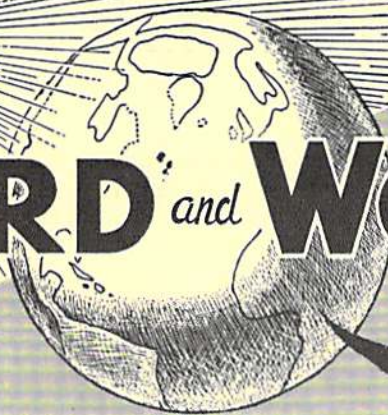


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THE WORD AND WORK

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

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OCTOBER, 1968

No. 10

In This Issue

Talking Things Over —G. R. L.	282
The Parable of the Orange Tree —John White	284
Viewing the News —Ernest E. Lyon	287
Missions, Misconceptions, and a Forum —Alex V. Wilson	289
TRUTH ADVANCE SECTION—Questions Asked of Us—S.C.	292
The Orthodoxy of Premillennialism —John Kernan	295
PRECIOUS REPRINTS —High but Lowly —R. H. Boll	297
Missions . . . Whose Job? —C. Donald Cole	299
MISSIONARY MESSENGER	303
Samson's Wife —Mrs. Paul J. Knecht	306
Dear Ones Who Pray For Us: —Francis R. Steele	308
Maybe a Spank in Time Saved Mine —Mrs. W. F. Frisbie	309
NEWS AND NOTES	311





Talking Things Over

G. R. L.

As I passed a group of children playing hop-scotch on the sidewalk, I noticed that it was different from the game I had played as a child. Their pattern was drawn differently, and they evidently had a different set of rules. After pausing a bit to watch, I walked on—reflecting. What should I have done? Should I have told them about the way I used to play the game? Or should I have tried to make them accept the rules I played by? Just suppose I had by persuasion or force imposed my rules upon them. As soon as I had gone out of sight, no doubt they would have returned to the former way of playing, to which they were accustomed. Then my thinking began to revolve about the Christian's place in the realm of politics.

A CHRISTIAN IN POLITICS

In my earlier years, I had dreams of entering politics. Suppose that I had, and further suppose that I had been able to institute sweeping reforms in favor of justice and the general public welfare. Suppose that I had been able to even influence the whole world in the same direction. What *eternal* thing would I have accomplished? Perhaps the world was persuaded to play the game according to my rules, but with what consequences? What difference does a change in the rules make? Human suffering has been alleviated—temporarily. The burden of oppression has been lifted—temporarily. But beneath a cloak of benevolent behavior, people are no more righteous than before. Men are still dead in their trespasses and sins, and hell is still eternal. And all my efforts are wood, hay, and stubble—or worse—at the judgment seat of Christ.

This is not to say that a Christian cannot be legitimately employed in government. Why shouldn't he be? It is an honest occupation. As in any other position, the Christian can use his opportunities to witness for the Lord, and it is here that he will do something that has eternal consequences. Otherwise, he has no advantage over a Christian in any other type of employment. Dr. John Blanchard, now head of the National Association of Christian Schools, spent several years in Washington, thinking that he would serve the Lord by wielding his influence in government. He told me that he finally gave it up because he became convinced that "the answer to our nation's ills is Christ—not better government."

ELECTION TIME AGAIN

"Who are you for?" My standard answer to that question is "Jesus Christ!" Maybe this seems unrealistic to you. Many of my brethren are arrayed in the ranks of one or another of the leading candidates, and they feel that a Christian owes it to his country to vote. In my opinion, I am being more realistic than they. Let's take a quick look at some political facts.

From the purely human point of view, evaluating a candidate and his total impact upon a nation is not easily done before he takes office. For example, consider the machine politician Chester Arthur; as president he changed character and cleaned house. On the other hand, Grant, the military commander, didn't have the backbone to run his own administration. Historians say that the full effects of an event cannot be fully known nor evaluated until forty years later. How then can some be so sure of what will happen if a certain candidate is—or is not—elected to office?

Furthermore, Christians are divided at the polls. Rarely are there clear-cut moral issues at stake. Consequently, "Man looks upon the outward appearance . . ."—and so each makes his choice on that basis, Christian against Christian. But let's suppose for a moment that all true believers are infallibly directed to vote for the same man. Are there enough born-again Christians in the U.S. to swing a presidential election? It is doubtful.

WHO HAS THE FINAL SAY?

These things just mentioned are of secondary importance. What really counts to the believer is what is revealed in the Word of God. Only here can we see politics in an eternal perspective. Who or what is regulating affairs on earth today? This question is closely tied to the theory of evolution. Darwinism took God out of history. The typical evangelical Christian today—while perhaps screaming bloody murder about evolution in the schools—takes a thoroughly evolutionary point of view when he talks about the 1968 elections. "We're going to put *our* man into office!" What an illusion!

The Bible says that right now *God rules in human government* (Dan. 4:17, etc.). He is subject neither to the military powers of dictators nor the whims of voters. "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35) For reasons sometimes not clear to us, His man is not always the "best" man (but His choice is always better than we deserve!). He often exercises His prerogative to elect the *lowest* of men. And who are we to criticize His choice—or to doggedly work for *our* candidate? This harmonizes perfectly with the N.T. precept to honor even insane Caligula and murderous Nero, emperors of Rome.

How foolish for us to expend our energies at children's games, while a lost world goes up in smoke! Says Paul, "Our politics is in heaven. That is where our Ruler is coming from" (Phil. 3:20). Even now, we occupy a position in Him that is not matched by any

of the great of the earth. The prayers of the weakest of His saints wield more power on earth than any combination of politicians. Let us be sure that in USA-1968 God will elect *His* man to the presidency, in spite of the voters. He may be the *worst* man from many points of view, but he will be God's choice, and his administration will not hinder God's purpose to glorify His Son on earth, now and in eternity.

Yes, the believer has political commitments, all right, but of a heavenly sort. Let's not be any less enthusiastic about our candidate than our fellow-citizens are about theirs.

The Parable of the Orange Tree

John White

I dreamed I drove the Florida road, still and straight and empty. On either side were groves of orange trees, so that as I turned to look at them from time to time, line after line of trees stretched back endlessly from the road—their boughs heavy with round yellow fruit. This was harvest time. My wonder grew as the miles slipped by. How could the harvest be gathered? Suddenly I realized that for all the hours I had driven (and this was how I knew I must be dreaming) I had seen no other person. The groves were empty of people. No other car had passed me. No houses were to be seen beside the highway. I was alone in a forest of orange trees.

But at last I saw some orange pickers. Far from the highway, almost on the horizon, lost in the vast wilderness of unpicked fruit, I could discern a tiny group of them working steadily. And many miles later I saw another group. I could not be sure, but I suspected that the earth beneath me was shaking with silent laughter at the hopelessness of their task. Yet the pickers went on picking.

The sun had long passed its zenith, and the shadows were lengthening when, without any warning, I turned a corner of the road to see a notice "Leaving NEGLECTED COUNTY—Entering HOME COUNTY." The contrast was so startling that I scarcely had time to take in the notice. I had to slow down, for all at once the traffic was heavy. People by the thousands swarmed the road and crowded the sidewalks. Even more startling was the transformation in the orange groves. Orange groves were still there, and orange trees in abundance, but now, far from being silent and empty, they were filled with laughter and singing of multitudes of people. Indeed it was the people we noticed rather than the trees. People—and houses. I parked the car at the roadside and mingled with the crowd. Smart gowns, neat shoes, showy hats, expensive suits and starched shirts made me a little conscious of my work clothes. Everyone seemed so fresh, and poised, and gay.

"Is it a holiday?" I asked a well-dressed woman with whom I fell in step. She looked a little startled for a moment, and then her face realized with a smile of gracious condescension. "You're a stranger, aren't you?" she said, and before I could reply, "This

is Orange Day." She must have seen a puzzled look on my face, for she went on, "It is so good to turn aside from one's labors and pick oranges one day of the week." "But don't you pick oranges every day?" I asked her. "One may pick oranges at any time," she said. "We should always be ready to pick oranges, but Orange Day is the day that we devote especially to orange picking."

I left her and made my way further into the trees. Most of the people were carrying a book. Bound beautifully in leather, and edged and lettered in gold, I was able to discern on the edge of them the words, "Orange Picker's Manual." By and by I noticed around one of the orange trees seats had been arranged, rising upward in tiers from the ground. The seats were almost full—but, as I approached the group, a smiling well-dressed gentleman shook my hand and conducted me to a seat. There, around the foot of the orange tree, I could see a number of people. One of them was addressing all the people on the seats and, just as I got to my seat, everyone rose to his feet and began to sing. The man next to me shared with me his song book. It was called "Songs of the Orange Groves." They sang for some time, and the song leader waved his arms with a strange and frenzied abandon, exhorting the people in the intervals between the songs to sing more loudly. I grew steadily more puzzled.

"When do we start to pick oranges?" I asked the man who had loaned me his book. "It's not long now," he told me. "We like to get everyone warmed up first. Besides, we want to make the oranges feel at home." I thought he was joking—but his face was serious. After a while a rather fat man took over from the song leader and, after reading two sentences from his well-thumbed copy of the Orange Picker's Manual, began to make a speech. I wasn't clear whether he was addressing the people or the oranges. I glanced behind me and saw a number of groups of people similar to our own group gathering around an occasional tree and being addressed by other fat men. Some of the trees had no one around them.

