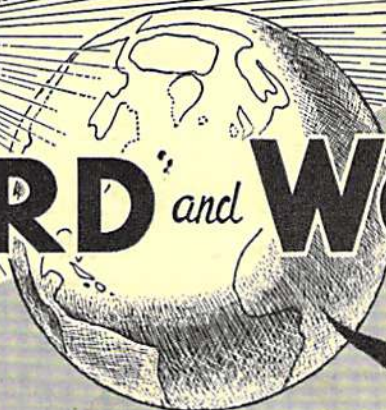


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JULY, 1969



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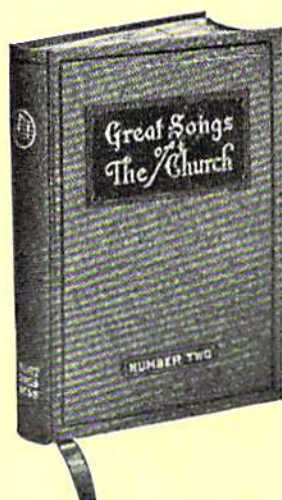
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VOL. LXIII

JULY, 1969

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Guest Editorial

The article that follows takes the truths presented in Bro. Chambers' present series on Stewardship and applies them to some very practical present problems. The author, Dr. Nathan Bailey, is president of the Christian and Missionary Alliance, which is a missionary association of churches. The CMA was founded 87 years ago by A. B. Simpson (mentioned in the body of the article) and now has around a thousand missionaries in foreign fields. It was to these missionaries and their sponsoring churches that Dr. Bailey addressed the message here condensed and put in written form. —C.R.L.

Will You Stand In The Gap?

Dr. Nathan Bailey

This is a message of concern—concern for this generation, concern for the entire church in today's world.

Ours is a day of polarization in society—the “haves” and the “have-nots,” the “ins” and the “outs,” those who are “for” something and those who are “against.”

The concern about which I speak was in the heart of the prophet Ezekiel (22:23-31) when he heard the instructions of the Lord to write as he did to his own nation.

Ezekiel testified that the Word of the Lord came to him to state plainly God's case against the prophets, the priests, the princes and the people of his day. God would visit the nation in judgment, with indignation.

I sense that we have come to such a point in our own day. It seems to me that the Holy Spirit is drawing a parallel for us between our day and Ezekiel's, for the declarations made by Ezekiel fit the situation of our day very accurately.

Ezekiel plainly pointed out that there was a conspiracy among the prophets. A prophet was one called to declare the whole counsel of God. It was the prophet's responsibility to call the people back to God. He was the seer. He was God's mouthpiece.

Yet in Ezekiel's day the prophets went about as lions seeking their prey instead of declaring the will and word and purpose of God. Their concern was for treasures. They devoured the souls of men in order to gain their selfish ambitions and desires.

There is a parallel today. Men of the cloth who should be standing as prophets of God have debased their call and are giving themselves to lesser things, some for personal prominence and personal gain, for position and influence.

Ezekiel also indicted the priests. They were responsible to stand between the people and God, to mediate the things of the covenant. They were bound to reverence and uphold God's law. Yet the record says that the priests of that day profaned and violated the law of God. They put no difference between the holy and the profane, between the clean and the unclean.

How true it is today. At times I am almost ashamed to confess myself a clergyman, for it is the clergy who now teach that there are no moral absolutes. It is the clergy who have propounded an unscriptural concept of situation ethics in which the rightness or wrongness of anything is unimportant so long as the act is "done in love" and hurts no one.

Let me say that when the prophets fail and the priests fail, the princes will fail. Someone has remarked that history proves that a nation will get the kind of government it deserves. This is too often true. If there is corruption in high places, one reason must be that there is no rebuking and restraining influence in the land.

Ezekiel bore record that the princes went about shedding blood and destroying souls and getting dishonest gain. This will always follow in a nation when the prophets and the priests fail in their ministries and responsibilities.

A columnist said that if the United States continues on its course, history may well record that its form of government proved to be one of the shortest-lived of governmental philosophies in the world's history. The American dream, which has held out hope to so many people, which has blazed in glory across the stage of the world, is on the verge of dissipation if America continues as it is going.

It follows naturally in this progression that the people will also fail. Ezekiel said of his day: "The people of the land have used oppression, and exercised robbery, and vexed the poor and needy: yea, they have oppressed the stranger wrongfully."

I think God is trying to say something to us today. It is true, whether we like to admit it or not, that there have been social injustices and we have tolerated them. It is incongruous—yes, incomprehensible—that a nation that can send rockets to circle the moon cannot find a way to feed the hungry and clothe the naked of the earth.

We evangelical Christians have tried to bury our heads in the sands of unconcern, hoping that the reality will go away. But it will not. We must guard our hearts against a calloused indifference. Otherwise, the judgment of God in His Word is upon us today!

Now, in the words of the text, the Holy Spirit is saying, "I sought for a man to make up the hedge and to stand in the gap," and then in tragic words He adds: "I found none."

I want to mention several "gaps" that are evident in society today, gaps that need filling, gaps with which we must be concerned.

There is the so-called "generation gap." No doubt this phrase means different things to different people. Perhaps it has been overplayed. But we do need to honestly examine ourselves and our effectiveness for God.

Let us admit that much of what we do has grown out of custom and tradition. There is a fixation in our traditions. There is no

New Testament authority for the eleven o'clock Sunday morning service or the Sunday evening service at half-past seven. Wednesday evening is not necessarily a sacred and ordered time for a prayer meeting. There is nothing wrong with holding services at these times to which we are accustomed, but neither are those times specifically enjoined.

Our so-called nonliturgical churches can develop tradition and customs that are as binding upon us as any ritualism practiced in the land. We all tend to resist change. All of us tend to get bogged down, to become circumscribed. There are some places where God Himself cannot work because we don't have any place in our church bulletins for this to take place.

The older I get the more sensitive I try to be to the need for flexibility. God wants us to have liberty. He wants us to be fresh. He wants us to see and meet the need of each succeeding generation.

Some of our pastors in city situations are asking, "Will we be misunderstood if we try something unorthodox, to get the attention of the thousands who are passing by?"

I say, "Do what you feel you must to reach men for Christ!" Too many of us are satisfied to sit in our churches week after week and serve our own people while the world all around us goes to hell. Let us not be content just to sit it out! There is a gap between us and the lost, and it must be bridged somehow.

I want to say something here about the so-called *communications gap*. The generation of our day has no Biblical background at all. Its only concept of evangelical Christianity is in a context of ridicule and contempt. The songs they sing, the plays they watch, the jangling tunes that break in upon them mention religion only in terms of ridicule. We can't even use the words *Amen* or *Hallelujah* any more. They have been prostituted in our day by our generation.

Nicodemus came to Jesus with the same kind of a communications gap. Jesus said, "You must be born again," and Nicodemus asked, "What are You talking about?" There was a gap in understanding.

Did Jesus get out a whole new set of words for Nicodemus? No, Jesus explained that that which is born of the flesh is flesh and that which is born of the Spirit is spirit. There is a danger that in trying to accommodate our language to modern concepts we will destroy the truth. Ninety-nine percent of the communications gap would be solved in the anointing and infilling and empowering of the Holy Spirit. It is He who convinces the world of sin and righteousness and judgment.

Then there is the authority gap. Because there is an emptiness in the world and a great loneliness in mankind, the church may even now be at its point of greatest opportunity. Around us is the sense of guilt, a death-wish psychosis, a desire held by many for self-destruction.

tion. They destroy and tear down with no thought of the consequences. People have become disillusioned and disappointed and despairing. Are we ready for it? Are we ready to stand up for the Lord Jesus? to declare the whole counsel of God? to say, "thus saith the Lord"? I think there are many waiting to respond to this kind of a call.

There comes a time in spiritual warfare when it is not even in order to pray any more. There is a time when we ought to stand up in authority and command things to happen, as Moses did long ago. God heard Moses pleading for the people of Israel and God said: "Why do you come and talk to Me any more? It is time to give the commandment to arise and go."

We need to stand up and claim things for God and demand our rights—our spiritual heritage in Him. We ought to stand against the philosophies of our day, against the permissiveness of the age.

Finally, *there is the commitment gap that must be bridged.*

Part of the rebellion of young people today relates to the hypocrisy they see in us. They have listened to people talk who do not perform correspondingly. Our young people can see through us quicker than we dream, and they know whether we are genuine or not. They see our inconsistencies. They see profession on the one hand and lack of possession on the other. They see the testimony that is mouthed and the life that doesn't really back it up. They see all of this.

