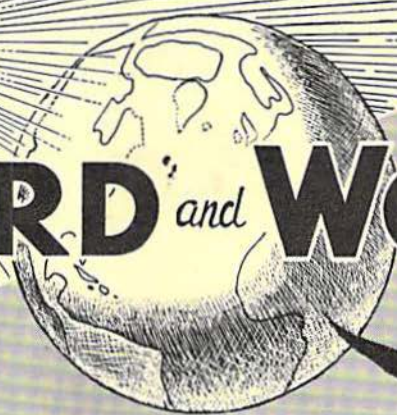


*"Holding fast the faithful Word . . ."*



# The **WORD** and **WORK**



*"Holding forth the Word of life."*

DECEMBER, 1967



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# THE WORD AND WORK

*"A monthly magazine set to declare the whole counsel of God."*

GORDON R. LINSKOTT, Editor-Publisher

WM. ROBERT HEID, Missionary Editor

E. L. JORGENSON and J. R. CLARK, Associate Editors

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

DECEMBER, 1967

No. 12

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Make me an Intercessor,  
One who can really pray;  
One of 'the Lord's Remembrancers,'  
By night as well as day.

—Isa. 62:6, 7.

# Talking Things Over

G. R. L.



One of my colleagues observed recently that financial appeals seem to be on the increase. "I can remember," he said, "when such pleas for funds never appeared in the *Missionary Messenger*." If this is true, what has changed? Are circumstances different now? Have we re-interpreted New Testament principles? Or have we just gradually slipped into a different practice without making a conscious decision to make a change?

It is not my purpose to stir up controversy on what is usually a very touchy subject—money. Nor am I qualified to hand down a ruling on what should or should not be the practice of the churches in matters of finance. I do hope to stir our hearts to think seriously on this important matter and to review our own attitudes and practices before the Lord and in the light of His Word.

## MONEY AND THE GOSPEL

The N. T. has no word at all on church buildings, schools, orphanages, or other such projects; therefore we have no word on how funds for such should be obtained. Understanding must necessarily come from the application of general principles. We do have some mention of financial support of missionaries but not even a hint on how the funds were gathered. Much more information is given about raising money for relief of the poor. In the instances recorded in Acts, there seems to have been no solicitation (see Acts 5:4). When funds were being collected for the poor in Judea (1 Cor. 16, etc.), there was solicitation of a sort in some of Paul's letters. No doubt there was some kind of solicitation in the local church, but when or how or by whom we have no idea. It is instructive to look up all the scriptures that deal with money and giving, but none of them give explicit instructions for the situations we see today. Then how are we to proceed? Is there no word from God?

The ultimate purpose of giving seems to be that God shall be praised (2 Cor. 9:11, 12). A requirement on the giver's side is that the gift be gladly given—as a free response to God's grace. These two considerations imply certain limitations to the giving-receiving process. First, certain methods of solicitation will be eliminated. Appeals that are primarily sensational or emotional, that find their power in psychological devices, are foreign to the grace of God. A picture of a starving man may well be used to illustrate the spiritual poverty of a nation; however, pity for people is not our basic motive for giving them the Gospel nor for alleviating their physical distress.

Perhaps it may seem that we are drawing a fine line of distinction; nevertheless, it is a distinction that must be made. We must recognize that it is possible to have compassion on the unfortunate quite apart from any prompting of the Holy Spirit. If the giver is to be blessed and his gift placed where it should be, his giving must be Spirit-directed. This does not do away with teaching on the subject of giving, sharing information about needs, and perhaps even solicitation in some cases, but it does require that we be very careful that the gift be God's doing and not the result of zealous arm-twisting.

#### THE LIFE OF FAITH

The receiver also is in a difficult position. Just as the giver must give to the point of being driven to trust the Lord to replace what he has given away (to supply his own needs), the receiver lives by faith. There is really no difference in principle between the two individuals. May the receiver ask for himself? We have no N.T. precedent for such. We have no example of workers asking for prayer about their financial needs, although Paul freely enough shared other prayer burdens with his brethren. "Let your requests be made known unto God"—to God *only*? I don't think there is any question about the propriety of sharing needs with those who are genuine prayer partners, who keep their information in confidence, but what about passing a hint to a person who is known to be a powerful persuader of others? The question finally comes to this: Whom am I *really* trusting to supply my needs? If I am really trusting the Lord, then He is the only one who needs to know about it. When this course is followed, the rest is certainly true: "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." When dependence is upon men—yes, even though they be brethren—it is not so. How much anxiety, how many disappointments, what hard feelings are avoided by depending upon the Lord and not the brethren.

"Yes," it is argued, "we must depend upon the Lord. BUT, He works through His people. Therefore it is proper to look to them." This may be logical, but is it scriptural? I don't read that Elijah set snares to catch the ravens, nor did he tell the widow of Zarephath that God had *commanded* her to feed him. However, he did tell the widow his need, and he gave her the gracious promise of God. Perhaps this was his way of finding out whether or not it was this particular widow who was supposed to take care of him. Neither here nor elsewhere in the Bible do we find the receiver putting the giver on the spot: "Listen, this project is *your* responsibility. Etc., etc." Such an approach makes it impossible (it seems to me) for the giver to give gladly and freely. And he certainly is not being motivated by grace.

#### MOTIVES FOR GIVING

Now just a thought or two about the results of giving. If success in a fund-raising venture is due to a clever financial campaign, how much credit goes to God? If brethren have given because they have been hounded to do so, they will be thankful that the campaign is finally over, but will there be any thanks to God for His

gracious provision? And the receiver—who all this time has been under the strain that goes with that kind of fund-raising—is glad that the pressure is off, but what has he witnessed of the power and blessing of God? Many “projects” are begun by this method, and thus are bound to continue under the curse of it; having thus begun, it is most difficult to switch methods of financing.

On the other hand, what blessing follows when receiver and giver are both moved of God! Read the stories of C. T. Studd, George Mueller, and Hudson Taylor. In our own time, Geoffrey Bull, Arthur Matthews, Dan Snaddon, and a host of others bear witness. I could relate my own experiences over a period of years, although they lack the spectacular element of those mentioned above. One of the greatest things that ever happened to me was a gift of \$3.00 in the mail from a widow in a distant city, just when it was much needed for groceries. She had no reason to think that we were in need, but *the Lord knew!* There was no mistaking the Giver. When we wrote back to her and told her of the circumstances, then she too was able to rejoice that she had witnessed an event that originated in heaven. It does something to you when you realize that you have been an instrument in the hands of God. How much of thanksgiving and praise there was both on her part and on ours! What blessing there is, both in giving and receiving, when the Lord communicates the need and does the soliciting!

Not all Christians will agree with my point of view. Many good works are being financed on some other basis. I do not criticize either them or their methods. I thank the Lord for the good work they are doing, but I find no reason for ecstasy when a financial campaign has been successful—the world can do the same thing by the same means. Various methods are commonly accepted by Christians, but should that be sufficient warrant for practicing them? Our God is jealous for the glory of His name. May we be likewise.