"Which trees do we pick from?" I asked the man beside me. He did not seem to understand, so I pointed to the trees round about. "This is our tree," he said, pointing to the one we were gathered around. "But there are too many of us to pick from just one tree," I protested. "Why, there are more people than oranges!" "But we don't pick oranges," the man explained. "We haven't been called. That's the Pastor Orange Picker's job. We're here to support him. Besides we haven't been to college. You need to know how an orange thinks before you can pick it successfully—orange psychology, you know. Most of these folks here," he went on, pointing to the congregation, "have never been to Manual School." "Manual School," I whispered. "What's that?" "It's where they go to study the Orange Picker's Manual," my informant went on. "It's very hard to understand. You need years of study before it makes sense." "I see," I murmured. "I had no idea that picking oranges was so difficult."

The fat man at the front was still making his speech. His face was red, and he appeared to be indignant about something. So far as I could see there was rivalry with some of the other "orange picking" groups. But a moment later a glow came on his face. "But we are not forsaken," he said. "We have much to be thankful for. Last week we saw **THREE ORANGES BROUGHT INTO OUR BASKETS**, and we are now completely debtfree from the money we owed on the new cushion covers that grace the seats you now sit on." "Isn't it wonderful?" the man next to me murmured. I made no reply. I felt that something must be profoundly wrong somewhere. All this seemed to be a very round-about way of picking oranges.

The fat man was reaching a climax in his speech. The atmosphere seemed tense. Then with a very dramatic gesture he reached two of the oranges, plucked them from the branch, and placed them in the basket at his feet. The applause was deafening. "Do we start on the picking now?" I asked my informant. "What in the world do you think we're doing?" he hissed. "What do you suppose this tremendous effort has been made for? There's more orange-picking talent in this group than in the rest of Home County. Thousands of dollars have been spent on the tree you're looking at." I apologized quickly. "I wasn't being critical," I said. "And I'm sure the fat man must be a very good orange picker—but surely the rest of us could try. After all, there are so many oranges that need picking. We've all got a pair of hands, and we could read the Manual." "When you've been in the business as long as I have, you'll realize that it's not as simple as that," he replied. "There isn't time, for one thing. We have our work to do, our families to care for, and our homes to look after. We . . ."

But I wasn't listening. Light was beginning to break on me. Whatever these people were, they were not orange pickers. Orange picking was just a form of entertainment for their week-ends. I tried one or two more of the groups around the trees. Not all of them had such high academic standards for orange pickers. Some held classes on orange-picking. I tried to tell them of the trees I had seen in Neglected County but they seemed to have little interest. "We haven't picked the oranges here yet," was their usual reply. The sun was almost setting in my dream and, growing tired of the noise and activity all around me, I got in the car and began to drive back again along the road I had come. Soon all around me again were the vast and empty orange groves. But there were changes. Something had happened in my absence. Everywhere the ground was littered with fallen fruit. And as I watched it seemed that before my eyes the trees began to rain oranges. Many of them lay rotting on the ground. I felt there was something so strange about it all, and my bewilderment grew as I thought of all the people in Home County. Then, booming through the trees there came a voice which said, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers . . ." And I awakened—for it was only a dream!



Viewing The News

Ernest E. Lyon

FROM THE WCC

A SONG. Sometime ago the Youth Departments of the World Council of Churches and the World Council of Christian Education published a booklet entitled "New Hymns For A New Day." One of the hymns began this way:

It was on a Friday morning that
they took me from the cell,
And I saw they had a carpenter
to crucify as well.
You can blame it on to Pilate, you
can blame it on the Jews,
You can blame it on the devil,
It's God I accuse.

The hymn goes on in that vein, reaching a climax in consigning God to the underworld and wishing a carpenter had made the earth. The chorus of the "hymn" reads thus: "It's God they ought to crucify, instead of you and me, I said to the carpenter, a hanging on the tree." The booklet, incidentally, is out of print. I got my copy of this hymn from THE VOICE-JEFFERSONIAN, August 22, 1968, and wrote for a copy of the booklet to confirm this but was told no copies were available.

THE ANTI-AMERICAN AMERICAN: James Baldwin, 44-year-old Negro writer addressed the overflowing meeting of the World Council Assembly and said, among other things: "The destruction of the Christian Church as it is today may not only be necessary but desirable." Christianity "still has the power to move the world, if it will. It still has the power to change the structure of South Africa, to prevent the assassination of another Martin Luther King, to force my country to stop from dropping bombs in South-East Asia." He received a standing ovation at the end of his speech.

OTHER ACTIONS AT THEIR CONVENTION: Former General Secretary W. A. Visser 't Hooft, said among other things that "it must become clear that church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of faith." . . . The WCC book *Line and Plummets*, by Richard Dickinson, in speaking of "the development concept" said, "It implies faith in the physical sciences to help man master nature, faith in the social sciences to help man understand human relationships and to arrange to promote human welfare, and faith in men to act morally and rationally to build a more just and rational society." He was opposed to the idea of faith in a saving gospel; his book was distributed to every delegate and referred to again and again . . . In one report the convention called on rich nations to give at least one per cent of their gross national product to underdeveloped nations, approved the idea that revolutionary change may take violent forms (but in another report called war incompatible with the teaching and examples of Christ), advocated lifting the economic blockade of Cuba, recommended an international taxing system, endorsed family planning and birth control, and so forth through the whole line of left-wing politics . . . In another report they called for the churches to "withdraw investments from institutions that perpetuate racism" — but they said nothing about those that support socialism and communism. In that report they also claimed "it is imperative" for the churches to "concern themselves with political parties, trade unions, and other groups influence public opinion," urged support

of the United Nations and inclusion of the People's Republic of China (Red China) in its membership. . . The financial report for 1967 showed that the churches of the United States paid roughly two-thirds of the operating expenses, contributing nearly \$600,000 toward a budget of almost \$1 million. One president of the six is from the United States and one is from the Methodist Church in Ceylon, which contributed \$180. And the convention was constant and consistent in its anti-Americanism statements.

MORE CHURCH IN POLITICS

The following statement was sent to various dignitaries on the day following the conflict between police and anti-war demonstrators during the Democratic Convention; it was signed by Arthur S. Flemming, President, National Council of Churches and Jacob Rudin, Pres., Synagogue Council of America:

"Our nation is both shocked and humiliated by the demonstration of police brutality which took place in the city of Chicago. This is the 'get tough' policy which some persons in and out of public office have been advocating.

"It is in direct conflict with our Judeo-Christian beliefs. The time has come for those who believe in the laws of God to rise up and demand an end to this 'get tough' approach to the social issues of our day.

"Time is running out on us. If we do not turn our backs on such pagan practices, we are going to be living in a police state instead of a nation ruled by the concepts of freedom and justice."

You will note that these worthies professed to speak not just for their organizations, as they have done in the past, but for the entire nation. And they did this without even waiting to investigate the fact that much of the disturbance was planned and led by a large body of communists that the city officials of Chicago (and of our centralized government and many others) knew in advance would be there for just such purposes.

THE UNITED PRESBYTERIAN CHURCH, USA, had representatives in Chicago and Miami to urge the adoption of a platform plank calling for greater U.S. aid to the world's developing nations. Regardless of your opinion on this matter, is it any

business of churches to meddle in things purely political and economic? Heading a church organization does not make one an expert in all things and it does give you the responsibility to represent Christ to the world, not a political opinion.

ORAL ROBERTS BECOMES A METHODIST

Maybe it is old news to you now, but I have failed before to point out that Oral Roberts, the well-known "healer" has broken with the Pentecostal full-gospel groups and has been ordained a minister in the Methodist Church, which is a member of the NCC and the WCC. He claims that he did this by "command of God."

NEWS BRIEFS AND COMMENTARY

PRESBYTERIAN - REFORMED CHURCH union is being strongly promoted. The thing that might hold it up is that the combination would go into the great master union generally referred to as COCU. The Reformed Church has refused participation in COCU. At its last synod the opposition was led by the famous Norman Vincent Peale. Both the Presbyterians and the Reformed Church are very divided into "conservative" and "liberal" camps, with the liberals generally in charge of the denominational machinery and the conservatives having more "lay" support.

"INVOLVEMENT" is a word that is being bandied about much these days. Note this quote! "D . . . emphasized that the primary factor in such a program is for dedicated workers to live in the city and become personally involved with the people they are trying to reach." Please explain that statement, made in the preparations for an Inner City Urban Evangelism Workshop at a Church of Christ college in the East. "Involved" can mean so many things, both proper and improper and I am afraid that many "involved" cannot make the distinction. "Involvement" may be a pretty word, but becoming involved in much of the life of the inner city is by no means a witness to that inner city. Too long have churches held back from witnessing to these people by sharing their misfortunes while speaking for Christ, but let us be sure that it is a witness, not a sinking to their moral levels.

BILLY GRAHAM is becoming more and more a controversial figure. He has been taking part in some NCC activities and was involved in at least one of the political conventions.

I AM SORRY that I can not give a report on the presidential candidates at this time. The Democratic candidate has no religious affiliation that I know of (though that does not mean that he has none), the Republican candidate is at least nominally a Quaker and a close friend of Graham, and the American Independent

candidate has taken part in church work in his home state. I have my preference, of course, but it would take far too much of your time and this space to explain why as an American Christian I feel that one would be better than the others. This is not a church pulpit, but neither is it a political magazine. The American press is so biased in its coverage these days that it is impossible to get a full story without reading many sources.

