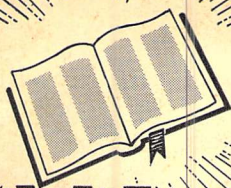
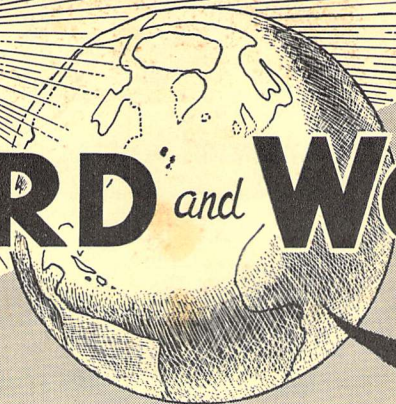


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MAY, 1970

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Guest Editorial

Wallace Alexander is co-editor of *The Gospel Light*, a better-than-average Church of Christ publication. This editorial sounds two timely warnings: 1) Be careful about using scientific "facts"—they may be mere fantasy. Furthermore, scientific knowledge is subject to change. 2.) Faith does not depend upon science for verification. Faith follows hearing from God. —G.R.L.

That Scientific Dilemma of the Lost Day

Wallace Alexander

An article making the rounds in many church bulletins and other media describes a dilemma of a computer which allegedly ran into problems when scanning the astronomical past because of a missing day. The article appears very authoritative by saying, "Mr. Harold Hill, President of Curtis Engine Company in Baltimore, Maryland, and a consultant in the space program, relates . . ." The problem of the computer appeared to be unsolvable because it consistently came up with the missing day while the experts testified that there was nothing wrong with the computer. But, as is related, there was one religious fellow who remembered being taught in Sunday school that in the time of Joshua the sun stood still, and, with Hezekiah's 40 minutes when the Lord returned the shadow 10 degrees, everything was solved. And finally, Hill concludes that science has proved the authenticity of the Bible account and that God is "rubbing their noses in His truth!"

Certainly we would not impugn the motives of Mr. Hill who wrote the story or of the many preachers who have reproduced it, but we should always be careful with articles such as this lest some scientist "rub our noses" in our "gnat-straining" and relate that they had no such problem and that such an event did not occur. If one's faith is founded on such "proof" as this, what will happen to that faith if scientists should tell us that their computers didn't really have the problem?

And this may well be possible. In an article in *Truth Magazine*, Ferrell Jenkins relates that he wrote to Hill for more precise information about the incident and found that instead of Hill's observing the computer's dilemma, he simply quoted something he had heard and not something of which he had first hand experience. Hill further related to Jenkins that he had not been able to come up with the source of this missing day story but that he would send him the information when he found it. Jenkins said, "This article going around is not true! And instead of being a 'wonderful proof' or 'amazing confirmation' it is plainly false."

While this story appears to be a fantastic verification of faith, we need to be very careful of letting the changing theories of science furnish the basis of faith; otherwise such faith is shaken when an

apparent contradiction between scientific theory and Biblical revelation arises.

And, further, faith in the Bible will not suffer by its proponents' being extremely careful to relate truth in any realm of discussion, whether with science, religion, philosophy, or whatever realm. Quoting the questionable as fact can only hurt, and error quoted as truth, though in all honesty, can well drive away some who may discover our mistake.

Who knows but what grasping at the imaginative may lead some ambitious writer to find real significance in the observation recently made that the first letter in the names of the first three men on the moon—Armstrong, Aldrin, and Collins—correspond with the first three men on earth—Adam, Abel, and Cain. I'm sure some writers could make this sound very much God-inspired, especially since NASA denies they thought of it.

My God, I Love Thee

My God, I love thee: not because
I hope for heaven thereby;
Nor yet because if I love not
I must forever die.

But, O my Jesus, thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace,

And griefs and torments numberless,
And sweat of agony,
E'en death itself; and all for me
Who was thine enemy.

Then why, O blessed Jesus Christ,
Should I not love thee well?
Not for the hope of winning heaven,
Nor of escaping hell;

Not with the hope of gaining aught;
Not seeking a reward:
But as thyself hast loved me,
O ever-loving Lord!

E'en so I love thee, and will love,
And in thy praise will sing;
Solely because thou art my God,
And my eternal King. Amen.

—Francis Xavier, 1506-1552

PROPHECY

EDITED BY: DR. HORACE E. WOOD

Winston N. Allen is a missionary in Anchorage, Alaska.

Signs of the Times

Winston N. Allen

"Ye know how to discern the face of the heaven, but ye cannot discern the signs of the times" (Matt. 16:36).

The maiden voyage of the Royal Mail S. S. Titanic was begun April 10, 1912 from Southampton, England. New York was the intended destination of the 2,223 passengers and crew on board. Titanic means "strongest of the gods;" the \$7,500,000 ship was thought to be unsinkable and indestructible. Though warnings had been received by wireless several hours in advance--warnings of the presence of icebergs in the path of the ship--the speed of 20 knots was not slackened and the course was not altered. At 11:40 P.M. April 14, while some of the passengers were dancing and enjoying amusements, the "palace on the sea" suddenly struck an iceberg. Ice had been spotted by the look-out in the crow's nest, but it was too late to avoid disaster. At 2:20 A.M. as the band played "Nearer My God to Thee" the "unsinkable" sank and 1,517 people perished in the icy waters of the North Atlantic. A false sense of security and failure of both crew and passengers to face facts and to heed warnings were major causes of the tragedy.

In more recent times (June, 1957) Hurricane Audrey caused the death of 523 people in and around Cameron, Louisiana. Two days before the catastrophe struck, the weather bureau warned residents along the coast in the path of the storm to move to designated places of refuge. Following the disaster, Mr. Val Peterson, former Civil Defense Administrator, inspected the area and issued the following statement: "Not a single life need to have been lost if people had only heeded the warnings of the weather bureau and moved to places of refuge...The thing is to convince people that it is just common sense to take refuge from impending disaster."

August 30, 1969, the Anchorage Daily Times carried an article under the heading-The Dead Didn't Listen. It told about individuals who perished because of failure to heed warnings of the approach of Hurricane Camille, the mightiest and most destructive storm to hit the nation's mainland in nearly a century of weather record keeping.

From the times of Adam, Noah, Moses, and Daniel on down to the Apostles and to our time and beyond God has repeatedly foretold future events and issued warnings recorded in the Bible. Also coming events cast their shadows before them. Global events

taking place today are preparing the way for tremendous future events described in God's Word. However millions today, like the Pharisees and Sadducees of Jesus' day, are unable or unwilling to discern "the signs of the times." It is an understatement to say that it is just common sense to hear and to heed God's warnings, yet most people refuse or neglect to slacken speed, alter course, and turn to the sure refuge--Jesus Christ--while there is still time and opportunity.

In answer to the question, "What shall be the sign of the consummation of the age?" Jesus said, "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and earthquakes in divers places" (Matt. 24:7). The Lord also listed other signs in Matt. 24:1, (such as abounding iniquity and apostasy) but in this article attention is directed only to three--war, famine, and earthquakes. Immediately after listing these three Jesus added "But all these things are the beginning of travail." The Lord compared the end of this age to child-birth (of course the glorious millennial age referred to by Peter as "the times of restoration of all things" will follow the present age of grace). It is common knowledge that as child-birth approaches, travail or labor pains have a beginning time, after which pains increase in number and intensity. The climax, the final travail pains in this comparison which the Lord gave, will be "the great tribulation." Jesus said as recorded in Matt. 24:21, "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be."

WARS.

It is significant to note, that early in the 20th century World War I began. Was this the beginning of travail? Nothing like it had ever been known before in the history of the world. Truly this was nation against nation and kingdom against kingdom; it was global in scope. Thirty seven million lives were lost and the cost has been estimated to have been \$370,000,000,000. World War II, far more destructive and costly than World War I, is now history. Much of the news today deals with war and rumors of war in Southeast Asia, the Middle East, and other areas of the world. Orbital bombs, growing arsenals of new weapons, an increasing number of atheistic nations attaining nuclear capability; these factors coupled with sinful human nature multiply world-wide dangers and tensions. Upon the authority of God's prophetic Word it can be asserted that the number and intensity and destructiveness of wars will increase until the climax is reached at Armageddon when Antichrist and the forces of evil will be utterly defeated. This will close the Great Tribulation and prepare the way for the next age. Not until the Prince of Peace is here during His millennial reign will peace prevail (Isa. 2:4) and the Father's "will be done on earth as it is in heaven."

FAMINES.

