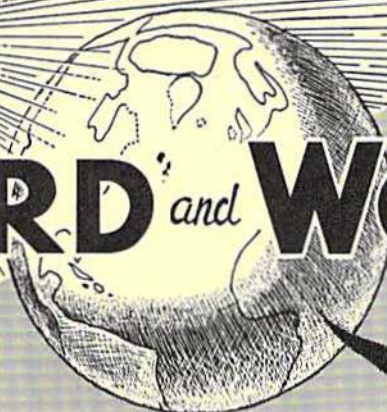


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JUNE, 1967



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THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky

Single subscription \$2.50; clubs of four or more \$2.25; Special rates and terms for congregational distribution; Free to missionaries.

VOL. LXI

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Talking Things Over

G. R. L.



"I don't know when I had really prayed earnestly for Israel, until this present crisis came along." When I heard this remark the other day, I had to admit that the same was true of me. No doubt many others would say the same. The suddenness with which the crisis came to a head was a reminder that "the Lord . . . will suddenly come to his temple" (Mal. 3:1). "The end of all things is at hand" (1 Pet. 4:7).

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Lk. 21:24). It shouldn't be necessary for us to see troop movements in the Middle East, to be reminded that God's "time out" for Israel can be terminated at any moment. With no notice at all He can end the Gentile era and resume dealings with Israel as a nation. As we await these developments, we have a double obligation: We who are partakers of Israel's riches owe it to her to pray for her welfare (Isa. 62). Then, we are debtors to all nations; we who have received the Word of life are under obligation to pass it to others. Professionals will never do the whole job. Only you can witness where *you* are. What are you doing about it? How much time do we have before the Lord comes back? If you are perplexed about what to do, make it a matter of prayer. The Lord will give you an assignment. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

* * * * *

"WHAT CHURCH DO YOU BELONG TO?"

We live in an age of class-consciousness. Many factors have contributed to the development of this situation—not the least of which is the persistent propaganda of the Communist Party. The individual is no longer an individual; he is just part of a group. It is much easier to think and deal in terms of classes (or groups) rather than individuals. In some areas of life, a certain amount of this may be desirable, or even necessary. But what about classifying Christians?

"I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." This is denominationalism—that, is dividing Christians into different denominations (designations, or classifications.) In the situation at Corinth, their use of denominations may have meant nothing more than a preference for a certain preacher's style or emphasis in preaching. Today, the use of a denomination (name, title) implies a well-developed organization. The general

public—which includes the “churched”—commonly thinks of Christendom as consisting of a field of competing organizations, each with its own denomination. It is convenient to have “brand names” by which to classify Christians; that spares one the trouble of dealing with them as persons.

Knowing how people think on this matter, I am not at all surprised to be asked, “What church do you belong to?” My standard answer is, “I don’t belong to a church. I belong to the Lord Jesus.” A brother in the West Indies gives this reply: “I am a member of David’s church.” (If you have never heard of David’s church, read Ps. 119:63.) Answers like these certainly don’t tell the inquirer what he really wanted to know, but they do give an opportunity to point out that salvation is a direct person-to-God relationship. The church (the body of Christ) is simply the totality of all individuals who stand in such relationship to God. An assembly of Christians (a local congregation) is an association of persons who recognize their common kinship. While some may base their association on such matters as liturgy, creed, or form of church government, the apostle John says that believers find their fellowship (common ground) in the Father, and in His Son Jesus Christ (1 Jn. 1:3). There is no place for “brand names” here.

* * * * *

WHY I AM A CHRISTIAN

Numerous books and tracts have been written on this topic. Not yet have I seen one that gives *my* reasons. For example, I can’t say that I checked out the available religions and found them inferior to Jesus Christ. Had I followed this route, I might have been like a well-known Italian author who told me that she had spent her entire fortune touring the world “looking for God.” I didn’t go looking for God; He came looking for me.

It was not a matter of deliberation and decision that brought me to Christ. “No man can come to me, except the Father, who hath sent me, draw him” (Jn. 6:44). In a strange and subtle way my attention was turned to Christ Jesus and I was drawn to Him. Unawares, He slipped into my life and quietly took up His abode in my heart. Looking back, I still marvel at His “compassion on the ignorant and erring.”

Though I have now loved my gracious Lord for some 18 years, I still find myself at a loss to explain why He chose me. Like the blind man in John 9, I was not one of those clamoring for the Lord’s attention. All I can say is, in mercy He reached down, and now I see. Blessed be His name!

* * * * *

“AVOID AVOCATIONS”

Lately I’ve been thinking a good deal about an exhortation by Richard Baxter (1615-91): “Know what is the principal service that you are called to, and avoid avocations . . . I confess friends must not be neglected, nor civilities be denied; but our greatest duties having the greatest necessity, all things must give place to them in their proper season” (*A Christian Directory*, Part I, chap. ii).

Long have I been aware of the fact that I illy meet the demands

of the editor's chair. Editing and publishing the W & W is an after-hours avocation which I have made subordinate to my principal work of teaching. How many times I have failed to meet my own deadlines because of a conflict! However, somehow I have managed to publish each month. But how much has been left undone! I feel the need of presenting some Bible studies, but I have not been able to find time for their preparation. I have not yet put in written form my series in Peter from last year's Fellowship Week. Various good articles are often delayed in publication for lack of time to do some minor editing on them.

We need to be printing reviews of what is being written in the religious press, especially in the way of books that would be helpful to you, but I've fallen far short here, too. I had hoped to develop a ministry of correspondence—as should be done—but in this case I have not been minimally successful. I have been hard pressed to take care of even the most necessary correspondence, to the neglect of many of you who certainly deserve a few lines of personal appreciation for your comments and words of encouragement.

Why am I telling you all this? Because such a situation cannot be tolerated indefinitely, and I have no means at my command for improving it. So please pray for the ministry of the W & W—that it may become all that the Lord would have it to be.

What Did You Do With My Last Prayer Letter?

A brown envelope with the flap tucked in, lying on the mat. Just another prayer letter. Quick; it's almost time for the bus. Shove it inside your history book and run.

One day you must think of some way of organizing all these prayer letters. Nuisance having them messing up your folders like that. But sometimes you wonder if it's worth the trouble; pretty dull some of them are. Pity!

Queer thing, missionaries don't seem to be what they used to be. It was quite shattering what the speaker said the other night about Carey. The things that man accomplished. Changed the history of India the speaker said. But that was two hundred years ago. You don't meet missionaries like that nowadays. A pity but there you are.

What was it he said about Carey's sister? Never heard that before, but it was quite impressive. Lay paralysed in bed for fifty years. Fifty years . . . whew! And couldn't even speak most of that time. Seems she wrote huge letters to Carey, propped up in bed. And prayed, and prayed, and prayed. For Carey. For fifty years.

No, you don't meet many missionaries like Carey nowadays. Nor many prayer partners like Carey's sister, either. Pity!

—In *World-wide Thrust*



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

A neighbor, an aged man, has only been sprinkled and believes that to be baptism, says that had he not believed on Jesus at the time, he would go immediately and have it done over. He is a constant Bible reader, prays and praises without ceasing, looks for the coming of the Lord and prays him to come and not tarry. His eyes filled as he said to me, "Oh, I wish He'd come today." Would it be wrong for me to hope to meet this man in heaven?

You have no right to make this neighbor any promise. He may not be too old or too late yet to learn and be corrected....It is not yours to legislate for Christ. On the other hand, in light of Romans 2:14ff, where Paul is using circumcision illustratively, if the Lord could look upon the intent of the heart of the (physically) uncircumcised and reckon his uncircumcision as circumcision, He might look upon your neighbor and reckon him as baptized. But it is not your prerogative to pronounce absolution. Neither are you to be presumptive enough to pray the Judge of all to waive a stipulated condition or to compromise on behalf of a neighbor whom you love. He who is no respecter of person but loves the whole world of lost sinners said, it must be remembered, "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."

Just what must one certainly believe in order for it to be saving faith?

The minimum content of the faith that saving grace may respond to? "The good confession" is brief indeed, but it is comprehensive. John says his writing was in order that men "may believe that Jesus is the Christ the Son of God, and that believing may have life in his name." Peter's confession: "Thou art the Christ the Son of the living God." If I believe that, then I believe everything that Jesus taught and everything He endorsed (all the O.T.) and all his promised revelation (all the N.T.). I believe in His lordship and His "all authority," in the divine wisdom in appointing and placing His ordinances. Not that all these must be understood initially (One is not born fullgrown, but a babe) but "the good confession" comprehends no less. So "if thou shalt confess . . . Jesus as Lord and believe in thine heart that God raised him from the dead, thou shalt be saved." The obedience of Rom. 6:17 (or the "obedience of faith," being initial obedience) is not to be deferred until one arrives at a comprehensive knowledge of the meaning of it all. This question is not unrelated to the one above.

