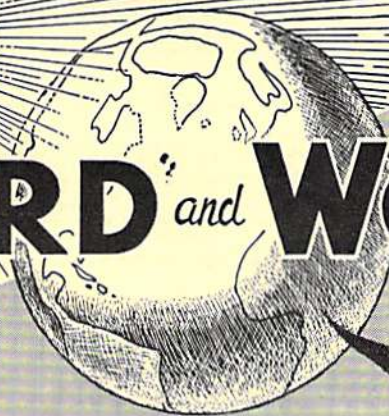


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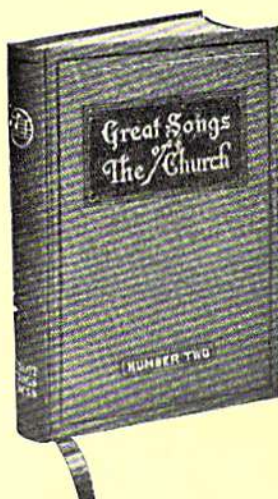
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VOL. LXIII

MARCH, 1969

No. 3

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Talking Things Over

G. R. L.

So what's so bad about the "new morality"? A good deal of heat is generated whenever the topic comes up, but the discussion that follows doesn't usually shed much light. If adults don't really know what it is, then they shouldn't be surprised when their children fall for it. The other day I conducted a little experiment. I presented a short article, without identifying the source, to eight college-age young people. All of these had approximately the same background in Bible, with the exception of the eighth, who had also had a year of Bible institute. Intellectually, they are all above average. Seven of them found nothing wrong with the article. The eighth said, "It sounds like 'situation ethics' to me."

"Situation ethics" is the backbone of the "new morality." But what is "situation ethics"? Rather than try to explain it to you, I decided to reprint the same article I showed to the teen-agers. It is typical of the reasoning most commonly encountered. I do not identify it, because bringing personalities into the discussion might tend to muddy the water. We are considering an issue, not holding court on an individual. The article is reproduced exactly as originally printed, except that the paragraphs have been numbered for reference.

WHAT MAKES A THING WRONG?

1. One of our failings is the proneness to oversimplify. We draw clear lines and reduce things to black and white. We have approached the idea of morality from a legalistic point of view, and in so doing we have robbed the idea of much of its inherent power for good. In fact, such absolutism in the interpretation of responsibility can actually incite resistance, especially in the young.
2. Behind every ordinance of God there is an underlying intention. It is constructive, and has its genuine appeal for the heart of man. When the intent of law is ignored the ordinance becomes a destructive instrument. When the spirit of law is given primary consideration, the law is like a physical regimen prescribed by a physician, wholesome and able to build up.
3. Considered apart from the underlying intent, the law may be treated as absolute; considered in view of that intent, the law is a relative thing, subject to time and circumstance. The intent of the law is simple, but the circumstantial application of it may be quite complicated.
4. The principle of morality, as such, is fairly simple. It is bound up very tightly with the idea of love. "He who loves his neighbor has fulfilled the law," says Paul, and he is referring to the "moral code" of the Decalogue. He who loves his neighbor is a moral person. The essence of morality is a sense of responsibility to one's fellow. We are gravely mistaken in restricting our definition of morality to good or bad sex conduct. We would do well to give careful consideration to the broader matter of morality. Now, I will grant that there are many lessons given about right and wrong behavior, but isn't it true that they mostly just say what behavior is right and what is wrong,

based on the "Thou shalt" and "Thou shalt not" of the Bible? When I suggest more lessons on morality, I am suggesting that they attempt to relate all behavior to the blessedly constructive spirit behind the law of God.

5. That which is moral is good for man; it is constructive; it strengthens, secures, and gives peace. That which is immoral is harmful to man; it is destructive; it weakens, threatens, and produces anxiety. If any act is immoral, it is not so because it is condemned in the word. It is immoral because it is destructive and the word condemns it because it is destructive. Examine any act which is labeled sin in the Bible, and you will find that it is inherently destructive or injurious, such as "thou shalt not covet." To have is not inherently destructive, but to covet is. To eat is to sustain the body, but to be gluttonous is to hurt one's self, both body and mind. Sexual intercourse, ordained by God, is good; but adultery and fornication and incest are condemned. Why? Because circumstantial factors render them viciously destructive.

6. In our teaching on certain behavior (dancing, petting, gambling, drinking, smoking, etc.) it is foolish for us to pretend that circumstances have nothing to do with it. They have a great deal to do with it. Paul says, "All things are lawful, but not all things are expedient." And, "There is nothing unclean in itself." We do nothing which we have not God-given capacity to do, and I suppose that there are few things which may not be right (non-destructive) under some circumstances.

7. Aside from his responsibility directly to God, all the responsibility of a Christian is moral responsibility. Even things which may seem to affect only himself will indirectly affect others. Evil thoughts, of which no other human may be aware, are destructive because they will make their host an evil person. "As a man thinketh in his heart, so it he." One can see the beneficence of love, on the other hand, in that love casts out every harmful thing just as it casts out fear. Love is the remedy for sin; love is the root and foundation of Christian morality.

WHAT IS WRONG WITH IT?

Before you read further, why don't you take a pencil and check items in the article that you would question. Really, on first reading, it sounds pretty good, doesn't it? Would the teen-agers you know be able to spot the flaws in it? Nine out of ten of them who go to college will be encountering something like this—except it may be made more attractive, and they will hear it over and over and over. Now let's take another look at the article and note some of the more outstanding faults.

It might be well first to acknowledge that much the writer says is true and good beyond question. Other statements could be questioned, but they could also be interpreted in such a way as to appear true. However, the foundation that these "good" parts rest upon is thoroughly contrary to the truth of God's word. The young person who is deceived into building upon such a foundation will most assuredly be led into an *immoral* life. Please bear in mind that the word "moral" and its derivatives are not found in the Scriptures. "Moral" is defined as "conforming to a standard of what is good and right."

The first thing the "new morality"—and the article before us—does is to deny that there is a standard (see Par. 1). The writer objects to drawing clear lines and implies that there is no black and no white. Par. 5 attempts to do away with the word of God as a standard. Par. 3 makes God's law *relative*. Now I well realize that

some fine-sounding arguments can be made in support of such a position, but it is still relativism. And relativism "denies the existence of any continuing standard of truth . . . reduces all of reality to change . . . runs roughshod over the obvious fact of permanence in the universe" (Wise, Nordberg, & Reitz).

"SITUATION ETHICS"

Relativism is basic to situation ethics. Note in Par. 3: ". . . the law is a relative thing, subject to time and circumstance." The last phrase is a key statement. If it is right to commit adultery under unusual circumstances (and I have heard that statement made, though not by this particular writer), then who but *I* am to judge whether or not it is right for me??? This brings us to the greatest evil of this whole system. God is de-throned and man is made god. Notice Par. 5. The whole measure of right and wrong is the effect of an act on man. In Par. 4: "The essence of morality is a sense of responsibility to one's fellow." This is denied in a most resounding manner by Psalm 51:4. David had killed Uriah, taken his wife, and wronged his own family and the kingdom, yet he says, "Against thee, *thee only*, have I sinned . . ."

This same underlying thesis of the basic goodness of man shows up in several other statements. For example, in Par. 1, absolutism is condemned because it "can actually incite resistance." Has there ever been a time when men did not resist the righteousness of God? This is the history of the human race (Acts 7:51), and here we would be made to believe that anything people resist *must* be bad! Just how low can God be put??? Par. 2 begins with a parallel (false) statement. The things of God do *not* have a "genuine appeal for the heart of man." The page could be filled with scriptures to back this up. Par. 7 inverts the sense of the verse quoted to tell us more of the same; according to the writer, the person is made evil by evil thoughts. According to the Word, evil thoughts are produced because the person is evil. If the statements in this article be true, then man is basically good and there is no reason why Jesus Christ should have died.

"ANOTHER GOSPEL"

Now we have a new way of salvation: Love! "Love is the remedy for sin" (Par. 7). Yes, that *may* be a true statement—if we mean the love of God manifested in the offering up of His Son at Calvary. However, in the context of this article we have no reason to understand "love" in such a way. The writer has consistently spoken of love as relating man to man; such love is certainly not the remedy for sin. God's remedy for sin is Jesus Christ; there is no Good News without Him.

A WARNING

Does it make any difference to you if the churches of Christ are taken over by the doctrines we've just been examining? If so, you'd better start waking the people up, because the invasion is already well under way. The issues at stake are not peripheral—they are

foundational—yet it seems that we do not get deeply moved about the things that really count. Warnings have been voiced before—and shrugged off. I would urge you to re-read Ernest Lyon's column in last month's issue. Whether we care or not, the churches of Christ are following the course of the Baptist churches, though a bit behind. "Except thou repent . . ."



Viewing The News

(We welcome to this department this month the Rev. Arthur G-T Courteau with an article on ecumenicalism in the Episcopal Church in this country. Mr. Courteau was Canon of Christ Church Cathedral in Louisville for eleven years and now has regular services in a chapel in his home. He also carries on a counselling service by mail. After having been for fifteen years in Juvenile Court and other social work, he gave up that work to enter the ministry of the Lord Jesus Christ. He is a Licentiate member of the Royal Society of Health, a Board member of The Christian Heritage Center, and a member of the Greater Louisville Evangelical Fellowship and of Americans for Constitutional Action.)