As with wars, so with famine; the travail or labor pains on a massive scale evidently had a beginning point in the first part of the twentieth century and are continuing to increase in number and intensity. The December 15, 1920 issue of the London Times established the fact that famine far beyond anything previously known to mankind had killed millions in China during the years 1918--1920. But a greater famine followed in Russia in 1921. The Archbishop of Canterbury said of it, "Never in the history of the world has a condition of things existed comparable to the ghastly death by famine of whole millions of men, women, and children." Dr. Charles G. Trumbull said of it, "The Russian famine of 1921 was unparalleled---thirty thousand died of starvation every day." The famous Dr. Nauser said, "The famine is beyond all doubt the most appalling that has ever happened in the recorded history of man." At this point it is significant to note that the world's worst pestilence (Luke 21:10,11) or plague occurred about the same time, the world-wide influenza epidemic which took a death toll greater than the war itself.

What about the decades of the 1960's and 1970's with regard to famine? The October 4, 1965 U.S. News and World Report published an article dealing with famine entitled *The World's Biggest Problem*. On January 6, 1966 The Wall Street Journal published a full-page ad addressed to President Johnson and signed by 83 prominent leaders under these large headlines, *Famine Stalks the Earth*.

Dr. Raymond Ewell of the State University of New York issued the warning, "A world famine striking hundreds of millions or even billions of human beings is near. It will be the worst colossal catastrophe in history." He termed the food problem "the most nearly insoluble problem the world has ever faced." At the present time half the population of the world goes to bed hungry every night and it is estimated that about 12,000 per day die of starvation. Experts assert the time is past to avert world famine; the people who will cause the famine (the increasing demand for food) have already been born. The present population of the earth, more than 3.5 billion people is expected to double by the turn of the century. Food production even now is not keeping pace with population growth. As one expert said, "The stork has outpaced the plow in at least two-thirds of the world." A Stanford University biologist, Mr. Paul Ehrlich, predicts that famine will be at its worst by 1975.

It is a fact of history that countries which embrace Socialism or Communism soon face famine conditions. Nowhere in the world has Communism been able to increase food production to keep pace with increasing population. Yet more and more countries fall for the false promises of atheistic communism. The decline of

private enterprise on a global scale (including America) is one of the factors contributing to world-wide famine. Two other factors are abnormal weather and man's increasing pollution of his environment—the air, water, and soil (I plan to deal in some detail with these factors in a book now being written).

Famine will reach its climax during the approaching Great Tribulation (Rev. 6:5-8).

EARTHQUAKES

What about earthquakes? Jesus said, "All these things are the beginning of travail." Following the first world war the greatest earthquakes known to man occurred. In December, 1920 a vast area of inland China was engulfed by an earthquake. The tremendous quake of 1923 in Japan took 180,000 lives. In 1932 in China 143,000 were killed by a major quake and 830,000 lost their lives during the earth's worst recorded earthquake in 1956 in China. The March 27, 1964 quake in Alaska was the second mightiest in the recorded history of man, 8.4 on the Richter scale.

During the 1960's quakes increased alarmingly in frequency and severity in South America, China, North America, Russia, Japan and other countries. Dr. Perry Byerly, former professor of seismology at the University of California, stated "Something worldwide is going on — we don't know what. But great forces are at work in relative patterns, trying to pull our continents in one direction or another. This is due to something below, a great strain that is accumulating."

The strongest and most destructive earthquakes will occur during the Great Tribulation. Revelation 6:12, 13 foretells a great earthquake which will move every mountain and island out of its place. Revelation 16:18 foretells a quake "such as was not since there were men on the earth, so great an earthquake, so mighty."

One is made to wonder what kind of convulsions in nature and among warring nations must be experienced before some people will be shaken out of their spiritual lethargy and turn to God in genuine repentance and faith before it is too late. Even many professing Christians seem to be in a state of slumber from which they do not wish to be aroused. "First love" has been lost. How strong must the warnings and labor-pains become before a Christ-rejecting world faces up to the imminence of coming judgment? Of course most people will foolishly refuse to face facts and will seek temporary escape in drink or drugs, in self-indulgence and sinful pleasures, in the pursuit of unworthy goals. However, a few, comparatively speaking, will heed the warnings and turn to Christ as Savior and obey Him as Lord. True Christians, motivated by the "blessed hope," look for the imminent coming of the Bridegroom, who said . . . "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).

Alex V. Wilson is a missionary in Manila, Philippines.



The Stork, the Ostrich, and the Dove

Alex V. Wilson

Example #1. A preacher you know gave to the young people in his church some booklets about love, marriage and sex. The booklets were from a Christian point of view. At *least* one father, an elder, became deeply disturbed that “such things” were distributed. He felt it was very unwise, if not absolutely wrong.

Example #2. A Filipino young man, fervent in serving the Lord, suffered severe emotional problems. They were at least partly due to lack of sound teaching about sex. He felt extremely guilty about some normal functions of the body.

Example #3. This is probably a myth, but the story was told of a girl at a Christian college who went to her dorm supervisor and tearfully confessed: “I let my boyfriend kiss me tonight. Will I have a baby?”

Examples #4, 5, 6, *ad infinitum*: These are examples known to me of Christians whose parents never gave one word of instruction about sex to them.

Is this lack of sexual education in many Christian homes to blame for the illegitimate babies, forced marriages, broken homes and unbroken-but-unhappy homes which are found in the churches? Is this a major cause of the crisis in morals mentioned last month, which exists not only in the world but in Christian congregations?

If parents do not give proper teaching in the home, young people will pick up improper teaching in the alleys—or now, perhaps, in school courses. Can the church do anything to help its young people form wholesome attitudes and practice self-control? Carl Ketcherside mentioned that their church in St. Louis holds three forums about sex every year. They are for young people of high school and college age, and older people are not allowed to attend! That is to encourage the students to feel free in asking questions. However, the sessions are tape-recorded and parents later hear the tapes, to learn what questions their children are asking and what instruction they are receiving. The topics of the forums, which are held three weeks in a row, are (1) the anatomy of sex, (2) dating problems, (3) preparation for marriage. Brother Ketcherside com-

mented, "Every parent of teenagers I know underestimates his or her children"—underestimates the knowledge they have plus their ability to understand.

May the Spirit of God, the Dove from heaven, give us all the wisdom we need to grapple with these problems. We dare not play ostrich. There are now available many good books and booklets which teach about sex in a pure, Bible-based manner. Parents, teachers, youth leaders, and young people can buy these books at any good Christian bookstore. Some of our youth camps provide classes on Christian courtship and home-life, but perhaps even more can be done in this area by the camps.

In closing, these words of C. S. Lewis, in *Mere Christianity*, are worth pondering: Modern people are always saying, "Sex is nothing to be ashamed of." They may mean two things. They may mean "There is nothing to be ashamed of in the fact that the human race reproduces itself in a certain way, nor in the fact that it gives pleasure." If they mean that, they are right. Christianity says the same. It is not the thing, nor the pleasure, that is the trouble. I know some muddle-headed Christians have talked as if Christianity thought that sex, or the body, or pleasure, were bad in themselves. But they were wrong. Christianity is almost the only one of the great religions which thoroughly approves of the body—which believes that matter is good, that God Himself once took on a human body, that some kind of body is going to be given to us even in Heaven and is going to be an essential part of our happiness, our beauty and our energy. Christianity has glorified marriage more than any other religion. If anyone says that sex, in itself, is bad, Christianity contradicts him at once.

But, of course, when people say, "Sex is nothing to be ashamed of," they may mean "the state into which the sexual instinct has now got is nothing to be ashamed of." If they mean that, I think they are wrong. I think it is everything to be ashamed of. There is nothing to be ashamed of in enjoying your food: there would be everything to be ashamed of if half the world made food the main interest of their lives and spent their time looking at pictures of food and dribbling and smacking their lips. We grow up surrounded by propaganda in favor of unchastity. There are people who want to keep our sex instinct inflamed in order to make money out of us. God knows our situation; He will not judge us as if we had no difficulties to overcome. What matters is the sincerity and perseverance of our will to overcome them. Before we can be cured we must want to be cured.

(More next month)

"Oh that He would give me more than paper-grace and tongue-grace!"
—Samuel Rutherford

Carl Kitzmiller is minister of the Southside Church of Christ in Abilene, Texas.



Questions Asked Of Us

Carl Kitzmiller

What part should a Christian have in politics?

One should "render unto Caesar the things that are Caesar's" (Matt. 22:21). No Bible student will likely quarrel with that answer. When men begin to apply it and to explain what they believe that includes, however, we discover considerable disagreement. Nor is it a new question, for one of the issues that arose during the Reformation and later and around which beliefs often crystallized was whether or not Christians could become magistrates (or civil rulers).

We do not get much help as to specific cases from the New Testament because voting and holding of office were not open to Christians under those existing governments. The whole question must be settled by the application of broad New Testament principles, and not all will arrive at the same conclusions. When there is disagreement, the love and toleration of Rom. 14 is important. Almost needless to say, there should be an attempt to settle the issue on the basis of God's Word rather than a mere uncritical acceptance of a current view as held by the world. Let every man be fully persuaded in his own mind.