Ernest E. Lyon
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Missions, Misconceptions, and a Forum

Edited by Alex Wilson

Incident #1. A church wrote a letter to a missionary who was engaged fulltime in studying the language of his new land. "We are withdrawing our support from you to give to another missionary who is spending all his time in evangelism."

Incident #2. Another church wrote to a missionary who had been on the foreign field for three or four months: "Now that you have mastered the language, how many souls have you led to Christ?"

Incident #3. The following conversation took place in the U.S. between a church member and a soon-departing missionary. Missionary: "I'll be working in an office, taking charge of publishing literature." Church-member: "Oh well, you're not really going to be a missionary then, are you?"

Oh, the abysmal ignorance which many Christians in the homeland have about overseas work!! Thicker than flies at a June picnic are the misconceptions about purposes, principles, and methods of missionaries. Sometimes we missionaries ourselves are to blame for this condition; we do not always communicate enough with our backers in the homeland. Whatever the cause, we all should try to cure the ailment by becoming better informed about God's worldwide work. This should produce wider vision, deeper burden, and greater involvement in His work, both at home and abroad. (By the way, the above incidents were not personal experiences of ours; I read about them.)

The following quotes come from various magazines, books, or pamphlets. May they stretch our minds and hearts, to the glory of Him who died for the *world*. Similar 'forums' about missions will appear in coming months.

"What Is A Missionary, Anyway?"

Back in the days of wooden ships and iron men, the sheer hardships of missions attracted heroic students with a pioneer spirit. At the turn of this century, for example, John Mott warned that out of every 100 missionaries, 25 would be martyred. Hudson Taylor in 1865 found that the journey from England to China took four months. Students were told of Indians in Bolivia who lived and died amid disease and illiteracy.

Today it's hard to feel like a hero when an ocean is merely a 10-hour flight in a modern plane, when most diseases fall to the antibiotics in your suitcase, and when contact with civilization is as close as a portable radio transmitter. Yet today's missionary needs courage and wisdom just as much as his brother of 75 years ago. Barriers are different, but still as formidable now as they were in past years. (Eric Fife, in *HIS Magazine*)

I'm impatient with the age restrictions that we put on missionaries. The Peace Corps places no age restrictions on its volunteers. These restrictions were all right for pioneering conditions, but things have changed. It requires no more health for a fifty-year-old man to manage a bookstore in Sao Paulo, Brazil, than in downtown Chicago. Also an older missionary can bring invaluable experience and maturity that a younger person lacks. One example is Miss Mabel Culter who went to Korea at sixty-five and started several orphanages. (Robert Van Kampen, in *THE CHRISTIAN READER Magazine*.)

Christians have been tricked by history where our view of Europe is concerned. In the history of missions, it is usual to think of Europe as the cradle not only of Western Christian civilization but also of the modern missionary movement. From Europe the Moravian Brethren went to Greenland, other missionaries to China, the Dutch to the East Indies, and the British largely to Africa and India. The pioneers of the early missionary era, like William Carey, were nearly all Europeans. Until the turn of this century, the main missionary thrust was from Europe, not North America. Europe sent her men and women to all the continents, and today literally millions of converts stand testimony to their endeavors. Along with the preaching of the gospel, missionaries took education, medicine and material progress. A mission field became synonymous with an undeveloped country, and in the public mind the mission field was always peopled by dark-skinned, under-nourished people in picturesque thatch-roofed huts under palm trees, with snakes and wild animals lurking round the corner. David Livingstone, who opened up central Africa, became the heroic type of what a *real*

missionary was. By contrast, any missionary working in a city offering modern conveniences was judged to be scarcely true to his calling. (Dennis Pape, in HIS Magazine, 12/67)

Here is a group of people very similar to each other in every important way. Suddenly a stranger appears in their midst. 1) His skin is a different color. 2) His appearance is foreign. 3) He cannot speak the same language. 4) His clothes, home, food are quite different. 5) His way of getting married, treating the sick and burying the dead are all wrong. 6) His customs, ways of thinking, and ethical standards are very peculiar.

To simple people, what is strange is frightening. "Why has this creature come to us?" "He wants to tell us about a new God. He thinks many of our customs are very bad. He says they must be changed." "We don't want to change. We don't like this man."

To break down such a wall of opposition requires the Spirit of God. It also requires a manifestation of the love of God. Not simply saying, "God loves you," or giving away material things. That is too easy. The missionary must get close enough to the people to understand their motives, their longings, their problems. (R. E. Harlow, in THE FIELDS)

Fables About Missionaries: "Missionaries are a breed of spiritual giants." A common but flagrant error. The missionary is made of the same stuff as anyone else, and as such faces the same temptations: to gossip, fudge on his expense reports, sock that incorrigible "Christian brother" in the nose, and even to look at a pretty girl with the wrong thoughts. In spite of the fact that the very nature of his work, along with his preparation for it, tends to provide the missionary with an above-average knowledge of the Bible, he still has to discipline himself to preserve his spiritual vitality. In the rush of things that must be attended to, it's just as easy for him to neglect his quiet time with God as it is for a hard-pressed business executive or busy house-wife. (HIS Magazine, 1/68)

Though God could have given the job of preaching the gospel to angels (no inoculations, travel restrictions, imprisonment, pension, death), He chose rather to give it to us. *We are called not because we are able, but feeble*—that we might depend on the resources of God. (2 Cor. 4:7 and 12:9) (Selected)

One of the greatest mistakes a Christian can make is to imagine that an increased social or spiritual activity can be any compensation for the lack of secret communion with God. A prayerful life is a powerful life; and a prayerless life is always a powerless life. If we cannot pray aright, we can really do nothing aright; but how slow we are to believe that. —W. G. S. (Luke 11:1)



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

What is the difference in principle between inter-denominationalism, inter-faith and inter-communion? Is there not a compromising endorsement in either that a Christian only should avoid?

In answer to the first question: I do not know. In answer to the second: Doubtless so.

When the archaic thou, thee, thy, thine, etc. are thrown into discard, how do they solve the problem of the singular of you, when the context does not clearly show the number?

Well, the New American Standard solves it in this way: for instance, "Simon, Simon, behold Satan has demanded permission to sift you (pl., meaning plural), like wheat, but I have prayed for you (s. for singular), that your faith may not fail." To Thomas: "If you (pl) had known me, you would have known the Father also." To Philip: "how do you (s.) say, Show us the Father?" That is an awkward solution. Why discard the "archaic"? It is elegant English. I am glad that it is not ruled out of our Lord's prayer (John ch. 17).

It is noticeable that you do not stress tithing as some do; is it purposed on your part?

Tithing under the law was a method of building needed funds, and at the same time was supposedly expressing the truth that all, the ten tenths, are Jehovah's. With the early Christians this truth stands out as a reality with them, for "not one among them said that aught of the things that he possessed was his own . . . Neither was there any among them that lacked," for their spontaneous, voluntary liberality took care of any lack. A serious, grievous fault with the "tithing system" as seen practiced is that the tither, when he has "paid the tithe" feels that he, having paid the Lord His due, has the rest to use as his own. Not so. What he still holds is the Lord's every whit; it is a part of the stewardship, and every penny of it he will find included in the accounting. Many tithers need correction at this certain point. And Christians all need to remember the example of Ananias and Sapphira. Those there are who as regards stewardship need to pray, "Lord, plant my feet on higher ground." How much greater satisfaction on the "higher plane" than they "have found." No, rebuke that feeling (if Satan suggests it) that your Lord is a hard Master and begrudges you the real comforts of life. His will takes care of you, His steward, the while you are making full proof of your stewardship. What you are living for determines the highness (or lowness) of the plane on which you are living your

life. Every Christian needs, and may have, divine guidance as to how much of his Lord's money to devote to this good cause and that; and he needs and must request guidance as to how to use the balance, that is, unless he does as the widow who devoted all that she had, and therefore, Jesus for it, gave more than all the rest. Our giving is evaluated by what is left after the giving. Lord help us remember 1 Cor. 4:2, and act like we believe it.

Are we to show a preference for those professing to be Christians only? Are they not building up a party who show such preference?

Don't be "scared to death" lest you build up a party. "Birds of a feather flock together." It was so intended by Him who made the birds. Peter writes (2 Pet. 1:1) "to them that have obtained a like precious faith with us"; is he thus building up a party? Truly so, but not in the bad sense of the term. The designed fellowship in Christ constitutes a party in the proper definition of the word. Those standing for a righteous cause owe it to each other and said cause to stand together, each showing himself worthy of the confidence of all. Cooperation is dependent upon it, and cooperation is all-important, if we are going to get anywhere. Those who are not concerned about such cooperation are not concerned about the success of the cause, and are unworthy of the same. You do not have to be a Pharisee, neither a partisan in the bad sense, just by recognizing those "of like precious faith with us." Nor do you have to narrow the "like precious faith." What wounds and scars are manifest because of disintegration and defection! How many have shown themselves too timid to assume any such attitude as Moses did in choosing as he did as per Hebrews 11:24-26! Such are only professedly in the movement to restore the New Testament image, and will doubtless join the defectors.