What we need today is a heart transplant. Dr. A. B. Simpson had a vision of a lost world and he had a heart that was not content until he was doing something about it.

Earlier this year I visited some of our mission stations in West Irian. When I landed at Sentani some of our missionaries were at the airstrip to meet me, and along with them were some of the Missionary Aviation Fellowship personnel. Holding back just a little was Mrs. Meno Voth, whose husband, a pilot with MAF, had died in a plane crash just days before.

I was told later that when Mrs. Voth heard her husband's plane had crashed, she was stunned. She went into their house there at Sentani and sat down at her little piano and began to play from memory hymn after hymn—hymns of consecration and comfort, hymns of victory—as though God through the music was speaking to her soul. After an hour she came out again and they said, "Dear, what will you do now?" Holding her baby in her arms, she said, "I must stay here until fruit comes from the valley where the plane crashed."

There is coming a time when we are going to be shaken loose from our things. God is saying to me and I hope to you, "There is a commitment gap that needs to be bridged." He is saying, "I am seeking for a man to stand in the gap."

What does He say to you? What does He say to our generation?
What will be our answer?

—In *Alliance Witness*



Truth Advance Section

Stanford Chambers

EVERY MAN A STEWARD

CONSIDER THY STEWARDSHIP

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day (margin, "living in mirth and splendor every day"); and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table: yea even the dogs came and licked his sores. And it came to pass that the beggar died, and that he was carried away by the angels to Abraham's bosom: and the rich man also died and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one go to them from the dead they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

Thus is recited God's dealings with two rich men who could each have rendered a very useful beneficial stewardship for God on behalf of others, but were too self-centered to do so, and so gave proof of their utter failure as to the responsibility of life itself. Each lacked the shrewdness of the unjust steward (a son of this, his own generation) who used his office to make for himself friends who would be profitable to him in his future crisis. (His shrewdness, not his unrighteousness, was what he was commended for.) Luke records Jesus' parable of the pounds (Ch. 19) in which ten bondservants are each entrusted with a pound of their master's capital to trade therewith during the time of his necessary absence.

They thus were made his stewards. Nine of the ten proved good and faithful stewards. But one turned out otherwise, showing himself a wicked servant thinking wickedly and falsely concerning his master, and altogether for self. He who would save himself will in the end completely lose himself.

Often a steward involves the management of a household or of all the master's affairs or goods. "And the Lord said, Who then is the faithful and wise steward, whom his Lord shall set over his household, to give their portion of food in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing. Of a truth I say unto you, he will set him over all that he hath. But if that servant shall say in his heart, My Lord delayeth his coming, and shall begin to beat the menservants and the maidservants, and to eat and drink and to be drunken: the Lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites . . . to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more" (Lu. 12:12).

"Seek ye first his kingdom and these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have and give alms; make for yourselves purses that wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also" (same chapter). The Lord knows right where your heart is is more important than where your treasure is. But where your treasure is (though temporal) determines whether your affections are set on things above, or whether you are of the earth, earthy. No steward can be faithful in such case. Get it once and for all, and spare yourself of future grief and bitter disappointment with yourself. Who could give a plainer and more heart-searching lesson on stewardship than that given by the Savior in the parable of the talents? Shall we give our souls its full benefit?

"For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And to one he gave five talents, to another two, to another one; to each according to his several ability: and he went on his journey. Straightway he that received the five talents went and traded with them and made other five talents. In like manner he that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the Lord of those servants cometh and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things: I will set thee over many things: enter thou into the joy of thy Lord. And he that had received the two talents came and said,

Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not and gather where I did not scatter; thou shouldst have put my money therefore to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give unto him that hath the ten talents. For unto every one that hath much shall be given, and he shall have abundance, but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth" (Matt. 25).

(To be concluded next month)

Pray or Perish

Richard M. Paul

Although we employ radio, literature, street meetings, religious films, evangelistic campaigns, correspondence courses, we consistently find a wall of indifference and unbelief. Millions of dollars go into such ministries everywhere, but the results are meager in comparison. The Apostle Paul never had such possibilities, but he saw far greater results. Can it be that little by little Satan is succeeding in shifting our dependence upon the unchanging Word and Will of God to a program based on material means? Small wonder then that one too often hears "where there is an American, there is a machine!" Jesus said, "Ye shall receive power when the Holy Ghost is come upon you, (Acts 1:8) and God said by the prophet, "not by might, nor by power, but by my Spirit" (Zech. 4:6).

Has the day come when laboring together with God no longer means kneeling in prayer and persevering until the enemy yields before the mighty hand of conviction which Jesus promised the Holy Spirit would produce? (John 16:8). Why do we labor so often and so long without fruit in our ministry? Can it be that we differ little from the materialistic-minded people to whom we minister, or can it also be that those who give financially feel that prayer is more than they can afford? Haven't they done enough already? In our desire to reach the masses with spectacular programs, are we slowly losing the balance in winning them "one by one?" *No, the feverish activity so often seen today can never replace genuine co-laboring with Him in intercessory prayer and incessant patience in faith until the promises are fulfilled in behalf of a soul's salvation (Matthew 17:20, 21).*

"Let us labor therefore to enter into that rest, for he that is entered into His rest, he also hath ceased from his own works, as God did from His" (Hebrews 4:11, 10). Israel perished in the wilderness because she failed at the point of faith. Faith is an attitude, it is a walk, it is a life (Romans 1:17). And it is a weapon. It is our indispensable weapon as we labor for the meat that perishes not.
—In *European*

Pickin' Cotton?

John Smart

Quite recently I heard two speakers on the same platform touch on the same theme. The second speaker's visit was within two weeks of that of the first; the practical implications emphasized were poles apart. The contrast was interesting, to say the least.

"What would you wish to be doing," asked one, "when the Lord comes? Would you like to be in an ordinary situation, or involved in the Lord's service? Would you wish to be in the classroom, or on the job winning souls? Where, and in what activity, would you wish to be found at His coming?"

There seemed to be only one answer to these questions. Surely any spiritually-minded believer would wish to be preaching, teaching, tracting or soul-winning at the moment of the Rapture.

The second speaker has a distinctly different approach. He emphasized the fact that many Christians in the "homelands" are as much in the Lord's will as missionaries overseas; that many Christian housewives are as devoted as their husbands who might be active evangelists, pastors, teachers. What you *are*, this speaker averred, is more important than what you are doing. And if the believer walks faithfully before the Lord as a secretary, computer programmer, housewife, executive, bus-driver or student, and is thus engaged when the Lord comes, all is well. There is no need for the housewife, preparing dinner for her family, to feel that Bible study would be necessarily a better occupation at the moment of the Lord's return. The student need not cease his studies and drop on his knees, thinking that prayer is more suitable than schoolwork at the coming of the Lord.

The essence of Christianity is *what we are*, rather than what we are doing. Needless to say, what we are will govern what we do. Inevitably, this is the case. That being so, let us give ourselves to being the kind of people we should be as we wait for the Lord to come. Then, regardless of our particular form of occupation, we shall "be found of Him in peace, without spot and blameless."

Each stanza of an old spiritual, sung by slaves in the cotton fields of the south, ended with the words, "And He'll find me, pickin' cotton, when He comes." Blessed are those servants whom He finds, at whatever task, serving faithfully as they wait for their Lord from heaven.

—In *Emmaus News Letter*

Missionary Messenger

"Greater things for God"

Robert Garrett Salisbury, Rhodesia

During 1968 we published the *Christian Messenger* each month. That is 12 issues for the year. We send out over 1,900 copies each month. It now costs \$47.00 each month to publish this paper. That works out at less than 2½¢ per copy. TRACTS: we were unable to print any tracts in 1968. However, in March of this year (1969) Dad gave me some money for paper and we printed 39,000 tracts. These will not last long and some new titles are needed. At least \$100 per month is needed to keep the printing program effective. We call on all the Lord's people to be much in prayer for this extremely vital program. Not only for the financial need but that He will give power to His word through this program to the saving of souls and the building up of the body of Christ in Rhodesia.

Irene Allen Anchorage, Alaska June 12.

These weeks have been physically demanding ones since David has been home. The Lord has been my sustainer, as David required much help and attention following his surgery and will have his cast (ankle to groin) on for a month yet. There is some permanent ligament damage and cartilage was removed, which meant quite a mental adjustment, but he has accepted it quite well.

It is hard to visualize the "new look" at Portland School, but surely are thankful. Could wish there were a boarding situation there and Norman could be there. He does love Alaska and leaving would be hard for him as well as for his parents. We're praying the Lord will definitely lead regarding next year for him.