On the one hand there are those who have no part in politics at all, except possibly to pray for God's overruling in choices and decisions (1 Tim. 2:1-2). The writer leans somewhat in this direction. Generally, the thinking is about as follows: Caesar's claim (i.e., the claim of civil government) upon the Christian is that of his obedience to the laws in good conscience before God. The New Testament emphasis is certainly on this (Rom. 13:1-7; 1 Pet. 2:13-17; Acts 4:18-20). These see little hope for doing much with the world or its systems and consider their prime work to be in the spiritual realm. They are the citizens of heaven—sojourners and pilgrims on earth—who are not content to be mere reformers and who are not sure the world is worth saving politically if they could. They see no distinct "Christian vote" on most issues and candidates. They see the corrupting influence of politics on the Christian and the church as being greater than their influence for good by his means. Of course such a position is not very popular in our day when so much emphasis is on social and political action.

To some this viewpoint will seem totally irresponsible and unrealistic. It should be remembered, however, that with many

non-participating Christians there is a strong belief that God "ruleth in the kingdom of men and giveth it to whomsoever He will" (Dan. 4:32) and that "the king's heart is in the hand of Jehovah as the water-courses: He turneth it whithersoever He will" (Prov. 21:1). These believe that good government rests more on the gift of God to a righteous people than on man's political involvement (See 2 Chron. 7:14). Although simple indifference could be a reason for political inactivity, it cannot be fairly charged that in all cases it is so.

On the other end of the spectrum, there are Christians who believe they should be active in politics and let their influence be felt in this way. These likely are in a great majority, due in part at least to influences other than the Bible. Some of these believe in a Christian responsibility to bring about moral, social, and economic reforms in a variety of ways. These vote, hold office, engage in party politics and activity, and the more extreme insist on the propriety of lobbying, using pressure politics and other political maneuvering. Although *some* of these may have divorced the secular aspects of their lives from the spiritual and engage in politics on exactly the same basis as the ungenerate man, it would be totally unfair to charge all activists with a lack of spirituality. These do not necessarily lack faith in God's power for overruling, but they believe that "God helps those who help themselves" and that Christians have the responsibility for doing what they can in making the world a better place to live. These generally would insist that it is the Christian's responsibility to make his influence felt and that to fail to do so is to promote godlessness. They point out that while Christians are not of the world they are in the world and must not bury their heads in the sand. The religious toleration and the other freedoms we enjoy are credited to the political activity of Christians. These consider political inactivity to be "faith without works," similar to praying for daily bread while refusing to hold down a job or to act responsibly with finances.

God looks on the heart, and I am persuaded His chief interest in this matter is the motivation that prompts the decision to engage in politics or not to engage. Because the "participation" viewpoint is so prevalent I would like to see the other side more widely set forth, thus enabling people to reach their decisions more intelligently.

In Acts 5:4, Peter told Ananias that he had not lied to men but unto God. Yet the account seems to suggest that he had lied to the apostles. How can this be?

Such a statement well illustrates the importance of taking any statement of God's Word in context. If we isolate the declaration that he had not lied unto men from all the rest of the account it declares too much. Clearly Ananias had lied to the apostles. In verse 8, the answer of Sapphira to Peter was also clearly false. The whole context of the statement shows that Peter was saying: "You have not *only* lied unto men . . ." The sin was a greater one in that it was also

against God. He was saying, in effect: "This is not some mere problem which involves only mankind; this is first of all a sin against God." Now in the final sense all sin is against God, even that which is also against man; but this was especially so because it was a sin against the church and the testimony of the Holy Spirit. It was more than an offense of limited scope which injured men in some way. God's honor was being stained by the hypocrisy of Ananias and Sapphira.

I am disturbed by the apparent disregard for baptism by some of our brethren. What is your position?

In one sense, my position does not matter. Better to inquire: What is God's position? or What does the Bible teach? In another sense it does matter, because I am in a position to influence the thinking of many others. As a teacher I must face the fact of that responsibility (Jas. 3:1).

What is my position as to such brethren as you mention? I, too, am disturbed. I am concerned about their own need for holding to sound doctrine, and I am concerned about their influence on others.

I fear the disregard for baptism may be based more on emotion, on human reasoning, on the desire for a broader fellowship, or on other such-like things than on good solid Bible exposition. Some may have been repelled by legalism and the lack of spirituality on the part of some believers in baptism and thus are inclined to "throw out the baby with the bath water." One can appreciate the desire to get beyond "the fundamentals," or even to understand the deeper meaning of baptism of other outward acts. Spiritual growth is normal, commendable, expected. Such growth does not mean the rejecting of baptism or any other foundational truth taught in the Bible, however.

Or perhaps the inquirer means: What is the writer's position with respect to baptism itself? I believe and teach that baptism (immersion) is an essential part of the human response prompted by saving faith in Jesus Christ. As a preacher and teacher (and *every* Christian is in some sense), I do not believe the Bible allows me to assure one of salvation on any other terms. If God chooses to count obedience to those who have not actually been baptized, I will not find fault with *Him!* But His inclusion of baptism in the message to be preached to the world is too definite to allow us to be unconcerned about it. This does not mean I believe everyone who is immersed is saved. Scriptural baptism is an act of faith and must be preceded properly by repentance. It does not in any wise take the place of the blood of Christ and it is not to be regarded as a merit-deserving work. I try to make clear that baptism is essential to salvation because it is a part of the designated response of faith required by the Savior who saves.

A missionary refers to the establishing of "indigenous churches." What is meant by that term?

This question deserves more space than is available this month, so we will probably enlarge on the answer in next month's issue. The dictionary definition of "indigenous" is: "Produced, growing, or living naturally in a country or climate; native." Of course Christianity is not native to any country of the world except Palestine and in the light of its supernatural origins might not be considered native even to that land. So there is no such thing as *totally* indigenous churches in an absolute sense. This term is often used, however, to describe mission churches that are self-supporting, self-governing, and self-propagating at the earliest possible time. In other words, the missionary who tries to establish indigenous churches is concerned with leaving the churches on their own, without the influence of foreign money and oversight, at the earliest possible date. It has been found that this not only leads to a better type of convert (not won by the "loaves and fishes" of a foreign salary, etc.) but is invaluable when international politics and tensions may force the missionary to withdraw from his field of labor.

R. H. Boll was minister of the Portland Avenue Church of Christ for over 50 years. He edited *The Word and Work* from 1916-1956.

Precious Reprints

The Final Aim of the Gospel

R. H. Boll - 1929

"The end of the charge," says the apostle, "is love out of a pure heart and a good conscience and faith unfeigned" (1 Tim. 1:5). The whole end and aim and fruitage of the gospel and the work of God's grace for us and in us is *love*—a love that springs out of a pure heart and out of a good conscience and out of a faith that is not pretended. All God has done for us was in order that we may have that true love. If we fail of that, all has failed. Even though we were to have the unfeigned faith, the good conscience, and the pure heart, but had not the love, the whole would be a failure. The one object in a fruit-tree is the fruit. Planting, care, nurture, the tree itself, is necessary—but only in order that there may be fruit. If there is no fruit, the project is a total failure. If there is no love, all has failed.

VITAL HERESY

We observe three things:

- 1) That the one great and final aim of the Christian faith is love.
- 2) That love is born in us by the great love of God wherewith He loved us.
- 3) That the love of God is brought home to our hearts through the gospel, both in doctrine and experience. We learn of it and ob-

tain the benefits of it through the gospel.

It follows that any departure from the gospel that would nullify and detract from the love of God is vital heresy. If God did not first love us; if He did not so *love* us as to give up His own Son for us; if His Son, representing the Father, did not for love's sake die in our stead for our sins and give His last drop of blood that we might live; if God does not extend to us the salvation He thus purchased, freely—not for aught we have done or merited—then the love of God is discounted and its glory is clouded. Such a mutilated gospel cannot generate love in our hearts.

TAKING THE LOVE OUT OF THE GOSPEL

It would be Satan's chief endeavor to rob the gospel of its essential message of God's pure love, and thus deprive it of its love-begetting power. If Jesus Christ was not God's own Son, the love of God is clipped down to a shred. If He sent a creature (even His very best) to redeem other creatures, it is still a benevolent scheme, but the vital, self-giving love is gone out of the story. If it was not God Himself who in the person of His Son took our burden of guilt upon Himself and bore its judgment on our behalf, there is no real atonement, and the message of love is crippled.