Who are to have part in the rapture? The general sentiment is that the rapture pertains to those living in Christ when He returns.

All in Christ have part in the rapture, whether living in Christ or "asleep in Jesus." Take note of that word "together" in 1 Thes. 4:17. Rapture means "caught up." The dead in Christ upon being raised are caught up, even as are the "changed" living in Christ. The rapture follows the resurrection of the dead in Christ and the "change" (1 Cor. 15:52) awaiting the living in Christ. All who ever get to heaven are raptured there. There is no other way to get from earth to heaven.

Do you mean to deny that there is merit in obedience, in giving, in praying, in forgiving and such like?

Surely there is merit in these things, in exercising faith in Christ, in confessing Him, in surrender to Him, but they do not add up to a feather weight of merit toward atoning for man's sin, and therefore are not even reckoned as a supplement thereto. Cornelius was told by the heaven-sent angel, "Thy prayers and thine alms are gone up as a memorial before God . . . Send to Joppa and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house" (Acts 11:14). So Cornelius' good life and good deeds did not, could not save him. He

must hear words whereby he should be saved. He must receive the word of the cross. Even so, his alms giving did not go for naught, but would bring a recompense of reward through his acceptance of the crucified Savior's blood.

Just what is "the straight course" in the will of God for a Christian to pursue as regards communism? Should the church of the Lord enter the political arena and thwart its atheistic and godless purpose to take over U.S.A., as some are urging? Fewer now feel "It can never happen to us."

A "straight course in the will of God" is ascertained only by searching the Scriptures, as we all should know and concede. Are you resigned to His will, so far as His people are concerned? The church of N.T. times did not "enter the political arena." There was no movement or attempt to change up any form of government even though the Roman government deified its Emperor and decreed that sacrifices be made unto him. And though the inspired instruction was (Rom. 13:1) "Let every soul be in subjection to the higher powers," one course held priority over that, viz., "We must obey God rather than man," when there is conflict. That occasioned the terrible wave of persecution by the atheistic, godless, pagan government of the early days of the church. The function of the church was to be "the pillar and ground of the truth." The truth was (and is) "the word of the cross." "Preach the word" is the command however great the persecution and under whatever form of government. Many Christians (professedly so) have no such mind. The propaganda of the modernized gospel has so modernized sentiment in our day that when the pressure is applied, many will have little difficulty in stretching conscience and avoid persecution. "He that loseth his life for my sake shall find it" will be the forgotten word, and "he that would save his life shall lose it" the still more forgotten!

If you were living in Yugoslavia today, would you live for your Lord? If you were living in Russia? Many there are enduring fiery trials and testings; would you array yourself with such? Early Christians went "under-ground," as the Catacombs clearly testify. The Red China regime has driven Chinese Christians under ground. Let us take a new look at 1 Pet. 4:1, taking note of that word "arm" in all seriousness. How many will be counted worthy to suffer for the name of the Lord Jesus? Is He worthy and deserving of such loyalty?

How long is an evangelist at a new point to remain to carry out the teaching commanded in the second part of the Great Commission—Matt. 28:20?

Until there is development made so that there is local leadership to carry on. At some places more time is required than at others. Paul remained at Corinth a year and a half, even though he imparted to some the gift of prophecy (teaching). He remained at Ephesus three years. While he who made disciples is discharging the responsibility enjoined in Matt. 28:20, he can at the same time be making more disciples as per 28:19. Or if he may have a Timothy or a Titus available to take up the enjoined teaching and release him that he may enter another field, he has example for that. Serve the Lord in the saving of souls and building them up in the most holy faith is the one motivation for all his activities. He serves not

himself, but Christ Jesus as Lord, himself serving others for Jesus' sake.

The Orthodoxy of Premillennialism

John Kernan

At this time when many people consider premillennialism to be an odd-ball form of eschatology, it may come as a surprise to learn that the belief is, in fact, the ancient, orthodox teaching of the church.

One cannot find a single opponent of premillennialism among Christian writers of the first two centuries. All of the early "church fathers" were chiliastic. Justin Martyr (second century) declares that "the exactly orthodox" accepted the return of Christ to set up His kingdom on earth.

Some opposition to premillennialism occurred during the third century, particularly the latter half, but even at this time Jerome (died 420) "did not dare to condemn the traditional opinion."

Origen crystallized the opposing viewpoint by his non-literal interpretation of scripture, and as the allegorical and symbolic methods of Origen and Augustine came into vogue, so all literal interpretation of the Bible began to collapse. Since premillennialism is based on the acceptance of the Bible as the literal, genuine Word of God, it, too, fell under the attacks of those who denied the literalness of scripture. The allegorizing method of Origen and his followers became so blatantly fanciful that they allegorized even the resurrection of Christ, just as theological liberals (modernists) do today.

Augustine, in promulgating a non-literal system of Biblical interpretation, systematized a-millennialism, giving this interpretation its greatest boost. Indeed, Walvoord declares: "It is difficult to overestimate the importance of Augustine in the history of theology. Not only did his thinking crystallize the theology which preceded him, but to a large extent he laid the foundations for both Roman Catholic and Protestant doctrine. . . While the contribution of Augustine is principally noted in the areas of the doctrine of the church, hamartiology, the doctrine of grace and predestination, he is also the greatest landmark in the early history of a-millennialism."

As Roman Catholicism grew, so grew the acceptance of a-millennialism. The correspondence is logical as both Roman Catholicism and a-millennialism fail beneath the scrutiny of a literal interpretation of scripture.

Despite the power of Roman and Greek Catholicism during the Middle Ages, premillennialism was not totally eclipsed, for it seems to have remained alive in the beliefs of the Waldensians, Paulicians, Cathari, Albigensis, Lollards and Anabaptists. Many adherents of the Restoration Movement attempt to trace a historical thread from Campbell to Christ through these same groups, declaring that they held aloft the torch of New Testament Christianity during the Dark Ages. It is significant that these anti-Roman sects

were premillennial. Truly, Biblical literalism and premillennialism walk hand-in-hand through all the history of the church.

The post-Reformation period gave rise to the post-millennial theory, though D. H. Kromminga cites Joachim of Flores as being the originator of this interpretation. Joachim died at the beginning of the thirteenth century. He "taught that there had been a reign of the Father from the creation to the birth of Christ, and a reign of the Son, which should come to an end in 1260, and be followed by a reign of the Holy Spirit."

A systematic theology of post-millennialism seems to have started with the Unitarian, Daniel Whitby (1638-1726). Yet Whitby himself declares: "The doctrine of the millennium, . . . passed among the best of Christians for two hundred and fifty years, for a tradition apostolical; and as such were delivered by many Fathers of the second and third century, who spake of it as the tradition of our Lord and His apostles, and of all the ancients that lived before them; who tell us the very words in which it was delivered, the Scriptures which were then so interpreted, and say that it was held by all Christians who were exactly orthodox."

In commenting on Whitby's theory that there will be a universal triumph of the gospel and conversion of all nations for a thousand years before the coming of Christ, Bishop Henshaw declares: "(This) is a novel doctrine unknown to the church for the space of sixteen hundred years."

Post-millennialism was in vogue for a time as an important factor in theology, but has now largely died away. In fact, Pentecost affirms that "post-millennialism finds no defenders or advocates in the present chiliastic discussions within the theological world."

Pentecost, following Allis and Walvoord, separates contemporary a-millennialism from Augustinian a-millennialism and originates it with Duesterdieck (1859) and Kleifoth (1874). This theory eliminates the millennium as a time in history and relates it to the state of blessedness of the saints in heaven (or, in some interpretations, the state of blessedness of the dead between death and resurrection). A conservative viewpoint (that is, a viewpoint held by some conservative Christians) places the Millennium as a golden age of the church on earth. Some say that we are now in this age.

All of these various theories attempting to "explain away" the Millennium arose long after Christ and are, in fact, "modern" in their origin.

The Reformation restored to Christendom the literal interpretation of scripture, which brought with it the recent rise of interest in premillennialism. Alford felt justified in claiming that the majority of scholars from the French Revolution until the time he wrote his Greek New Testament in 1859 accepted the premillennial position. Today most conservatives are premillennial; most liberals, if they have any position at all on eschatology, are a-millennial.

Of these two views, premillennialism is patently the earliest belief of the church: "During the first three centuries the early return of Christ was expected, to be followed by a millennial reign of Christ for a literal thousand years."

Precious Reprints

High But Lowly

R. H. Boll — 1952

Two seemingly opposite principles combine to make possible the Christian's life and work. One is the recognition of his high estate; the other, the spirit of humility and lowliness. The former without the latter would lead to pride and self-importance. The latter without the former would issue in self-depreciation and degradation. Either without the other would spoil the life and service of the Christian.

We see the two principles working together in fullest harmony in our Lord Jesus Christ. Never oblivious of who He was and whence He came—never losing the dignity of His divine glory, He lived and worked humbly and stooped to lowest service. This combination of conscious greatness and utter lowliness characterized His whole ministry, down to His death on the cross.

The incident of the footwashing recorded in John 13 is the perfect illustration of His exaltedness and His lowliness, working together in loving service. "During supper," we read, "Jesus knowing that the Father had given all things into his hands, and that he cometh forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (Jn. 13:3-5).

