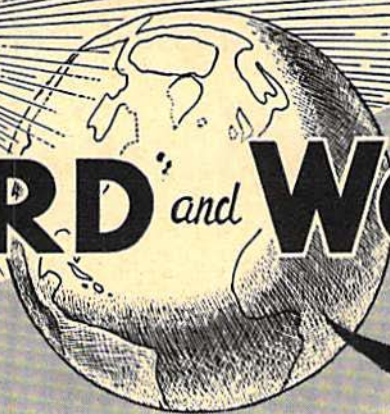


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JANUARY, 1968



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Make me an Intercessor,
In spirit-touch with Thee.
And given the heavenly vision,
Pray through to victory.

—Ezek. 1:1

Talking Things Over

G. R. L.



"Behold, I make all things new." That is where new years come from. Another orbit of the earth about the sun, or another leaf of the calendar torn off, or a new set of resolutions—none of these makes a new year. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." The Lord Jesus is the maker of new people and new things. His cross put an end to our old existence; His resurrection brings to us the newness of His life. But we've heard this over and over; it is a familiar truth, so why talk about it again? I bring it up just now because many professing Christians will not have a new year in 1968. They have what I call a "reality gap"—a glaring discrepancy between profession and experience. In words, "all things are become new;" in actions, life goes on at the old, pre-Christian level. Let me illustrate.

During the past several months I have had occasion to discuss school work with numerous high school students. I remember the day Joan (the name is fictitious) was called in. She is attractive, friendly, and easy to talk to. She took a chair beside my desk and we exchanged a few introductory remarks. Then I asked, "Joan, what do you think of the Lord Jesus?" She smiled broadly and replied without hesitation—and, I think, in all sincerity, "I love Him. I think He's wonderful." "Then how is it," I inquired, "that you have a failing grade in Bible for the past six weeks? According to the information here, you turned in less than one-third of your daily work, and you failed every test. Is it possible for you to love the Lord Jesus and at the same time not to love His Word?" A look of surprise was her first reaction, and then together we began to bridge the "reality gap" between words and deeds.

Jim, as we'll call our next example, is a happy-go-lucky young fellow. Likeable, cooperative, generally a good influence in the classroom, he had failed in two subjects. As we discussed the situation, he didn't seem much concerned that he had consciously neglected his homework for more pleasant activities. Like Joan, he readily professed to love the Lord, to which I replied, "He that hath my commandments and keepeth them, he it is that loveth me." Jim stiffened in his chair and fired back, "The Bible doesn't say anything about homework!" Then the horrible thought struck him that perhaps it did, and he rather wilted as he asked weakly, "Does it?" Again we were on our way to bridging the "reality gap."

Where we find the word "truth" in the gospel of John, it is often helpful to substitute the word "reality," for this is a little more specific (and it is one definition of the Greek word). Jesus Christ says, "I am Reality." He relates to us in our actual, every day situations. If He is just a story-book character, an absentee landlord, then it is impossible for us to have a new year or a new anything. When our relationship to Him is personal—not merely legal—then, indeed, He makes all things new. Another student, Connie, was discussing her work with me. She didn't have any particular difficulties, and I didn't have to do any prying to find out what she thought about the Lord. "I just wanted to tell you," she said, "how wonderful the Lord Jesus has become to me during the past few months. I've always prayed, but now it is different. Now I'm really talking to Him. He's there, and I know it. Before, when I prayed, it was more like writing a letter." Connie knows that the Lord Jesus is Reality. For her, 1968 will be a *new* year. I hope it will be for you, too.

"SIMPLE OBEDIENCE" AND SALVATION

A good friend asks that I explain "just how simple obedience is related to salvation." The explanation that follows may not be developed as fully as he or others would like to see; certainly it would be profitable to take up a study of the words used for or related to "obedience" in the NT, but I leave that for someone else.

In Heb. 6:9, 10, the writer speaks of "things which accompany salvation." He goes on to mention work, love, and ministry—all presumably among those "things." The general tone of the following verses is exhortation to obedience. So, I would say, obedience is one of the things that accompany salvation. This seems to be the whole message of the book of James: What is the proof of faith? Works! He systematically submits faith to a number of practical tests. This agrees with Hebrews. If salvation is real, there will be external evidences of it in simple obedience to the Word of God. Paul (in Rom. 1:5; 16:26) makes "obedience of faith" to be the goal of the Gospel. He says openly what James has implied—obedience springs from faith. Or at least the kind of obedience that God is interested in comes from faith. Any other kind of obedience is nothing else than self-righteousness which counts as filthy rags before Him (Isa. 64:6). "Obedience of faith" implies cutting loose from dependence upon any one or any thing except God. Faith means, "I trust Him," or "I am leaning my weight upon Him." The obedience that counts with God comes from this attitude of dependence upon Him. The immediate consequences may not seem to warrant the action, but faith doesn't consider present circumstances. Abraham and David are given to us (Rom. 4) as classic object-lessons in this kind of faith and obedience.

Of all the world's religions, Christianity alone (with the exception of some denominations) denies a *causal* relationship of obedience to salvation. "God reckoneth righteousness apart from works," etc., etc. Paraphrased: "God puts righteousness to my account without

taking into consideration what I have done or haven't done." Evidently, when it comes to bringing salvation down to me, my deeds aren't worth much. However, there is an obedience which counts for much. It is that obedience by which many are made righteous, that obedience apart from which there is no remission of sins. But this could hardly be called "simple" obedience, for it is the obedience of our Lord Jesus to the death of the cross (Rom. 5:19; Phil. 5:8), and there was nothing simple about that. As we enter into a fuller appreciation of His obedience, we'll find less difficulty in our own.



A Christian Views The News

Ernest E. Lyon

SOCIALISTS PLAN FOR AMERICA. Those people who want a system of government and economics in our country wherein the government controls everything and everybody in minute detail (even though they may not use the correct name of "socialists," that is what they are) are still working along the lines of the famous article written by Arthur Schlesinger, Jr., in 1947. Mr. Schlesinger entitled the article "The Future of Socialism, III—The Perspective Now." It was reproduced in the CONGRESSIONAL RECORD in 1961, from which I have received my information. A few quotes from that article may show you something of what the socialists have in store. "There seems no inherent obstacle to the gradual advance of socialism in the United States through a series of New Deals." "Official liberalism was the product of the enlightenment, cross-fertilized with such things as unitarianism, science, bourgeois complacency, and a belief in progress. It dispensed with the absurd Christian myths of sin and damnation and believed that what shortcomings man might have were to be redeemed, not by Jesus on the cross, but by the benevolent unfolding of history." Re-read that one and ask yourself how a Christian can ever be a socialist! ". . . the United States must not succumb to demands for an anti-Soviet crusade nor permit reactionaries in the buffer states to precipitate conflicts in defense of their own obsolete prerogatives." These three samples show something of the planning behind much of what is going on today, but they cannot give a full picture. If you want more of it, you may still be able to get a copy in the booklet entitled "The Most Important Documents of the Cold War" published as a gift to contributors by the Voice of Americanism, Box 90, Glendale, California.