THE EPISCOPAL CHURCH AND ECUMENICALISM

Rev. Arthur G-T Courteau

A large segment of the leadership, both lay and clerical, in the Episcopal Church of the second half of the twentieth century, like that of too many other sections of Christendom, gives evidence of wanting to become thoroughly secularized. That can lead to nothing else but a full take-over by antichrist. And that is the most ominous feature of the Church in our day and generation. It is a trend which, for the want of a less offensive name, is called ecumenicalism. Ecumenicalism of the Episcopal vintage is a premeditated reshuffling of the

dregs and sediment of an ancient Babylonishly intoxicating drink poured out of a refurbished decanter, without strainer or discrimination, for the infection and everlasting damnation of the lukewarm and fainthearted. It is a "mod-catholicity" closely akin to the current fad and fancy which is dear to the hearts of liberals both in and out of the Church. It is an incongruous conglomeration which is partly Unitarian-Jewish, partly pagan-humanistic, partly Christianographic. It is the spot - blemish - wrinkle of pseudo-religion: it reeks of the awful stench of dialectic materialism: it is Laodiceanism in the last stages of decay and decomposition.

Ecumenicalism waves aside all the articles of the Christian Faith including the Divinity of the Lord Jesus Christ. Late twentieth century ecumenicalism of the Episcopal brew toasts a superficial reconciliation of conflicting doubts, and the coalescence of different forms of faith and worship. It calls for a flagrant compromise of religious convictions. It modifies all tenets, dogmas, customs, rites, etc. for the sake of an outward show of agreement and covenant.

The current brand of ecumenicalism is more accurately known as syncretism. It has been tried before. In the seventeenth century, George Calistus (1586-1656), a German Lutheran, tried to unite Protestant sects with each other and with the Roman Catholic Church. Much earlier, Philo Jud-

aeus, a contemporary of St. John Apostle and Evangelist, attempted to unite all the religions of the Mediterranean world; namely, the Jewish, the Hellenic, the Christian, and all other groups that were either on the way in or on the way out. We need not add that he failed.

The syncretism sponsored by the late twentieth century Episcopal Church takes great pride in supporting all things that are "liberal" and unrestrainedly tolerant. It suggests a defiant opposition to all that is "narrow" and conventional. It insists upon freedom from local limitations. Like socialism and communism, it pretends to be a great leveller; it claims to be classless; it frowns upon all opinions except its own. It is the instrument of the Beast. It undermines the foundations of Christian Faith and Practice; it leaves nothing but brick and mortar stripped of all spiritual significance. For a time, it seems to make a prodigiously fine appearance, but, like all things that have toes of clay, it cannot survive the stone cut out without hands.

That is the trend in which the Episcopal Church of our day is playing a leading role. Preaching has almost entirely disappeared from its pulpits. Instead, there is flung at fast dwindling congregations torrents of sterile, puerile denunciations sprinkled abundantly with unvarnished vituperations aimed to disrupt, to confuse, and to conceal the true intent of that which is going on in the Church. Civil disobedience and disregard of law and order are encouraged. Jazz masses are crooned in the sanctuary. Off-colour drama is enacted in the chancel. Crude dancing is instigated in the aisles of the nave. Choirs are augmented. Organ music is "pepped up" with banjos, trumpets, drums, cymbals, etc. Processions are lengthened, "dressed up," glamorized. Smoking is permitted in the sacristy.

It all adds up to the woman, in the Book of the Revelation of St. John the Divine, who sits upon a scarlet-coloured beast, and who is to be so hated eventually that she is made utterly desolate and brought to complete ruin and damnation.

We pray that the Lord will soon take a hand in this phase of the

Church's tribulation, and bring His children, the leaders in His Church, to their senses. Ecumenicalism, no matter who sponsors it, no matter what it is called, can never succeed, because it denies the right of the Lord Jesus Christ to reign.

BRIEF NEWS AND COMMENTARY

A NEW ORGANIZATION is called Christians United for Responsible Entertainment (C.U.R.E.). It started in Knoxville and has another center in Miami. It is concerned with T.V. There were 30,000 members a few months ago.

THE UNITED CHURCH OBSERVER, official voice of the United Church of Canada had an article in December, 1967, that shows the condition of that church. It said that "what this country (Canada) needs is to put Santa Claus back into Christmas." It added the belief that "late-century legends (about Santa) are as relevant as first-century myths (about Christ)."

IF YOU READ an article trying to prove that the Bible is not inspired and that the Gospel records of the resurrection are greatly contradictory, would you believe that it was written in a Church of Christ magazine? That happened last November, when such an article over 9 pages in length appeared in a Denton, Texas, paper, written by a Kansas preacher of a Church of Christ. He wants to "diminish the tendency towards bibliolatry in members of the Church of Christ." To him the belief that the Bible is inspired inerrantly of God is "bibliolatry."

ON THE WEST COAST a man with a 12-year record of serving time in state prisons was paid to teach a course in a University. On the east coast, one of the oldest of our universities took a man labeled a "dangerous sex deviate" by police, gave him a Master's Degree in Education (though he did not attend high school), and hired him to teach, with half of the pay supplied by a federal grant. Strange indeed is the world we are living in.

PLEASE SEND your questions and news to:
Ernest E. Lyon
1734 Deer Lane
Louisville, Ky. 40205

PROPHECY

EDITED BY: DR. HORACE E. WOOD

"Give Us Light . . .!"

Winston N. Allen

In the following article, Winston Allen, missionary to Alaska, gives us an answer to the question, "Of what value is prophecy?" It provides an excellent background for articles to follow in the next two issues, dealing with particular aspects of the millennium. Both are by men whom I know personally and hold in high esteem: Tom McCall is a missionary to the Jews, and Earl Smith is a professor at Toccoa Falls Institute. You'll find their writings worth waiting for. —Ed.

Six pilots took off from an aircraft carrier in the North Atlantic Ocean to search for enemy submarines. The time was an evening during World War II. While the pilots were away on their mission, the Captain of the carrier had reason to issue an alarm as darkness approached. In order to protect his ship and the men under his command, a button was pushed and all lights on the great vessel were extinguished. Eventually as the pilots returned to the area of the mother ship they radioed, "Give us light; we're coming home." The radio operator on the Carrier sent back the message, "Order—blackout. I can't give you light." They knew that "home" was down there somewhere, but in order to arrive safely, they had to know the exact location. Their greatest need that night was light. Another pilot radioed, "Just give us one light, and we'll land." Feeling the terrible pressure of the situation and knowing he could do nothing to help, the operator reached over to the switch and broke radio contact. That night, because they had no light to guide them home, six young men went down in the cold North Atlantic and out into eternity.

The world is facing increasing darkness and danger. "Give us light so we can find our way home," is the heart-cry of many lost souls. Paul said of Christians, "ye are seen as lights in the world, holding forth the word of life" (Phil. 2:15b, 16a). As lights reflecting the One who said, "I am the light of the world," Christians have good news (the Gospel) for all who will hear and heed.

The Bible is compared to a light. David wrote, "Thy word is a lamp unto my feet, and light unto my path" (Psalm 119:105). Prophecy (about a third of the Bible) is compared to a light shining in the darkness. "And we have the word of prophecy made more sure, whereunto ye do well that ye take heed as unto a lamp shining in a dark place . . . For no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (2 Peter 1:19a, 21).

As a light, prophecy reveals that which is ahead and should lead to *preparation*. "To be forewarned is to be forearmed." Jesus said,

"Therefore be ye also ready, for in such a time as ye think not the Son of man cometh" (Matt. 24:44).

Prophetic light is a call to *purification* and to holy living. "And everyone that hath this hope set on him purifieth himself, even as he is pure" (1 John 3:3). The apostle Peter challenges us with the conclusion, "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" (2 Peter 3:11).

Prophetic light is a call to *evangelization*. Those who really believe what the Bible reveals about the near and distant future will be personally involved in seeking to win the lost to the Savior while there is still time and opportunity.

The prophetic portion of God's Word inspires in Christians the joyful *expectation* and *anticipation* necessary for steadfastness in a hostile world. Though facing constant and often fierce persecution, Paul said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward" (Rom. 8:18). See Titus 2:11-14. David said, "In thy presence is fulness of joy; in thy right hand there are pleasures for evermore" (Psalm 16:11). In other words *motivation* for obedience is one of the greatest values of prophecy. "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house" (Heb. 11:7a). In "this present evil world" prophetic light is a source of real *comfort* and *consolation*. Surely there has never been a time when comfort and consolation, motivation and anticipation were more needed than now. After giving precious truths about the rapture Paul wrote in 1 Thess. 4:18, "Wherefore comfort one another with these words." See John 14:1-3.