Shichiro Nakahara Japan June 21.

We have been looking for land necessary for the proposed plans for the kindergarten in Ibaraki. I have already made two trips there but so far no good results yet. Last time, two weeks ago, there were two prospective places for sale, and I went there to see them. One was with 700 tsubo, being sold at the price of \$25.20 for one tsubo, but there stood a Beer Garden very next door to it, so at my first sight, I let it go, and the second site was in a most ideal location, however, we were too late to get in touch with the land owner, who told us that it had already been sold out a few days ago. It had 600 tsubo in it and it was for sale for \$28.00 for one tsubo. We will continue our search for a suitable site. We are asking my brothers' help for locating land. We hope to find it in near future if it is in keeping His Holy Will. There is little possibility in so far as the plans for the kindergarten through which we endeavour to promote missions

to a greater extent is concerned here in Shizuoka, for everything is far dearer than in Ibaraki. There will be a greater demand for literature mission since we are going to deal with homes directly. The work we plan to advance by means of the kindergarten will no doubt open up many opportunities to mission work we really want to accomplish. We believe that the kindergarten will establish a strong rapport between the homes and us. We continue our prayers so as to be led to do His will through the established program in His Name. We do ask you to join us with prayers in order for the carrying-out of this mission we have long dreamed of.

In May we had a three-day Sunday School meeting in Nazuma, about 50 miles east of Shizuoka City, in which I spoke on the subject, "The Sunday School and Missions" and the message I delivered has been published in a paper called "Mabune," which means "Manger." In most places Sunday School is very, very weak in many respects, which necessitates no doubt improvement, and this is one of the endeavours to help promote the betterment in local churches in Japan. There are so many handicaps and defects as well as so many obstacles in a way, but we must strive to cope with the existing situations to have the work done at any cost. There are many problems, yet by the grace and power of God we can do, though it may take a lot of time and efforts. A picture enclosed is one of them which I had taken on that day. 30 people, most of them are Sunday school teachers, gathered that day from various places. It was a very fruitful meeting and everyone present was richly blessed of Him who gathered us all in one place. We all praised God for all the blessings that were ours that day. When once we could start the kindergarten, the building can be greatly used for such necessary meetings, lectureships, workshops and what not. We use every bit of the building for the greater glory of our God. So help us in this tremendous need that has challenged us all these long years. We do need you and your prayers on our behalf and for the work. Time seems to be getting shorter and days are evil. We must do the work while it is day.

J. C. Shewmaker Bulawayo, Rhodesia June 12.

We find the work here in Bulawayo especially challenging, being constantly on the alert to accept and make opportunities to reach souls for Christ. The methods of doing this are varied: visiting the hospitals, having someone to tea (an act of hospitality and friendship here), or for supper, taking some seedlings to someone we see working in their garden, thus striking up a friendship, etc., etc. It is endless.

Shorts and we took a trip last month which we have all longed to make for some time. It lasted for two weeks, and included all the American missionaries in Rhodesia as well as some African workers, who are holding out for the Lord in difficult places. At Salisbury there were nine missionaries and several other people we wanted to visit, and did. We truly enjoyed the Christian fellowship, and

encouragement received in seeing what other faithful ones are doing, and aspire to do for the Lord.

Dennis L. Allen Kowloon, Hong Kong

Brother Kwok told us several weeks ago some one wanted to fix the stairway as a gift to the church. I suspect it is he, himself. About two weeks ago the men came and put down mosaic tile like that inside on the floor of the meetingplace. It looks much nicer now. Thursday, I had to help finish up the business attendant on the sale of the property at Hung Shui Kiu. The church got back most of the money that was put into the building . . . I'm still grading Bible papers in all spare time. Still have 80 to do. Mr. Ling has not been well for a couple of weeks, seldom even comes down to the school. He is working on hiring teachers for next year.

There are so many interesting types of work being carried on here. A Mr. Biatt whom we met recently works among the Gurkha troops here. He spent 8 years in Nepal and knows their language. He is teaching in a high school to support himself. He said yesterday they had word from one of the Christian men who has gone back to Nepal that his wife has been converted, also, he had witnessed to his commander and brought him to Christ. Also the elders in his village are interested. They said, "Most of the men who come back have nothing to tell us, but you have brought good news." Actually it is against the law to become a Christian there, but in the remote villages they have some freedom unless some one informs on them; then they could be arrested. He said the first two months after they were married they had one egg to eat. He was teaching there also.

One evening Betty invited a missionary friend of hers over for supper. The afore mentioned missionary from Nepal came in later. We had a most profitable, open discussion. He came out of a missionary society because he felt he was not really free to follow his own leading from the Lord.

We enjoyed Paul's and Johnny's visit. Paul wanted to visit the International school. He had a good talk with the principal, Mr. Christian, and we were shown all around the school. Paul said it was nicer, though smaller than the one in Bangkok. Paul spoke in chapel on Wednesday morning. I think the students enjoyed it.

Two teachers at Kowloon Jr. School have been arrested on drugs charges. The case is so serious that they were not even let out on bail. Police made a raid on their flat which is not so far from where we live and also arrested a 27 year old man charged with having carnal knowledge of a girl under 16. One of the teachers just returned from India is charged with drug trafficking. It may go hard with them unless justice miscarries. One of these we have written about. She goes to school on a motor bike with

a very short mini skirt on and a long-haired Chinese man sitting behind with his arms around her. We hope and pray that this will result in a housecleaning at the school. The head mistress really needs to go, because she has defended these teachers all along and is very much like them.

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

Since having conducted the film strip lessons, which gives a full survey of the various periods of Bible history including the Christian Age and God's Plan of Redemption, the patients at the city hospital where these were shown during the month of May, has created within them a deeper insight and interest in wanting to fulfill the obedience of Christ in their lives. So far these lessons have been shown in the home of one of the patients who was discharged, a Mrs. Hendricks of Silvertown, about 1½ miles from my home, on Wednesday evenings, along with her husband and family and other neighbors have also opened their eyes and hearts to many truths, praise the Lord.

On the 10th of May the daughter of a brother who passed away during the month of May was baptized into Christ at the Bonteheuwel congregation. It could be said that "sadness (in the loss of a father) was turned into joy."

We are very glad to announce that many of the families in whose homes these film strip classes have been conducted are attending our services very regularly. This is a good prospective sign of the good it has done. Now with our June cottage meetings coming to an end on the 24th, our July, August, and September schedule is fully booked up already, most of them new homes.

PROPHECY

EDITED BY: DR. HORACE E. WOOD

The Hidden Treasure

O. E. Phillips

"Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matthew 13:44).

The most popular interpretation of this parable of the "Hidden Treasure" is that the treasure is Christ, hidden in the Scriptures. The finder is the lost sinner who sells all that he has in order to secure Christ, after which he hides Him in his heart. This belief is so deeply rooted in the minds of many that it is most difficult for the people to see the truth of the parable. Such an interpretation does violence to all that Christ taught. According to the Scriptures we have the following facts:

1. Christ is not hidden.
2. The sinner is bankrupt. He has nothing with which to buy. All his deeds are like filthy rags in God's sight.
3. Christ is not for sale.
4. The saved sinner does not hide Christ after he has found Him, but proclaims Him.
5. If this message had been for the sinner it should have been told to the multitudes, but Christ reserved the interpretation for His disciples after He sent the multitude away.

If we consider the message Christ had thus far taught in Matthew thirteen, the disciples could have been discouraged at the gloomy outlook. Doubtless they were perplexed at the form the kingdom was to assume. The meager results of the seed sowing was a dark outlook. Only one-fourth of the seed they would sow would take root and bear fruit. Besides they were to have opposition from Satan who would sow tares in the same field. The tares are Satan's children and, of course, they give opposition.

2ND. The cause they would represent would become like the mustard tree. It would have an abnormal growth; in fact it would be a monstrosity, for vegetables never produce wood. The Devil and his agents would take refuge in its branches.

3RD. The meal that Christ used in the next parable represented the pure gospel, which would become adulterated with the leaven of evil, stealthily introduced, and the ultimate outcome would be that all the meal would be adulterated.

In the 36th verse, Christ sent the multitude away and went into a house with his disciples. He gave them further light on the parable of the wheat and the tares, thus setting the standard for interpreting all the other parables. In verse 38 He said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." He continues in the next verse to say, "The enemy that sowed them is the devil, the harvest is the end of the world (age); and the reapers are the angels."

Christ took the disciples aside to explain to them that though the professing cause of Christianity would be a tragic failure, yet there would not be any failure on God's part. He has a precious TREASURE IN THE FIELD, which is in the world, and a priceless PEARL IN THE SEA. TWO BODIES, TWO ELECT PEOPLE upon whom He would pour out His unsearchable riches. TWO REALMS of His dominion, one to be on earth and the other in heaven.