THE DISCIPLES MOVE CLOSER TO DENOMINATIONAL STRUCTURE. In the International Convention of Christian

Churches (Disciples of Christ) in St. Louis, Missouri, October 13-18, the delegates (official representatives of the churches; others could not vote this time) there was a great deal of movement toward the type of denominational structure that would be necessary for that group of the Restoration Movement background to move into the Consultation on Church Union (COCU) with the other denominations involved in that ecumenical program. A group of leading ministers of their churches, led by Robert W. Burns, of Peachtree Christian Church, Atlanta, Georgia, voiced serious opposition to the trend, but the new "provisional design" was overwhelmingly adopted by the delegates as the basis for provisionally constituting the new denomination and as articles of agreement for interim administration. The next step will be approval by two-thirds of the brotherhood agencies, the state-area and national-international organizations. This is to be accomplished during the coming year, before the 1968 Kansas City Assembly, when the adoption of the "design" is scheduled. Immediately after that the first Provisional General Assembly would be convened, a new constitution and bylaws adopted, and the new denomination would be a fact. It will be interesting to watch developments in those churches which have objected to this trend.

FEATURED SPEAKERS at the St. Louis Assembly included Arthur Fleming, president of the University of Oregon and head of the National Council of Churches, and Eugene Carson Blake, general secretary of the World Council of Churches, the man who dreamed up and launched COCU. Also speaking were William Blakemore, dean of the Disciples Divinity House, who, I reported to you recently, had said that he was ready to acknowledge a pope as the head of the coming world church; Bishop Donald Tippett, president of the Council of Bishops of the Methodist Church; and Don Ward, of United Campus Christian Fellowship Experimental Ministries, a very left-wing group wherever I have observed it or read about it. The new president-elect, who will become president after another year, was Myron C. Cole, pastor of the Hollywood-Beverly church, Hollywood, California, home church of California Governor Ronald Reagan.

A FEW SAMPLES OF STRANGE THINGS done in the name of the Church: At a U. S. Conference on Church and Society in Detroit last October, a group on "the role of violence in social change" released a paper which stated in part: "One criterion for judging violence is whether or not the violence seeks to preserve privilege based on injustice or to redress wrongs. The former is unjustified violence. The latter can be justified." A film show with several things of immoral quality accompanied the keynote address by Harvey Cox, associate professor of church and society at Harvard. One sequence showed an animated black-and-white profile of a couple engaged in sexual intercourse. Another, in color, showed a "stripper" removing the last of her undergarments. Still another showed the gyrations of a topless dancer. All in the name of "new breed" religion. Mr. Cox rejects ethical and moral absolutes, arguing, for example, that it is hypocritical to expect premarital chastity when Christians have helped to create a set of cultural conditions

that makes sexual responsibility difficult. Truly prophecy of the apostasy is being fulfilled . . . At an ecumenical youth rally at the St. Louis convention of the Disciples, Human Rights Director Ian McCrae of the United Christian Missionary Society told the 700 teen-agers present that the U.S. Department of Defense is more blatantly pornographic than the worst smut slicks. Then he reportedly mapped a political gospel: "The young Christian not in politics in 1967 isn't working with God . . . Decide where God is working in the political scene, then join in 'Making Whoopee' for God." And a late-night discussion session, according to news sources, heard the Rev. Robert A. Thomas of Seattle's University Christian Church say that there are no longer any absolutes. This, he said, includes the Bible, which gives "no authoritative plan of salvation." Truly the social gospel continues to reap what it has sown.

REACTION TO ECUMENICALISM of the sort just described has encouraged men from "evangelical churches" to try to plan a united attack. At least two meetings have been held by nationally known leaders, the latest being the last three days of last September and including men from the following churches: Baptist (Southern, American and others), Presbyterian (U.S., United, and Orthodox), Reformed (Reformed Church and Christian Reformed), Methodist, Episcopal, Lutheran (American and Missouri Synod), Churches of Christ, Christian Churches, Church of the Nazarene, Evangelical Free Church, Independent churches. The Churches of Christ were represented by Reuel Lemmons, editor of "Firm Foundation," Frank Pack, graduate dean of Pepperdine College, and Edward Rockey, White Plains, N.Y. The intention is undoubtedly good, but I do not find the Word of God advocating such means for carrying on God's work and such attempts in the past have always eventually been taken over by the forces of the devil.

NEWS BRIEFS, WITH COMMENTARY

A LOUISVILLE CHURCH of the restoration movement had a "Psychedelic Church Service," advertised as being "complete with folk rock hits, strobe lights, and sermons geared for today."

C. STANLEY LOWELL, of POAU, has now turned against the ecumenical movement. In his new book, "The Ecumenical Mirage," he turns this way because of the church-state advocacy of the ecumenicists.

OUR GOVERNMENT has abandoned the people behind the iron curtain. OUR CHURCHES have largely forsaken the Christian martyrs behind the iron curtain. Let us not be guilty of this. Include them in your prayers and help with their evangelism.

LOUISVILLE PAPERS in November had a full page ad to promote Socialism. This money was not spent because some "nuts" wanted to waste money but because the Socialist Labor Party has become convinced that Americans have been brainwashed enough to listen to them and turn their way. I hope they are wrong. The advertisement was largely a mess of lies and socialist double-talk.

Please remember to send in your comments, questions, and clippings—and pray for us and for those that we write about.



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

A poet asks:

God has provided a perfect New Year; what shall I do with the gift.
Shall the Holy Spirit my little bark steer, or shall I aimlessly drift?

The poet in wisdom prays:

"God, give me strength to make use of the gift, My vision clear;
Stir me my hopes and my standards to lift, Worthy this newest New Year."

How much of these modern celebrations of the times should Christians engage in? Which days are holy days?

"Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain" (Gal. 4:10). In the verse preceding Paul sees in the scrupulous observances indications of a return on the part of the Galatian Christians "to the weak and beggarly rudiments" from which they had been set free. These were observances of sabbaths, of feast days and other seasons enjoined in the law of Moses to which the Galatians were about to apostatize. Their tendency to do so was evidenced by the ritualistic and scrupulous observances of days as holy days. In Romans 14 toleration is to be exercised toward him who observes the "day" as unto the Lord, only he is not to judge his brother who "esteemeth every day alike." For every day is holy in the enlightened saint's appreciation. Paul and Barnabas did not do a wrong thing when they went into the synagogue on the sabbath day, as their custom was," for they went where the people were, whom they hoped to win and save. They went as free men, and not because the law so enjoined. In house to house work I once called upon a man, who informed me that he faithfully attended two church services, "never missing a Christmas service nor an Easter service." Ritualism does not bear good fruit, but evil fruit. A janitor was amazed hearing "Hark the Herald Angels Sing" at the "wrong season"! "Up from the grave He arose" is to be sung at "Easter" time. "Safe in the arms of Jesus" is reserved for funeral occasions! "Special days" rob other days, and many a so-called "Revival" is followed by a general let-down. Too much earnestness goes out of fashion. Such is the tendency of human nature, and too many fail to rise up in the strength of the Spirit and overcome this propensity of the flesh.