Prophetic light is a *call to prayer*. After giving teaching regarding the signs of the approaching end of this age, the great tribulation, Jesus gives this warning and admonition; "But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Prophecy confirms and establishes Christian faith (Isa. 46:10, John 14:29). Two of the pillars of evidence on which Christianity rests are miracles and prophecy, the former focusing attention on God's omnipotence and the latter on His omniscience. Regarding the Gospel by which we are saved Paul wrote, "Christ died for our sins according to the (prophetic) scriptures, and that he was buried, and that he was raised on the third day according to the (prophetic) scriptures" (1 Cor. 15:3b, 4). Obviously prophetic light is fundamental, not supplemental.

Never has the study of prophecy been more important than it is now. For Israel the consequences were tragic because they failed

to see and heed the prophecies regarding Christ's first coming. Though evidences are accumulating in "this generation" that the end of the age is near, very few—as in Noah's day—turn from the broad, downhill road that leads to hell. The years 1967 and 1988 brought massive gains in the realm of fulfilled prophecy. With a newspaper in one hand and a Bible in the other it is thrilling for the Christian to follow world events in the light of the Word. Human history (largely a record of man's rebellion against God) is unfolding exactly as the Lord prophesied. The train of God's Program-for-the-Ages is running right on schedule. We can and should know where we are and what is ahead. Jesus said, "When ye see all these things, know ye that he is nigh, even at the doors" (Matt. 24:33). The Lord expects His people to *see* and to *know*. Prophecies and world events are the two hands on God's clock informing us of the time. It is becoming increasingly obvious that both hands on the clock are approaching 12. Time is running out; the countdown moves closer and closer to zero; the fuse is reaching the critical point.

Today no phase of Bible prophecy is missing which would hinder the rapid culmination of prophecies regarding the "great tribulation" described in both the Old and New Testaments (of course the coming of Christ for His church may occur at any moment). It is as if the pieces of a great jig-saw puzzle, after a period of almost 2,000 years, are suddenly fitting together. Events and conditions prophesied in the Bible as heralding the end of this age include: Israel as a nation in their own land and controlling Jerusalem, widespread and increasing lawlessness and violence, world-wars, great earthquakes and famines, apostasy, world-wide missionary activity, signs in the heavens, and preparations for world government under the Anti-christ.

You and I are living in the most perilous and unusual times the world has ever known. All about us the pace and tension are increasing as the climax nears. Whether the individual is filled with fear and dread or with joyful anticipation depends upon his relationship with God. Those who accept Christ as Savior and trust and obey Him as Shepherd and Lord have nothing to fear. For Christians the best is yet to be. In view of the light of God's prophetic word and in view of signs of the times, how foolish it is to be occupied with temporal things and fail to love the Lord and to prepare for His imminent coming! "And we have the word of prophecy . . . whereunto ye do well that ye take heed as unto a lamp shining in a dark place."

"DO ALL IN THE NAME OF THE LORD JESUS"

The Bible places a premium on wholeheartedness in service. Luke-warm and disinterested efforts in life are dishonoring to the Lord. That word "whatsoever" covers a great deal of territory. It suggests that the Christian should put his whole energy into whatever he attempts—his daily vocation or his spiritual work. —L. K. Tarr



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

You once made use by way of analogy the wise dealing of King Hezekiah toward his apostate brethren of the ten tribes at the time he attempted their restoration by inviting them to come to Jerusalem to observe the Passover; could you not go over that ground again? especially that application in case of reciprocating, which is the popular thing to do in these days of ecumenicity. Give us your treatment of "psallo" as used in New Testament times.

King Hezekiah recognized the kinship of the twelve tribes and took to heart the division existent from the days of Jereboam I and took a most generous measure toward healing the breach. He invited all of the people of the seceding tribes creating the Northern Kingdom to join those of the Southern Kingdom at Jerusalem, the time and place divinely appointed for the observance of the Passover, that is, where Jehovah had recorded His name. The king's "couriers traveled from city to city in the land of Ephraim and Manasseh, and on to Zebulun" (2 Chron. 30:10). They proclaimed, "Sons of Israel! Return to the Lord, the God of your fathers . . . attend his sanctuary which he has sanctified forever." What a tremendous restoration movement! this Hezekiah movement.

Response? "But people made fun of them and mocked them" (30:10 -Berkeley). "Even so, certain men from Asher, Manassah and Zebulun did humble themselves and came to Jerusalem. God's hand also moved in Judah to give them one heart to observe the orders of the king and of the prince by the word of the king." Read the connection. Verse 26—"The rejoicing in Jerusalem was great indeed; for there had not been anything like this since the day of Solomon . . . In conclusion, the Levitical priests stood up and blessed the people, and their voice was heard, for their prayer reached to his holy dwelling place in heaven." The next chapter tells of the wonderful reformation which followed, which extended in a measure into the Northern Kingdom . . . "then all the men of Israel went home, each to his own property and city."

Now, this sincere and magnanimous overture by king Hezekiah meets with universal approval and should serve by way of example. But what if the brethren from the ten tribes had extended a warm invitation to Judah and Benjamin to reciprocate by coming to Bethel and engaging with them in their worship, being tolerant of the expediency of the same. What had been Hezekiah's response? Any school boy would have a ready answer. "But we'll respect your scruples and we assure you that the golden calf shall neither be seen

nor heard. To us it is but a symbol." Hezekiah would not have been trapped in any way like that. Let toleration be never so popular and prevailing a sentiment.

PSALLO? It is the word translated "make melody" once (Eph. 5:19), "sing" three times (Rom. 15:9; 1 Cor. 14:15; Jas. 5:13). Claim is being made by some, not so many any more, that *psallo* means to sing with an instrument of music. It is a well-known fact that prior to N.T. times the word did not have such a use. It is also a fact that it had lost that use and the word sing translates it as in the references above. Thus do we have it uniformly translated. The translators of the King James version practiced instrumental music in their worship, but it did not affect their translation. The Orthodox (The Greek Catholic Church) rejects the instrument from all its services, understanding the Greek language perfectly, as they do, as all sang without accompaniment for hundreds of years after Pentecost, and as all Protestants did for years following the Reformation. When I grew up no Protestant church in our county used the instrument, only in the county seat. Walking by faith involves worshipping by faith, which faith cometh by hearing the Word, not by going around it or beyond it. Indifference is out of order in the matter.

Can you offer us some needed help on these big words: redemption, atonement, propitiation, expiation, reconciliation, justification? What is Mizpeh? and Nehushtan? also parousia?

A big order that. Let us be brief, and if the need is not met as regards one or more of the words, put the question again. The first six words are nouns derived respectively from the verbs redeem, atone, propitiate, expiate, reconcile and justify. If something has been redeemed, then the result is redemption; is something has been atoned for, the result is atonement, and so on down the line.

To redeem is to buy back, literally "to buy out of the slave market." It involves a price, a ransom. It is frequently used in recovering a forfeiture, recovering a certain loss. Sin is a forfeiture. "The soul that sinneth, it shall die." "The wages of sin is death." Justice demands, can demand, no less. God being infinite in justice can demand no less.

Atonement. But God, infinite in justice is also infinite in love, and the two attributes might seem in conflict. Can infinite love have her way and sin not be atoned for? No, sin must be atoned for; every sin has to be atoned for, and death is the answer. The one sinning cannot escape the responsibility of his act or deed.

Propitiation. To propitiate is to satisfy the requirements of justice involved. How is that possible unless death takes place? It is not possible. But the Gospel of Christ sets forth a person as the propitiation, and that Person is Christ the Son of God, who "put away sin by the sacrifice of himself" (Heb. 9:26). In the life that He lived in the flesh He qualified to be the sinner's Substitute. He chose to die in the sinner's stead. "He died for our transgressions"

and "By his stripes we are healed. The Lord laid upon him the iniquity of us all."

Expiation. It is in the same process. He "made purification of sins" (Heb. 1:3). By His sacrificial, substitutional death it was made possible for God to pardon the sinner, the violator of justice and Himself maintain His infinite justice. Being infinite in wisdom He found the way by which infinite love could have her way and infinite justice be satisfied. Take note in this connection of Rom. 3:26. The sinner must pay the penalty of his transgression. He must die, unless there is a qualified and acceptable substitute willing to sacrifice himself. The Son of God meets all the requirements. He is acceptable to God on the one hand, and when He becomes acceptable to the sinner, the transaction is accomplished. The soul's redemption is effected, his accepted Substitute having paid the ransom. He has died in the sinner's stead.

Reconciliation. "We beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin, he made to be sin on our behalf, that we might become the righteousness of God in him." "He died for all, that they who live should no longer live unto themselves but unto him who for their sakes died and rose again" (2 Cor. 5:15, 20, 21). The heart of the transgressor is convicted of sin and surrenders to Him who has paid the redemption price. He is reconciled to God. The sinner is reconciled, it is sin that is expiated, God is propitiated, the justice of God is satisfied, love has had her holy way.

Justification. "It is God that justifies." It is His acquittal of the transgressor, and "He is true and righteous to forgive us our sins and to cleanse us from all unrighteousness." In the reconciliation effected the enmity of man's heart is taken away, and a new nature takes its place. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ, and we rejoice in hope of the glory of God!" In our justification unrighteousness is by no means made to become righteousness, but the unrighteous man is reckoned as cleared, his Substitute having answered in his stead. How great a salvation, ye pardoned of God!