WHAT IS THE MEANING? From Christ's own words the field is the world. The treasure is hidden in the field—the world. Hear what God tells us about the treasure: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine" (Exodus 19:5). "For the Lord hath chosen Jacob unto him-

self, and Israel for his peculiar treasure" (Psalm 135:4). The treasure then is Israel. Nowhere in the New Testament is the Church called God's treasure. God has spoken and there can be no mistake. "THE PEARL OF GREAT PRICE IS THE CHURCH." We hope to discuss that in the next issue of the Bulletin. Summing up what we have seen so far we have:

1. Israel is the treasure hidden in the field.
2. The field is the world.
3. Christ is the buyer of the field.
4. The price He paid was His blood (1 Peter 1:18-19).
5. He will take Israel (The Remnant) unto Himself.

God found Abraham hidden away in Ur of the Chaldees. Later his seed were hidden in Egypt working in the brick-kilns as slaves. When Christ came, He came unto His own, but they received Him not. He has hidden them again by His judgement and dispersion. He knows where they are, though they be scattered all over the world. We hear much about the ten lost tribes. So far as this writer knows there are twelve lost tribes. I have never met a Jew that knows what tribe he belongs to. But God knows where every one of them is. To say that England and the United States are the ten lost tribes is pure fiction. The name Israel was applied to all the tribes and it is used of the ten tribes, of Judah and the others, interchangeably in both Testaments.

Though the Lord has purchased the field and has hidden His treasure until He comes again, He has not redeemed them. When He returns, He will take charge of His purchased possession and bring His faithful REMNANT back to the promised land. "For I am the LORD. I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). The fact that they are hidden, indicates they are a mystery the world cannot solve. They are hidden so they cannot be numbered.

All the prophets of the Old Testament foresaw a universal kingdom of God for this earth, and Jesus preached it. In Isaiah 2:1-5 we have:

1. An International Kingdom.
2. An International Capital—Jerusalem.
3. An International King, Christ the Lord and Messiah.
4. An International worship.
5. International law.
6. War outlawed and International peace.
7. War implements forbidden.

The 4th chapter of Micah presents the same view and enlarges on it. He saw, first, international prosperity (verse 4):

2. Israel to be gathered home from all lands.
3. Messiah to reign over them and to establish His throne on Mt. Zion.

ISAIAH THE ELEVENTH CHAPTER is very revealing:

1. The person and power of the King (vs.1-3).
2. The purpose of the kingdom (vs. 4-5).
3. The particulars and extent of the kingdom (vs. 6-9).
4. The program of the kingdom (vs. 10-16).

Unless the interpretation of the chapter be literal, all the details are useless. The subject of the chapter is that the Spirit of the LORD is to rest upon the King. There are seven qualities, showing perfection.

1. The Spirit of wisdom.
2. The Spirit of understanding.
3. The Spirit of counsel.
4. The Spirit of might.
5. The Spirit of knowledge.
6. The Spirit of the fear of the LORD.
7. The Spirit of discernment; that is, He will not judge by what He sees and hears, for He can look into the heart and knows all facts.

The chapter shows that animals will lose their ferociousness. The lion will eat straw like an ox. Serpents will be harmless; neither will one animal devour another.

The chapter declares that the Gentiles will come to bow down before Him and that Israel will never be divided again.

Isaiah the 35th chapter, declares that the topography of the earth will be changed; that the desert will blossom like the rose; that the lame man will leap for joy; that the deaf and dumb will hear and speak.

Ezekiel 20:33 to 44 reveals that Israel must go through some terrible trouble to weed out all the unregenerated and rebels among them. "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD" (Ezek. 20:37-38).

Chapter after chapter and book after book show that God is not through with the Jews. Space will not permit the giving of more here. Much more is given in the author's book entitled "The Kingdom of God." We shall close with the following quotation: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27:6).

Remember that God promises to bless those who bless Israel, and to curse those who curse Israel.

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12:2-3).

Precious Reprints

The Right and the Wrong Side

R. H. Boll — 1917

It is told of a college president that when some of his students came to him with a difficult question he would look wise and say, "Young gentlemen, much can be said on both sides of this question." That is an easy way out of a tight spot. It has the advantage of being non-committal, while undoubtedly true; and it makes one appear very modest, while saving his face and even lending some appearance of breadth and knowledge. So it is not strange that this has become a favorite turn by which men shirk the responsibility of thought and investigation. It is very generally true, too, that in every difficulty between people there is some fault on both sides.

Yet—and here is a serious caution—*not always*. "There are two sides to it?" Yes, likely. But not certainly. There were not two sides to the trouble between Cain and Abel. Abel's course doubtless irritated Cain, but Abel was right and Cain was wrong. There were not two sides to Stephen's clash with the Jews, although his conduct and speech plainly angered them. But the Jews were wrong and alone to blame, and Stephen was right. It is not safe to assume that "probably both were in the wrong." Scripture and every-day life abound in instances where, regardless of apparent causes, those on one side of a difficulty were wholly blameworthy, and the other side wholly blameless.

"THAT DREARY GOSPEL"

In a splendid article on "How to Read the Bible," H. C. G. Moule notes that "not one common duty is enforced which is not rooted in eternal principle. Here is none of that dreary gospel, 'You ought to be good.' Holiness in heart, in society, in home—all is taught as the outflow of a heavenly fountain, the inference from a celestial fact . . . For the will to forgive we are led to the depths of the Atonement; for the deep sanctities of marriage, to the union of the Lord with the happy, holy church."

I mark especially the phrase, "that dreary gospel, 'You ought to be good.'" That is a dreary gospel. In fact it is no gospel to any man. But something of that sort is considered by many as very plain and practical teaching. The same people account the great doctrines of the Christian faith to be indefinite, hazy dreamings having no practical meaning to the daily life. Men are taught the bare fundamentals of the faith—that the Bible is the word of God, that Jesus is the Son of God, that faith, repentance, confession, and baptism are necessary—and this is often the sum of all the "doctrinal" teaching they ever get. They are told "they ought to be good"

and more of the same strain. And then there is a complaint that the churches are cold and dying, that there is no interest nor zeal nor disposition to sacrifice.

What is the wonder of it? Four books of the New Testament set Christ before us that we may behold Him and believe on Him and love Him. One of these four, the plainest in language, is the deepest and soars in spiritual heights unsearchable. One book (Acts) gives much spiritual teaching in a practical setting. Twenty-one books are concerned with Christian doctrine, in which the practical is always enforced with the deep and wonderful truths of the spiritual. See for example, in the letter to the Ephesians, what a preparation He makes, what a foundation he lays in the first three chapters for the simple precepts of the latter three. See what a wide range of truth is made the basis of the practical requirements in Romans (12-15). And so throughout. One large book (larger than any of the epistles) is devoted to prophecy; and besides these are many prophetic portions and passages in the other books of the New Testament.

Now if any man thinks he knows what is (or ought to be) plain and practical better than God—we may well excuse him. But those of us who believe in God's wisdom will not be disappointed in the results, if, after the pattern of God's Book, we back up every plain, practical demand with the mighty force of deep, far-reaching spiritual teaching.

How God Answered Prayer. I remember reading a story one time about a man whose small boat was wrecked on a lonely island. He managed to salvage from the wreckage a few necessities for maintaining life. With great labor he managed to build a fairly presentable camp. Among the things salvaged from the wrecked boat was a small Bible. He began to read this Bible a great deal and was convinced that he could be rescued through prayer. He prayed fervently, sincerely, and with faith. He continued his prayer late into the night sitting beside his small campfire. Finally he fell asleep. He was awakened by an uncomfortable sensation of intense heat and found that while he slept his campfire had spread and caught his camp ablaze. He barely managed to roll free and save his life but he had to watch helplessly while all the items he had salvaged from his boat went up in flames. This then was the answer to his prayer! He had asked for blessing and instead he had lost those items essential to keep him alive. He had asked for bread and God had given him a stone. He flew into a wild desperate rage and cursed and howled like a mad man, vowing he would never pray again. So intense was his fit of anger that he fell and hit his head against a stone. He was rendered unconscious by the blow. When he awoke he found himself on a tramp steamer headed for home. Amazed, he asked the man caring for him, "How did you happen to find me? Do you regularly stop at that island I was on?" "No," the man replied, "We have never stopped there before. But tonight we saw the big signal fire you built and so went to investigate it." —N. E. Rhodes, Jr.