KNOWING WHAT WE ARE

I was reading this passage to a dear old brother, and I had got this far when he stopped me and asked that I read that first part over to him again. So I read—"Jesus knowing that the Father had given all things into his hands, and that he cometh forth from God, and goeth unto God . . ." "Yes," said the old man, "when we know that we are going to God we can do *anything*." It was a word of true insight. Our Lord stooped to wash His disciples' feet, not forgetting for a moment His divine honor, who He was, whence He came, and whither He was going. It was this that distinguished His service of love from mean labor. This knowledge of His high estate was really what enabled Him to do the lowliest service, and it glorified His act of self-abasement.

OUR STANDING IN CHRIST

It is therefore of great importance that the Christian should know and be assured of his high standing in Christ—for unless he sees and knows this, both his work and his daily life will fall short of its best spirit. We find throughout the epistles a constant emphasis and oft-repeated declaration of the Christian's high position before God. We are "beloved of God, called to be saints"; "God's

elect, holy and beloved . . . beloved children;" and "if children then heirs, heirs of God and joint-heirs with Christ." The Christian is not his own, he was bought with a price (and what a price!) and is correspondingly dear and precious to Him that bought him—he must not hold himself cheap. We were washed, we were sanctified, we were justified, in the name of the Lord Jesus Christ and in the Spirit of our God (1 Cor. 6:11). We are the sons of God, though now unrecognized by the world, and for our revealing the whole creation waits. We are an elect race, a royal priesthood, a holy nation, a people for God's own possession, called out of darkness into His marvellous light (Rom. 8:18-23; 1 Pet. 2:9, 10). Such are but a few out of the many statements of God's word concerning us who have come to Christ for salvation. Surely high is the name and rank and state which God has bestowed upon His redeemed ones.

DO WE DARE BELIEVE IT?

How timid and diffident God's people are to appropriate the high place and title assigned to them. Many of us would be afraid to boldly assert such things of ourselves. No—we know how weak we are, how undeserving, how far we have fallen short—we really cannot dare to make such claims. We are afraid it would savor of pride and self-exaltation. And certainly God hates pride—spiritual pride most of all. We remember the parable of the Pharisee and the publican. We would far rather stay in the background, not daring so much as to lift our face to heaven, but smite our breasts, saying, "God, be merciful to me a sinner." And all this is well and good. Yet when God has forgiven us, should we believe Him? When He says He has washed us, should we credit Him with telling the truth? Is it pride to accept the high and exalted place to which He has appointed us? Is it humility to refuse it?

REAL HUMILITY

Really, nothing can so humble a man as the grace of God. The law can humiliate him—but only grace can humble him. The heart of the prodigal son was not broken until his father ran to meet him and fell on his neck and kissed him and clothed him with the best robe and put a ring on his hand and shoes on his feet, and brought him in to the feast. Then, not before, did he truly know and understand. And the sinner saved by grace is not fully conquered till he sees his forgiveness so full and free, purchased for him at such great cost, and the high place given him in the Father's house. It is this that enables him to sing:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my heart, my life, my all."

And this is what makes him truly a free and happy Christian.

WHAT WE NEED TO KNOW

Now to go back to our starting point. We do need to know who we are, the high place which God has given us, and the glory

to which we are destined, that in the strength and assurance of this we may do our Lord's work, down to the humblest, lowest service. Even in human affairs great men can—and sometimes must—do lowly things. One whose position is precarious, and whose prestige is doubtful, cannot afford to compromise his rank by humble service. But one who knows what God has done for him, where he stands, what he is, what is the hope of his calling and the glory of his inheritance, is able to serve his Lord in humility, in self-abasement, in tears and trials—while never forgetting his high place in Christ Jesus.

Missions . . . Whose Job?

C. Donald Cole

To hear the statisticians tell it, world population figures are mounting like the sales slip at the grocery checkout counter. People are coming into the world so fast that, according to a recent count, the world gets a net increase—after deducting the daily death toll—of about 180,000 a day. Demographers calculate that at this rate the world population will double itself in 35 years. Where it will all end is anybody's guess. But this much is clear, that soon there will be crammed into every corner of a crowded earth more than six billion live and squirming people.

It makes our missionary programs look pretty sick. From America—homeland for more than 80% of the world's Protestant missionaries—there are now about 45,000 missionaries serving on the worldwide field. But what are these among the three billion souls currently occupying the globe? Even in areas where missionaries tend to congregate, they are spread pretty thin. And in Asia, where there never were nearly enough missionaries to cause even a ripple on the surface of a vasty deep, the situation today—from our viewpoint—is worse than ever, chiefly because of recent government rulings that restrict the entry of new missionaries.

So it goes. One could take a statistical survey of the five continents, and he'd come up with the same pattern: soaring populations, with an ever-decreasing ratio of Christians to non-Christians. It's a gloomy business.

EVALUATING THE STATISTICS

Contemplation of these somber figures evokes various responses. To some Christians they present a "challenge" (one of our over-worked words). One can only admire the energy of zealous entrepreneurs to whom the relentlessly changing figures are a call for action. Hats off to them! And yet, to insist that the sending out of a couple of dozen workers could *radically* affect the picture is to ignore the remorselessness of the very figures that inspired the action. For while the missionary recruits are still standing in line in a bleak custom house shed, the people to whom they were sent are multiplying rapidly, steadily improving their lead and leaving the ratio of Christian to non-Christian even more dismal.

Not every Christian, of course, is easily challenged or spurred to action by mere figures. To more saturnine types, the same demographic statistics are as cheerless as the chart of a leukemia patient. At best, in their viewpoint, the figures record a holding action, at the worst a losing battle.

Consequently, some Christians take refuge from the hard facts of surging non-Christian populations in universalism, or perhaps a rickety theology that leaves everything to God. A "that's His problem" kind of attitude. "After all," they muse, "shall not the judge of all the earth do right?" It's an easy out, obviously, but equally obvious, it's too easy. It won't do. And if you're forced to opt for one of these postures—either a frantic, sometimes frustrating hounding of young people to get on the ball for God, or a calm disengagement, a "what's the use" ignoring of the missionary problem—you'll be in better company if you choose the former. The frenetic hustlers may be mistaken about the divine plan of missions, but at the Judgment Seat they'll probably get a more sympathetic hearing than the dropouts.

What then? Is evangelization of the world really hopeless? Clearly, we can't keep up with the surging growth of the world's population. Shall we throw in the towel?

THE N. T. VIEW

To do so would be to ignore several fundamental New Testament truths. The first is that the Great Commission was given to *all* of us, and included in its terms is that unmistakable statement about its duration—to the close of the age.

The risen Christ no longer speaks from a geographical point in Palestine. He does not address Himself exclusively to a numerically insignificant company of Jews clustered about Him on a mountain top—rural types with an inbred xenophobia, who were, nonetheless, select witnesses of the most spectacular event in the history of the universe—His resurrection. Those men, awestruck on the heights, were representative men. In commissioning them the risen Christ commissioned His entire Church—the vast, numberless multitude of all who, believing, would call upon His name. Now He speaks through His Word to all of us, *wherever* we are, in whatever situation we may be. True, the Commission was given in Palestine, and the witness began in Jerusalem. But today the same commission goes out to a Church that has already penetrated virtually every nation under the sun.

It is clear from the Acts that the early Christians took the Great Commission seriously. It did not occur to them that it might have been restricted to the apostles, or perhaps a few prominent men like Paul and Barnabas. True, there *were* prominent men and chief men among the brethren. There were men with rare talents, men like Peter and John and Paul and Philip. But Christianity was essentially a grass-roots movement. The hard work of witnessing and preaching was not done by pros; it was done by an army of unknown believers. Unknown, that is, to us. Acts 8:4 is proof enough of that. How significant it is that the great missionary centers of the first cen-

tury were all founded by anonymous Christians. Take Antioch, for example, or Rome. Who founded them? God alone knows.

The second fundamental truth is that every local church is, or should be, a missionary church. Curiously, the church to which the Commission was actually given, at Jerusalem, was perhaps the least missionary-minded of them all. It took a persecution to get them on their feet. But sooner or later they did get the message, and as they evangelized, they also taught their converts the terms of the Great Commission.

Antioch in Syria is a good example of this. Look it up in Acts 13, and check the following references: Acts 14:26-28, 15:30, 15:36, 18:22-23. Other examples are the churches in Philippi and Thessalonica. Of the Macedonian believers in Thessalonica Paul could write quite truthfully that through their personal efforts the Word of the Lord had been heard in two provinces—Macedonia and Achaia. It was no mean feat. Indeed, it was so impressive a performance that Paul almost succumbed to the temptation to extravagance in language. "Your faith in God," he wrote, "has gone forth *everywhere*." He practically said the same thing about the churches in Rome. Long before he, Paul, ever saw Rome their faith was "proclaimed in all the world." They were indeed missionary-minded churches.

WHERE DID PAUL GET HIS HELPERS?

That Paul, for one, unfailingly instilled in the minds of his converts a sense of mission is demonstrated by a look at the names of his companions. Where did he get his team? Two names of companions in travel are given in Acts 19. For the benefit of those of us who have a tin ear for ethnic names, the Holy Spirit identifies Gaius and Aristarchus. "Macedonians," Luke notes. Probably they were missionaries from Thessalonica. Believers in that brand new church hardly had time to digest much of Paul's teaching about things to come. They had, nevertheless, been grabbed hard by the Great Commission.

