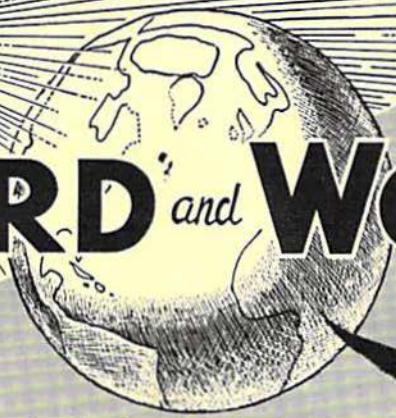


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In This Issue

Talking Things Over —G. R. L.	34
Dancing May Be Hazardous —W. R. H.	36
Meditations at the Lord's Supper	38
TRUTH ADVANCE SECTION—Questions Asked of Us—S.C.	39
PROPHECY—"A Seething Pot"—Dr. Daniel Fuchs	42
ON THE TEEN SCENE—Holding Hands —Hall C. Crowder	46
Nothing Dull About Knechtville —Mrs. W. F. Frisbie	47
PRECIOUS REPRINTS—The Night is Far Spent —R. H. Boll	49
The Wayfarer	50
Doubt . . . Surprise . . . Certainty! —Alex V. Wilson	51
Viewing the News —Ernest E. Lyon	54
MISSIONARY MESSENGER	56
More Tributes to E.L.J. and J.R.C.	61
NEWS AND NOTES	62



Talking Things Over

G. R. L.

Among scattered notes left by Brother E. L. Jorgenson was this one: "It is my fervent prayer that our beloved little journal—Bro. Boll's journal—may continue a long time to bring its blessing into many homes, as it has been doing for more than sixty years." That is the subject of the remarks that follow. What will be the character of the WORD AND WORK now that both Brother Boll and his immediate heirs are gone? After you read the next few issues, you can draw your own conclusions. Here are some developments of the past few months that will give you an idea of what to expect.

"TELL IT LIKE IT IS"

For a long time we have wished that the churches served by this magazine had more of a voice in it. Finally, largely through the efforts of Ernest Lyon, a number of people have been recruited to act as critics and advisors. Some of them are specially qualified in journalism, most are not, but all of them know what they think should be included—or left out. They have agreed to read the W&W critically and tell us just what they think, always with an eye to improvement. Obviously, they won't always agree among themselves; for a variety of reasons we will not always make the changes suggested. However, they make us aware of the fact that there are others who feel just as they do, and they give us ideas that otherwise we would not have considered.

Here are the ten people presently serving in this capacity: J. R. Binford, Dallas, Texas; Hall C. Crowder, Gallatin, Tenn.; Mrs. W. F. Frisbie, Upper Darby, Penna.; Herbert Ingalls, DeRidder, La.; Carl Kitzmiller, Abilene, Texas; Mrs. Paul J. Knecht, Sellersburg, Ind.; Richard Lewis, Linton, Ind.; Orell Overman, Switz City, Ind.; H. E. Schreiner, Louisville; Dr. Horace E. Wood, Dallas. We are thankful for their encouragement and help. Please don't blame them for anything about the W&W you don't like; they simply make suggestions. If you would like to offer your own suggestions, they would be welcome.

Closer to home, we have an advisory board that meets periodically to consider suggestions that have been received. Although Robert Heid and I are in the position of having to make ultimate decisions, we feel the need of and greatly appreciate the wisdom and counsel of these men. Those now helping us in this way are: Ernest E. Lyon, H. E. Schreiner, and Alex V. Wilson.

NEW TALENT

In addition to the few names that have been appearing regularly, you may expect to see a number of others that you know. Without rigid departmentalization, we have asked about a dozen men to be responsible for articles—maybe three or four a year, more or less—in some particular area of interest. They would be free to solicit articles from others or to present articles from other publications, and if they take a notion to write an article outside their own “department,” that’s perfectly OK. Some have already started submitting material; we expect to hear from others before long. The roster is not yet complete, but here is the way it stands right now:

J. L. Addams (Louisville) will have the section on church leadership; Jack Blaes (Frankfort, Ky.) will be taking evangelism, or possibly social issues; Dr. Paul Clark (Johnson City, Tenn.), Christian education; LaVern Houtz (Pres., Southeastern Christian College), church history; Howard T. Marsh (Sellersburg Children’s Home), family and home life; Terry A. Morrison (Fisherville, Ky.), assisted by Hall C. Crowder (Gallatin, Tenn.) and Julius Hovan (Dallas), young people; James R. Overman (Winona Lake, Ind.), basic teachings of the Bible; Harold R. Preston (Houston, Texas), worship; H. E. Schreiner, cults and isms; Alex V. Wilson (Philippine Islands), missions; Dr. Horace E. Wood, prophecy.

With all these contributing, it looks as if we may be past the day of having to scout around for something to print. As a matter of fact, we have more material on hand right now than can possibly go into this issue. That’s great! It really feels good to have some extra material to hold over for another issue. Articles from the “regulars” will normally take precedence over other material; however, if you feel a yen to write, go ahead and send it in. Nine chances out of ten are that sooner or later it will be used. Articles submitted do not have to be sent direct to the editor of a department; our address here will do.

OTHER HELPERS

Behind the scenes, there is a lot more work to be done. We’re thankful for the willing workers that the Lord has supplied here. Mrs. Paul J. Knecht has just recently volunteered to help encourage circulation—a job that requires a great deal of correspondence. In the process, she also gathers items for our “News and Notes” section. In the office a day or two a week, taking care of mail orders and many other details of mailing the magazine, are Mildred and Edith Lale, and Mrs. Earl Wilborn. How necessary is their service! And something that lightens the load on me personally is the help of Delmer and Sara Jean Browning on the proof reading, recently begun.

With help like this—the dedication of many hearts and the help of many hands—we believe that Brother Jorgenson’s prayer will be answered. Perhaps this won’t be exactly “Bro. Boll’s journal” any more—that is a large order—but maybe it will meet the needs of today’s readers. From the way renewals and new subscriptions have been coming in, it looks like we have something else going for us—the cooperation of our readers, and this is what it really takes to make a magazine. We’re thankful.



Dancing May Be Hazardous

W. R. H.

Recent restrictions on advertising have made cigarette manufacturers label the end of the package with the statement: "Caution: Cigarette smoking may be hazardous to your health." This week's statistics show that there is some real reduction in smoking, both in the number consumed by an individual and in the number of smokers. It is felt that because of this printed warning, some people are quitting the habit, while many young are hesitating to take it up. Mortality records (how many are dying and from what causes) have helped to bring in this awakening, not only in the United States.

But there is a spiritual health that is more vital, eternal, and perhaps more delicate than physical health, and it also needs to be guarded against insidious forces setting about to work it ill. So if we can place a word of warning-written warning-upon its glamorous package, again there may be a turning away on the part of some who place value upon the health of their spiritual lives.

To quote from the Apostle, "All things are lawful, but not all things are expedient. All things are lawful, but not all things edify." Just because many sins are not spelled out by the name we know them, does not mean that God's prohibitions do not apply. All Christians, but especially young people, are growing in the things of God, and edification is a *must*, if we are to lay hold of that for which we have been laid hold on by Christ Jesus.

Certain practices of our day are strongly influential in the character-building of everybody, and in youth they set the pattern of dating, courtship, and married life thereafter—their effects being borne in time and eternity. Here are listed five of the functions that occupy the time and meditations of many in our day. Many who read will take issue, while still others will put this page aside, but like the labeling on the pack, there may be help and blessing for some, so we carry on:

1. Dancing
2. Smoking
3. Co-ed Swimming
4. Watching the new (nude) breed of movies
5. Feeding on the "best-seller" paperbacks.

Perhaps drinking and petting should be specified, but surely these and their degrading powers need not be re-accused. For this

time it will suffice to put our labeling upon the ever-popular pastime of dancing. Statistics have often been given in tracts and articles that show the percentage of dancers that continue from such a start down the long road to lust and ruin. I well remember the title of a tract that was current in our teen-age that read "The Ballroom To Hell," and gave plenty of proof that its title was in no-wise far-fetched.

Folks who dance accept certain standards as normal, that if taken out of the dance hall setting might at first startle them; for example:

1. The nature of the woman's attire on the dance floor.
2. The close contact and movement of the partners dancing.
3. The powerful magic of good music upon the emotions of "love."
4. The follow-up circumstances after the dance has ended.

It needs to be noticed that all of these situations have their rightful and wholesome completion in Christian married life, and do, in fact, enhance it. But the problem of today is the desire to experience now what rightly has its rightful place later on. Perhaps this has always been one of the pitfalls of mankind. But, pitfalls though they be, they have an appeal to the flesh that is powerful, and we need to look past the dazzle of pleasure to see what a danger is really there, in order to be guided around it. We live in a "Why wait?" world, and only a few thoughtful hearts will accept any real reason as to "why to wait." The rest will rush headlong "as a bird to the snare" or as an "ox to the slaughter."

The best reasons that I know why not to dance, are that it is un-becoming to a Christian, deeply affects his own spiritual life and growth, and may nearly kill his influence for the Lord. These are reasons enough, and to disregard them and brush them aside as ir-relevant is outright sin, once they have been pointed out. "Flee youthful lusts" is a command, followed by another which says "Follow after love, and the sanctification without which no man can see the Lord." Dancers do not like to be accused of lust, but one of them said to me years ago, "Don't let any man tell you that he can dance and not lust. It just isn't possible." If there be some who think that it is possible for them, then this paragraph of reasoning will have to be limited to their influence upon others—for the others involved will not be such staunch characters as themselves.

