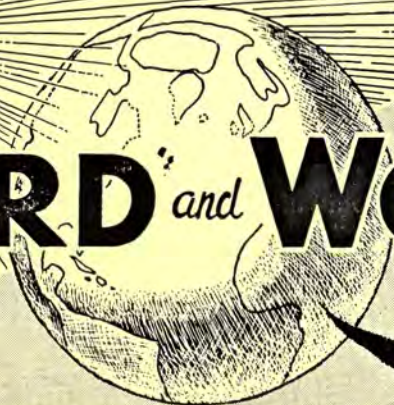


*"Holding fast the faithful Word . . ."*



# The **WORD** and **WORK**



*"Holding forth the Word of life."*

MAY, 1974

**Is My Life Invested In Perishables?**

P. 130

**Have "We" All of the Truth?**

P. 132

**Prosperity Was Lot's Problem**

P. 137

**"Husbands . . . Be Not Bitter"**

P. 148

**Brush-up On Your Church History**

P. 136

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# THE WORD AND WORK

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## In This Issue

Talking Things Over —G. R. L.	130
SCC Chorus Tours Rumania	131
Questions Asked of Us —Carl Kitzmiller	132
Background for the Restoration Movement —N. Wilson Burks	136
"And Lot Dwelt . . ." —Dennis L. Allen	137
Made Me Free —N. B. Wright	139
Christian Love —C. Stacey Woods	142
PROPHECY: Mourning or Morning? —Alex V. Wilson	143
MISSIONARY MESSENGER	147
"Husbands . . . Be Not Bitter . . ." W. C. Moore	148
That Good Approach —J. H. McCaleb	150
Poetry Page	151
Eternal Election —E. B.	152
Viewing the News —Ernest E. Lyon	154
An Eleventh-Hour Conversion —Asa Baber	156
Dr. Edwin B. Bailey	157
<i>Against the Tide</i> —A Review by D. L. Allen	158
NEWS AND NOTES	159



## Talking Things Over

G. R. L.

### WHOSE SHALL THESE THINGS BE?

The fringe of the tornado barely brushed our house, but a block away there was devastation. As we walked through the stricken area, we met people coming out—like war refugees—carrying a few of their belongings in their hands. I reflected: If I could take only an armload of possessions out of my house, what would I take? And the things left, what would happen to them? The parable of the rich fool who left everything came to mind, and the words, "Whose shall these things be?" (Lu. 12:20) kept ringing in my ears.

An elderly lady surveyed the ruins of her home. "Everything I've lived for is gone!" she wept. How terrible is the loss when a person's life is invested in perishables! How easily riches fly away (Prov. 23:5)! In the storm, this had literally happened. One house we saw had had the roof removed and every piece of furniture carried away. And now, Whose shall these things be?

### LOVE NOT ... THE THINGS THAT ARE IN THE WORLD

Things—that cost so much in time and money. Things—that were such a source of pride and pleasure. Things—that seemed so real and permanent. All had evaporated in a matter of seconds. Surely there's more to life than that. "A man's life consisteth not in the abundance of the things that he possesses." Abraham understood and "looked for a city that has foundations, whose builder and maker is God" (Heb. 11:10). It is the believer's lot to receive "a kingdom that cannot be shaken."

Floods, fires, tornadoes—these all remind us of the fleeting value of things that perish with the using. We who belong to Christ have been given better, lasting riches. We have an inheritance safely laid up in heaven, beyond the reach of natural disasters. And we ourselves are guarded by the power of God, lest we fail to enter into that inheritance. (1 Pet. 1:3-5). Already we have the earnest of our inheritance (2 Cor. 1:22), and eternal life is a present possession (1 Jn. 5:13).

Yes, we know these things. We know where the true and lasting values lie, and we know what is only temporary. But it's easy to be swept along by the current of this world—and suddenly there we are, living as though possessions were everything. Maybe we need an occasional tornado to wake us up to the value of things eternal.

"Little children, keep yourselves from idols."



A long distance phone call, a missing tape, a tour of Communist youth camps—it's all part of an unfinished story told by an unnamed choir member.

## SCC CHORUS TOURS RUMANIA

One Sunday afternoon in January the phone rang at the home of our director (Crystal Crowder) and the voice at the other end asked, "Would you and your choir be interested in a concert tour to Rumania this summer?" Somewhat stunned, she allowed the man to continue. Ambassadors For Friendship is an organization that works to promote understanding between the people of the free world and people behind the iron curtain. Choirs from several universities had taken tours the year before and were well received, so the organization wanted to expand that program. Applicants had to send an audition tape if they were interested, and the reviewing committee would select those to make the tour.

The whole idea seemed rather fantastic, but visions of smuggling Bibles and underground contacts kept haunting the director, and she finally mentioned it to the choir. A few of us grabbed on to the idea and began praying to know the Lord's will. Several discouragements arose, but another call from the representative helped us to decide to make a tape and send it—so the tape was made. We made no attempt to learn any secular music or disguise our witness in any way. There was no time to rehearse and tape until the sound was perfect—we just taped four songs from our regular repertoire, ending with "Jesus, Meek and Gentle/O Lord, Our Lord," and prayed for the Lord's will to be done.

The tape was not particularly spectacular, so the director wrote a letter explaining that we could not compete with the sound of major universities because we were a tiny school of only 100 students, but we loved to sing and wanted to share our music with others. She said she could guarantee our behavior to be above reproach, because we were Christians and were different from other choirs. She added that if the Lord wanted us to go we would be accepted and would begin preparing for the trip in prayer. Thus the tape was wrapped up and mailed—supposedly. A week and a half after the deadline, Crystal found the package she thought she had sent, in the trunk of her car. The tape was then mailed immediately, but we all felt there was not much hope of our going—unless the Lord intervened.

On March 1 we received a call from Harry Morgan, the head of the organization, saying the reviewing committee had just heard our tape and read our letter, and they were very impressed with the enthusiasm and with the faith and dedication expressed. He said they were not looking just for a professional sound—but for the real American heart. There had been 1700 audition tapes and they had selected us to be on their priority list. He said our tape could not have come at a better time because one of the groups that was scheduled to go in May had to postpone their trip, leaving an opening on the May 14 scheduled trip. Were we still interested? (We

had not even told them that we had decided the only time we could go was in May because of summer jobs for the students!) When the matter was presented to the choir, the answer was—Yes, we are very interested and, all matters considered, we believe the Lord is saying, “Go ahead, this is my will.”

The reason for our explaining all these things to you is to assure you that we are not making a pleasure tour, but a missionary tour. We do not know exactly how the Lord plans to use us as yet. We will be singing several concerts a week (They told us at least three, but we asked them to schedule as many as they could.) several of which will be in Communist youth camps. English is taught in their schools, so we will be able to communicate somewhat. There will also be opportunity to get out with the people—to what extent we don't know. We only know we are ready to obey the Lord.

We cannot go and we cannot be effective in our witness if you do not support us in prayer. This whole work began with prayer, and prayer is the only thing that will sustain it and cause it to bear fruit. You must pray for us every day. You cannot all go, but you can all pray.

And also pray for us as we return that those who must have summer jobs in order to continue their education, will still be able to find them when we return the second week in June.

1 Thes. 5:17,25

Eph. 6:18-20

Col. 4:2-4



## *Questions Asked of Us*

Carl Kitzmiller

Do “we” have all of the truth? Should we not keep our minds open to new truths?

The context from which this question comes suggests that “we” be defined as those in premillennial churches of Christ, and it is from that viewpoint that the answer will be given.

No, I do not at all conceive that “we” have all of the truth in actual possession. This is evident when we consider the many viewpoints held by various individuals in these churches. In fact, in many matters it is not always easy to say what “we” believe. In some cases we could say: “This is a majority viewpoint,” but in others we would have to do a lot of research to come up with a majority view. And that still leaves the minority believing something else.

There is a principle subscribed to by many who are just Christians, however, that theoretically leaves us in possession of all truth—we hold to the absolute authority of the Bible. In practice we may not live up to the principles and truth it contains for a variety of reasons. And only to the extent that we actually understand, believe, and accept the Bible truths do we have all truth. Nevertheless, the standard is right; and we occupy a position that, when properly followed, allows us to have all truth. Not all professing Christians can say as much, to be sure.

It is currently quite fashionable to belittle “our” efforts toward truth, as though the efforts of godly men in the past are all vain and the current generation much more brilliant or Spirit-led. We need to be reminded that the great spiritual truths hammered out by some of the stalwarts of the past are not necessarily subject to change with each new generation. After all, the Book to which we claim allegiance is the same one they spent long hours with. And the Holy Spirit who helped them to discern the truth does not change with the seasons. Language changes, and the expressions of the various truths may need to change, but if they were truths then, they still are.