Hence the strong language used in the New Testament against those who deny the teaching of the Deity of Jesus Christ, and those who deny that "Jesus Christ cometh in the flesh," and that Jesus is the Christ—the Gnostics of ancient days, and the Satanic and anti-Christian cults of our day. These all, however widely varying in details of doctrine, deify man and deny the Deity of Jesus Christ; at once they deny man's extreme need and God's supreme sacrifice. The attack is centered upon the love element of the gospel, that essential manifestation of love to the uttermost on God's part, by which alone the divine love can be created in us, and without which all fails of its object. Also, all the doctrines of self-salvation by works which we might do ourselves—by law observance and human merit—vitally affect the story of the love of God. Such doctrines render void God's free abounding grace and disable the love-imparting power of the gospel.

LOVE IN THE CHRISTIAN LIFE

But we have known and we have believed the love that God hath in us. We love because He first loved us. For herein is love, not that we loved God, but that He loved us and gave His Son to be the propitiation for our sins. And God commendeth His own love toward us in that, while we were yet sinners, Christ died for us. Beloved, if God so loved us, we also ought to love one another. The love of God is shed abroad in our hearts through His Spirit which is given unto us.

May we realize it and may that love of God become in us a well-spring of love to flow forth unto our brethren and unto all the world.

Howard T. Marsh is Superintendent of the Sellersburg Children's Home and minister of the Henryville, Indiana Church of Christ.

BASIC BIBLE DOCTRINES

THE DEITY OF CHRIST

Howard T. Marsh

The most important truth in all of God's word is the Deity of Jesus Christ. This article calls in other witnesses who have spoken concerning Him. First, I would like to summarize the facts and truths which were established in our recent studies. We first found that Jesus made the claim for Himself that He was the Son of God. Next we discovered proof which confirmed this claim. His perfect and matchless life stand out above all others and leads us to know that He was not just a man. Then we noted that the Father in Heaven claims Him as His own Son by saying, "This is my beloved Son in whom I am well pleased." Now we will examine further evidence of these claims by investigating what the prophets have to say concerning Jesus Christ.

Peter, to the household of Cornelius, said concerning Jesus, "To Him bear all the prophets witness." Note also Acts 3:18-26:

"But the things which God foreshowed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled. Repent ye therefore and turn again, that your sins may be blotted out, so that there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus: whom the heavens must receive until the times of the restoration of all things, whereof God spake by the mouth of His holy prophets that have been from old. Moses indeed said, "A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to Him shall ye hearken in all things whatsoever He shall speak unto you. And it shall be that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of those days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, "And in thy seed shall the families of the earth be blessed. Unto you first God, having raised up His Servant sent Him to bless you, in turning every one of you away from your iniquities."

All the prophets have borne witness concerning Jesus. In speaking of our justification by faith, we are told in Rom. 3:21, "That a righteousness of God hath been manifested, being witnessed by the law and prophets." Prophecy is one of the foundation stones upon which the Deity of Jesus Christ stands and upon which Christianity is built. To foretell the future accurately is a power which belongs alone to God. No man has been able to pierce through the clouds which separate us from the future and predict all the things which shall come to pass. In fact, the Lord made this test in proving the false gods. He says in Isaiah 41:24, "Declare the things that are to come hereafter, that we may know that ye are gods." Now a greater portion of the Bible is prophecy and a foretelling of future events. And the most of these prophecies were spoken about

Jesus Christ, about His birth, His life, and His work while here on earth. You will note that each of the prophets at the beginning of their message tell us that God is speaking through them. Now, since the knowledge of the future belongs only to God, and since God has spoken through the prophets and foretold centuries in advance many things concerning His Son, Jesus Christ, then here is proof, both that the Bible is the word of God and that Jesus Christ is His Son.

There are yet other prophecies. The Old Testament prophets foretold events that would take place at the time of the birth of the Christ Child. In the opening pages of the New Testament, hundreds of years later, we find these prophecies being fulfilled in the birth and first coming of our Lord and Saviour. The birth of Christ is an event to which we today look back, but to the men of the Old Testament age, it was an event to which they all looked forward. When we examine these prophecies and their fulfillments we can easily see that these things had to be of God. Micah, the prophet told us of the place of His birth, Bethlehem of Judea. Isaiah tells us that, "A virgin shall conceive and bring forth a Son, and they shall call His name Emanuel." . . . Hundreds of years later we find the fulfillment of the scripture and prophecy as we read in Matt. 1:22, "Now all this is come to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Behold, the virgin shall be with child and bring forth a son, and they shall call His name Immanuel, which is being interpreted, 'God with us.'" The prophets went into further detail and told us that this Jesus was to be the seed of Abraham, of the tribe of Judah, and of the house of David. A forerunner as a voice crying in the wilderness, a great messenger was to precede Him. This we know was fulfilled by the coming of John the Baptist. Isaiah 53 is filled with detailed descriptions of Him. The prophets told only a little about His life until the time of His public ministry and death. Here they go into detail. Note that He was to be one who would work great miracles, and heal all manner of diseases. (We will have more to say about His miracles in another lesson.) He was to be mocked and scourged. His garments would be parted, He would be numbered with the transgressors, they would make His grave with the wicked, and He would lie in a rich man's grave, although He had done no violence, neither was any deceit found in His mouth.

But perhaps the most unusual prophetic utterance concerning Him, was that His body would not see corruption. How could this be? The Bible itself has said that a man's body is corrupt because of sin and must die and go back to the dust of the earth. The Old Jewish leaders had never known such a thing. No doubt, they concluded, as some do today, that this didn't mean what it said, and that it must be symbolical or figurative language. How could one die and not see corruption? Or as they read again, that by His death He would abolish death, they would say, "This is too much for us, it is impossible." "We do not know what it means, but it can't

mean what it says." Yet, we today can see the literal fulfillment in every detail of all the prophecies. The Ethiopian eunuch while riding in his chariot, was reading from the prophet Isaiah, and his eyes fell upon some of these wonderful prophecies. When Philip came to join him the great question that was on his mind was, "of whom speaketh the prophet this? of himself or of some other?" The next verse tells us that Philip opened his mouth and beginning from this scripture, preached unto him Jesus.

Yes, the Deity of Jesus Christ is a great fundamental truth, and we can be assured as Peter said to Cornelius, "To Him bear all the prophets witness that through His name everyone that believeth shall receive remission of sins."

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Viewing The News

ECOLOGY is becoming a household word in spite of the fact that most people had never heard of it a few months ago. The idea behind its present use, that of preserving the earth from pollution, is one that no Christian can properly oppose, but it is being used in strange ways by strange people. The communists and their sympathizers have seized upon anti-pollution as another means of scaring people concerning what is being done to them by "capitalists and war-mongers." As usual, they have caught onto a subject that has some merit and are building it into a propaganda agency to turn people's minds away from their own subversion and to encourage them to join with them in that subversion.

One of the strongest points being made by the extremists of the anti-pollution group is that "affluent white Americans" are having so many children that soon the earth will be over-run and famine must follow. Actually, of course, the "affluent white Americans" are barely reproducing themselves; there is practically no

growth in numbers among them. It is the welfare recipients and especially the non-whites who are multiplying with great speed. There is enough land to raise food for all the possible population for a great while to come and modern research is leading to greater and greater possibilities of feeding more and more people. But the cry to limit births, to increase abortions, and even to sterilize people will increase. Such propagandists need no facts to back their cries.

However, let us not be scared away from legitimate efforts to preserve the good earth that God made for us to enjoy and not to destroy. Christians should not try to propagandize for more and more governmental controls over the lives of individuals, but they should try to help with legitimate campaigns to improve water, air, and land. In this, as in all relations with the world, we will need the guidance of the Holy Spirit and the direction given by the Word.

MORAL CORRUPTION is by no means confined to this country. A

local government unit in England is sponsoring a production of "Romeo and Juliet" in which Shakespeare's play has been changed to add bedroom scenes with the two lovers leaping from their bed nude. Shakespeare wrote some things I would be ashamed to read, but he would undoubtedly be shocked to see his own play done in this fashion!

THE SOUTHERN BAPTISTS continue to have trouble from those who would "liberalize" the denomination. In spite of a great many protests in advance, the Family Life Commission went ahead with its national seminar on morality March 16-18. Anson Mount, an official of Playboy magazine, went ahead with his scheduled speech and accused church people of a great evil in speaking against sexual freedom. He claimed credit for his magazine for the way so many young people are following the antimoral attitudes. Actually, of course, the magazine is popular largely because it espouses the kind of attitudes that a great many people want to have an excuse for, so they are profiting from the work of others instead of being real leaders.