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## He That Believeth

He that believeth shall not make haste  
In useless hurry his strength to waste;  
Who walks with God can afford to wait,  
For he can never arrive too late.

He that believeth shall not delay;  
Who carries the word of the King on its way  
Keeps pace with the Pleiades' marching tune  
And he can never arrive too soon.

He that believeth shall walk serene  
With ordered steps and leisured mien;  
He dwells in the midst of eternities  
And the timeless ages of God are his.

—Annie Johnson Flint



# Truth Advance Section

Stanford Chambers

## Questions Asked Of Us

Just what is it to pray in the Spirit as Paul and Jude instruct Christians to do?

Who knows the full measure of what it involves? But certainly when any one prays in the Spirit, his own spirit is transported away from things material and out of self above things that distract, so that there is unhindered earnestness with fervency to lift the praying out of formality and into effectiveness, the divine purpose in providing for communication through prayer. Heaven wants our prayers to be effective.

Keep conscious of the fact that "we know not how to pray as we ought," but we are not left hopeless there, for "the Spirit himself maketh intercessions for us, with groanings that cannot be uttered . . . according to the will of God" (Rom. 8:26, 27). Praying "in the Holy Spirit" you do not pray alone. In mere formal praying those groanings (beyond words) are not experienced. Prayer is to enlist the co-operation of the Spirit, who stirs the soul to long and yearn and even groan beyond expression. The Holy Spirit translates the same into prayers that register at the throne of grace. The Spirit seeks your co-operation; you are to enlist the Spirit's co-operation. Ineffective prayers are a responsibility.

Has the inquirer taken note of what is shown in Rev. 8:3-5? The prayers of all the saints are there to be seen playing an important part even in the time to come when by the succession of heaven-sent judgments all things are being brought under subjection to the Lord Jesus. All the saints of all the ages have prayed "Thy will be done on earth as it is in heaven." Was it felt, is it now felt, that praying thus is all in vain? For "evil men and imposters shall wax worse and worse, deceiving and being deceived." Be patient, brother, sister. It will not always be so. His will shall "be done on earth as it is in heaven. Lend your prayers, for they are to be utilized; they have not gone with the wind, but are preserved for even a yet future use. And note that "much incense" is added to them before the pouring forth in judgments earthward. The incense fitly symbolizes the supplementing of the saints' prayers by the Holy Spirit. Pray on, and as Paul exhorts, "with all perseverance." Pray on, even if you do groan and sigh, "How long, O Lord, how long?"

What is a Christian woman to do by way of repenting of her transgressing the Lord's will by marrying a man not in the Lord, overlooking the instruction

of I Cor. 7:39? She fears the marriage did not count in heaven's sight and wonders if repentance might involve separation.

The marriage counts. In the same connection (6:16) we read even that "he that is joined to a harlot is one with the harlot." This man is her husband; she is his wife. A Christian should marry "only in the Lord," and she did otherwise. She is sorry, and "godly sorrow leadeth to repentance. "Pray God, if perhaps the thought (-lessness) of thine heart be forgiven thee." There is forgiveness with God. Pray, too, that the husband be saved. That is all-important now.

A brother and godly man thinks we should not make our needs known to brethren, but to the Lord alone; otherwise we betray a lack of faith. He would have it manifest that God does it all, that our part is only to believe. He is not in sympathy with Christians' using a doctor of medicine.

People can "go to seed" on almost any line, in fact do. When the famine threatened the lives of the saints in Jerusalem, the prophet Agabus informed the saints ("called Christians") in Antioch and they sent relief funds to the elders in Jerusalem, "each according to his ability." Later, as the famine continued, the apostle Paul et al. traveled among the churches of Macedonia and Achaia to receive contributions and carry the same to Jerusalem. This relieved suffering, established oneness and fellowship between Gentile Christian givers and Jewish recipients, and "abounded through many thanksgivings unto God" and supplications for the generous givers. The pattern for all this and what pertained was of God's designing. Who today has designed a better way?

I have referred in times past to F. G. Toms and wife, Central American missionaries, whom we assisted in New Orleans while they waited for their boat to carry them back to their field. Mrs. Toms contracted a bad case of quinsy coming from Kansas to N. O. They asked for prayers with anointing. They did not believe in doctoring. Not immediately, but in three days, Mrs. Toms was able to board the boat and make the trip. A few years later on the field Brother Toms took sick with "black fever." Prayer was made and persistently without results. The disease was likewise persistent, and the case grew extremely desperate. Bro. Toms consented to be brought back to the States for treatment. He got well and outlived his wife—as retired missionary.

Isn't it true that when the Lord's servants carry out His instructions and a work for Him is done, that the Bible may speak of it as His doing it? Citation: Acts 13:2-4, where it is stated that the disciples sent Barnabas and Saul forth and that the Holy Spirit sent them. Would the Lord not have His servants given credit for their labor?

The Scriptures are not unrealistic. The motive determines whether God is glorified in what His servants do, and He is not that inconsiderate that He fails to recognize a servant's labors. He who says, 'Credit to whom credit is due,' practices the same. The consecrated servant, on the other hand, is concerned that his Lord be glorified, His name magnified in the eyes of men. They who hide their light under the bushel are more, however, than they who make a



display of their good works. Too much thought may be given to our seeming not to appear unto men to do righteousness when we should be giving thought to the doing for His sake, forgetful of self. The Lord would not have His people discounting themselves as though they serve not One who is King of kings and Lord of lords. Paul writes, "I am become all things to all men, that by all means I may save some" (1 Cor. 9:22). "That I may save some": Paul, you should take thought to be more accurate in your speech; you do not save any, your Lord alone does that. Such a critic is most likely expert in "splitting hairs." I said to a sister in Christ awhile back, "I want you to know that I hold you very dear, for it was you that saved my soul." She spoke one brief word that strengthened my weak power of decision. James says (5:20), "Let him know that he that converteth a sinner from the error of his way shall save a soul from death." A man a savior? "No, no!" says the theorist, "There is no one to save you but Jesus." But James was not so meticulous in his language. One does not have to be a victim of meticulousity to "speak as the oracles of God," though he is not careless regarding that.

You seem sometimes to disparage the office of a deacon . . .

A deacon is a servant; a servant is one who serves. Every child of God is to serve, and every one who serves in any way ministering to others is a deacon (or deaconess). In order that there be no neglect of some necessary service deacons are advanced, promoted, appointed to that special line of ministering. The seven appointed in the Sixth of Acts were appointed to serve in "the daily ministration" because widows were being neglected in the serving of tables. It was that important (the necessary handling of supplied relief funds, handling of capital not their own) that the appointing of competent men was given great solemnity. Appointed deacons (and such they became) may be said to serve in the office of deacon, which office they serve while the need of their special service continues. They serve not to relieve the rest of us of our own responsibility: "Gird yourselves to serve one another."