I enjoy music, and can well appreciate the feelings of young folks when they are on the sidelines, watching others dance. One would be naive if he tried to ignore the intense emotional feelings that arise between boys and girls when they socialize. Surely the dance is a natural out-growth of our human nature, but all that is natural is not necessarily wise or good. The Christian has a new nature, and the new nature judges things in a different light—the light of the will of God.

The real answer will be had, when we realize that God is more interested in our having the good things of life than we are. And He

is able to do vastly more about it. Since His word recommends purity, chastity and self-control, we can be sure that such is the very best way to live. Marriage has been ordained of God to supply man with the companionship that he needs, and it is the best way that our Creator could arrange for us. We are wise and happy when we follow His plans for living, and refuse to be beguiled by Satan's question "hath God said that ye shall not . . ." After all, He is not only the source of our strength and the giver of our days, but He gives every good thing to "them that walk uprightly." In His right hand are "joys for ever more."

There used to be a milling company that advertised its flour with the phrase, "Eventually, why not now?" We can do well to apply the same thought to living after God's pattern. Eventually the whole world will acknowledge, and every knee will bow unto God. Why not be among those who "taste and see that the Lord is good." "Blessed is the man that taketh refuge in Him."

Meditations at the Lord's Supper

1. God the SUFFERER

"One reason why we are not deeply impressed by the uniqueness of the Bible is that we have never fully comprehended how utterly revolutionary it is. It proclaims a message which is designed to produce total world *revolution—not by causing others to suffer but by being willing to suffer*. This, of course, is *the meaning of Calvary*, and we, if we are to be Christ's disciples, must deny ourselves, take up our cross and follow Him—each one to a Calvary." —Eugene Nida

2. God the SACRIFICE

Jesus said, "I am the good shepherd. The good shepherd lays down his life for the sheep." (John 10:11)

"Under the law the sheep died for the shepherd (animal sacrifices). Under grace the Shepherd dies for the sheep." —C. I. Scofield

3. God the SERVANT

Jesus said, "Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them" (Luke 12:37).

The statement floors us. Dare we take it literally? Did He really mean what He said? No matter what the exact fulfilment of this statement may be, somehow Christ Himself will serve us! What a revelation of His heart this gives. He will serve us because He *loves* to serve, to help, to care, to give. He knows the truth of His own saying, "It is more blessed to give than to receive."

What a God is our cross-bearing God! What human being could have dreamed up or invented such a deity—One who is high above all, and yet a God who in love suffers for His sinful creatures, and sacrifices Himself for them, and serves them!



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

What could be the reason why true children of the heavenly Parent are not exempted from the common lot of aliens, like sickness, accidents and other misfortunes?

"He maketh no mistake." We need not feel called on to defend His righteousness or wisdom in His treatment of His creatures—even of "aliens." And as for His ways, they "are past tracing out." Though the true Christian does not sit in judgment on his Father's ways, it is not wrong to wonder concerning the same—in humbleness of mind.

The Lord could not afford to exempt His own from the experiences of the common lot of mankind. "Tribulation worketh patience"; it also worketh sympathy. How easy to become calloused to the afflictions of our fellow-men. My wife and I were ever being called on for the encouragement of those in bereavement, e.g., and it was never without sympathy. But when "the Master of the vineyard" came by and plucked the most cherished rose of our flower garden, then it was that we said we never had sympathized with the sorrowing before; now we could sympathize. So for their own sakes the Lord grants them the experience of suffering of one kind or/and another, persecution included. How easy also to be slipped up on by spiritual pride! "If you would live as you should ('like me') you would not undergo such suffering." What Pharisees there would be in the very family of God!

Again, how the church would be injured! In Jesus' day they "followed for the loaves and fishes," and the churches are composed of too many unconverted ones, as it is. Some years ago, while I ministered the Word in New Orleans, there came an old, grey-bearded man and his wife in a house-boat and anchored on the east bank of the Mississippi. In a very humble manner they began having prayer meetings on board. There was not room for but few at a time, and the entrance was by a plank walk from the levee to the boat. In his praying, the good, old man prayed for the sick. Reportedly the sick were being blessed. The report spread, and the services continued, becoming a daily (nightly) occasion. People went in with canes and crutches and came out leaving them with the old man. More people came than could get in. The newspapers gave the meetings and the old man much publicity, which brought more people. The "Healer" had come to be called "Uncle Isaiah." Unable to get a turn on the house-boat, people waited all night, and lined up on the levee for two blocks, and regardless of the weather.

The Red Cross came to the rescue furnishing tents and tarpaulins. The "apostolic days had returned, just because simple faith was in exercise once again." It was a grand and glorious time. The "Healer" had all at once become famous and he began to show that he enjoyed it, and some detected the fact. Moreover there were failures appearing. Some were returning for their glasses and crutches. Crowds began to dwindle, the newspapers ceased publicizing the "prophet." The people, some of whom had come from other states, went home, none any better off except such as experienced psychological adjustment; the whole thing collapsed, and "Uncle Isaiah" disappeared from the picture. No man has miracle working power today. Those who had in apostolic days, as some, not all (1 Cor. 14:29) had, there were no failures, no convalescents. Such being my convictions, I never joined the crowds on the levee, and never saw "Uncle Isaiah." This is not to disavow trust and prayer-believing faith in a prayer-answering God who delights to come to His children's aid and rescue, when in wisdom and righteousness He can do so. It is no "little faith" that says and means it, "Not my will but thine be done." May we each be granted such faith in both height and depth. No, our Lord cannot afford as yet to exempt His children from the sufferings and death common to mankind. They are His check rein on sin.

What does it mean to "worship him in spirit and in truth"? How do we know whether our worship is acceptable or not?

If you are sincere and in earnest and offer Him worship from the heart, there need be no misgiving on that score. "In truth"? According to the truth? Certainly so. According to the revealed will of God. Shall we not profit by the record of His dealings with Cain in regard to the worship he offered? or His dealing with Nadab and Abihu, who went ahead beyond what Jehovah had commanded? Their offering was not according to God's revealed will, was not "in truth." Many today are going on the presumption that what is offered sincerely is acceptable, whether it be something God has asked for or commanded; if offered in sincerity, He is bound to accept it! "There is a way that seemeth right to a man, but the end thereof are the ways of death." We need a reviving of godly fear that "trembles at God's word." Is it not quick (living) and powerful? Is it not authoritative? Who dares make the word of the living God a "dead letter"? It is no offense to God when you in sincerity of heart inquire, "Is this according to the word?" It is not going "beyond what is written"?

One teaching has "Repent, believe and live"; another has it, "Believe, repent and live"; which is correct?

John the Baptist commanded, "Repent ye and believe the gospel." John was preaching to Jews, who already believed in God. Paul relates how that he preached "repentance toward God and faith in the Lord Jesus Christ." Luke recording the reception of the gospel by Gentiles (Acts 11:21) says, "a great number that believed turned unto the Lord." Turning unto the Lord is repenting; repenting is turning unto the Lord. These converts "that believed turned

unto the Lord." Peter in Acts 3:19 commanded, "Repent ye and turn again (be converted) that your sins may be blotted out . . ." Who that is uninspired should attempt to tell us just where faith brings forth repentance? This question will most likely be made to continue as an issue, but who should not see that repentance has not become a turning unto the Lord until there is commitment unto Him? Faith is found so labeled as it is found to be a commitment unto Him. Commitment is an act, and the commitment act is baptism authorized by the Lordship of the Lord Jesus. "God be thanked, that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin ye became servants of righteousness. . ." (Rom. 6:17, 18). The baptized household of the jailor "rejoiced greatly . . . having believed in God" (Acts 16:34). Those Gentiles whom "God hath granted repentance unto life," are plainly shown to have been baptized. Plainly baptism in surrender to the Lordship and command of the Lord Jesus is the consummation of faith (It was the Lord who said, "He that believeth and is baptized shall be saved"—pardoned). It is the consummation of repentance as well. He who reverses the order declaring it cannot be, because salvation is by grace . . . "not by works" classifies baptism as works, whereas the inspired word disallows that classification. See Titus 3:5.

What is the explanation of the fact that some are "ever learning and never able to come to the knowledge of the truth"? Some contend that some are so predestinated, (2 Tim. 3:7)

Turn to 1 Tim. 2:4 again: "who would have all men to be saved and come to the knowledge of the truth." That predestinarian doctrine has through the centuries borne the evil fruit of defeatism responsible for many a man's "neglect of so great a salvation" as Jesus died to provide.

Those "ever learning and never able to come to the knowledge of the truth" have poor memories; they are forgetful hearers (Jas. 1:22ff.) Let a man become a doer of the word, and the practice of it will improve his memory until he is no longer a hearer that forgetteth, but will grow in grace and the knowledge of the truth. Let the forgetful hearer (and thousands throw themselves into this class) take it as a serious matter instead of treating it as "just a sin of omission," though thus admitting it to be sin.

You are saying that all Christians are stewards; of what are we stewards?