In Acts 20 there is another partial list of names. Paul's missionary friends, all brothers in the Lord, were *natives*. Not one Jew from Jerusalem among them! You could go on searching the New Testament for examples of this sort of thing, and you'd find an honor roll of names. Who has not heard of Tychicus, "the beloved brother and faithful minister in the Lord"? Or Timothy, or Epaphroditus?

What conclusions do we draw from this? Simply this, that as Paul and Barnabas moved across Asia preaching the gospel and establishing churches, they imparted to those churches a deep sense of mission. They communicated to them their own commitment to the ministry of the Word of God. Missionary work, in the thinking of Paul and his companions, was not dependent upon a missionary-sending church in a sending country. It never occurred to Paul to dispatch telegrams to Antioch or Jerusalem with urgent requests for recruits. In the only example we can find of his handling of a recruit from the homelands (John Mark), Paul summarily rejected him. Instead of John Mark from Jerusalem, Paul picked up an Asian who was half-Jew, half-Greek. Timothy

was his name. Years later Paul could speak tenderly of that half-caste. "I have no one like him," he wrote. But Timothy was only the first of an honorable company of Gentile ministers of Christ-natives drawn from every tribe and nation. In this sense he, Timothy, was a representative man.

How strange that we Americans should tend to think vaguely that to us alone God has committed the evangelization of the world! It is strange indeed! For if the message of forgiveness of sins goes out to the nations of the earth so does every other word from God, including the Great Commission. The command to preach is as binding upon new churches as is any other article in the Christian's Bible. The apostles taught their converts *everything* the Lord had taught them. Could they have overlooked the Great Commission?

YOU ARE CALLED TO BE A MISSIONARY

Paul understood this very well indeed. In his discussion of the risen Lord's gifts to His church Paul says that all of them, whether apostles or pastor-teachers, were given in order to equip the saints for *their* work of ministry. The task of building up the Body of Christ was not assigned to a few professionals; it belongs to the saints.

No wonder Paul could look back with satisfaction on his work at Ephesus. He could say, "I did not shrink from declaring to you the whole counsel of God."

Does this mean that our particular task is done, that we Americans have no more responsibility in the matter? Were the Reformers right after all in thinking, as some of them evidently thought, that responsibility for the heathen ended in apostolic days or whenever the heathen in question had first heard the Word of God?

By no means! The risen Lord *still* speaks to His Church, and the terms of the Great Commission are unchanged. Read it again:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

It is a command to go, and a command to declare the whole counsel of God. There is to be no accommodating to the heathen's customs, no editing of the message to suit his tastes. He also must repent and believe; he also must go and baptize and teach.

Until we rid ourselves of the notion that the task is ours alone we shall continue in either the apathy induced by contemplation of the hopelessness of it all, or the excitement of beguiling programs that, in the long run, count for little. World evangelization will not be accomplished by us alone. It depends rather upon mobilization—by the Holy Spirit of God—of all the churches throughout the world.

Missionary work is therefore a participation in a work of God that He has committed to a worldwide brotherhood.

—In *The Fields*

Missionary Messenger

"Greater things for God"

BROTHER O. D. BIXLER IS CALLED HOME

ORVILLE D. BIXLER (1896-1968)

Brother O. D. Bixler passed away October 1, after several weeks of illness with his heart. An evening funeral service was held in Nashville, on Oct. 3, where Bro. Robert Neill spoke. The body was then taken to Martinsburg, Indiana, October 4th, for burial beside his mother. Brethren Elmer Ringer and Robert Gill conducted the services at Martinsburg, where a goodly number of relatives and friends, including the wives of all four of the Bixler brothers (O. D. being the last to pass away), were present. Two uncles were also in attendance, as well as representatives of two Japanese families.

Brother Bixler recently celebrated 50 years of service for our Lord in Japan. He had stated that Bro. McCaleb was a great help to him in understanding the Japanese people. His insight into their social customs afforded brother Bixler unusual opportunities, which were consecrated to the Lord for the furtherance of the Gospel within circles of learning.

By his own word Brother Bixler stated that as a boy of 10 or 11 he had a dream of being better fitted to do the Lord's work. When his mother was called home in 1911 (O. D. being then 15) his older brother, Roy, told him it was time to get started. Roy helped him attend the old Western Bible and Literary College, Odessa, Mo., where Bro. R. N. Gardner and others guided him and schoolmates, many of whose names are familiar to many of us: E. A. and Bess Rhodes, J. A. and Augusta Brittell, Tona Covey and his Sister Pearl (Mrs. J. D. Allen), Mrs. W. L. Brown, Don Carlos Janes, E. L. Jorgenson, J. Edward Boyd, H. L. Olmstead, Alva Reese, The Scotts, and many others whose names are in the roll of God's servants of yesterday.

In the beautiful, wooded, quiet Indiana hills, that which remains of his earthly tabernacle, now rests awaiting the summons from on high. —Robert Heid

Joy Garrett,
Salisbury, Rhodesia August 30.

Daddy and Mother Garrett moved into the Arcadia Children's Home the last of July. They have six orphans—3 boys and 3 girls. Mother has been busy cooking and making clothes for them. Yesterday we had Mother here for her 65th birthday. They are doing a wonderful job with their new family.

As you probably know, all remittances sent to us in Rhodesia must have a license submitted in duplicate on form TFAC-25 (Revision 1) which one obtains from and is to be filed with the Federal Reserve Bank of New York.

I'm thankful for your prayers and do pray that you continue to remember us here in Rhodesia. God has been so good to us and seen us through all our difficulties. The cost of living has really gone up here, largely due to sanctions against this government, but through it all God has guided and paved our way.

We are working with the African congregations of Kambazama and Highfields mainly these days. I have ladies' Bible classes in

these townships and in Harare.

We are thankful for your gifts for the Lord's work here and your work and prayers for us, Mother and Dad, and their new family. The Home is paid for and things are running smoothly. How good is our God! May He continue to provide.

David S. Brown
Salisbury, Rhodesia

September 8.

On the 18th of August our first youth camp began at lake McIlwaine, about 20 miles from Salisbury. We rented the camp grounds for the week. We didn't have the facilities of the usual camp in the States. Rest rooms were available, but we had to put up tents for accommodation. A good many slept on a blanket on the ground. Water for drinking and cooking had to be hauled out from Salisbury. The cooking was done on an open fire. However, it was a time of Spiritual blessing for us all, and The Lord answered prayer in regard to the camp. There were 39 campers, some coming from Sinoia, about 80 miles away. Three hour periods of Bible study were held each day, with a meeting around the camp fire at night. The meetings around the camp fire, with joyful singing and the speaker using a kerosene lamp to read from the Bible, will long be remembered. We are all looking forward to next year's camp if our Lord tarries.

Shichiro Nakahara
Shizuoka City, Japan,

September 17.

I do not remember if I ever met Sister Sevedge, but I have heard a great deal of her and her good work. I know all of us together will miss her, but after all, it is the best thing for all of us in Christ, for our life will never cease at our deaths; we have a great hope in Him for our resurrection at His coming, don't we? It would be wonderful if His coming would be soon, yet we have work to do before then, which makes us feel ever more responsible for the souls unsaved. People are becoming all the more indifferent in the things of God and so doing mission work is no easier than ever before. We are praying that the Lord will give us more souls from on high each day.

Your last letter made us so happy and has encouraged us all who are concerned for a kindergarten to be erected as an extension of this mission work so as to give us more open doors to homes, which otherwise are tightly closed. I still firmly believe that providing a kindergarten for children is the best and most promising means whereby we can reach more homes, besides we can teach children the Word of God six days a week. We have two young ladies who are well qualified for teaching children in a kindergarten besides my wife, Teruko. They are just as eager to see it being done as I, and when I returned from my visit to U.S., I told them that the friends and the churches I had visited were so concerned about our need for it, and I too began to expect that it could be done very soon. There is another high school girl who is to graduate next spring, desiring to be a kindergarten teacher, too. These girls want to be

used of the Lord where there is an opportunity. I believe these girls, if they were boys, would doubtless desire to be preachers. So this is my great concern for them, and would like for them not to be discouraged. We do want you to be praying for them and at the same time for this plan. We want to be sure that this is His appointed task, for we know the Word says, "Except the Lord build the house, they labor in vain that build it" (Psa. 127:1).

We had our summer Bible Camp, which lasted for five days, and this time, with one exception, the campers were all Christians of our congregation; and by the grace of God this one who then was not a Christian has become one now. The Lord was so good to us in blessing all who attended.

A week after our own camp, my wife and I were asked to help in a Bible Camp held by the Ochanomizu Church of Christ in Tokyo, where the Bixlers now are, and we drove up to Karuizawa, where the camp was held. It was quite a distance from us. It took us six and a half hours to get there. We had a most enjoyable time together in the Lord there for several days. There were two baptisms. Teruko and children enjoyed being there, too. She had to teach and participate in leading girls in discussion class. She is really a good teacher and able to lead children just as well as young girls. She is not teaching right now at any of our Sunday schools here because we try to provide opportunities with our young people, but she attends the beginners' class every Sunday and gives various suggestions and helps needed to better the class. We do want to be used of the Lord more fully. We appreciate your prayers very much.

