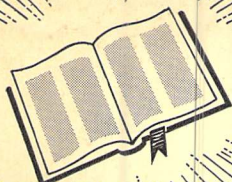
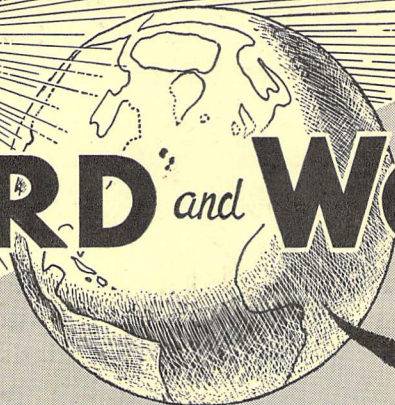


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In This Issue

Talking Things Over —G. R. L.	162
Poem: Thanksgiving —Barbara C. Ryberg	164
Where's Our Paul? —Betty Allen	165
Men, Our Most Critical Need —A. W. Tozer	166
PRECIOUS REPRINTS —Do We Detour at Romans 14? —Stanford Chambers	168
PROPHECY: What the Prophetic Word Has Meant to Me —H. N. Rutherford	170
Questions Asked of Us —Carl Kitzmiller	172
Viewing the News —Ernest E. Lyon	174
From the Heights —J. H. McCaleb	177
MISSIONARY MESSENGER	178
Christian Courtship —Alex V. Wilson	182
What is This World Coming To? —Martin O. Massinger	184
NEWS AND NOTES	188
Louisville Christian Fellowship Week	191

The Editor teaches mathematics in Louisville's all-black Central High School



Talking Things Over

G. R. L.

SENSITIVITY TRAINING

"What do you think about sensitivity training?" This is a frequently heard question—and little wonder with the stories you hear about some of the wild things that have happened in sensitivity sessions. Sensitivity training has been around since 1947, mostly in industry, under the name of leadership workshops or management seminars. Recently it has become the "in" thing to do, and you're just nobody if you haven't been in a T-group, encounter group, confrontation group, behavioral workshop, communication lab, or something of the kind. High school and college students organize their own groups, usually without the needed supervision.

The basic purpose of sensitivity training—to become more considerate of the feelings of other people and more understanding of their reactions—is good. I know little about industry programs but assume that most of them are sound, consisting of guided talk sessions. However, *sessions that are not professionally guided can be dangerous*. Some of the home-brewed sensitivity sessions have been disastrous, and this problem is deplored by men who are leaders in sensitivity training. A college girl here in Louisville was so shaken by a dorm sensitivity session that she wasn't able to finish the school year. A student in California reported on a marathon 24-hour experience: "For a couple of days that campus was like a disaster area—everybody was really racked up. It was like they were all cut up in little pieces and they didn't know how to get back together again." The danger is real, and the damage may be permanent.

What if you are pressured by your employer to undergo a group experience? Let somebody else go first (personnel are usually sent to these things a few at a time), and find out from them what happened. Then judge what you should do—or not do.

A NEW KIND OF "RELIGIOUS EXPERIENCE"

When sensitivity training takes on spiritual overtones, even more caution is in order. Consider this news item from the *Alliance Witness*:

Churches turn to sensitivity training: One of the important elements of the life of some American churches is sensitivity training and encounter group experience, according to an article in *The New York Times*.

Gerald J. Judd, director of Christian education for the United Church of Christ, is quoted as saying: "It's a way of helping members get in touch with their feelings and learn to love. I predict it will be for us what revivalism was for religion on the frontier." Harvey Cox, of Harvard, compared it to the "peak" experiences that characterized the two previous "Great Awakenings" in America. More than 3,000 denominational officials and religious educators have taken management courses, run by the National Council of Churches, that made heavy use of sensitivity training, the report said.

Just as drugs may produce a pseudo-religious "experience," so a group session may leave a person with the same sort of feeling. Here is the reaction of one person: "I still can't believe how happy and peaceful I was that night. I felt I had conquered something within myself. Since then I've felt like a new person." And another: "Someone got to me—the inside 'new' me... I've had the busiest, most arousing, sapping, exciting, fun-filled, fulfilling, and happiest month since I started teaching, and it hasn't stopped yet." All right, so it's great for people to feel better and enjoy their work. Let's just be clear about one thing—feeling like a "new person" and being born again are two different things. It is not uncommon today to hear philosophers and educators talk about being "born again," but this "new birth" of theirs has nothing to do with eternal life. Even when the words "God" and "Jesus" are used, you can't always be sure of what is meant. Be on your guard. The only Christ who saves is Christ *crucified* (and this implies buried, resurrected, and exalted). The only God who hears prayer is the God and Father of our Lord Jesus Christ.

DECEPTION AND THE LAST DAYS

The last days are characterized by deception (1 Tim. 4:1), and this deception is aimed at giving a distorted view of the person of Christ. "Many false Christs will arise..." etc., until the antichrist himself is able to find acceptance. My beef with Keith Miller's highly publicized *A Taste of New Wine* is on this very score; he never identifies the Christ he mentions so freely. The whole book is the story of God's dealings with him, but we never see him as a sinner finding forgiveness in the blood of Christ. The focal point of the book is upon the wonderful encounter group experiences of the author with his friends.

Deception is more effective where there is something genuine to be counterfeited. From the beginning of the Church, there have been Christian "encounter groups"—though not so designated. "Confess your sins one to another and pray one for another" is certainly an encounter group situation—unless it has been formalized into a phony ceremony. Christian camps and weekend retreats owe their effectiveness, in a large degree, to the encounter group atmosphere. Such an atmosphere should, Frank Mullins used to say, prevail in every meeting of Christians. Unfortunately it does not. We get together, we put on our masks, we perform. The younger ones present are aware of the masks, most of the older ones are not.

And then the older ones wonder what the "generation gap" is all about!

How does a group function? How is the "group atmosphere" created? This may possibly be a topic for another time. For now I would summarize these remarks on "sensitivity" groups by saying that anything designed by humans has within itself the seeds of death. It may seem to fill a certain need, but it is limited—temporary. On the other hand, what is begun by God, maintained by God, and directed by God will magnify the Lord Jesus and bear fruit unto life eternal. "Little children, keep yourselves from idols."

Thanksgiving

Psalm 103

My soul, O Lord, is blessing Thee
For all Thy benefits to me;
For all that is within me sings
Sweet praises to the King of kings.
'Tis He forgives iniquities,
Redeems the life, and heals disease.

He satisfies with all things good;
My strength like eagles' is renewed.
As father pities child, the same
He pities them that fear His name.
As heaven above the earth is far,
So great His mercies to us are.

The Lord will not forever chide,
Nor will He long His mercy hide.
He executeth righteousness
And judgment for the sore oppressed.
As far as West is from the East,
I from my sins have been released.

As drifting couds that hide the skies,
My sin is blotted from His eyes.
He knows our frame, that we are dust,
And as the flower fades, we must;
Not so His mercy, for it stays
The same through everlasting days.

The angels lowly bow before
The Lord they honor and adore.
So I, O Lord, through all my days
Before Thee bow to offer praise;
And when at last Thy face I see,
My soul will still be blessing Thee.

—Barbara C. Ryberg

Where's Our Paul?

Betty Allen

Some time ago in the Word and Work there was an article entitled "Where's Your Timothy?" As I recall, it was encouraging a personal teaching relationship between an experienced servant of the Lord and a younger one. The point is well taken, and all this time the thoughts so ably expressed have been brewing in my mind. I now submit my response, with the prayer that it will further extend the original challenge.

It takes a Paul to lead a Timothy. Where are the Pauls?

Paul spoke out on many topics. When he was asked a question, he had an answer—from God. He was a man who could make a decision and not doubt himself—because where his decisions were made there are no mistakes. He was able to speak with the authority of Matt. 28:18. But this authority was not given to Paul alone.

Young Christians need clear, strong guidance. If the trumpet give an uncertain voice, who will prepare himself for war? (1 Cor. 14:8) But many times the leadership is lacking. The voice is uncertain. The answer is non-committal. Timothy is left at sea.

Once a young girl asked an aged sister to explain to her 1 Cor. 11:1-16. The older sister asked her to read the passage—then, with a funny expression on her face, asked her to read it again. After the second reading there was silence for a moment, then the older woman said humbly, "You know, I never had really noticed that passage before." How many passages have we not noticed? Do we know God's word? God's thoughts are not our thoughts, and sometimes His word doesn't say what we always thought it did. But God's word has answers. And Timothys need answers.

A sociology professor once said (and many are saying this now), "There is no such thing as a standard of right and wrong. Whether something is right or not depends on what the people in that place are willing to accept." *Is* God's word the standard of right and wrong, and does He or does He not give us understanding of it? Can we say, "Thus saith the Lord: . . .?"

Why aren't our own sons Timothys to their fathers? Paul had no fleshly son, but some of us do. Are we timid in our influence on them? Why?