On the question as to the church's designation, do you mean to say that unless a Christian church is a church of Christ, it is not a Christian church? or if a church of Christ is not a Christian church it is not a church of Christ?

Correct. And if there is lacking the serious effort to be what the designation involves, the church is unworthy of "the honorable name by which ye are called" (Jas. 2:7). Unless it would have its candlestick removed, it should be all that Ephesus was before it left its first love; be all that Philadelphia and Smyrna were and holding fast all that was commended in the others.

What is the import of the word perfect in 1 Cor. 13:10?

Looking up the original *teleios* we find it used in both the absolute and relative sense. When it refers to God, it is absolute perfection, and that is set forth as the goal. In Phil. 3:12 Paul says he has not yet been made perfect; that is in the absolute. In v. 15 he says, "Let us therefore, as many as are perfect, be thus minded." He is not contradicting himself, but is using the term in its relative sense. The lexical meaning of the original *teleios* we find to be complete in all its parts, finished, mature, full-grown, brought to fulness, etc. Paul's great eulogy on love (*agape*) was occasioned by the strife at Corinth over the bestowed gifts, knowledge, prophecy, revelation, tongues, interpretation. He reminds them that the gifts were but fragmentary, that each would pass, but that all would be superceded by "that which is perfect," not fragmentary. He is not speaking of heavenly perfection. "When that which is perfect is come" that takes the place of "that which is in part." "Then shall we know fully," We shall know as, illustratively, "we are fully known." "When that which is perfect is come" here, not up in heaven. Perfection is already there.

The prophetic gift afforded revelation only "in part." It served to edify the saints in the absence of the fully inspired apostles. It was supplemented by the bestowed gift of knowledge, and by the gift of tongues, provided there was an interpreter. The gifts over which there was contention pertained to inspiration, to revelation. Revelation would yet be complete and not remain fragmentary. That came to pass, and gradually the exercise of the bestowed gifts did cease. Revelation was complete, perfected, long before the Council of Nice; that Council only brought together into one volume (our N.T.) the writings already recognized as authentic, i.e., inspired.

Paul compares the situation then existent as to the church to his own childhood. By childish he means that which belongs to childhood (really infancy). The things of immaturity necessarily characteristic of Christianity in its infancy would pass, giving way to things of maturity. It did not come overnight. Childhood does not pass into adulthood overnight. Can any one, for instance, state a definite age when a child becomes accountable? The bestowed gifts were not erased off the slate at one swipe. They passed not from failing faith but for the lack of further necessity. Really the demand for signs and demonstrations were never in the highest repute, and as for now, "If they hear not Moses and the prophets" and Christ and the apostles, "neither would they be persuaded, if one should rise from the dead," even. Much of the modern day demand

for the supernatural is by those not satisfied with what is written. This dissatisfied class supplies material for the theorists, the faddists, the psychedelics, LSD blasphemers to prey upon. We do well to give present heed to such warnings as Paul gives in Col. 2:8-10, 18, et al.

Under grace what is one's relation to the law? Is he freed therefrom?

From the law of Moses, yes. From the law of God, no. Transgression of the law of God is sin, always has been, always will be. And by knowledge of the law comes the knowledge of sin. "By the deeds of the law shall no flesh be justified," for no one in the flesh (save One) has ever performed the deeds of the law. By the law standard "All have sinned" and all "fall short." So the law condemns the violator, and the sentence is death. It cannot be otherwise, for the law is just. It is justice that condemns to death, and the law cannot make alive. Grace comes to the rescue, not by setting the law aside, neither by doing away with the penalty; it upholds the law to its very jot and tittle, and it makes certain the penalty and its execution. But grace found a way to obtain for the believer deliverance from the penalty, the curse the law pronounces, on the ground of atonement through a qualified Substitute. To be freed thus from the penalty is in nowise to be freed from serving the law of God. Paul says (Rom. 7:25) "So then I of myself in my mind serve the law of God." Again (Rom. 8:4), "that the ordinance of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Grace is greatly abused when it is translated into license to indulge the flesh. A young man came up puffing a cigarette. Sensing my surprise, he said, "I have just wakened up to our freedom from legalism." He needed correction both as to grace and as to legalism.

He is not a "legalist" by being desirous and careful to "keep the commandments" of the Lord. Grace enjoins all the more care as to that. If it doesn't it falls short of its purpose. Must you be so fearful of being legalistic that you are indifferent to "that good and acceptable and perfect will of God"? "He that doeth the will of God abideth forever." Jesus' meat was to do the will of the Father; did that make Him a legalist? A disciple is to be as his Master. It was the law of Moses that the Jewish disciples in Acts 21:20 were so zealous about.

They are legalistic who make salvation out as gained by quitting one's meanness, turning over a new leaf and taking on a measure of goodness in conduct and behavior. In the process of turning over the new leaf he must be baptised, then he must "follow the great Example," which if he does not too badly, nor leave undone too many things he ought to have done, he will most likely be judged acceptable in the last day. He must repent of his very last sin, and repentance is "Quit your meanness." Such a one can never fully enjoy a blessed assurance. The gospel is to point you to the better way of life. Christ's death is to appeal to your heart and reconcile you to God. You have the spirit of Christ by taking on His disposition. Prayer is for the sake of its reflex influence upon him who prays. The church and the ordinances are to afford necessary aid that you may be faithful—"faithful till death." "That blessed hope" of Jesus'

return is displaced by the dread of the tomb and the destruction of everything at His coming and "the end of the world." "End of the age" is not in the vocabulary of legalism. Atonement by blood hardly, the victorious life, how could it be? God be praised for Eph. 2:8, 9; Tit. 3:5, et al.

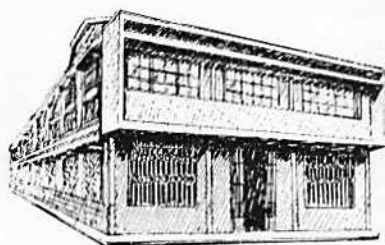
It's in His Hands

When one thinks about the vastness of this world and the individual need of the 3 billions of people who will go about their work today, it is almost overwhelming. We rely constantly on God's overshadowing presence and care even in our sheltered circumstances and sometimes almost take it for granted, but think of those living in the vast desert areas of the world and their individual daily crises of finding food and drink; those on the seas, not only in big ships but in little boats and the perils they hourly face; those in the frozen vastness of the polar regions, those in mines, in tropical jungles, in aircraft. In all of these places there are those who belong to the Lord and have the same privilege of calling to the One whose hand is not shortened and Who neither slumbers nor sleeps. Even in a teeming city like Hong Kong how many dramas are being enacted every day! Not to mention the 700 million caught up in the turmoil inside China! What perils people are going through every day! How much they must rely on the care and help of our Almighty God! Yet how wonderful to know that He knows of the situation of each one and has "the whole wide world in His hands!"—Dennis Allen.



All too often experience in the realm of the Spirit has been made "*a thing in itself.*" As such—out of harmony with God's full thought—it can become simply another subtle "It" around which we begin to move. Christ is no longer central and supreme; instead we are caught up into *something else.* This is idolatry in one of its most refined and dangerous forms. —John Myers

Manila Fund Report



A NEW HOME FOR C. B. I.

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Praise the Lord! . . .

and Keep on Praying!

Missionary Messenger

"Greater things for God"

FRONT COVER PICTURE

Pat Boone visited the Ochonomizu Church of Christ in Tokyo.

Missionary Office:

Thanks so very much for your continued interest in my father. Some days we notice he is failing very rapidly; then other days he is very alert. He does get so very lonesome for Africa and its memories. I hope if Lester returns in 1968 and Daddy is still able to travel, that they will take him back to be near what has become home to him for 20 years. It's really sad and pitiful to see him so sad because the great need of 80 children is gone and so little in America to replace that great need for their lost souls. His health is "no aches nor pains" so it's mostly a feeling of longings. I hope when he leaves this life, he can be buried near mother and the many orphan children he has cared for.

Please pray God to give him strength and the funds for the trip should it ever be possible.

He has been writing a note to each donor for which he feels his great gratitude.

In Christian love,
Maxine Evans
(Daughter of J. A. Brittell)

Winston Allen,
Anchorage, Alaska, May 13.