E. A. Rhodes
Yokohama, Japan, September 17.

Since Amano san has begun working with the church we have given more time to the Kanazawa work. They plan to revive that work. For quite a while all they did was to meet on Sunday afternoons and the number got down to around five. It is a very difficult place as it is a very old town and full of temples. They used to have a very good Sunday school but the children who came were laughed at so much by school children that that finally broke up.

I think that Bess' condition remains about the same. There may be a little improvement in some ways, but from a physical point of view, everything is against her. I'm still hoping against hope that nutrition will repair some of the damage done by the lack of it and that this may be the good Lord's way of some restoration. His will be done.

Thomas W. Hartle
Cape Province, South Africa, September 12.

I am very happy to announce that my car, which has been out of commission for a long time (and which handicapped my efforts to a very large extent) is on the move again, which thus gave me the privilege to "catch up a bit" on duties (which of course can never be made up) and could assist once again by preaching at Retreat,

at a cottage meeting—an auxiliary means of fostering the work at Grassy Park congregation.

For the summer months it is my intention to do an extensive program in various homes in the showing of film strip lessons, and by past experience this medium has proved itself very successful in the teaching of the various periods of Bible history and God's plan for redeeming man.

In addition, our cottage meeting list for the months of October, November and December are already booked up, and quite a few of them are new homes! And it will soon be time for us at the Woodstock congregation to make preparations for our final series of gospel meetings for 1968. The speaker has not been chosen yet.

Jack and Rena Chrissop
Simonstown, South Africa

October 10.

Last week our Sunday school took a trip to the zoo. The majority had never been to the zoo before, although it is only a few miles distance. In fact, there is not enough money in the homes, small though the cost would be, to finance a pleasure trip like this. Often there is not enough to buy food, and hunger is no stranger among them. We have between thirty and forty of these little souls, some Anglican, some Catholic, some Moslem, some Methodist, but all having Jesus preached unto them. When drink reigns in the home there is little if any money left for food and clothing, and that is why so many of these little ones are so poorly clad, without shoes and often hungry. I am thankful that we can help them materially and spiritually.

Samson's Wife

Mrs. Paul J. Knecht

The first we hear of Samson's exploits is told us in connection with his obtaining a wife. He "saw a woman in Timnah of the daughters of the Philistines." When he asked his parents to get her for him they were dismayed. It was not right for him to marry outside of the nation of Israel (Deut. 7:1-4; Jud. 3:1-6). They remonstrated with him: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" But he insisted on having her and said to his father, it may be a little imperiously, "Get her for me; for she pleaseth me well." Then the Holy Spirit gives us a side light on it that his parents did not have (v. 4), "But his father and his mother knew not that it was of Jehovah; for he sought an occasion against the Philistines."

It is hard to believe that the Holy Spirit moved Samson to disobey the word of God. Rather it seems the Lord may have let him act in the will of the flesh, which God then used according to His purpose. This seems to have been what occurred in the case of the old prophet in 1 Kings 13. He acted on his own judgment, even lied to the man of God who came out of Judah. God used this to

test the man of God to see if he would follow the word spoken to *him*, or if he would be turned aside by the word of another.

However that may be, Samson insisted on a wife from among the Philistines. From what we know of his parents we may well wonder where he got his contrary spirit. It is only seen on this occasion. They got him the wife of his choice and before the seven days of the marriage feast were over she had betrayed him, thus giving him the occasion God sought against the Philistines. Samson had put forth a riddle (Jud. 14:12-14) to the thirty companions that had been brought to be with him, a riddle that none but he knew, for it grew out of his own experience with a lion (vs. 5-9). He had not even told his parents.

Put forward by the men of her people, Samson's bride enticed him to tell her the answer to his riddle. She used the weapons most commonly resorted to by women, even many times by regenerate ones who have access to the wisdom of God and in whom dwells His Spirit. She "wept before him" (v. 16) and he could not stand it. Seven days of weeping (v. 17)—all the days of the marriage feast—broke down his resistance. On the seventh day he told her and she immediately betrayed his secret. This is all she wanted with it. She did not want to share his inmost thinking in order to be closer to him, but to give his answer to the thirty companions with whom he had made the wager. We must remember that she was under heavy pressure from them. They threatened her life and all her father's house (v. 15). But without any such pressure women often do quite as badly as she. Sometimes men do the same. They lay bare the secrets of their companionship casually and maliciously to the ears of anyone who will listen. This is not good. It tends to mar the harmony of marriage.

Samson's own lack of firmness, of which his wife's treachery made capital, placed him in debt. He must pay **thirty linen garments** and thirty changes of raiment to these men who had answered his riddle. Samson knew they had not honestly guessed his riddle but had obtained the answer from his wife. He said, "If ye had not ploughed with my heifer, ye had not found out my riddle." This gave him a debt to pay for their perfidy and hers which was more important to him than the material debt he owed. With this incentive, and the Spirit of Jehovah mightily upon him (v. 19) "he went down to Ashkelon, and smote thirty men of them, and took their spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house." The Philistines must have been angry too, for the next verse says, "But Samson's wife was given to his companion, whom he used as his friend."

Notice God's chain of events against the Philistines. First the riddle provoked them to dishonesty—then the dishonesty provoked Samson to "smite thirty men of them" and go back to his father's house. This caused them to give his wife of but a few days to another. When he found that out he put three hundred foxes, with firebrands tied to their tails, into the standing grain of the Philistines.

They took vengeance on his wife and her father so in the end she was burnt with fire. She met the fate she had tried to escape through her disloyalty to Samson. Her effort to escape it only postponed it. The thing she did not realize was that she was not dealing with Samson, whom she had been able to move against his will by her tears, but with the God back of Samson who cannot be moved by wiles and weeping of women, but only by a contrite heart of faith. Women make the same mistake today. Instead of moving God (and man through Him) on their behalf by faith, they move, or try to move, their husbands by tears or emotional storms. If she had been true to Samson, God would have preserved her. But it was not to be. She had no faith in the God of Israel.

Dear Ones Who Pray For Us:

Have you noticed something that is usually missing in prayers for missionaries? Or perhaps it has escaped your attention as it did mine for many years. This missing part seems to me now to be the vital "missing link" which enables our prayers to supply real power for the missionary.

Let me put it this way. Do not most prayers consist largely of petitions for the missionary's personal life and service; requests for God's provision for daily material needs, safety in travel, good health, skill and tact in ministry and, above all, fruit for their labors? Now, all this is important in its place. But there is one petition that should come first. It is not only essential to all the rest, but we may ask God for this one thing always with absolute assurance that it is His will. I mean, the missionary's personal spiritual life. In particular I mean the missionary's daily Quiet Time.

I suppose it is overlooked in our prayers because we simply take it for granted, assuming, perhaps, that missionaries are such spiritual people they have little need of help in this aspect of their lives. Nothing could be further from the truth; and for two good reasons. First, no matter how spiritual the missionary is, when he sets his face to do battle with our vicious powerful enemy, and on the enemy's territory, he will be subjected to especially trying temptations to undermine the spiritual life and thus render service fruitless. Second, the more "spiritual" the missionary (or any Christian, for that matter) the more difficult it is to maintain such close fellowship with the Lord that it will permit effective service glorifying to Him. The path of spiritual life does not get easier, it gets more glorious through discipline the further we go on with the Lord.

So remember this first every time you pray for your missionary. For example, with reference to his Bible reading and prayer life: "Oh God, speak to my dear Brother from Thy Word this morning a message meet for the day's need. Reveal Thyself from Thy Word and draw out his heart after Thine so that his heart will sigh for joy at the richness of Thy promises." And, for his prayer time: "Oh Lord, as my Brother bows in Thy presence, dispel every distracting thought; shut out the enemy. Grant him such a sense of

Thy very real Presence alongside that he will rise from prayer and go forth to battle fully equipped to war valiantly for the salvation of souls in the power of the Holy Spirit."

I know I need this ministry on your part. I know I benefit from it as you dear friends remember me faithfully before the throne of Grace; and suffer, when you forget. May God make us all more serious and faithful in behalf of our dear missionary brothers and sisters.

Francis R. Steele,
Home Secretary of North Africa Mission

Maybe A Spank In Time Saved Mine

Mrs. W. F. Frisbie

This fall marks a new phase in the life of our daughter. She has left home to start life on her own in a riot factory—otherwise known as college. She has said consistently that she wants to be a teacher of small children. So, with this noble ambition in mind, we are doing as thousands of other parents are doing: providing funds for lodging, meals and tuition for her until she can provide for herself.

She is as well behaved a daughter as any set of parents could ask for. She is fairly mature, and when she is totally conscious may be considered to be responsible. She has quite a bit of knowledge and practical experience. Some skills. And is plagued by only one real fault. Youth. All youth are filled to the brim with emotions, complexes, ambitions, hopes, dreams—all jumbled up in an uncatalogued heap—tumbling out here, spilling over there.

When Julius Caesar began an account of his Gallic Wars, he declared: "*Omnia Gallia, in tripartes divisa est.*" All Gaul is divided into three parts. In other words, Caesar had to establish this geographical division before an account of his wars of conquest would make sense to the reader. Well, if we are to make any sense out of youth, we must establish that all youth are divided into many phases. To mention a few: thumb sucking, crawling, climbing, pouting, yelling, peanut butter, hamburgers, barefoot, questioning, long sleeves, short sleeves, white socks, no socks, long hair, short hair, telephoning, and with all the phases—as with Caesar's wars—rebellion.