Viewing The News

Ernest E. Lyon

THE BLACK MANIFESTO, originally demanding one-half billion dollars from churches but now changed to three billion, is a ridiculous document and more especially so to those who read the introduction. Here are a few quotations: "For it is the power of the United States Government, this racist, imperialist government that is choking the life of all people around the world." "We live inside the U.S. which is the most barbaric country in the world and we have a chance to help bring this government down." "We shall liberate all the people in the U.S. . . ." "Our hearts go out to the Vietnamese for we know what it is to suffer under the domination of racist America." "We must commit ourselves to a society where the total means of production are taken from the rich and placed into the hands of the state for the welfare of all the people." "Our fight is against racism, capitalism and imperialism and we are dedicated to building a socialist society inside the United States." I hope you can see the communist mind behind all of this. Some of the "liberal" churches are trying to meet the demands and call them just. Fortunately for them, Dr. Criswell has led the Southern Baptists back enough toward sanity and belief that they said they "reject, in total, the demands, principles and methods espoused by the National Black Economic Council, which has made outrageous claims against religious bodies in our nation."

THE 20TH CENTURY CHRISTIAN, a Church of Christ publication whose editor is president of Pepperdine College, devoted its March, 1969, issue to a debate on "Sex and Morality" by the infamous "Bishop" Pike and Dr. William S. Banowsky, executive vice president of Pepperdine. Mr. Pike said the things he has been

mouthed over and over, so we will not report on that, but Mr. Banowsky said some things that might startle you if you think all is well in Church of Christ colleges and churches. Early in his first speech Dr. Banowsky called Pike "pre-eminently a Christian theologian." Pike now calls himself an "alumnus" of Christianity. (He was originally a Roman Catholic, then an agnostic for several years, and then he "joined" the Episcopal Church.) Dr. Banowsky said, "Jesus understood situation ethics. Notice his emphasis upon love, his emphasis upon persons, his emphasis upon the context." Either Dr. B. doesn't understand situation ethics or he is accusing Jesus of fostering immorality by an emphasis on love—and remember that God is love. Mr. B. also said, "What we need is a new moral revolution. The person to lead such a revolution is Jesus." Revolution and change are not the same and the word revolution has especially a very specific meaning in our day and a bad one. Dr. Banowsky also made so many concessions to Pike's viewpoint that it is difficult to see very much difference to debate about—except that Banowsky couches his in "acceptable" terms for Church of Christ ears. Liberalism is reaching deep into our churches.

PIKE, incidentally, reveals his pagan philosophy in a quotation from him in an article in TIME of July 7, 1968, which I saw quoted in NEWS AND VIEWS, a paper published by the National Laymen's Council of the CHURCH LEAGUE OF AMERICA. Note this paragraph in the article entitled "The Hippos: Philosophy of a Subculture": "One sociologist calls them 'the Freudian proletariat.' Another observer sees them as 'expatriates living on our shores but beyond our society.' Historian Arnold Toyn-

hee describes them as 'a red warning light for the American way of life.' For California's Bishop James Pike, they evoke the words of early Christians: "There is something about the temper and quality of these people—a gentleness, a quietness, an interest—something good." In the same issue of the paper (July, 1969) there is a Religious News Service statement about him: "Bishop James A. Pike told a college audience here (Denver) that he sees a parallel between the war of the North Vietnamese against the U.S. and the struggle of Jesus against Roman imperialism." Would you call him "pre-eminently a Christian theologian"?

BILLY GRAHAM has been doing some strange things that I hate to see. Among them is this item from THE NEW YORK TIMES of June 19, 1969:

For teen-aged converts from the turned-on generation, Mr. Graham's follow-up organization has created a coffee house in the Manhattan Center, a block from the Garden, and decorated it with flashing multicolored iridescent lights.

A rock group featuring its own brand of musical evangelism plays there nightly . . ."

FREE ENTERPRISE, a paper published in Phoenix, Arizona and calling itself "action news for anti-communists" had an informative article in its May, 1969, edition on "Why Do SIECUS and W. H. O. Both Oppose Morality?" We recently quoted from Dr. Mary Calderone, Executive Director of SIECUS showing her opposition to morality. This article tells that she is married to a psychiatrist who is a national official in the mental health movement. It then quotes considerably from Dr. Brock Chisholm, M.D., a psychiatrist and the head for many years of the World Health Organization, a United Nations group. Among the things he said was ". . . the only psychological force capable of producing these perversions is morality, the concept of right and wrong. . . ." He even said morality was 'the fruit of the tree of the knowledge of good and evil.' He recommends that one of the legitimate objects of education should be to re-interpret and eventually eradicate the

concept of right and wrong. Satan has his helpers in many high places!

LISTEN TO GIBBON, the great historian, describing the decline of Athens: "In the end more than they wanted freedom they wanted security. They wanted a comfortable life and they lost it all . . . security, comfort, and freedom. When the Athenians finally wanted not to give to society but for society to give to them, when the freedom they wished for most was freedom from responsibility, then Athens ceased to be a free society and never was free again." This could be a comment on the U.S.A. in a few years if our present trend continues. Thanks to the editor of CHRISTIAN ECONOMICS for including this item in his column in the June 10, 1969 issue.

SENATOR GEORGE MCGOVERN, a Methodist layman, was chairman of a WCC consultation on racism in London in May. Among the recommendations that came out of that "church" meeting were that the WCC and its member churches should begin applying economic sanctions against corporations and institutes practicing racism, that they try to influence governments to do likewise, and finally that "all else failing, the Church and churches support resistance movements, including revolutions, which are aimed at the elimination of political or economic tyranny which makes racism possible." It goes without saying that nothing was said about the communist countries enslaving their millions of people.

NEWS AND COMMENTARY BRIEFS

THE EVENING BULLETIN, Philadelphia, Pennsylvania, contained an item on June 25 concerning the "Rev." Richard L. Huggins, chaplain of the State Senate, who opened the Senate session one day with a prayer which contained this sentence: "The hell of it is, God, we are not sure that we really want your help."

RUSSIAN CELLIST DEFECTS TO THE U. S. is the headline of an article that was printed in a number of papers. He was a member of the Moscow State Symphony Orchestra in this country on a "cultural exchange." If this country didn't gain anything, at least one violon cellist did

by this exchange!

HAVE YOU SEEN this quotation from Huey P. Newton, Black Panther Minister of defense? "The Black Panther party considers itself an integral part of the army of resistance to U. S. imperialism that is being mobilized all over the world..." That is the same as saying that they are part of the communist conspiracy. You had better believe them!

STILL IN POLITICS: The United Presbyterian Church, U. S. A., from whose convention in May I have quoted several times, also recommended that the United States should dismantle its military bases in Latin America. May I ask what business is that of the "Church"? Incidentally, all communist and other "far-left" groups agree with the UPC on this. Maybe I should add that that same convention called upon the U. S. Government to recognize Fidel Cas-

tro's Cuban government and lift the trade embargo against Cuba. They called that "Consistent with the right of self-determination." Let the Cuban people have "self-determination" and they would hang Castro and his helpers the first day. (Please don't say that I recommended murder!)

GOOD NEWS! In his column "Today in Christendom" in the June 21, 1969 issue of CHRISTIAN STANDARD, James DeForest Murch pointed out two good signs: (1) The evangelical Christians are learning to work together. (2) The church organizations with liberal theological and political leanings are losing support of the laymen. Pray for both to increase.

Please continue to send your news and questions to:

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MISSIONS FORUM

Alex V. Wilson

Snapshots of Mission Fields

Competition

Not long ago the greatest farewell service for outgoing missionaries ever known took place in Bangkok, Thailand. 2,000 missionaries were sent out, many of them to Africa. They were all Buddhists. (HIS, Jan. '66)

There,—and Here

People often ask about converts here (India) with no concept of the task involved. Somehow the idea seems to be that because we are missionaries, converts should flock in. Let's consider some questions:

How many converts have there been in your church the past five years? From what background were they? How many from the totally unchurched community? Why so few?

Now turn your attention to a non-Christian community such as India, where for every Christian there are fifty or one hundred non-Christians. Then consider the fact that within that small Christian community the ratios are about the same as in your church: 1/5 earnest, concerned Christians who can be depended on; 1/5 who come to church more or less regularly, but with no vital concern; 1/5 who come sometimes; 1/5 who seldom come; 1/5 who never come. If in a community overwhelmingly (so-called) Christian—such as yours—the totally unchurched can't be reached, is it surprising that it can't be easily done here? (Selected)

Living Sermons

Two men missionaries lived among Indians for months without result. Then several families suddenly responded, giving four reasons for their interest: "We've never seen you two men fight, get drunk, or beat your dogs. And every time we've gone by, you've greeted us." (Selected)

Worldliness, Tribal Style

A Bible conference was held among the Ilongots, a tribe in the Philippines which still engages in headhunting at times. The conference was held just four years after these people had first been evangelized. Perhaps the most helpful times for these new Christians were the informal bull sessions. The missionaries and elders sought to guide the converts—who till now have had no Bible to guide them—in practical matters.