Of everything passing into our hands or entrusted to us. What have you that you have not received? And "every good gift and every perfect gift" cometh "from the Father of lights." You are its holder only temporarily. You are but its trustee, and will give an account of your stewardship. The enlightened Christian knows there is no escape, but an accounting lies ahead. "He that is faithful in that which is little is faithful also in much. What we are trusted with here is not the "true riches," but perishes; let the wasteful, the spendthrift, the miserly, the covetous know the truth of this. "If ye have not been faithful in that which is least . . . who will commit to your trust the true riches?"

PROPHECY

EDITED BY: DR. HORACE E. WOOD

Editor's Note: Dr. Daniel Fuchs is the General Secretary of the American Board of Missions to the Jews. He directs the work of more than 50 ministers and mission workers as they perform the task of bringing the testimony of Christianity to the Jewish people. He was born in Brooklyn, New York, where both of his parents had come to believe in Christ through the work of the Mission. Like most other Jewish converts to Christianity, they were proud of their Jewish heritage, and they taught their children to appreciate and respect their Jewish background. Even though Dr. Fuchs was closely associated with all of the Mission activities, he didn't come to a personal decision for Christ until he reached adult years. He then became active in Christian work and as a leader of Christian activities in Brooklyn, he founded the Brooklyn Christian Youth Society.

He is a graduate of City College of New York and received his theological training through the student aid program of the American Board of Missions to the Jews at Biblical Seminary of New York City. In 1965 he was awarded a Doctor of Divinity Degree from Talbot Theological Seminary of Los Angeles.

Since Dr. Fuchs assumed his position as General Secretary, he has personally baptized hundreds of Jewish people. When asked what he enjoyed most with regard to his work he answered, "There are two things that give me the most satisfaction with my work in the Mission. The first is my contact with the missionaries, which not only gives me an appreciation of their problems, but their suggestions give me many ideas. The other is writing for *The Chosen People* magazine."

Dr. Fuchs has also written several pamphlets and a book entitled, *How To Reach The Jews For Christ*. We appreciate the fact that he has given his permission to use his writings in the W&W. The following originally appeared in *The Chosen People*.

"A Seething Pot"

Dr. Daniel Fuchs

"I see a seething pot." These words from the prophecy of Jeremiah are aptly vivid as I am planning to leave for France and Israel. It seems as if history is about to repeat itself.

"And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them . . ." (Jeremiah 1:13-16).

"I see a seething pot; . . . Out of the north an evil shall break forth . . ." To Jeremiah this was a prophecy of the coming invasion by Babylon. The boiling cauldron would soon be tipped and would pour its contents southward on Judea. Although Babylon lay east of Judea the reference here is not to the geographical location but to the route the Babylonian hordes would take. The heavily armored forces of Nebuchadnezzar could not attack from the desert; they

entered Israel by the way of Megiddo. Jeremiah's prophecy was literally fulfilled. It does not refer to the present situation in the Middle East but it certainly describes it. It seems to be another instance of history repeating itself.

RUSSIA'S INVOLVEMENT IN THE MIDDLE EAST

"Out of the north an evil shall break forth upon all the inhabitants of the land." A year ago last June we were startled by the lightning events of round three of the Arab-Israel conflict. Russia did not actively participate in the first round; she did, however, supply material for the Arabs in round two, but in the third round Russia not only armed the Arab nations; she also manipulated them. No one has to be a prophet, or a son of a prophet, to predict that there will be round four in this war. The Word of God predicts this, but even atheistic students of world affairs realize that Russia has already achieved her first goal. It would be foolhardy to assume that she will ever willingly relinquish her gains, or that she will not actively participate in future action against Israel. The thirty-eighth and thirty-ninth chapters of Ezekiel predict this.

Russia's role in modern European history can only be understood if we realize that both under the Czars and under communism, Russia's foreign policy has been dominated by her need for a warm water port. In the past ten years Russia has achieved this goal. Last June her navy ploughed the Bosphorus, the Sea of Marmara, and the Dardanelles Straits as if she owned them. In fact, in the last twenty years, Russia has steadily increased her influence in the Mediterranean area until the Great Sea now seems to be a Russian pond.

The Western world seems to be still hazy about the realities of the Soviet presence in the Middle East, about the military force and the geopolitical accomplishments which sustain that presence and probably guarantee it for decades to come.

The armored facts and some of the background are reasonably clear; but their weight has yet to be adequately assessed within the context of Soviet global strategy. Consider first, the chronological developments: Except for a brief and stillborn effort in 1947 to obtain a protectorate over Libya in the course of the post-war peace negotiations, until 1955 the Soviet Union demonstrated only peripheral interest in the Middle East. So far was it from being a factor in the area, that the leftward leaning "non-aligned nations" of Afro-Asia never even considered inviting Russia to the Bandung Conference that year. And in 1955, when Egypt went shopping eastward for military hardware, the deal was made with Czechoslovakia and not with the Soviet Union. Considering the solidity of the Soviet bloc in those days, it is reasonable to assume that the Russians were in the backroom, but they were not at the counter. Not then; not yet.

In 1955, though, the Soviets began testing the water; first on diplomatic tippy-toes.

—Michael Elkins "The Warm Water Bear" May 1968 Israel Magazine p.5.

This splendid article then gives facts and figures that vividly demonstrate the stupendous growth of Soviet involvement in the Mediterranean area from the first "diplomatic tippy-toes" to its pres-

ent position of great naval strength based in Port Said and Alexandria. Incidentally this naval strength includes an ice-breaker “— which is widely believed to be an electronic intelligence ship, since there hasn’t been ice in the Mediterranean within recorded history” (ibid p. 6).

The author continues,

The first basic requirement of Soviet military and geopolitical strategy in the Middle East has already been achieved and even surpassed . . . the Mediterranean is no longer the Western Powers’ Mare Nostrum. (ibid. p. 6.)

Look at a map! Beyond are the Red Sea, the Persian Gulf, and the Indian Ocean. And little Israel stands athwart the Mediterranean and the Red Sea. Is it any wonder that when I read Jeremiah’s prophecy I feel that history will repeat itself. “I see a seething pot; and the face thereof is toward the north.”

A LITERAL INTERPETATION OF SCRIPTURE

I have stated that even though this verse in Jeremiah does not primarily refer to the present or a future military move by Russia against Israel, the thirty-eighth and thirty-ninth chapters of Ezekiel do. Of these chapters the New Scofield Reference Edition of the Bible says,

The reference is to the powers in the north of Europe, headed by Russia. The whole passage should be read in connection with Zech. 12:1-4; 14:1-9; Mt. 4:14-30; Rev. 14:14-20; 19:17-21. Gog is probably the prince; Magog, his land. Russia and the northern powers have long been the persecutors of dispersed Israel, and it is congruous both with divine justice and with the covenants of God that destruction should fall in connection with the attempt to exterminate the remnant of Israel in Jerusalem. The entire prophecy belongs to the yet future day of the Lord (see notes at Joel 1:15; Rev. 19:19). New Scofield Reference Edition, pp. 881-2.

I am well aware that there are many scholars who will, in spite of what seems to be abundantly clear, insist that Russia’s present build-up in the Middle East has no relationship whatever to the Scriptures mentioned. Since these chapters have no historical fulfillment the scholars will assume that they are not to be taken literally but rather that they have some symbolical interpretation. What they may mean by symbolical is not clear, but I would like to point out that more and more Jewish scholars are taking the Scriptures literally. The same issue of *Israel Magazine* which I quoted has an article by H. E. Retik.

Of what sex are angels, male or female? No, don’t laugh! The medieval scholastics, who debated this question in all earnest, had a point. The controversy arose out of a strictly literal interpretation of Scripture. For our part, we are all in favor of accepting the Bible at its sacred word.

The accuracy of Old Testament allusions to historic events and geographical sites is being more and more verified by modern research. We suggest that the time has come to take at face value the biblical passages, especially in Genesis, which indicate the nature of God and of his celestial hosts and which deal with the mysteries of cosmogony . . . To no avail have true believers combed Mt. Ararat for relics of Noah’s ark. But better luck has befallen unbelievers:

on the southern shores of the Dead Sea, where Sodom and Gomorrah once stood, a Soviet scientific expedition discovered unmistakable traces of a 4,000-year-old atomic explosion, tallying in time and place with the biblical account of the destruction of the two sinful cities.

How explain the occurrence of a nuclear blast in the Bronze Age? It was obviously not man-produced. It might conceivably have been the impact of a fireball from the skies. But let us put our trust in the detailed narrative offered by chapters 18 and 19 of Genesis. . . .

Like the Russian measuring instruments, the ensuing biblical particulars of the devastation of Sodom and Gomorrah point to an atomic explosion. Not only the iniquitous cities, but the lowlands around are utterly consumed. Not only the inhabitants, but the "plants of the soil" are smitten. The angel-men's exhortation, "Look not behind thee"—a characteristic precaution for a nuclear blast is ignored by Lot's wife, who is consequently "turned into a pillar of salt." . .

The bombardment was witnessed by Abraham from the same commanding height where he had stood the day before with the Lord. "And he saw, lo, smoke rise up like smoke from a furnace." Could this be the tell-tale nuclear mushroom? H. E. Retik, "A Flesh and Blood Divinity" *Israel Magazine* May, 1968, pp. 80, 81.

I quoted this article not merely to focus attention on another historic confirmation of the Scriptures; my philosophy is that the Scriptures do not need these so-called authentications. This article is significant because it shows that modern Jewish thought is returning to a literal interpretation of the Scriptures and also it is highly meaningful that after four thousand years, a detail of the Scriptures which is usually dismissed as being mythical in origin should be confirmed by scientists representing a nation that ridicules the Scriptures but which also is depicted in Ezekiel as being the enemy of Israel. Personally I find this very comforting. One of these days history will confirm the truth of Ezekiel 38 and 39.