Of course we must ever keep our minds open to new truths. It is sad to see blind stubbornness and stupid dedication to falsehood. Open minds were not meant to be nets gathering in of every sort of thing that comes along, however. It is not wrong to reach some settled conclusions based on the word of God. After all, when it comes to the word of God, “new” does not always have an advantage over “old.” Recently I listened to a dedicated young man expounding on “the baptism of the Holy Spirit.” He seemed to think that his views were fresh insights into the word of God that preceding generations had never had advantage of, and he believes that it is now time for “us” to move into these so-called new truths. What he didn’t realize was that the same basic claims, arguments and misapplications of scripture were here long before he was. His forbears had access to the same scripture he treated as a new truth! Now a man does not have a closed mind simply because he refuses to “buy” every new or resurgent old doctrine that comes along. We want to have open minds, but we don’t want to be tossed about by every wind of doctrine, ever learning and never able to come to a knowledge of the truth.

“We” do not have all truth, but we should not make that say that “we” do not have any truth or that those truths we do have should be renounced. It is really quite sad to see some of “our” churches and many Christians in those churches turning their backs on truths based on faithful exposition of the word of God in favor of more modern, more sensational things. Quite frankly, I believe that many of the things “we” have stood for are Bible truths and that they will not change with each succeeding generation. Without sitting in judgment on others (except as they show them-

selves clearly to be contrary to the word of God), I intend to go on promoting, defending, and supporting those truths. To recognize that a man may be saved in spite of error which he holds does not call for embracing his error. Likewise, to realize that "we" are far from perfect is no reason to throw away everything. I find it strange that some brethren seem so ready to support movements and organizations that do not hold to half the truth "we" do while they belittle, despise, and do not support "our" efforts and works. One has to suspect that it is not truth that is of primary concern.

I agree that the scriptures teach that Christians are not to be unequally yoked with unbelievers, but I'm wondering if "unbeliever" here does not mean pagan or heathen people rather than those who have not gone all the way in becoming active Christians? There is much cross-marriage.

It is certainly true that in Paul's day and in such places as Corinth here were those who worshipped idols and who had little if any concept of the Bible's God. These were pagans. It is easy to see that for the Christian to become married to such a one would create great problems. There could be little understanding of the Christian's need or of his activity as he pursued his Christian life. Common sense tells us that this would not be a very healthy situation with respect to marriage. Sadly, in "Christian" America there are those for whom pagan is a very good description. But is this all that is forbidden? I do not believe so.

It is also true that there are different degrees of believing. As a rule, the young child when exposed to a knowledge of God and of Christ, quite easily becomes a believer (cf. Matt. 18:1-6). With maturity this may be left behind, but we cannot deny the reality of it in those early years. Then there is another degree of belief in those who accept the fact of the existence of God and the truth concerning Christ but who have not gone on to salvation. They believe God is. They believe that an historical Jesus lived and that He was God come down in human flesh. They are not Christians and do not claim to be, but they believe the historical facts. Again, there are those in the learning process who are coming to know more of Christ, His word, and of their own need. In following the light they have at the moment they may even regard themselves as true believers, only later to discover that their earlier faith was not really the "saving faith" set forth in the New Testament. We do not despise any of these different degrees of faith so far as they go, but when the New Testament speaks of believing on the part of accountable beings it goes on to the point where we have been born anew. The faith that counts is saving faith.

I, personally, do not remember a time when I did not believe to some extent. I believed in God's existence, in the reality of Christ's life and death, etc. I even tried to convince myself I was a Christian and had turned over my life to the Lord. I read the Bible. I was learning. It was not until I was baptized, however, that I had the peace of being a true believer. Some will declare this to be undue and legalistic emphasis on baptism. I do not



believe such to be the case. The New Testament does not recognize believers as Christians until they have been buried and raised with Christ. We must be believers in order to be baptized properly, and only as an act of faith is baptism valid, but it is an act without which we cannot regard our faith as saving faith. As I read the book of Acts and the epistles, this seems quite evident (Matt. 28: 19-20; Mark 16:15-16; John 3:3-5; Acts 2:38-41, 8:12-13, 9:17-18, 16:14-15, 16:31-34, 18:8, 18:24-28, 19:1-5, 22:16; Rom. 6:1-4; Gal. 3:26-27; Col. 2:12; etc.). Any exceptions to this, if there are any, must be made by our Lord and not by those of us committed to teaching His word. Participation in the fellowship of the New Testament church, partaking of the Lord's Supper, recognition as a new creation properly follows, not precedes, one's baptism. So while one believes before reaching this point, he is not a believer in the full sense until the new birth has taken place and the Holy Spirit indwells him.

Now to return to our question and the use of "unbeliever" in 2 Cor. 6:14-18. Is it not an unequal yoke if one partner is in Christ and the other has not yet come into Christ? Is it not an unequal yoke unless both are new creatures, both are saved? Who knows that the faith of the one not yet a Christian will be such as to go on to completion? When does one receive the Holy Spirit, thus becoming a temple of God (Acts 2:38)? Is not that an unequal yoke which finds one indwelt by the Holy Spirit and the other not so?

One is a child of darkness until he becomes a child of the light, just as one is single until married. There is a point at which one in becoming a Christian crosses the line from darkness to light, just as there is a point where one crosses into the married state. For practical purposes, in almost all things a line has to be drawn somewhere. To make "unbeliever" here a vague uncertain reference only to the grossest form of unbelief is to miss what constitutes the unequal yoke! The question here is not how much of an unbeliever one is, but *whose side is he on?*

Bible believers would not consent to make "unbeliever" mean only gross paganism when dealing with salvation. Are only pagans lost? The unbelieving are lost, however far or near to the kingdom of God they may be. Again, there is no confusion when an elder is required to have believing children (Tit. 1:6); we do not declare that it means something less than born-again children. Why should we change our concept with marriage? The whole passage shows that a Christian should not marry a non-Christian. Compare also 1 Cor. 7:39, which specifies, "only in the Lord."

7110 Bruton Rd., Dallas, Texas 75217

# Background for the Restoration Movement

N. Wilson Burks

Those who know very little church history would know that something was wrong with the churches of 1800. A marvellous spiritual thing happened on Pentecost. Starting with some 3000 people who were saved, within weeks there may have been as many as 15,000 who repented and turned to the Lord. Within the first century of the church about six million believers were found in Asia, Africa and Europe.

Troubles arose, but these problems were settled through prayer and the guidance of the Holy Spirit. It was not until about 300 A.D. that evil practices began to appear. Some of the marks of paganism entered into a church once pure and devoted to the Lord. The church divided between the Greek and Roman groups. A spiritual darkness settled on the company of believers. Without Bibles to read, and education to study, the church was totally at the mercy of the rising clergy. As sincere as the Monks may have been within their monastic walls, they probably did not know of the battles between families over the papacy and the power of Rome. Nevertheless, a holy group always existed. There was never a time during the darkest days of the middle ages when there was no true church.

Martin Luther, a man trained for the priesthood, rebelled when he began to understand the book of Romans. Daring Rome to arrest him, he nailed the theses to the church door, and soon found many others who were also troubled because of the slavery of Catholicism. Others united in faraway places. Luther wanted to reform the churches of his day, but he did not completely free his followers of the chains of formalism. Even with the invention of the printing press, clerics ruled and browbeat believers.

England and France and Switzerland cradled an independence. Calvin and Knox tried to bring the Word to their world. The beloved Tyndale finally gave his life because of his teaching. Martyrs in Scotland died when they opposed the established Church of England.

Our conclusion is that the world of the late 1700s was ripe for something more than a reformation, separation or puritanism. They were crying for men who believed the Word, understood the Word, and were bold enough to teach the Word.

We shall endeavor to follow the history of the Restoration Movement through the thinkers and courageous American preachers who were willing to face excommunication for their convictions.



## *And Lot Dwelt: . . .*

Dennis L. Allen

Lot was a converted man. The Bible calls him "righteous Lot," yet what a contrast he was to his uncle Abraham. He went along with Abraham on his pilgrimage of faith, but when the opportunity for a choice came, Lot gave up the pilgrim life. "Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere . . . So Lot chose him all the Plain of the Jordan . . . and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom." (Gen. 13:10-12.) Lot became an "earth dweller." Although Lot had a relationship with the Lord he chose to walk after the flesh and was a carnal, fleshly minded man. The choice is also before us every day. Shall I walk after the flesh or after the Spirit? Spiritual Christians do not always remain so. Spiritual power can be eroded by wrong choices, subtle weakenings.

The problem came because of prosperity. People think that money solves all problems, yet riches in themselves are a burden—how to get, how to keep, how to use. "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6:9,10.) Surely Paul must have had Lot specifically in mind when he penned these words, for this was the issue of his life.

God did not make Lot choose right. The opportunity was laid in his lap and he grabbed it. But it was with him as with Israel, "He gave them their request, but sent leanness into their soul." (Psa. 106:15.) There was nothing wrong with the land. It was like the garden of Jehovah. But Sodom was there and Lot certainly knew what kind of place Sodom was. Little did he think that beneath that beautiful prospect volcanic fires were ready to burst forth as soon as fire came down from heaven. Lot was willing to take his family into wicked Sodom for the sake of financial gain.