Once at a circus I watched a group of trapeze artists perform. Near the end of their act, a five year old boy joined them. The audience caught its breath as the tender child swung out, turned loose, and was caught by his father. Was this child old enough to make his own decisions? No, but for this trade his body must be trained while it is still supple. We have something far better than the circus profession to offer our children. Are we leading them out?

Who makes the decisions in your Christian home? A child complained, "My Daddy never says 'yes,' and he never says 'no.' He just doesn't say anything." . . . Who directs the conversation at your family table? . . . Is there strong leadership in your home?

Is there leadership in your congregation? Do you ever suddenly realize that the shepherd of your flock knew your personal need and ministered God's word—the exact passage at the exact time you needed it? Are you fed each time the word is ministered? Do you still have nagging questions that you had this time last year? Or are you getting answers?

In God's wise plan only the few are equipped to be leaders; the many are followers. If God has given you influence, He expects you to use it. This is not inconsistent with humility.

Sometimes I get the feeling that we emphasize turning the other cheek, taking wrong, and keeping our separation, until our ideal of a Christian is a Doormat. He would never get angry, he would always "take it," he would never do anything wrong. But a Doormat doesn't lead people.

This is a heartfelt cry for leadership. It is a fearful responsibility. But if God gives us a position of leadership, and the authority to lead, we cannot afford to shrink from it.

Where are the Josephs, Moseses, Daniels? Where are the Pauls?

Men, Our Most Critical Need

A. W. Tozer

The most critical need of the Church at this moment is men, the right kind of men, bold men.

The talk is that we need revival, that we need a new filling of the Spirit—and God knows we must have both; but God will not revive mice. He will not fill rabbits with the Holy Spirit.

We languish for men who feel themselves expendable in the warfare of the soul, who cannot be frightened by threats of death because they have already died to the allurements of this world.

Such men will be free from the compulsions that control weaker men. They will not be forced to do things by the squeeze of circumstances; their only compulsion will come from within—or from above.

This kind of freedom is necessary if we are to have prophets in our pulpits again instead of mascots. These free men will serve God and mankind from motives too high to be understood by the rank and file of religious retainers who today shuttle in and out of the sanctuary. They will make no decisions out of fear, take no course out of a desire to please, accept no service for financial consideration, perform no religious act out of mere custom, nor will they allow themselves to be influenced by the love of publicity or desire for reputation.

Much that the Church is doing these days she is doing because she is afraid not to. Ministerial associations take up projects for no higher reason than that they are being scared into it. Whatever their ear-to-the-ground, fear-inspired reconnoitering leads them to believe (or fear) the world expects them to do, they will be doing come next Monday morning with all kinds of trumped-up zeal and show of godliness. The pressure of public opinion calls these prophets, and not the voice of Jehovah.

The true Church has never sounded out public expectations before launching her crusades. Her leaders heard from God and went ahead wholly independent of popular support or the lack of it. They knew their Lord's will and did it and their people followed them—sometimes to triumph, oftener to insults and public persecution—and their sufficient reward was the satisfaction of being right in a wrong world.

Another characteristic of the true prophet has been love. The free man who has learned to hear God's voice and dared to obey it has felt the moral burden that broke the hearts of the Old Testament prophets, crushed the soul of our Lord Jesus Christ, and wrung streams of tears from the eyes of the apostles.

The free man has never been a religious tyrant, nor has he sought to lord it over God's heritage; it is fear and lack of self-assurance that has led men to try to bring others under their feet. They have had some interest to protect, some position to secure, so they have demanded subjection from their followers as a guarantee of their own safety. But the free man—never; he has nothing to protect, no ambition to pursue and no enemy to fear. For that reason he is completely careless of his standing among men. If they follow him, well and good; if not, he loses nothing that he holds dear; but whether he is accepted or rejected, he will go on loving his people with sincere devotion. And only death can silence his tender intercession for them.

Yes, if evangelical Christianity is to stay alive under the twin threats of Catholicism and Communism, she must have men again, the right kind of men. She must repudiate the weaklings who dare not speak out, and she must seek in prayer and much humility the coming again of men of the stuff prophets and martyrs are made of. God will hear the cries of His people as He heard the cries of Israel in Egypt. And He will send deliverance by sending deliverers. It is His way among men.

When the deliverers come—reformers, revivalists, and prophets—they will be men of God and men of courage. They will have God on their side because they will be careful to stay on God's side. They will be co-workers with Christ and instruments in the hand of the Holy Spirit. Such men will be filled with the Spirit indeed, and through their labors He will fill others and send the long-delayed revival. —In *The Fields*

Precious Reprints

A preacher of the Word for about seven decades, Stanford Chambers founded the WORD AND WORK in 1908 and edited it for several years. In 1924 he opened Portland Christian School and continued many years as its head, in addition to maintaining a rich and varied ministry in which he engaged right up until his home-going in 1969.

Do We Detour at Romans 14?

Stanford Chambers — 1951

The great body of truth contained in the Roman letter is one. It is addressed to all at Rome called to be saints, called out from among both Jews and Greeks. They all had been convicted of sin, having transgressed the written law on the one hand or the law of their own consciences on the other. They had all found justification through the blood of Jesus Christ, had exercised faith in His Saviorhood, had obeyed from the heart that form of doctrine, had been made free from sin and become servants of righteousness, had received the gift of the Holy Spirit to help their infirmities and to make intercession for them, had been incorporated into the one body as members one of another, and enjoyed the essentials of the kingdom of God—"righteousness, peace, and joy in the Holy Spirit."

MEMBERS ONE OF ANOTHER

This is fellowship—fellowship divinely appointed and provided for. "What God hath joined together, let no man put asunder." One cannot say to another, "I have no need of thee." The Head of the body has something to say about that, and He is concerned about the fellowship of His saints. Our Lord wills that all cooperate to "Keep the unity of the Spirit in the bond of peace," while we are attaining to "the unity of the faith." The "unity of the Spirit" is now; the "unity of the faith" comes as we grow in spiritual knowledge. Unity and disfellowship (or nonfellowship) are not synonymous terms.

At Corinth, preference of preachers interfered with fellowship. They who were saying, "I am of Cephas," would soon, if not already, be saying to others, "I have no need of thee." They of Apollos could be saying to those of Paul, "I have no need of thee." That, Paul shows, is the course of carnality, not spirituality. Paul writes in order that the thing might be "nipped in the bud." It must have proved effective, for in his second letter he speaks of their obedience and of their clearing themselves. Fellowship of the saints was restored at Corinth.

DIFFICULTIES IN ROME

But in the Roman letter, Paul has occasion to touch on other matters which were disrupting fellowship. There were vegetarians and non-vegetarians; there were Sabbath-keepers and non-sabbatar-

ians. There were differences in doctrine and differences in practice. Either side considered the other wrong. Now, "How can two walk together except they be agreed?" And more important still (thinking in terms of today), "How can I have fellowship with error and not be endorsing it?" The one occupying the opposite position is by the other considered the weak brother. The Lord's instruction is, "Him that is weak in the faith receive ye, but not for decision of scruples" (KJV "to doubtful disputations"). This inspired instruction ignores those if's and but's the carnally-minded set up as barriers of God's designed fellowship.

Today some mistakenly detour such divine teaching. They seem to be in a hurry to get to Romans 16:17, where they can manifest their "loyalty to sound doctrine"—but in so doing they promote a party made up of their own kind and a fellowship narrower than that divinely purposed and provided for. Such a restricted fellowship is factional and sectarian in spirit, and contrary to the inspired teaching.

PETER AND PAUL AT ANTIOCH

Paul had some experience with this kind of thing at Antioch. He tells us about it in Galatians 2. Those who brought the pressure to bear were sabbatarians who sought to bring the Gentile converts under the yoke of their restrictions. Peter felt the pressure and "fearing the circumcision," he even "separated himself." "The rest of the (Christian) Jews did likewise." This was "dissimulation," and even Barnabas was carried away with it. Paul stood for the unity of the Spirit and withstood the dissimulation.

But think of the pressure which was brought to bear, affecting as it did both Peter and Barnabas. How plausible the contention was made to appear, and you can just imagine on how many counts those were charged who did not join in! They could be classed with all the uncircumcised of all paganism, charged with profaning the Sabbath, eating swine's flesh, eating meats sacrificed to idols as do all the heathen. What a case they must have made of it! But it did not stand up before the truth which Paul declared, and it is to the credit of Peter as well as Barnabas that in the controversy of Acts 15 they stood with Paul. We need men such as Paul to stand up against the present day dissimulations.

Brethren who "speak where the Scriptures speak" should be easily persuaded to follow the teaching of Scripture against dissimulation, against setting brethren at naught. They should be ready to "receive one another" in an earnest attempt to "keep the unity of the Spirit in the bond of peace" "until we all attain unto the unity of the faith." Those who instigated the dissimulation at Antioch were doctrinally in error, but they made a loud claim for loyalty and sound doctrine. Temporarily they won the debate, but "truth crushed to earth will rise again." God grant that all of us may avoid error and come to the full knowledge of the truth.

It is quite an accomplishment to hate error without hating the ones who made it.