It violates no New Covenant principle for Christians to celebrate the resurrection of Jesus on the day called Easter, for they celebrate

that glorious triumph over death every first day of the week. And they can celebrate the fact of Jesus' birth at any time, and so at the time called Christmas, even though the date is unknown. The Jews celebrate "The Feast of Purim," commemorating the marvelous deliverance from the cruel hand of Haman. It was not wrong thus to celebrate, though not divinely authorized, and "a feast of the Jews" in Jno. 5:1 is quite generally regarded as that feast, to which Jesus went up. Christians can celebrate American Independence on the 4th of July. Jesus would not turn stones into bread at Satan's behest, but He turned "nothing" into bread for the five thousand, and he turned water into wine. Scrupulous observance of religious ritual is one thing, exercising one's freedom in Christ is another. But see Rom. 14:13 and Gal. 3:13.

Do you think that the apostasy is here? And can we in the light of prophecy expect any receding from this "falling away" in the year 1968? What are the outstanding signs of the times at this present stage?

The apostasy is "the falling away from the faith," Paul's term in 1 Tim. 4:1 and 2 Thes. 2:3. And the faith is the faith of our Lord Jesus Christ, the "faith once for all delivered to the saints" (Jude 3), the faith which the gospel produces, the gospel based upon the death, burial and resurrection, the death Christ died for our sins, the resurrection that left His tomb empty. This 20th century liberalism rejects the N.T. image of that empty tomb. It is therefore a rejection of "the faith once for all delivered to the saints" by the eye-witnesses of the fundamental fact of the gospel. As the year 1968 dawns upon a situation in which the denial of the faith has even become blatant and the Scriptures of divine truth are being consigned to obsolescence, and men in pulpits are proclaiming that God is dead, what more is required to fill out the prophecies re. the apostasy? You are grievously amazed at the crime of our day, the violence, immorality, and corruption tolerated and worse still, encouraged! Beware if you are complacent about it all and not shocked!

Apostasy in the religious sphere and anarchy in the political go hand in hand. A tree is known by its fruits. Criminality is out of hand. Anarchy, as well as crime and immorality, is in the forecasts. Will there come a recession? Immediately and temporarily, possibly so. Possibly not so. Know this: "Evil seducers and impostors shall wax worse and worse, deceiving and being deceived." The "cup of the Amorites" is fast filling. When will the cup be full? You do not expect your radio to flash the announcement—"The cup of iniquity is full!"

Keep your eye on Israel and your Book open at the place. If Jerusalem is indeed restored, "the times of the Gentiles" (Lu. 21:24) should be seen as ending. If Jerusalem is indeed restored, then "the times of restoration" (Acts 3:21) should be recognized as at hand; and those discerning the signs of the times are looking up (Lu. 21:28) in expectation of the Restorer. Many will pass up all this admonition and will in turn be passed up! It will turn out just so. alas!

A noted writer affirms that Heb. 10:26-31 applies to the unregenerate, such as are enlightened by the gospel but wilfully reject its offered mercy. Comment, please.

The case considered is of one who has "received the knowledge of the truth," and is guilty of having "trodden under foot the Son of God," and having "counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace." He is here admonished as among those who know "Vengeance belongeth unto me, I will recompense. And again, 'The Lord shall judge his people.'" Again, "But my righteous one shall live by faith; and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition, but have faith to the saving of the soul." Many Hebrew Christians were on the verge of returning to Judaism, hence the Hebrew letter. In chapter six the matter of falling away is treated, and the warning there is directed to "those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come." Do the unregenerate have such experiences as here enumerated? If they "fell away, it is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." In both passages judgment awaits those who thus apostatize. "God is not mocked." But in both passages the apostle expresses confidence that his Hebrew brethren in Christ had not crossed the dead line. If, however, they were in no danger of doing so, why are such Spirit-inspired admonitions addressed to them? Can one without faith fall away from the faith? Cannot one's faith fail? Remember Jesus' intercession on Peter's behalf in that respect.

"He that hath the Son hath the life" (1 John 5:12). Receiving the Son is receiving the life. As receiving Christ is receiving the life, so retaining Christ is retaining the life. "That Christ may dwell in your hearts through faith" (Eph. 3:17). Christ in you the hope of glory." Christ in you and dwelling in you depends on your faith in exercise regarding Him as Son of God and Lord of lives. You can turn from the faith, you can fall away from the faith, your faith can fail. Christ does not dwell in you except by faith. But what can faith do for him who turns from it or falls away from it? Does Christ continue to dwell in him notwithstanding? And if the Son of God is not within, neither is the life. The "sin unto death" (1 Jn. 5:16) is faith failing, turning to disbelief, rejecting Christ who is our life. By disbelieving they are "falling away from the living God." Such is the case considered in Heb. 6, also in chapter 10. Blessed are they who shrink not back into perdition, but who instead "have (exercise) faith to the saving of the soul." They whose faith fails not have the life, the blessed assurance and the anchor that "reaches to that within the veil." Faith need not fail; the word of God is reliable; it nurtures faith. The Word never fails. Faith thrives on being exercised. "Hold fast that which thou hast, that no man take thy crown."

I'm convinced that "we shall know each other there," but will I, for example, know my wife as my wife? my little girl as my daughter?

The rich man in Hades remembered five on earth as his "five brethren," and recognized "Father Abraham." Relationship is recognized. "Ye shall see Abraham and Isaac and Jacob in the kingdom of God." "In the resurrection they neither marry nor are given in marriage," said Jesus. But rest assured that you will love that wife or that daughter with a purer and greater love than you ever loved her here.

Missionary Messenger

"Greater things for God"

W. L. Brown.

Salisbury, Rhodesia, December 7, 1967.