Men are not appointed to fill a vacancy in a church board that the organization may not appear lacking. An ecclesiastical hierarchy of deacons, arch-deacons, bishops, arch-bishops, cardinals and pontiff, who are "fathers" (bachelor fathers) "reverends," "right reverends" and "Holy Father," such a hierarchy is not only without scriptural warrant but is definitely a violation of the Scriptures. "Call no man father," said the Lord Jesus. The harm resulting from appointments made for the sake of organization is the almost universal practice of "leaning back and letting the appointees do it." There comes the shifting of an ever-existing responsibility to serve, which in the last analysis is a shirking of responsibility. And then, "Well done, thou good and faithful . . .!" The Greek word for deacon is translated minister, administer, ministration, ministry some 47 times, serve 14 times, service 2. A few other words are used, but of similar meaning. Deacon in two passages: 1 Tim. 3, Phil. 1:1

by some "assistants." Yes, all Christians are under obligation to render service, and all who serve are deacons. Just as all Christians are priests. And if the term "clergy" must be used, then the clergy consists of all Christians, not a class distinguished from "laymen." Let sacerdotalism be out.

A member of a large denominational body says we lack reverence if we do not commune on our knees.

Reverence can be killed by coercion, though there be the silence of the funeral parlor. Jesus' disciples in His presence ate the supper reclining with their feet extended from table.



## The Search For Truth

J. H. McCaleb

"There are those, teacher and student alike, who bemoan their times as lost . . . .

"With long hair unkept and bodies unwashed, they would lay down the philosophy of their times and persuade all others with their constant denigrations and mournful fears. They are sick, and would inflict their sickness on all who ignore or deride them."

These words from the pen of Confucius, the Chinese philosopher, written twenty-five centuries ago, reveal that current problems are not new. From the beginning men have reacted against conditions not to their liking. Perhaps some of the complaints were justified, and some were not. How much genuine searching took place cannot be determined by the casual observer. To react is a normal process. To react according to reality demands painstaking investigation and analysis.

It is relatively easy to be against something. Constructive action, however, requires that one have a definite objective. Integrity demands, further, that the end toward which one's efforts are directed be based upon, and supported by, truth. And that conclusion prompts the question: "What is truth?"

Jesus prayed to the Father: "Sanctify them through thy truth: thy word is truth." And, again, He said to His disciples: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." We know, then, that the only source of genuine truth is in God's revealed Word. In the Scriptures we have not only a trustworthy guide for eternity, but also a sure directive for our deeds here on earth.

# Missionary Messenger

*"Greater things for God"*

Jack and Rena Chrissop  
Cape Province, Africa, November 3

The building at Bonteheuvel is not yet completed. It is a slow process. Work can only be done by the members in their spare time, but we are all hopeful that it will be in use before the year ends. Good progress is being made with the new building at Rose bank. There is a European congregation and they too are hoping to move in soon. It may sound strange to you, but in this country the Group Areas Act is in force, the whites to worship in one place, the coloureds in another. The act forbids joint worship. Rena and I, not being members of any one church, can move around freely, but our work is, as you may know, mostly among the coloured brethren. Now that we have moved out to Simonstown, though not as yet in our own place, Rena is planning to start a Bible study for women on Saturday afternoons. A new work has been started among the Europeans at Fish Holk—a few miles along the coast from here—two young brethren from the Rose bank congregation started meeting on Sunday morning, and now we are told there are about twenty attending service there. How different now to what it was years ago. Then the church of Christ was seldom met with, but now we find the Lord's banner in places we least expect. "Go speak—my word shall not return to me void." Slowly but surely have we seen the fulfilments in this province of these words.

Editor's note: According to word received in October, there is still a need for some one or small group to aid the Chrissops financially, in order to free Sister Chrissop to work full-time with the women of the area, a field where she longs to serve. This need was previously presented in our July and September issues.

Winston and Irene Allen  
Anchorage, Alaska      October 18

We have had a very pleasant fall season here and were thankful for every day the mountains showed no sign of abiding snow. September 5, the first day of school, there was a light covering, but most of it later disappeared. Last week there was more and the Weather Bureau forecasts snow in Anchorage this weekend.

Our work this summer was somewhat disheartening; now there are more encouraging signs. The Grays from our Court left for Florida in June, but decided to return "home" in September. Mrs. Gray and her two children have been even more regular in attending Sunday morning services than before and they hope Mr. Gray will sometime join them.

Last evening we visited the Ken Berrys who previously showed some interest. We are hopeful they will make good their promise to be with us Sunday. Ken has a younger brother, soon to be married, whom he hopes to influence in coming.

Chuck Dralle, whom Norm Jolley befriended in time of need, worshiped with us October 8 and said he would return when he could. He works periodically for an oil company in the Kenai Peninsula and is in need of fervent prayer to live a victorious Christian life.

A plot of ground suitable for our use was discovered not too far from us. Winston inquired at tax offices and the Title Co., but only recently, through a real estate man, may have found the present owner. Since it is a Seattle construction firm, the acreage may not be available. please pray the Lord will make His will plain.

After attending school one week, Norman was kept out a week because of a rather serious kidney infection. Complete X-rays showed no malformation and the infection cleared with medicine. It has now returned and he is again taking medication, though attending school and also continuing his paper route. The Doctor is hopeful several weeks of antibiotic will clear the trouble.

As the result of an early Saturday morning hunt with friends, Norman furnished us with two spruce hens for some good eating.

Joy Garrett  
Salisbury, Rhodesia,      October 13

The last months have been rather difficult ones. We have had a procession of illnesses, but are over them now.

Bob has printed his monthly magazine, *Christian Messenger*, had it passed by the government censor, and distributed many to our various congregations. We took some with us when the entire family went out to the Bible camp meeting at Magunje this past Saturday. All articles in the magazine are in Shona except one, which is in English.

The Magunje Camp meeting was fairly well attended. They had several baptisms there. Bob spoke in the afternoon and we left about dusk to travel the 80-mile, long, dusty, bumpy trip home.

Two weeks ago Bob and I, David and Dora Brown journeyed to the Wuyu Wuyu Camp meeting. For Dora and I it was the first time we had been there, but Bob had spent the first three weeks of his life at Wuyu Wuyu, and Bob and David have been to the yearly camp meetings many times. Dora and I taught Ladies' Bible Classes. Bob preached Saturday morning and David Sunday morning. After the Sunday morning service we witnessed eight young girls being buried with their Lord in baptism.

Bob has been terribly busy trying to oversee the construction of the Children's home between Bible classes. As there is a building boom in Salisbury, the contractor is too busy with other construction to do a proper job of overseeing his workers. Pray that God will

supply the funds needed, the superintendent, and just the right children.

E. A. Rhodes  
Yokohama, Japan, November 9, 1967

Had a good meeting the last week end of October. You will rejoice with us in there being 6 confessions. These, for the most part, had been coming faithfully to the Lord's day meeting for a year or so. There are others whom we had hoped for, but, as is often the case, they continue to put it off and finally they never do turn to the Lord. We are thankful for this awakening among the parents and hope for more fruit from the faithful labors of the workers with the children.

We are both doing fairly well and thankful to the Lord for His continued mercies. Although the "outward man" continues to perish, the "inward man" can be renewed day by day. We thank the Lord for this hope and look forward to the eternal state when we shall be at home with the Lord, to behold His glory.