About a year ago we received a letter from Brother Norris Caraway in California telling of his desire to come to Alaska to assist in the Lord's work here, if He should so lead and open the way. Tuesday evening (May 2, 1967) Brother and Sister Caraway and their four children arrived in Anchorage. Eunice Caraway is the youngest daughter of Brother and Sister Arthur Phillips and is a sister of Brother Neal Phillips (Minister of the Mt. Auburn Church of Christ in Dallas, Texas). Alaska is not new to the Caraways, since they were here for several months in 1961. A desire to serve the Lord and a love for the 49th state brought them back. After arriving we were able to assist them until housing was located and until Brother Caraway obtained work with a company in Anchorage known as Alaska School Supply. It is a real encouragement to us to have another family who can help serve as a nucleus in establishing a church after the New Testament pattern in this population center of the largest state.

The little group meeting here in the trailer is now made up of

four families, though there is a probability the Dishers who are with the Military will be transferred to the South 48. As you may recall, Sandy Goff and her children moved to Washington after her husband, Dwight, was killed in an Air Force plane crash. Dwight and Sandy were converted a few months after our arrival in Anchorage.

Norman Jolley is growing in the Christian life and, though he has been a Christian just a few months, takes an active and public part in the worship services.

Obviously it takes time in these days to establish a new work. We take courage from the messages in Gal. 6:9 and Luke 18:1. "And let us not be weary in well-doing, for in due season we shall reap, if we faint not." "And he spake a parable unto them to the end that men ought always to pray, and not to faint."

E. A. Rhodes,
Yokohama, Japan, April 17, May 20.

Things are getting back to normal after the new term of the kindergarten has begun. Four of the teachers quit; two were getting married and two had been sick for a while. So four new ones were gotten to take their places. Three of these are not as yet Christians but have had two years of training by a missionary who runs the school for training kindergarten teachers. We are hopeful that they may soon become Christians. One of the teachers who came to us last year was not a Christian when she came, but soon was baptized. She is a quiet and sincere girl and is a good teacher.

My health is improving and I'm getting stronger and beginning to feel like I'd like to "get to work" again. We are both beginning our 8th decade this year so whatever we do will be by the grace of God (as always, of course).

* * *

There is not much news to write. Things continue about the same from day to day. Everyone is busy and there appears to be a good spirit of fellowship and cooperation among all concerned.

We plan a short meeting in June from 23-25 and hope for a good turnout as has been in the past. Nearly one hundred of the parents generally come and we trust and pray that the seed which will be sown will, in time, bear fruit in the salvation of souls and to the glory of God, to make His name known to others. We desire your prayers in behalf of this effort.

Joyce Shewmaker,
Kalomo, Zambia, May 9.

At present we are having a month holiday. J. C. is using it to catch up on some of the pushing jobs that have to be done on the mission. One is to mow and burn fire-guards to save our grass for the cattle and for thatching grass, which we'll have to have for temporary shelters for African labour when work starts on the high school buildings.

I have been catching up on some of my sewing, and am now on letter-writing. Am so far behind on it.

Sister Bailey has had a bad siege of hepatitis and was ordered to bed and quarantined by her doctor. It was the contagious kind.

She is up and going strong now. Bro. Merritt has had a very deep bronchitis, which also invaded his lungs. We have all had fears for him, but he has appeared to be better during the last few days, and the old twinkle has returned to his eyes.

Bro. Henry Pierce has had a tumor removed, but providentially it was not malignant. He is progressing nicely.

Yesterday was the first day that has actually felt wintery. Last week we had a good rain. The grass is surprisingly green. All the better for the cattle.

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

The Keimei school has 250 students from various parts of Japan and 2 foreign countries. Expenses have skyrocketed with the inflation. Living is three times as high as when we started, and wages in all areas have trebled. We have just had to give our teachers a 20% raise. This means a continued underwriting of the school, if we are able to continue the work, and it would be a great shame to the undenominational Christian movement in Japan for us to have to cease the work at Keimei.

Elaine Brittell,
Livingstone, Zambia, April 29.

The 19th of April I arrived back in Livingstone by train, loaded up with supplies for the Vacation Bible School and went to Sinde. Mabel and Leonard Bailey and Linda and Jim Pinegar had been trying to contact me by phone for 2 days. Early Thursday morning the 20th Brother and Sister Shewmaker came to Livingstone and told me Mabel and children were in quarantine with hepatitis so they couldn't come for the Bible school, nor could the Pinegars. As many people had been told and were planning to come to Sinde that week, and many were praying God would bless those hearing His word, through God's grace and many young and older Christians helping, we had 5 days of Bible classes, songs of praise, and sermons by Brother Alfred Sebesi, Aaron and Wilson, and sewing classes with the women and girls—they completed one quilt and two tops, besides 7 of the mothers nearly finished dresses for their babies. At noon everyone ate at the mission. The attendance ran: Mon. a.m. 92, p.m. 89; Tuesday 63, p.m. 75; Wednesday 82, p.m. 95; Thursday 94, p.m. 96; Friday 92, p.m. 93. Thursday afternoon one young boy became a Christian which rejoiced many hearts as we witnessed another son born into the family of God, and also brought much joy among the angels of God. Please pray Solomon will grow strong in the Lord and will lead many to the truth. Yesterday afternoon just as the Bible school closed, the thunder rolled and the rain clouds darkened the sky as we hurriedly climbed into the car and rushed to cross the rough place just before the kabondo (river). God kept the rain off until we nearly reached town, then there was a downpour most of the night and today it is so rainy I can't get out to the mission. This is unusual as the rains seemed to have stopped. However the sun has been shining most of this afternoon, so Lord willing, to-

morrow it will be dry enough to go to Sincde, then on to Mujala for services.

T. W. Hartle,
Cape Province, South Africa, May 11.

Our special series of meetings held from the 19th to the 23rd of April, with a visiting speaker, had a very poor attendance from the members themselves averaging about 15, but we appreciated the visitors and brethren from local congregations who gave their kind support. The topic for the meetings was "What is the Answer to Religious Confusion?" While there were no immediate results, we feel assured that the church has been edified, the word preached, and God and Christ were glorified. We further pray for those visitors who attended, that they may have found "cause to search the scriptures to see whether these things were so.

Activities, personal work, cottage meetings are the same, with the hope that many precious souls might obey the gospel soon. Personally I am in contact with a man and a woman, both from other denominations, while sincere and religious, are interested to learn about the truth as it is in Christ Jesus. We pray that this humble effort may redound to the glory of God.

Another family in the areas where we labour regularly asked me to visit with them to speak about the gospel, which we pray might finalize in their accepting Christ as Savior.

The Bonteheuvel building project for the congregation at Bridgetown continues to move along slowly but surely by the grace of God, dependent upon the weekly contributions. Praise the Lord for those within who are giving so generously. We all feel assured that when the building is complete, it will bear marks of a "living testimony" of their sole dependence upon the Lord, who had so wonderfully undertaken for them.

J. M. Forcade,
Kanagawa Ken, Japan, May 22.

The two men who were baptized March 14th are proving to be very good helpers. They take turns interpreting for me on Sunday and helping in many other ways. Our top attendance on Sunday reached 16 and on Wednesday night the record to date is 21. There are a number of other students who have been studying with us for more than a year. Some of them seem to be drawing nearer to becoming Christians.

Obirin College has begun its new term of school and I am teaching three different classes there, first, second, and third year students. In the three classes there are usually more than 100 students. We are not able to teach them much in the time allotted, especially in trying to teach them Bible in English, which is a foreign tongue to them. Japanese like to know exactly what you mean by what you teach and sometimes that is difficult to explain.

It will soon be two years since I began to study Japanese. My progress has been slow for there has been little time for study of the language. Many missionaries spend all their time for the first two

years on language study. I am now able to read the New Testament slowly and with a little understanding. My conversational speech is very limited but it does help me to make contacts and to teach.

My wife's health continues to be poor. She has about decided to return to the U. S. some time before winter, but no definite date has yet been set. My own plans are indefinite as it may be the Lord's will for me to remain here a little longer before leaving this work. There is a workshop in Korea which I am thinking of attending. It is from September 10-16.

Alice E. Broaddus,
Hong Kong, April 7.

Many are wondering about us over here. There have been a few times of unrest and we do wonder at times if we will be here much longer, but we are told not to worry about tomorrow, so that is all in His loving hands, and we continue our work as unto Him. It has not been too easy at times, especially at the new school. With over a hundred on the teaching staff as well as a number who do not teach, and many of them not Christians and some only in name it is so easy for the devil to hinder what God is trying to do. I have wondered at times how I could ever stay together in one piece and continue, but His grace is sufficient at all times. It is a real challenge to us who believe the Word as it is written. In it He says, 'Greater is He that is in you than he that is in the world,' and we must stand firm until we see things move. I have enjoyed my work among the little ones. I have over six hundred of them and they are sweet and open their little hearts to the Word. Though Sunday Bible classes have been going since early in December attendance at times has not been too good, but we are getting better organized for this work and believe it is growing in interest as well as numbers.