PROPHECY

EDITED BY: DR. HORACE E. WOOD

What the Prophetic Word Has Meant to Me

H. N. Rutherford

The study of prophecy has an immense, inestimable spiritual value. No true believer can get along without it. Hundreds who neglected prophecy have testified to it, that when this neglected truth was taken up it produced a wonderful quickening of the inner life and brought about a change almost as marked as in the new birth. The objectors say it is unprofitable; that it leads men and women to become dreamers, that it paralyzes Christian service and activity. It has meant the very opposite in my life and teaching experience. If this were so, then let us eliminate it from the Bible, for it could not stand the test of 2 Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works." If we could find any portion of Scripture which is not profitable, then either the words of Paul are not true, or that Scripture is uninspired and therefore not trustworthy. What, then, is the spiritual value of prophecy?

1. *It is a lamp which gives us light.* This is Peter's inspired estimate. "And we have the prophetic word made more sure. You do well to pay attention to this as to a lamp shining in a dark place, untill the day dawns and the morning star rises in your hearts." (2 Pet. 1:19 R. S. V.). The dark place is our age. It does not get lighter, but the darkness is increasing. We need a light for our pathway, and prophecy furnishes this light. It shows us the way of separation in which we are to walk, and the dangers ahead.

2. *It strengthens faith and increases confidence in the Bible, as God's infallible Word.* We read what is written about this age and its end; then we look about us and find it all confirmed. Nineteen hundred years ago the Spirit of God revealed the future of Christendom in the second Epistle of Paul to Timothy. He gave a picture of the liberalism of collapsing Protestantism (2 Tim. 3:1-5; 4:1-4). It is here today. We study other prophecies and find their minute fulfillment in the past. This strengthens our faith and we know God will keep all His promises and predictions.

3. *It keeps us from false doctrines and false hopes.* There is a false hope in Christendom, it teaches that the world is to be converted by the activity of the Church during this age. This is an unscriptural conception. I have been delivered from such a false

hope as this. On account of this false hope all kinds of false doctrines and false, un-Christian practices have been adopted by the professing church. It has produced Modernism. The preaching of the Gospel of Grace and the salvation of the individual is considered too slow a process or work. They speak of bringing in the kingdom by saving the masses, by legislation and education. The true Gospel, the only power of God unto salvation, is abandoned. They go a step further and turn to Socialism as a possible means of ameliorating present evils in human government. Worse still, they fraternize with vile Hinduism, atheistic Buddhism, sensual Islam and lying Confucianism. The neglect of prophecy, and denial of it, leads to the denial of Christ and the Gospel. The study of it delivers from false doctrines and hopes.

4. *It makes the Unseen real and creates the atmosphere of Heaven in our lives.* All believers suffer from a lack of the reality of the unseen. The seen things are more real to us than the unseen things above. The study of prophecy makes the unseen real and creates in us the atmosphere of Heaven. The believer who reads the last book of the Bible frequently breathes in the reading of Revelation the atmosphere of worship, and it will become evident in his life.

5. *It makes the believer satisfied to be nothing now.* Prophecy makes the believer satisfied to serve, like our Lord served, in an unostentatious way. He who looks forward to the coming of the Lord, seeks not the honor of the world but the honor which comes from God only. He heeds the warning which the Spirit of God sent to Baruch, Jeremiah's secretary: "Seekest thou great things for thyself? seek them not." (Jer. 45:5) The un-Christian ambition to do something big in service and everything else, becomes impossible, when there is a true heart-belief in prophecy. Seeing the great things of prophecy, the greatness of God and the coming of our Lord in power and great glory makes us feel that we are the least of all the saints and by the grace of God we are what we are but His little children (1 John 2:1, 12, 28).

6. *It delivers from Sectarianism.* Sectarianism is the work of the flesh and not the work of the Holy Spirit (1 Cor. 1:11-14; Gal. 5:19, 20). We are exhorted to keep the unity of the Spirit in the bond of peace (Eph. 4:1-3). The study of prophecy reveals the future of the Body of Christ, the Church. There is but one body, to which all new-born believers belong. The creed of this One Body is the One Faith which has for once of all been delivered to the saints and the members of this one body are free to believe the whole counsel which includes all that the prophets have said, and they are free to accept as their rule of faith and practice all the Scriptures which makes them flexible as believers in this one creed or Faith. Let's not be guilty of discriminating against our brother who may not see with us eye to eye on certain points in the Bible as brethren have discriminated against us in our premillennial stand in our faith based

on Revelation 20 and other passages. For freedom did Christ set us free and this freedom is in Christ under God.

7. *It gives the true Comfort in Sorrow and Bereavement.* The anodyne of the great physician is contained in two passages of Scripture: in John 14:1-3 and in 1 Thess. 4:13-18. These are mighty words of comfort for the Holy Spirit through Paul would not have us ignorant concerning our departed loved ones who have fallen asleep in Christ. By His own word, He gives the fullest comfort and assurance. "Wherefore comfort one another with these words." People tell me that my sermons are at their best in my funeral services, and that is due to the exposition of the prophetic word.

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



Questions Asked Of Us

Carl Kitzmiller

Please explain "indigenous churches."

We touched on this matter last month but promised a fuller treatment. As the term is used with respect to missionary work it speaks of churches which are established in such a way as to take root rapidly and grow without continued foreign support, domination, and control. These churches begin to develop in the culture where they are planted in such a way as not to seem a foreign thing but as native to that culture.

The pattern of foreign mission work which prevailed in the beginning of the modern missionary movement (which dates from around the early part of the nineteenth century) is known as "paternalism." The missionary went out, established a mission station (often consisting of a church building, missionary houses, a school and/or a hospital, and possibly surrounded by a wall or a strong fence), and served as a sort of "father" over the work that developed. In most societies the mission station long remained a sort of foreign cell which was largely isolated from the culture where it existed. When converts were made, these, as a rule, became employees of the mission station. Some became preachers to their own nationality, but on the payroll of the missionary or foreign church. Experience has shown that many of these were rather low characters—hirelings—attracted by the material things the missionary could offer (job, clothing, medical aid, education, etc.) more than by truth. Because they had "sold out" to foreigners these were often despised

and ineffective with their own people. The missionary tended to regard these converts as children, not to be entrusted with some of the greater responsibilities, and the churches that developed continued to look to the missionary for guidance and even finances. If the missionary died or had to leave, generally the whole work crumbled and little remained.

Examining the missionary methods of the New Testament and aware of the failings of the paternalistic system, some missionaries began to realize the need for making Christianity seem much less a foreign or Western religion and the mission churches much less dependent on foreign control and support. This has become known as "the indigenous method." Many of the best authorities today advocate this type of work as opposed to the old paternalism, though paternalism is far from dead. Simple New Testament churches, operating under the pattern of independent congregations even in the home land, have a distinct advantage over those peoples under a missionary society or unwieldy denominational machinery in being able to adopt the indigenous method.

Although there are no hard and fast rules, the indigenous method is somewhat as follows. The missionary goes into a foreign land, contacts and converts a few people, who may meet in a home until they become more numerous. He tries to teach in such a way that when a forward step is taken (building, school, etc.) it is prompted by the people rather than an act of his own. They build their own buildings when they are able, largely or altogether without foreign funds. Meanwhile, being forced by necessity to assume responsibilities, they tend to "grow up" more rapidly and learn to depend on themselves and the Lord. Having no regular foreign funds to be shared, there is less occasion for jealousy and covetousness. They "preach" to others, not as an employee of a foreign mission station but as concerned Christians. Sincerity and dedication to truth are greater requirements. Developing along lines natural to their own culture in those matters requiring no specific Bible pattern, the church that results seems less foreign. (For example, if the local people plan the church building, its architecture will not be foreign but typical of the culture; songs may be written in their own language and idiom rather than being merely foreign songs translated and sung to a foreign tune.) Instead of being a "father" the missionary is considered more as a brother; instead of creating his own little empire, he is constantly working toward making his presence unnecessary.

Although the initial growth may be slower (or at least may seem so without the influx of "loaves and fishes" Christians, the hirelings seeking personal gain from "rich" foreigners) the development of the indigenous church is on a much more solid base. Sustained growth is more likely. And it is evident that truly indigenous churches have a much better survival rate if something takes the missionary from their midst.

A friend suggests that all Christian groups should scrap the Bible and get together to write one that would please everyone. What do you think of this?

Your friend has been strongly influenced by the atheism and humanism of our day. His proposal fails on at least two major points. First is the utter impossibility of the task proposed, and second is the fact that if it could be done the result would be man's book and not God's. A human "Bible" would never find acceptance by the true saints of God (so there would still be division), and it would be as utterly without ability to save men as any man-made idol or religion from the Dark Ages. If all men were to agree on what they thought God ought to have said in the Bible, it would still not change God's truth one iota.

I believe it was Will Rogers who facetiously offered a remedy for the German submarine menace of World War I—"Boil the oceans." When asked how that was to be done he declared that since he had provided the answer he should not have to supply the minor details. Some of the solutions which are proposed today in all seriousness to imaginary problems and even real ones are often about as ridiculous. We need no new Bible, merely acceptance of the old one!