The building is progressing very well. The timber is all up for the roof and we are now waiting for the tile people to come with the tile and lay them on. During November I paid out just over \$6000. on the building. I will be paying another \$3000. when the tile is on. There is still a lot to do. I paid the electrician \$150. this week, but he will have to be paid a lot more before the job is finished. There is all the plastering to be done when the tile is on, also ceiling, flooring, panelling, baptistry, plumbing, light fixtures, painting, glass in windows, etc. We are crowded out meeting in the home and it will be wonderful to be in the new building but I'm afraid it will be another 2 or 3 months. We have been slowed up because of the scarcity of some materials. There is a building boom on here in Salisbury. I bought the face brick for the building at £10-5-0 per thousand. The price on them today is £16-5-0. So you see I saved about \$18. per thousand (80 thousand). I have worked hard on this building project and when it is finished if I can afford it I hope we can go to Cape Town for a short rest. Our personal funds are limited. Last month it was \$200. and this month \$175. Of course I get Social Security and every cent of it goes into the Work else we couldn't make a go of it. We are 1/2 self supporting or perhaps a bit more.

I have started a new work in the New Greendale African Township. Already the amillennial missionaries have tried to get in but the church has told them they did not want them so after several efforts it now seems they have left off. They may start it again though! Dick Clark (from Texas) has tried hard to get in on me there but the few African Brethren have stood by me and he was told (by him) "not to come back unless he had a letter from Bro. Brown." He told them that "Brown wasn't his boss."

Last Sunday we had 48 present. Mrs. Brown and I are teaching Bible Classes at 3 p.m. each Saturday (Mrs. B. to the women, and I am teaching the men). I am to start a class also for the men on Thursday nights. So far 9 have been baptized and 3 more are to be baptized Sunday. All this has added to all my work and it has also caused my expenses to go up.

Frank and Pat Gill,

Ensenada, B.C., Mexico November 29, 1967.

This month has been a busy one. Early in the month we went to Mexicali where we spent two days with the McNeelys, a missionary family there. Then last week they were here for a couple of days. Later in the week, Vic McKinley and his family, who now live in Santa Ana, California, came to spend Thanksgiving with us. Needless to say, we enjoyed being with them.

Then there are a couple of cases here that have occupied much of our time of late. The most recent is that of a dear old fisherman whom we have known for several years. We have kept in contact with him off and on. Recently when the Lord sent me by the fish market to check up on him, I learned that he was just drinking himself to death. Knowing that I had to find him, I began going there two or three times a day, as well as to his house. Finally, on the fifth day I found him, and he was a pitiful case indeed. But we had been praying much for him and know that the Lord timed our finding him. I took him to the bookstore where I gave him a Testament and then to his home where I read with him some scriptures and prayed for him. He, too, called upon the Lord out of his anguish and deep need.

Knowing that we must get him out of his old element, we kept crying to the Lord to know what to do with him. The answer came. Why not let him work with one of the believers who goes around to the ranches to buy stock for slaughter? This brother is a zealous and constant witness for the Lord. He agreed to help in this way. So next morning, we brought this dear man out to our house early where we spent the morning with him, singing hymns, reading the Word, and praying. After lunch he left with the other brother. The following day his month-old baby died. But, praise the Lord, instead of his drinking himself to death, he was kept of the Lord through it all, and it was a time of testimony to the grace of God. He is coming to the meetings and his wife wants to come. We are rejoicing in what the Lord has done for this very needy family and are constantly resting in His love, grace, and power for abiding victory.

Pray with us for this man whose name is Ramiro. Also pray with us for Rodolfo who is a very needy case.

Betty and Dennis Allen,

Hong Kong, November 1, 1967.

Tomorrow is Thanksgiving and we plan to celebrate with a big turkey. Mary and Billy and perhaps the W. O. Reeses will join us. Although it is not an official holiday here, the children can be excused

from school. How good that one day should be set aside for thanks and praise.

The political situation here has simmered down some—so much so that the occasional ordinary bomb gets only passing mention in the papers and often is ignored completely by the radio. Those arrested recently are now being given heavy sentences. Many of them are only teenagers. A total of 47 people have been killed and 781 injured since May 11. Should we ever become martyrs, we have the assurance that He is infinitely worth it; but these, for what have they died?

Mr. Tsau continues his cottage meeting type work in the huge resettlement area of Chee Wan Saan. . . One young lady who used to teach at the rooftop school has been so faithful to continue with the S. S. work, even though she is no longer teaching in the day school. Several of the students have had to quit school and go to work, among them two girls who were very responsive spiritually. One of these girls was 12 years old, and only started school when she was 9—so she has had three years. She is a bit crippled in one foot. She always enjoyed the Bible so much and was faithful in the S. S. In factories they work seven days a week, and ten hours per day. I am so reluctant to see them absorbed by a factory—where they will likely be approached by the Communist unions in time. Pray that the seed sown in their short schooling will grow and bear fruit.

O. D. Bixler,

Tokyo, Japan, October 21, 1967.

We are still what we think is busy, busy, busy. The fall term of school is pretty well along. All are thankful for the new buildings.

An important enlargement is the opening of our new kindergarten division of Keimei. (Over a thousand new families have entered the city's new Apt. Bldgs. next to us. Several are finding their way to Bible school, especially the children.)

Recently we went out to the opening of a new fireproof building at the Children's Home. (The Government requires fireproofing; the home still owes \$5000. on this one.)

Nearby Ibaraki Christian College is looking forward to the celebration of the 20th year since we founded it. We are invited to be there for a "5 minute" greeting.

The Central Ochanomizu work is fearfully challenging. The Dean Bixlers are the main responsible parties on the missionary side for developing the potentially huge program, and all are soliciting cooperation of American talent and faith and love. Plans are being prayerfully worked out. Dean found talented and energetic souls with vision that seem committed to push forward.

Here at Central one of our valuable contacts with Society is weddings, three in the last 2 weeks and another this morning. Scores are reached, many for the first time, with the Gospel. Some are converted.

(Please turn to page 14)

Precious Reprints

God's Word For a Time of Fear

R. H. Boll

This article was written several years before the outbreak of World War II. It was printed in its present form in January, 1942. Its counsel is still fresh and timely.

He who can in our day look into the future without heavy forebodings for the world and for our own fair country does not know the situation and the condition of affairs. Those who do know are filled with a sense of perplexity. Forces which long have been bound but which have been gathering power through the years are everywhere breaking loose and getting beyond control. Whither is our civilization carrying us? What is brewing in Europe? in Asia? Which way is our nation heading? It is easy to see that we are being carried along more and more swiftly—somewhere, but where? The thoughtful observer sees rapid and significant developments taking place almost daily. Everything is tending toward a mighty issue, a crisis such as the world has never yet seen.

With a new interest the believer turns to his Bible. The old Book never disappoints. It meets every exigency, every situation and need. It seems that it was written for just such a time as this. It throws its beams ahead and lights up the future—the very future we see taking shape before our eyes; and it illuminates the path I must walk in, in view of that future. It has a message of caution, of warning, of instruction, of comfort and assurance, for the days ahead.