Joy Garrett,
Salisbury, Rhodesia, May 24.

During the last three weeks we have been taking an intense Shona course in an attempt to acquire a better understanding, speaking, and writing knowledge of this local language. We spent 8 hours a day listening to tapes, repeating the words, memorizing and translating. As the language is spoken in three tones, and the tones change in different tenses and uses, you can visualize the difficulties encountered in learning it. We already knew many words and this helped considerably. We learned much and are thankful to Mother and Daddy Garrett for keeping the children (these are the school holidays.) and for helping us pay for the course.

Bob and Daddy are busy consulting various firms about supplies and materials that will go into the Arcadia Orphan's Home. Money has been coming in but we have a long way to go yet. Please continue to pray for this children's home.

Dad recently baptized a husband and wife at Arcadia. He has been very ill and Dad visited him every day in the hospital and while there taught him the word of God, and he in turn taught his wife. How happy they are!



A Christian Views The News

Ernest E. Lyon

PARDON MY SLIP. In the April issue I made two typographical errors. On page 116, eleven lines from the bottom, I omitted the word "superior" from a quotation that should then read "superior public education." That explains my question of "Superior?" On page 115 I meant no play on words when I inadvertently changed Gaston Cogdell's last name to Dogdell.

CATHOLICS AND ECUMENISM. From a Church of Christ bulletin in a college town in Indiana, April 12, 1967: "In connection with John Doe's visit on May 4 and 5, there is to be a luncheon meeting at Friday noon. On this occasion John will speak on the topic 'Communicating with the Contemporary Catholic Church.' This will be a review of his recent experience of speaking to a national convention of preaching Catholic priests. This was a unique honor, and it should be interesting to hear him tell of it." Except for the name change, this item is quoted verbatim. In the next issue of the bulletin, it was explained that Brother John Doe is "a very outstanding young man, having obtained his Ph. D. degree from Illinois in 1964." He is minister of a congregation in California and an assistant professor at a state school. He is a writer, assistant editor of a religious publication, and has appeared at major lectureships at several colleges.

In the February issue of W & W this column carried an item regarding a lectureship (advertised as being a "search for truth") at a Church of Christ affiliated college, to which were invited to participate two Roman Catholic and two Quaker schools. These ecumenical episodes are apparently not isolated incidents. Both involve colleges, college students and teachers, which would be a more natural place to promote ecumenism than in a mere community congregation perhaps. Maybe it is time to examine this trend and see what good, if any, can come from such meetings.

Within the Roman Catholic Church there are the same two distinct factions which exist in ALL the PROTESTANT world. There are the fundamental-conservatives and there are the modernist-liberals. And never the twain shall meet—or not until one or the other changes. If there is any common ground of "communication" or "dialogue" it will have to fall *within* one of these groups—not *between* them. In other words, a fundamental, Bible-believing Protestant is not likely to share ideologies with a modernist-liberal Protestant, nor with a modernist-liberal Catholic. Neither will a funda-

mental Roman Catholic share ideologies with either of these liberal groups. The modernist-liberal has already compromised or sacrificed basic principles and beliefs in order to become a modernist-liberal, so he is in no way interested in what a hard-headed, closed-minded, fundamentalist has to say. In short—no hope for dialogue.

It is not an unfair assumption to conclude that when Bro. John Doe talks about communicating with the "Contemporary Catholic Church" he is talking about communicating with the modernist-liberal element, which is largely in control in this country. And since the expression "communicating" or "dialogue" indicates a two-way street, we wonder what the contemporary Catholic Church contributed to Bro. Doe's spiritual welfare. In saying this, however, may I hasten to add that I believe that I see signs of conservative, Bible-believing Catholics being so overwhelmed by the modernist-liberal leadership that many of them are beginning to desire to "communicate" with fundamental Bible-believing Christians from the Protestant world. Let us not be overwhelmed by the lures of the liberal nor asleep to the desires and needs of the conservative believer in Christ.

One fundamental, very conservative and fearless Catholic newspaper editor said recently of the contemporary Catholic Church: "It has now become fashionable for Catholics to dialogue. They dialogue with Protestants, with Jews, with agnostics, with atheists, and most fashionable of all—they dialogue with Communists . . . Dialogue with Communists—at least in this country, seems to be the particular specialty of Jesuit institutions of higher learning." Local newspapers and national magazines have recently illustrated this trend by reporting that Herbert Aptheker, one of the most outspoken and learned Communists of many years standing (and father of Betty A., the leader in the rebellion at the University of California at Berkeley), was invited to speak ("dialogue"?) at a Catholic College in California.

Inasmuch as there is virtually no communication between the "contemporary Catholics" in this country and the old-fashioned fundamental Catholics, we should look with very careful eye at any such invitations lest we be found sacrificing everything from God's plan of salvation to the Second Coming of our Lord. Incidentally, I wonder if Bro. Doe, who is from an "amillennial" Church of Christ, is one of that group who have happy communications with socialists and liberals of all kinds, even, in many places, inviting them to their pulpits—and yet a fundamental, Bible-believing, Christ-loving "premillennialist" is still not welcomed into their fellowship.

SOME OF THE OTHER SIDE: In view of the last remarks, I should hasten to say that it is good to see some of the Church of Christ colleges standing strongly up against socialism, with its man-centered "reversal of God's design," as Howard Kershner names it. Many at Harding College have fought the religious aspects of this problem as well as the economic ones, and I note that two members of the Pepperdine College faculty have appeared on the lectureship programs at the Leadership Training Center recently established by

the Voice of Americanism.

PLEASE pray for me in the preparation of this column. It is very difficult to draw the fine line between the things that are of spiritual concern and those that are of economic or political concern as one looks at this complicated world. I desire only to serve Christ, the only hope of the world.



Only "Recipes"?

J. H. McCaleb

Quoth a lady in a cartoon: "The investment club meeting was marvelous. I got three new recipes."

Now, there is nothing wrong in the obtaining of new recipes; in fact, there are certain advantages. However, that kind of knowledge was not the objective of the meeting. One might just as well not have attended insofar as financial matters were concerned.

There are many times and places for worshipping God. One may pause to worship even in the midst of secular activities; for all that we do should be for the glory of God. But on the first day of the week, when we assemble to partake of the Lord's supper, it would seem that there is little place for side issues that would detract from the central objective of worship. We would do well to determine in our hearts just why we are there, and then act accordingly.

There is much value in social interchange. We need to get together to discuss life's common problems and joys. We are placed in this world and cannot escape involvement. There are matters of general concern in which we can be of mutual help. And these subjects require discussion. But, timing is important. The chief reason for attending a music recital is to obtain musical enjoyment. One attends a play to receive pleasure from the presentation. And so on. It seems incongruous that one might attend a worship service and then come home with only "a few recipes."



Satan has been very fruitful in seeing that the servants of the Lord are separated and busy within themselves so that few have really been able to get out and reach those who know not the Lord. The brethren have been so busy "saving" souls from *each other's* "false teachings" that few unsaved have been reached in comparison to the number that could have been. —R. E.

Precious Reprints

Is It a Hope?

R. H. Boll — 1930

The coming of Christ is the Christian's blessed hope (Titus 2:13). The brethren of the New Testament church are represented as waiting (earnestly, eagerly waiting) for the revelation of Jesus Christ, looking for Him, loving His appearing. It was not a mere expectation; it was a *hope*. They desired it and longed for it as well as expected it.

But today the general attitude toward the second coming is not just one of hope. Where there is expectancy, there is more or less of dread. The average Christian would probably be terror stricken at the announcement that Christ is coming tonight. I am not speaking of backsliders and evildoers who would naturally look forward to the day with alarm, but of Christians in good standing and fellowship. That such should be filled with dread and apprehension cannot be explained except on two suppositions—either they lack *assurance of salvation*, or else they have wrong conceptions of what the coming of Christ is and means. Or both may be the cause, and the first may be due to the second.

WHEN ALL HOPED

If the Christians of the New Testament times had been perfect beings, free from all frailty and failure, we might well doubt that the Lord's return could be to us what it was to them—a joyful, hopeful prospect. But the New Testament reveals that they were a people of like passions with us, sore beset with temptation, often stumbling and falling short of the perfect pattern of Christ. The admonitions, exhortations, reproofs, and warnings of the epistles show that much. Not that that was considered to be a normal condition or that they were to be content with that state of affairs—but they did have their deficiencies.

