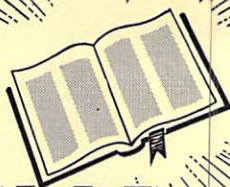
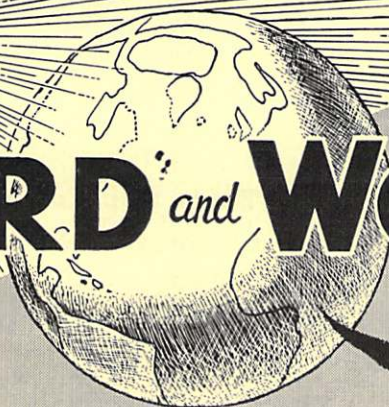


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OCTOBER, 1975

JESUS FULFILLED THE TERMS OF MY "WARRANTY"	P. 290
PUBLIC SCHOOLS HAVE AN ATHEISTIC BIAS	P. 291
APPLAUSE MEANS: "YOU DID A GOOD JOB"	P. 297
" . . . WILLING TO BE A FOOL FOR CHRIST'S SAKE"	P. 301
"THOU SHALT" IS A SWEET MORSEL IN THE MOUTH OF EVERY SPIRITUAL TYRANT	P. 305
THREE PURPOSES FOR THE GREAT TRIBULATION	P. 308



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In This Issue

Talking Things Over —G. R. L.	290
Crisis in the Classroom —Morris H. Holman	291
Brother Ernest White	295
Questions Asked of Us —Carl Kitzmiller	296
Bilhah and Zilpah —Mrs. Paul J. Knecht	299
MISSIONARY MESSENGER	301
REPRINT: Our Liberty is in Danger —R. H. Boll	305
Many Offenses but One Sacrifice —Sir James Y. Simpson	307
PROPHECY: The Jews and the Tribulation —Arnold G. Fructenbaum	308
The Gifts of Christ —Larry Miles	312
Viewing the News —Ernest E. Lyon	313
God's Love —Willis H. Allen	316
NEWS AND NOTES	316
Letter to the Editor	318
Heavenly Vision —Bakht Singh	319



Talking Things Over

G. R. L.

FIVE YEARS OR 50,000 MILES

Our "new" car doesn't have 50,000 miles on it yet, but it has passed the five-year mark, and so the warranty has expired. I'm glad we didn't have to use the warranty, because I'm afraid it wouldn't have been of much value—at least not if the terms of the guarantee were strictly interpreted. You see, the warranty was conditional. In order for it to be valid, certain stipulations had to be met. Foremost among these was the requirement that the car be serviced every 90 days by the dealer. What happens if you forget and run past the 90-day limit? Or what if you fail to get the air cleaner changed on schedule? If we go by what the written warranty says, one such failure is enough to void the warranty. I asked myself, Is there anyone who has ever lived up to all the conditions of this thing?

James 2:10 came to mind. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." Keep the warranty conditions perfectly for four years, and then one slip voids the whole thing. This is the principle of law. Let's liberalize the terms a little bit and see what happens. The car breaks down two days after the warranty expires; the dealer, being a nice guy, bends the rules a little bit and runs it through under the warranty. But what if the breakdown occurs two weeks—or two months—after the expiration date? That is just too much. The dealer may be a nice guy, but he is going to exercise his right under the warranty. We are still dealing with the principle of law. Bending the rules a little or liberalizing the conditions a bit does not change the fact that conditions are still there. I fulfill the conditions and I get the benefits. That's the way it works.

A lot of religious people talk about grace when really they are just liberalizing the law. They think God is a kindly old grandfather who doesn't care if we bend the rules a little now and then. If we fudge a little here or there, He just looks the other way. But "God is gracious" does not equal "God does not care." James lets us know that one offense is enough to put a person under condemnation—and God doesn't bend the rules for anybody. If He were inclined to bend the rules, He certainly would have done it to get His well beloved Son out from under our sins at Calvary. However, the righteousness of God demands perfect compliance with

the law — zero transgressions, perfect obedience!