What does it tell me? When the cloud looks as though it were breaking, give heed to the Word.

WHEN FEARS RUSH IN

1. *Do not get panic-stricken.* 'Though the world may faint for fear—"fear not their fear, neither be troubled; but sanctify in your heart Christ as Lord . . ." (1 Pet. 3).

2. *Do not try to run away.* "In returning and in rest shall ye be saved; in quietness and confidence shall be your strength" (Isa. 30:15). If by God's leading and in wisdom it is needful to make a move (as in Lk. 21:21) let it not be in the frenzy of terror, but in calm trust.

3. *Trust in God.* "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). "God is our refuge and strength, a very present help in trouble; therefore will we not fear though the earth do change; though the mountains thereof be shaken into the heart of the seas" (Ps. 46).

4. *Get rid of hoarded money.* That day falls most heavily on all that is high and lifted up, the rich and the great, and on everything that is lofty and pretentious (Isa. 2; Jas. 5). The day is

swiftly coming when men shall cast their gold and silver in the streets, in vain endeavor to escape is curse (Ezek. 7:19). Do not be caught with it.

5. *Use your money now*—to relieve the afflicted, to send forth God's word, to do good in Jesus' name. It is a good time to make ourselves friends with the mammon of unrighteousness, if any of us have any. We shall not have it long in any case. The night cometh when no man can work.

6. *Get right with God.* That before we try to do good works or to serve Him. God regards the humble and contrite heart (Ps. 51:17). "Say ye to the righteous, it shall be well with him . . . Woe to the wicked: it shall be ill with him" (Isa. 3:10, 11). "Seek righteousness, seek meekness: it may be you will be hid in the day of Jehovah's anger" (Zeph. 2:3).

7. *Be content to live very simply and humbly.* It is a day of distress. Those who, forgetful of the suffering around them indulge themselves in luxuries and live sumptuously will feel the keen edge of the coming wrath. "Ye have nourished your hearts in a day of slaughter." Do it not. Get along on a minimum and use what you save in the name of the Lord (Lk. 21:34-46).

8. *Study the ways of God* in deliverance from evil. See on what principle Noah escaped the crisis of the Flood (Gen. 6; Heb. 11:7); how and why Lot was saved out of Sodom (Gen. 18, 19); why Rahab was saved out of the destruction of Jericho (Josh. 2; Heb. 11:31); why Ebed-Melech, the Ethiopian, was spared in the flood of wrath that swept away Jerusalem (Jer. 38:1-13; 39:15-18). And study especially 1 Thes. 5:1-11 and Lk. 21:28.

9. *Finally—do not be deceived,* though the sky seems for a while to clear again. It is in this way that the hearts of people are hardened. For it will be at a time when they shall say "Peace and safety," that the great Trouble will break in upon the world, unexpected and inevitable, as "travail upon a woman with child; and they shall in no wise escape . . ." But we were not appointed unto wrath but to the obtaining of salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with Him (1 Thes. 5:3, 9). So let us commit ourselves, our interests, our loved ones, to His faithful care.

These ominous and heavy times are bringing such passages as these to fresh notice. And how good it is to be true Christians now, and to know that we are

"Heirs of salvation, purchased of God,
Born of His Spirit, cleansed by His blood!"

(MISSIONARY MESSENGER — continued from page 12)

Alice E. Broaddus,
Manila, Philippines, September 20, 1967.

David Lee is carrying on at the school and the Allens are helping what they can, mostly with the accounts and with much needed advice from time to time. We appreciate them much. Mr. Allen is still

with Mr. Ling's school though he has taken less responsibility than he had last year.

During the year a number of the students in Hong Kong Christian College also expressed their faith in the Lord Jesus as their Saviour but we did not have the opportunity to follow up with them. This was a grief to many.

I was very tired when I left Hong Kong. It seemed that I had worked harder than any two previous years, yet not nearly as much accomplished as in one year. For sometime I had felt that I would not be working there another year but not sure either what the future would hold. It seemed that I could not be sure of the Will of the Lord.

We spent most of Saturday, August 12, getting off the boat and through customs, then I had Sunday and Monday here with the family, and on Tuesday morning got up with a lump in the vein of my left leg. Victor called the doctor who said I must stay off my feet so I spent until Sept. 5th on the bed but more lumps had formed so on that day they took me to the hospital. I wondered if my work was finished and the Lord was going to take me home, but on Sept. 16 I left the hospital but with orders again that I must not put my feet to the floor. I am glad that I am not living alone in Hong Kong but I feel sure that the Lord will not leave me on the bed too much longer. I feel that the Lord has not only done a work in my body but also in my heart. My time has not been just wasted.

I had thought of going from here to Viet Nam as we are told that it is one of the most needy fields in the Orient. Please help me to pray that I might know His will and walk in it. For the present my address is here in care of my oldest son, Victor.

When I left Hong Kong we were rationed to four hour periods of water every fourth day. Arriving here on a rainy day, it has rained almost every day since. Some days it has poured down all day while at other times part of the day has been bright and sunny. Last Sunday the streets were flooded so traffic was held up.

Time seems short at best. How we do waste it! Opportunities are all around us. Let us be putting on the whole armor and up and doing for our Master Lord.

November 20, 1967.

The school is doing very well. None of our students or families or anyone at the school has been hurt though bombs have been planted at the entrance to the building. Also attendance is higher than last year. David Lee was afraid they would not come for fear of the bombs. Here in Manila the property is in the process of being remodelled but enough has been done that they have been moving the auditorium furniture today. The Bible Classes will use it tomorrow night for the first time. They will have so much more space and when it is finished will have 5 apartments to rent. Dormitory space will also be larger. They will all have to get busy filling it with more people. One Chinese lady said they needed more furniture to fill the building. They will need more as they get more people. The Bible

School is to use the auditorium tomorrow night for the first time. They have been moving today. I am thankful to be up and able to go to church and prayer meeting.

Elaine Brittell,

Livingstone, Zambia, December 1, 1967.

When you run an orphanage there are certain requirements you must fulfill as in running other institutions. To do missionary work there are no requirements as to the number of men or women on the mission.

Soon schools will be closing, and some children return to the villages to help with the gardens. I understand next year there will be two terms of school so the children will have holidays at planting time and reaping time. This way the children will have a chance to learn how to work in the fields. Everybody cannot have an office job.

Douglas will be home from Mapepi Bible College next week. He will probably take a 3- or 6-months typing course so he can support himself while he is preaching and doing personal work and holding Bible classes in the evenings. Ba-Geofrey will be a great help to Douglas in the Lord's work, as he works to support himself and is busy for the Lord in his free time. Just as Paul had a trade, so can the Christians in Africa learn to be self-supporting so the work of the Lord will go on even if the missionaries had to go home.