Nevertheless, they looked forward to the Lord's coming with happy confidence and joyful anticipation. They believed He would deliver them from the wrath to come. They looked upon Christ's coming as "salvation." They expected that He would fashion anew the body of their humiliation and make it like unto His glorious body. They believed that they would be "changed in a moment, in the twinkling of an eye," and together with the risen dead in Christ, caught up in the cloud to meet Him in the air; and that thenceforth they should forever be with their Lord. They believed that when He would be manifested, they also would be manifested with Him in glory. This expectation was not held by a few exceptional saints alone, but by the rank and file of the church. The prospect was not held out to the best and truest congregations only, as to Philippi or Thessalonica, but to such weak and defective ones as Corinth also. On what ground did their hope rest?

SET YOUR HOPE PERFECTLY

"Set your hope" says the apostle (1 Pet. 1:13). This is a command and calls for a determined act and attitude. I must *set* my hope. "Set your hope *perfectly*," he adds. That means unreservedly, whole-heartedly, without doubt or hesitation or restraint. Now, *on what?* "Set your hope perfectly on *the grace* that is to be brought unto you." We have received grace already. The grace of God which bringeth salvation has come unto us, as it has unto all men (Tit. 2:11) and we accepted it. "By grace have ye been saved through faith" (Eph. 2:8). Now we *stand in grace* (Rom. 5:2) and His grace is sufficient for us, always, in every circumstance "for my strength is made perfect in weakness" (2 Cor. 12:9). But there is grace yet to come. It is to be "brought unto you." It is on this that we must set our hope, perfectly.

And when and where is this grace to be brought to us? Here is the whole statement: "Set your hope perfectly on the grace that is to be brought unto you *at the revelation of Jesus Christ.*" So when Jesus comes, grace will be brought to us. Now the principle of grace is evermore the opposite to that of merit, and also of law and judgment. When God deals with a man according to his just desert, He does not deal with him in grace. And vice versa. Otherwise grace is no more grace. What God does for us in grace is not due us, but is of His free lovingkindness. He will deal with us in special grace when Christ comes. And upon this fact the apostle bids us to set our hope perfectly.

THE GRACE OF GOD

It is well for us that it is so. The best of us would not have the hardihood to come before the judgment seat of Christ upon the ground of our own goodness. Even Paul, though knowing nothing against himself, felt that he was not thereby justified, but "he that judgeth me is the Lord" (1 Cor. 4:4). "We believe that we shall be saved through the grace of the Lord Jesus Christ," said Peter; and he had reference to the final salvation (Acts 15:11). Now grace always takes us where we are, and meets our failure. "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins raised us up together with Christ (by grace have ye been saved)" (Eph. 2:4-6).

In grace we began, in grace we stand (Rom. 5:2), to grace we look forward. And this grace bears the richest fruit in love and good works. Some have always "turned the grace of God into lasciviousness." But to those who know it and receive it, the precious grace of God becomes the basis of all hope. And every one that hath his hope set on Him purifieth himself even as He is pure (1 Jn. 3:3). So shall the coming of Christ be a *hope* to the child of God.

The 400 million non-Protestants in Europe represent one of the most neglected and strategic mission fields in the world . . . The masses remain untouched. —Rene Pache (Switzerland)

The Sand and the Sea

Dan Richardson

Walking along a stretch of Florida seacoast you seldom notice the gradual change of an incoming tide. Each wave looks and behaves much like the one before; rolling toward the beach, swelling as it draws nearer till it meets the waters of the previous wave now rushing back to the sea. Suddenly a lip begins to form on the roll and the crest breaks in rhythmic beauty until it subsides some distance down the beach. The fury of that wave now spent, its shallows begin their return to the sea, gaining momentum as they rush back to the deep, only to meet with another incoming swell, and thus the process is repeated endlessly. A careful eye might not detect the gradual overlapping of the water marks on the beach, yet each few waves sees a slightly higher one till after several hours the swelling sea has made its tide-mark on the highest sands of the shoreline. A complete cycle of high and low tides is repeated twice in about twenty-four hours.

I suppose all sea water is pretty much the same. The difference is in appearance. Heavy overcast skies of a storm will reflect their anger in the waves of the sea. A bright sun appears to try and plumb the depths in vain. On another day a boiling ground swell may churn from low beneath the surface on the ocean floor spitting up sea weeds, shells and debris along the coast as its dirty waves roll in endless fury and conflict, each wave returning before the next is ready to receive its onslaught, much like thoughtless children running in wild impatience bumping into oncoming children. Add to all this the wild winds of a northeaster and the peppery squalls of rain which seem to have no set pattern of frequency and you begin to see how tempermental this great mass of mysterious deep really is.

I somehow think God made the elements, the land and sea, the trees and such to illustrate His great spiritual truths. And why not? Should they not serve Him too? "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead . . ." Rom. 1:20.

Looking on the sea I am reminded of God's query to Job: "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, established my decree upon it, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" (Job 38:8-11).

Continuing my walk along the beach watching the thin lip of a spent wave as it hesitates, halts and suddenly as if at the command of an officer, does an about face and scampers away to the depths from whence it came, there beneath its endless marches and retreats lie the eternal sands of the seashore. And I am reminded of Abraham and how God promised to make his seed as the very sand of the

seashore. Innumerable, yes this is true, but there is more likeness than this for there is yet the relation of the sand to the sea. In Genesis, God, in His creation order, separated the seas from the dry land and we read in Deuteronomy 32:8-9 where Moses tells how "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." In the light of this verse, the separation of the land and sea is notably prophetic of His people in relation to the Gentiles. When later in Genesis we learn of the dividing of the earth after the flood, we see the Gentiles inhabiting the isles of the sea and from that time forward our language accommodates a typology. The SEA became synonymous with the Gentile nations and the LAND relates to His people Israel.

The original promise to Abraham makes them as the sand of the seashore but when the Lord overtakes Jacob fleeing from the land of Canaan to live in exile for twenty years, an act that was the result of self will and yet prophetic of the coming experience of his seed, He assures him that He will go with him even into exile and that his seed should be as the *dust of the earth*. Now dust is trodden under foot. This was again foretold of Israel in the parable of Isaiah 5 regarding the wayward vineyard of the Lord, and once again in Matthew 5:13 in the kingdom message where the salt is trodden under foot for having lost its savor. This is literally confirmed of the Lord in Luke 21:24 when he foretells that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Yet in Matthew 5:14, immediately after the judgment, He promised they will become a light unto the Gentiles as a city set on a hill as foretold by Micah 4:1-2, and the remnant shall minister to the house of Israel in the end time as told in verse 15 of this same chapter of Matthew. In Isaiah 48:18-19 the Lord foresees the restoration of PEACE to Israel. He says they will be established in their rightful place and inheritance.

Then they will assume that long awaited relationship to the nations as the "sand of the seashore," every nation of the vast "sea" shall touch that nation socially. "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isaiah 60:5). They will then be the "head" among the nations. The remnant, as evangelists of the Great Tribulation, will draw that great net up out of the sea as did the disciples in Matthew 21 on that blessed morning after the resurrection when Jesus commanded. Though they had failed throughout the night, they now took a net full of great fishes. So Israel will be instrumental in the ingathering of tribulation saints from "afar off," the Gentiles who have never heard of His glory. This is prophetically foretold in Revelation 7 and 14. What glorious things He has for the everlasting nation, the SAND OF THE SEASHORE.

"The prayer of the upright is his delight." —Proverbs 15:8

Books of Interest

Dennis L. Allen

The Sky is Red, Geoffrey Bull (Moody Press, \$3.95)

This—the third in a series of books by this author who was imprisoned three years by the Chinese communists—was written ten years after his release. Thus he has had adequate time to evaluate his own experience and to view the world-wide confrontation of Communism and Christianity. The author is deeply impressed with the failure of organized Christendom to meet the challenge of communism. It failed inside China when the communists took over, but the small spontaneous groups patterned after the New Testament church did not fail.

Geoffrey Bull is a good writer not only with respect to the spiritual content but also from the literary standpoint. Although he does deal very discerningly with the nature of communism and the answer to communism, this is not the main content of the book. He gets down to the heart of things in many facets of our Christian life and fellowship. It is a book that you will want to read more than once and will provide much food for thought and study. His thoughts on fellowship are especially worth pondering. This is a book to awaken, challenge and encourage Christians in this day of reddening skies.