There was something else wrong about Lot's choice. Abraham had made a generous offer, but Lot was wrong to take advantage of it. Abraham as the elder had the right to make the first choice. The land had been promised to him, not Lot. But Lot did not so reason. "If it doesn't matter to him, it certainly does to me. If he'd just as soon have the hills, I haven't hurt him." Lot took ad-

vantage of God's grace in Abraham. Are we ever guilty of that? How often people are willing to "use" Christians for what advantage they can get! Abraham does not need our pity. He lost nothing in the end. The loser was Lot.

However, the consequences of Lot's choice did not appear immediately. A girl goes against God's plain instructions and marries a boy who is not a Christian. Outwardly everything seems fine at first. They are happy in one another. They have a lovely home. Children come. The real issues only gradually come to the fore. If she has life from God, she will see that his life aims and hers are diametrically opposed, that his desires for the children are not hers, that in a thousand ways they are pulling in different directions. Consequences do not always immediately appear, but if the wrong seeds have been planted there will surely be a harvest.

"Now the men of Sodom were wicked and sinners against Jehovah exceedingly." (Gen. 13:13.) This sentence foretold their doom, for God must judge sin. But "Lot sat in the gate of Sodom." Must Christians avoid every wicked place? If so, where shall they go? Many cities of the world are becoming like Sodom. Some one has said, "If God does not soon judge America He will have to apologize to Sodom." Lot, however, did not go to Sodom as a missionary but as a merchant. What are our purposes? The Christian can live where Satan's throne is, if God puts him there and he is there God's witness. But as for Babylon and all she stands for, God says, "Come forth, my people out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." (Rev. 18:4.)

Lot may have thought that he could be quite influential in Sodom. But he lost far more than he gained. "Worldly choices forfeit godly companionships." He was thereafter separated from Abraham, but Lot was not happy in Sodom, "for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds." (2 Pet. 2:8.) Real Sodomites are happy in Sodom, but God's people are not. Yet this was where Lot was raising his children. The men of Sodom were glad enough to take his daughters to be their wives. They knew they were better women than the others, but Lot had no influence with his sons-in-law. He seemed a joke to them. Lot had been seeking the same things they had, and when he tried to warn them to flee they couldn't take him seriously. He had no power to influence them.

In Ezekiel 16:49,50 is a very significant statement: "Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good." Pride, fulness of bread, prosperous ease—any politician could get elected on that platform. This was the basic iniquity of Sodom and seeking after this led to all the rest. Is it not coming



to pass in our land?

Lot was delivered from Sodom through the intercession of Abraham, but even so he had to be hurried out. He seemed unable to stir himself, and only through God's mercy did he escape. Who really had influence in Sodom after all? How often do Christians take the Lot course today hoping to have influence! Abraham, completely separated, could have caused the whole city to be spared had ten righteous people been found. Lot in their midst helped no one.

What did Lot lose?

He lost the well watered plain that he chose.

He lost the fellowship of Abraham.

He lost his wife.

He lost the souls of his children. (His descendants became the enemies of God's people.)

He lost his lifetime. (He never had a convert in Sodom.)

At the end he had only wood, hay, stubble. Saved though as through fire, what a pitiful end he had. He chose the valley but ended up in a cave on the mountain, living in fear and disgrace. Abraham also lifted up his eyes, but he lifted them a little higher—to the city which hath foundations, whose builder and maker is God. How often people say the way of faith is foolish, but who was really foolish, Abraham or Lot? One need only consider their latter end. "They that sow to the flesh shall of the flesh reap corruption."

The testimony of Lot's life is altogether a negative one: "Don't do as I did. Don't make the mistake I did." Do we take it to heart?

## Made Me Free

N. B. Wright



This expression is found in Rom. 8:2. While the 8th chapter is a favorite of many believers, we fear that the majority of God's people are really living in the 7th chapter. Life as found there is a bound, defeated life, whereas in chapter 8 it is a free, victorious life.

Romans 7 is not a record of Paul's personal experience, even though he uses the personal pronoun "I." Was he 1500 years old? Then the truth emerges; he thought of himself as being alive when the law came. A part of him rejoiced in the commandments of the Lord; a part of him was at war with the better part.

Then what was Paul's experience? It is found in Gal. 2:19-21. We quote it here, for it helps us to understand the great change as found in Romans 8. "For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought."

Romans 8:1-4 reads as follows: "There is now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

In order to understand what he means by "made me free," we must get the thrust of his wretchedness as expressed in the question of 7:24: "Who shall deliver me out of the body of this death?" In the first century a murderer was chained or bound to the corpse of his victim. Can you imagine an experience of life more horrible? Who, indeed, could deliver him while the law obtained? The law condemned; it could not release. There could be no offer of grace. Yet his thanksgiving came to God through Christ. What did God through Christ Jesus do?

Let us move with Paul into the 8th chapter. To the guilty and chained—in this case to his own body dead in trespasses and sins—comes the astounding news: **NO CONDEMNATION**. The murderer was condemned and bound; law had no grace to free him. So the sinner hears the news: In Christ Jesus there is no condemnation. But he lies there condemned. In his predicament he is faced with two impossibilities, humanly speaking; namely, he can't free himself from the corpse and he can't get into Christ. Yet the merciful Father is not mocking him.

The first "for" in v. 2 made him free. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." Here the reference to "law" is not the law the sinner breaks, but means "principle" or force. We prefer the word *principle*. First, the principle of sin and of death. As seen in Romans 7 sin is an alien force within our members which pulls one from God and holiness. Then when it overcomes a person, it is as the Lord Jesus said: "Every one that committeth sin is a bondservant of sin" (John 8:34). One becomes "dead through your trespasses and sins" (Eph. 2:2). The sinner is now bound to the corpse. It is a true principle of sin and of death. The second or eternal death, separation from God, would surely follow were God not to intervene. But there is freedom. Paul said: "God

in Christ set met free.”

We must not miss the second principle which frees. It is the law of the Spirit of life in Christ Jesus. Here the Holy Spirit, the third Person of the Godhead, is called The Spirit Of Life. The Spirit freed the bound man, and, of course, gave him LIFE as well. The mystery of the new birth (and every birth, even in the natural world is a mystery) is open to every bound, condemned person who believes in and on his Maker. There is a begetting by the Word (1 Pet. 1:23), a washing (baptism) of regeneration (by the Spirit) (Titus 3:5); so that one is born of the water and the Spirit (John 3:5).

The Spirit of life freed Paul and all believers (when then enter into it) since his day. The power of life! Let us illustrate this life by a consideration of “the last leaf of winter.” Occasionally one or two leaves are left on a tree all winter. Neither strong winds nor freezing temperatures can dislodge it. But when the spring thaw comes, the sap of life arises in the tree. This power of life pushes the stubborn leaf off. No other power could do it. So the life of God is stronger than the power of sin and death.

A question may remain in your mind. Did God do all these things with a wave of the hand or by speaking a word? Far from it. We come now to the second “for” as found in verse 3. “For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh.” Yes, what the law could not do, God did.

The Son must come in a human body so that without sin He might die for man's sin and sins. On the basis of His cross-work He condemned or judged sin. The marginal reading is: “And as an offering for sin, condemn sin in the flesh.” William R. Newell in his *Romans Verse by Verse*, quotes Jamieson-Fausset-Brown as follows. “The expression is a purposely general one, because the design was not to speak of Christ's mission to atone for sin, but, in virtue of that atonement, to destroy its dominion and extirpate it altogether from the believer. We think it wrong, therefore, to render the words (as in margin) ‘by a sacrifice for sin,’ for this sense is too definite, and makes the idea of expiation more prominent than it is.” Undoubtedly, the emphasis of freedom from sin's dominion through the life of the Spirit is in focus here. This truth is prominent in Romans 5 and 6, as well.

Have you been made free? or, are you still bound and condemned?

We close with one of the paradoxes of the Christian faith. Paul often spoke of himself as a bondservant of Christ. The Greek uses the word “slave.” Therefore, true freedom is found only in becoming a slave of the Lord Jesus, and true bondage is the rejection of His freedom. “But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his” (Rom. 8:9).

# Christian Love

Stacey Woods

Today, as in previous generations, the word "love" conveys very different concepts to different people. Tragically, for many, love is synonymous with sex and means, essentially, little more. For others, it is mere sentiment, a feeling without body or strength, something that is engendered by one's environment acting upon the individual and producing a real, but usually transitory, response. Essentially this concept of love, like the one that identifies love with sex, is selfish.

Then there is the concept of love which is altruism. This can be a noble thing. Essentially human, it has its limits. While it represents an inner satisfaction—the result of doing good and helping others (which may be defined as a form of selfishness)—yet it yields benefits for the one loved and helped. So altruism is more than mere sentiment.