The seminar also heard Julian Bond defend Black Power, anarchy, and violence as well as hearing Joseph Fletcher give "church" support to sexual freedom by his "situation ethics." To add to the occasion, a professor in the Baptist Seminary in Louisville, Dr. Frank Stag, was reported to have called for the abolishment of the U. S. armed forces, the immediate disarmament of the U. S. even if it means annihilation of the United States, the immediate establishment of a world government under the United Nations and including Red China and Red Russia, and then he added a reference to the American servicemen as "bird dogs with an instinct to kill." I hope that Dr. Stag was misreported.

Mrs. O'HAIR lost her effort to forbid astronauts to pray and read the Bible in outer space. The Supreme Court of the United States declined to hear her appeal. Did your newspaper give much publicity to this?

TYPICAL MISREPRESENTATION in the press was found in the recent

"March for Victory" which was led by Dr. Carl McIntire in Washington. Many newspapers referred to it as a "pro-war march." There is a great deal of difference in being pro-war and wanting our government to try to win the war it is in, regardless of whether you like street demonstrations or not.

THE NEW ENGLISH BIBLE has been out long enough for those who have studied it to be able to point out some of its great faults. Some of the diatribes against it will be, and already are, sentimental attacks because it is not like the King James Version. However, a calm reading of many passages convinces me that there is a great deal of deliberate misrepresentation in the new translation. The bias of the translators is shown in the second verse of Genesis, where without textual backing they substituted "mighty wind" for "the Spirit of God." It is true that the word for "Spirit" can also be translated "wind" or "breath," according to the context, but the word *elohim*, translated "God" can not properly be translated "might." Borrow a copy and see for yourselves the many other places the "translation" is often not really a translation but is propaganda against the God who wrote the Bible through human hands.

NATIONALLY SYNDICATED columnists not only can make mistakes, apparently they don't have to correct them, unless I have missed the apology for this one. "Dear Abby" some months ago quoted statistics which she said were on "venereal disease" from the World Health Organization. This supposedly proved that the sex education in Sweden has not increased sexual promiscuity. Actually the figures she gave were for syphilis only (4.3 per 100,000 population) while the rate for gonorrhoea was 150 per 100,000 in Sweden in 1949, the year of the beginning of the explicit instructions in sex in schools there. The gonorrhoea figure rose to 207 in 1959 and to 409 in 1969, an increase of 175 per cent in 20 years. This was called to her attention in a letter dated January 30 by one of her readers, but at last check the correct figures had not been given in her column. I hope she has corrected this in a later column that I have not seen.

BRIEF NEWS AND COMMENTARY

MAYOR JOHN LINDSAY last year presented the (socialist) Irish "civil rights" leader Bernadette Devlin with a key to the city. In March of this year she turned the key over to the Black Panthers, an organization which distributes the Revolutionary Catechism and the writings of Mao T'se Tung.

AMONG THE DOZENS of demands by "liberal" priests in the Roman Catholic Church are included these: Ordination of female priests, authorization of remarriage for Catholics while the first spouse is still living, modification of the powers of the papacy. These and many others will keep the RC Church in a turmoil for many years, observers say.

THE LUTHERAN CHURCH OF AMERICA will consider some new proposals of its National Board of Social Ministry at the biennial conference in Minneapolis in June. Among the recommendations are the support of sex education courses covering the "entire area of human sexuality," considering the "potential" of a new marriage of divorced persons instead of considering what the Bible says, making no adverse judgments toward homosexuals, the taking of a "pastoral" view toward changed attitudes on premarital sex. I hope that someone will come up with a better translation of that last vague recommendation than what it seems to mean.

THE UNITED Methodist and the United Presbyterian churches of the United States were the greatest contributors to the budget of the World Council of Churches' 1969 budget. The total they gave, according to a news item I read, was more than half the total amount received by the coun-

cil. That figure seems awfully high but may be correct.

HAVE YOU EVER seen TV teach honesty, patriotism, religion, honor and respect for parents, responsibility, the dignity of work, morality or any of the "eternal verities upon which our nation and our civilization were built"? Tom Anderson, editor and publisher of several form magazines says he has never seen TV do this. It would take a diligent search to come up with an example, especially in children's programs!

GOOD RIDDANCE. Recently the West End Community Council in Louisville ceased operation. If the usual pattern is followed, the work it did will continue under another name. Recently I was given two copies of *The Black Rag*, which says it was published by the Black Liberation Front and the West End Community Council. One of the issues had an article entitled "Pimps in the Church," an attack on ministers regardless of the type of church. "Prostitution" was a sub-heading for part of the article—an attack on all church members. It ended with "We need ministers of blackness to tell the real story of Christ — Christ — that Christ Himself was a revolutionary; that he was killed because he was attempting to bring about social revolution." That entire quote was in capitals. The other issue spelled America "AmeriKKKa." I imagine that the paper will continue to be published. Thank God it does not represent the average black man in this country, but we never know how far constant propaganda like this can drive the young people.

Continue to send your news and questions to: Ernest E. Lyon
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To win a soul from going down into the pit is a more glorious achievement than to be crowned in the arena of theological controversy as *Dr. Sufficiantissimus*; to have faithfully unveiled the glory of God in the face of Jesus Christ will be accounted worthier service at the Judgment Seat of Christ than to have solved the problems of the religious sphinx, or to have cut the Gordian knot of apocalyptic difficulty. Blessed is that ministry of which *Christ is all* (Col. 3:11).

—C. H. Spurgeon

"Lord, Teach Us To Pray"

How Is Prayer Scheduled In Our Organized Lives?

The habit of spasmodic seasons of prayer can never be substituted for fixed and regular times for prayer.

All our life must be and is carefully organized. We have our meal time, our work time, our rest time; no one thinks of leaving these to accident or mood or temperament. Why, then, should we subject prayer to our moods and subordinate it to our inclination or disinclination as the case may be? We do nothing else that is serious on this principle, and yet, too often, we do the most serious thing of all after this fashion.

How To Start A Life Of Prayer

The first Step—How to "Make Time"

If anyone should inquire how a life of prayer is possible, the answer is clear and unmistakable. For an attitude of prayer, we must have times of prayer. The attitude is based on acts, and times of prayer are as necessary as the occasions of storage and accumulation of light, and power, and grace. Let us see to it that not a day passes without definitely going aside with God for solitary prayer.

How shall we commence? Let us start with five minutes only. Opening our Bible with a prayer for God's illumination, let us read a verse or short passage as the message of God to our souls. Then we may turn the verse into prayer and thus spend those five minutes with God. Let us do this again the next day, and again the day after. We should not go beyond the five minutes until these are fully enjoyed. It will not be long before we shall be conscious of spiritual illumination and satisfaction as we wait before God in prayer, and very soon our five minutes will be extended. We shall enjoy this time so much that the minutes will be all too short, and we shall find it possible to do that easiest of all things in the world, "make time."

It is this failure to spend a definite, even though it be short, time each day with God that is the secret of all weakness, variableness, and shallowness in our spiritual experience and service.

—*W. H. Thomas Griffith, D.D.*

Contact With God

How true it is, and what unspeakable comfort the truth affords, that God seeth not as man seeth, for God searcheth the heart. It is awfully possible to assume the posture of prayer, and even to engage in the exercise of audible petition, while the heart is far off from God. Here surely is one of the dangers of what are called "set prayers," that we may use the most acceptable words, and engage in the most orthodox form of worship without making contact with God at all. How often does the earnest seeker after God lament that wandering thoughts have intruded into the sanctuary of the soul, and crowded out the most earnest effort to pray through, and to pray in faith.

—*G. H. Lunn, M.A.*

Reality In Prayer

"He continued in prayer to God." "And as He prayed His sweat was as it were great drops of blood." Has our season of prayer any resemblance to these? Does it suggest energy and sacrifice, even to the point of blood? Are our intercessions weighted with purpose, and have we the demeanor of an armed man cleaving his way to some shining palace of gold? How much do we put into it? Many of us have scarcely begun to pray at all. We have only played at praying. It has not been a mighty business; it has only been a harmless convention. We have put nothing into it, and therefore we have taken nothing out. We have "prayed amiss."

—*J. H. Jowett, M.A., D.D.*

Pray For The Desire To Pray

If you are conscious that your desires after holiness, or Bible reading, or meditation, or prayer, are slipping away or weakening, pray that they may be given back to you; pray for the desire to pray. Seek, by God's help, to form some not too difficult habits of reading and prayer, and meditate on your reading at every opportunity. Every time you fail in this course, start again. Do not waste time in vain regrets, but confess your failure to your heavenly Father, and go on again with His help and blessing. But do not let it become a habit only for the heart should be in lively exercise always concerning these things.

Practice Concentrating Your Mind

The first stage of prayer is adjustment to the presence of God. In this process of adjustment we have to get away from distracting thought. The supreme enemy of prayer may be sheer indolence; the lack of dealing with the mind and body. Failure in regard to the conquest of the flesh may be a supreme influence in debarring a personality from reaching the presence of God. We have to overcome distracting thoughts. So many people leave off praying just when they are really getting into the divine Presence. So the first stage in prayer is to rise upward out of ourselves into the presence of God. Draw nigh and God will draw nigh to you.