GOD IN CONTROL OF HISTORY

"Behold, I am against thee, O Cog." Russia may seek to manipulate the Middle East but the God of Israel will utterly confound her! When we think of the present day turmoil among the nations, it is comforting to know that God has not relinquished one iota of His power. "All power" was given to the Lord Jesus Christ and even though the nations rage in rebellion, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2:4). The same prophecy which tells of the judgment of Russia tells of the restoration of Israel.

Therefore, thus saith the Lord God: Now will I bring again the captivity of Jacob, . . . and will be jealous for my holy name; . . . Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God (Ezekiel 39:25, 29).

God's wrath will be poured out upon His enemies but His Spirit upon Israel. Hallelujah!

Some Christians are not only like salt that has lost its savor, but like pepper that has lost its pep. —Albert George Butzer

On The Teen Scene - -

EDITED BY TERRY ALLEN MORRISON

Holding Hands

Hall C. Crowder

A man and his son went for a walk in the country one cold, snowy day. The boy, trudging along with both hands rammed down in his pockets, soon slipped and fell. Getting to his feet he decided to guard against another fall. This time he grasped the sleeve of his father's coat for security. It wasn't long until his foot slipped again and the weight of his body broke his grip on the sleeve. Down he went!

Getting to his feet once more, he had a new idea. "Father," he said, "you hold my hand!" This time with father carefully choosing the path and holding him up when he slipped, he was able to finish the walk without further falls.

This little story illustrates three different attitudes we may have toward God as we go through life. Check and see which one is most like yours.

1. The boy with his hands in his pockets is like one of us saying to God, "I don't need you; I can get along O.K. by myself." The boy didn't want to fall, and neither do we, but, "It is not in man that walketh to direct his steps." Can't we all tell by the bruises from past "falls" that we can't make it through life alone?

2. The boy, holding on to his father, was not really much better off than before. He realized he needed help, but the way he went about getting it was wrong. He was still depending on his own strength! Many people admit that they need God's help in living but still believe that salvation depends on their own strength, faithfulness, and good works. My grip on God's hand offers no security at all!

3. The only security comes from saying with the psalmist, "I am continually with Thee: Thou hast holden me by my right hand." (Psa. 73:23.) This involves real surrender! With this attitude of faith and trust, though we may sometimes "slip" we shall not "fall." Jude says, "Now unto Him that is able to *keep you from falling* and to present you faultless before the presence of His glory . . ."

Have you really asked God to take hold of you?

Being made with two ears, two eyes, and only one mouth, should of itself be an indication of a workable agenda for our education.

Nothing Dull About Knechtsville

Mrs. W. F. Frisbie

While rearranging our books the other day, we ran across one by Mrs. Paul J. Knecht, written about twelve years ago. To be honest, the reason I had not read the book before was the title: *One Thing Is Needful for the Christian Home*. Ugh! From Dullsville! I thought. Like the Driver's Manual. Nor did the chapter headings say anything to me, either. Now all this is most unfortunate, because within these 343 pages is some of the most thrilling reading a Christian could ask for. It is a book you can read and read again—all of it, or portions of it—and it will each time be fresh and important.

The thing that impressed me right away is that this is not a parochial book. And Mrs. K. is neither provincial nor stuffy. This lady is with it! If you are curious as to what hidden persuader started me on this book, I'll tell you. It fell open to page 107 where I saw the subtitle, BIRTH CONTROL. Well, let's face it. Everything from the *New York Times* to the Podunk Press has been covering this subject like as if there was no other news left to print. Needless to say, the Knechts and their lovely, large family are not run-of-the-mill people by a whole lot, so I just naturally had to see what Mrs. K. recommends.

Let me tell you, folks, she has a practical, common sense message, based on fundamental Christianity, her profound knowledge of human beings, her own unlimited experiences, research, and indisputable facts—psychological, Biblical and other. Personally, I am fed up with over-emotional, idealistic babblings of today's inexperienced, pseudo-educated, immature individuals, who have no respect for common sense, little if any writing ability, and absolutely no wit. They are an insult to honest intelligence. And, if more people were as capable and as practical as Mrs. Knecht is, this world would have fewer problems with birth control, self-control, fiscal control, or any other control.

First of all, Mrs. K. knows her subjects. This is a prime prerequisite of writing, and a consideration that the bulk of our would-be-religious-writers stubbornly refuse to honor in the latter part of the Twentieth Century. Secondly, she KNOWS her audience and can, therefore, sympathize with them; yet, as a skilled writer should do, she remains objective without being aloof.

Here again, this approach is a real treat. Many writers, secular and religious, are so *subjective* that they give us nothing but a sloppy self analysis fancied up with unbelievable words like dichotomy, encounter, thrust, dynamics, dialogue, involvement, and the like. In other words, they are simply trying to "find themselves" at our expense. Not so with Mrs. K. She knows who she is and where she's been; so, with a complete self assurance and a mastery of the mystery of words, Mrs. Knecht has produced here a book for both sexes and for all seasons.

Listen to this: "An unbeliever may be one who does not believe there is a God, or one who denies the deity of the Lord Jesus, or one who does not believe the Bible is the Word of God. He may claim to believe all three yet deny them all in his actions, having heard the Word with his mind only, his heart tight closed against the Lord. (A dead faith is unbelief.) . . . The unbeliever may acknowledge with his mouth Jesus as Lord, he may claim to believe that the Bible is in truth the Word of God, the while he is actually believing and accepting the 'doctrines and precepts of men,' who by their tradition make void the Word of God. . . We can sink to strange depths in the name of religion when we turn away from God's simple teaching, despising His counsel . . . There is danger of thinking you are following the Holy Spirit when in reality you are taking the line of least resistance . . . Do not be confused on that. When you are going against something God has said . . . you are not following the Spirit. God is not divided against Himself. All guidance of the Holy Spirit . . . is always in line with the written Word—never countermands it."

When Mrs. Knecht says: "It is the *preaching of Jesus* by a consecrated man that makes people take the initiative in their desire to obey the Lord," it strikes me that she has, among other things, spoken the key words to the loss of power in today's preaching, and the loss of respect for today's preachers.

She says: "It was the preaching of JESUS on the day of Pentecost that made the people cry out in despair, 'Men and brethren, what shall we do?' Again, when Peter opened the door of the church to the Gentiles he preached JESUS . . . After his conversion Paul preached JESUS . . ." Etc. Etc. (Emphasis mine.) She says: "The most innocent counter attraction to the Lord Jesus Christ is a thing against which to be guarded. The best that can be said of it is it detracts from the Word, but more, it may grow into a hideous monster . . ."

Mrs. Knecht encourages reliance upon ⁴the Holy Spirit in the best sense of fundamentalism. She says: "One notable thing to be remembered about the Holy Spirit is His inseparable connection with the Word of God, which is the sword of the Spirit (Eph. 6:17). Spectacular demonstrations, supposedly of the Spirit, must be judged by the Word (1 John 4:6; 1 Cor. 14:37)."

I do not want to quote anything from her chapter on birth control because this is one chapter that ought to be read from beginning to end exactly as Mrs. K. wrote it. It is beyond a doubt the only really splendid thing I have ever read on husband-wife relationships—and my reading covers a lot of territory.

Maybe there are no more copies of this book to be purchased. If this is the case, I urge Mrs. Knecht and her publisher to get busy on a revised edition at once. I hope that if a new edition is put out, that the writing will be tightened up to reduce the book to half its size. This should be done for many reasons. But if you can beg, buy, or borrow a copy as it is, simply overlook a little too much window dressing in spots and jump right in to the real goodies.

Precious Reprints

The Night Is Far Spent

R. H. Boll — 1955

"Sleep" in the scriptures has both a good and a bad connotation. In the one sense it is one of God's most precious blessings. And, to His own, death itself is but a falling asleep. They shall never know the awful horror of death, because Christ tasted death for them (1 Thes. 4:14, 15). This is sleep in its good meaning.

But in some contexts it also has a bad significance. "Simon, sleepest thou?" said the Lord to Peter in Gethsemane; "Couldst thou not watch one hour?" There are times when even the blessing of physical sleep must be foregone, that we may watch and pray (Eph. 6:18).

THE STATE OF SLEEP

When one is asleep, he is oblivious to his surroundings. He does not know what is going on. He is inactive, indifferent to the realities of life. It is a condition that aptly illustrates the spiritual torpor that comes over men, and it is therefore often used in this sense. "Awake thou that sleepest," says Paul to careless Christians, "and arise from the dead, and Christ shall shine upon thee" (Eph. 5:14).

The Christian may sometimes wander in "bypath meadow," and walked on "enchanted ground," where a deep spiritual torpor befalls. Like the effect of the fabled lotus, it makes him forgetful of home and heaven, and of his calling and place in the world. He has forgotten the cleansing from his old sins. He remembers not the love that snatched him as a brand from the burning. He walks in vain self-confidence, unmindful of the snares and pitfalls in his path. What will be the result of such a state? Therefore the warnings and admonitions to Christians.