Where do the Bible say that cleanliness is next to godliness?

It does not. This is one of the sayings attributed to the Bible which is not found therein. Some authorities attribute the original statement to John Wesley. One can find much in the Bible on cleanliness—ceremonial, moral, spiritual, and even to some extent on the physical. The latter more frequently is implied in some of the other forms. Wherever Christianity has gone it seems to have promoted a great measure of physical cleanliness as a sort of by-product. The specific statement nor the comparison of its value to godliness is not to be found in the Bible, however.

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Viewing The News

THE BIG LIE is still much in favor as a means of advancing evil causes. One of the latest to come to my attention is the creation of a false "quotation" as from Hitler. It runs like this: "The streets of our country are in turmoil. The universities are filled with students rebelling and rioting. Communists are seeking to destroy our country. Russia is threatening us with

her might and the Republic is in danger. Yes, danger from within and without. We need law and order. Yes, without law and order our nation can not survive. Elect us and we shall restore law and order." Giving Hitler falsely as the source of such a quotation is supposed to make people who are working for law and order to be classified with the Nazis. It

has been proved that Hitler never made any such statement as this. The turmoil in the streets in his day was done by his own followers. Yet a Supreme Court justice (William O. Douglas) gave at least part of this quotation as from Hitler in his latest book (*Points of Rebellion*, page 58). I understand that quite a few others have used this quotation for the reason given above.

DID YOU NOTICE the date that was used for "Earth Day," sponsored by those who profess to be interested in Ecology (See this column, May, 1970)? It was April 22, the birthday of one of the most evil men the world has known, Vladimir I. Lenin, founder of the Soviet Union. Please re-read that item in last month's column. But the praises to Lenin, under whose orders millions were killed and hundreds of millions enslaved, were not confined to such subtle means. The United Nations Educational Scientific and Cultural Organization (U.N.E.S.C.O.) sponsored the observance of the Lenin centenary. Secretary-General U Thant, of the U. N., released a statement praising Lenin as a political leader whose ideals were reflected in the U. N. charter. People who oppose our being in the U. N. should read Thant's praise of Lenin carefully and not let our leaders forget it!

THE WORLD COUNCIL OF CHURCHES has been giving aid to the Vietcong, our enemies in South Vietnam, for a long while. Now comes from Geneva the following news item: "The World Council of Churches announced here a gift of \$25,000 toward the purchase of 16 tons of medical supplies and equipment for the Provisional Revolutionary Government of South Vietnam (Vietcong)." Contained in the news article was the information that the WCC was appealing for \$500,000 for Vietnam relief. The great majority of the money given to the WCC comes from American Protestant churches. Can you imagine during World War II any money being given for relief of the Nazis by American churches?

WILLIAM O. DOUGLAS, supreme Court Justice, wrote an opinion in 1962 that had largely escaped my attention until recently, when I saw part of it reprinted. His official opinion stated that all financing of

"religious exercises" by the government are unconstitutional. Among the "aids" to religion that he listed are these: "... chaplains in both Houses and in the armed services . . . Compulsory chapel at the service academies, and religious services . . . held in federal hospital and prisons . . ." He also listed the slogan "In God We Trust" on our coins, the use of the word "God" in our pledge of allegiance, contributions to churches being deductible for income tax purposes, and other similar things.

SOME EARS must be very red in Washington. A good number of people there (as well as many in the news media throughout the country) have insisted that the Russian Communists are no longer interested in world rule. Yet on April 16 the Chicago Tribune Press Service sent from Moscow an article starting "The Russian people are entrusted with a historical mission to lead all humanity to communism, the highest civilization, Leonid Brezhnev said today." The article later added, "In a short speech, his third in four days, he assured his listeners and the nation that communism will eventually win 'a full and final victory' throughout the world. That mission entrusted to us by history itself, bequeathed to us by Lenin. And our people, our party, is resolved to fulfill it to the end. Brezhnev said."

FORD PHILPOT recently on the TV program, "The Story," quoted some "Rules for Revolution" that were supposedly discovered in Germany in 1919 by Allied Military Intelligence. I have seen these a number of times, but thought you might have missed them, so here they are, as Philpot quoted them:

A. Corrupt the young. Keep them away from religion. Get them interested in sex. Make them superficial. Destroy their ruggedness.

B. Get control of all means of publicity and thereby:

1. Get people's minds off their government by focusing their attention on athletics, sexy books and plays, and other trivialities.

2. Divide the people into hostile groups by constantly harping on controversial matters of no importance.

3. Destroy the people's faith in their natural leaders by holding these latter up to ridicule, obloquy and contempt.

4. Always preach true democracy, but seize power as fast and as ruthlessly as possible.

5. By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.

6. Foment unnecessary strikes in vital industries, encourage civil disorders, and foster a lenient and soft attitude on the part of the government toward such disorders.

7. By specious arguments, cause the breakdown of the old moral virtues: honesty, sobriety, continence, faith in the pledged word, ruggedness.

C. Cause the registration of all firearms on some pretext, with a view of confiscating them and leaving the population helpless.

I have no idea how authentic the story is of the capture of these "Rules for Revolution," but they certainly have a contemporary sound in this country.

BRIEF NEWS AND COMMENTARY

HAVE YOU READ the education code in your state? Part of the revised education code (1960, page 195, Ohio School Guide) reads like this "... the natural rights of a parent to custody and control of their children are subordinate to the power of the state to provide for the education of such infant children. Laws providing for the education of children are for the protection of the state itself." Re-read that several times and let its implications sink in. If you can get a copy of your state education code, send one to me and another copy to the National Association of Christian schools, Box 28, Wheaton, Illinois 60187, from which I got the above quotation.

HAVE YOU HEARD of the staff member at the University of Miami who advises Americans "to think soberly of a world increasingly sub-

ject to Soviet presence and Soviet influence—perhaps even of a world in which the USSR may itself be the Lone World Power."? If you want to know just how far the people of this country have descended in their national pride, then note that this man was not laughed at nor removed from his position.

HAVE YOU HEARD about the group that protested the "racism" of the Mormon Church for barring Negroes from its priesthood but themselves ejected a white student from one of their meetings on the grounds that they did not admit whites to membership! That doesn't excuse racism on the part of churches, of course, but the rule should work both ways.

THE BLACK PANTHERS is not a representative Negro organization. It distributes the **Revolutionary Catechism** and **Quotations from Mao** and has taken part in much violence. Yet a group composed of such men as a Michigan Congressman (John Conyers), a Michigan state senator, and other prominent people is working to "Stop Repression Against Panthers Now"—and their headquarters is at the Central Methodist Church, 23 East Adams Street, Detroit.

LIFE MAGAZINE, I hear, printed in March an article entitled "A Real Bomber's Chilling Reasons," but they failed to report the back-ground of William Worthy, the writer of the article. Included in his background is his writing for the pro-communist National Guardian, a recent visit to North Vietnam, an unlawful trip to Cuba, his support of the Fair Play for Cuba Committee, his helping organize the Medical Aid to Cuba Committee, etc. ad infinitum.

Keep your questions and news items coming to:
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Youth Camp Canceled

It has been necessary for us to cancel the youth camp plans for this summer on the campus of Southeastern College. This decision had to be made because of lack of personnel to help us run the camp. We hope that the program can be reactivated for another year. —Hall C. Crowder



From The Heights

J. H. McCaleb

In the upper regions of Yosemite National Park there is a high point called Sentinel Dome. From that position of advantage one can obtain a panoramic view of all the territory that surrounds the park: Half Dome, Eagle Peak, Three Brothers, El Capitan, and many others. Viewed from the heights all the landmarks fall into proper perspective and one can see everything in its relative importance. No single object obscures the general outlook.

“And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.” This complete view in every direction comprised the promised land which Moses could not enter because of the unfortunate incident at the waters of Meribah-Kadesh, in the wilderness of Zin. Moses saw it all from God’s point of view.

We, likewise, need to rise from the low spots of our daily walk to see clearly the true values which God offers. All of the peaks of eternity are visible, and each one falls perfectly into its proper place. With the heroes of faith we see clearly the heavenly places from afar and live now in full anticipation of the glory to come.

“TO LIVE IS CHRIST”

At the double wedding of Sister and me, Sunday, March 15, 1914 there were six present with me: (1) Father, (2) Mother, (3) Sister, (4) Sister’s husband, (5) Wife, (6) Wife’s brother.

Today, March 15, 1970, all six have gone on before me. There’s only one thing I attach any value to—to win souls to go with me, eternal souls. —O. S. Boyer, Brazil

Missionary Messenger

"Greater things for God"

Alex and Ruth Wilson, Manila, Philippines.

Five young ladies were graduated from C.B.I. on April 12. The C.B.I. chorus sang four numbers, and Billy Lewter gave the message, regarding success and failure. Two of the graduates had been unsaved when they first started studying here; they were converted through exposure to God's Word and the lives of Christian students and teachers. Also—and this shows a common problem that exists here—the parents of all five were unsaved when the girls enrolled. However, the parents of two have professed faith in Christ since then.