One young man with complete frankness asked what explanation he could give to his unsaved buddies when they invite him to go along on a head-hunt and he felt like going but knew it was wrong. He was perfectly sincere. He loves the Lord and wants to please Him, but that alone has not overnight done away with his deeply ingrained excitement at the prospect of a rousing good head-hunt. This thing has a diabolical grip on the young men, so much that some of the nonChristians admit they can't receive Christ because they can't bear the thought of giving up killing, even though they knew what we tell them is true. (from News of New Tribes.)

Roman Catholicism Today (in *Some Places, Sometimes*)

When a Jesuit priest offers me his pulpit to lead a Bible study of 100 people with no conditions laid down as to the content of my teaching, as actually happened not long ago, what do I do? Do I refuse on the grounds that that same priest once led the stoning of an evangelical church? Or do I accept an opportunity for witness to people that I might never otherwise reach? When another Jesuit priest tells me that for the first time in his life he is studying the Bible and now finds by contrast that reading his books of dogma and theology is like "chewing on straw," what is my attitude toward him? Do I accept him as one who may honestly be seeking the truth, or do I reject him on the basis of past attitudes? (David Howard, missionary in Colombia, S. Amer., where in past years Rome violently persecuted non-Catholics)

Mission Field, U. S. A.

Cuban refugees have been coming to Miami at the rate of one every 30 minutes for the past three years, swelling to over 100,000 the number of Spanish-speaking residents in that city. Twice as many are coming under Christian influence as ever did in their native Cuba. One of the most energetic programs is that sponsored by the Southern Baptists, who have 5 congregations among Latin Americans in Miami. Most of the refugees who are now attending Baptist churches were contacted through regular visitation programs by the Spanish speaking pastors. Many formerly wealthy Cubans are said to be turning to the church for the first time as they realize

their need for both spiritual and physical help. (from HIS Magazine; written several years ago)

Man is Without Excuse

W. J. Johnson

In the creation of the universe, God left man without an excuse by stamping in nature the attributes of Himself. His immeasurable wisdom and knowledge are manifest in the heavenly bodies and in the earth. The orderly behavior of the heavenly bodies and of the earth in their relation to each other signify the work of an all-powerful and all-wise Creator to make and uphold them in their respective places.

Concerning their structure, even of the earth on which man lives and with which he is most familiar he knows very little. His democratic spirit seems to rebel at the thought of a higher authority than his own. This tendency is seen in his efforts to show that the Bible account of the creation is not true. The process of evolution appeals to his vain way of thinking, for it leaves God out, and gives man credit for his achievements toward a paradise of his own designing.

But scientists, mathematicians, and men learned in other branches of study see infinity written in such a manner that they admit that the creation is the work of a master Mind. There is no limit to outer space and on the other hand man is not able to reach zero as a limit. Truly God's thoughts and ways are as high above man's thoughts and ways as the heavens are higher than the earth (Isa. 55:8, 9). These things were perceived by David as he viewed the heavens and noted their beauty and observed the way and manner that the stars behaved in their movements in relation to the earth. He exclaimed: "When I consider the heavens, the work of thy fingers; the moon and the stars which thou hast ordained; What is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him but a little lower than God, and crownest him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet: all sheep and oxen, yea and the beasts of the field, the birds of the heaven, and the fishes of the sea, and whatsoever passeth through the paths of the sea. O Jehovah, our Lord, how excellent is thy name in all the earth!" —Ps. 8:4-9.

In the above psalm, David refers to the origin of man and to the exalted position that God gave to him in the beginning of his existence on the earth. Truly God has given man the highest honor that can be conferred upon him. Made in the image of God and given dominion over the works of His hands; this position far surpasses the glories which the wisdom of the world ascribes to men through the evolutionary theory, whereby men are blinded to the truth revealed both in nature and in the written word of God, in

which He has revealed Himself in His relation to us and His love and interest in our welfare.

But blindness does not excuse or exempt from the wrath of God which is manifested against all ungodliness and wickedness of men who hinder the truth by their ungodly works. (Rom. 1:18.) Now if blindness and ignorance are not sufficient to excuse one from the wrath of God, how much more will be required of them who "know of God and glorify him not as God, neither give thanks, but became vain in their reasoning and their senseless heart was darkened. Professing themselves to be wise they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and of four-footed beasts, and of creeping things." Read Romans 1:24 to the close of the chapter for further dealing of this subject.

Christian Fellowship

W. L. Brown

Since joy is a part of the fruit of the Spirit, we must begin by noting that joy is the distinguishing atmosphere of the Christian life. In the Christian life joy always remains a constant "Rejoice in the Lord." In the Philippian letter Paul writes, "Rejoice in the Lord always; again I say, rejoice." In Colossians, Paul tells them that he is praying for them, and that he is asking God that they should be filled with all knowledge of God's will in all spiritual wisdom and understanding, so that they may live a life worthy of the Lord, fully pleasing to Him, bearing fruit in every good work, and increasing in knowledge of God. Then he goes on: "May you be strengthened with all power, according to His glorious might, for all endurance and patience"—and then came the final words—"with all joy." The Kingdom of Heaven, Paul wrote to the Romans, is righteousness and peace and joy.

When we examine the references to joy in the New Testament, we find that the subject falls into certain spheres. We want to consider just one of them. There is the joy of Christian fellowship. The New Testament is full of the simple joy of Christians being united together in the one body of fellowship one with another. There can be no fruit of joy when Christians are divided into parties and maintain a spirit of disfellowshipping one another. Christians are enjoined to "endeavor to keep the unity of the Spirit in the bond of peace." Where there is disunity there can be no joy.

It must never be forgotten that one of the greatest evangelising influences in the world is the sight of true Christian fellowship, and one of the greatest barriers to evangelism is the sight of a church in which true fellowship has been lost and destroyed.

As the psalmist says, "Behold how good and how pleasant it is for brethren to dwell together in unity."

—In *South African Christian*

22nd ANNUAL LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

August 25-29

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ

THEME: THE CHURCH SERVING AND WAITING

MONDAY: Committed To Serve And Wait

7:30 p.m. Singing

8:00 " Committed To Serve and Wait

Vernon Lawyer

TUESDAY: Preparation For Serving

9:15 a.m. Prayer Time

9:30 " Dedicated to Serve

Jim Goodwin

10:00 " Discussion

10:15 " Armed to Serve

Eugene Pound

10:45 " Discussion

11:00 " Recess

11:10 " Bible Exposition (1 and 2 Thessalonians)

Howard Marsh

12:00 noon Lunch

1:30 p.m. Readiness to Serve

2:00 " Discussion

2:15 " Empowered to Serve

Curtis Lydic

2:45 " Discussion

7:30 p.m. Singing

8:00 " Surrendered to Serve

Stanford Broussard

WEDNESDAY: Serving Every Creature (Matthew 28:18)

9:15 a.m. Prayer Time

9:30 " Whom Shall I Serve?

10:00 " Discussion

10:15 " Serving the Flock

J. L. Addams, Sr.

10:45 " Discussion

11:00 " Recess

11:10 " Bible Exposition (1 and 2 Thessalonians)

Howard Marsh

12:00 noon Lunch

1:30 p.m. Workshops

7:30 p.m. Singing

8:00 " The Harvest is Passing

Victor Broadus

THURSDAY: Hindrances To Serving

9:15 a.m. Prayer Time

9:30 " Beware of Pride

10:00 " Discussion

10:15 " Beware of Laziness

10:45 " Discussion

11:00 " Recess

11:10 " Bible Exposition (1 and 2 Thessalonians)

Howard Marsh

12:00 noon Lunch

1:30 p.m. Beware of False Teachers

Harry Prather

2:00 " Discussion

2:15 " Beware of Mockers

7:30 p.m. Singing

8:00 " Beware of the Evil Heart of Unbelief

J. Harding McCaleb

FRIDAY: Awake And Waiting For Him

9:15 a.m. Prayer Time

9:30 " A Purifying Hope

Richard Lewis

10:00 " Discussion

10:15 " Faithful and Unfaithful Servants

David Ringer

10:45 " Discussion

11:10 " Bible Exposition (1 and 2 Thessalonians)

Howard Marsh

11:00	"	Recess	
12:00	noon	Lunch	
1:30	p.m.	As Were the Days of Noah	Earl Mullins
2:00	"	Discussion	
2:15	"	Lukewarmness	Hall C. Crowder
2:45	"	Discussion	
7:30	p.m.	Singing	
8:00	"	He That Hath an Ear	N. B. Wright

"This is the True God"

The maker of the universe
 As man for man was made a curse;
 The claims of laws that He had made
 Unto the uttermost He paid.