Joyce Shewmaker,

Kalomo, Zambia, November 7, 1967.

You may be surprised to know that we are moving to Bulawayo at the year's end. J. C. has resigned from the Principalship of our Christian high school here. He is now 65 years of age and we feel he needs relief from the tensions and pressures of such a work as we have here. There are many phases of the work we can do in Bulawayo, but more at our own pace. We can do some personal work, teach Bible classes in the Government schools, take turns at preaching and teaching at one of the indigenous European congregations there, and assist Bro. Short with his work in the printshop when he needs us.

Sister Short is going blind as she awaits the time for the removal of cataracts, and we can only pray for a successful operation when the day comes. We hope to set up some studies with individual prospective Christians as the opportunity presents itself. Meanwhile, we need a "running down" period for "the clock has been wound too tight."

The Baileys plan to move to Sinde as soon as they can get their work ready to hand over. They will reopen the work there, and Elaine can move back to Sinde.

The Merritts hope to return to the U.S. in May. He is now 73.

December 28, 1967.

Sam and Nancy have a new son, named Daniel Edward, which we barely got a glimpse of before we left for Rhodesia. Bu they expect to visit us in mid-January, before their school work begins at Namwianga. We hope to be moved into our house before that time.

At present, we are living in Shorts' house. They flew to the

U.S. last Saturday. They had hoped to go next year, but her eye condition is worsening very fast. The eye surgeon here advised her not to put it off longer. Bro. Short has to lead her about when she goes outside, and tell her when to step up or down, or when the ground is rough. She is very patient, and he is most considerate of her.

J. C. has been working at our place, trimming up trees, shaping them and cutting off parasites.

J.C. preached at Hillside last Lord's Day and taught the adult S.S. class. Several of the members are away on vacation over the Christmas holidays. Some factories close down, except for a few repairs on machines, etc. This gives people a chance for their annual vacation. The European churches here are indigenous and self-edifying. It is wonderful to see such zeal and enthusiasm among the members. J.C. plans to visit some of the African congregations around as soon as Bro. Hadfield comes back and has time to show him where they are.

Shichiro Nakahara,
Shizuoka City, Japan, December 18, 1967.

Here is a news for you. I am getting now ready to come to the States in latter part of January, so I may get to see you perhaps, then. I really hope so. My family are to stay here while I am gone. This may be a testing time for this congregation, so we need much prayer for her. Most of the members are still young in everything so that they need much encouragement and prayer from without. I just commit everything to the hands of the Lord and His protection. I know He will do it perfectly.

Everyone of us is just fine and very happy in the Lord. Each one of them is sending her and his love to you. This week is one of the busiest weeks in a year. I am to preach 6 times in different gatherings. I am indeed happy for the privilege of preaching the Gospel. Well, I must close now for today, and we want you to know we do love you and always remember you in our prayers. May the Lord be with you and bless you richly as in the past is our sincere prayer at this time.

Thomas W. Hartle,
Cape Province, South Africa, December 12, 1967.

It was a great moment in the life of one of our oldest sisters, Sis. Allie, who along with others, was able to witness her daughter, Mrs. Violet Major, being baptized into Christ on the evening of Nov. 16. We thank those who made it possible for this 76-year-old mother, not in the very best of health, to have been present. We praise God once again for the power of the gospel of Christ.

The regular weekly services at the City Hospital, Cape Town, continue. Its purpose is not vain: another one of the patients, who had recently undergone surgery, said to me, "I want you to know that I have learned much, in what has been taught from God's word, and am fully convinced that it is true. Because of this, as soon as God gives me the necessary health, I want to surrender my life to Christ, by obedience to the gospel."

While I will not be writing again before January 1968, I take this opportunity of thanking all concerned for their prayers, interest and "gifts in kind" sent to us during 1967. As a family, words could not express our sincere gratitude.

Fellowship and Discipleship

Under this heading we present a collection of quotations from various sources. These articles were submitted for publication by a highly esteemed brother who serves as a missionary somewhere north of the Equator. He desires to let the articles speak for themselves, without the added prejudice for or against them which might follow if his name were attached.

DISCIPLE-MAKING AND FELLOWSHIP GROUPS

Lorne Sanny

An effective method is the disciple-maker's gathering a few potential disciples into a fellowship group. Samuel Shoemaker said, "Every congregation needs two things—the formal service for worship, the informal gatherings for fellowship."

Such small groups of two or three, or at most ten or twelve, are at the heart of disciple-making. Unless the groups center around testimony, Scripture, and prayer, however, they become mere social gatherings, without disciple-making dynamic. Giving *testimony* in the group, the disciple identifies himself with Christ and commits himself further. In order to obey the *Scriptures*, the disciple must know them (John 14:21). No one bears fruit without *prayer* (John 15:7).

The disciple-maker acts as leader, not lecturer, helping members individually and in the group. The group member learns to give testimony among sympathetic Christians before testifying outside. He shares with others his own study and meditation in the Scriptures. He learns to pray, claiming the promise of Matt. 18:19.

Thus prepared by the fellowship group, he now comes to the critical matter of learning to do evangelism. He should be trained on the job or in the battle. The twelve apostles watched Jesus as He did evangelism—then He sent them out, training them through guided experience.

—from a message at Berlin Congress on Evangelism.

AN EXAMPLE FROM HISTORY

Fellowship-Groups in the Evangelical Revival
(England, 1700's, under the Wesleys)

J. W. Bready

Converts were divided into classes of no more than twelve persons. The classes assembled weekly, and in these class-meetings—the sexes convening separately under their respective leaders—the members discussed the most intimate problems of life, and encouraged one another to fight a good fight. Here all men were brothers; all women were sisters; and all members were pledged to secrecy regarding personal confessions.

Had not these class meetings been conducted in an atmosphere where vanity, animosity and revenge were unthinkable, where faith, hope and love reigned, they might easily have degenerated into centers of gossip and scandal. Confessions of failure, defeat and sin were heard in their respective classes by men and women who not long before would have gloated over the opportunities for "tongue-wagging." But now, with changed hearts, in a spirit of fellowship, they listened to such confessions with downcast and sympathetic hearts, thinking of all that God, for Christ's sake, had forgiven them. All now were their brother's keepers; all helped to heal the wounds of sin; all strove together to keep open the springs of grace; and however painful were temporary defeats, the note of triumph prevailed.

The spirit of the class meetings is perfectly portrayed in a verse all members loved to sing:

And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round His throne we meet!

In these class meetings countless Christians found their spiritual school where, under trusted leaders, they grouped together to work out their salvation (Phil. 2:12), and to discuss reverently their attitude to the social, ethical and religious problems of daily life. —from *This Freedom—Whence?*

OPEN MEETINGS: MUTUAL EDIFICATION

William Pell

When ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. —1 Cor. 14:26.