—*Dr. J. Douglas Adam.*

Indulgence And Prayer Cannot Subsist Together

If you consider devotion only as a time of so much prayer, you may perhaps perform it, though you live in daily indulgence. But if you consider it as a state or heart, as a lively fervour of the soul, that is deeply affected with a sense of its own misery and infirmities, and desires the Spirit of God more than all things in the world, you will find that the spirit of indulgence, and the spirit of prayer, cannot subsist together. When our hearts are full of God, sending up holy desires to the throne of grace, we are in the audience of the Lord of all the world, and can be no higher, till death is swallowed up in glory.

—*William Law.*

Prayer's Trembling Adversary

Satan dreads nothing but prayer. The Church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of the devil is, to keep the saints from praying. He fears nothing from prayerless power of prayer, he qualifies it by the words, laughs at our toil, mocks at our wisdom, **BUT TREMBLES WHEN WE PRAY.**

—S. Chadwick

Prayer And Confession

In prayer you exercise the highest prerogative of your being; you are entering a Presence before which the armies of heaven veil their faces. There is an eye upon you which reads the language of all hearts, whether expressed only by the silent movements of the lip, or disguised by the outpourings of an eloquent but feigned devoutness. Watch against all solemn trifling, and what you cannot cure, repent of and bewail. We cannot deepen too much the impression of our many offendings. The closet should not be a place for making excuses but for confession.

—Daniel Moore, M.A.

“And All Things, Whatsoever Ye Ask In Prayer, Believing, Ye Shall Receive”

Do we not miss very much of the sweetness and efficacy of prayer by a want of careful meditation before it, and of hopeful expectation after it? We too often rush into the presence of God without fore-thought or humility. * * * We are like the ostrich, which lays her eggs and looks not for her young. We sow the seed and are too idle to seek a harvest. How can we expect the Lord to open the windows of His grace, and pour out a blessing, if we will not open the windows of expectation and look up for thy promised favor? Let holy preparation link hands with patient expectation, and we shall have far larger answers to our prayers.

—C. H. Spurgeon.

Obedience To The Holy Spirit Brings Power

Why is it that our actual experience of the power of prayer often falls miserably short of the magnificent standard which Paul lifts up before us? Paul himself supplies the answer to that question. You will notice that, as soon as he had written of the boundless studies, prayerless work, prayerless religion. He “according to the power that worketh in us.”

Ah, the Holy Spirit is the “Power that worketh in us”; and it is only when we are unobstructedly possessed by the Holy Spirit that we come to know, by real experience, the breadth and length and depth and height of the power of prayer. When the Holy Spirit is in full control, the prayer life is transformed.

—J. Sidlow Baxter.

Prayer Is The Echo Of The Holy Spirit

So closely does the Holy Spirit thus identify Himself with us that He is said to mingle His voice and His cries with ours. In the whole range of inspiration is there anything just like that in the eighth chapter of Romans, where it is written: "Likewise the Spirit also helpeth our infirmities?" When we are overpowered with the intensity of our longing, when our whole soul goes up in vehement intercession, when human language gives way beneath the pressure; when nothing remains but the unutterable groan; it is the Holy Spirit's groan; and voices the music of His Love!

Moreover, He is referred to as an abiding Comforter. One whose love our coldness and waywardness cannot quench.

—James M. Gray, D.D.

The Holy Ghost Makes Intercession In Our Souls

We read that "He that searcheth the hearts knoweth what is the mind of the Spirit." He, of course, is God, He can read the groanings; He can interpret the sighings. He can tell what the tears mean and He answers these groanings and sighings because they are according to His own mind and will. It is thus the Spirit of God helps our infirmities. It does not mean that the Spirit intercedes up in heaven: Christ is doing that. In this body of ours, the temple of the Holy Ghost, He makes intercession, creates desires and inspires prayers and petitions.

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

—George Goodman

The Business Of Prayer

Let me see to it that there are spaces of silence and solitude in my daily life, times consecrated to the business of prayer. There will be days when some great need almost irresistably drives me to God. There is some problem that baffles me; some difficult decision that I have to make. I go apart to set the matter in the light of God's presence, to think it over with Him, to wait until from a tangle of confused motives and impulses some clear direction shall arise, or it may be some sorrow that sends me to God's feet; some disappointment, some inward hurt received in life's battle. There is a relief in such a turning to God.

—Francis B. James

Nothing Commonplace In Prayer

We should never give way to the suggestion that prayer is or can be ordinary; there is nothing ordinary in any true prayer; to pray is to redeem any day from commonplace. To have one quick, flashing view of God makes common time sacred. If we pray mechanically or by rote, or if prayer be a mere repetition of words

which have never passed through the heart, then I wonder not that men have become weary of prayer, and should long for it to cease; but when we truly realize the nature and scope of a prayer, and when the heart beats sympathetically through the whole compass of communion with God, there can be nothing commonplace in prayer.

—*Dr. Joseph Parker*

Satan Is A Defeated Foe

The strain of the conflict, the demands made upon the nervous system, the suggestion of the Devil to take things a little easier, and many other similar temptations, tend to cause a flagging of spirit, and a relaxation in the effort needful to carry on the work of God to victory. The message is: "Continue in prayer," and "with all perseverance." Our Lord's continual, unwearied intercession before the Throne is a call to us to join Him in such prayer partnership as will defeat the aims of Satan, and crown the work of the Cross of triumph—remembering, and never forgetting that we are on the battlefield, opposed by a foe, fierce, implacable and persistent.

—*Gordon B. Watt, M.A.*

Unity In Prayer

If there were unity in prayer in the churches of our land today, most, if not all, of the present internal problems of the professing Christian church would be solved; and instead of bemoaning our numerical paucity and spiritual poverty, we would go forth prevailing upon our countrymen at large, for the cause of Christ and the Truth.

Need we wonder at the victories of the early church? Think of it! The manifested presence of God among them; Pentecostal equipment for service; boldness to proclaim the Word; true Christian unity; witnessing the convincing power to a living Christ and Savior, and all needs entirely met so that not one of them lacked.

—*J. Sidlow Baxter*

When Should We Cease Praying?

Strange as it may seem, there is a time not to pray, a time when prayer can do no more. That is when it is time to act. "Get thee up; wherefore liest thou upon thy face?" was God's command to Joshua when he was praying to Him for guidance and help (Josh. 7:10). What! Not pray? No, not when it is time to act. We must ask and then take, ask and then take, and so shall we advance joyfully and continuously in the normal, appointed way. Taking, appropriating, must always be the sequel to asking, just as the left foot follows the right.

Many believers are good at asking, but fail to take, to appropriate. They go on praying and praying and praying for some blessing God is trying to get them to receive.

—*Dr. Northcote Deck.*

Commanding Faith The Great Need

We put it as our most sober judgment that the great need of

the Church in this and all ages is men of such commanding faith, of such unsullied holiness, of such marked spiritual vigour and consuming zeal, that their prayers, faith, lives and ministry will be of such a radical and aggressive form as to work spiritual revolutions which will form eras in individual and church life. Natural ability and educational advantages do not figure as factors in this matter; but capacity for faith, the ability to pray, the power of thorough concentration, the ability of self-littleness, an absolute losing of one's self in God's glory.

—E. M. Bounds

"Aunt Kate" Oliver has been engaged in children's Bible work for more than 25 years. She is an instructor in child evangelism at Dallas Bible College.

Are Public Schools Closed to the Bible?

Mrs. J. V. Oliver

What is the meaning of the Supreme Court ruling? Are public schools closed to the Word of God? Is prayer permitted?

There is much confusion and controversy about these questions. This comes from a misunderstanding of the Supreme Court ruling. A pamphlet on this subject is available from Washington, D. C. After careful reading, one will find it is the reading of prayers that have been written and handed down that is forbidden, not prayer from one's own heart.

The schools are a great mission field today. The doors are wide open. The students are eager to hear. Students are being reached in many schools beginning with the first grade and going through high school.

For many years, with co-workers, I have gone into the schools with the Word of God, presenting the gospel. Christmas and Easter give a wonderful opportunity to present Christ to the students. These stories lend themselves to much doctrinal teaching. It is easy to present the Person and work of Christ, as well as the inspiration of the Scriptures. The sin nature of man and the blood atonement easily fit into the story.

Actually all the important doctrines of the faith can be presented, if the speaker couches them in Bible words. Bible verses must be used and not man's terms. For example, "eternal life" is a Bible term while "eternal security" is man made. After going in to some 25 or 30 schools for several years, the Holy Spirit began to impress upon me the importance of reaching out to others who had not heard, even once.