Elaine Brittell  
Livingstone, Zambia, October 21, 1967

God surely had a wonderful blessing in store for me!! When I arrived, Mabel asked how I would like to go back to Sinde and I told her I am looking forward to going back to Sinde whenever the Lord opens the way. Then she said, Lord willing, they will be moving to Sinde in January! Isn't the Lord wonderful to send workers to Sinde? The first night Mabel and I talked so long about the Lord's opportunities at Sinde we didn't sleep much.

Today as soon as the train arrived from Bulawayo and Leonard came, I went up town and told Miss Goldschmidt about the Lord opening the way for Sinde to again be a working place. She was so happy! Then I asked her if she thought it would be possible for me to take Esther to live with me, and she could attend school at Sinde. She said that would be wonderful and she would be so happy to know Esther would have someone to make her home with. Miss Goldschmidt will be leaving the first part of the year. How I will miss her, for she is such a wonderful friend. I told her, Lord willing, I'll still come to the Old Folks' Home two or three times a week for Bible classes and sewing even when I move to Sinde.

Thomas W. Hartle  
Cape Province, S. Africa, October 13, 1967

With great excitement, the congregation at Bridgetown who have since 1958 met in the home of the Martin family—for which all concerned have been thankful to God, the membership having grown to about 40—are anxiously looking forward to moving into their new church building at Bonteheuvel very soon, Lord willing. The date of its official opening and time will be arranged and made convenient for all congregations here in the Peninsula to attend. It is going to be a great day to the Glory of God! My "camera shutter" will be

really clicking. We plan to send copies of same to the "M.M."

As I said before, this is going to be the largest colored congregation in that area and our Peninsula, with room for extension farther afield. People round about that area are also anxiously waiting for the opening, for which we appeal for your earnest prayers that its purpose shall accommodate thirsty souls and give a greater zeal and determination to the brethren to "labor as never before."

We at Woodstock congregation are at the moment busy preparing for our final series of gospel meetings to be held from the 25th to the 29th of October, with a visiting speaker. Personally I have contacted many homes where handbills announcing the meeting will be sent.

David and Dora Brown  
Salisbury, Rhodesia,

October 24, 1967

A little less than two weeks ago, I went to the camp meeting at Magunje. I wish Dora could have gone with me, but this time it wasn't possible. Again, God's people were edified, and the Lord of the harvest gathered twenty-two precious souls. We praise Him for His working. If the Lord tarries there will be more camp meetings next year after the rainy season.

During these meetings different ones requested printed lessons on the book of Revelation. This is not a new request. We studied Revelation at Harare Church over a period of a year and a half. The Lord quickened His word, and the spiritual growth of the Church was remarkable. We have no lessons in print for the African people on this book. In view of the times in which we live, this book needs to be emphasized. Much time and prayer would be required to prepare these lessons and print them; however, it is a means by which many would be taught the book who could not be taught in person. We ask your prayers concerning the matter, and should the Lord provide the necessary funds for this, we shall be pleased to go ahead with it. If any of our co-workers be led of the Lord to share in the printing of these studies, ear-mark any funds "Revelation Studies," and send to the Missionary Office.

The Waterfalls church building continues to make progress. We hope that the roof will be on before our next news letter. To date we have received \$10,500.00 for the building. Of this amount, \$8,000.00 is an interest-free loan to the Waterfalls work. This loan must be repaid, and a further \$10,000 is needed. Let us keep praying, and working in the Spirit, until Jesus comes.

---

#### COLOSSIANS 3:1-2.

There is music in heaven, but it is not jazz. There are pleasures there, but not those of the ballroom, the card table or the cinema. There are pursuits there, but not those of making money or a name in society. If my heart cannot stand the high altitude of life in the heavenlies now, how will it stand it then? It is God's intention for you and me to begin to live in heaven now.

—Ruth Paxson

# Precious Reprints

## Can I Live the Christian Life?

R. H. Boll — 1951

When he reads the lofty concept of the Christian life as set forth in Rom. 12-15, in Eph. 4-5, in Col. 3-4, and elsewhere in the N.T., the Christian is apt to lay his book down with a sigh saying: "Ah, if a man could only live like that!" And what, my brother, do you think a man would need in order to live like that? Likely he will reply: "It would require strength of character and tremendous will power; and that is more than I have. I can try, and *do* try, but I fail all the time." If this is the true answer, then (I say it with all respect) the gospel is a failure. It is inadequate to meet the actual condition of human life. It is not applicable to the majority of mankind—nay, not even to the strongest and best, much less to the utterly lost and ruined whom especially Christ came to seek and to save. For that "strength of character" and that "tremendous will power" is exceeding rare. The common man neither has it, nor has he the stamina to build it up.

If Christ came to save only a few phenomenal characters, then faith is made void and the promise made of none effect. The grace of God in that case means nothing. If the gospel does not actually extend a practical and practicable salvation, not only from past sins, but from a sinful life, and that available to the poorest and weakest of our race who are willing to accept it, then the gospel is not what it is represented to be. The only alternative is that which is generally urged, that the life described in Romans 12, etc., is "ideal"—a "standard for us to work up to." With other words, that the Lord never expected us to come up to that, but we should only "try" and "do the best we can." *What dishonoring of God's word is implied in this view!* What actual lowering of the standard, what nullifying of God's teaching, what winking at sin and making provision for the flesh to fulfill the lusts thereof! God forbid!! This is not the solution of the problem. What then is the solution? It is summed up in one word, in one name—*Christ*.

### WHAT CHRIST STANDS FOR

The life set forth in the New Testament is not such as can be lived by human nature. Figs do not grow on thistles. It is a divine life, growing out of the divine nature. The Son of God lived such a life as that. No one but a child of God can live it. It is indeed high, and no average man, nor any man, can attain unto it. It is not natural, but supernatural. Nevertheless, God expects us to live it. Yet again God expects nothing of us as human beings—no natural goodness, virtue, character, will-power—nothing but faith and willingness. The rest comes from Him. He counts that we are dead, but that our life is hid in Christ. He counts that we are weak; that we

are without wisdom or righteousness of our own; but that we are "of God" and that Christ is "made unto us wisdom from God, and righteousness and sanctification, and redemption." Whatever glorious results follow this fact, the praise is due not unto us, but to the Lord (1 Cor. 1:30, 31). Our power to live the Christian life lies not in us, but in Christ.

#### THE SOURCE OF ALL POWER

This fact is illustrated in the incident of Peter's walking on the water (Matt. 14). When Christ came to the disciples as they were rowing across the lake in the night, and said, "It is I, be not afraid," Peter requested that Jesus bid him come to Him on the water. Jesus said "Come." Peter boldly stepped out upon the water, and—lo!—the water sustained him. It was a miracle. Yet Peter did nothing miraculous. He simply walked by Christ's command, using his feet just as one would on firm land. In Peter there was not anything marvelous nor any supernatural ability. He simply heard, believed, obeyed, just as you and I might have done. That was his part. The wonderful part was all on Christ's side, for it was Christ that sustained Peter's feet upon the water. Note, then, this fact, that Peter's power to walk on the water did not lie in himself, but in Christ. So likewise, my ability to live that transcendent life required in the Bible lies not in myself, but in the Son of God, who bade me come. It matters not how weak or strong I am by nature, as the question was not whether Peter was a skilled water walker. The power is in Christ, comes from Christ, that every man may take advantage of it, and that all the glory may be the Lord's.