Nehushtan. The name given the brazen serpent appointed of God for the healing of the bite of the serpents in the wilderness. Hezekiah had Nehushtan destroyed because it had become a fetish to the people.

Mizpeh. Its most frequent use is its application to the covenant made between Jacob and Laban on their separation as recorded in Gen. 31:49, though there are other Mizpehs in the Bible.

Parousia. Translated "coming" 22 times, "presence" twice. Presence, it would seem, resultant from an approach, that is, a coming.

What is the meaning of the word *Selah* found in a number of the Psalms? I've been unable to find out. It seems most likely to have been a musical term, understood by the Psalmist and his contemporaries.

Missionary Messenger

"Greater things for God"

Alvin Hobby Kalomo, Zambia Feb. 11.

We are now in the fourth week of this term in the secondary school. There are about 125 boys and girls in Forms I, II, and III. Form IV is to be added next year and Form V the following year.

Our house and the little clinic are not yet finished, so we have set up a temporary clinic in one of the back rooms of the house where we are living. Several people come each day for treatment. Many people here, especially children, have malaria, pneumonia and upset stomachs at this time of the year.

Alice E. Broaddus Stockton, California Feb. 7.

The doctor told Victor I was as well in four and a half months as another patient, same age and same trouble, and she took 3 years. I said, "That is because I have trusted the Lord." He has really done so much for me all these years. He has been my health and strength—yes and my life. As I think over the years in the Orient, how wonderful He has been to all of us. It is 42 years since I first went to China.

Thomas W. Hartle Cape Province, S. Africa Feb. 2.

We rejoice with the brethren at Bonteheuvel in the fact that a man and his wife, a Mr. and Mrs. Kenneth, have decided to be baptized on Saturday evening Feb. 15. The brethren there have "the right vision." May God continue to bless them in their labors.

The congregation at Woodstock plan a Bible school to begin March 2. Then on March 12 will begin a 5 day gospel meeting, and I have been asked to preach. I ask your prayers for me as I study and prepare these lessons, and that the brethren may be edified and precious souls might respond to the gospel.

Motoyuki Nomura Tokyo, Japan Feb. 7.

The so-called "students' power" tide, a worldwide concern, has hit our small congregation many, many times last year. I spent sleepless nights in prayer often. I had tried to talk to the two boys during the year and a half of trouble, and failed to communicate with them. Finally, last Oct., I asked one boy to move away from the fellowship. Since then, the other boy became quiet and we are now enjoying our Christian fellowship in its fullest extent. The spirit among the young folks here is fine and warm. Smiles and laughter, praises and prayers came back to our fellowship.

During the past Christmas season, our young folks worked hard to visit the community with Christ-centered messages. We had

about 150 for the meeting and had to use a nearby college auditorium to house them. A girl was baptized. It took her more than six years to accept Him. She came from a conservative Christian church originally. Pray for this new baby in Christ.

Between Christmas and New Year's Day, we rescued a run-away-from-home girl from an ill-famed bar and protected her in our home until her mother came up to Tokyo to receive her. Satan works hard indeed. After this we were told that Hiromi Kobayashi, a girl I sent to U.S.A. to study, has given up her schooling and has joined a Pentecostal group in Virginia, which news hurt us much.

Betty Allen Hong Kong Feb. 8.

This past week I began teaching again at Hong Kong Christian College—mornings only; and next Monday will begin two afternoons a week at a nearby Bible Institute. We have hired an amah who seems to know what she is doing. It seems the Lord has been bringing circumstances to bear to lead in this direction since my hospitalization before Christmas. Would appreciate your prayers in this new venture.

Since the first of December we have had many callers and the phone has rung almost incessantly. The weather has been bad and the automatic washer out of order (Kenmore maintains no service man here and Westinghouse, whom we were assured could maintain the machine, has done more harm to it than good). We finally found a man who seems to have repaired it and put it in shape to run well. We had preferred not to hire an amah, for various reasons—but it surely seems to me the Lord has gently nudged us in this direction! We would appreciate your prayers in this new venture. We know some have been praying for us, because during these past two months of pressure we have been borne up by the sense of His presence and have been encouraged in many ways.

The young people at Shun Ning Rd., whom we have known since early childhood, have suddenly made us aware that they have passed out of the childhood stage. The girls are wanting more social contacts with the boys! Parents often push the girls out to marry when they are quite young, as they cannot go on to school. I agree with the girls that the young men at church are far preferable to those they meet at school or elsewhere, but most of them are planning to go to school now and marry much later, so do not want to encourage boy-girl relationships. They need guidance during this period.

Joy Garrett Salisbury, Rhodesia Jan. 20.

Our printing requires a lot of things besides ink. It is amazing what a complicated thing it is. I've recently typed the originals for January, from which Bob will have a master made. Because of sanctions, Kodak is not allowed to sell film to Rhodesia, so the man who makes our photographic masters is having to look elsewhere for film. Pray that we will be able to get our *Christian Messenger* put out for January. It was a year old last October and is put out in

the Shona language. This month we also will have our woman's page in Chimyanga, in which Mia Lindeva writes articles especially to the women. Many men have told Sister Lindeva that they've learned much from her Bible lessons.

Our work at Highlands and Kambaguma is doing well. Bob is at Gatooma this week end until Wednesday. He's teaching Bible classes and preaching at the Rimuka church there.

Mother and Dad Garrett are bringing up their ten colored children and are fine. It's a terrific amount of work and we admire their faith and trust in God and labor for Him. The home runs very smoothly and children seem so happy. My children just love going to visit Granny.

Mary Lewter Manila, P. I. January 2.

Billy is thinking of getting his lessons ready for the re-opening of school and I am trying to give some thought to plans for the high school Bible study group.

C.B.I. began its second semester the last week in November with 37 students, a slight drop from the previous term's record enrollment. Three girls were baptized last term; one of them had completed all her training to be a nun.

Billy is teaching church history, Christian evidences, and minor prophets. His biggest and best class is the group of 8 taking minor prophets. (All of his students are upper classmen.) This experience is such a contrast to that in Hong Kong where we found ourselves facing students in groups of 48. Most had little or no interest. Those few who did were best helped person to person in out of class contacts. Both types of ministry are necessary and challenging.

We are eager for the return of the Wilsons, but their welcome will be the Broaddusses' farewell. I hope there will be some time for fellowship between the two big events.

George Galanis Athens, Greece Jan. Newsletter

A young couple, 22 years old, have been saved recently. The man is in the Philosophical School of the University and the lady is in the School of Law of the University of Athens. They both have a great zeal for the Lord and have heard the voice of God to be His servants. They are now engaged in Biblical studies with me, preparing themselves for service. They are both dedicated and gifted young believers. Please pray for them!

The Lord continues to bless our Bible Center and our programs every Thursday evening are carried on freely and regularly. Many believers assure me they thank God for the Bible Center and believe the Lord will use it to the salvation of many precious souls.

The telephone sets have already been installed and we are now ready to start the Consolation By Phone program. In the next three days we are going to announce in the national papers of Athens our willingness to help anyone who is under afflictions, crisis, or disappointments, etc., with the Word and power of God.

I Remember Jorgenson and Clark

The home-going of Brother E. L. Jorgenson stirs memories both poignant and happy in the mind of the writer. I have often said that everything I did since I was in the latter part of my nineteenth year has been determined or colored by the fact that a Danish immigrant to Nebraska who was no relation to me rented a farm of another man who was also no relation to me. The father of E. L. Jorgenson was the Dane and D. J. Poynter the lessor. My father also leased a farm from Poynter. One could not have business relations with Brother Poynter without talking religion with him, for his faith was the most important thing in his life. So it was that both the Jorgenson family and the Spaulding family identified themselves with the church in the prairie town of Albion. My oldest brother, Sumner, thus met and later married Alice Jorgenson, the gentle and gracious sister of E. L. The inter-family relationship thus established made that princely Christian, E. L. Jorgenson, a dominant influence in my young life and when he suggested that I might find it good to come to Louisville following high school graduation to study under Robert Boll as well as at the Baptist Seminary and the University of Louisville, I readily adopted the suggestion and one early September day in the memorable year, 1922, a very callow country boy carrying a straw suitcase, arrived in the big city. The sights and sounds were quite overwhelming, and my rural origin surely loudly advertised itself, but my reception was by gentle, deeply Christian people who were patient, kind, and very helpful. One of these was J. R. Clark, a man without guile and whose life was filled with Christian goodness and zeal.