CHRISTIANS ASLEEP

It is especially with reference to the times in which we live that we are exhorted to be awake and alert. "Ye hypocrites," said the Lord to the multitudes of His day, "ye know how to interpret the face of the earth and of the heavens; but how is it that ye know not how to interpret this time?" (Lk. 12:56). There is a like stupor upon Christians today. "And this," says Paul, "knowing the season, that already it is time to awake out of sleep. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and put on the armor of light. Let us walk becomingly as in the day . . ." (Rom. 13:11-14). So likewise to the Thessalonians: "Therefore let us not sleep as do the rest, but let us watch and be sober" (1 Thes. 5:7).

The sleepers will be startled out of their slumbers—alas, too late—by the thunders of judgment. So shall it come upon the whole world. But the warning comes to those who are Christ's. Theirs it is to look forward, alert and ready, to His coming to receive them unto Himself. "Take ye heed, watch and pray, for ye know not when the time is" (Mk. 13:33).

THE SUMMONS OF POWER

Looking back now to Paul's exhortation in Eph. 5:14—"Wherefore he saith, Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee." Who is "He" that says this? Certainly our Lord Jesus Christ. Where and when did He say this? The nearest, so far as we can read in the record, is John 5:25: "Verily, verily I say unto you, The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

The word of Christ has power. When He spoke to the impotent man at the pool of Bethesda, "Arise, take up thy bed and walk," power went forth through His word. When He spoke to the corpse of the widow's son at Nain, His word of authority pierced through the bars of death and gave life to the dead. When Jesus came walking on the storm-tossed waters of Galilee, the one word, "Come," from Him enabled Peter to do that which humanly was impossible. So here we have again a word of authority and power: "Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee." To those who hear, it will bring an awakening, as life from the dead. My brother, have you been asleep? And will you now by faith in Him hear His word of power? "They that hear shall live." Will you hear Him?

THE WAYFARER

The wayfarer,
Perceiving the pathway to truth,
Was struck with astonishment.
It was thickly grown with weeds..
"Ha," he said,
"I see that none has passed here
"In a long time."

Later he saw that each weed
Was a singular knife.
"Well," he mumbled at last,
"Doubtless there are other roads."

Unless what we hold doctrinally, holds us experientially, we shall find ourselves, our families, our assemblies and our missions, sadly adrift. God grant us a knowledge of His Word and an experience of Himself which will bring enrichment and meaning into life and fresh power in service.

—John Smart



Doubt . . .

Surprise . . .

Certainty!

Alex V. Wilson

Must a person commit intellectual suicide to be a Christian? Sometimes we give the impression, whether we mean to or not, that Christians must stifle their minds and play ostrich with difficult questions about their faith. Here's an example, told by Charles Hummel, who works with college students. One of them told Hummel he was an atheist, and then explained why. "Seven years ago, when I was eleven, I questioned my Sunday school teacher about the reliability of Old Testament miracles. She said rather curtly that they were to be accepted not discussed. When I kept asking, she told me either to be quiet and believe them, or leave. So I left." That was the beginning of this fellow's pilgrimage to atheism. He had become convinced that doubters are neither wanted nor welcome in the church, that you have to check your reason at the door and be prepared to accept uncritically whatever is asserted to be true."

We saw last month that doubts may spring from one of two different attitudes: *unwillingness to believe* (because if the Bible is true, then we should surrender to the God it reveals), or *questioning and confusion* due to seeming contradictions or the accusations made against the Bible in the name of science, etc. The latter type of doubter is willing (and perhaps eager) to be convinced by evidence, but until such evidence is seen he is perplexed and bewildered, wondering how to solve the problems in his mind.

To doubters in the first century, the apostles offered firsthand, eyewitness evidence: see Acts 2:32, 3:14-15, 4:33, 5:30-32, 10:39-41, 13:30-31, 2 Pet. 1:16-18, 1 John 1:1-4. And the foundation events of Christianity about which they witnessed—especially Christ's resurrection—can even in our day be historically examined and evaluated. Through the centuries there have been men who have done this very thing, often with surprising results. Let's note some examples.

1. During the 1700's, two English deists, Gilbert West and Lord Lyttleton, attempted to disprove Christianity. West set out to prove that Christ's resurrection was a hoax, while Lyttleton sought to overthrow the story of Paul's conversion on the road to Damascus. After some time the two men published the conclusions of their study. West boldly declared that Jesus must indeed have risen from death, and Lyttleton wrote a strong defense of Paul's conversion experience!

2. Lew Wallace lived during the mid-1800's. During the War Between the States he became a general. He was a close friend of Robert Ingersoll, the famous skeptic and opponent of Christianity. Together they set out to write a book exposing the "myths and superstitions of the Bible." Wallace travelled to the leading libraries of Europe and the U.S. to gather information. His research continued for two years. But one day he fell to his knees and cried out, "My Lord and my God!" The Truth he had doubted had revealed Himself and had overcome Wallace's sincere opposition. Later he wrote *Ben Hur*, the famous novel about the times of Christ.

3. At the end of the 1800's Sir William Ramsey was an outstanding historian and archaeologist in England. He, too, sought to discredit the Bible. He felt confident he could reveal enough errors in it to prove that it was not trustworthy. Since Luke's writings contain so many historical and geographic details—such as names of specific persons, places and events—Ramsey made the Gospel of Luke his special target for study. Imagine his astonishment when he discovered that Luke was incredibly accurate! Ramsey could not believe that such a painstaking and reliable historian could simply have invented the story of Jesus' resurrection or else have been fooled by others into believing it. Thus convinced that Jesus indeed did arise from death and was divine, Ramsey became a Christian. In following years he wrote several books about the historical background of Biblical events.

4. Similar discoveries have been made in our own times. Another Englishman, Frank Morison, as a university student felt that no enlightened modern person could believe in miracles. He was a regular churchgoer but doubted many of Christianity's doctrines pertaining to the supernatural. Wanting to refine Christianity by removing its unbelievable parts and thus harmonizing it with modern learning, he too decided to write. But serious writing requires research and thought, and his honest investigation confronted him with the living Christ. So in the book he authored, *Who Moved the Stone?*, the first chapter is entitled "The Book That Refused to be Written." In it he explains that his original intention of refuting the resurrection had to give way before the overwhelming evidence he found. The rest of the book presents that evidence to the reader.

5. A famous contemporary author is C. S. Lewis (1898-1963), professor of literature at Cambridge. Till he was past thirty he was an atheist. Because of that fact, after his conversion he became an "apostle to the skeptics," powerfully presenting Christ to modern doubters. In *Mere Christianity* he points out the only logical alternatives regarding Christ, in light of His staggering personal claims:

A man *who was merely a man* and said the sort of things Jesus said wouldn't be a great moral teacher. He would either be a lunatic on the level with a man who says he's a poached egg—or else he would be the devil of hell; you must take your choice. Either this was, and is, the Son of God, or else a mad

man or something worse. You can shut Him up for a demon; or you can fall at His feet and call Him Lord and God. But don't come up with any patronizing nonsense about His being a great moral teacher. He hasn't left that alternative open to us.

A SAD—AND COMMON—CONTRAST

In contrast to these honest doubters who were open to truth when they found it, multitudes of people refuse to search for it. And if by mistake they bump into it, they run the other way. Winston Churchill observed, "Some men stumble onto the truth, but they quickly pick themselves up and go on as though nothing had happened." And the inspired John wrote in his gospel, "This is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed" (3:19-20).

In his booklet *Have You Considered Him?*, Wilbur Smith refers to a clear example of this fatal attitude.

Gamaliel Bradford, one of the most distinguished biographers of modern times, . . . confessed that he was *afraid* to read the New Testament for fear it might prove that he was wrong, and his opinions would all have to be changed—and that he did not want.

In his journal for September 8, 1921, in his fifty-seventh year, Bradford wrote: "I do not read the New Testament for fear of its awakening a storm of anxiety and self-reproach and doubt and dread of having taken the wrong path, of having been traitor to the plain and simple God. Not that I do not know perfectly well that no reading would make me believe any more. But, oh, what agonies of fret and worry it would give me; for I should be able neither to believe nor to disbelieve nor to let it alone." And yet in his same journal, under date of February 19, 1919, he cries out, "Who will tell me something of God? I know nothing about Him whatever!"

Had he only opened his New Testament and considered the life and teachings of Jesus, His death and resurrection, with the same spirit of honesty, with the same desire to discover the truth, that possessed him as he approached the study of the many great men of history, into whose lives he saw so deeply and accurately, he would have found God gloriously revealed in Christ His Son.

We Christians should not fear having our beliefs investigated. In fact we should encourage doubters to do that very thing. But they—and we—should be certain that we really do want to know the truth. Even if it surprises us. And even if it hurts.

(More next month)



Viewing The News

(Most of this month's column is written by Boyd D. Pendleton, a native of Kentucky who is an ordained Baptist minister. A graduate of Campbellsville College, Georgetown College, and the Southern Baptist Theological Seminary, he served in the Navy for four years during the Korean war. He is a former pastor of the Glendale Baptist Chapel, Bowling Green, Kentucky, and was until recently the field representative for Christian Heritage Center. Bro. Pendleton is now awaiting appointment as chaplain in one of the institutions of the Commonwealth of Kentucky.)

THE GOSPEL AND SOUTHERN BAPTISTS

Boyd D. Pendleton Baptist Growth In America

The tremendous growth of the Southern Baptists was due to the fact that they had a strong adherence to the sovereignty of God and a rugged independence of individual believers and individual congregations, the roots of their faith being historically in the Calvinist movement. Such vital characteristics as a rugged individualism and a total commitment to the belief in the absolute sovereignty of Jesus Christ in the affairs of men and nations paved the way for an unprecedented growth both in numbers and in spiritual power.