LESSONS FROM BROWSING

Alex V. Wilson

The Feb. *Word & Work* mentioned Geoffrey Bull and his books. Here are some challenging thoughts I gleaned from 3–5 minutes of browsing in his latest book, *THE SKY IS RED*. (Cultivate the browsing habit; you'll end up buying some good books, and get blessings even from many books you don't buy.)

Bull pointed out that Matthew's Gospel centers around 5 sermons of Jesus, each of which ends with the phrase, "And it came to pass, when Jesus had finished these words . . ." (7:28; 11:1; 13:53; 10:1; 26:1). The first sermon deals with ethics and moral character (Sermon on the Mount, Matt. 5-7). The second deals with evangelism (sending out the twelve apostles, 10:1-42). The third is about dispensational truth, God's plan for this age and the next (parables of the kingdom, 13:1-53). The fourth sermon deals with church-truth—relationships between brethren, etc. (18:1-35). The last is all about prophecy (24:1-25:46).

Bull observes that it is easy to stir up interest (such as bull sessions or Bible conferences) regarding topic of sermons Nos. 2-5: evangelism-missions; God's plan of the ages; doctrines related to the church; and prophecy. And of course all these subjects are important. But we tend to minimize that area which Jesus put first: the righteousness of character expected from and provided for God's people. Strength of moral character is woefully lacking in so many

churches. Surely this aspect of truth deserves just as much emphasis as the other subjects mentioned—if not more.

Bull refutes the view held by some extreme teachers that the Sermon on the Mount is primarily for the Millennium and has only a secondary importance for Christians. (The former president of a seminary taught that the Bible has three different ethical codes, each irreconcilable with the others: the Old Testament code for that period; the code found in the epistles, for the church; and the Sermon on the Mount, which will be in effect during the Millennium! Wow!) I certainly agree with Bull here: how can 5:11, 38-41; 6:10, etc. be in effect during the Millennium?

Eternal Absolutes

V. Raymond Edman

Danger signals indicating drastic deterioration in the moral and spiritual life of America, and of the world for that matter, are flying for all to see and to heed. The warnings of impending hurricanes in national and international life are being pointed out by men in business, industry, science and government as well as by God-fearing preachers of the gospel. Not infrequently do such solemn efforts to persuade mankind to avoid possible future dangers appear in secular sources where one might least expect to find them. For example, in his Monthly Investment Letter for May, 1966, Louis Stone, of Hayden, Stone Incorporated, comments on the old saying, "Two and two make four":

"In Euclidean geometry a straight line is the shortest distance between two points; in space it isn't—because space is curved. When Einstein proved that things are not what they had always seemed, as so many poets and philosophers before him had suggested, he probably did not think that he was providing the basis for a revolution of ideas—in science, in art, in politics, in government, in religion, in economics, and in the concept of the family as a basic unit of society. Practically everything that existed in 1910 has been overthrown; there is no accepted Establishment, there is no British Empire or any other empire, there is no authority in the old sense of the word, and, essentially, there is no recognized standard of value. This country was founded and grew up on a religious basis, meaning not a single ritual of a formal religion, but the idea that there is something more important than a man's own individuality. It remains to be seen whether the country can long survive without God, without authority, with accepted values, and without man's devotion to something other than himself. Praying for survival is not the answer and never has been; thinking may be, plus the realization that we are all just passing through this changing world—and the pace of change seems now to be stepping up in accordance with some basic principle of continuous acceleration. The very fact that there is change, generally in the direction of social evolution, must give

pause to those disbelievers who see only chaos and no hope of order.

"In all revolutions the original ideas tend to become distorted due to some sort of intellectual perversity, and all kinds of heads begin to roll without rhyme or reason. The mere existence of quantum physics is no necessary warrant for a son's disrespect to his father or the hostility of teen-agers to the world in general. The denial of 'absolutes' has confused the intellectuals over the past fifty years to a degree never contemplated by the original thinkers, and the confusion has spilled over into the everyday world of simple cause and effect, with horrifying results. Einstein himself constantly emphasized the importance of the frame of reference. 'So far we have not bothered to describe the frame when quoting the laws of mechanics, because we happen to live on the earth and there is no difficulty in any particular case in fixing a frame of reference, rigidly connected with the earth. This frame, to which we refer all our observations, constructed of rigid unchangeable bodies, is called the co-ordinate system.' (*The Evolution of Physics*, by Albert Einstein and Leopold Infeld, Simon and Schuster, 1938.) Within any one coordinate system, truth is absolute, not relative, and any engineer who tries to make two and two equal five is headed for the nuthouse, along with that large part of the younger generation that refuses to accept the facts of life—here in this coordinate earth system. . . ."

Some of the storm signals of today are the explosions in population and knowledge and in material affluence in the West, which contrasts with increasing poverty in other parts of the world. The question is pointedly and searchingly asked. "It remains to be seen whether the country can long survive without God, without authority, without accepted values, and without man's devotion to something other than himself."

Do we not see the repetition of past hurricanes that have leveled proud and self-sufficient civilizations? Luxury and licentiousness destroyed the Roman Empire, the greatest government of its long day, just as earlier empires—Egypt, Assyria, Babylon and Greece—had deteriorated inwardly and were destroyed. One recalls the solemn and searching warning of Ezekiel to his heedless people: "Behold this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good" (16:49, 50). Pride, fullness of bread, abundance of idleness—and inevitable destruction.

There are fixed absolutes in God's universe. Always it continues to be true that "righteousness exalteth a nation: but sin is a reproach to any people." The Scriptures declare pointedly that "the Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:16, 17).

Penitence on the part of Christians must be added to our prayers if God is to hear and forgive and heal our land.

—in *The Alliance Witness*

What Do We Lack?

Dennis L. Allen



Enrollment in our Christian schools is at an all-time high and in this we rightly rejoice. Our young people make good records academically when they transfer to other schools and we justly feel a sense of pride and gratitude for the quality of teaching offered. From most standpoints we are turning out a good product. Our young people as a whole are healthy, poised, have wide interests, are pleasant to be with and are above average morally. Most of them will settle down to make good homes, become good citizens and good church members.

However, it is just this that makes me concerned. They all want to *settle down*. They are interested in a good job with an adequate income where they can enjoy the easy, pleasant life of the suburbs with all the amenities that go with it. Where are the young people that are willing to launch out by faith into the sea of need about them? We continually read of places that are begging for workers in the home land to say nothing of the needs in other countries. Where are the workers? Why are young people failing to meet the challenge to expend themselves for Christ and His kingdom? Surely we don't really believe the coming of the Lord is very near.

The blame for this condition cannot be put at any one door, and all of us must bear a measure of responsibility. Christians have not been immune to the encroachment of materialism into the American way of life. To what extent have the false standards of the advertising and entertainment world saturated our own life? Our schools find it very hard to maintain a standard that is not upheld in our homes and churches.. Pleasure-mindedness, self-indulgence, materialism, and passivity are conspicuous elements in American character and Christians are not much different.

Where is the steel of solid character, the sinew of dogged determination, the glad self-abandonment to a great cause that we read of in the lives of those mighty servants of God that have gone before us? Our way of life just doesn't produce it. We admire them in our hearts but we dare not attempt it for deep down we're afraid we couldn't take it. We can hold seminars and lectureships and discuss knowledgeable problems and theories, but we cannot pry ourselves from our comforts and security to plow into a solution. I speak of this not from a pedestal of exemption or accomplishment but from a knowledge (in part) of my own heart and inclinations and a deep sense of failure. Personally, I am very grateful that I had a measure of adversity as a young person. Spending summer after summer in

a cotton patch at the end of a hoe handle is not very exciting, but it was good for me and taught me some things—one of which was that I was not cut out to be a farmer. However, without some of the early privations and toughening of those days, I'm sure I would have been completely worthless as far as the Lord's work is concerned. Dedicated homes can produce disciplined children, even today. Dedicated schools can continue the work.

Prairie Bible Institute sends the majority of its graduates out into active service in home and foreign mission fields. The percentage is much higher than most other schools of like nature. Why? Their whole program is geared to train young people to suffer hardness as good soldiers of Christ Jesus. Young people develop to the lines of their training. Young people of Australia become excellent swimmers and tennis players. It's not the climate that does it but the emphasis in training. Our young people become excellent a cappella singers—not because their ear for music is basically any better than others, but that is the way they are brought up. Why do graduates from Prairie like to go to the hard places? I believe it is because the whole emphasis of the training is geared to produce that result.