The love of God is something qualitatively different. Love is an attribute, or characteristic, of God. "God is love." Conversely, we cannot say that love is God. Because God is entirely self-subsistent and self-sufficient and is under no necessity, His love, a part of His divine nature, does not in any way proceed from selfish motives or desires. It proceeds from something within Himself which demands fulfillment and satisfaction in an unselfish sense.

God's love is part of what He is. He loves because He is love.

Christian love is not essentially our human response to God's love—"We love Him because He first loved us." Though this is true, it is not, in essence, Christian love. Christian love—the love of God, the love of Christ—is the impartation of part of divine nature. "We are made partakers of the divine nature" (2 Pet. 1:4). This impartation is effected by the Holy Spirit who indwells the believer. "The love of Christ constrains us" (2 Cor. 5:14). This is not our human response of loving God. It is part of the divine nature which, by the new birth, is now part of us. This mighty force lays hold of us; motivates us.

God's love is His essential self and His essential self-giving. "God so loved the world that he gave his only begotten Son" (John 3:16). It finds its fulfillment in meeting the needs of others. This is seen in God's grace to all mankind.

It is in this sense that we are to love one another as brothers and sisters in Christ (1 John 4:7). It is by this love we give evidence of true regeneration (vv. 7, 8, 12). The character and quality of this love is seen in the self-giving of God in Christ (vv. 9, 10).

We must bear in mind that Christian love, which is Christ's love in and through us, is a practical thing. It is not just a



doctrine apart from life, expressed toward God in singing pious hymns like "My Jesus, I Love Thee," and nothing more. Christian love manifests itself in obedience (John 14:15, 21, 23). To sing sentimentally about loving God and fail to obey Him is sheer humbug.

This love expresses itself to mankind in the giving of self to one's fellow believers and to the world—seeking them, saving them, meeting their every need.

Such love is perhaps the most powerful witness and apologetic of the reality of God to an unbelieving world.

—In *The Truth*

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Edited by Dr. Horace E. Wood

## PROPHECY

### Mourning or Morning?

Alex V. Wilson

There's a Negro spiritual which says, "My Lord, what a *mourning*, when the stars begin to fall!" A note in my songbook explains, "This spiritual often appears incorrectly as 'My Lord, what a *morning*.' Actually the song is based on Matthew 24:29-30: "The stars shall fall from heaven . . . and then shall all the tribes of the earth mourn." Yes, for the world, a night of mourning and wailing lies ahead. Yet for Christians, the morning sun shall rise: "The night is far gone, the *Day* is at hand" (Rom. 13:12). The "bright morning star" has already appeared (Rev. 22:16), as harbinger of the coming brightness.

Last month we saw that the Old Testament prophets often spoke of the Day of the Lord. The New Testament also refers repeatedly to that time of God's decisive intervention in human affairs. In fact, the concept became so widespread that sometimes speakers and writers merely mention "that Day" or "the Day."

Jesus, e.g., in His sermon on the mount, said, "Many will say to me *in that day*, 'Lord, did we not do many mighty works by thy name?' And then will I profess unto them, 'I never knew you: depart from me'" (Matt. 7:22,23). He gave no explanation of what "day" He was speaking, but obviously He meant the day of judgment (cf. Lu. 10:12-14). In Paul's last epistle, he mentions *that Day* three times, without naming it more specifically. He is persuaded that Christ is able to preserve him and/or the Gospel message "until that Day." He prays that Onesiphorus will receive mercy from the Lord "on that Day." And he is confident that the Lord will award him and others who have loved His appearing, "on that Day" (2 Tim. 1:12,18; 4:8; cf. 2 Thes. 1:9,10). Obviously that Day meant much to Paul.

He writes of *the Day* as well. "The Day" will declare or disclose what sort of work each Christian has done for Christ, and "each one shall receive his own reward, according to his own labor." But some Christians will suffer tragic loss of rewards (1 Cor. 3:8, 13-15). Therefore, as Hebrews 10:25 reminds us, since we see "the Day" drawing near, we should assemble together with our fellow-believers and exhort one another.

A number of other expressions appear: *The Day of the Lord* will come upon the unsaved surprisingly (like a thief) and inescapably (like travail) (1 Thes. 5:1-4; this term is found also in 2 Thes. 2:2 and 2 Pet. 3:10). Paul looks forward to the mutual approval he and his converts will enjoy on the *Day of the Lord Jesus* (2 Cor. 1:14; also 1 Cor. 5:5). He also says our Savior will confirm or sustain us to the end, so we may be unreprouvable in the *Day of our Lord Jesus Christ* (1 Cor. 1:7,8). He repeats this assurance to the Philippians: He who began a good work in them will bring it to completion at the *Day of Jesus Christ* (1:6). Yet, though he is confident this will happen, he continues to pray for its accomplishment! He prays that the Philippians will abound spiritually, so they might be blameless in the *Day of Christ* and he might glory in them—that his work was not in vain (1:10; 2:16).

In addition, we read of *the last Day* (used 4 times in John 6:35-54; also John 11:24; 12:48), the *Day of judgment* (Matt. 10:15; 11:22-24; 12:36; 2 Pet. 2:9; 3:7; 1 John 4:17), and the *Day of wrath* (Rom. 2:5-16; Rev. 6:12-17). Rev. 16:14-16 tells of the "war of the great *Day of God the Almighty* which will occur at Armageddon. And 2 Peter 3:10-13 mentions not only the Day of the Lord but also the *Day of God*; both terms are related to the dissolving of the present heavens and earth, which will be followed by "new heavens and a new earth in which righteousness dwells." Finally, our Lord Jesus spoke of the *Days of the Son of man*, explaining that He meant "the *Day when the Son of man is revealed*" (Lu. 17:22-32).

We have given this long and perhaps tedious list of references for three reasons. First, to show how often the New Testament (as well as the Old) mentions the theme. The early disciples lived and served with the End constantly in mind. The coming Day was a challenge spurring them on to greater holiness and zeal. Quallben, a church historian, writes:

Christianity spread with astonishing rapidity during the first three centuries. It spread to all parts of the Empire, even to regions beyond Roman territory . . . There were several reasons for this remarkable progress. (1) The Christians expected the speedy return of the Lord. There was but little time to organize, no time to be idle. The essential thing was to preach the Gospel "unto the uttermost part of the world" before it was too late (A History of the Christian Church, p. 80f.).

Second, the above references may be useful if anyone wants to make his own detailed study of this topic. Third, the previous paragraphs show how many different terms are used to refer to the endtime Day.

Review the various italicized expressions above. This third point leads us to consider a disagreement in interpretation.

Some Bible students believe there is a distinction between the Day of Christ and the Day of the Lord. They say that the former "relates wholly to the reward and blessing of saints at Christ's coming" while the latter "is connected with judgment" (*Scofield Reference Bible* re: 1 Cor. 1:8). They believe the former occurs before the Great Tribulation but the latter afterwards. Other Bible students, however, feel that "in the New Testament the Day of the Lord is a comprehensive term designating all the events which will attend the consummation" or final climax of history, and that "the expression takes different forms" (*New Bible Dictionary*). That is, most if not all of the various terms mentioned earlier are synonymous. I may be wrong, but it seems to me that the latter view is correct. If only the two terms, Day of Christ and Day of the Lord, were used, it might indicate that they were distinctive events or periods. But what about the Day of our *Lord Jesus Christ*—in which category should it be placed, since it mentions both "Christ" and "Lord"? Also, if there are two different periods, then the ambiguous terms "the Day" and "that Day" would be very unclear. To which of the two distinct days would each refer? Again, the Day of Christ does not always relate wholly to the saints' rewards and blessings, for the Days of the Son of man (who is Christ) bring *wrath* on men similar to the worldwide flood and the fire on Sodom, which "destroyed them all" (Lu. 17:22-33). Finally, those who distinguish between the two days believe that the Day of the Lord throughout Scripture is related only to God's judgment. But we saw last month that the Old Testament mentions blessings and glory in connection with the Day of the Lord—not only judgment, though that aspect is dominant.

It seems to me that the various terms are synonymous. If so, then the Day of the Lord Jesus Christ is a period that includes the following: the outpouring of God's plagues of wrath on the Beast and his followers (Rev. 6:12-17; 2 Thes. 1:6-10; and also many of the Old Testament passages); the revelation of Christ—including the resurrection, rapture and rewarding of Christians (John 6:40; 1 Thes. 4:16,17; 1 Cor. 1:7,8 and 3:8,13); the defeat of the Beast and his armies (Rev. 16:14-16; 2 Thes. 2:8); and the transformation of the heavens and earth (2 Pet. 3:10-13; Acts 3:20,21; Rom. 8:19-23). Thus God will establish His kingdom in glory.