According to Dr. Judith Brigham, author of the scholarly and informative book, *A Historical Study of the Educational Agencies of the Southern Baptist Convention, 1845-1945*, the Southern Baptists grew from a membership of 351,951 in 1845, when they were organized, to 5,667,926 in 1944, a century later. Now the figures are approximately 11,000,000 (at a greatly reduced rate of growth).

Emerging Trouble Within

The problem of the Southern Bap-

tists began to emerge when this mighty and dynamic evangelical current, which created thousands of small congregations began to be institutionalized. In other words, when the Holy Spirit of God had been pushed out of the church life and the evangelical witness of salvation in Christ had been de-emphasized in favor of liturgical formality, social welfare, and a diluted gospel, trouble emerged within the ranks of this great denomination.

Whenever evangelical orthodoxy is bypassed by the churches, they then drift into an institutionalized orthodoxy. And institutional orthodoxy is always the forerunner of a dynamic liberalism. The tragedy of what is happening at the top levels of Southern Baptist leadership is that apparently the leaders are recapitulating the precise history of other Protestant denominations. Other Protestant denominations were liberalized by the following process or technique:

1. The concept of Biblical authority was reduced to relativism at the level of the seminary and college. That is, the Bible was no longer the sole authority for faith in Christ. Now there was the "tool" of higher criticism. The Bible would be judged by man instead of man being judged by the Bible. Rationalism and knowledge were the "keys" to the truth of the Bible. Men had left the true means of Biblical exploration which are, in this order: reason, research, and revelation. In fact, in some quarters, the method of revelation is completely forgotten.
2. They were able to create a diversion from evangelism and show that the social gospel was the real gospel and were therefore able to subtly make a change of emphasis

which cuts the nerve of Christian conversion, missions and stewardship.

It is in the light of these principles that one can understand and analyze these dangerous symptoms. After analyzing these principles in the light of God's Word, it is easy to see that the blight of liberalism is now attacking Southern Baptist life on a major scale.

SOME SOUTHERN BAPTIST AGENCIES

1. The Christian Life Commission

The Christian Life Commission has been gradually elevated to a position of prestige and authority among Southern Baptists with the exploitation of the issues of peace, race and anti-poverty. The irony of this situation is that in their devotion to these three issues, they actually produce the opposite. The area in which they justify themselves is the area wherein their greatest weakness lies. They preach the necessity of social redemption and yet, in process, actually destroy the social order they claim to be redeeming.

2. Home Mission Board

A dramatic emphasis is the Home Mission Board which was a citadel of evangelizing the homeland and now has almost been bodily taken over for socializing the homeland.

3. The Seminaries

In most of the Southern Baptist seminaries there is a strong emphasis on liberalizing the Scriptures. Books by socialists and pro-Communists are even used, in some cases. The poison of neo-orthodox theology, instead of traditional orthodox theology, is offered to the students.

4. The Baptist Press

Slanted articles in favor of socialistic endeavors are printed in Baptist school literature. Articles can be shown to document this very easily to anyone with an open mind. Dr.

C. E. Autry, head of the department of evangelism in The Southern Baptist Convention, has said that in the same way in which the mass media brought socialism into America, the Baptist press is bringing socialism into the Baptist churches.

CONCLUSION

The inevitable fruits of liberalism are beginning to appear in the ranks of the Southern Baptists. The growing emphasis on liturgy, the decline of evangelism, the decline of missions, the decline of ministerial candidates, the decline of young people in services, the general loss of interest, and many other things indicate the depth of crisis in the largest evangelical denomination in America.

Basically, what has happened is the shift from a God-centered faith to a man-centered faith, a shift from truth to relativism, a shift from God's wisdom to man's knowledge, a shift from redemption of man to the reformation of society.

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BRIEF NEWS AND COMMENTARY:

A newsletter from the Gospel Tract Society, Inc., states that "The University of California at Berkeley estimates that at least 1,000 couples are living together, unmarried." . . . There were no executions by the government in 1968 in this country. 435 men were in "death rows" with executions held up by courts . . . Church attendance in the U.S. dropped another 2% in 1968 to 43% of all Americans attending church on Sundays, according to the Gallup poll. That figure sounds high to me. In the 21-29 age bracket the percentage was only 34. The smallest regional attendance was in the West—34% . . . India is gradually closing to missionaries; pray that the Lord will overrule.

Continue to send your questions and news items to Ernest E. Lyon
1734 Deer Lane
Louisville, Ky, 40205

A life of victory and power hinges upon three things—an act, a purpose, and a habit. The initial act is that of personal surrender to the Lord Jesus as Master. The fixed purpose is that of doing what will please Him, and only that at every turn, in every matter, regardless of circumstances. The daily habit is that of spending a bit of quiet time daily alone with the Master over His Word —S. D. G.

Missionary Messenger

"Greater things for God"

OUR FRONT COVER PICTURE

Thomas W. Hartle, Cape Province, South Africa, January 17.

With the year of 1969 already begun, we rejoice in the fact our schedule of cottage meetings for the months of January, February, and March is fully booked up.

After many years of prayer, it was a privilege for the Serra family to witness their 19-year-old son baptized into Christ on the 6th of December. Then it was during our morning service, just before the Lord's supper was served, December 8, that a young married man requested to be baptized into Christ. Also on the morning of December 22, a Brother from Bonteheuvel congregation was able to witness his wife's baptism. Another young lady was baptized on January 5, beginning "newness of life" early in the new year. We pray that our labors may bear a rich harvest in the year just beginning.

Georgia Hobby, Kalomo, Zambia, January 12.

Our new workers, Don and Nancy Selvidge arrived here day before yesterday, in the evening. Don and Kenneth worked together at church work in Michigan one summer, and lived in a barn loft. I had forgotten that this was the same boy until Don mentioned it. We are all living together in one apartment with Roy Merritt until our house is finished, which will be at least another month, I think.

We would like to receive regularly the *Word and Work* and you may send bill for it. We haven't seen it for a long time.

Dennis L. Allen, Hong Kong, January 13.

Between running to hospitals, I preached my first funeral. A tiny little old sister who has come faithfully to church for some years, but who was hard of hearing so we could not communicate much with her, died last week. Her family asked help in arranging burial, and then asked me to attend the funeral. Robbie and I went, as the others were all in school. Funeral parlors here are most un-aesthetic—just a bare room with a rough coffin in the center and a hard bench or two along one wall. The family were standing around with their mourning clothes on. I inquired at the door whether the service had started yet, and to my utter dismay I found they were looking to me to conduct the service. The relative to whom I spoke turned to the crude funeral attendant and said, "The Muk See (min-

ister) has arrived." He in turn had the relatives stand in orderly fashion on one side of the room; the coffin was in the middle and he led me to the opposite side of the coffin and told me to begin! I prayed a quick prayer and then told them simply about God's creation and purpose—about the fall, and Christ's redemption, and then some things about the hope of resurrection. None of the family are Christians except this one woman. Then the funeral attendant asked me to lead the family out to the hearse (hearses here have glass sides so everyone can see the coffin and family). He turned to the relative and said something about giving the attendants tea money; the relative handed me a little envelope, which I found later contained \$10HK, (about \$1.70 U.S.) and they pulled away to go to the burial outside of town. I never expected to have this experience, but was glad of the opportunity of witnessing to this family.

Shichiro Nakahara, Shizuoka City, Japan, January 21.

We spent the New Year's day with our country folk in Ibaraki Prefecture, and I talked with my brothers about many things relative to the building expenses and land price, etc., and what I learned out of our conversations was amazingly interesting. Here in Shizuoka City and its vicinity it is almost impossible to locate land selling for less than \$123.99 for one *Tsubo*, equivalent to a 6 ft. square, whereas in Ibaraki near the seat of prefectural government where it is now growing very rapidly with more apartment houses and modern residential areas, land is still cheap and they say that we can easily get hold of land at good location for \$28.00 or less for one *Tsubo*. The area I am talking about is very new and no church is yet seen anywhere. Of course, we have not yet decided but we are seriously thinking about the possibility and greater prospects for the future. We think we can get everything ready to start with one third of the expenses which we would need in case we are to do the same type of work here in Shizuoka. . . . With the same amount of money we pay for the land here or will buy, we could do at least three times as much work as we do here. We are seeking the Lord's will for us at this time. We wish you all to remember us in this regard and we want to do just what the Lord would have us do and we will be ready at the same time to go anywhere He would have us go, though it be a new location. For we believe wholeheartedly the Scripture, saying, "Except the Lord build the house, they labor in vain who build it."

Elaine Brittell, Livingstone, Zambia, January 24.

Aren't there many wonderful people in the world! Yesterday I took my car to have the broken latch fixed. As I walked to the car with the mechanic, he asked, "Do you remember me?" I said, "Sorry, I don't." Then he said, "Remember when you gave me a lift when I was going to Lusaka by walking?" Then I remembered a few weeks ago when coming out of town we gave him and four others to our turn off. He fixed my door so nicely, then left it inside the garage as the rain was pouring down and I had four bags

of meal on the back covered with a small piece of canvas. Then when I went to pay the manager, he said, "No charge" as the other mechanic had worked on it and charged a big price, but the door never worked. God let the rain stop while we were coming home, then just after we got in the house it began to pour. MBaAllie and Titue put fertilizer on the corn and peanuts just this week, so the rain will help them come up quickly.