1. The campus is located out on the Canadian prairie away from the distractions of town or city. Some young folks wouldn't like that at all, but the soldier of the cross must develop some inner resources and learn that in Christ he can be happy anywhere.

2. The weather is rigorous. It is a real victory to learn through experience that you can take it. Experience worketh hope. "The Lord saw me through this; He will do the same in Alaska or the Philippines."

3. Students are expected to work. The Lord can't use a lazy servant, or one who is afraid to get his hands dirty.

4. The standards are high. Dress must be conservative. They have found that the dress of the students has much to do with their attitudes and their application to their studies. (Very good training for the good soldier of Christ Jesus.)

5. The Bible has the primary place in the curriculum. Students are grounded in the Word and taught how to study the scriptures.

6. The missionary obligation of the church is *the* emphasis of the school. The president has seven children—five on foreign fields and two in active service in the States.

7. The self-sacrificing dedicated staff. During their years of training the students have before their eyes many who are already following the path they are asked to take.

Is it any wonder then that students from Prairie seem especially eager to go into the difficult mission fields of the world? They have already been disciplined and hardened, thus the difficult makes an appeal and challenge to them and they rejoice to do what those who grow up in ease and luxury would not dare to attempt.

This is not designed to be a plug for Prairie but a plea that we ourselves might have such a goal and work consistently toward it.

Odessa Bible College, though small, produced a steady stream of missionaries—the Scotts, Merritts, Browns, Bixlers, Brittells and Lawyers are those that come to mind, and the list is not complete—because the emphasis was on sacrifice. They went forth; they endured; they did exploits. For Christian discipleship the first law is still, “Let a man deny himself.” We will never indulge ourselves into the service of Christ. Let us not deceive ourselves into thinking that we can serve God and Mammon. May the Lord help us to face anew the challenge—how can I be a soldier of the cross in the midst of this decadent, self-indulgent, Christ-rejecting generation? In the neglect of the little things of life many a sincere Christian loses the battle.

The Temple of the Holy Spirit

D. M. Pantton

Dr. Timothy Richard asked a thoughtful heathen, a Chinese philanthropist, if he had read the New Testament. “Three times,” he answered. “And what impressed you most?” the Doctor asked. Pausing, the Chinaman replied: “I think the most wonderful thing to me in the whole Bible is this, that it is possible for men to become temples of the Holy Spirit.” The indwelling of the Godhead in the human is not only one of the profoundest of all mysteries, a dignity conferred on the human body inconceivable, but, in the deep-down root of it, it is the only solution, and the perfect solution, of all human problems.

A Temple

The central aim of a temple, and its innermost shrine, are not, primarily, for worship, but for the residence of a god. Jehovah said to David:—“Shalt thou build me a house for me to *dwell in?*” (2 Sam. 7:5). All the materials of the Temple were of ordinary wood and gold and brass: the solitary wonder, that made it unique on earth, was a hearted cloud in the innermost Shrine: it was not the magnificence of the structure, nor the costliness of the materials, nor the solemn ritual that made the Temple so awful, but the actual presence of Deity. Look at the burst of the revelation. The poorest, meanest-clad, least educated child of God: the weary limbs, the hungry bodies, the sleepless frames, the heart in the sick room almost too tired to beat:—“Your *body* is a Temple of the Holy Spirit” (1 Cor. 3:16). For the Christian is made on the pattern of Christ. “Destroy this temple, and in three days I will raise it up. He spake of the temple of his body” (John 2:19).

The Spirit

Now the whole Temple foreshadowed this truth which the prophet Ezekiel had foretold. “I will put my Spirit within you”—not *upon* you, in miraculous gifts, or *around* you, in guarding power; but *within* you, as the mainspring of a watch, or the dynamo of a motor—“and cause you”—in consequence of this indwelling—

"to walk in my statutes, and do them" (Ezek. 36:27). Out of the soul indwelt He launches the Amazon—or what in a sanctified life can be the Amazon—of active goodness: "It is God which *worketh in you, both*, to will and to work, for His good pleasure" (Phil. 2:13). It is extremely beautiful to see what the indwelling Spirit can produce. "The fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance" (Gal. 5:22). It is simply wonderful to know what we believers can become. What is impossible to men and women who are temples of the Holy Spirit? For God does not give us a model, an example; He does not inculcate prohibitions and negations: He puts *Himself* into the human: He enters as the resident mainspring which keeps all the wheels, pivots, axles accomplishing the purpose for which the human was made. "For we are a temple of the living God; even as God said, I will *dwell* in them, and walk in them" (2 Cor. 6:16). It is the momentous, profound, eternal, and only principle on which God solves all problems in a fallen world.

God's Temple

So then the humblest believer is exalted to a dignity above earth's highest thrones. For there is more of God manifest in a Christian than anywhere else in the world: a believer is the sole spot on earth in which God is resident. And the body of every believer is as sacred to God as the Temple was. "Mine eyes and my heart," He says, "shall be *there* perpetually" (1 Kings 9:3). And the potentiality of this truth is utterly incalculable. "We have not power enough," someone once said to Evan Roberts. "My brother," Mr. Roberts answered, "*power* is a *Person*, and we have got the Holy Spirit." All holiness, all truth, all life, all power reside in the Holy Spirit; and the Holy Spirit resides in us: therefore all power is ours—dormant it may be, but latent—to be and to do all that God desires. And our ultimate completion is as certain as our foundation. Solomon began, and Solomon finished, the first Temple; of Zerrubabel God said:—His "hands have laid the foundation of this house, his hands shall also *finish* it" (Zech. 4:9); so Christ starting the human temple in regeneration, will complete it in resurrection.

Sacrilege

But no transcendent privilege is unattached to a corresponding gravity of responsibility, and a menace of misuse. So the Spirit adds:—"If any (believer) defileth the temple of God, him shall God destroy; for the temple of God is holy, which temple *ye*"—and not unbelievers—"are" (1 Cor. 3:17). We believers who degrade our bodies are guilty of sacrilege. Such sacrilege, and its consequences, have a remarkable forecast in the Old Testament. The censers with which Korah and his associates—the people of God—offered strange fire before Jehovah were beaten into plates to cover the Altar (Num. 16:38), as 'vessels of dishonour' marking the judgment of God. So Paul says:—"Some vessels are unto honour, and some unto dishonour; if a man therefore purge himself from these (sins), *he* shall be a vessel unto honour, sanctified, meet for the Master's use" (2 Timothy 2:20).

So we thus suddenly get a photograph of an unsaved man or woman in the fearful picture of a godless temple. "Wouldest thou pray in a temple?" Augustine asks: "then pray within thyself; but first *become* a temple." The natural man has no 'spark of divinity' within him: he is the workmanship of God, and bears the imprint of God's fingers; but, so far as indwelling Deity is concerned, he is a dark and empty shrine. All deification of man is Antichrist's exact negative of the truth, the Satanic lie. "If any man have not the Spirit of Christ, *he is none of His*" (Rom. 8:9): he is "Without God in the World" (Eph. 2:12).

A Summons

So we reach the grand climax. "Your body is a temple of the Holy Spirit, which ye have"—not, as you have your human spirit, from your parents, but—"From God." All men are temples, though empty temples; the structure for God's indwelling is already there, and no preparation is needed: all that needs to be done is contained in the wonderful type. "Solomon stood before the altar of the Lord, and spread forth his hands, and said, Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength (Christ); let thy priests, O Lord God, be clothed *with salvation*: O Lord God, turn not away the face of thine Anointed! Now when Solomon had made an end of praying, the fire came down from heaven, and the glory of the Lord filled the house" (2 Chron. 6:12, 41; 7:1). It is one of the kindest, the most unconditional, the most utterly wonderful of all the promises of Christ:—"If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father *give the Holy Spirit* to Them That Ask Him" (Luke 11:13).

Resurrection

So we see the glorious conclusion of it all. "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies *through the Spirit that dwelleth in you*" (Rom. 8:11). This whole truth is dynamic.

—In *The Truth*

THE GREATEST SIN

R. A. Torrey was speaking to a somewhat self-righteous young man who showed little awareness of sin in his life. "Do you realize," said Torrey, "that you have committed the greatest sin it is possible to commit?" The young man protested indignantly, so the evangelist showed him Matthew 22:37-38. "Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Torrey asked, "Can you honestly say that you have loved God with all your heart, soul and mind?" The young man admitted he had not. "So," continued the preacher, "how does Jesus describe the command which you have broken?" The reply came, "The first and great commandment." Then Torrey declared, "You have broken the first and great commandment. That is just another way of saying that you have committed the first and greatest sin!"—Alex Wilson.