How then can any be saved? Through the righteousness of Christ! This is the grace of God. His obedience is put to the sinner's account — "through the obedience of the one shall the many be made righteous" (Rom. 5:19). God did not lessen His demands for a life before Him that is perfectly holy; those demands were met perfectly by the sinless Son of God. All of this — the holy life, the death, the resurrection, the enthronement in glory of the Lord Jesus Christ — is put to the believing sinner's account.

50,000 miles later it is still there, because the terms of the warranty were satisfied by our Savior. Hallelujah!

Crisis in the Classroom

Morris H. Holman

"Education in the United States—primary, secondary, and higher education — is in grave trouble." This conclusion by the Carnegie Commission on Higher Education, after six years of study and research, points up the crisis in the classroom.

The Commission delineated several factors which have caused this crisis in public education, but the factor which is of primary importance is the "loss of purpose" on the part of educational institutions. The Commission charged that education "on occasion, even seemed to have lost faith in the mind," and "standards of teaching were often sacrificed to other activities..."

PHILOSOPHIC FAILURE

Contemporaneous with the work of the Carnegie Commission, Robert M. Hutchins, a nationally known educator and president of the Center for the Study of Democratic Institutions, pointed out in a 1972 essay that a "large, conspicuous, elaborate, expensive institution on which the hopes of a nation have been pinned" should be able to demonstrate "that it has intelligible purposes and that it is achieving them." He concluded that the "American educational system cannot make the required demonstration. This is not altogether the fault of the schools. The . . . failure of educational philosophy in general. It is not the schools that make their purposes, but the people who control them."

As a result of this philosophic failure, Hutchins said that "education is for the first time in this country generally regarded as chaotic and meaningless and, worse still, as positively damaging. *Newsweek* magazine has referred to a feeling that, it says, has gnawed at many Americans for a long time — the uneasy sense that most U.S. elementary schools are actually harmful to a child's development."

The *Saturday Review* recently reported that the College Entrance Examination Board disclosed that the mean scores on the Scholastic

Aptitude Tests, which are administered to most college applicants each year, had declined every year from 1962-63 to 1972-73. The apparent cause has been a "retreat from analytical, print-oriented schooling," which may cause the electronic age "Now Generation, with [its] instant experience and instant reaction," to "go intellectually soft — all heart and little mind."

Unfortunately, we may be much closer to an "all heart and little mind" generation than we realize. The A. C. Nielson Company, which measures television audiences and their behavior, recently revealed that in the average American home the television set is on six hours and fourteen minutes a day, every day of the year. Significantly, this is two hours per day more than the daily average ten years ago, which is approximately the same point in time that the Standard Achievement Test scores began to decline. This time frame is significant because the first generation to cut its teeth on television began taking the SAT's in the early 1960's, which is, of course, when the decline in scores started. *Media & Methods* in its April, 1975, issue reported that while the television set in the average American home is on approximately 2100 hours per year, the average American spends only *five hours per year* reading books.

Another symptom of the deteriorating educational situation is the increasing violence in the schools. In April, 1975, the Senate Judiciary subcommittee on juvenile delinquency, chaired by Senator Birch Bayh (Indiana), reported that in 1973 one hundred students were murdered in public schools, 70,000 teachers were victims of physical assaults, hundreds of thousands of students were physically assaulted, and vandalism cost the schools a half-billion dollars. Senator Bayh said "the ledger of violence confronting our schools reads like a casualty list from a war zone or a vice squad annual report," and "too often youngsters arriving at our public schools are not finding the quiet atmosphere of instruction, enrichment, and encouragement but instead an environment dominated by fear, chaos, destruction and violence."

OUT-OF-JOINT

In addition to the decline in academic standards and the increasing chaos, the Christian should be concerned about another factor in the educational system: the philosophy which dominates that system. Essentially this philosophy is the philosophy of John Dewey, who attempted to develop "a theory of education . . . which would be wholly consistent with Darwinism." Dewey's theories or modifications of them have come to dominate American education.

The full import of this philosophy can be seen in the statements of a document called the Humanist Manifesto written in 1933. It was largely an attack on theism and was signed by Dewey. In 1973, the first Manifesto was updated and expanded in the Humanist Manifesto II which was signed by 120 philosophers, religious leaders, social scientists, writers, and scientists. One of the major statements of the Manifesto was that "no deity will save us; we must save ourselves." Among other things the document also asserted that

“religions that place revelation [and] God above human needs and experience do a disservice to the human species,” that “promises of immortal salvation or fear of eternal damnation are both illusory and harmful . . . that moral values derive their source from human experience,” and that “ethics is autonomous and situational, needing no theological or ideological sanction.”