We are grateful to God for each of these young ladies and their love for Him. Now they face important decisions regarding their future. Please pray for them, especially that He will provide dedicated Christian husbands for those whom He wants to be married. Though men students outnumbered the ladies this year, in the upper classes the situation was reversed.

Elaine Brittell, Livingstone, Zambia, May 8.

The Vacation Bible School at Chabalanda had an average attendance of 76. We did enjoy traveling on the back of the truck, sometimes stopping for wild fruit on the way home, othertimes eating cooked peanuts and corn the Christians had prepared for us. During the evening of the 9th of April there was a hard rain, so the following day only Leonard, BaJothum and BaZephaniah went for the closing lessons and exercises. The following Monday the Girls' Bible School began with 30 girls and 7 leaders. Everyone enjoyed being together—some for the first time to attend. Mabel and I camped with the girls. Evelyn Knuckles, teacher at Namwanga Christian College, helped much with the teaching and directing the girls' sports. Also, the girls enjoyed learning to make mottoes with Sister Rogers. She may be leaving next month to return to her home in Canada. How she will be missed, for she has taught so many classes and inspired all, by her example and teaching, to be "busy for the Lord" every day we live. She has enjoyed seeing many of the beautiful places in Africa.

There was a wonderful gathering of women for the meeting. 60 of us and 11 children stayed together, then during the daytime more came until the daily average was 91 attending classes. All took home many lessons from God's word to share with others. BaJothum, BaZephaniah and Mabel's mother each had a class during the morning, then various women took the lessons in the afternoon, then at night were pictures of the life of Christ. The women from Lusaka hope some from down here can come up to a meeting at

Lusaka sometime, Lord willing. Sister Mngwira taught my Bible class when she was here and the children really enjoyed her lessons—be respectable, obey your parents, and follow Jesus—only children of His will be saved.

Joyce Shewmaker, Bulawayo, Rhodesia.

Yesterday was the first full day's work I felt like I had done since we both took ill with "flu" over a fortnight ago. We were not in bed all that time, but the "flu" seemed to leave us flat and we couldn't seem to push ourselves to do anything that we didn't have to do. Yesterday we stapled "Rays of Light" at Bro. Short's print-shop, after which we worked at the church building, getting caught up on J. C.'s backlog of work there—grading Bible correspondence lessons, addressing envelopes, and getting new lessons sent away, with the graded lessons. In the afternoon we visited two other sick persons, and dropped back by the church building to try and finish that work. With the schools opening again this week J. C. has a lot of studying to do on his Bible lessons, besides two sermons to study for next Lord's day. Time always seems at a premium, but I must say the tensions do not seem to be so great here as they were at Namwianga, with building or repairs always to be done, when there was a vacation in the school work.

Sometimes the Lord has other plans and he jars us loose whether we want to be or not. We thought we would always be at Namwianga, but the Lord had other plans for us. It did take a lot of readjusting, but we love the work we are now engaged in. Perhaps, after many years of teaching the very young and immature, we have something to offer more mature people in the church, as well as those we can reach outside.

Jack and Rena Chrissop, Republic of South Africa, May 4.

The work in the home keeps us both very busy indeed, and night time finds us both very glad to seek our beds. Here at Rosebank we have just finished a series of meetings conducted by Bro. Tex Williams. Three of the ladies from the home went along with us, two of them Catholics—I know that they were impressed by the talks.

Steenberg—where the Simonstown group now gathers—is still "my baby" and I have hopes of having a meeting house built there. This is a Coloured area and I as a European can do practically nothing at all about acquiring a plot of land upon which to build except, of course, to advise from the background. In this new area—Steenberg—new doors are being opened to us. There are requests for cottage meetings enough to keep us going each night of the week if we were able to do so. This coming Sunday I go out to Bonteheuvel to speak, and on May 17th out to Woodstock, where attendances of late have greatly improved. Bro. Hasde works hard amongst those people. We experienced another earth tremor last week, stretching all along the south coast; it struck Wakeley again very hard

and also Ceres—people are moving out, afraid to live there any longer. This part of the Cape is drought-stricken, conditions now can be described as desperate in many places. Cape Town itself has water enough for two months only despite severe restrictions in June.

Joy Garrett, Salisbury, Rhodesia, May 12.

We are almost at the end of our school holidays. They have been quite profitable ones. During the first week we had a lovely trip to Inyanga, the mountainous area of Rhodesia. Mother and Dad Garrett rented a couple of cabins in an old mission station and we really enjoyed being together. Mother and Dad had sent the orphans to the Bible Camp, and unexpectedly at the last moment discovered these cabins. Because our work is among the African churches primarily and Mother and Dad are very tied down to the colored work and the children's home, my children rarely get to visit their grandparents. We had a good study of the entire book of Revelation and parts of Zechariah and Isaiah while there.

This past week I have assisted the African women of the Highfields church in their first vacation Bible school. We started in the 60's and gradually increased in number until on the last day we were 95. Our theme song was "Iye Anoshamisa" ("Isn't He Wonderful"). The parables and miracles of Jesus and His crucifixion and resurrection were taught by three of my Ladies' Bible Class. We used some of the materials sent by Word and Work Book Store when they closed and made some materials in the Shona language.

Bob has moved everything but the printing press into his new printing room. There are a lot of finishing jobs to be done on the new addition, but the main items are completed.

Betty Allen, Hong Kong, May 11.

The Lord answered prayer about some one to oversee the work in our absence. Two Chinese brethren have volunteered to help out while we are away. We have great respect for both of them and believe they are the Lord's provision. We did not have to go out looking for them, and both have a feeling this is something the Lord wants them to do. They both have regular jobs, so the Christians will realize their own responsibility to work and cooperate.

Also Mr. Ling has a good man to take over my place at the school. He is an elderly Chinese man with much experience in school work and has now been at HKCC one year so understands the conditions and needs of the school. Mr. Ling is not well and is relinquishing some of his responsibilities.

We plan to leave here June 14 and return home through Europe. Our group flight goes through Rome. Jules Brackett

has sent the address of Maria's sister, but it is some distance from Rome so I don't know whether we will be able to contact her.

This past year we have been pressed with activity to the point where we have kind of lost out on correspondence and we all feel tired. We look forward to getting away to the U.S. quite eagerly. Mary and Billy Lewter and family will be arriving here this Friday en route to the States.

Schichiro Nakahara, Shizuoka City, Japan, May 14.

It certainly was shocking to us when I heard one of the Board members say over the telephone that I would have nothing to do any longer over at Keimei since Bro. Dean would have to resign his chairmanship owing to his incapability of managing the school as it should be. And it was the very night when we packed everything needed for me to go the following morning. Had it not been for my cold with some fever, I would have gone already. The situation is very desperate as much as complicated. I visited Dean yesterday, when I found him very unhappy, and the cause was that even after they forced him out, they were still demanding from him a great sum of money which was actually the debt the school owed from a bank. The reason for their demand is that the debt was made while Dean was the chairman of the Board of Directors. It is nothing but absurd and ridiculous. I could sympathize with his being so angry and upset.

Well, Dean turned in his resignation and he told me yesterday that the Board has accepted it, so he hasn't gone to school ever since the trouble came up. On May 5 I was invited to speak to the young Christians—mostly unmarried—at Keimei auditorium and then there were a number of Keimei High School students who were there to help serving tea. They told me that they had been so anxiously waiting for my coming and asked me why I could not come. It hurt me so bad that I asked the Lord somehow He would open up the way for me to come in order that I may be of some help to teach the Word, for they are very hungry for it. But so far it seems that everything is going against our anticipation and desires and so I have been kept from going to Keimei. There is very little hope, though, as I see it. Dean feels awfully sorry for me, for he knows what a time I had with many a problem that came up in the church here after we decided to leave this place for Keimei. The Devil has taken advantage of the circumstance under which the church was placed in order to stir up troubles among the members, and sure enough he has done, but by the grace and mercies of our Lord we are now in good spirits and working together with those remaining faithful. We have had a very hard time of it ever since but the Lord is faithful to those who love Him. We seem to have learned more about obedience and trust in Him through these experiences. There is nothing meaningless as long as our trust is placed in His faithfulness. Last six months everything here has been unsteady and restless, and after all this trouble I could not go to Keimei.

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



Christian Courtship

Alex V. Wilson

During my college days a disease called “junior jitters” sometimes struck some of the students. Here were its symptoms: the patient became obsessed by the fact that she (usually) or he was already a junior in college but still had no boyfriend (or girlfriend) —no prospects of marriage; this realization was followed by a feverish attempt to change the situation, quick!

More common than that disease, however, was another one: “senior panic.” The patient would reason thus with himself: “If I have spent nearly four years in the company of hundreds of young people and still have not landed a mate, it is extremely unlikely that I shall find one after graduation, for then I shall have contact with a very limited number of prospects, especially Christian prospects.” Propelled by this fear, the patient would often disregard the proverb which advises us to look before we leap.