His Holy fingers formed the bough
 Where grew the thorns that crowned His brow.
 The nails that pierced His hands were mined
 In secret places He designed.

He made the forest whence there sprung
 The tree on which His body hung,
 He died upon a cross of wood,
 Yet made the hill on which it stood.

The sun which hid from Him its face,
 By His decree was poised in space;
 The sky which darkened o'er His head
 By Him above the earth was spread.

The spear that spilt His precious blood,
 Was tempered in the fires of God;
 The grave in which His form was laid
 Was hewn in rocks His hands had made.

The throne on which He now appears
 Was His from everlasting years;
 But a new glory crowns His brow,
 And every knee to Him shall bow.

—F. W. Pitt

The ethics of our ancestors have been so long practiced among us, and in some instances have substituted for Christianity, that we no longer know the difference. Tradition can so easily take the place of revelation. Many who wisely differentiate between tradition and revelation will be branded as "liberal" by those who do not know the difference. —Reuel Lemmons

More Christians Ought to Retire!

Wyatt Sawyer

We hear much today about retirement benefits, retirement age, early retirement and what to do in retirement.

As a Christian I feel that I have no problems about retirement. I'm going to retire all the time.

First of all I'm going to retire daily to some secluded spot where I can "be still and know . . . God." While in seclusion I will read the Word of the Lord and fill up my soul with some satisfying and soul-stirring truth. Then I will pray to God. God can be no nearer to me than I am to Him. We'll just get together in my retirement. This is what He's wanted all the time.

Then I'm going to go out and wear the tires off my automobile for the Lord and when they're slick I'll retire again. I hope this is early retirement and there'll be some genuine benefits seen from my efforts. Slick tires and worn out bodies are good signs for the Kingdom's sake.

We hear a lot about 35-hour-weeks now. This is the world's way. The way of the kingdom is the good old-fashioned 70 hours a week. After seventy hours retirement time is here again. I need to retire to some much needed rest so I can break retirement and be at it again all refreshed and ready to go for the Lord.

Yes, some day I'm going to retire from earth. I will be through with the world and the world will be through with me. I'll retire to Heaven, but not from praising God, not from singing of His goodness and mercy and not to sit down and do nothing. I want to retire to where people don't ever retire. —In *Firm Foundation*



Full Surrender

Willis H. Allen

Jesus said: "If a man would come after me, let him deny himself, and take up his cross and follow me" (Matt. 16:24). The reason that many people have made a partial failure of their Christian lives is that they have not learned the lesson of complete self-denial. Only those who have fully yielded themselves to the Christ of Calvary have experienced and do experience the real joy of Christian living. To such the Christian life is never a bore. The service they render in following Christ is never a drudge. One day someone asked George Mueller the secret of his service. His reply was noteworthy: "There was a day when I died," as he spoke, he bent lower, until he almost touched the floor. Continuing, he added,

"Died to George Mueller, his opinions, preferences, tastes and will; died to the world, its approval or censure; died to the approval or blames even of my brethren and friends; and since then I have studied only to show myself approved unto God."

And so it is in every life of true service. So many are trying to carry part of self, and they become confused, bewildered, unsettled. Today they experience a sense of joy and satisfaction; tomorrow that sense is gone. What is the matter? The more fully I am dead to self and sin, the more completely I am possessed of the Lord Jesus, and therein is the secret of *constant* joy and satisfaction. Referring to his sufferings, particularly his bonds, the Apostle Paul said: "Yet I am not ashamed; for I know him whom I have believed . . ." (2 Timothy 1:12).

"Though I be nothing I exult in Thy divine perfection,
And taste the deep mysterious joy of absolute subjection.
Though I be nothing, I rejoice to find my all in Thee:
Not I, but CHRIST, forevermore: Amen! So let it be!"

—Lucy A. Bennett (selected)



Almighty God

J. H. McCaleb

We look with eyes of amazement upon the accomplishments of the world. There have been many great leaders from the beginning. These unusual individuals continue to make their mark upon the history of their times. We, perhaps, could be a little envious of the qualities that provide the greatness that cannot be questioned.

A rich young man came to Jesus seeking something good that had escaped him. He had upheld the commandments of morality with considerable success and had a deep respect for both God and man. He asked what he still lacked to have the assurance he so earnestly sought. Jesus told him to sell all he had and give it to the poor, and to come and follow Him.

The young man turned away in despair. The price was too great. When Jesus stated that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God, the disciples exclaimed: "Who then can be saved?" Jesus answered: "With men this is impossible; but with God all things are possible."

Every man who attempts to attain the assurance of eternal life through his own efforts inevitably meets the same sense of frustration. Only God Almighty can give us that confidence. We must come to God through Jesus Christ our Lord. That Way has been made so plain that only our lack of faith stands in the way.

NEWS AND NOTES

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

SISTER VERNON C. LAWYER

ROSAMOND GRACE LAWYER was called home to be with her Lord on Sunday evening, June 15, 1969, after a brief stay in the hospital in Louisville. She was permitted to leave the hospital for her son's graduation at Portland Christian High School on June 3, and none of the many who spoke to her on that occasion had any indication of the seriousness of her condition. Repeated transfusions failed to stay the force of a blood deficiency which doctors supposed was the result of tropical fever battles in Rhodesia more than ten years ago.

Grace, born in Lydney, Glos., England, in 1922, went to Salisbury, Southern Rhodesia in 1947, in the Civil Service of her government. That same year, Brother Vernon went to Salisbury as a missionary, and the Lord blessed each of them with the other as a life companion, two years later. To this home were born three sons; Paul Stephen, Lawrence James, and Timothy Ray, and two daughters: Linda Sharon and Beverly Ruth.

Not only in the mission field, but here in the Louisville area, many will long remember the humble sweetness and Christ-like spirit of this Christian wife and mother. She is one of whom the Spirit says, "Blessed are the dead that die in the Lord, for their works follow after them." —W. R. H.

JOHNNIE BROOKS

By way of California we hear that Johnnie Brooks of Dallas, Texas, got his promotion to glory on May 20. He didn't have far to go, for he lived in the presence of the Lord. How do I know? "In thy presence is fulness of joy." I remember when he had his heart attack about ten years ago. He kept the door open to his room, and everybody in the hospital stopped by to be cheered up. He seemed to enjoy his illness more than most people appreciate good health—and it was all because he was so aware of the companionship and comfort of the Lord Jesus.

The comments of Bernard Wright are appropriate here: "Johnnie was an elder and one of the songleaders at the Mt. Auburn church until health reasons lessened his activities. He was a friend to the work of God, of acute spiritual perception and appreciation. His was no long-faced service; he had a sense of humor which was topped with triumphant joy in the full assurance of Christ. Our deepest sympathy to Sister Leta, daughter Imogene, and son Dr. Cecil."

Brother Johnnie Brooks was the first person to greet me (along with E. L. Jorgenson) when I first visited Dallas in 1957. I'm looking forward to such a greeting again at "the meeting in the air." Thanks be to God, who gives us the victory, through our Lord Jesus Christ! —G. R. L.

SISTER ALLIE THARP

Sister Allie Tharp passed away about 5:30 A. M., June 28th, in her 86th year. She was one of the quietly faithful members of the church on Portland Avenue. Although she never married, she made a living for herself and reared three children left orphaned by her sister. She supported herself and them in various ways; factory work, buying, repairing and selling property, and running a grocery store. She once told me that while she had the store, once (or more than once) when she had a shipment of groceries coming in she had no money with which to pay the C.O.D. order. She went into the back room and prayed, asking the Lord for the amount she needed. Always, she said, the money came in before the order.

Like Dorcas, she made garments for the needy, and in VBS taught young girls to sew. She also mended songbooks for the church and re-covered Bibles for her friends. She was full of good works; faithful in prayer. She

had many pithy sayings out of her years of experience with the Lord to help those with whom she came in touch who needed counsel.