Christian Consistency

Charles G. Finney

I have not yet been able to stereotype my theological views, and have ceased to expect ever to do so. The idea is preposterous. None but an omniscient mind can continue to maintain a precise identity of views and opinions. Finite minds, unless they are asleep or stultified by prejudice, must advance in knowledge. The discovery of new truth will modify old views and opinions, and there is perhaps no end to this process with finite minds in any world.

True Christian consistency does not consist in stereotyping our opinions and views, and in refusing to make any improvement lest we should be guilty of change, but it consists in holding our minds open to receive the rays of truth from every quarter and in changing our views and language and practice as often and as fast as we can obtain further information.

I call this Christian consistency, because this course alone accords with a Christian profession. A Christian profession implies the profession of candor and of a disposition to know and obey all truth. It must follow that Christian consistency implies continued investigation and change of views and practice corresponding with increasing knowledge. No Christian, therefore, and no theologian should be afraid to change his views, his language, or his practices in conformity with increasing light. The prevalence of such a fear would keep the world, at best, at a perpetual standstill, on all subjects of science, and consequently all improvements would be precluded.

From: *Letters on Systematic Theology*

TEACHERS NEEDED AT P. C. S.

Portland Christian School has just completed its 43rd consecutive year of teaching young people God's word along with required secular subjects. In all these years, not one child has ever been charged one cent for tuition! Voluntary lovegifts from parents and friends have amply demonstrated God's faithfulness and His sufficiency when He has stewards thru whom He may work.

As P C S prepares to enter its 44th year, it is faced with three teaching vacancies—all at the high school level:

- 1) Home Economics (cooking and sewing);
- 2) Social studies (history, geography, civics);
- 3) Chorus and Music Appreciation.

Besides being academically qualified, our teachers must be mature and consecrated Christians, teaching spiritually by life and example.

We cannot enter the 1967-1968 academic year without having these vacancies filled. If you know of Christians so qualified and interested in thus serving the Lord, please have them get in touch with

Mr. Earl C. Mullins, Sr.,
Portland Christian School
2500 Portland Avenue
Louisville, Kentucky, 40212.

—C. V. Wilson

NEWS AND NOTES

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

Louisville, Ky.: Jim Wilson is preaching at Antioch today while Bro. Blaes is holding a meeting for Orell Overman. . . . Sister Wilborn returned from Florida last Sunday. The Jorgensons got in Tuesday from California. Sis. Doty left yesterday for an extended trip thru other countries.

VBS—June 19-23, closing night June 25. REVIVAL—July 9-14, with Gordon Linscott preaching. FELLOWSHIP WEEK, August 21-25. Plan to take part in all of these.—Ernest Lyon

Summer Seminars Cancelled

The Christian Men's Seminars planned for the week of June 19-24, have been cancelled, due to lack of response. Some effort may be made to determine the reasons for the poor response, and the idea may be tried again at a later date.—Curtis Lydic, Dean, S.C.C.

Abilene, Texas: Steve and Clinton Ray Gobert were baptized Sunday at Channelview. These are sons of one of the ladies who has become a regular in the work there . . . Bro. Johnnie Ashworth reports the baptizing of Sherry Wallace at Munday last Sunday. These responses help to remind us of the importance of these small "mission" works . . . An outdoor service was held at 6 p.m. last Sunday on the church property at Channelview. This was advised by the lawyer handling the legal matters, to facilitate the removal of the lot from the tax rolls. Using the occasion we had a dedication of the lot to the Lord's work.

Our meeting will be June 4th thru 11th. Bro. Bruce Chowning is to be the evangelist.

The firewalls of the roof on our auditorium received enough damage from the recent hail storm that a heavy rain could have given us inside damages. The roofers are at work and should be able to get enough done to prevent the danger from a rain. The insurance adjustment for the roof, screen, and light fixture repair will be almost \$700.00.—Carl Kitzmiller

Royal Oak, Mich.: I feel the W & W is part of our family. So many of the

writers are old friends.—Mrs. Norval C. Scott, Sr.

Building Plans At Buchel

The architect has completed the plans for our new educational wing, and we are now ready to get started with construction. The need has existed for several years, and the decision to proceed with the project was reached approximately a year ago, and since that time many hours of tedious, careful planning have been spent.

In response to the announcement that our building is to be air conditioned soon (and that it would be in order to raise as much as possible toward meeting this cost), approximately \$300.00 has been contributed.—Robert B. Boyd

Lexington, Ky.: Seven have been baptized during the past two weeks. Several rededications. I'm to begin a meeting at Raiford Road church, near MacClenny, Florida, June 4-11.

Bro. Jesse Wood will preach for the Cramer & Hanover Church June 4th and Bro. Bennie Hill will preach on June 11th. Bro. Hill will also be Headmaster of the Daily Vacation Bible School.

It was a great blessing to have Bro. & Sister Vernon Lawyer and five lovely children with us this past Wednesday night. Pray for this most worthy family in their work in Orlando, Fla. where they plan to begin labor the last of June. They are wonderful Christians.—H. N. Rutherford

Lakeland, Fla.: The February number had many things in it I rejoiced to see.

It was necessary to bring my wife here as no suitable place could be found for her in Brazil. I was at the very door of the Heavenly Home, but the Lord seems to have work for me to do here.—O. S. Boyer, c/o Bethany Home, Lake Holloway, Lakeland, Fla. 33801

Houston, Texas: I will never stop taking W & W as long as we are alive.—Smith L. Rose

Salvisa, Ky.: We were saddened by the passing of Mrs. Ruth Fallis. She had been very ill for a long time, but the death was doubly hard, considering that her husband, Tom, was also ill at Lexington. A woman so devoted to her family, so willing to attend the needs of others when she herself was ill, a person with such a lovely voice, all this will cause us to miss her.

The Southeastern Christian College Choir outdid itself last Wednesday night. Many Spirituals, and other favorites.

Revivals ahead: South Louisville Church, July 30- August 6. The evangelist, N. Wilson Burks . . . Ebenezer Church, August 8-18. Hall Crowder, Evangelist. Homecoming, August 12.
—N. Wilson Burks

Stricken, Smitten, Afflicted

By Thomas Kelly

Stricken, smitten and afflicted,
See Him dying on the tree!
'Tis the Christ by man rejected;
Yes, my soul, 'tis He! 'tis He!
'Tis the long-expected Prophet,
David's Son, yet David's Lord;
Proofs I see sufficient of it:
'Tis the true and faithful Word.

Tell me, ye who hear Him groaning,
Was there ever grief like His?
Friends through fear His cause disowning,
Foes insulting His distress;
Many hands were raised to wound Him,
None would interpose to save;
But the deepest stroke that pierced Him
Was the stroke that Justice gave.

Ye who think of sin but lightly,
Nor suppose the evil great,
Here may view its nature rightly,
Here its guilt may estimate
Mark the Sacrifice appointed!
See who bears the awful load;
'Tis the Word, the Lord's Anointed,
Son of Man and Son of God.

Here we have a firm foundation;
Here the refuge of the lost;
Christ the Rock of our salvation:
His the name of which we boast;
Lamb of God, for sinners wounded!
Sacrifice to cancel guilt!
None shall ever be confounded
Who on Him their hope have built.

Christ's Great Gift

When the Saviour rose to Glory,
There to share His Father's throne,
Leaving here, to tell His story,
All His chosen and His own,
As a parting pledge of favor
His most precious gift He sent,
Even the Eternal Spirit —
Crown of Christ's new covenant.

A Convictor to accuse us,
And rebuke the pride within
With the two-edged sword to smite us,
To expose our hidden sin.
Then a Comforter to cheer us,
To remind us of the blood,
Bringing rest to troubled conscience,
Showing we have peace with God.

Holy Spirit, sent from heaven,
Come, enlighten our dark mind,
That the Scriptures Thou hast given
May in us a welcome find.
There reveal our gracious Saviour —
Perfect Lamb, High Priest, Bridegroom —
Glorify Him, make us like Him,
Till He come and take us home.

Make our lives a bounteous vineyard
Where Thy holy fruit may grow,
That the Master of the vineyard
Pleasure from His fruit may know.
Christ, we come for living Water,
That the desert lands around
Also may be rich and fertile
And with fruits of love abound.

Fiery Spirit, Wind from heaven,
Oh, we need revival now!
Stir us, rouse us from our slumber,
With full health and pow'r endow.
May each member of Christ's body
Exercise his special gift,
That together to all nations
We the cross may soon uplift.

—Alex V. Wilson

May be sung to the tune of, "Love Divine, All Love Excelling."
Clip this page and insert it in your hymnal.

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