard Marsh. God gave the victory in bringing four lost souls unto Himself, and much rededication and re-consecration. How thankful we are. The four that "obeyed the gospel" were young people with full lives ahead of them. We certainly thank Him who has "loved us and loosed us from our sins" for calling these unto Himself. There were at least 15 rededications.

Brother Marsh was certainly used of the Lord as he allowed the Holy Spirit to lead and guide, and as the congregation prayed.. —Eugene Mulline, Sr.

Lilly Dale, Ind.: The Lilly Dale VBS will be May 29—June 2 with an evening school. We plan to use Gospel Jewels—the first year of a three-year course.

Our Revival meeting will be July

16-23 with Orell Overman. The Homecoming and basket dinner will be the 23rd of July.

Harry Coultas held a week's meeting April 3-9. He spoke on the second coming of Christ. The messages were good. Crowds were very slim.

Waldo Hoar has been doing the radio preaching for the past month on WTCJ. He has been bringing lessons from the book of Hebrews. —Bob Morrow

THE PRESS PULPIT

This is a project that is being undertaken in the country of Greece. The man behind it there is George Galanis. He is a native of Greece. He has spent some time in America, and studied one year at S.C.C. in Winchester, Ky. While he was there he was able to go to some of the congregations here in Kentucky and he may be familiar to many of you.

Concerning the project "Press Pulpit" he states: "Our people have a lamentable ignorance of the Word of God. The Greeks need to get familiar with the Bible to get rid of the devilish traditions and superstitions of the established religion. Therefore, I am in earnest preparing messages concerning the authority, the authenticity, the inspiration, etc., of the Bible." He also says there are over two thousand daily, weekly, and monthly papers and magazines in Greece. One paper alone has over five hundred thousand subscribers daily. And as he states that the people there do not have as much entertainment as we do in America, so they will spend more time reading publications, such as the daily paper.

The cost of publishing a single message ranges from \$20.00 to \$150.00. So we can see that it is expensive, yet we cannot put such limits on the effectiveness of such a ministry. At a time when the Communists go all out in publishing their propaganda, Christians the world over should take every opportunity at hand to spread the Gospel of our Lord.

If there is any who would care to share with Bro. Galanis in this effort, contributions may be sent to: Ray Naugle, P. O. Box 25, Jeffersontown, Ky. 40299

I will forward them on to Brother Galanis and will keep reports posted as time goes by.

Won't you join in prayer for Bro. Galanis and this work that he is doing for the glory of God, and give as the Lord lays it upon your heart? —Ray Naugle, Treas.

LOUISIANA LECTURESHIP REPORT

The 1967 Lectureship of the Church of Christ Bible Chair at Southeastern Louisiana College, Hammond, La., March 29-31, featured Carl Kitzmiller in lectures on the doctrine of salvation. A special afternoon of lectures by visiting preachers on March 31, followed by a banquet attended by nearly 100 guests, highlighted the activities. All services were held at the Hayden Grove church building near Amite, La., in order to accommodate a larger crowd than the Bible Chair facilities were prepared to handle. Preachers who had a part on the lectureship included George Fulda, John Fulda, Stanford Broussard, Neal Phillips, Lowell LeDoux, H. C. Winnett, Francis Holdeman, Odis Ford, Kenneth Istre and Richard Ramsey. The college student club, Koinonia, co-sponsored the banquet, with Jack Gray, outgoing president of the club, serving as Master of Ceremonies.

One of the outstanding speeches was that of Francis Holdeman, who spoke on the disaster relief work of the church, outlining the wonderful response of

church people to the hurricane disaster of two years ago. One of his suggestions for improving such work in the future is the simple easy task of sorting out relief goods and labeling them by sizes. Relief workers, already to the breaking point, had to spend endless hours going through tons of clothes, sorting them out by sizes so that they could promptly and accurately fit the clothes to those who came for help. A few minutes work by the sender would greatly help this final distribution problem. —Richard Ramsey

CHRISTIAN MEN'S SEMINARS

Southeastern Christian College is planning two six-day concurrent seminars for preachers and other church leaders, to be held on the SCC campus June 19-24. One of these courses will focus upon the Christian leader as a counselor, and will be conducted by Frank Sandage, Student Personnel Director at SCC. The other course will involve a study in eschatology, led by Hall Crowder, of Gallatin, Tennessee.

Each class will meet for three hours daily, one in the morning and the other in the afternoon. Exact times will be published later. Registrants may enter either or both of the courses. One semester hour of college credit will be given for each of the seminars, and there will be a \$15.00 registration fee for each. Room and board will be made available for out-of-town registrants, with a nominal charge.

Interested men are invited to request registration materials by writing Curtis Lydic, Dean, Southeastern Christian College, Winchester, Kentucky 40391. The deadline for registration will be Wednesday, May 31, at 5:00 p.m.

CLINTON DAVIDSON

(Excerpt from funeral address)

Paul said, "To live is Christ and to die is gain." My uncle believed that and tried to live it. I believe the years of his business career point to this. He was a busy business man, but never too busy to do something for Christ to someone here on earth. While directing five corporations, he was very active for Christ. He taught a teen-age boys class with a lot of extra-curricular activities that boys enjoy for years. He was active in almost every area of church work, public speaking, prayer, teaching, pastoring, business, visiting, social, and a host of others. Even though a busy business man he assisted Harding College when it was on the brink of financial collapse to overcome its crisis. He founded Camp Shiloh and gave it his life. Many with less responsibilities give less time and energy to work that means something to Christ. He gave his time and energy and his dollars, because he let Christ capture his heart. He loved Jesus. He believed in Jesus' authority. He believed in Jesus' power. He worshipped Jesus, and he worked for Jesus and lived for Jesus.

One of the main areas to which he directed his devotion for Christ was a great love for children. He lived to point children to Jesus, for he was certain that if the children were introduced to Jesus their lives would never be the same. These he believed are those who have great characters and become ready for Heaven. He believed and acted upon that belief. If children know Jesus in a vital relation, Clinton Davidson knew, they will become wonderful men and women.

Therefore, he worked for Bible colleges all over the nation. This is the sole reason he gave his life to establish Camp Shiloh. That is why he taught a Bible class every Sunday as long as his health permitted. That is why he labored so hard to establish the Wildwood Church. His grounds, his home, his energy, all he had was directed to seeking the Almighty Creator. He sought, in the best way he knew how, and in far more frequent intervals than most of us, with every ounce he could muster, to seek and find a real, live relation with his God, his Savior, and the Holy Spirit. And he deeply desired to influence as many as he could to find the same wonderful, inspiring, life-filling relation with their God as he had found. —Clinton Rutherford

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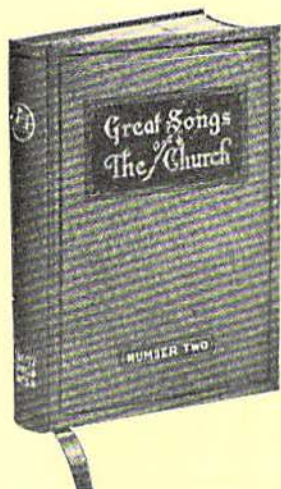
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