It seems evident that the meetings of the early church were on the order of 1 Corinthians 14, or what has been called "open meetings." Older brethren tell us that the meetings in early days of those who gathered in the name of the Lord Jesus alone were open meetings for "prayer, praise and prophecy" ("prophecy being understood for today in the general sense of being the Lord's mouthpiece and messenger to His people that they may be edified"). One has said that as the power diminished these assembly meetings lapsed. It is to be regretted that in many places such a meeting has been relegated to the meeting for the Breaking of Bread, which meeting is of necessity restricted in its character.

A (recent) writer has advocated the advisability of groups gathering together without any platform or chair suggestive of a chairman, with no one coming to that meeting expecting to speak and no one determined to keep silence. He suggests that when such a meeting is too large for this face-to-face gathering there should be the formation of smaller such meetings.

W. Hoste says, "To make up our minds not to take part is as unscriptural as coming with our thumbs in our pet hymn, or the

leaf turned down at our favorite chapter, determined to have our say. In the first case we fail to edify; in the other we tempt the wordy to take part to no profit. I believe that clericalism has arisen as much from the laziness of the majority as from the ambition of the few. Unless there be more energy of faith and more preparedness of heart, we shall run high and dry on the reef of ministerialism. Already ominous bumps are felt."

Such open meetings may assume a different character in keeping with the exercise of the saints and the leading of the Holy Spirit. At times, particularly at times of trial, a burden of prayer may be manifest. At other times much time may be spent in ministry of the word.

—In *The Christian Assembly*

"MUTUAL EDIFICATION" AND THE HOLY SPIRIT'S GUIDANCE

G. C. D. Howley

We speak frequently of the leading of the Holy Spirit in relation to church life, and yet this is a much misunderstood subject. Many minds are in complete confusion as to the precise meaning of the term and still more as to the recognition of His leading when the church is met together. How are we to discern His leading? How do we differentiate between our own desires and the promptings of the Holy Spirit? Is any person who so wishes at liberty to participate in ministering in the church?

The clue is to be found when we observe, firstly, that the Holy Spirit is not once mentioned in the whole chapter dealing with the gathered church (1 Cor. 14). He has been spoken of earlier as the One who has been behind the distribution of spiritual gifts, but here, when it comes to the actual exercise of gift, prominence is given rather to the personal responsibility of the brethren. With primary reference to praying or singing (v. 15), the principle is shown by the words "with the spirit," and "with the understanding also." Spirit allied to understanding (or intelligence) is our guide here. The believer who habitually walks in the Holy Spirit's power will be brought under His influence almost unconsciously when in the church. There is to be the use of the reasoning faculty, the intellect, when gathered together, as to the fitness and general suitability of any part that might be taken in the meeting. To hear a hymn quoted is not sufficient reason, of necessity, to announce it to be sung by all. At all times we should use spiritual judgment as to our participation before hastily making any contribution. This will ensure that decency and order will distinguish all the proceedings of the church though there be no presiding personage. The open meeting is not for an any-man ministry, but is subject to godly order at all times. . . . The one essential is that believers should be under the influence and power of the Holy Spirit in their meetings. A Spirit-controlled gathering becomes its own evidence of the presence of the Lord and onlookers will confess "that God is among you indeed" (ch. 14:25). —In *The Church: A Symposium* (Pickering & Inglis, 1949)



Conscientious Objectors

Wm. Robert Heid

A friend was telling, just before Christmas, of a young man from Louisville who had just been returned from Viet Nam for burial. In the course of the conversation she said, "He was a litter bearer in the medics, and had gone as a conscientious objector. I honor him for his stand, and although I had no chance of being drafted (as a woman) in World War II, I would have taken the same position."

There were many CO's among members of the churches of Christ in W. W. II, and no doubt there are likewise a goodly number today, but since the drafting of young men has grown upon us slowly in the present conflict, perhaps there has seemed little occasion to say much about the moral and spiritual implications in the bearing of arms. Perhaps some of our youth have had to go into uniform without any counsel or testimony from some of us who have had the same conflict of conscience with patriotism.

With draft-card-burning and various forms of resistance being spawned in all corners of our nation, the moral and emotional picture of this combat has become probably the most confused that this nation has ever known, or ever will know. Resistance to the general aim (?) of our government's foreign policy has cloaked itself in activities that range from the "love-in" to the drop-out. Today so many in the high places of government and church have voiced such feelings of rebellion against the present mess in Asia, that the Christian who has scriptural reasons for being a non-conformist and a non-combatant may hardly dare to stand up and be counted, lest he be misunderstood and his convictions misconstrued. But there is a word from God, to those who would give ear unto His word, and to these His counsel is paramount.

Basic is the ancient commandment, "Thou shalt not kill." Many have been the efforts to explain just what these words mean, and wherein they can be soft-pedaled. An army chaplain once read it as "commit murder." But what is murder? Pre-meditated taking of life of a fellow-man, with anger and malice. Where does a soldier find himself with reference to this definition? Jesus, in the sermon on the mount, added the point that a man who is angry with his brother is in danger of the judgment, and he who addresses his brother as "Thou fool," is in danger of the hell of fire. Further in the same

sermon He said, "but love your enemies, and pray for them that persecute you, that ye may be sons of your Father who is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

In the twelfth chapter of Romans, Paul instructs, by the guidance of the Holy Spirit: "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me: I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." Here is a standard of morality that God asks of those who would serve Him. Without doubt, it is the highest kind of teaching on the subject that this world has ever known. Many are they who are content to live on a different plane, but why should we not take God for who He is, as He who knows what is best for us for now and for all eternity? We should remember that with Him is the source of all joy and peace, within, as well as without our beings.

True, we have a responsibility to our government, and we can fill that responsibility as fully, as honorably, and as courageously as anyone else, and still be "void of offense" toward God. Within the structure of our Commonwealth, we can know that the state bears the sword, and yet, of ourselves, not be the ones to execute capital punishment. So it is with our nation. We can thank God for our land, without taking part in a thing that seems to us to be contrary to the ways of God. We can obey its orders only to the point where they conflict with direct commands of God; then His word takes precedence over all. And why should a Christian stand anywhere else?

Our government has historically provided a place of active and honorable service for those whose consciences will not permit them to bear arms. For many years this has been in the medical department of the army, but this department is so large and so sorely needed, that there are never enough CO's to begin to supply its personnel. Nor is it so limited as to need only litter-bearers. First-aid men are the chiefly honored, then there are others working in the front and in front-line aid stations and field hospitals. Farther back (not much farther) there are Station and General hospitals, where is needed every type of service, whether technical, educational, manual, spiritual, and—you name it—there is a real need for it. These services are not without danger. The aid-man wears a Geneva Conference arm band instead of a weapon, and carries medical supplies in lieu of ammunition. He is supposed to be respected by comrade and enemy alike. And he is. He will likely not merit the decorations of many of his fellow GI's. Nor will his outfit be cited as pivotal in a particular campaign. He may be a Christian cook or baker or truck driver or lab technician or hospital orderly or clerk. But his day-to-day activities will be such as will enable him to serve his country in all good conscience; and his country *wants* him to serve them in *just this way*. Such place has been provided for him and for all like he is.