How could this be done? Time would not permit going to all these other towns and places to set up appointments. God gave the answer! A telephone and a road map.

An itinerary was set up for each day. Schools were listed as their towns came on the map. Then the principals had to be contacted. Would they make appointments by phone—to women whom they had never met? Could the women sell the idea by phone? These were some of the questions that struck fear to the workers' hearts.

The first principal called said, "yes." With this encouragement, others were called who also accepted the program. Seventy schools were scheduled. This involved about 25,000 students, plus the teachers. The smallest school had about 200 and the largest about 3,600.

There were some surprises along the way. Many of these schools were high and junior high schools. Previously, we had gone only to grammar schools. How would these older students react? Would they listen, or would they scoff? Would they object to the flannel board? They listened. The principal said this was not their usual behavior in assembly. To the worker's surprise, one principal introduced her as one with a "new method" of teaching. He asked the teachers to "take notice" as he would like for them to adopt this new method. "Some of the universities are using this method," he added. The workers were invited back to this high school "any time they could come." The same results were found in all the high and junior high schools. After the assembly in these older groups, students stayed and asked serious questions about spiritual things.

At one high school, a girl came up at Easter and told the workers, "When you were here at Christmas I accepted Christ as my Savior. Life has been different and I want to thank you."

Yes, the schools are open to the Word of God. And each year more schools are added.

One team, who went into 51 schools, reported they began on March first and went almost daily until the schools closed for the Easter holidays. The farthest distance in one day was 90 miles and back. They went to five schools in three cities and spoke to 9,340 students, mostly high and junior high school. To these 51 schools they drove 1,983 miles, spoke in 68 assemblies, in 18 cities to about 25,000 students.

What was the cost? Here is the statement:

(53 schools were called, 51 gave appointments)	
Phone Bill	\$58.49
Gasoline	42.33
Total	\$100.82

This is a mission field that is "white unto harvest." But the laborers are few.

—In *Dallas Bible College News*

Missionary Messenger

"Greater things for God"

Irene Allen Anchorage, Alaska, April 19.

We are well and thankful that Spring has arrived—at least we hope there will be no more snow.

It is a joy to have our larger meeting facilities, though we are still praying and looking for a place of our own. Either Saturday or early Sunday we go over to the auditorium to set up chairs, pulpit, etc. and then fold up the chairs after the Sunday night service. Our songbooks and S.S. supplies and equipment must be transported each time also.

A little before 11 p.m. last Friday we had just gone to bed when a 6.2 earth tremor occurred. It was frightening enough for me to throw back the covers and start reaching for my robe. Often there is more than one and I wanted to be prepared. However no more came for which we were thankful. The epicenter was 150 SW of Anchorage but no damage was reported.

In about a month or so we hope David will be home. This school year was his fifth one away from home.

Anchorage anticipates 5000 students coming to look for work this summer. No doubt most of them will be disappointed. We are amazed at the great number of tourists' campers we already see here. There is a critical housing shortage for people already here.

Alex Wilson, Manila, Philippines, April 22.

The school year has ended here, and what a year it has been! There were numerous demonstrations—often ending in violence and vandalism—by radical students plus labor organizations and other groups. Later, a number of strikes by public transportation drivers kept many students from school and workers from their jobs. For these reasons, colleges and public schools lost many school days. It would have been logical to extend the school year to make up for these losses. But just the opposite happened, for two reasons. First, authorities wanted the vacation to start soon so that many students would go home to the provinces. This would decrease the danger of more demonstrations and riots. Second, when the big earthquake hit Manila in early April, the government decided to end the year that very week (a couple of weeks earlier than their previous deadline) for fear of danger from buildings affected by the quake. Thus, due to the demonstrations, strikes and earthquake, some students lost a fifth or fourth of this year's education.

We are thankful we suffered no major damage from the quake. A little plaster fell, and there are some small cracks in walls, but

nothing more. We are also thankful that Central Bible Institute was able to complete its term on time and with hardly any extra losses of school days, due to most students living in the dorms or else within walking distance.

On April 12, five students graduated from C.B.I. This year, all of them were young ladies. Two of them were unsaved when they began studying here. All have shown a growing love for the Lord and His word and work. We praise God that three first-year students were baptized during March and April. One of the converts, Renato, is now enrolled at Philippine Military Academy (like West Point), to which he had previously applied. We pray he may stand strong as Christ's witness there.

An unexpected door has recently opened for us. A friend of ours is chaplain (though he is a civilian) at a small U.S. armed forces base in Manila. He will be away from the country for a while, and asked me to preach in his place. So from now until the end of 1970, Lord willing, I'll be ministering to a congregation of 60-80 Americans. I shall continue to preach to the Filipino congregation once a month, which is all I preach to them anyway since various brethren take turns expounding the word there. We need heavenly wisdom for this new opportunity.

E. A. Rhodes, Yokohama, Japan, April 22.

I'm still getting along very well for an octogenarian, and thankful to the Lord for "performing all things for me" (Ps. 57:2). I'm glad that I "remembered the Lord in the days of my youth" for the "evil days" have come and there is no pleasure in them (Eccl. 12:1). *I can't do what I'd like to.* But I can "walk with the Lord," anticipating the *immortal* when I'll be with the Lord and be like Him. I want to be in the first resurrection, should He tarry, and reign with Him the 1000 years.

Thomas W. Hartle, Cape Province So. Africa, April 14

The Monday afternoon services conducted at the City Chest hospital to the patients for almost 3 years now continue to show sincerity and eagerness for the Word and the patients are looking forward to me showing them film strip lessons in the very near future, Lord willing.

Elaine Brittell, Livingstone, Zambia, April 18.

Bob Prater phoned he had just arrived on a plane from America and wanted to visit as much as he could of the work in Zambia during his two day visit here, so I dropped my letter, and left for town to pick him up at the airport. Arriving there we then drove to the air office in town and he made his booking back to Lusaka on Thursday afternoon. As he was not feeling too well we stopped by a chemist and bought a bottle of medicine, then had a coke, then drove right up to Namwianga where he visited the school and teachers.

As we came down to Livingstone on Wednesday afternoon Bob met Ken Elder and chatted for a few minutes. From Livingstone he went with the preachers to Muskotwane for a meeting and then spent the night with Baileys.



Grace Is Sufficient

G. R. L.

With some trepidation of heart I boarded the Morris C. Feinstone at Newport News, Va. in January 1944. My mind was haunted by a question: Was there really enough water out there to keep the ship afloat after all the troops were aboard?

A few months later--in May, to be exact--I sat on the beach in Alexandria, Egypt. The sun and the sand were sizzling, the cool Mediterranean was inviting, and I had my swimming trunks on. Tempted to plunge in among the other bathers, I was deterred by a doubt: There just might not be enough water out there for one more person.

Skip across the ocean and a few years to a picnic for my radio station staff at Retreat Beach, S.C. When it came time to leave, I doused the fire with a bucket of water from the Atlantic. Then, conscience-smitten, I asked myself, "I wonder what that will do to the Gulf Stream and the rhythm of the tides?"

The incidents just related really happened; the reactions reported are fictitious. Perhaps you already get the point--talking about the sufficiency of God's grace is something like discussing whether or not there is enough water in the ocean. Without even asking, "Enough for what?" we intuitively think, "Certainly, there is plenty of water in the ocean." So when we begin to survey--we *cannot* say "measure"--the grace of God, we aren't dreaming of questioning the abundance and availability of that grace. I remember the night I was baptized. As I stepped into the edge of a lake several miles across and so deep that the bottom had never been plumbed, I thought to myself, "How like the grace of God! it goes far beyond my need. How much there is that I have not yet touched!"

Before going further into our topic, just a word about the definition of grace. I think we may appreciate grace more if we describe rather than define. I would describe God's grace as: His gift to men, with all that "gift" implies. Somewhere I read, "Grace is God undertaking on behalf of man." Our statement "Grace is sufficient" then becomes "God's gift is sufficient," or "God's work on our behalf is sufficient." We should notice that humanity, and

humanity alone, is the object of grace (Heb. 2:16, ASV. Note, however, that all creation benefits. Rom. 8:21). Yet, God is the initiator of grace; in Himself is found the real "need" of grace. It is out of His own nature that grace appears to all men.

But does not Paul quote God as saying, "My grace is sufficient for thee"? Yes, it is true; it is blessedly true that we may look at it from the point of view of human needs. The all-sufficiency of grace is evident from the statement just quoted. He says, "My grace is sufficient for *thee*." not "My grace is sufficient for a certain situation." It is not a certain biological or psychological need that is supplied by God's grace, but the need of the total person. We paraphrase, "Paul, My gift to you is so tremendous that it will provide you with full satisfaction, no matter what your specific need." I don't think this is an overstatement.