#### LOOKING UNTO JESUS

So long as Peter looked to his Lord, he stood and walked safely on the waters of Galilee. But why does he now look at the winds and waves and begin to be afraid? Has he forgotten that it was only by the Lord's power that he could stand on the water in the first place? Does he now turn his eye from the Lord to the dangers and difficulties of the situation? Does he now abandon his thought of the Lord and begin to study about his own utter inability and weakness? That is why he sinks. For if he puts it on this basis, if *he* shoulders the danger and difficulty of his position and looks to himself for his own safety and success, then Christ is counted out. The result is inevitable: Peter goes down. Happily, in the last moment he remembers the Source of his strength and cries out: "Lord, save me!" And Jesus promptly stretches out His hand and takes hold of him, "and saith unto him, O thou of little faith, wherefore didst thou doubt?" It is not little character, little strength, little will power, my brother, that accounts for your failures in living the Christian life; it is *little faith*.

"The life that I now live," says Paul, "I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me" (Gal. 2:20). It is not because the standard of Christianity is too high, my brother, but because you are looking to yourself for the power to live it, instead of looking unto Jesus. Not in you, not in



you are the resources necessary, but in Christ. Your power to live pure and upright, to deal lovingly and justly with your fellows, to overcome sin in the world, is in Christ. If you run your race, you must run looking unto Jesus (Heb. 12:1). In yourself is only weakness and discouragement. But in God, in Christ—"Look unto me, and be ye saved, all the ends of the earth . . . Only in Jehovah, it is said of me, is righteousness and strength; even to him shall men come" (Isa. 45:22-25).

## Soul-winning Is a Simple Thing

Jack Exum

Soul-winning is complicated only because we are. The gospel is God's power to save (Rom. 1:16) and is alarmingly simple (1 Cor. 2:1-5). Those who need saving are all about us, and in this respect we are like cats drowning in a bowl full of cream! The harvest truly is plentiful. (Matt. 9:37), but laborers are few. We bypass people while praying for more opportunities. We pray for more harvest when we need more laborers (Matt. 9:38). What keeps us back? Why do we hesitate? Perhaps we should be less concerned about the "wolfishness of the wolves," and more concerned about the "sheepishness of the sheep"!

In 53 words, Jesus gives the heart and soul of "personal evangelism." He drives home, step by step, phrase by phrase, just how one may succeed in this eternal work. The text is Luke 10:25-37, and the main character is an outcast Samaritan: "But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring on oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

*"But a Certain Samaritan."* Not a Samaritan, but a certain Samaritan. Christ does not use just anyone in the great work of winning souls. The lukewarm, indifferent, careless, hateful, worldly church-goer need not apply. The covetous, boasters, proud, discontent, benchwarmer is lost himself. One cannot "come back from where he has never been," neither can he take others to where he is not going himself. Certain men make soul-winners.

*"As He Journeyed."* The Christian is journeying home. He has but a passing interest in this world and as a rule is a complete "non-conformist" (Rom. 12:1, 2). He looks for a city whose builder and maker is God (Heb. 11:10). The little he might need for his journey is used up in the passing of time. Gold is too heavy—souls are light. The soul winner lays up 'treasures in heaven' where mansions are prepared (Mat. 6:19, 20). The journeying man, in a day, will uncover more opportunities to do good than the "resident" will in a year.

*"Came Where He Was."* One had passed by on the other side. Another paused, looked and hurried on, perhaps fully intending to send a strong protest to the city council. But a certain Samaritan,

as he journeyed, came where he was. All of us stand in this position many times in life, yet what is it that regulates our action? Is it aptitude or special talent? Perhaps it is money, or some degree in higher learning. Soul-winning is simple when you get 'self' out of the way.

*"And When He Saw Him."* There are three ways to see. With the physical eye, yet some without sight can see more in life than those with it. We see with our minds. Two and two is . . . don't say it, see it. Yet, the eye or the mind are poor substitutes for the heart. The soul-winner sees with his heart. Mothers and fathers, too often see with the eye and mind, understand and reason well, but have never really seen with the heart. The deep well of compassion has never been opened, much less tapped for others' use. Compassion is sometimes "unreasonable," love is often "unbelievable."

*"He Had Compassion on Him."* This is "sorrow or pity excited by the distress or misfortune of another." He was wounded by seeing. He was bruised by what he saw. He was moved by compassion. Human reason was used to channel this great force. Money was used to extend it. Oil and wine were used to express it. Yet without love he was nothing, you are nothing, I am nothing (1 Cor. 13).

*"And He Went to Him."* The first step, release the flood gate. Kneeling, he opened the heart. Don't be afraid or ashamed. Nightmares come to those who see and do not. The church is not a monastery for "escape artists." The Christian is a man of action. The least little thing "sets some folks off." The soul-winner is a self-starter. Love is a very splendid thing and always finds a way.

*"And Bound Up His Wounds."* The Christian is not afraid of blood. He is covered with it, and, through this cleansing may reach the man in the very pus-pockets of iniquity, and yet remain clean. Love and compassion form a great medicine bag. The "shirt off your back" makes the best bandage. Had-a-call is a great elixir when the person calling is in constant touch with the great physician.

*"And Set Him On His Own Beast."* His nationality did not matter. His color did not seem important. He was wounded and hurt. That was it and nothing more. Old Grandmother, in answer to the question as to which of her children she loved the most, replied, "I love the one that was sick, and the one away from home the most." That's the real meaning of "impartiality." Loving the one who needs.

*"And Brought Him to An Inn and Took Care of Him."* When the disciples had no food to give the people, Jesus said, "Bring them to me" (Matt. 14:18). Christ will take care of all wounded checked in. The little girl lost in the city of London was being questioned by the police inspector. "You live near the bridge, or the park, or perhaps near Westminster?" he said hopefully. The little girl, brushing away a tear said, "There's a big old cross near where I live. Just take me to the cross and I will find my way home from there." The soul-winner is not the soul-saviour. The soul-saviour is the soul-sustainer. Just take them to the Master, then hurry back for another. Soul-winning is a simple thing. —In *Firm Foundation*



# Armstrong Soup

Alex V. Wilson

The teachings of Herbert W. Armstrong are like vegetable soup: all mixed up! It is difficult to describe his teachings in one article, because he has so many confusing doctrines. Most of them contain some truth mixed up with much error, so that it requires a great deal of explanation to show in what ways he is wrong and to what extent he is wrong. Perhaps, however, we can at least summarize his teachings by dividing them into 9 main points. We can call them the 9 major ingredients of Armstrong soup.

We shall give many quotations from the writings of Armstrong himself. To save space, his magazine THE PLAIN TRUTH will be referred to as PT.