Junior high school is a phase. Senior high school is a phase. And college is a phase. A phase, though, ought to be mainly a particular experience that goes into making up a whole person. No one phase ought to be allowed to linger too long, to develop into a bad habit, nor to grow into a disruptive, unhealthy way of life. It is up to parents to make their offspring understand about phases long before they leave home, so that they are capable, and willing to see themselves in and out of remaining phases with as little amount of difficulty as is possible. But youth will not be able to understand without discipline.

In past generations, it was generally taken for granted that responsibility for running families, businesses, schools and governments was to be handled by adult Authority. Age, knowledge, experience and wisdom were considered prerequisites that one must have one or the other of before he got any authority. If all the individuals themselves in these positions did not deserve respect, certainly the Position of Authority deserved respect, honor, obedience and submission. The notion of unscrambling youth by diluting respect, honor, obedience and submission was not even considered. Youth might look for a common denominator through which they could adjust their relationships to each other; but their relationships to their elders or to those in Authority was not considered to be *negotiable*. As far as I am concerned, it still isn't.

The intellectuals tell us we must communicate: parents and children, teachers and students, ministers and congregations, rich and poor. And, that communication is the common denominator that will resolve all differences. Well, everything the intellectuals say isn't bad. It's what the intellectuals mean—not what they say—that you have to look out for. If there is anything we have done in this house, it is communicate. Sometimes our daughter thought it was like running a gauntlet of stinging switches, swatting hands, well-aimed paddles; but she will tell you now that the communication was splendid. From phase to phase we have gone—communicating, but not negotiating.

The outcome of our wars of rebellion has been a beautiful, restful peace. And peace is what all this rioting is about, isn't it? We may have yelled a little and cried a little, but we've laughed a lot. We have talked about almost all the subjects the world over. And the more our daughter sees of the world, the more she has expressed her gratitude to us for our "communication." Now, she is off to college.

It is doubtful if there is today a single college, university, seminary, or any other type school that will not have at least one instructor who is a dedicated advocate of resisting Authority and disciplinary action. Add to this, the other young people who have come from unstable, undisciplined homes who fall easy prey to such instructors and administrators in the school who are sensible, level-headed individuals, but they are either so peace-loving or such sissies that they are cowed by any show of resistance.

I like peace, too. That's the reason I've worked so hard so we can have a little of it. And we sincerely pray that our daughter values peace so much that she will do her part in maintaining it on her college campus. Jesus said: "They that be whole need not a physician, but they that are sick." She is a born-again Christian who understands the personal security that comes from having a personal relationship with the Lord Jesus our Savior. We know that her life has been a testimony to Him in high school, because she has already been exposed to anarchists, militant atheists, socialists and thoroughly unprincipled persons. Without being in the least prissy, she has been firm.

In college it will be different. She may be living with some of these people. That is very different from coming home to people you know believe as you do. We pray that she will not let herself be dissuaded from the fundamentals and the Absolutes of the Scriptures; and that she will not become associated with unwholesome company. If, however, it turns out that our daughter can't maintain proper deportment, or she becomes infatuated with unsound doctrines; and the college phase shows signs of an unhealthy lack of self-discipline all the way around, then we will communicate with her. Her subsistence will be cut off at once. It is then probable that having to compete in the labor market for a job that will support her to her satisfaction will humble her sufficiently.

Like other parents with daughters, we hope that by and by she will meet a peaceable young man who has had good communications with his family, also, and that they will fall in love, get married, and live happily ever after. As of today, the college phase promises to be a good experience, and we hope exciting enough not to be drudgery.

A few minutes ago we heard a newscaster say that somebody (I just came into the room and didn't catch the name) has said that colleges must let students have something to say about running their schools. This was a handy occasion to make a note to tell our young Freshman that if anyone should try to convince her that she is there to help run the college, she is to tell them she is not old enough and not smart enough and that the administration will simply have to run the school without her help.

NEWS AND NOTES

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

DEEP APPRECIATION

To the many, many friends who have expressed their sympathy in this time of bereavement and have shown their Christian love in so many kindnesses, I hereby extend our thanks in the name of our wonderful Savior Jesus. Our hearts are touched and filled.

It will no doubt be of interest to all to know that expressions of sympathy in the form of donations to the Portland Christian School Funds reached to almost \$575.00. This is most deeply appreciated. Our loving Lord will not fail to recompense each one. —Stanford Chambers & Family

Salvisa, Ky.: Our recent revival was a good meeting. Not only did the young adults manage things in a wonderful way, but the almost total par-

ticipation of young people assures us the Lord has youth leadership, and that the church should be here a long time, the Lord tarrying. Brother Morrison did a good job preaching; the song leading could not be improved upon. The work and study and prayers of all our youth group, and the fine supervision of Hughes Jones will be long remembered. One response: Mrs. Betty Hurst placed membership. We believe the average young peoples' attendance was about 75 per night. Our estimate of the homecoming was a total crowd of 200 people. N. Wilson Burks

Louisville, Ky.: Ten days short of an 89th birthday and a 70th wedding anniversary, Sis. Chambers departed to be with the Lord. We offer our sympathy to Bro. Chambers and to Alma,

Janet, and all the rest of the family.

NEWS OF OTHER CHURCHES:
Bro. Marsh held a meeting at Cherry Street during our (Highland) meeting. A retreat for men only for Christian workers from Nov. 28 at 4:00 p.m. to the 30th at the Presbyterian Camp near Fisherville (Cedar Ridge, on Routt Road). David Noebel spoke in Louisville Oct. 3-6 sponsored by the youth rally. Sellersburg Childrens' Home needs a lady or a couple immediately. The man can work outside if he wishes and they can drive back to their home church for services if they wish. —Ernest E. Lyon

Houston, Texas: Again I must tell you how I enjoy and appreciate the W&W. I thank God for brethren who so proclaim the Truth. The articles . . . are all so wonderful. —Mrs. R. R. Kitterman

Louisville, Ky: Because of the enlarged facilities at the new property, Central Bible Institute (Manila) student body has grown from 25 formerly to 45 now. Brother Broadus writes that three students, all young ladies, have turned to Christ thus far this semester (which started in July). One of them formerly had finished the whole course of study required to become a nun; but now she belongs to the Lord.

Since obtaining the loan, it has been possible to reduce the debt to a balance of \$5,200 plus interest. Make gifts payable to Church of Christ, Manila Fund and mail to 1823 Gresham Road, Louisville, Ky. 40205. —J. K. Scoggan, Treas.

Dallas, Texas: Electives are the new idea at Mt. Auburn. Those in the adult department now have a choice of four study classes from which to choose. Not divided by ages, but by topic interest for each class. Each class has a definite planned time, either one quarter or two, three, or four quarters. Each of these classes is limited to no less than five per class, and no more than fifteen. When a total of 15 people sign up for a particular study class, it is considered closed. If less than five sign up, it is not started.

We commend the Education Committee, headed by Bruce Casali, the Sunday school superintendent, for

making this "revolutionary" suggestion. Commendations are in order to our Elders, too, as they have adopted this new plan. —Neal Phillips

Nelsonville, Ky.: The Lord continues to give us an open door at the Rest Home in New Haven. Besides having a brief meeting with them on alternate Sunday afternoons, 7 or 8 of them are attending our evening meetings.

The writer was invited to have a small part in a Men's Retreat at Woodland Bible Camp, Linton, Indiana, Oct. 10-12. Attendance averaged about 20 to 30 at each session, with the majority camping overnight, both nights. It was a spiritual feast for all, and perfect weather added to an already delightful schedule. We commend the vision and planning that have been used of God to provide facilities for such profitable use. —Robert Heid

Fellowship Dialogue

A public dialogue on the subject of fellowship and related issues, featuring speakers from several segments of the restoration movement, will be conducted by the church of Christ, 134 East Maple Street, Hartford, Ill. during the Christmas holiday. Afternoon and evening sessions will be held on December 26, with three sessions on December 27. The noon meal will be served by the ladies of the congregation on December 27, and the evening meal on both days. Speakers are as follows:

Charles Holt, editor of Sentinel of Truth, Chattanooga, Tenn.; Philip Young, Saint Louis Christian College, Saint Louis, Mo.; La Vern Houtz, Southeastern Christian College, Winchester, Ky.; Clint Evans, Alton High School, Alton, Ill.; Harold Key, Central Church of Christ, Saint Louis, Missouri; Leroy Garrett, Bishop College, Dallas, Texas; Russell Boatman, St. Louis Christian College, St. Louis, Mo.; Darrell Bolin, Evangelist, Lock Haven, Pennsylvania.

W. Carl Ketcherside and Hershel Ottwell will preside at the sessions and ample time will be afforded for questioning of the speakers by the audience. Information may be secured by writing to Berdell McCann, 118 East Second Street, Hartford, Illinois 62048.

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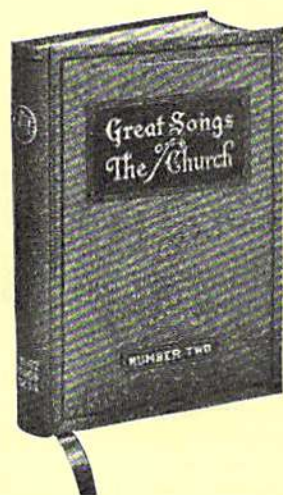
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