More than forty-eight years have slipped into history since then but the memory of these two men and others—Robert Boll, Muriel Hottel, Groover Dasher, Tona Covey, H. L. Olmstead, Claude Reader, D. L. Friend, my brother, Sumner—many others who lived and died in a pure and precious hope and faith, hallows my thoughts. "Lead Kindly Light amid the encircling gloom." "Fond memory brings the light of other days around me." —Kenneth C. Spaulding, East Tennessee State University, Johnson City, Tennessee

A TRIBUTE

It is with sorrow that I learned of the death of my dear brother, E. L. Jorgenson. We met but once above ten years ago at Brandon, Florida, but even before then and through the years, we had corresponded. I held and hold him in high esteem as a brother in the Lord, as a free, kind, and holy man. That noble monument—*Great Songs of the Church*—will live on in his name to bless the churches of Christ in America. I do hope that you will publish more of his writings on your "Precious Reprints" page. My sympathy goes out to Sister Jorgenson. —Forrest M. McCann, English Dept., Abilene Christian College

Precious Reprints

The Arabs and Israel

R. H. Boll — 1953

Seven Arab governments recently sent delegates to Washington to make representations to our government, to the effect that any aid by the U. S. to Israel, whether economic or military, would be viewed with disfavor by the Arab nations and would imperil the peace of the Near East. It was a veiled threat, and we trust that our government will take no account of it and will not suffer itself to be in any way influenced against the new nation of Israel. But who are these Arab nations? The same old hereditary enemies of Israel—Ammon and Moab and Edom and Ishmaelitic tribes—wearing different names now, but descendants of those ancient peoples and one with them in character and motive and in their attitude toward Israel.

RUSSIA BREAKS WITH ISRAEL

Back of this—as back of most of the mischief and trouble in the modern world—is the red hand of Russia. Having for some time sought a pretext against Israel, they conveniently found it in the recent bombing of the Soviet embassy in Tel Aviv. This crime was committed by some subversive society, it is thought. Despite every possible apology and all expressions of regret, all amends, and every effort to find and punish the perpetrators of that deed, David Ben Gurion, president of the Israeli government was charged with the guilt of this affair, and Russia broke diplomatic relations with the nation of Israel.

All this is ominous. It points to some sinister plan of Soviet Russia's. She is now evidently making stock of the Arab's hostility against Israel, and by her anti-Semitic purges is currying favor with Israel's enemies in the Near East. This, and Russia's breach of diplomatic relations with the Israeli government, emboldened the Arab nations to make those demands of the U. S. government. What the outcome of it all will be cannot now be said, but without doubt, mischief is on foot, and the worst is possible. It is something for Christians to pray about.

OUR INTEREST IN THE JEW

What is the Christian's interest in the Jew? Well, there is first *the human interest*. Here is a people, scattered and for ages homeless, oppressed, robbed, pillaged, given over many times to torture, massacre, and rapine, as under Hitler during the 30's and 40's. They have bravely battled for the precarious rest which they now hold in their ancient homeland—only to be beset again by enemies and again threatened by the brutal might of the Red Russian world power.

For this alone the interest and sympathy of all right-minded men should be stirred up. Back in Czarist days Edwin Markham made a touching appeal to the heart of the Russian government, pleading for the release of the Jews herded together in the "Pale." Here are a few lines from his poem:

And have they not had griefs enough, this people shrunk with
chains—

Must there be more Assyrias? Must there be other Spains?
They are the tribes of sorrow and for ages have been fed
On brackish desert-wells of hate, and exile's bitter bread.
They builded up fair cities, with no threshold of their own,
They gave their dust to Nineveh, to Babylon their moan.

After tears by ruined altars, after toils in foreign lands,
After wailings by strange waters, after lifting of vain hands,
After cords and stripes and burdens, after ages scorched with fire—
Shall they not find the way of peace—a land of heart's desire?
Shall they not have a place to pray, a place to lay the head?
Shall they not have the wild bird's nest, the fox's frugal bed?

Surely every true heart will know the answer to this, and every righteous spirit burn with indignation against the oppressor.

THE CHRISTIAN'S SPECIAL INTEREST

But Christians have a deeper interest. As the Lord Jesus Himself wept over doomed Jerusalem, so the Spirit of Christ in Paul yearned over Israel, his kinsmen according to the flesh—"who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever" (Rom. 9:1-5). True, they sinned and failed and fell. Blind to all evidence, deaf to every appeal, they crucified "by wicked (Gentile) hands" their Lord and their Messiah. "His blood be upon us, and upon our children," they cried in Pilate's judgment hall. And the vengeance of that Blood has haunted and pursued them through the generations. It was a *national sin*.

But what they did, they did ignorantly and in unbelief. It was wilful ignorance, you may say, and guilty unbelief. Though they knew Jesus of Nazareth as a great and wonderful man, righteous and clean of life; His claim they did not believe, but regarded it as blasphemous. It was in their blindness that they rejected Him; and none of the rulers of this world knew or understood—for if they had known they would not have crucified the Lord of Glory (1 Cor. 2:8). They had indeed every opportunity to know and were responsible according to the light given them; but *know* they did not. It is the one explanation why the nation was not utterly cast off. Also there was in the nation "a remnant according to the election of grace."

OUR DEBT TO ISRAEL

Israel stumbled and fell, and was rejected, and is so until now. But "did they stumble that they might fall?" (The word for "fall" here is a fall unto ruin.) "God forbid," answers the apostle, "but by their fall (here using a milder word—a "lapse") salvation has come to the Gentiles, to provoke them to jealousy." Then further, "Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them is the reconciling of the world, what will the receiving of them be, but life from the dead?" (Rom. 11:11, 12, 15)

To Israel, even rejected Israel, Christians owe a great debt. It was through them that the word of God has come to us, and we have entered into their riches. For as Gentiles we were "alienated from the commonwealth of Israel, and strangers to the covenants of the promise" (Eph. 2:12). But now in Christ Jesus we who once were far off, have been brought nigh by the blood of Christ. And even now we stand upon and live from the root and fatness of *their* olive tree (Rom. 11:17, 24). These are some of the considerations for the believer's special interest in God's ancient people, Israel.

BARBINGERS OF A SPRING-TIME

There are signs of awakening in Israel. A colporteur for Church Missions to the Jews in Jaffa said that he had never known such a demand and willingness to pay for the New Testament as he is seeing now in Israel. It is one of the signs of the times.

Yet there is much trouble ahead for Israel—in fact, the greatest trouble they have ever experienced is yet in store for them; but they shall be saved out of it. Truly the Lord has chosen them "in the furnace of affliction" (Isa. 48:10). Two-thirds in the land will be cut off, says Zechariah; "and I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them; I will say, It is my people; and they shall say, Jehovah is my God" (Zech. 13:9). But by our intercession for them to God, and by such help as we may be able to give them in their need, let us do for them.

Meditations at the Lord's Supper

"Just as I am, without one plea . . ."

No matter how advanced a Christian may become, he should still be able to sing those words from his heart (applying them to himself, not just to the lost). Week by week at the Lord's table, the wonder of Calvary should delightfully bewilder us. If it does not, let us beware. Taking Christ's death for granted shows that we are "blind and shortsighted" and have forgotten our cleansing from sins (2 Pet. 1:9).

An outstanding Christian worker was dying. He whispered to the friends gathered around him, "Sing for me the hymn that says,

I the chief of sinners am, But Jesus died for me."

At the death-bed of John Fletcher a similar scene occurred. He was noted for his godliness and love, and was a leader in the evangelical revival in England during the 1700s. But in his closing moments he sang,

I nothing have, I nothing am, My treasure's in the bleeding Lamb,
Both now and evermore.

Salvation by grace. Saved *apart* from works, or rather—saved *in spite of* our evil works! Shall we therefore neglect good works? God forbid!

I would not work my soul to save, For that my Lord has done;
But I would work like any slave Because I love God's Son.

The Blessedness of Old Age

H. N. Rutherford

"We all do fade as a leaf"; but the leaf is never so beautiful as when it is faded. No artist ever painted a picture so beautiful as the panorama of woodlands transfigured with the indescribable mingling of gold, crimson and saffron, as if a flood of divine glory swept over them. What is more beautiful than the declining years of a Christian?

But age is not only inevitable and beautiful; it is also blessed. Better than anything I can say about it is the testimony of one who experienced this blessedness. Listen to his words: "My mouth is full of laughter and my heart is full of joy. I feel sorry for folk who do not like to grow old, and who are trying all the time to hide the fact that they are growing old. If God should say to me, "I will let you begin over again, and you may have your youth back once more," I should say: "Oh dear Lord, if Thou dost not mind, I prefer to go on growing old."

These are the best years of my life and the most free from anxious care. The way grows brighter, and the sun shines more radiantly than before. I suppose my outward man is decaying; yet my inward man is renewed day by day joyously.

Some lessons that I have learned, or partially learned, I mention. Have faith in God—in His providence; in His superintending care; in His unfailing love. Do not grow impatient and fretful. If you fall into manifold temptations, count it all joy, knowing that the proving of your faith worketh patience. (Jas. 1:2-7). Keep a heart full of love for everybody. Learn to be patient with folk who try your patience! If you cannot love them with complacency, then love them with compassion and pity, but love them, pray for them and do not carry about with you hard thoughts toward them. Do not waste time and fritter away faith by living in the past; by mourning over the failures of yesterday, and the long ago. Commit thy way unto God and look upward and onward. "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal of the high calling of God in Christ Jesus."

—On occasion of 79th birthday.

WORSHIP

EDITED BY HAROLD R. PRESTON

God Wants YOU!

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers" (John 4:23).

One Thing Above All

The one thing above all else that God desires of men is worship. God desires obedience of men, He desires service, He desires prayer, He desires praise and thanksgiving, but His supreme desire from men is worship. He is *seeking* worshippers. —R. A. Torrey in *What the Bible Teaches*

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The primary purpose of God in creation was to prepare moral beings spiritually and intellectually capable of worshipping Him.