## INGREDIENTS:

1. *Much Truth*: Armstrong believes in Christ's deity, resurrection, and second coming; the inspiration of the Bible, the falsity of the evolutionary theory; repentance resulting in life-long surrender to the will of God; God-centered family life and God-centered education. Some articles he writes about these topics are true to the Bible, and well-written.

Does it surprise you that many of his teachings are sound? It should not. Actually, these truths make him all the more dangerous, for he gains the confidence of many people due to his orthodoxy in these doctrines. Just as most rat poisons contain 95% harmless and appetizing materials and only 5% deadly substance, so dangerous false teachers have much truth mixed in with the deadly poison of fundamental errors—errors about God Himself and/or about the way of salvation.

2. *Fantastic Claims About Himself*: Here is what Armstrong thinks about himself and his work:

There is only one work that is preaching the true gospel of the kingdom of God . . . to the nations. This is that work. Then those who have their part in this work and converted must constitute the Church of God! . . . Every other work rejects the message of Jesus Christ or else rejects His rule through His laws. There is no exception.

Yes, this work is the work of the true church of God. All others are satanic counterfeits! (PT, Feb. 1958)

3. *There is No Trinity*: Armstrong mentions the Holy Spirit often, and teaches that we cannot live the Christian life without the help of the Holy Spirit. But he refers to Him as "it," and denies His distinct personality from the Father and the Son. To him the

Spirit is simply a force, the Father's and Son's spirit. So, as the following quotation shows, he scrambles up some precious truth (the Holy Spirit's indwelling and empowering of the Christian) with basic error (denial of His personality).

Theologians . . . have blindly accepted the heretical and false doctrine introduced by pagan false prophets who crept in, that the Holy Spirit is a third person—the heresy of the “trinity.” This limits God to “Three Persons.” This denies that Christ, through His Holy Spirit, actually comes now into the converted Christian and does His saving work on the inside—“Christ in you, the hope of glory” (Col. 1:27).

Peter plainly shows that the Holy Spirit entering into us means that we become “Partakers of the divine nature.” The “Trinity” doctrine denies this. (PT, Feb. 1962, p. 45)

To refute this error of Armstrong, see Matt. 28:19, 2 Cor. 13:14, John 14:16-17 & 26, Eph. 4:4-6, etc.

4. *Extreme Confusion About Salvation*: Notice first what he says about the new birth:

The universal error . . . is the untrue assumption that when one is converted—when one has fully repented, accepted Christ in faith, and received God's Spirit—that he has then been “born again.” (PT, Feb. 1962, p. 10)

Armstrong says that Christians are already *begotten* again, but will not be *born* again until their resurrection. As one proof for his belief, he makes the following absurd interpretation of John's symbolic vision of Christ in the book of Revelation:

What does the glorified Christ look like? His eyes blaze forth like flames of fire! His feet glow like finely burnished brass. His face shines like the sun, in full strength—so bright, it would blind your eyes if He were visible to you now! (Rev. 1:14-16; 19:12-13; Matt. 17:2.) And that is the way you and I shall look, if and when we are finally born of God! These deceived people who talk about having had a “born-again experience” certainly don't look like that! (PT, Feb. 1962, p. 42)

He teaches similar confusion about what it means to be saved. He says that true Christians are already reconciled to God, which is true, but that no one will have salvation until their resurrection.

Don't believe preachers who say you are already, now saved!  
(We are) already reconciled, by Christ's death; but —“we SHALL BE saved” —that is future tense. Not yet saved—but we shall be—in the future—saved. (PT, Dec. 1966, pp. 13-15).

In this last quote, Armstrong is referring to Romans 5:9-10, which speaks of salvation in the future. Of course it is true that salvation will be completed at the time of Christ's return and Christians' resurrection. A number of scriptures show that. But it is also true that Christians are already saved now, saved from the penalty of sin. “By grace *have you been saved*, through faith,” wrote Paul in Ephesians 2:8. Again, Armstrong's teaching is twisted, deformed, misleading.

To refute these errors, see Titus 3:5 (“regeneration” means “rebirth”) and 1 Pet. 2:2 (“newborn babes”); it is true that in other places where our English Bibles say “born,” the Greek word literally means “begotten,” but that does not support Armstrong's view that Christians are not born again now. The two verses just named

prove that. Regarding the fact that salvation is a present as well as future condition, see Luke 7:50, 1 Cor. 15:2, Eph. 2:5 & 8, 2 Tim. 1:9, Titus 3:5, etc.

5. *Old Testament Holy Days Are Still Binding*: Armstrong is confused about the Old and New Covenants. He feels that we Christians, saved under the New Covenant, must still keep Saturday as a rest-day and also keep all the old memorial days of the Israelites. Otherwise we cannot be saved!

Sunday observance—this is the Mark of the Beast . . . If you are branded with this Mark, rejecting the sign of God (the Sabbath) in your forehead and your hand, you shall be tormented by God's plague without mercy. Yes, you! ("The Mark of the Beast," pp. 10-11).

Just as this Sunday-observing world supposes . . . that Sunday is the proper day of rest—that the Sabbath was either changed or done away—so we have SUPPOSED that all the annual Sabbaths and Feast Days of Israel were done away.

Christmas, New Year's, Easter, and a host of others are the holidays that have come directly from paganism, but these seven annual holydays are the holydays of the Lord! Let us . . . observe the true holydays of the Lord! ("Pagan Holidays—or God's Holydays—Which?", pp. 4 & 26).

To refute these errors, study carefully Heb. 8:6-13, Gal. 3:23-26 & 4:10-11, Col. 2:13-17, Acts 15:19-20 & 28-29, etc.

6. *Christians Shall Become God*: Notice the following astounding statements of this deluded-but-popular teacher:

. . . at the time of the resurrection we shall be instantly changed from mortal into immortal—we shall then be born of God—WE SHALL THEN BE GOD!

The purpose of your being alive is that finally you be born into the Kingdom of God, when you will actually BE GOD, even as Jesus was and is God, and His Father, a different Person, also is God! ("Why Were You Born?", pp. 21-22).

7. *British-Israelism*: This is a weird, fantastic belief which identifies modern nations with Biblical nations. Then it takes Bible predictions, especially from the Old Testament, and applies them to the modern nations in a far-fetched way.

For example, Great Britain is really the tribe of Ephraim, the U. S. is Manasseh, France is Reuben, Turkey is Edom, and Germany is Assyria! So Armstrong says,

In ways we seem not to realize, foreign nations are gradually draining our nations (the U.S. and Britain) of their economic strength. This in fulfillment of Hosea's prophecy: "Ephraim allows himself to be mixed up with foreigners; . . . Foreigners eat away his strength, unknown to him" (Hosea 7:8-9). (PT, Jan. 1964, p. 4).

The 9th chapter of Revelation . . . depicts a soon-to-arise United States of Europe attacking the Communist nations . . . in fearful self-defense (verses 1-11). This United States of Europe will have previously attacked the U.S.A. and Britain . . . The modern-day Germanic peoples are the peoples who were anciently known as the Assyrians. The Germans (modern-day Assyrians) will lead this United States of Europe. (PT, Dec. 1966, p. 26).