We are so happy BaJoye and her husband, who teaches at the school here, were not transferred. Joye has very big gardens of corn, maila, peanuts, ground nuts, and vegetables. Joye is our oldest girl and a very good mother. She can sew, knit, crochet, cook, make garden, help the mothers when delivering, and teach Bible lessons. Please pray she and her husband will be more faithful to the Lord—he has fallen away from God and into sin. He needs to be won back to the Lord, for he is not happy knowing what he should be doing, and not doing it.

Alex and Ruth Wilson, On furlough in Louisville, January 21.

We hope to be back in Manila about three months from today, Lord willing. We want to get there before the Broadduses leave, which will be around the first of May. We are beginning to get excited about our return, though of course we wish we could stay on and on here in the homeland too.

Almost every Sunday we visit a different congregation, where I preach and/or show slides of the work in the Philippines. Our hearty thanks go to the many friends who have extended gracious hospitality to us.

Back in December I held a series of meetings at the Jefferson Street church in Louisville, in conjunction with some workshops on witnessing: home visitation, home Bible classes for children, etc. It would be good if more churches held such workshops, to encourage and train Christians in witnessing for the Lord. Then early this month I spent a memorable week with the Jennings, La. church. The messages seemed well received, and there was opportunity for speaking on a 15-minute radio program for six mornings. The fellowship was enriching, although the flu epidemic had hit a number of folks, including Brother and Sister Ivy Istre.

Reports from Manila say that attendance at the Sunday services has increased a good bit in the past months. Some recent converts face family opposition, and the same problem is hindering others from receiving Christ it seems. One girl visited her home in the province after a semester of study at CBI, and her parents were amazed that she had become a "fanatic" in such a short time!

NEWS FROM THE FAR EAST

AMONG THE OKKA PEOPLE—Dec. 7, 1968. I am with tribal missionaries here working among the very primitive Okka people. These tribal folk are from Burma, Laos, China and Thailand and

seem oblivious to the difference. They cross freely from one to the other not bothering about police "check points," passports, custom, etc. (although the border is patrolled at spots). I flew up Thursday and Thursday afternoon we caught a truck to within two hours walk of a large Okka village. We arrived at sundown on the top of a 2000 ft. high mountain, a truly beautiful setting. We were warmly received. The Thai government is wooing the Okka and they are becoming used to visitors. In fact, in this remote area (as far north in Thailand as one can go; we touched the Burma border this morning) there is an airstrip on which a government plane can land and from time to time the Okka headman or a son is flown to Bangkok or elsewhere for government purposes. This village is wealthy compared to many. They have fine, fat cattle, pigs, chickens, good rice, etc. They hunt with the crossbow, however, and live very simply.

CHINGMOI—Dec. 9. I am now back to civilization. I spent a night in each of two Okka villages and slept one night in Yuow village. The Okka are mountaintop people—the Yaow are valley dwellers. In the Okka villages we were warmly received though there are no Christians there. They have an Abrahamic sense of hospitality which our society has long lost. We were served hot, bitter tea (their own growing), offered whiskey, then an Okka meal: rice, green —?—, salt fish, chopped pork, grubs and another dish which, being raw, I did not taste. Then we were invited to sleep in the house—on split bamboo (sitting place) the floor is dirt. I slept very well though Peter feared bedbugs. There were noisy rats overhead, a cow with a bad cough below. I feared fire more than anything. The Okka burn hog fat in little tin can lamps. No chimney. I was so afraid, in a bamboo house on bamboo mats, that someone would upset a can. The house has two rooms—a men's, and a women's and children's. There is a crying room for wives with new babies (plurality of wives is the rule) and a baby a year per wife is the average—but not two in the same calendar year: that is taboo. They have a lunar calendar. There is also a courting room for daughters. The unmarried meet in a place so designated in the village and do as they like—until they decide on a marriage. There is a dowry to be paid. In case of pregnancy there *must* be a marriage (not particularly to the father). After the baby is born no one worries about whether the marriage continues or not. The first baby must be left to the mother alone—no one can witness or assist the birth. Twins are a bad omen and must be suffocated. Relatives stuff the mouth with ashes. The village is run by the demon priest who has absolute control over the lives and actions of the village. However, the closer villages are to civilization, the less his influence becomes. Most villages are several hours to several days walk off of any kind of roads.

The second Okka village was alike in some ways but quite a different impression was made. We received much hospitality. They offer you women (as Lot did) but we stayed with the as-

sistant headman—and saw the old heads gather in the evening for their opium session. It is a sophisticated and complex thing. They offered it to us as well but were unperturbed at our refusal. They smoked several hours before I eventually dozed off (two feet from the nearest one). They lie on the floor and seem very detached. Here is where I really feared fire. I slept well as I was tired. I am not used to 3 hour hikes at a fast clip with a heavy load. The older men especially do no work. The women do virtually all the work. Through pregnancy, illness, health, etc. the women carry the load. A man strides ahead, his wife walking behind with a hob and two baskets of fuel—not to mention seeing after the children. Society is ever extreme. In the West the ideal is held up for the woman to never have to exert herself—in the East such is the role of men.

Well—I have gotten a fantastic education these last few days. This trip was arranged by OMF missionaries to whom I am grateful. Pray for the Okka.

The Yaow are of Chinese background and quite different.

—Paul S. Knecht

MORE TRIBUTES TO E.L.J. AND J.R.C.

“For to me to live is Christ; and to die is gain.” —Paul

“Blessed are the dead who die in the Lord . . . that they may rest from their labors; for their works follow with them.” Two faithful, noble warriors, Jorgenson and Clark, have fallen in battle. They had to be counted casualties each some while ago. The ranks were depleted by so much, and the loss has been deeply felt. Some compensation came with the fact of their remaining for a time that we might have the benefit of their wise counsel. The good they have done will not “be interred with their bones.” Surely Word and Work will go right on, the Lord raising up the needed help and supplying the spiritual wisdom to carry on and carry out the scriptural purpose for which the publication was created and has been sustained for above threescore years. May Word and Work be rebaptized in prayer and sacrifice. Be thou of the number of the dedicated.

Word and Work became the occasion of our first knowledge of E.L.J. He began in 1912 to contribute to its columns. At that time it was still issuing from New Orleans. Later we were paid a stop-over visit and he spoke for us a few nights at Seventh and Camp. Growing out of that came this writer's first series of gospel meetings with the Portland congregation in Louisville, one result of which was the discussion with E. L. J. and R. H. Boll re. their taking over W&W and issuing the same from Louisville, a more central point. Bro. Jorgenson encouraged the move from the first, and the change became effective January, 1916. Then later, the need requiring, Bro. Julius R. Clark was added to the staff and proved his efficiency.

These two men have left vacancies that can be filled, only by such as are "of like precious faith" with those who have set the pace and have erected high standards. Readers must "quit ye like men," who not only stand, but "stand for something" and know what they stand for. When since the so-called Restoration Movement began, has there been the crying need "to contend earnestly for the faith once for all delivered unto the saints" as right now in these days of undeniable apostasy? Who are making this a matter of prayer? May the faithful gone before not have lived in vain.

(Our heart full of tender sympathy goes out to Sister Jorgenson and to the three children (now also motherless) of Brother Clark.)
—Stanford Chambers

Did a Magnificent Work with Song Book

We were all saddened at the passing of Brother E. L. Jorgenson. He preached at Ebenezer parttime for some five years, married many of us, including the writer, and did a magnificent work in composing *Great Songs of the Church*. Sister Jorgenson was his nurse for many years after his first heart attack. Our prayers do continue for her. . . as with J. R. Clark the loss of another faithful minister of the Lord is an experience we share with thousands in the Churches of Christ we have worked with these many years. —N. Wilson Burks

Two Servants Called Home

Within two weeks of each other two men who have exerted a great influence on our churches have been called home. Bro. J. R. Clark, for many years publisher of *Word and Work* as well as preacher and evangelist, passed away on Dec. 2. He had been in bad health for the past several years, suffering from Parkinson's disease. More recently, Bro. E. L. Jorgenson, also associated with *Word and Work* and compiler of "Great Songs of the Church" hymnals, passed away in California. He also had been in bad health because of a heart condition for several years. Both of these men represent an older generation which stood for truth often at a great personal loss as to finances and fame, and only eternity will show the full effects of their lives on the premillennial churches of Christ. Both men held meetings at Southside in the '40's and have often authored articles in *Word and Work*. Many of us feel the loss of their homegoing, but rejoice in their gain. —Carl Kitzmiller

In the closing days of 1968 Brother J.R.Clark and Brother E. L. Jorgenson were taken out of this world to be in the presence of Christ. They are greatly missed by relatives and friends. Their places in bearing the message of peace to others are for younger men to take up the torches which they have left burning. For their influence still lives among us. Writers and contenders for the whole counsel of God are needed in the field which they have left. Both of them sought to speak the truth in the spirit of love, a commendable way for others to follow. —W. J. Johnson