Once God existed in ineffable (indescribable) perfection of beauty with only the Persons of the Triune God to know and love each other.

When heaven and earth were yet unmade,
When time was yet unknown,
Thou in Thy bliss and majesty
Didst live and love alone.

Then God brought into being all things "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him."

By that moral disaster known in theology as the fall of man an entire order of beings was wrenched violently loose from its proper place in the creational scheme and quite literally turned upside down. Human beings who had been specifically created to admire and adore the Deity turned away from Him and began to pour out their love first upon themselves and then upon whatever cheap and tawdry (showy) objects their lusts and passions found. The first chapter of Romans describes the journey of the human heart downward from the knowledge of God to the basest idolatry and fleshly sins. History is little more than the story of man's sin, and the daily newspaper a running commentary on it. —A. W. Tozer in *Born After Midnight*

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Perfection Demanded . . . Sinners Accepted!

The infinite holiness of God demands that all those who approach Him, with a view to worship, must be acceptable to Him. Holiness possesses two qualities, a love of righteousness and a hatred of iniquity (Heb. 1:9). We read that God is "of purer eyes than to behold evil, and canst not look upon iniquity" (Hab. 1:13). His intense hatred of sin is revealed everywhere upon the pages of Scripture. Because of His intrinsic and absolute holiness He must

punish sin. We read that: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men;" and that: "He can by no means clear the guilty" (Rom. 1:18; Ex. 34:7).

In view of this, the question may well be asked: "How can a person, who is both a sinner by nature and practice, be made fit to stand accepted in the presence of a holy God, and offer worship that delights His heart? The answer, in one word, is redemption. God has revealed in His word, that the only way a sinner can approach Him, and be accepted before Him, is on the ground of a God-appointed, scripturally presented, and divinely accepted substitutionary sacrifice.

This fact is everywhere evident in Scripture, from Genesis to Revelation. Over the pages of the Old Testament are written the words: "The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement for the soul" (Lev. 17:11). Over the pages of the New Testament appear the words: "Without the shedding of blood, there is no remission" (Heb. 9:22). There can be no approach to God, no standing before God, no acceptance with God, no pardon from God and no worship to God, apart from an acceptable substitutionary sacrifice which bears the sinner's sins, takes his place, died in his stead and is accepted by God on his behalf. No person can ever be accepted before God on the basis of his own merits, such as his morality, good works, religious observances, prayers, or good resolves. Both by nature and practice, every person is a sinner and, as such, deserves only eternal banishment from God's presence.

Each person who comes to God upon the sole basis of Christ's substitutionary sacrifice, rests simply in the finished work of Christ, and receives Christ as his own Saviour and Lord is, that moment: "Justified freely by His (God's) grace, through the redemption that is in Christ Jesus" (Rom. 3:24).

Let every reader make certain that this is the only ground upon which he approaches God to worship, for there is no other way. Albert Midlane wrote a hymn that clearly and beautifully presents this glorious truth:

The perfect righteousness of God
Is witnessed in the Savior's blood;
'Tis in the cross of Christ we trace
His righteousness, yet wondrous grace.
God could not pass the sinner by,
His sin demands that he must die;
But in the cross of Christ we see,
How God can save us righteously.
The sin is on the Savior laid,
'Tis by His blood the debt is paid;
Stern justice can demand no more,
And mercy can dispense her store.
The sinner who believes is free,
Can say: 'The Savior died for me!'

Can point to the atoning blood,
And say, 'This made my peace with God.'
—A. P. Gibbs in *Worship*

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The work of Christ in redemption, for all its mystery, has a simple and understandable end: it is to restore men to the position from which they fell and bring them around again to be admirers and lovers of the Triune God. God saves men to make them worshippers. —Tozer

Evangelism: A Contrast in Ancient and Modern Times

James Robert Ross

Christians who understand our present situation cannot help but feel that a great gulf separates the experience of the primitive church from that of the contemporary church. And this is true nowhere more than in the contrast between our feeble, stammering attempt to give expression to our faith and the dynamic, world-shaking witness of the first century when a little band of 120 disciples grew to 3,000 and rapidly to 5,000 and beyond. Today even the word "God" has been called in question; to some it appears at best, meaningless, and at worst, a dirty word.

In such a situation the church may attempt by artificial and activistic programs to reduplicate the success of the first century. For example, at a ministers' workshop a preacher gave a report on the latest technique to increase soul-winning enthusiasm among church members. The kit included readings and recordings to be used over a fourteen week period in which the user learns to "psyche" himself up with the use of Dale Carnegie and slick, "You-can-do-it" slogans. The kit also included several small Testaments plus the entire New Testament on records—all for only \$89.00. The preacher noted that the materials might be used to stir up interest in personal evangelism. But he wondered about the price. Was it a soul-saving kit or a dollar-saving scheme for the producers?

Evangelism is susceptible to several motives unworthy of the name of our Lord. In the first place, it can be motivated by nothing more than a selfish, competitive spirit, which desires only the numerical growth of one's own brand of Christianity. I am reminded of frequent references to the impressive growth of the Churches of Christ in the past twenty-five years, and I get the impression that our triumph does not consist in the redemption of people for whom Christ died but in the fact that our rate of growth is so much greater than that of the Baptists or the Methodists. Perhaps we can, like Paul (Phil. 1:15-18), rejoice when Christ is proclaimed even "from envy and rivalry," but we cannot rejoice in the actual motive.

There is an interesting difference between the first century church and our own. In spite of our lack of genuine evangelistic enthusiasm, we have a strong and somewhat vested interest in the growth of our churches' memberships. Strange as it may seem, I do not detect any anxiety in the Acts about the growth of the early church. Perhaps evangelistic power is something you only have when you have no compulsive need to see your group grow. An ostensible concern for "souls" may actually hide an egotistic preoccupation with the success of our organization. When we have trouble communicating, it may be that our prospects realize that we see them that way, namely, as just "prospects."

A second motive which thrives unusually well in a secular, skeptical age is the neurotic need to convince others of the truth of our own position in order to bolster our flagging faith and still our nagging doubts. A friend of mine, a Ph. D. candidate in sociology who is very critical of Christianity, says that he would like for everyone to wear a button stating their faith and reminding others that it is their own private affair. His feelings are a reaction to the high pressure tactics sometimes used not only by Jehovah's Witnesses but also by other denominations including ourselves. This kind of thing grows out of a psychological need for support of views that are generally considered outdated, unscientific or superstitious. We want to convert the other fellow for our own sake, in order to satisfy our personal need for the approval of our neighbors.

Of course, this motive is contrary to genuine faith. We can recall, for example, that when Jesus was confronted by rejection, He never felt it necessary to pressure the one who rejected Him. The rich young ruler was one of these. He turned and left Jesus, and Jesus let him go. To have forcibly detained him, either by physical or psychological manipulation, would have made it impossible for the young man to have ever made a free decision to believe. Perhaps he never did believe. The point is that *he* needed Jesus; Jesus did not need him. And we must ask ourselves if our potential converts need faith, or does our faith need converts.

A third unworthy motive for evangelism is the self-righteous judgment of others which is often implied in our attempt to make converts. We say, "He is wrong, I am right. And what a pleasure it is to tell him so!" The world, we must realize, often sees evangelism as that process by which those who think they are without sin cast the first stone at their ungodly neighbors. And if this is our motive for the proclamation of the gospel, we need to be reminded of how that greatest of all evangelists, who was Himself the Evangel, Jesus of Nazareth, was able to attract sinners to Himself. Strangely, those who were most different from Jesus in character and reputation, that is the harlots and publicans, were most attracted to Him. In contrast the Christian today often seems utterly unattractive, absolutely repulsive to the outsider. How many of us attract criminal types, prostitutes, and drunkards to us? The difference between

Jesus and ourselves on this score must cause us to search our hearts. Those who proclaim the gospel must do so as those who themselves stand under the judgment and grace of God.

The power of Jesus' attraction seemed to lie in His identification with all men, especially the poor and the outcast. He came as one of the lowest of the low, not to judge but to save, not to condemn but to forgive. Surely we are no better than the Master. We must identify with those to whom we witness, and our motive cannot be that of sadistic glee in pronouncing sentence upon the unbeliever, especially in any light or off-handed manner such as one evangelist used when he smirked and said that it was a matter of "either turning or burning."

A fourth motive which is often set forth as proper for evangelism is that of obedience to the Great Commission of Christ. This motive sounds biblical. However, *as a motive* I question whether we are using it biblically. The Great Commission understood as a legal requirement, understood as law, can never provide *motive power* for evangelism. Law *per se* produces not obedience but rebellion (Rom. 7:7-20). A motive of law is a contradiction in terms. Exhortations to get out and get the job done, to visit our neighbors, to give to missions or to go to the mission field will by themselves fall short if they are presented in the hope of moving the church to a fulfillment of its evangelistic task.

As a result of all these distortions there are many in the church who conclude that there is no place for evangelism in the modern age. They see the selfish sectarianism, neurotic insecurity, hypocritical judgment, and the cold legalism which has moved underneath too many evangelistic efforts. They then conclude that Christians would be more true to the gospel if they forgot about converting others. "We show Christ," they say, "not by what we say, but by what we do."