### Events that Precede the Day

Scripture teaches that several events will precede the Day of the Lord. 1) *The Falling Away or the Rebellion*. Paul says that the Day of the Lord "will not come, unless the falling away (ASV) or rebellion (RSV) comes first" (2 Thes. 2:3). The Greek word used here is *apostasia*, from which "apostasy" comes. It may mean a great religious falling away, as mentioned in 1 Timothy 4:1, "In later times some will fall away from the faith." As Brother Boll wrote,

"Apostasy" is something more than mere error in doctrine: it is a renunciation of the truth, a complete abandonment of the faith, a sweeping denial of Christ, of the Cross . . . in short of the entire gospel and of all God's revealed word. And that not by ignorant heathendom (for one cannot "fall away" from something he has never had). . . but on part of those who have had the truth, and once professed to believe it (Thessalonians, p. 43).

On the other hand, *apostasia* "does not in itself imply religious apostasy. The word itself means a departure in a hostile sense, a rebellion" (Buswell). Thus it may refer to the Man of Sin in his political as well as religious revolt against God. "He shall speak words against the Most High," "uttering haughty and blasphemous words against God," and shall wage war on the saints and prevail over them (Dan. 7:25; Rev. 13:5-7). Either way that *apostasia* is translated, it involves the rejection of God and the worship of the Man of Sin, resulting in persecution of God's people.

2) The Day of the Lord "will not come, unless . . . *the man of sin is revealed* . . . who opposes and exalts himself against every so-called god, so that he takes his seat in the temple of God, proclaiming himself to be God" (2 Thes. 2:3,4). No doubt this self-deification is the same as the abomination of desolation mentioned by Daniel and referred to by Christ. It marks the kick-off of the Great Tribulation period (Matt. 24:15,21).

3) On Pentecost, Peter quoted what Jehovah said through the prophet Joel: "I will show *wonders in the heaven above and signs on the earth beneath*, blood and fire and vapor of smoke; the sun shall be turned into darkness and the moon into blood, *before the day of the Lord comes*" (Acts 2:19-20, quoting Joel 2:30,31). Several other Scriptures mention similar signs, which raises a question. Do these passages all refer to the same time and events, or will there be several times when such events will occur? The first alternative seems likely, but study it for yourself. Compare Matthew 24:29-31 (which occurs after the Great Tribulation); Lu. 21:25-27; Acts 2:19, 20; Rev. 6:12-17 (the 6th seal); Isa. 13:10; Joel 2:31 and 3:15. (Wilbur Smith has some interesting observations regarding these cosmic signs in *The Wycliffe Bible Commentary*, p. 1507:)

These three horrors, then, precede the Day of the Lord: 1) the apostasy from God's truth and revolt against Him and His followers; 2) the enthronement and worship of the Man of Sin; 3) signs in the heavenly bodies and physical convulsions on earth. When these latter signs begin to take place, Christ said, we should look up and raise our heads, because our redemption is drawing near—the kingdom of God will then be nigh. "But take heed to yourselves . . . Watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man" Lu. 21:28,31,34-46). For the ungodly, mourning is coming. For those who walk with God, Morning is coming: the Day of the Lord Jesus Christ is at hand.



# Missionary Messenger

*"Greater things for God"*

We would like to notify all donors to Brother Galanis that Brother Ray Naugle is no longer his treasurer. The Missionary Office is glad to forward all gifts to him and requests that the checks be made payable to "Missionary Funds." In the left-hand corner of the check, please specify for whom the gift is. This is true of all gifts to missionaries, and it will be a great help to us if they are made out in this way.

Irene Allen

Eagle River, Alaska

February 28

It is Thursday, 9:30 a.m. Usually at this time I am on my way to the Birchwood Loop ladies' class. However we received 6 or 8 inches of snow overnight and the roads are not yet cleared, so it seemed best to call the class off for this week. I'll use my time in answering correspondence. Our mail lady has a four-wheel drive vehicle, so hopefully she will make her deliveries with little hindrance.

After a month's freedom from the inner ear problem, Winston has had his fourth attack. It occurred during the night last Friday and he was unable to go out to services on Sunday because of dizziness and nausea. Medicine relieved the symptoms and by Monday he was much better. His regular doctor referred him to an ear specialist and we went in for a Tuesday appointment. Dr. Smith, the specialist, did not want to commit himself as to the cause and remedy until two special tests are completed next week. These will be made by others than himself—then next Thursday we go in for his recommendation.

Eunice Phillips Caraway is now back home from California, where she spent a month during the time her parents (the A. T. Phillips) both had surgery. The Phillips' home is in Missouri, but they went back to California where Ruth works in a hospital. Both parents had difficult times following surgery, but think they are now recovering.

Rena Chrissop

Republic of South Africa

February 26

Our colored work has now started in Bellville, South Africa. Bro. Chrissop so much wanted to see this work in motion. Many were his prayers asking God about this. His prayers have now been answered and we give God all the glory. We have a very faithful colored brother in Christ, Bro. Simon, doing the work. Please pray for this great work. I went out to Steenberg last Sunday to be with the colored congregation. How wonderful it was to be with them again. It was a long way to go, but God made it possible. The work there is progressing, with cottage meetings, etc. I had a glorious opportunity speaking to the women and Sunday school children.

Here in the place where I am staying, God gives me many opportunities for Him, and some told me they would like to go and worship where I go, so I am taking them with me; one is my youngest sister. Please pray for her and all the rest.

Thomas W. Hartle

Capetown, South Africa

March 12

Our series of gospel meetings from March 4 thru 10, are now just completed, with success to the glory of God. Each one having done their part, the attendance for the eight services was 75, 51, 85, 80, 88, 96, 114, and 128. While there were no immediate results, we are assured that the Word was preached and heard, and we can but pray that fruit may be borne very soon.

Our regular attendance at our regular services remains to be commended, with our Bible school increasing in numbers too! As far as the new building project is concerned, we are hoping to have plans out from the Council; they said within a week's time. Isn't that going to be wonderful? The men are eager to begin building.

Mac and Peggy LeDoux

Saigon, Vietnam

March Newsletter

We cannot describe our joy in seeing the growth of our young Christians. Because they witness for Christ almost immediately upon becoming a Christian, they grow to maturity quickly. Tran Van Nhat has been a great help to us in establishing our new work. We lean heavily upon him in carrying on our work. He has been a real blessing to many here. Every day he and his wife, Viet, are teaching others about Jesus, but because he is the leader, he receives criticism and discouragement. He knows that Satan has a hand in this. Pray for him and many others like him who are trying to win their friends to Jesus.

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## **"Husbands... Be Not Bitter..."**

W. C. Moore

Not only is it true that God's Word tells wives to submit to their husbands, but a very important instruction to husbands is that they, on their part, love their wives, "and be not bitter against them."

In fact, the responsibility of the husband, as the head of the wife, makes him tremendously at fault if he forgets that his Head, even Christ (1 Cor. 11:3), expects him to really love his wife and never permit himself to take advantage of his position of headship.

It is so easy to blame the wife if things go wrong; it is so easy to forget that the wife gave up all to become your life companion—gave up even her very name, her home, and all. It is so easy to forget that the "little" courtesies, the "little" kindnesses, the "little" acts of thoughtfulness—really make up the deciding issues in a Christian wife's life—as to whether she is to be a happy, cooperative companion or otherwise.

"BE NOT BITTER"—oh the heartbreaks, the sorrow, the despair—and the resultant disasters that so often follow when bitterness and unkindness creep in! Oh, if only the husbands had remembered and obeyed the Word of God which tells them to "BE NOT BITTER" against that precious soul who has taken on your name—who has left all to be with you, and to share life's joys and sorrows with you! "Be not bitter." God's Word says it! It is a needed saying! It is so easy to take advantage of one over whom we have some sort of authority. Oh God, help us!

O ye husbands—remember the vow you made at the altar, when, before God and man, you deliberately, solemnly, promised that you would "love and cherish" that precious bride. My brother, a true wife never ceases to be your bride. Remember that—and remember your solemn vow—which God heard you make on your wedding day. Perhaps even now you should go and ask your wife to forgive you for your failures to "*love and cherish*" her as you promised to do.

### *Love God, and Keep His Commandments*

And, no matter what your wife does—or what she does not do—God still says to you, "Be not bitter" against her. You may have to go to God desperately sometimes to be able to keep this Word—but, Brother, in Jesus' name, Keep it! Wait not, I beseech you, till the worn and tired body of your dear, broken-hearted wife, lies cold in the casket—but NOW, Today, get right with God, and get right with that precious wife of yours—that God may be glorified, and that your prayers be not hindered (1 Pet. 3:7-8).

"The husband is the head of the wife" (Eph. 5:23)—and he must answer to God as head. Many husbands let the wife be the head—thus ignoring or despising God, and His Holy Word. But that very fact—that God has made him the head—should make the husband careful that he love his wife, and be not bitter against her. Of course this does not mean that a husband should hearken to his wife in all things—for the responsibility of decisions rests with the husband, and God cursed the ground because Adam "hearkened" unto the voice of his wife, and in so doing disobeyed a command of God (Gen. 3:17).