If God's grace is sufficient for man's need, it is because it is sufficient for God's need. Because God is God, He must give of Himself. This is grace. "God so loved the world that he gave"...—the giving originates in God's love. Was His gift sufficient? Did it accomplish what He purposed to accomplish? An emphatic *Yes!* For in the person of the Son, He gave Himself. Volumes have been written on this theme; here we can but briefly summarize.

There was a gulf between man and his Maker. "As the heavens are higher than the earth, so are my ways higher than your ways." This gives the measure of the gulf to be bridged. Did God's grace bridge the gap? Yes, for "the Word became flesh and dwelt among us." But this was not all, for there was yet a gulf of sin between us and the Holy One. And so He gave yet more; "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Our judgment, placed upon the Lord Jesus satisfied all the righteous demands of the law. God's gift, the life of His Son, fully met God's just sentence of death to the sinner. And this is not all. His gift not only took away the sinner's condemnation; it invested him with new life—a life of power to keep the ordinances of God, a life capable of standing in the very presence of God, a life now able to please Him . . . and we aren't through yet! In view of the sufficiency of grace—from God's side of it—He sees us already glorified (Romans 8:30). He is not afraid to commit Himself for the future, such confidence He has that His grace is sufficient to "keep us from falling and to present us faultless before the presence of his glory with exceeding joy."

The question is sometimes asked from the pulpit, "Is God satisfied with you?" When I hear it, I want to answer, "No, I am sure He is not. However, I do know that He is satisfied with what the Lord Jesus Christ has done at Calvary on my behalf, and on this perfect work my soul rests." If God's grace is sufficient for Him, then it is certainly sufficient for me!

NEWS AND NOTES

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

David Brown speaks at Highland Church in Louisville June 14-19. Kenneth Lawyer spoke there twice on May 17. . . . Orell Overman will be at Ebenezer (Mercer County, Ky.) Church June 21-28. . . . Dale Offutt preaches in a meeting at Southside in Abilene, Texas, June 7-14. The Southside brethren recently enjoyed the ministry of N. Bernard Wright and Victor Broadus on brief visits to Abilene. . . . Gordon Linscott is Baccalaureate speaker at Portland Christian High School, May 31.

Sellersburg, Ind.: In so much as Bro. Winston Allen has consented to come for the Louisville Fellowship meeting in August, we are trying to raise funds to bring him with his wife and son. To do this it will cost us over \$1000. Anyone wishing to have a part in this may send contributions to Bruce Chowning, 119 West Utica St., Sellersburg, Ind. 47172. Checks should be made payable to Louisville Fellowship Meeting and earmarked Allen Travel Fund.

All funds above the needed amount will go into Brother Allen's regular support.

Thank you for helping us in this. Brother Allen's messages will be each afternoon on the theme, "Faith through Prophecy." —Bob Morrow.

Anchorage, Alaska. After a trial of a rented hall for one month the congregation wanted to continue that way so have taken the Odd Fellows Hall for one year at a monthly rent of \$100. The initial month demonstrated God's working. In addition to the rent there was an added expense of \$11 for handbills announcing the change of location. The contributions for the month (not including any outside gifts) came to \$111.35.

Callatin, Tenn. The Bible Quiz contest which has been conducted for the past three Sunday nights pitting the senior high youth against the junior high youth in a quiz over the gospel of Mark is now over. The senior high forged ahead strongly at the last

quiz session to win by a substantial margin. The junior high group did a commendable job too but they were just not quite as quick as the seniors.

Rowan Street Church.

Brother Lawyer's Bible teaching is greatly appreciated by his Sunday morning adult class. He has begun a class for young men which meets on the first Sunday evening in each month. He is teaching Homiletics to that class. On the Wednesday evening after the young men's class, the class has charge of the prayer meeting. Such teaching is badly needed.

It is hoped that a visiting family from Caneyville, Ky, will become a part of the Lord's family at Rowan St. They are Mr. and Mrs. Delmon Elmore.

Brother Vanderslick showed a film entitled "The Nation of Israel—Modern Miracle" on Sunday evening, April 19.

Brother Herbert Ball brought the message at Rowan St. on Sunday eve. April 12. He is one of the elders of the Portland Avenue church.

Sellersburg, Ind. Church

The Morravs have returned from Leon, Iowa. Brother Vernon Lawyer took Bro. Bob's place at Sellersburg the evening of April 12.

Highview Church

Brother Jim Stout brought the message Sunday morning April 19.

Brother Vanderslick of the Louisville Friends of Israel presented the Passover Feast at Highview on Wednesday evening April 15. He explained the significance of each detail and the related connection with the New Covenant.

Highview Chorus, under the direction of Brother H. E. Schreiner, sang the cantata, "Were You There" at the Easter morning service. The Chorus also sang on "Sowing The Seed" broadcast Sunday morning, Apr. 19.

April 19 was Rally Day at Highview. We set our goal to have 200 for Sunday School, but we had only

177. Bro. Jim Stout, our new S.S. Superintendent, delivered the message at the morning service. Mrs. Anna Rose Baete and her granddaughter, Diana Kaye Peak, age 13, were recognized for being in Sunday School every Sunday for 10 years.

Vacation Bible School will be June 8-21.

Youth Rally (South Louisville Church)

Bro. H. E. Schreiner brought a stirring message on the problem of drugs for young people. It was surprising how much some of them knew about "pot," etc. The warnings were surely in order.

Dallas, Texas - Mt. Auburn Church (Excerpts from a letter from Sis. Dave Ferguson.)

Last night Sis. Mullins gave a stork shower for Bonnie Blansett Calwold. I didn't get to go, but Rosalind did. There were 34 present and all the necessities for Baby were supplied.

Bro. Wright has been here since the 1st of February and will leave May 3 after morning service.

South Louisville Church

On April 8 Bro. Hill began a Bible class for neighborhood children up to 6th grade. It meets every Wednesday evening and last week the attendance had increased to 30, two-thirds of whom were not children of the church members themselves.

Rangeland Church of Christ

The work at Rangeland began as a work of faith and has gone forward continually on that basis. Over and over again God has demonstrated that HE IS FAITHFUL. Our response to His faithfulness should be increased faithfulness! We greatly appreciate the fact that Bro. Jim Rowe delivered the message on the evening of April 12 and Bro. Chester Heid led the singing. Wednesday night, April 15, Bro. Jack Seymour took a couple of hours off from his job to assist Stanley Myers in conducting the service. Bro. Boyd, who with his family was out of town, nevertheless was in church and was given an opportunity to speak. When the Boyds returned home they found a refrigerator well filled with food. They had left Athens, Ala. about 2:30 a.m., reached home about 10. Bro. Boyd left about noon for

Winchester where he was in a meeting in the p.m., then the regular meeting of the college board and home again at 3 a.m. Saturday. The Lord sustained him for the Sunday messages.

Gallatin Bulletin of April 21, 1970

We announced at church last Sunday that word had come that Brother Winston Allen's youngest son, Norman, was lost in the mountains in Alaska for two days. Norman and a friend had gone out together in pursuit of their hobby of mountain climbing. When they did not return at the expected time search parties were organized and rescue teams began to search the mountain areas where the boys might have gone. It turned out that a piece of glacier had broken off and had cut off the return route for the boys. We understand that they were rescued without incident and we rejoice that a possible tragic situation was averted.

Nelsonville, Ky. Church

The Nelsonville church has planned its meeting for August 23-29, with Brother Gordon Linscott as the evangelist. The annual basket dinner, a part of the opening day of the meeting, will be held on August 23. We again urge the many friends from Louisville who regularly join with us, to do so this year.

The nursing home, where we have Sunday afternoon services every other week, was flooded with more than 3 feet of water, when early in May, New Haven, Ky. experienced its worst flood on record. However, the townfolk came to the rescue providing bed and board for the 23 who were in the home, and in a few days all were moved back (along with various items of new furniture, mattresses and bedding.) The open doors of this home have afforded us a great opportunity at Nelsonville for 5 or 6 years now. -Robert Heid

Family Week (Retreat) is to be held at Woodland Bible Camp, Linton, Ind. July 20-24. Have you reserved time to join with us? Do so, please.

NEWS ITEMS from the various areas are solicited for this section of the Word and Work. Keep us posted on a regular basis.

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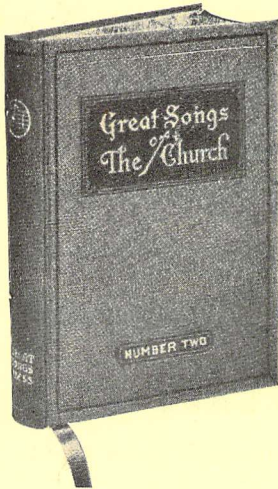
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