Believe it or not, the Turkish people are directly related to Americans and Britons through Abraham and Isaac. . . . The book of Obadiah . . . is a one-page prediction of the entire future history of the nation of Turkey! . . . Just as God says in the prophecy of the book of Obadiah, Esau—or Turkey—will rejoice at the national calamities of the British and American people! (PT, June, 1966, pp. 4, 6, 23).

### 8. *People May Be Saved After Death:* Armstrong writes,

The amazing, startling TRUTH is that this is NOT the age in which God is trying to save all the world! It is not the ONLY day of salvation!

(Romans 11) refers to our own race—our American and British peoples, as well as to the Jews! It includes, undoubtedly, most of these departed loved ones who died without having accepted Christ . . . God never called them, during their life-time in this age! Of course they did not die automatically saved—but, on the other hand, neither did they die LOST!

The overwhelming majority on earth today are neither saved nor lost. Their chance has not yet come. This is not their time. But it is coming as certainly as God's Word is true! ("Predestination," pp. 4, 8, 15).

To refute this, study Heb. 9:27, Matt. 7:13-14, Eph. 2:1-3 (which shows that the unconverted are already spiritually dead because of their sins; it does not say they are neutral or uncalled), etc.

9. *Hell Means Extinction:* According to Armstrong, the unconverted will be annihilated and so become non-existent forever.

We teach eternal punishment. That punishment, your Bible says, is not eternal life in a hellfire of endless torture—not eternal punishing. It is eternal punishment—DEATH for eternity.

The unjust end up in a hellfire that shall burn them up (2 Pet. 3:10; Rev. 20:14-15; Mal. 4:1, 3), until they become ashes under the feet of the saved! (PT, Dec. 1966, p. 13).

To refute this error, study Luke 12:47-48 (there will be degrees of punishment: but how can one person become more extinct than another?), Mark 9:43-48, Rev. 14:9-11 (note "torment," also "they have no rest day and night"), Rev. 19:20 & 20:10.

### Conclusions

Surely it is overwhelmingly obvious to anyone who wants to be true to the word of God that Mr Armstrong is a dangerous deceiver, a false prophet. His monstrous errors should be exposed and opposed, that men might come to a knowledge of the truth—and of the Truth, Jesus Christ. If you wish to study more about Armstrong's beliefs, an inexpensive booklet called MR. CONFUSION, by Roger Campbell, is available at Christian bookstores.

If you already get THE PLAIN TRUTH, what should you do? Unless you are already well-grounded in the Bible, I seriously advise you to throw the magazines away and cancel your subscription! If you keep getting it, you will probably sooner or later become entangled in doubts and errors. Even worse, you may mislead your friends. If they see you reading it, they may feel that you endorse Armstrong. Thus by your example you may lead someone else into a deadly trap! On the other hand, if you have a thorough knowledge of the Bible and its doctrines, it may be good for you to get THE PLAIN TRUTH so that you can more effectively refute its many errors. Then you can warn others about it. But if you do get it, study it privately and do not leave it lying out in your living room or any place where friends and visitors may see it and be misled. Just as poisons and explosives are not left around in the open, so deadly Armstrong Soup should be kept safely out of the reach of other people.



## *A Christian Views The News*

Ernest E. Lyon

"DON'T DISCUSS THIS AT HOME"!! This is the heading of a column in THE SCHOOLHOUSE WEATHERVANE magazine for October, 1967, a monthly magazine published by the National Association of Christian Schools, Box 28, Wheaton, Ill. 60187. The heading was advice given to teachers using the materials of the Harvard project (the new social studies curriculum was under discussion). Dr. James Shaver, professor of education at Utah University, was quoted as follows: "Exposure to our curriculum created some problems at home, and we found it useful to give our students advice about 'using reflective thinking judiciously', which meant, 'be cautious about challenging your parent's positions.' A youngster is doing something that is quite reasonable (!) but very upsetting to his parents when he tells his father that he does not have evidence for his position, or that there is another value that he is not considering, or that he should define his terms more carefully." Dr. Shaver was not speaking of college age but of elementary schools! Parents, take a look at the social studies textbooks being used in your schools. You may find that the evolution taught in the science books is not by any means the only subversion of our society that the schools are fostering.

FREE SPEECH? Before reading my identification, try to figure out who the speaker is, where he spoke and of whom he was speaking: ". . . are not a loyal opposition. Their style and their stench is disloyalty . . . (they) should be thrown out of whatever groups they are in—churches, synagogues, political parties, school boards, professional organizations. The question is not how their opinions can be changed. The question is how soon they can be muted and rendered ineffective." That speech, recorded in the reliable NATIONAL REVIEW magazine, was made before the National Education Association in Minneapolis this year. It was made by Dr. Franklin H. Littell, president of the Institute for American Democracy (badly misnamed), and also president of a college. He was speaking, not of communists or fascists or atheists but of what he calls "right-wingers," a term that he uses of people who hold a conservative constitutional approach to politics, of preachers who oppose the social gospel position and who do not come out for "civil rights," and in general of people who oppose the present trend of this country toward some form of atheistic socialism. Dr. Littell is strongly for the "fairness doctrine" put forth by the FCC, which requires, in an interpretation made this year, that every radio station carrying a

broadcast that may be interpreted to contain a personal attack on an individual must inform the individual of this within ten days, even if the station doesn't know the address of the person involved. Fine for failure to notify the individual can be as high as \$10,000. This, of course, is intended to drive off the air those broadcasts that disagree with the ones who control these matters. It is aimed at such men as Billy James Hargis of Christian Crusade, Carl McIntire of the American Council of Churches, Major Edgar Bundy of Church League of America, and others who take up the anti-Communist and anti-liberal fight. Whether you agree with these men or not you must agree that freedom of speech is a meaningful phrase when such a condition exists.

#### NEWS BRIEFS AND COMMENTS

MARIJUANA and LSD are being praised by many communists and pro-communists today and many others are being deceived into thinking these are benevolent drugs. They are extremely dangerous and cause those using them to do things they would not do if they were in control of themselves. "I will not be brought under the power of any" is still a good piece of advice—and drugs take control. The communists push these things as part of their effort to demoralize our country. But they forbid the use of these things in countries they control. Use of them is rapidly increasing in schools.

"STUDENTS SHOULD CONTROL EDUCATION" is another part of the demoralization of our country. Many subversive (and possibly some not intentionally subversive) are pushing the idea that the students should "demand control of their own education" in high school and college. I wonder when they will move this into the elementary grades!

A FEDERAL GOVERNMENT REPORT entitled "Alcohol Problems—A Report to the Nation" recommends that American drinking be made a more gregarious social adventure. Among the things recommended were serving beer on college campuses and drinking at cocktail parties and other social gatherings. The 224-page study was written by Thomas F. A. Plaut of the National Institutes of Health, newspaper stories stated. The demoralization of our country goes on!

EVANGELISM BEHIND THE IRON CURTAIN is continuing to increase. In this country Pastor Richard Wurmbrand, with EUROPE'S MILLIONS, INC., and Haralan Popov, with UNDERGROUND EVANGELISM, are working to see that Christians here do not forget the third of the world behind the iron curtain. Don't write off those lands as impossible to reach. God is reaching them. Maybe He would use you in that work. Be sure to pray for your brethren behind the iron curtain and for the conversion of many more there.