"From the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:6-9).

If young married couples would only start out right—to obey ALL God's commands to both husbands and wives—oh how many disappointments and cares of their lives would be avoided! God, who instituted marriage in the beginning, knows us, and His ways are BEST! Jesus, the Head of the Church (Eph. 5:23-24), commands—to young married couples, a "leaving" of father and mother, and the setting up of a new household. Never let "in-laws" come

between you and your wife or husband. When the Lord says "LEAVE"—He means it! Not that you are to be at enmity with your relatives, but have it understood that they are not to cause trouble in your own new home! Also, "CLEAVE" to each other, wife and husband, through thick and thin, because the LORD has so commanded you! (Mark 10:1-12.)

Husband and wife—remember that God must be FIRST! Neither husband nor wife should honor the other mate above God! See the two great commandments—Matthew 22:36-40 and Mark 12:28-31. And Jesus says, concerning these two great commandments, "There is none other commandment greater than these" (Mark 12:31).

—In *Herald of His Coming*

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## *That Good Approach*

J. H. McCaleb

On the way from Judaea to Galilee it was necessary for Jesus to pass through Samaria. He came to a city called Sychar and, because He was tired, stopped at Jacob's Well which was in that vicinity. As He rested there a woman of Samaria came to draw water. Her manner of life had been somewhat questionable. Jesus knew her history, but made no immediate mention of it.

Since one could be expected to be thirsty after a long walk, it was natural that He should ask for a drink of water. From this approach began an easy conversation regarding the water of life. At the opportune moment Jesus suggested that she go get her husband so that he could participate in the discussion. When the woman of Samaria stated that she had no husband, Jesus then revealed that He knew all about her. He stated simply that she already had had five husbands and that the man with whom she was living at the time was not really her husband. That good approach did not provoke resentment, but rather caused the woman to think.

With His divine knowledge Jesus could have accused the woman immediately. He could have told her that she was a wicked sinner who was continuing to live in adultery. Instead He treated her with tact and kindness. As a result she proclaimed to her associates: "Come, see a man, which told me all things that ever I did: is not this the Christ?"



## POETRY PAGE

### OUR SHARE IN CALVARY

I see the crowd in Pilate's hall,  
I mark their wrathful mien;  
Their shouts of "Crucify!" appall,  
With blasphemy between.

And of that shouting multitude  
I feel that I am one;  
And in that din of voices rude  
I recognize my own.

'Twas I that shed the sacred blood;  
I nailed Him to the tree;  
I crucified the Christ of God;  
I joined the mockery.

Around the cross the throng I see  
Mocking the Sufferer's groan;  
Yet still my voice, it seems to be  
As if I mocked alone.

But not the less that blood avails  
To cleanse away my sin;  
And not the less that cross prevails  
To give me peace within.

—*Horatius Bonar.*

### A NEW SONG

*"He hath put a new song in my mouth . . ." (Psalm 40:3).*

I know not the song of Thy praises  
Till Thou teach it, my God, to me—  
Till I hear the still voice of Thy Spirit,  
Who speaketh forever of Thee—  
Till I hear the celestial singing,  
And learn the new song of Thy grace,  
And then shall I tell forth the marvels  
I learned in Thy secret place.  
Thy marvels, not mine, far surpassing  
All thoughts of my heart must they be—  
I can but declare the glad tidings,  
As Thou hast declared them to me.

—Richard Rolle (1290-1349).

Which is more necessary, light or sight?

## Eternal Election

E. B.

Unless our life has its roots in eternity it will be superficial, without depth, without direction. Either it has eternal meaning or it doesn't have it. And to talk about "temporary meaning" is in reality talking nonsense. The Bible refers to this deep truth in these words: "You saw me before I was born. The days that had been created for me had all been recorded in your book, before any of them had ever begun" (Ps. 139:16). It is not by chance that we come into the world—even though we are conceived by our parents—for we really have our origin in eternity, the eternal thought and will of God. Before anything comes into existence, it is first thought and willed by God, just as the work of art on canvas or in marble was first conceived in the soul of the artist. Our life has deep roots; they go beyond that which is visible and temporary; they are sunk in the eternal inscrutable "decrees" of God.

It is indeed worthy of note that the writer of Psalm 139 was aware of our eternal origin, but his words reveal a truth that is even more profound. That God's gaze should rest upon us from eternity past speaks of more than an origin in eternity—it implies as well an eternal destiny. To say that God "sees" a man always means that God looks upon him with favor, for God turns aside His gaze from the man with whom He is angry. When a man recognizes that God sees him from eternity—that is, when the man's gaze meets the eternal gaze of God upon him—then takes place the grandest event that can ever happen on earth. Then it is that the man can say, "God loves me from eternity, and He loves me *for* eternity. He has chosen me from eternity and to eternity."

Our gaze meets His at Calvary as He and we behold the Lamb "slain from the foundation of the world."

Here faith is born and here it rests, "I am chosen from eternity." It is then that a man knows what it means to be saved, to be delivered out of this evil age, from being lost in sin and death—and not on his own merits, but by the grace of God. His mercy, His boundless love, His choice—this is the ground of my salvation! In this certainty lies the Christian's peace. You'll remember that when the disciples returned from their first missionary tour, they enthusiastically reported to Jesus the wonderful works that God had wrought through them. The Lord replied, "Rejoice not that the spirits are subject to you, but rejoice that your names are written in heaven" (Lu. 10:20). When a man knows that his name is written in the book of life, the book of God's elect, he has found the secret of that peace that passes all understanding. He has reached faith's highest peak, and all that remains for him to do is to let this marvelous certainty bear its fruit in his life.

We need to go on and clarify some questions that sometimes arise. This knowledge of our election is not given to us to encourage speculation about what will happen to others. You have been selected by God, and the same is true of all who believe. Whoever truly says "Yes" to Christ is one of His elect. The elect are the believers and the believers are the elect. And the believers are nothing else than those who have become in heart "obedient to the word of God." Election is evident only where there is a full, free, obedient, and trusting decision of faith. Election and obedience of faith are inseparable realities in the Bible. We cannot put election against the decision of faith nor the decision of faith against election—even if our reason continually pushes us in that direction. Here reason must yield, but without drawing back from one extreme or the other. How can the free choice of God be reconciled with the responsible decision of man? We aren't able to understand it, but every believer knows that both ends of the proposition are true. "He came unto his own and his own received him not, but unto all those who received him he has given the right to become sons of God, even to those who believe on his name" (Jn. 1: 11, 12).

Without faith, Christ profits nothing—and without Christ there is no faith that counts. Which of the two extremes is more important, Christ, or faith? All right then, which is more important, light or sight? Isn't this question a bit silly? Light and sight are made for each other! Election and faith are made for each other. Believe . . . and you will know for certain that you are one of the elect!

What we have said up to this point reflects the message of the Scriptures. But the Bible does not speak of a "double decree" by which some are preselected from eternity to eternal life while others are rejected from eternity to eternal perdition. It is true that such a conclusion is almost inevitable from the scriptural study of election—and our logic pushes us to draw such a conclusion. But the Bible doesn't do it and we must not either. We must allow the Scriptures to remain "asymmetrical" at this point, as they are elsewhere. If we force the doctrine to square with reason, we run the risk of perverting its message. Scripture speaks of a divine decree of election, as well as a judgment upon unbelievers, and it also teaches that nothing happens outside the will of God. So let's rejoice in being chosen from eternity and be on guard against falling! Let us say with the apostle Paul, "But we who shall be saved" and accept his admonition: "Let him that thinketh he standeth take heed lest he fall." The Christian life swings as a door upon the two hinges of promises and admonitions. It no longer functions properly if one hinge or the other is removed.

—Translated from the Nov. 1973 issue of *Il Cristiano*

Ernest Lyon is a professor of music at the University of Louisville and minister of the Highland Church of Christ.



## *Viewing the News*

**SOMETHING NEW.** A Christian and Missionary Alliance Church in New York now meets at 10:00 a.m. for their morning service, has a fellowship dinner after that, continues with Sunday School at 2:00 and the "evening" service at 3:00.

**THE PROVINCE** of Ontario, Canada, has instituted a course in world religion through its Ministry of Education for the public school system. More than 5,000 young people in secondary schools took the course with very little negative public reaction in spite of the fact that Hinduism, Buddhism, Mohammedanism, and Judaism are taught on equality with Christianity and the course is taught from "an academic point of view." Thanks to *The National Laymen's Digest* for this item.

**THE SUCCESSFUL** try of the Arab oil-producing nations to force the larger, more powerful, nations to make them rich to get their oil has set off what may be a chain reaction from other small countries that have resources the larger nations are needing. Various metals and foods may soon skyrocket in price as the producing nations get together to form virtual monopolies and artificially force the price up.