Once in a while, a student who had graduated with no life-partner would decide that the best way to remedy her or his condition was to return to graduate school. The motive was not academic, but romantic (hopefully). This affliction was termed “grad grab.”

Our God makes a wonderful promise to us in Psalm 32:8. “I will instruct you and teach you the way you should go; I will counsel you with my eye upon you.” Since that is true, we can relax and trust Him to guide us. By faith, Christian young people can make themselves immune to junior jitters, senior panic, and grad grab—or any similar sicknesses which often strike in earlier years. This does not mean we should not use our minds in courtship, for in order to have God instruct and teach us, we must be teachable. In fact the next verse says, “Be not like a horse or mule, without understanding.” We should *use* our understanding, but not *lean* upon it (Prov. 3:5). Trust the Lord to lead you to His choice for your life-partner (or to satisfy you without one, if that’s His will), and then you need not be jittery, panicky, or grabby. For, “God always gives His best to those who leave the choice with Him.”

Obviously, the proof of trust in the Lord is obedience to Him. No one can claim to be trusting Christ if he violates His commands.

even that hard one that says Christians should marry only fellow-Christians. To marry an unsaved person is the same as telling Christ one of two things: either "I'm smarter than You are, Christ, so I'll follow my plans instead of yours," or, "You don't love me, Christ, or else You'd let me marry this person." How sad that many people cheat themselves out of God's good plan for them.

Physical Expressions of Affection

Changing the subject, let's think about some guidelines for dating behavior, especially in the area of physical contact. The first three suggestions below are based on the Golden Rule and the fourth one is based on simple biological facts.

1. In dating, don't do anything that you would be sorry for or ashamed of if you and your present friend broke up, each of you married someone else, but all four of you were regularly seeing each other, as neighbors or churchmembers together.

2. Don't do anything that you do not want your future mate to be doing with the persons that he/she is now dating.

3. Realize that what may not be sexually arousing, hard to stop, and troublesome to you, *may* be for the person whom you are dating. Thus you cannot evaluate by your own reactions and feelings alone. This is especially important for girls to remember, since fellows are much more easily stimulated than girls.

4. Realize that petting does not *satisfy*, it *stimulates*. That is its intended biological purpose, to prepare for full sexual union. Light petting naturally creates the desire for heavier petting, etc. Thus a couple who are going steady or are engaged ought to discuss this and agree between themselves (and in the sight of God, remember?) to set definite limits. Restraint is needed, for once a certain level has been reached, it is very difficult to retreat to a lower level—should you realize you have been going too far. It's not safe to play with dynamite!

Only the Holy Spirit can produce purity of mind and self-control of action. Notice in Romans 1 that the natural result of ungodliness (19-23) is unchastity and uncleanness (24-27). But God's power can make us what we ought to be, even in these days when the moral atmosphere is like a sewer.

(More next month)

The most intimate friends do not know the way of an afflicted believer. Your spirit is lonely, even among God's children; for your way is hid, and the Lord hath hedged you in. Still be of good cheer, for Jesus, the best of friends, knows all the way that you take.

—Robert Murray McCheyne, 1839

What Is This World Coming To?

Martin O. Massinger

Perhaps as never before people are distressed by conditions that they see round about them and wondering what the outcome of it all is going to be. There is a very distinct difference in the general attitude of non-Biblical thinkers as compared with a few decades ago. After World War I there was still an easy-going optimism as to the future. Had we not won the war that was to "make the world safe for democracy"? Had we not fought "the war to end war"? And so the world apparently was still getting better and better. It should be noted for the record that in those balmy days of unBiblical optimism the great premillennial Bible teachers stood in contradiction to all of this because the Word of God stands in contradiction to it. They taught that the world was not getting better, but on the contrary was growing worse. But the bulk of religious and irreligious unbelievers paid no attention to the Biblical message of prophecy. Things were getting better. The League of Nations was going to settle disputes around the conference table rather than on the battlefield. The intrinsic goodness of the human heart was going to prevail, and soon we would have a warless world.

Then along came World War II and blasted all of this false optimism. Gradually over the past three decades and more rapidly in the last few years a terrible pessimism and dismay and despair have taken the place of the false optimism of the previous period.

One thing can be said for this more recent pessimism; at least it is far more realistic than the optimism. But it has brought with it terribly serious problems. That is, it has led to the existentialism, the "now generation" of the present day. To simplify the picture, it might be put like this: they don't know where they came from, and they don't know where they are going. They have no past; they have no future. What remains? Only the present moment. Therefore enjoy the present moment, live for the sensual indulgence of the "now." Do your thing. Take drugs. Live it up.

This kind of reaction always reminds me of my dog. As far as he is concerned, he has no past and no future. So toss him a bone. As long as he is happily chewing on a bone, what else matters?

But we are not dogs. We are human beings, created in the image of God. We cannot be satisfied with simply living for the present moment. The thought of the future will not remain silent. It cries out for an answer.

And the answer is to be found only in one place, no where else. And that one place is in God's revelation, the Bible. It does tell us what is coming, and how to prepare for it. The Bible is God's Word. He knows the future because He made it. He created not only the material universe but the great succession of the ages, even those

that have not yet come to pass. And He has told us much about it in His written Word because we are created in His image. What unspeakable folly it is to neglect His prophetic Word. We read in 2 Peter 1:19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise . . ."

What is this world coming to? Let us look at some passages in the prophecy of Isaiah. Chapters 24 and 34 may serve as examples of a large number of passages in the Bible that predict a terrible time of divine judgment that will pass over this world. Take as an example the opening words of chapter 24: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Further on we read: "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word" (v. 3). The reason is given in v. 5: ". . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Verses 19 and 20 record the following as a prophetic utterance: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage . . ." Turning to chapter 34, v. 2 states: "For the indignation of the Lord is upon all their armies; He hath utterly destroyed them, He hath delivered them to the slaughter." Verse 8 tells us that it is "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Many, many passages both from Isaiah and from other prophetic books could be added to these examples. There is no doubt that the Bible prophesies a terrible time of trouble toward which human history is moving, and it may well be that the world is rushing headlong down the last steep slope before that "time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1). If so, we have an adequate explanation for what is going on before our eyes. We may well be in the "perilous times" referred to by Paul in 2 Tim. 3:1.

Turning back to Isaiah, however, we find other passages that prophesy a glorious time to follow this awful time of trouble. Isaiah 25, for example, changes from the gloom of chapter 24, and similarly Isaiah 35 changes from the gloom of chapter 34. After the time of trouble will come that wonderful time when "the Lord of hosts (shall) make unto all people a feast of fat things, of fat things full of marrow, of wine on the lees well refined" (Isa. 25:6), a time when "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces" (v. 8), a time when "the wilderness and the solitary place shall be glad . . . and the desert shall rejoice, and bloom as the rose" (Isa. 35:1), a time when "the lame man (shall) leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (v. 6). Many other passages both from Isaiah and from other

books could be added to these wonderful millennial verses: What will make the difference between the tribulation and the millennium? The Lord will return to the earth in glory. "His feet shall stand in that day upon the mount of Olives" and "the Lord shall be King over all the earth" (Zech. 14:4, 9). There will be some day a great golden age when the Lord "shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift sword against nation, neither shall they learn war any more" (Isa. 2:4). The golden age is coming, the time of peace and prosperity and universal knowledge of the Lord that people have longed for for centuries. But first the earth and humanity must go through the awful judgment of the tribulation, the day of the Lord's vengeance. Well, then, the ultimate outlook is bright for the world, but the immediate outlook is terribly dark. That is correct as far as the world is concerned, but that is not all of the story.

There is another group of prophecies of great importance to truly born again children of God, real believers on the Lord Jesus Christ. These prophecies we find only in the New Testament. Before the awful time of judgment breaks, the Lord is going to come and receive His true church to Himself. This will happen before the tribulation. We think of such passages as John 14:3 where the Lord says: "I will come again, and receive you unto myself; that where I am, there ye may be also." We likewise have the comforting hope expressed in 1 Thess. 4:13-18. In part this passage reads: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with Him in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Other passages to be added to this list are 1 Cor. 15:51, 52, which tells us that we shall not all sleep but we shall all be changed at the last trump, also Eph. 3:20, 21, that tells us that we look for our Savior from heaven. Add to this list 1 John 3:2, 3; Titus 2:13; Rev. 22:7, 12, 20.

Summing up these passages which tell of what we ordinarily call the rapture, it is revealed that at some undesignated moment the Lord will come into the air and catch up all living believers and raise all dead believers to meet Him in the air. We shall be with Him forever. But since we know that we shall reign with Him in the kingdom, it is evident that we shall return to the earth at the end of the tribulation, which Daniel tells us is seven years long (Dan. 2, 7). This glorious kingdom, in which Christ will reign in glory over a lawless world will last a thousand years (Rev. 20:1-7) and then after certain events, on into eternity (Luke 1:33).