HUNDREDS OF GUNS have been stolen during the guerilla warfare in cities (erroneously called "riots"). Does anyone think those who stole them will register them?

THE LOUISVILLE COUNCIL OF CHURCHES sent around copies of a petition called "Negotiation Now!" It called for the



U.S.A. to stop bombing North Vietnam without any conditions being required of North Vietnam and implied that we were at fault for continuing the war. I wonder if the council will lose its tax-exempt status!

PRAY WITHOUT CEASING, or your country will cease to be.

## NEWS AND NOTES

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

**Sarasota, Fla.:** We sure don't want to do without the Word and Work. We have taken it for almost forty years, and have gotten so much from it. May God bless you in your wonderful work. —Melvin Haneline

**Jacksonville, Fla.:** I do not want to miss a single copy of the magazine.—Jane Carter

**Long Beach, Calif.:** I look forward each month to receiving the Word and Work and always find an answer to some question that I have wanted to know. Thank you again for publishing such a fine magazine.—Mrs. Mary M. Klor

**Encinitas, Calif.:** My wife and I are planning on taking a trip in December in our little camping trailer house. It is our hope and special desire to visit with as many of our friends in the East during the month of December as is possible. We will visit with our young friends Phil and Sue Clones at Speedway, Indiana and the House of Hausers at Silver Springs, Maryland, traveling through Ariz., Tex., La., Ark., Ky., Tenn., Ga., and perhaps Fla.—Arthur Phillips

### Prem Pradhan at P.C.S.

Prem Pradhan from Nepal (see Sept. issue, p. 260) was a recent chapel speaker at Portland Christian School. He related that there are now 112 believers in that country of some ten millions (about the size and shape of Tennessee). As related in the September issue, the government is hostile toward Christ and a number of the saints have served prison terms for His name. Of Nepal's 12 tribes, eight are still without the witness of a single Christian. Our brother is concerned that all these (who speak that many different languages) may hear the Gospel, and he asks for prayer that the

Lord will raise up evangelists in each of the remaining tribes.

**Pindamonhangaba, Brazil:** The earthly body of my dear wife in Lakeland, Florida, and that of our precious son, Mark, in the far inland of Brazil, both await the blessed day when the Lord Himself shall descend from heaven with a shout.

I have come back to Brazil . . . the production and distribution of our soul-winning literature goes gloriously on . . . over 150 tons of it published since I 'retired.' Over one billion souls of our generation will be lost . . . pray and get others to pray. —O. S. Boyer

**Hyderabad, India:** We have just finished our holy convocation held here from November 4 to 12. The Lord has done great things for us, and our hearts are full of worship and praise . . . He kept the weather perfectly clear from the beginning to the end . . . We had been expecting about 3,500 people this year, but the Lord enabled us to accommodate all the 4,700 who came . . . These days there is scarcity of rice and wheat . . . we applied to the Food Commissioner for the supply of food grains to feed 3,500 people, but he gave us a permit for only 2,500. However, we prayed, and as in previous years the Lord multiplied the rice and wheat and we were able to feed nearly double the number, and still had a little left over at the end.

This year we did not have any special teaching from the Word of God concerning baptism . . . yet there were about 180 who came to us, anxious to be baptized. —Bakht Singh

### THANKSGIVING MEETING

An estimated 900 to 1,000 people attended the Louisville area Thanks-

giving service this year, the largest number yet. The offering—over \$2,000—was also the largest on record. Again this year the program, under the chairmanship of Henry Ott, gave emphasis to audience participation through singing and responsive reading. There were Bible readings, prayers, and two brief "thanksgiving statements," but no major address. Choruses from South-eastern Christian College and Portland Christian High School participated.

**Dallas, Texas:** Sunday evening, following the Family Worship Hour, quite a number of our congregation gathered to honor Brother Johnny Brooks for his many years of service with this congregation as Elder. As you know, Brother Brooks resigned his office several weeks ago because of health demands. A very nice gift was presented to him . . . a talking Bible complete with both Old and New Testaments.

Then to top it off, Brother Brooks surprised the preacher with a birthday cake. Everyone present enjoyed some wonderful refreshments and fine Christian fellowship.

As of Friday of this week, November 17, the preacher and his family will be in their new residence at 2114 Forest Oaks. The parsonage on Parkview Avenue has been sold, and the minister is renting at the new address. —Neal Phillips

**Lexington, Ky.:** Several attended the Melrose revival and were greatly blessed and spiritually fed by the messages of Bro. Curtis Lydic.

All were spiritually helped by the good message of Bro. David Ringer last Sunday night. We were also inspired by the two songs brought by the group of singers in that service. Also it is always an inspiration to hear our trio who sang in the morning service. It is always good and inspiring to have the S.C.C. students attend our services. There were several last Sunday morning and evening. —H. N. Rutherford

#### **VOLUNTEER CO-OPERATORS**

Following our mention of purposing to hinder Satan a bit by expanding our use of the printed page (hindering him because he first hindered us) 28, including churches and several widows, have sent financial aid that while we

are a sitter (and wife's ailment persists) we may also be a writer and publisher. \$180 have come in enabling the printing of our fourth book "Death and What Follows." Our supply of "The Times of Restoration" ran out, and we have reprinted it as well and a second edition of the former. We are paying for these, and just now discover that our supply of "Escape from the Great Tribulation" is exhausted, and the demand for it warrants a fifth edition of the same. We have also reprinted our Chart on Christendom, with an addition to its subject-matter. Any of this literature is yours for the asking and for the distribution thereof. —Stanford Chambers, 4519 Jewell Ave., Louisville, Ky. 40212

I get to preach some, at places not too far distant; my place as a "sitter" being filled by our daughter Lloyd (Mrs. Paul Addams.) Have spoken on Lord's day mornings at East Jefferson St., Rowan St., 18th St., at Cherry St., New Albany, and to a class at L.B.C. midweek. No remuneration required or expected. —S.C.

**Louisville, Ky.:** Jorgenson Address: Gardencourt, Apt. 411, 7021 Hollywood Blvd., Hollywood, Calif. 90028. . . . A Louisville chapter of the Christian Women's Club was organized Friday. 89 ladies attended, including 7 from Highland. The main purpose of the meetings will be to have a gospel message. Members are asked to bring unsaved friends. See Sister Wilborn for details . . . THE BIBLICAL ILLUSTRATOR, a 57-volume commentary on the Bible is now in our library . . . VIRGIL SMITH will bring us the morning message on Sunday, Dec. 10. . . . Our annual Christmas program will be late afternoon, Dec. 17 and we will go caroling and end up at Masterson's with a dutch-treat social together.

S.C.C. now has 160 full-time students and 20 part-time students, 57 of whom are from Winchester. The mortgage payment collection here last week was \$125.65. The college has recently accepted a grant from the Federal Government under the Higher Education Act of 1965; this grant is to finance a study of the future development of the school. —Ernest E. Lyon

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