**THIS ITEM** from *The Dallas Morning News* of April 7, 1974 should be appalling to you. Datedlined Tripoli, Libya, it says: "Mothers here can hardly wait for the new tourist season to England so that they and their children can begin shoplifting in British stores. Al Jihad, a major newspaper here, has reported, 'Many boys and girls from 6 to 14 years old have been taught all winter to shoplift. Parents believe that British judg-

es will not send them to jail if they are caught.' Local store managers are supposedly teaching the tricks of the profession. As one explained, 'It is an act of patriotism to steal from heathen imperialists who have robbed us for so many years. I call this retrieving, not stealing.'"

**GLOSSOLALIA** — speaking in tongues—is still being used to divide churches over the country. A reader in Louisiana recently sent a copy of an item from a paper there. 'The Westminister Presbyterian Church in Shreveport had voted 93 to 85 to ask the Presbytery to recall their minister because he speaks in tongues. A tongues-speaking elder said the church knew that the minister believed in this before it asked him to become its minister. Charges were based on the fact that practices of the church as prescribed in the Book of Church Order did not include speaking in tongues as one of the church practices. Other churches that have no such book are unfortunately being just as divided by the objections of those who don't so speak to those who do.

A **NATIVE** Israelite once told me that, though the Rabbis that we know as Orthodox in this country, have tremendous influence, a great majority of the people there are "not religious." He said that the conservative and reformed groups as such have little influence there, that you are either "religious" or "not religious." A recent meeting reported in Ben Kaufman's column in *The Cincinnati Enquirer* may change this. Reform rabbis held a meeting in Jerusalem to consider ways of getting Reform and other liberal Jews to emigrate to Israel. In the past, I am told, they had done little to bring this about.



THE CONFLICT between orthodox Lutheran interpretations of the Bible as inspired of God and the more "liberal" interpretations of a majority of the former faculty of Concordia Seminary has kept in the public eye. As you should expect, the mass media treat the subject with great prejudice in favor of those who reject the inspiration of the Bible.

"RABBI SALLY" Priesand, the first woman ever ordained as a Rabbi (by Hebrew Union College in 1972) is now assistant rabbi at the Stephen Wise Free Synagogue in New York City. Among the things she is doing is "re-forming" liturgy on her own. Among those things is changing the wedding service. She is eliminating such words as "father," "man," "mankind," and "obey" from the service. What else could you expect?

THE 13TH BAPTIST World Congress in Stockholm, scheduled for July, 1975, was to meet on the theme, "New Men for a New World, Through Christ," but this has been changed to "New People . . ." on protests of the American Baptist women's organization.

THE NCC Governing Board continues its journey in politics. One of the most recent items voted was for calling for the impeachment of President Nixon. I wonder what they do with Romans 13.

THANKS TO Ben Kaufman for including a story about the Church of Religious Science in a recent column. In writing about a Cincinnati minister of that sect, Mr. Kaufman said that Religious Science has its origins in Los Angeles in the 1920s and that it considers Jesus' teaching "basic" to religion and salvation, but only in that Jesus is the model for everyone. The minister said, "He was divine and so are we. We have the same potential as he did." Enough said for you to understand this is a recent entry into the field of those who quote Jesus and ignore much of what He said.

ARE YOU A "professional church worker" and live in Kentucky, Tennessee, Alabama, or Mississippi? Then a new ecumenical Career Development Center to be established in Nashville will interest you. It will provide "career assessment and counseling services to professional church

workers" in those states and will be housed at Scarritt College or across the street at Vanderbilt University's Divinity School. I'm glad I'm an "amateur!"

STATISTICS OF INTEREST: There are now 29.4 million Baptists in this country. They have grown from 1.75 million in 1876 and are split into twenty different groups plus a number of very small groups, according to a news item I received recently . . . The Assemblies of God denomination started 70 years ago with about 300 persons meeting in Hot Springs, Ark. Today there are about 5 million members, more than twice the 1964 claims.

TEACHER EXTORTION: Every teacher in Hawaii must be a member of the Hawaii State Teachers Association and the fees for the association are deducted from your pay. Recently the fee for being a member of the association was raised to \$141.00 a year.

EMIGRATION of Jews from Russia has been a lot in the public eye and there are claims of great numbers being allowed to leave last year. Some Evangelical Baptists in the U.S.S.R. are asking for the same privilege. What has your newspaper said about that?

GREAT CHURCH BUILDING complexes over the country are running into financial troubles. Among the most recent are two in Louisville. Others, in other cities, have even been brought into court. A growing congregation is not enough assurance that a multi-million dollar group of buildings needs to be built by borrowing money on bonds. Unfortunately many young Christians have followed the example set by such churches and have borrowed more than they should. The increase of the cost of living and other factors will force many of them into bankruptcy and hurt their witness for Christ. Don't go with the times!

SOBERING FACTS: The U. S. fertility rate dropped 22% in the last three years, according to an article in evangelical newsletter for March 15, 1974. There are many people working toward this end, thinking falsely that they are doing good for the country. Many others work to that end with the intent of overthrowing this country.

THE NATIONAL LABOR RELATIONS BOARD has begun the practice of telling employers whom to hire, due to suits by women seeking jobs in such industries as dock longshore workers. Those who sought to get work by this means have probably not been told that the government that can tell an employer whom to hire can also tell an employee for whom to work. I wonder if they want that.

IN CASE your income tax bill was great, just remember that a Swedish worker who earned \$6,185 last year owed 51 per cent of his earnings in taxes—besides the rise in cost of goods due to the Value Added Tax.

IN MIAMI, Florida, a federal judge has had a case to try wherein the government says the Dade Christian School has no right to refuse a student on account of his color, in spite of the fact that the school gets no federal funds and claims that it refuses to mix races because of their interpretation of the Bible. Freedom of religion is being attacked at such spots first. The future looks foreboding.

MANY THANKS for your help in making this column informative and helpful. Keep your questions and your clippings coming to Ernest E. Lyon, 2629 Valletta Road, Louisville, Kentucky 40205.

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## An Eleventh-Hour Conversion

Asa Baber

Luke 23:32-43

The story of the thief on the cross has been providing a topic for discussion over the years, some saying he was saved and some saying he could not have been saved because he did not do the things that we are told—such as being baptized. But Christ was still living and His will was not in effect until He died (Heb. 9:16,17). Let us look at what we can see in this man.

1. A gigantic faith. He believed when he saw Christ dying as a criminal. It was easy to believe on Him when the crowds were doing it. It was when His disciples were not faithful, Judas had betrayed Him, and Peter's faith was wavering. He believed in spite of his suffering. He believed when others were disbelieving. He worshipped when others were mocking, and when Jesus seemed anything but a King.

2. A genuine repentance. Some say he could not have had much of an experience because he did not do the things that we are told to do. Instead of looking at the things that he did not do, let us look at the things that he did do. He confessed his guilt, he rebuked his partner in crime, he vindicated Christ, and he prayed. Many people today will not do these things.

3. A real conversion. Three basic principles in conversion are a sense of guilt, a confession of sin, and simple faith in Christ.

4. The attitude of Christ. One thief expressed faith and Christ answered him; the other one used the word "if" which indicated doubt in Him.

5. Some wishful thinking by people is the sin of assumption—assuming that Christ will deal with them as He did with this thief.

This is risky business; some people do not have a death bed or conscious moments just before death. The Bible records examples of some who did not have this opportunity: Nadab and Abihu (Lev. 10: 1,2) and Korah (Num. 16:17-32).

As far as we know it was the thief's first chance. People seem to think that God is obligated to save at the last moment. God uses many things to cause people to come to Him. There is power in habit, so get into the habit of going to church as often as you can and then see what happens. We feel that we need to have our children regularly in a Bible school and church. If it is good for them, why not for adults? We are only grownup children.

#### DR. EDWIN B. BAILEY

Bro. Edwin B. Bailey, M.D., of Linton, Indiana, passed from us on March 31, 1974. His death was a great shock to all for he had been improving nicely from a Feb. 21st cardiac by-pass operation. His age was 58.

Dr. Bailey and I had enjoyed a wonderful friendship for about 20 years; especially happy were the eight years of our co-laboring in a weekly radio program in behalf of the Linton Church of Christ, while I was minister there and he was an elder. His father was an elder of the Linton church many years. Dr. Bailey was director of an a cappella chorus at the church and the singing of this group was used for the radio program and I gave the messages. Many will remember his beautiful composition of music fitted to John 14:1-3. Thus he willingly used his time and talent to the glory of God. He was also a cheerful and liberal giver, and many are the brotherhood works that shared his encouragement and support.

Dr. Bailey was a greatly talented doctor and highly respected by his peers. His time and efforts to help any and all were unending and had been for about 30 years in the Linton community. Only eternity will reveal how great his love, devotion, and Christlike services were, for they were beyond measure.