Now the question arises, How does this help me right now? Where do we stand at the present moment? As we said above, we seem to be in the "perilous" times with which the church age will

close, the precursor to the awful tribulation period. If that is the case, then the Lord's coming for the church must be very near. The outlook consequently is very dark for the world and very bright for the church.

But is there any way of knowing with any great definiteness where we stand? Although the time of the Lord's coming for His own has no signs preceding it, yet we believe that we can see events shaping up which remarkably fit into the Biblical picture of the tribulation period. These are things that have never been true before in the history of the world. We may list them here briefly. First and most important of all is the establishment of the Israeli Republic, now twenty-two years old. Second, Jerusalem is in Israeli hands since the Six Days War of 1967. These two developments must have taken place in order to make possible the prophesied events of the tribulation period, in which there is a Jewish nation and Jerusalem is inhabited by Jews. Third, there is the emergence of iron curtain countries, which seem to correspond to the northern confederation of Ezek. 38 and 39. Fourth, there is the European Economic Community or the Common Market, which could easily develop into a revived Roman Empire. Fifth, there is great development in the land of Iraq, which could foreshadow the rebuilding of Babylon as a great world commercial center. Sixth, there is the emergence of the ecumenical movement, both Protestant and Roman Catholic, foreshadowing the wicked world-wide religious system pictured by the scarlet-clad harlot of Rev. 17 riding the beast which symbolizes the Roman Empire. Seventh, there is the increasing confusion and danger in the world which seems to foreshadow a world-wide catastrophe rather than a serene, peaceful world. These conditions seem to call for a world leader, thus foreshadowing both the false messiah or antichrist and then ultimately the true Messiah, the Lord Jesus Christ. What does all of this Biblical truth do for us? It gives us a certain orientation as to world conditions. It gives us something of an idea where we are in God's great plan of the ages. It keeps us from being led into false hopes or godless despair, but instead points up to the Lord Jesus and His coming, "the blessed hope" (Titus 2:13). But it demands likewise that we not be complacent simply at the thought of escaping when the storm comes. The Lord loves the lost and wants to love them through us. The seriousness of the times and the seriousness of the future outlook move us to make use of every opportunity that the Lord gives us to reach the lost with a loving appeal to trust Christ while there is yet opportunity. May we be found busy at this all important task at His coming. —In *D.B.C. News*

The Lord's coming is presented to us by the four evangelists in four different ways: Matthew speaks of it as it affects our *feet* (Matt. 25:6), Mark, our *eyes* (Mark 13:35-37), Luke, our *hands* (Luke 19:13), John, our *hearts* (John 14:1-3).

NEWS AND NOTES

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

Pekin, Indiana: A meeting led by Bro. Orell Overman at Pekin had just closed when we visited on the evening of June 7. There were no visible results during the meeting, but God's word does not return unto Him void.

Sellersburg, Ind.: The meeting ("coming revival" of the bulletin of May 24) is now history. At the last count with two more services to go three had come to the Lord in initial obedience. They were Steve Grimes and Vickie and Melba Whitlock. The Whitlock sisters are members of Bro. Marsh's large Children's Home family.

Brother Kenneth Lawyer was guest speaker at Sellersburg on Sunday morning, May 10. VBS started on June 1 with 152.

Lexington, Ky.: Brother Rutherford reports good meetings with eight new births in the past two months.

New Albany, Ind.: No new births reported but a steadfast carrying on that is bound to result in spiritual growth for the church.

Portland Christian School: The faculty of P.C.S. & H.S. is having a flagpole erected on the school grounds in honor of Bro. Stanford Chambers.

The Baccalaureate speaker for the 22 graduates of P.C.H.S. was Bro. Gordon R. Linscott. He brought a good message, pertinent to our times.

The graduation was held in the new all-purpose building of the school on June 5. The message to the graduates was brought by Bro. Victor Broaddus. He told them in essence that the world they were about to enter as participants in its affairs is full of problems and that they, the graduates, have, in Christ, the answer to those problems.

The all-purpose building has been the scene of many gatherings since its erection . . . The junior-senior banquet with a Japanese motif, a style show by the sewing class, and a music recital by the combined grade and high school are the most recent ones. Refreshments for the dress review were served out of the Home Economics room. We are thanking

the Lord for this building, debt-free and looking to Him to catch up some arrears that came about as side effects of the main issue.

P.C.S. TEACHERS NEEDED

The teacher needs at Portland for the coming school year are as follows:

Instructor in physics & general electricity

Instructor in 5th grade subjects

Instructor in modern language—Spanish preferred

Instructor in home economics—sewing and cooking

Instructor in jr. & sr. high girls physical education

If you are able to fill one or more of these positions or know of someone who can, please contact Earl C. Mullins, Sr. (502) 778-6114 or (502) 363-5943

Portland Ave.: Sunday, May 31, young Steve Gregory, a second grader, came forward and made the good confession at the morning service. He was baptized immediately after the communion service . . . Bro. Heid is teaching 1 Peter on Wed. nights.

Two grandchildren of Bro. and Sis. Earl Leach were buried with the Lord in baptism on June 7. They are David and Linda Butts.

Mrs. Louise Schardein, mother of Sylvia, who has been a faithful worker for the Lord since she was led to Him through the friendship of Sis. Palley many years (at least 25 or more) ago, was buried with her Lord in baptism. There was (and still is) much rejoicing among her friends on earth and joy among the angels in heaven. Needless to say, Sylvia's joy is deep and full of thanksgiving to the Lord on behalf of her mother.

Some of the ladies have been preparing a residence for the Lewters, who are now in California en route home. Some of the brethren have been hauling in some necessary pieces of household furniture. The Lewters should be here and installed before this issue comes out.

Highview, Ky.: On Sunday morning, May 3, Bro. Vanderslik showed the

color motion picture, "Twentieth Century Miracle." It showed recent fulfillment of prophecy regarding Israel.

The Highview chorus sang at Bethesda Manor Nursing Home on Thursday, May 21.

The scholarship from Highview to S.C.C. was given to Jay Witten this year.

ATTENTION PARENTS: Announcing the September opening of the Highview Cooperative Nursery, with classes for three-year-olds and four-year-olds. You may receive additional information and registration forms by calling 239-0050.

Ormy Ave., Ky.: Sister Baber has started a Bible class for the neighborhood children on Wednesday nights... Bro. Asa Baber is to teach the adult class in the coming VBS (June 8-12)... David Brown is to hold both services on June 21... and Vernon Lawyer the meeting scheduled for June 22-28.

Henryville, Ind.: One was baptized last week in the new baptistry—a boy from the Children's Home, James Carpenter... Another family whom we hope will become permanent members with us has been to visit lately... Three of the congregation were graduates from high school this year from three different public schools.

Anchorage, Alaska: One long prayed for by this congregation came to the Lord through the new birth recently. Mrs. Norman Jolly was buried with her Lord in baptism. Many hearts rejoiced with her and the angels.

According to present plans Bro. Charles Kranz, Director of Mack Christian Day School in Cincinnati, is scheduled to arrive in Anchorage July 25 to direct a one-week Daily Vacation Bible School and to give suggestions regarding starting a Christian school in the Anchorage area. Bro. Kranz is offering to pay his own travel expenses and the cost of D.V.B.S. teaching materials. Therefore it is suggested that any who may desire to do so send financial assistance to Mack Christian School in Cincinnati. Bro. Kranz's address is 4432 Raceview Avenue, Cincinnati, Ohio 45211.

Before the end of this month I plan to send to Bro. Crowder a 300

reel of 8 mm color movie-film dealing with our life and work in Alaska. Scenery and wildlife are included. Groups desiring to use the film and typed narration may contact our sponsoring church.—Winston N. Allen

Children's Home: There have been some changes in the staff here. First, Mrs. Rafferty resigned the care of the older girls and Mrs. Woosley, mother of the husband of one of the P.C.H.S. teachers, took her place. Mr. and Mrs. Courtney, a young couple who are very capable came in to replace Mrs. Woosley as houseparents to the smaller group of boys. The Knechts left May 2 and Mrs. Spaulding, ever-ready standby, took over that apartment until Mr. and Mrs. Harry Jones (who at one time served the smaller boys) could take over for the big boys. They are due the day of this writing, June 1. (Mrs. Spaulding and her late husband were in charge of the home altogether some years ago, leaving only when his health failed.) With Mrs. Rafferty on the sidelines to serve as relief matron in every apartment, the future for the Home, staff-wise, looks very good... The Home had one high school graduate this year, David Rash.

Rangeland, Ky.: Mrs. W. F. Pell and Mrs. Perry Hardin made the "good confession" and were "baptized into Christ" last Sunday shortly after the dismissal of the morning worship hour audience. We praise God that Mrs. Hardin and Mrs. Pell have been born anew, and that now they are children of God through faith in Jesus Christ. We are indeed happy that these have accepted Jesus Christ as their Savior, and as their Lord and Master.

We will greatly miss the Myerses! They are moving to Winchester this week, where Bro. Myers assumes his duties as Business Manager of Southeastern Christian College. Their faithfulness to Jesus Christ has been very encouraging, and has had a splendid impact upon our congregation.