Some suggestions for those who register:

1. Do not register as having conscientious scruples unless you really mean it. Draft boards will dig out the facts.
2. Do not hesitate to register as a CO just because others in your family may not have done so.
3. Expect several good stout "jeers" at first, even before you are ever "greeted" from the Government. But after the first hurdle is over, (the reception center), little more will be said or thought against you, if you live a Christ-like life.
4. Don't expect everyone to understand your point of view. But hold to it.
5. Don't expect preferential treatment, nor fear being singled out for maltreatment.
6. Don't expect other CO's to be of the same mind with you; some few may be, but others will not. Uncle Sam accepts CO's from many "faiths."

NEWS AND NOTES

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

Bible Curriculum Revised

Dean Curtis Lydic of Southeastern Christian College announces that the Bible curriculum has been revised, with the addition of several new courses. The new schedule offers 32 hours in Bible, and 13 hours in Bible-related studies (missions, hermeneutics, etc.). Jim Overman and David Ringer will be teaching most of these courses. This revision has been carried out for the purpose of offering more complete preparation to those who plan to enter full-time Christian service.

As an added incentive to consider training for Christian service, a new financial aid program has been instituted. Interested students should write to the College for details.

Channelview Report

The writer spent a most enjoyable day with the Channelview (Houston, Texas) brethren last week. He was a guest in the home of the Byron Millers. One man responded to the invitation to rededicate his life to the Lord. The little church now has 23 members, most of whom are fairly active. One young couple recently moved to Austin because of work. Offerings average about \$25 to \$30 per week. They now have a beautiful lot on Brentwood St. in Channelview fully paid for and

about \$400 in the bank. They hope to erect some kind of building in the near future. The writer has been going bi-monthly and Bro. Eugene Mullins has been going each month. Otherwise the services are being conducted by the men of the congregation. A family present as visitors last Sunday had also been present on a previous occasion. Remember this good work regularly in your prayers, and especially pray the Lord's guidance upon them in their decisions concerning a meeting place.

—Carl Kitzmiller

Dallas, Texas: John D. Quillen, Sr. died suddenly of a heart attack last Saturday. Funeral services were held Monday at 2 p.m. at the Spurlock Funeral Home, with burial in Restland Cemetery. We all extend our warmest expressions of sympathy to Sister Peggy Quillen and all the members of the family. —Neal Phillips

Brandon, Fla.: We are happy to report a most uplifting and inspiring meeting Sunday, Nov. 26th. Brother Vernon Lawver and his family were with us, and he brought the lesson both morning and evening. Besides the Lawyers, we had two charter members of this congregation, Sister Shortridge of Dover and Brother H. C. Hinton of Dade City. Two other visitors were

Brother and Sister Clark; they came with Brother Hinton, who is now 92.

Our attendance for the morning service was 43. We enjoyed a wonderful fellowship dinner at the church after the service. We are expecting to have Dr. and Sister J. Miller Forcade with us beginning sometime in January. After January 1st you may address them at 116 Fontaine Street, Brandon, Fla. 33511. —J. Scott Greer

CYRUS OSTERHUS IN GLORY

(A little over 45 years ago, Cyrus Osterhus left Louisville to work for the Lord in Minnesota. Perhaps some of the old-timers at Portland Avenue will remember him.)

Our beloved one, husband and father, friend and co-worker, Cyrus Osterhus, has answered the summons to come up higher. On Friday morning, November 10, while talking with his wife at home, he was suddenly stricken with an acute coronary thrombosis and passed from this life. "To be absent from the body is to be present with the Lord," and, "to depart and be with Christ is far better." We grieve in the natural, not as those who have no hope, but for ourselves—bereft of the love and wisdom and companionship of one who had been faithful to his God.

Please remember us in prayer that with God's help we might carry on the work which Cyrus Osterhus and his father before him started. May we, too, "be faithful unto death," as he was, going into all the world with the gospel message for the salvation of precious souls. —Ruth (Mrs. Cyrus) Osterhus, children, and co-workers at Osterhus Publishing House, 4500 W. Broadway, Minneapolis, Minn. 55422

Lexington, Ky.: There was joy among the angels on December 3rd when Brenda Crawford made the good confession and was immersed the same hour. On that date Bro. Jesse Wood brought us a very interesting message with slides in Manila.

All were blessed in hearing Bro. Goff Bedford in his awe-inspiring message on John's description of Christ (Rev. 1:13-18) last Sunday evening. Four girls were baptized into Christ after the service. They made the good confession at the West End Church of

Christ and were immersed by brethren Jimmy Powell and Wayne Hobbs. The West End Church meets on Perry Street.

Our hearts were made to rejoice made the good confession here at Cra-when Ricky White and Frankie Reeves mer and Hanover. —H. N. Rutherford

SIGNS OF THE TIMES

"Too late" to avoid famine, says biologist: The time of famine is upon us, according to a Stanford University biologist, and it is already too late for the world to avoid the plight which will be most disastrous by 1975. The United States population is already too big, says Paul Ehrlich, suggesting that birth control may have to be accomplished by making it involuntary and by putting sterilizing agents into staple foods and drinking water. World food supplies will have to be tripled to feed the six or seven billion people expected by 2000. "That may be possible theoretically but it is clear that it is totally impossible in practice," he said.

Dallas, Texas: The area Thanksgiving Service of November 22 at the East Dallas Christian School was well attended and enjoyed by all who were present. Bobby Yarbrough brought a splendid message. An offering for EDCS totaled \$301 . . . We are thankful for God's blessings on the meeting at Jennings, Louisiana. This series was well-attended, with splendid interest and some responses to the invitation . . . Our newly appointed Elders brought messages last Sunday. Roy Ferguson brought a message on the theme of witnessing Sunday morning, and Cecil Brooks spoke on Signs of the Times at the evening service.

The Christmas Program went well, was well attended, and enjoyed by all. The Radio Chorus sang carols to our shut-ins—including two nursing homes and several residences. It took all afternoon and after evening service. The group ended the day's activities at the home of Cecil and Janice Brooks for sandwiches and goodies.

More than a dozen men took part in the Prayer and Praise Service. Those who brought short messages: Marvin Ball, Jimmy Cotten, Bill, Mike and Joe Daniel; others led a song or had a word of testimony. It was a good meeting. —Neal Phillips



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