Our deepest sympathy goes to his beloved wife, Sarah, of Linton; to his four sons and their families: Roger Bailey, Ph.D., of San Antonio, Texas; Chris Bailey, M.D., of Indianapolis, Indiana; Thomas Bailey, M.D., of Fort Riley, Kansas; and Joseph Bailey, M.A., of Indianapolis. Also one brother, Franklin, and his family of Gallatin, Tennessee.

Dr. Bailey's example of life reminds us of what was written of the Apostle Paul in Acts 20:35; "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." —Eugene W. Pound, minister Summerville Church of Christ, Linton, Indiana.

## BOOK REVIEW

AGAINST THE TIDE

A review by D. L. ALLEN

The following is a review of *The Story of Watchman Nee* by Angus I. Kinnear. The copy I have is published by Victory Press in England. It is probably distributed in the United States by Christian Literature Crusade.

To those who are familiar with the writings of Watchman Nee this book will have a great appeal. It is well written and documented and contains eight pages of photographs. Although Watchman Nee is set forth as nothing more than an earthen vessel, one can hardly read this book without feeling he has been privileged to glimpse a real man of God of a stature which is seldom seen today. The whole course of his life is traced.

Even from early years he showed marks of leadership. The fearless and aggressive proclamation of the Gospel by Nee and his fellow workers from the beginning marked the tone of the movement of which he became the recognized leader. Often misrepresented and maligned, he seldom made any effort to answer his critics. The book also sets forth principles of church life and growth which were characteristic of the "Little Flock" and which resulted in a great ingathering.

In later years the shadow of communism continually grew and darkened until it engulfed the whole land. Even after the communists came to power and it began to be clear what lay before the church, Watchman Nee was free to come and go. In Hong Kong in May, 1950, he was urged by Witness Lee not to return to Shanghai. However, he replied, "But Brother, it has taken so long to build up the church there. Can I possibly desert them now?" "If you go back it could be the end," he was warned. At last Watchman said, "I do not care for my life. If the house is crashing down, I have children inside and must support it, if need be with my head."

For about two years after returning he was able to continue his work among the brethren but under increasing pressure. On August 10, 1952, he was arrested. He was charged with almost every imaginable crime by the People's Government. The indictment was 2296 pages long. He was sentenced to 15 years in prison, but was kept in a Shanghai prison 18 years and even after his release was in labor camps until his death at 69 on June 1, 1972.

A final letter written to his sister-in-law (his faithful wife died in Shanghai in September, 1971) on April 12, 1972, said, "I maintain my own joy, so please do not worry. And I hope you also take care of yourself, and that joy fills your heart." Since he was not allowed to use the name of God, he used the words used by Jesus when He said, "Ask, and you shall receive that your joy may be full." Even to the end the communists were never able to break him or take away his joy.

Watchman Nee wrote and published only one book, *The Spiritual Man*. The other books under his name which are so well known



in the western world were transcriptions from sermons or from magazine articles. Miss Elizabeth Fischbacker, whom we knew for several years here in Hong Kong, did most of the transcriptions and translations from the Chinese. These were compiled by Mr. Kinnear, a missionary to India, who had known Watchman Nee personally.

## NEWS AND NOTES

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

Highland Church of Christ, Louisville, Ky. Remember our meeting July 21-26, with Earl Mullins, Sr. preaching. Plan your vacation around this. Be in prayer for the church and for the neighborhood.

Church Leaders Breakfast will be May 11, 8:00 a.m. The meeting is to be at Echo Valley Camp, near Lebanon Junction, and will give many of us opportunity to get acquainted with these grounds.

Lexington, Ky: In your daily and congregational prayers, include S.C.C.

S Louisville, Ky.: South Louisville Church. Early morning prayer meetings have been started, and also cottage Bible study meetings. The early morning prayer services are at 5:30 and again at 7:00 a.m. on Fridays.

Thanksgiving and praise to God is expressed for His having spared His flock from loss of life and property from the tornadoes in that area Apr. 3. Fresh stirring of the Spirit of God among them is also a subject of praise and rejoicing.

Brother Alvin Price is being used of the Lord in that congregation.

Pekin, Ind.: Brother Earl Mullins has taken up the work at Pekin, Indiana. He also has a radio program on Fridays at 2:30, near 1200 on the dial, at Salem. Bro. Mullins' address is Route 3, Pekin, Ind. 47165.

Utica, Ind.: Two young women were born into the family of God at the Utica church April 3. They were Kate Morrow and her friend, Connie McIntyre. There are encouraging reports of the work there in general.

Portland Ave. Church, Louisville: There have been a number of responses with a request for prayer support to enable them to lead a life on a higher level. Four fine young men

came forward on April 28. It was good to see them come with such a desire.

There is to be a "Family Dinner" at the church on May 12. Such friendly gatherings are good for all, occasionally

A chorus from Le Tourneau College, Texas, is to sing on Tuesday, Apr. 30, 7:30 p.m. in the All-purpose building of PCS. The following Friday, May 3, Sister Bonnie Colwick, choral director, will give a concert in honor of PCS'S 50th Year Celebration, featuring old songs. This will be her last year at Portland, and we are sure she will be greatly missed.

Abilene, Tex.: The Lord has opened up many doors for us this past quarter. We were given the opportunity, without cost, to make use of a total of two hours of local television time. The children's group presented two programs and the rest of the time was used in short opening and closing devotionals for each day's broadcasting for a week. The local newspaper has given us the opportunity to present the "Sermon of the Week" recently.

The Southeastern Christian College Choir was a great blessing to us this year in their visit March 31. One for whom we have prayed for some time, responded to the invitation and was buried in baptism. The audience for the service was reportedly the largest in over 40 years, requiring the use of chairs in the aisles. Sunday school attendance for the morning was a record-matching 122.

We're thankful for an increase in the interest and number of young adults over the past quarter, and are hopeful that this is only a beginning in this area of the work. Excellent

messages were brought through Almer Barnes and Byron Miller recently.

The independent, Spanish-speaking congregation is growing rapidly and the fellowship in some of the services and fellowship dinners is a great blessing. God's love transcends the language barrier!

"Lazarus" and "Ebenezer" (our buses) are faithfully bringing in children twice every Sunday and on Wednesday nights for Sunday School, Children's Worship, and Bible Club. God has blessed abundantly in many phases of His work here at Southside. To God be the glory! —Ben Rake, Jr.

### READERS WRITE US

"I enjoy the W&W very much. It's an inspiration to me. The writers are excellent."—Mrs. R. R. Kitterman, Houston, Texas. "I want my sister to receive the Word and Work . . . It is a good paper."—Elizabeth McReynolds, DeRidder, La. "I enjoy the W&W very much and would not like to miss an issue."—Howard Chism, Lawrenceburg, Ky.

### SOUTHEASTERN CHRISTIAN COLLEGE

Brother Bob Morrow with a group of over 40 from Louisiana, and Brother Doug Broyles with about a dozen from Johnson City, Tenn. visited SCC in interest of increasing the enrolment at SCC by "our" young people. Their efforts are much appreciated. With the blessing of the Lord they can bring the desired result.

Gallatin, Tenn.: Following is an excerpt from the letter received this week by bro. Crowder from bro. Winston Allen. "There was rejoicing Sunday when I announced regarding the large offering from our sponsoring congregation for the building fund. On the \$4,500 check bro. Lester Butler had written "Special Offering from Gallatin Church of Christ." On behalf of the Spring Brook Church of Christ and especially of the leaders

(bro. Ralph Javins, Ernest Wasson and Norris Caraway), we want to express appreciation for this great assistance. In fact, this large amount together with money in the church account here should make it possible to just about finish the basement structure."

### "WORDS OF LIFE"

After listening to last Sunday's message, and the urgent invitation that was given at the close, Mrs. Arna Mae Sampson found herself unable to delay obeying the Gospel any longer, and under deep conviction she called Bro. Boyd Sunday afternoon and made an appointment for a conference Monday morning. Even though it was raining, she rode out on the bus, and immediately following the conference, she entered the water and was "buried with Him through baptism into death," and "through faith in the working of God," she was raised to "walk in newness of life."

### Our Present List Of Stations

Louisville, WFIA Sunday 9:00 a.m.  
Louisville, WIIAS Sunday 11:05 p.m.  
Tell City, In. WTCJ Sun. 11:30 a.m.  
Alexandria, La. KSYL Sun. 9:00 p.m.  
Oakdale, La. KREH Sat. 8:10 a.m.  
(All Central Daylight Time)

### ECHO VALLEY BIBLE CAMP

We are grateful to the Gallatin brethren for coming to the camp this past Saturday and getting quite a bit of work done. They did some roofing and some insulation work on the outside. They left Gallatin around 5:30 a.m. to come to the camp.

On April 27 the Portland Christian Chorus will spend a day at the lodge practicing for their closing services.

Henryville, Ind.: A vote of thanks is due Brother Rice for the work he has done in repairing the floors in the old part of our building. He did most of this work by himself and is really to be commended for a fine job. We all say "Thank you!"

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