Besides all this, she visited the sick, at one time taught a Bible class at Rowan St. church, and did some house to house visiting among her neighbors. Once in taking leave after a brief visit to a friend who was entertaining company, Miss Allie said, "I've just got to go! I'm reading the best book." "Oh, what book is it?" they asked, immediately interested. "The book of Isaiah," was her answer, "and it's got such good reading in it." She missed few opportunities to turn the conversation to God and His word. Her life is a good example of Christianity in action. Into her eighties she was still active in the service of the Lord, helping in VBS and giving her testimony for the Lord wherever she was! By faith she appropriated the word of the Lord and brought forth fruit in old age (Ps. 92:12-15) in the power of the Spirit, to show that Jehovah is upright. He was her Rock and Friend. —Mrs. Paul J. Knecht

Lexington, Ky.: Hearts of deepest sympathy to Bro. Vernon Lawyer and five children in the passing of companion and mother in Louisville last Sunday night. Sister Lawyer was just 47 years old, a wonderful wife and helpmeet in the mission work in Africa where Bro. Lawyer met and married her.

We had a wonderful Bible School for five nights plus a happy outing for the pupils at Woodland Park on Saturday and a splendid program by the teachers and children on Sunday night. Average attendance was about 188. Bro. Jim David Yarbrough did a very fine job as Headmaster with a fine staff of teachers cooperating. Victor Broaddus' Adult Class reached an all time high in attendance. In fact the entire Broaddus family was a great asset to the VBS. Richard Broaddus sang into the hearts of all with his marvelous voice. —H. N. Rutherford

Highview, Ky.: VBS average attendance was 205. 37 teachers, helpers and workers were on hand to take care of them. 25 different churches in the area were represented in spite of construction in progress on the building. No problems arose because of the construction. The VBS ended with a picnic on Saturday and on Sunday evening the pupils demonstrated what they had learned. The VBS was of two week's duration, instead of the one week which is becoming prevalent. Mrs. Betty Wright, the director, was honored with a gift of roses. —Linda Hobbs

Alexandria, La.: Jerry Samples and his family have been working with the church at Mac Arthur Drive during the past two years. He is very much consecrated and conscientious about doing the will of the Lord. We appreciate this.

From June 1 to 8 Neal Phillips of Dallas, Texas, was with the church in a revival meeting. His lessons were plain, spiritual and according to the scripture. They were well received by all who heard him. There were no responses to the invitation.

The Lord willing, Curtis Lydic will speak Wednesday evening, June 18th, concerning the school work at SCC. —W. J. Johnson

Henryville, Ind.: Work on the Henryville building is progressing nicely by the grace of God. Members of the congregation are putting on the roofing, contributing their labor as a free-will offering to the Lord. To date all that has been done is paid for. For the rest a loan is already approved. This addition will be an auditorium, baptistry, rest rooms, and nursery. The present building will be turned into class rooms which have been badly needed. —Howard T. Mursh

Studio City, Calif. Mrs. Roberta Himes, wife of elder Gordon A. Himes and mother of seven sons and one daughter, all of whom are in the faith, was the last to be removed from our group by death. This faithful woman was a teacher of music in the Western College of Bible and Music (perhaps the exact title has escaped us) in Missouri, in the early days. Of the many speakers we have had in the latter years Sister Himes appreciated most those from whom she could learn the most.

Sawtelle Blvd. Church of Christ is no more as of June 29, this year. Numbers grew less during the years by reason of many deaths and those who moved away and for other una-

voidable causes. Elder Gordon A. Himes had tears in his eyes; the minister-editor had less than full appetite at the late dinner hour. Our appreciation for all those who encouraged us in many ways during the years. This fine letter from Sister Louella Andrews, sister to the late beloved Bro. E. L. Jorgenson, came today. She writes: "Yes I want the Deep Blue Yonder; and enclosing —; Bro. Wright, I want to thank you for the ten years of wonderful teaching; no matter where we may go, we will get none better."

We expect to continue the publication of the magazine; Mrs. Wright says it is a work of God—maybe she is prejudiced!—and that we will pay for it out of our pockets. I say: The Lord being willing that we have a pocket! We have only about \$50 of the needed \$350 or more it will take to get started again. When His time comes, it will be here. —N. B. Wright

Nelsonville, Ky.: Bro. Bernard Wright is scheduled to hold an eight-day meeting at Nelsonville, beginning Sunday morning, August 17. That day is also to be our annual basket dinner, and all who can journey our way (fifty miles south of Louisville on Ky. Rt. 52) are urged to come. We hope for groundwork of prayer to be laid in preparation for this meeting. —Robert Heid

Borden, Indiana. Interest has continued good since our June meeting with our son David doing the preaching. A second special meeting is to be held August 17-24 at eight o'clock each evening. Brother Harold Key from Central Church of Christ in St. Louis, Mo. is to do the preaching.

July 3rd, three ladies from the congregation went to Sellersburg to do volunteer service in the Children's Home there. Each month the year round they and others (usually more than three) give a day helping with ironing and mending for the 33 children presently housed there. —E. C. Ringer

REPORT FROM "FAMILY WEEK"

The Vacation in the Woods at the Woodland Bible Camp has just been experienced, and those present immediately set a firm date for the occasion next year—the week beginning

July 19, (the actual schedule running 20-24).

Some eleven families comprising 65 mouths to feed, were the recipients of this good week of Spiritual food and bodily rest. One Airstream trailer and a cabin-size tent were among the facilities used. We hope that someone who was there will talk to you about it for next year.

News From Here and There

The Delmer Brownings are living in their new apartment at Utica (Ind.) church, but there have been some delays on the addition to the church building . . . Bob Morrow in Sellersburg (Ind.) has begun publishing a bulletin, "The Christian Echo." He reports nearly 20 responses during the youth revival and a VBS attendance averaging 154 . . . Bruce Chowning at Cherry Street (New Albany, Ind.) reports ten new converts within a three week period . . . Terry Morrison held a meeting at Sylvania (Pleasure Ridge Park, Ky.) the first week of July. Carroll Helton the VBS with attendance as high as 123. . . The last week of June was "the biggest ever" at Woodland Bible Camp, according to Howard Marsh. Some 30 or 35 responded to the invitation . . . Ray Naugle, at Jeffersonton, (Ky.) announced a meeting early in July with T. Y. Clark, and reported an average VBS attendance of 60. . . Dale Olfitt is now working with the Belmont congregation in Winchester, (Ky.) . . . Rangeland (Louisville) had a full house at their building dedication in June—some 200 reported present. Robert Boyd spent a week in June with the Southside church in Abilene, Texas.

\$\$\$ AT S.C.C.

Already since June 1 we have received more than came in all last summer, including August. Please join us in thanking Him who is "The giver of every good and perfect gift!"

We are not out of the red yet, but we have been enabled to start paying a number of bills, and we met our June 20 payroll in full and on time. We ask your prayers that the Lord will "do it again."—Jesse Z. Wood, Business Manager

Bucchel, Ky.: Terry Morrison will be bringing the messages both morning

and evening on July 20. I will be the song evangelist for the meeting at Fisherville which is to begin that Sunday.

Curtis Lydic, academic dean of SCC will be guest speaker on Sunday evening, July 27. He will be presenting the needs of the college. —Michael T. Sanders

Meditations at the Lord's Supper

Alex V. Wilson

A poet considered Calvary.

The way that Messiah was doublecrossed, tortured, and killed stirred him. But as he looked closely at Judas, he saw not the traitor's face but instead a mirror picturing his own face! When he beheld Christ in His meekness, the contrast of his own griping heart became obvious. And so the poet wrote, in moving words. Notice that in stanzas 1-4, the first 2 lines are focused on Christ, while the last 2 lines make some searching application to our hearts.

BEFORE THE CROSS

My Lord, my Master, at Thy feet adoring,
I see Thee bowed beneath Thy load of woe;
For me, a sinner, Thy life's blood out-pouring;
For Thee, my Saviour, scarce tears will flow.

Thine own disciple to the Jews hath sold Thee;
With friendship's kiss and loving words he came.
How oft' of faithful love my lips have told Thee,
While Thou hast seen my falsehood and my shame.

With taunts and scoffs they mock what seems Thy weakness,
With blows and outrage adding pain to pain!
Thou art unmoved, and steadfast in Thy meekness—
When I am wronged, how quickly I complain.

My Lord, my Saviour, when I see Thee wearing
Upon Thy bleeding brow the crown of thorn,
Shall I for pleasure live, or shrink from bearing
Whate'er may be my lot of pain or scorn?

Oh victim of Thy love! Oh pangs most healing!
Oh saving death! Oh fruitful agony!
I pray Thee, Lord, before Thee humbly kneeling;
Forever keep Thy cross before me.

—Author unknown

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