Abilene, Texas: Bro. Forest McCam has been instrumental in securing a complete set of Word and Work (since 1916) on microfilm for the Abilene Christian College library. Through the assistance of Bro. C. T. Clay of Louisville we were able to supply him with a missing issue for copying. I was also able to Xerox

a copy of Bro. Boll's *Truth and Grace* through Bro. Clay's efforts. It is very rich with spiritual food.

Our meeting is scheduled for June 7-14, with Bro. Dale Offutt preaching. Sis. Offutt is a former Southside girl (Wanda Sewell). We look forward to a good meeting and rich blessings.

Sis. Julia Cullen, a long-time member of the church here, passed away on May 24 after a long illness.—Carl Kitzmiller

Southeastern Christian College: Bro. Victor N. Broaddus was elected by the board of directors as president of S.C.C. in a specially called meeting Friday night, May 22. The meeting was held in Louisville at the Rangeland Church of Christ. Bro. Broaddus accepted the position, effective July 1, on a one year interim basis.

Brother Broaddus is widely known among the supporting churches of S.C.C. He is a missionary in the Philippines, and is in the U.S. on leave from his mission field. After serving one year as president of S.C.C., he plans to return to the mission field.

S.C.C. is presently suffering a critical financial crisis, and the board spent much time in prayer regarding this matter. Salaries, due May 20, have only been partially paid... and some staff members have not received even a partial payment, and there are many very pressing bills. With the announcement of Bro. Broaddus' selection as president, it is thought that contributions from supporting churches will pick up... but there are critical needs NOW. Let us pray earnestly about this matter. And even though the nature of our work at Rangeland hasn't permitted us to put this work in the budget, special, individual gifts are in order!—Rangeland Bulletin.

Winchester, Ky.: As you well know, the responsibilities of college administration these days are quite difficult. In so many schools across the nation there have been the destructive forces at work to tear down through non-constructive protest and student unrest. We thank the Lord this has not been true of S.C.C., and look to Him for guidance, wisdom, and strength that this will not happen here in the future. Nevertheless, there are problems which are staggering. In order to be overcomers to the glory of God, we need much prayer and cooperation.

In the next issue of S.C.C. NEWS, I will be suggesting a day for fasting and prayer for all who will join us. We do not need to wait for any special day for such prayer however, so please continually pray for me, for the administration and faculty, and for all of S.C.C. We have spiritual needs, need for wisdom and knowledge, and of course financial needs as well.

Please feel free to communicate with me. I would appreciate hearing from you and knowing of your interest and prayer support. If you can, come and visit the school—especially after the first of September when classes will be in session. We do need your help and encouragement.—Victor N. Broaddus

Gallatin, Tenn.: At their official meeting Monday night the officers of the church gave considerable discussion to the fact that educational costs have continued to rise through the years since the church first offered tuition scholarship help at Southeastern Christian College. The scholarship was set up in the amount of \$500 some eight years ago. Since that time, as everyone knows, educational expenses have risen a great deal. Tuition costs at Southeastern have been increased several times during this span of years. The final decision of the officers was to increase the scholarship offer to \$750 per year.

We are happy to welcome to our congregational family Jason Edward Kittrell, son of Jack and Margaret Kittrell. "Jay" responded to the invitation last Sunday morning and, following the morning service, was buried with Christ in baptism. He will be presented his baptismal certificate and copy of the Bible next Sunday morning the Lord willing. We wish for him a long and fruitful Christian life while our Lord tarries.

A CORRECTION: Some weeks ago we announced that Norman Allen, in Anchorage, Alaska, had been lost for a couple of days during a mountain climbing expedition. This information was given to us from what we thought was a reliable source since it was publicly announced at Winchester on the campus of S.C.C. We included it in our bulletin and the item was picked up from this source and published elsewhere. On Sunday we had a letter from Irene Allen

telling us that there was no truth to the story. She states that Norman and his friend, Art Ward, did go on a mountain climbing trip, leaving the Independence Mine Area one Friday noon on skis with heavy back packs, but returned safely on Saturday evening as planned. She says that Norman admitted this was the most dangerous climb they had experienced. Twice Art slipped, but, since they were roped together Norman was able

to hold the rope until he regained his footing. We are happy to provide this correction to the readers of this bulletin.

Tell City, Ind.: The Lilly Dale Church of Christ will hold their revival meeting in July, beginning July the 26th and ending with a basket dinner home coming on Aug. 2nd. We wish to welcome our many friends and relatives to join us in our revival and homecoming.—Vernon Litherland

Louisville Christian Fellowship Week

THEME: THE CHURCH SERVING AND WAITING

August 17-21, 1970

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ

Monday

7:30 a.m. Singing

8:00 p.m. The Faith Once Delivered

Chm.: Bruce Chowning

Howard T. Marsh

Tuesday: This I Believe

9:15 a.m. Prayer Time

9:30 a.m. This I Believe is the Church

10:00 a.m. This I Believe is the Gospel

10:30 a.m. This I Believe is Saving Faith

11:00 a.m. Break

12:00 Noon Meal

1:15 p.m. This I Believe is Effectual Prayer

1:45 p.m. This I Believe is the Lord's Supper

2:15 p.m. This I Believe is Spiritual Service

2:45 p.m. Break

2:55 p.m. Faith Through Prophecy

3:30 p.m. Dismiss

7:30 p.m. Singing

8:00 p.m. Contending Earnestly for the Faith

Chm.: Robert Gill

Ben Rake, Sr.

Dale Offutt

Harry Prather

Jim D. Yarbrough

C. V. Wilson

Julius Hovan

Winston Allen

Dennis Allen

Wednesday: The Faith Gone Forth

9:15 a.m. Prayer Time

9:30 a.m. The Louisiana Field

10:00 a.m. Southeastern Kentucky

10:30 a.m. Faith Tested

11:00 a.m. Break

11:10 a.m. Bible Exposition (Hebrews)

12:00 Noon Meal

1:15 p.m. Buying the Opportunity

1:45 p.m. Southern California

2:15 p.m. Faith in Christian Education

2:45 p.m. Break

2:55 p.m. Faith Through Prophecy

3:30 p.m. Dismiss

7:30 p.m. Singing

8:00 p.m. Faith Abroad

Chm.: Vernon Lawyer

Stanford Broussard

Harry Coultas

Francis Holdeman

H. C. Crowder

Mac LeDoux

Neal Phillips

Victor Broadus

Winston Allen

Billy Ray Lewter

Thursday: The Faith—Does It Matter? Chm.: Kenneth Lawyer
 (Special Youth Emphasis)

9:15 a.m.	Prayer Time	
9:30 a.m.	Does It Matter What's Written?	Buford Smith
10:00 a.m.	Does It Matter What We Think?	Waldo Hoar
10:30 a.m.	Does It Matter What We Do?	Dr. Kern Sears
11:00 a.m.	Break	
11:10 a.m.	Bible Exposition (Hebrews)	H. C. Crowder
12:00	Noon Meal	
1:15 p.m.	Armed in The Faith	Dr. J. F. Kurfees
1:45 p.m.	Workshops	
	Boys, ages 13 and up: Preparing for Leaders	Wilson Burks
	Boys, ages 12 and under: Preparing for Leaders	Jack Blaes and Bennie Hill
	Girls, ages 13 and up: Preparing for Service	
	Girls, ages 12 and under: Preparing for Service	
	Ladies: Avenues of Service	Alexina Wilson
	Men: Avenues of Leadership Development	Earl Mullins
2:55 p.m.	Faith Through Prophecy	Winston Allen
3:30 p.m.	Dismiss	
7:30 p.m.	Singing	
8:00 p.m.	Abiding In The Faith	Glen Baber

Friday The End of Your Faith Bob Morrow

9:15 a.m.	Prayer Time	
9:30 a.m.	Glorified with Him	Willis Allen
10:00 a.m.	Marriage of the Lamb	H. N. Rutherford
10:30 a.m.	Things God Hath Prepared	F. C. (Bob) Yarbrough
11:00 a.m.	Break	
11:10 a.m.	Bible Exposition (Hebrews)	H. C. Crowder
12:00	Noon Meal	
1:15 p.m.	All Things New	Asa Baber
1:45 p.m.	Powers of the Ages to Come	Ernest Lyon
2:15 p.m.	Forever with Him	Claude Neal
2:45 p.m.	Break	
2:55 p.m.	Faith Through Prophecy	Winston Allen
3:30 p.m.	Dismiss	
7:30 p.m.	Singing	
8:00 p.m.	When He Comes Will He Find The Faith	Robert Boyd

Hospitality Chairmen for Room Reservations:

Herbert A. Ball Phone (502) 775-8966
 213 N. Western Parkway
 Louisville, Ky. 40212

Emory Grimes, Jr. Phone (812) 246-2280
 407 Allhands Ave.
 Sellersburg, Ind. 47172

Noon Meal Arrangements:

Mrs. Mary Scoggan
 Phone (502) 451-1896

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