The church must face the problem of saying anything meaningful to the secular man. Doubtlessly we have talked too much, or at least our talk has been too cheap. We have sermons, revivals, Sunday school, lectureships, campaigns, etc., etc., and so much of what we hear does not clearly involve the speaker in the very depths of his being. We talk but are not willing to stake our lives on what we say. These are facts we must reckon with. And we must search our hearts for all those motives which are unworthy of the Christ to whom we witness.

Nevertheless, when all of this is recognized, we are still confronted with the amazing experience of the early church: "They partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved" (Acts 2:46-47). Is it not possible, we ask ourselves, for us to share in this experience? Cannot and should not the church continue to add believers to its

ranks? Surely the Great Commission applies to the twentieth century as well as to the first. How we would like to see others drawn to Christ, to faith, to forgiveness, and to the fellowship of the Holy Spirit in the church!

This desire *is* proper, and there *is* a proper motive for evangelism. There is a power worthy of the name of Jesus which can enable us to speak that name again without fear or shame. It is reflected in the gladness or exuberance and gratitude which grows out of the kind of experience which these first Christians knew. It was, in the first place, an experience of the grace of God exhibited in Jesus Christ, a grace which in the resurrection of Christ assured them of victory over guilt, despair, and finally death itself. Who could possibly keep Easter a secret? Who could hide the news delivered at the empty tomb? "He is risen." Evangelism is not propaganda but the announcement of the most exciting event in all of history.

In the second place, the early Christians had been overwhelmed—"baptized" is the word used in our New Testament—with the Holy Spirit. Pentecost set the church in motion in the first century. There may indeed be only one day of Pentecost, but if the experience which set the church in motion on that day is not also our experience, we will continue to fail to move men with our testimony. Our words will be a mere moving of air—mechanical motion without spiritual power. But the Spirit of God was given on Pentecost for all the church for all time (Acts 2:39). This is the source of power for a glad, sincere, explosive evangelistic program in the modern church.

"In Another Year You Can't Be Trusted"

David N. Schreiner

At least that is what I was told several weeks ago by a seventeen year old boy. You see, I'm reaching the age of thirty and people thirty and over simply can't be trusted.

To 99% of the people over thirty this is sheer nonsense, but to the remaining 1% there may be some truth in what is being said by the young people of today. What is meant by the expression, "people over thirty can't be trusted"? When I was told by my young friend that I couldn't be trusted I simply said, "You may be right, but why?" He began by saying that people thirty and over aren't able to understand the problems of young people because they aren't able to cope with their own problems. I thought to myself (as you probably are now) "So, what's new; when I was a teenager I felt that adults didn't understand us either." But the longer he talked the more I realized that what he was saying was different from what I had said. The difference is that I said adults couldn't understand simply because they were adults who had forgotten what it was like

to be a teenager, but he was saying that adults couldn't understand because they were unable to cope with their own problems.

Teenagers today see something different from what I saw when I was a teenager. I thought that, even though adults didn't understand us, the world was a pretty good place to live in. But, today teenagers see a "messed up, mixed up, foul-smelling" society being directed by adults who can't solve their own problems. They see greedy parents who have forgotten that they have children. They are showered with things instead of love, care, time, and attention.

They can't see that a family is to be held together by love and understanding, because what they see are marriages one after another "going on the rocks." They see injustices between individuals and groups. They are aware of the dual standards of adults; many times their own parents being unfaithful to one another while at the same time handing down another set of standards for them to live by. They see people using their religion as a "cover up." They see people pretending.

The list could go on and on. My young friend would be classed by many as a poor, mixed-up, near-hippy who doesn't really know what he is talking about. But through this cloud appears the fact that he is an intelligent young man with an I.Q. in the range of 125-135 who is concerned about what he sees. But he is not alone. During the holidays a young college freshman, an elder's son, came into my office. During our conversation he said practically the same things that had been said by the other young man. He said, "What is wrong with people today? I can hardly sit in church and see people acting so pious as they go through their forms of worship knowing that this religious experience has no motivating force in their everyday lives."

A senior high school girl, discussing the same problem said, "Why are adults so cruel? They don't know how to act. Why can't they live together in peace?"

Young people, I have no pat answers for the frustrations you experience as you look at the world around you. But as Christians we do have some explanations. Paul warns us not to look for better times in the world. He said, "But know this, that in the last days grievous times shall come." (Read 2 Timothy 3:1-7.)

For the "distrusted generation" over thirty, remember that the younger generation wants to trust you, but many feel that they can't. Our job is to show them that they can. In order to be in the 1% who are trusted you need to be open and honest first of all with yourself and then with them. Then try to identify with them by looking through their eyes and seeing the world in which they are asked to live. This does not mean that you have to draw the same conclusions as they, but be honest about what you see. Of course this is no guarantee, but I believe it is a step in the right direction.

A final word with the teenagers. "Remember now thy creator in the days of thy youth, before the evil days draw nigh" and you have to face the same problems that adults are now facing. Someday you will be thirty also.

BAPTISM

L. V. Houtz

We have customarily viewed the ordinance of baptism from three points of view: (1) its importance, (2) its mode, and (3) the identity of legitimate candidates for baptism.

We have felt that the primary point is the first, for if baptism were in itself unimportant, then all other considerations of the ordinance would be unimportant. Consequently, we have made it our first endeavor to array an impressive list of scriptures showing baptism to be essential to salvation. Thus we learn that baptism is "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19); "into Christ" (Rom. 6:3; Gal. 3:27); to "put on Christ" (Gal. 3:27); into Christ's death (Rom. 6:3); associated with the new birth (John 3:5); "unto the remission of sins" (Acts 2:38); and a condition of salvation (Mark 16:16).

Having thus determined the importance of baptism, we find the second and third considerations of the ordinance to be important. Therefore, we point out the fact that the Greek word *baptidzo* actually means to immerse. We also point out that baptism is a burial (Rom. 6:4) and that the scriptural examples of baptism all depict an immersion. Thus we deny the validity of sprinkling and pouring as modes of baptism.

At this point we determine the legitimate candidates to be responsible individuals who voluntarily submit to the ordinance (Mark 16:16). Thus we reject the practice of infant baptism. Having thus dealt with the ordinance, we tend to emulate Solomon in Ecclesiastes 12:13, "This is the end of the matter; all hath been heard. . . this is the whole duty of man."

Although what has been depicted of baptism thus far is valid, to stop here as though we had arrived at the sum of the teaching on baptism is disastrous. It is entirely possible to teach all this about the ordinance and never relate it to the gospel—that Christ died for our sins according to the scriptures (I Cor. 15:1-4). It is possible that such a limited approach can convert one to baptism without converting one to Christ, and such, I fear, has often happened in our experience.

Again, there is the tendency to see baptism without any relevance except as a command to be obeyed. I recently heard a brother state that God sometimes commands us to do nonsensical things just to see how ridiculous we are willing to appear for his sake. This preacher cited the Lord's instruction concerning baptism as an example! He was "sound" on the three accepted basic points, but oh, how much he was missing of the true significance of the ordinance!

Not only should we not stop with these three points—I wonder if we should even begin with them. This emphasis too much implies that baptism is a service we render to the Lord, whereas in reality baptism is recognition of what Christ has done for us. Paul gave us the essence of the gospel when he said, "Now I make known unto you,

brethren, that which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved. if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures..." (I Cor. 15:1-4).

Baptism symbolically portrays what Christ has done for us, and in submitting in faith to this ordinance we pictorially confess and proclaim that Christ died for our sins, that He was buried, and that He rose again on the third day. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:3-4).

In baptism we proclaim not only what Christ has done for us, but also our identity with Christ in His substitutionary atonement. Not only does baptism proclaim that Christ died for me on the cross, but it proclaims that I died in Christ on the cross. Not only does it proclaim that Christ was buried, but that I am buried with Christ. Not only does it proclaim that Christ rose from the dead, but that I in Christ have been raised to walk in a newness of life. Thus, in baptism I am taking my stand with Christ and identifying with Him in the grace He has provided for me. It is a voluntary act of commitment to my Savior.

Finally, just as the crossing of the Red Sea marked Israel's transition from bondage in Egypt into the freedom of the wilderness, so baptism marks the transition from bondage in sin into freedom in Christ (I Cor. 1:1-4).

All this suggests a new three-point approach to baptism: (1) Baptism proclaims that Christ died for my sins, (2) baptism proclaims my identity with Christ in what He has done for me, and (3) baptism defines that point of transition from my bondage to sin to my life in Christ.

While we do not suggest that we limit ourselves to these three considerations, what would happen if these were our main emphases? Most important would be the shift of the focus back to the meritorious work of Christ rather than the creation of a meritorious work of man. What effect would this have upon the traditional emphasis in Church of Christ circles? We doubt that there would be much objection to baptism nor denial of its importance if it were presented in the context of God's grace. We doubt that there would be any significant promotion of sprinkling or pouring as an appropriate symbol to depict the true significance of baptism. And we doubt that, in this context, it could be advocated as other than a voluntary response of faith on the part of a responsible individual. That many could fathom the true significance of baptism and yet promote these deviations is inconceivable. It is high time that we view baptism in its proper relationship to Christ and His grace, rather than as a meritorious work legalistically observed for its intrinsic value.