Julius and Mildred Clark

Being associated with Julius Clark in the earliest years of my ministry for two years—he at Dugger and I at Linton, Indiana, about six miles apart—was among the most meaningful experiences of my life. We worked together, preached together, visited together, and published a paper, "Spirit and Truth," together. There we formed a close friendship, and appreciated the tie of Christian love that bound our hearts together then and throughout the remainder of his life on earth. It was not only a close friendship with Brother Clark, but also with Sis. Mildred Clark, his true helpmeet, and his three children, Patty, Paul, and Martha. These were solid, unpretentious Christian people—Brother and Sister Clark—whose lives touched many in a powerful way, and whose children reflect the power of their Christian home. It was my privilege, together with Brother Glenn Baber, to speak at Brother Clark's services on December 4 and at Sister Clark's January 9. And while we sorrowed, we nevertheless found more meaningful than ever before the words of the apostle Paul, "that ye sorrow not as the rest who have no hope."
—Robert B. Boyd

E. L. Jorgenson

Brother E. L. Jorgenson was indeed a man whom God used mightily in his contribution to the churches in the realm of church music by means of his song books, and in his ability to speak forth the Gospel musically from the pulpit as a preacher and teacher, and with the pen. In my early preaching years, he took special interest in me and encouraged me greatly, and we spent some very pleasant days in the Jorgenson home. I was deeply impressed with his words of advice and exhortation—timely and relevant to "our" preachers—which he gave us, speaking forcefully although to weak to stand, at the Louisville Fellowship Week in 1967. Perhaps someone recorded these words, and they can appear in print, or be quoted in sermons, so that they might be heard again. —Robert B. Boyd

NEWS AND NOTES

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

Louisville, Ky.: The Lord gave us a wonderful year in 1968 at Ralph Ave., with more than 100 responses to the Gospel invitation. All departments of the church have experienced growth during the year. We have outgrown our facilities, and we are seeking the Lord's will in an expansion program. We need a song director and youth leader, and will be glad to hear from any qualified person.—J. L. Addams, Sr.

Brandon, Fla.: Our hearts were made happy yesterday when a young woman, reared a Catholic, found out by studying God's word that she had not obeyed Him. Against her parents' wishes, she was buried with Him in baptism. She knows not what will happen . . . She may not be permitted to worship with us again until she is of age. Pray for her that the Lord will use her to lead her sister and

parents to a saving knowledge of her Lord! —Wayne Geatches

Henryville Ind. Bursting at the Seams

The Henryville church of Christ began with cottage meetings of three families in November, 1963. The following February, they met in their own little building. Now, five years later, there are twenty families crowding into the small edifice. Another family is returning shortly to Henryville to live, bringing the number of families to twenty-one. The Children's home adds about 30 or 31 to the number present, and periodic visitors from the boys' Forestry Camp in the vicinity average 25 to 30 with their directors.

Everything points up the need for enlarging this outgrown shell. Prayer is requested for this enlargement which is now in the planning stage. The proposed building will include a baptistry (47 believers were baptized last year at the Sellersburg church), an auditorium with a seating capacity of approximately 200, a nursery and additional classrooms. The present building will be connected with the new building and retained for classrooms. Three lots have been purchased adjoining the original purchase.

Louisville, Ky.: The Lord has greatly blessed our work for Him at Rangeland. He raised up buyers for our bond issue of \$65,000 and our building (for which the money was raised) is well underway. In the meantime we're meeting in the residence on our property, and new people come our way practically every week. Attendance last Sunday (Jan. 12) was approximately 120 . . . and that's quite an audience for a small residence! Our meeting place is located at 1634 Rangeland Rd. near large subdivisions, and we pray to continue reaching people in this place where God has planted us. Pray for us! —Robert B. Boyd
P.S. We're enjoying the problem of being crowded! We urge all of our people and friends to continue giving us this joyful problem! May it increase every Sunday! Brother Nick Wiese and his family have placed their membership at Rangeland. We thank the Lord for their decision.

Lexington, Ky.: Our Watch Night services last Tuesday night were well attended and most inspiring messages were brought by Brethren Kenneth

Preston, Vonnie Reeves, Howard Loveland, Jimmy Powell, Charles Henderson, David Wood, Bill Medley, Clayton Robinson and Bill Hendren. These meetings have been held each year since 1932; 36 years of watching the Old Year out and the New Year in. —H. N. Rutherford

UTICA CHURCH NEWS

The new year is getting off to a good start at Utica. Two were buried with their Lord in baptism last Sunday, Jan. 12. The work there goes forward under the preaching of Bro. Delmer Browning. His wife is a faithful partner in the work. Three children from there go to the Portland Christian School, brought by Delmer and taken home by his wife. They make special trips from their home in Louisville to do this.

The church building is being enlarged in the rear to provide class rooms, rest rooms, baptistry on the first floor with an apartment on the second which is to be occupied by the minister and his family, who have been serving there almost five years. Pray for this work that God will continue to bless it.

Louisville, Ky.: Sis. Ketcherside is in the hospital. Remember her in prayer that she may recover quickly. Pray for their work on the Mission Messenger and for Bro. Ketcherside that he will be able to carry out his plan to speak each night at the School of Christian Living at South Louisville Christian Church Feb. 24-28. —Ernest E. Lyon.

Louisville, Ky.: The work at Kentucky Avenue has gotten off to a good start for the New Year. Attendance has steadily increased from 109 on the first Lord's day to 138 last Sunday for worship. The Sunday school classes are doing more personal work, especially the young adults and those considerably older.

We set a goal for papers for P.C.S. of 1 ton per month. So far we have sent in three tons in a little over three months.

There were 8 or 10 baptisms in the latter part of '68. We are hoping for many new births in '69 if the Lord tarries. —T. Y. Clark

Abilene, Texas: About 21 of us, young and old, saw the New Year in with prayer at the watch service last

Thursday night. Several others attended earlier portions of the service, and a very nice group met for the preceding mid-week prayer and study service. Bro. Dale Offutt brought a good message at the watch service. Also enjoyed were some slides of various Southside folk, some taken a few years back.

Southside is scheduled to have the television devotions for Sunday, March 9. Since these programs are on the air during the regular church hours on Sundays, they are taped on an evening of the preceding week. —Carl Kitzmiller

Sylvania Church Report

The little church on Sylvania Rd. No. 2 is holding its own to say the least. It has started a Thursday night meeting in homes, with a special hope of reaching alcoholics. Attendance increased so that they moved to the church basement, which seemed to cause it to fall off a little. Pray for this work which is badly needed here. A faithful few have kept the work going through the years. Bro. Keeton with Bro. Helton, the Johnsons and the Lyells and others have served the Lord steadfastly through the years. Prayer support can give it added impetus.

Youth Camp Returns to S.C.C. Campus

The Board of Directors of Southeastern Christian College in cooperation with the administration of the school has issued an invitation for us to move our Youth Camp to the campus this year. As you may know, this camp program has suffered for the last several years because of the travel distance required by the Tennessee location. As we move back to S.C.C. campus it will be much easier for people in the Louisville and Lexington areas to attend.

Dates are set for the summer of 1969 as follows: Junior Week for all

who will be in the 5th through the 8th grade of school next year will begin on Sunday, July 6. Senior Week for young people who will be in the 9th through college age next year will begin on July 13. I'll send further announcements as to details later. —Hall C. Crowder

Louisville, Ky.: We are looking forward to a wonderful time of fellowship this next Sunday evening. Our Brother Sam Winger from the College of the Scriptures will be with us to deliver a message from God's word.

Our sister congregations, Highview, Jeffersontown, and Fisherville will be meeting with us. The meeting will include some special singing from a guest group which Brother Winger said he would bring. —Michael T. Sanders

Grateful Acknowledgment

Heart-felt thanks to the many, many dear brothers and sisters in Christ who have sent greetings, words of kindness, assurances of supplications and gifts since the home-going of my lifetime companion. It seems beyond me to write each one as I'd like to do. My heart has been touched by the number and amount of money gifts in Memoriam to Mrs. Chambers—a mounting to over \$500.00 the same going into the P.C.S. Building. May all be blessed and our Lord be glorified beyond measure. Gratefully, S. Chambers

Kanagawa-ken, Japan: I'm glad to see some soul-searching articles in the W&W these days. It may be that diligently seeking the Lord will help us to find Him and we can live under grace and not under law, in peace and harmony, rejoicing in the hope of the glory of God!

The good Lord's blessings on the writers for W&W during the coming year, even until our Lord Jesus comes. —E. A. Rhodes

Awe. We leave our places of worship, and no deep and inexpressible wonder sits upon our faces. We can sing these lilting melodies; and when we get out into the streets, our faces are one with the faces of those who have left the theaters and music halls. There is nothing about us to suggest that we have been looking at anything stupendous and overwhelming.

Far back in my boyhood I remember an old saint telling me that after some services he liked to make his way home alone, by quiet by-paths, so that the hush of the Almighty might remain on his awed and prostrate soul. That is the element we are losing. —J. H. Jowett (written years ago)

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Because of the changes in our office personnel and the eventual closing down of our Book Store, the compiling of indexes for the volumes of 1967 and 1968 has not been done. However, the 1966 volume is just now complete at the bindery (25 copies only) and is promised to be available by the end of February.

The demand for these copies will be our indication as to whether or not to have the last two years bound; and how many copies to order from the bindery if there is a reasonable demand. We have laid aside sufficient material to bind fifty if there is reason to do so, but if just 8 or 10 are wanted, the cost of printing the indexes would not be absorbed.

Anyone wanting a bound volume for 1966 should re-order, and not depend on any "standing order" or verbal arrangement of the past, since such records are no longer available to us.

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