MISSIONS FORUM

Thermometer or Thermostat?

Recently a newly arrived African Christian attended a local church and brought with him an unsaved countryman with whom he had been talking about Christ. They were barely seated when an usher took the non-Christian by the arm, pulled him from his seat and evicted both Africans from the building. The sign on the church bulletin board read, "Everyone Welcome." The African Christian was nearly crushed by the experience and his non-Christian friend is now completely closed to any discussion of faith in Christ.

An incident such as this, affecting one key individual, could change the course of world history. Kwame Nkrumah, (former) president of Ghana, became a Marxist at the University of Pennsylvania. Cheddi Jagan, elected as premier of British Guiana, embraced Communism at Howard and Northwestern universities. More than half of the leaders of today's Red China were educated in America. (MOODY MONTHLY, 1962)

RACIAL PRIDE, UNIVERSAL TRAIT

Most Latin Americans are proud that segregation as practiced in a great many parts of the U.S., for example, is unknown down here. But strangely enough they prefer to be as light a shade as possible, because of the inherent stigma that they sense in being dark

A Colombian challenged an American missionary about racism in the U.S. The latter asked, "Is there no segregation in Colombia?" An indignant negative answer was immediately given, so the missionary queried, "Have you ever seen a Negro army officer in Colombia?" "What? A Negro giving orders?"

No citizen whose shade of skin is very dark will rise very high in society, politics, or the military in Columbia. But are we in missionary work entirely free of such prejudices? How many missions today have invited nationals into full membership in the mission? Reports come of a missionary having to resign for marrying a national. (David Howard in HIS; adapted)

THESE ARE OUR BRETHERN

On the very day that Dr. Paul Carlson was arrested at Wasolo, his two wonderful Christian Congolese nurses were killed by rebels on the spot . . . The world knew everything about the death of the white missionary, Dr. Paul Carlson; it knew nothing about the death of an African national, Pastor Yona. Yet, in the reckoning of God, they marched side by side in the unsegregated company of the martyrs. . . . No one really knows how many thousands of African believers have laid down their lives in the difficulties of the past years. (Paul Rees)

GUILTY CONSCIENCE?

A missionary in Africa wrote: "I sometimes feel the dollars we receive from the home church are like indulgences for the remission

of their sins against the Negro. By paying us to come over here and be nice to black people, they're trying to make up for their own shortcomings there. And as long as we keep the Africans an ocean's width from them, they'll keep on paying."

DO WE AFFECT OR REFLECT SOCIETY'S PREJUDICES?

Quotes from a missionary conference (of fundamentalists, not liberals): "On the basis of Galatians 3:28 it would make as much sense to have churches for men only, as for whites only."

In the matter of racial attitudes, "the church has conformed, being a thermometer that registers, not a thermostat that regulates."

NEWS AND NOTES

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

Fisherville, Ky.: Christian Commitment Month is coming up here in March. The purpose of this month is to emphasize to every member that he or she has a definite commitment to the Lord Jesus Christ. This will also be a month of preparation for our Easter Revival. March has five weeks, and there will be five sermons of commitment, five weeks of calling on Monday nights, and five weeks of prayer. There will be a workers' sheet given to every member so that each can check the areas in which he desires to make a commitment to Christ. It is hoped that this will lead us all to a greater commitment to Christ every month of the year.—Terry A. Morrison

Louisville, Ky.: Bro. Marsh has announced the incorporation of the Senior Christian Home so plans can get under way for starting the building soon. They hope to have \$60-70 thousand to start some time this year. A day for gifts and pledges will be set up later. The total cost will probably be \$200,000 for the building and equipment for a 46-bed all single room home. There will be a bath to each two rooms.—Ernest Lyon

Salvisa, Ky.: Brother Hall Crowder has accepted the invitation to hold our meeting in August this year. Time to be determined a bit later. We plan no less than six cottage prayer meetings before the meeting.—N. Wilson Burks

Abilene, Texas: Arrangements have been completed for the evangelist for our Spring Meeting. Brother Robert Boyd, minister of the Rangeland Church of Christ, Louisville, Ky., plans to be with us for eight days of intensive effort, June 8 thru 15.

Although we have been using the classrooms for over four years, it really took the laying of the floor tile to finish the job that we began.—Carl Kitzmiller

Rangeland Building Progresses

Last Friday workers from the Gas Co. worked until 8 p.m. getting gas to our building, and men from the heating company worked until 9 p.m. connecting the furnace, and three men worked Saturday painting the interior of the building. Some 8 or 10 worked Monday night and completed the painting job, and Tuesday night two others worked doing some construction work at the front of the building which will prove decorative. We're thankful for the progress, and the way our men at Rangeland work so willingly.—Robert B. Boyd

Lexington, Ky.: The article by Bro. Ernest E. Lyon is very timely and much needed in this convictionless time.—H. N. Rutherford

Jeffersonton, Ky.: Interest is on the march upward, as is the work, in all directions. The baptistry is progressing nicely, with completion scheduled by Feb. 23. A new parsonage has been purchased. Visitation is tak-

ing on new dimensions. Spiritual seed is being sown. —Ray Naugle

Hinsdale, Ill.: I enjoy reading all of the articles very much. My check is enclosed . . . —Louise Rowland

From Here and There

Jack Curry (Pekin, Ind.) reports good attendance and interest. Orell Overman is slated to hold their revival, but the date has not been announced.

John Pound (Waterford, Ky.) is encouraged by progress there. Film strips are usually shown on Sunday evenings. This past month, 21 young people attended the area youth rally.

Fisherville (Ky.) has plans for an Easter revival April 4-6. The speaker is yet to be selected. Attendance for January averaged 20 above January 1968.

Manila Fund Report

In February, 1967, we started to raise \$65,000.00 for Manila. The money was needed in August, 1967. At that time \$12,000 was borrowed to furnish the full amount. That loan has now been reduced to \$3,600.00 plus interest. Any who may wish to have a part in this effort should make their gift payable to Church of Christ Manila Fund and mail it to 1823 Gresham Road, Louisville, Ky. 40205. A receipt will be sent. —J. K. Scoggan, Treas.

S.C.C. SPRING LECTURESHIP

Southeastern Christian College will conduct its annual Spring Lecture-ship at the college auditorium on Mar. 18, 19, and 20. The theme will be "The Jew, in History, Prophecy, and Current Events." The college believes that the Biblical record clearly points to the importance of the Jewish race in world events, and feels that an effort should be made to understand the Jew as a part of history and religion. The Churches of Christ sponsoring S.C.C., while believing in a future for Israel in God's plan, in general are unfamiliar with the Jew, his life, and culture. It is hoped that the lectureship will provide an opportunity for enlightenment in these areas. First hand information will be offered by some members of the Jewish race in addition to comments by various Church of Christ brethren. Also, open forum sessions will be held.

Among the speakers will be Art

Katz, a Christian Jew who will speak on "The Ripeness of Jewish Mission Fields at Home and Abroad" and will tell of his own conversion to Christ. Rabbi William Leffler, from Temple Adath Israel in Lexington, Ky., will make a comparison and analysis of "Judaism and Christianity as Religions." Other speakers include H. N. Rutherford, minister of Cramer and Hanover Church in Lexington, Ky.; John Mengelberg, from the Iroquois Church in Louisville, Ky.; N. Wilson Burks, former president of S.C.C. and currently minister at the Ebenezer Church near Harrodsburg, Ky.; Earl Mullins, principal of Portland Christian School in Louisville, and minister of the South Louisville Church; Robert Heid, minister of the Nelsonville, Kentucky, church; James Ross, former head of the Religion department at S.C.C., and currently at Alabama A&M College; L. V. Houtz, President of Southeastern Christian College; Robert B. Boyd, minister at the Rangeland Church in Louisville, Ky.; Hall Crowder, minister of the Gallatin, Tennessee, Church; and C. H. Wiley, minister of the Bohon, Kentucky, Church.

Other topics for discussion include "The Indestructible Jew," "To the Jew First," "Russia and Israel, an Exposition of Ezekiel 38 and 39," "The Regathering of the Jews," "Israel in the Millennium," "Promise as Meeting Ground for Jew and Christian," "Christianity's Jewish Heritage" and "Israel and Armageddon."

The first discussion begins at 1:30 p.m., Tuesday, March 18, 1969. —L.V. Houtz

Dallas, Texas: On missionary efforts outside of our "borders," some \$4,869.50 was spent during 1968, which represents 25% of our total budget, quite an accomplishment on such a small amount. This does not include such special endeavors as gifts to East Dallas Christian School and other projects that were not directed through the church treasury.

Bruce Casali, our Sunday School superintendent, reports on Sunday School attendance: Average enrolment for 1968 was 87 (compared to 100 for 1967) with average attendance of 61 (as against 69 for 1967). Though down from the preceding year, this figure was buoyed up considerably by the "elective program" of the last quarter of 1968. —Neal Phillips

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