Education is today dominated by a naturalistic, humanistic view of the world and life. This is the religion of humanity, a religion which forbids any absolutes. The important point to note is that the impact of a philosophy such as Dewey's and that expressed in the Humanist Manifesto II results in theories and programs to bring this philosophy down into the classroom, both in the university setting and at the secondary and elementary levels.

In a recent popular book aimed at teachers in the public schools the authors unequivocally state: “We now know that each man creates his own unique world, that he, and he alone, generates whatever reality he can ever know . . . Among other things, this means that no man can ever be absolutely certain of anything. The best anyone can ever do is to say how something appears to *him*. The cosmos offers no absolute confirmations.” The “concept of absolute fixed, unchanging ‘truth,’ particularly from a polarizing good-bad perspective,” is an “out-of-joint concept.”

Careful observation of these trends brings three facts into sharp focus. First, because of a loss of purpose, the American educational system is no longer adequately teaching the fundamentals of reading and writing and their concomitant result, coherent communication. Second, because of a deemphasis by the schools and society on basic academic functions, students are leaving the high school with few critical and analytical skills. Finally, the general philosophy of American education is antithetical to the moral and life principles that Christians generally desire to inculcate in their children.

ACADEMIC OBJECTIVITY

These educational problems can have a direct impact on the future vitality of the Christian faith. First for example, in 2 Timothy 2:15 (NASB), Paul exhorts Timothy and us to “handle accurately the word of truth.” The idea pictured by the original Greek in this verse is that of a master craftsman who handles his tools in a skillful manner. Christians must have certain basic skills in order to do this, namely the ability to read with comprehension and to communicate coherently to others either orally or in writing, what they have read.

Second, in 1 Peter 3:15 we are urged by Peter always to be “ready to make a defense to every one who asks you to give an account for the hope that is in you.” The Greek word here translated “defense” is *apologia*, the word from which we get apologetics. What Peter is saying is that we must be prepared to say not only *what* we believe, but also *why* we believe, and to defend our

reasons for believing. We must have critical and analytical skills in order to conceptualize Scripture and to develop a system of apologetics. I think, too, we should not only be prepared to set our defenses, but also to be prepared to counter-attack, that is, analytically expose the invalidities and non-truths of opposing philosophies.

American education has retreated "from analytical, print oriented schooling," and television has eroded the average reading time to five hours per year, with the result that schools and society have become so experimentally oriented that students leave the schools with few if any analytical skills. Without these skills, it will be virtually impossible for a Christian logically to defend his faith against attack or even to confirm the validity of his faith to himself.

Third, Christians must recognize that philosophical neutrality, regardless of the claims for academic objectivity, does not exist at any level of education. All disciplines, except for some few scattered teachers, are taught from a naturalistic, humanistic viewpoint. To place an individual at the elementary and secondary levels of education in an academic setting where his beliefs are constantly subverted in the classroom and sometimes publicly ridiculed by both peers and teachers creates within that young person an intellectual and spiritual tension with which he or she may not be mature enough to cope.

No parent would expect his young son or daughter to physically compete with a professional athlete on the athletic field, yet we ask our Christian youth to do exactly that in the intellectual arena. That is, during their formative, immature years we expect them to contend successfully with an antithetical academic and philosophical system manned by college trained professionals, and then to emerge at the end of twelve years with their faith and their beliefs intact. As early as 1941 Walter Lippman said: "Day after day young people are subjected to the bombardment of naturalism with all of its animosity to Christianity. In the formative years of their lives, or at least during the period of their education when their ideas are crystallizing, they must listen and absorb these ideas of man, the world and religion. With these facts before them, why do Protestants wonder that Christianity has so little influence over young people?"

T. S. Eliot once said that "we must derive our theory of education from our philosophy of life." Although Eliot was referring to public education, his statement is apropos to the educational dilemma facing the Christian community in 1975. If our philosophy of life is grounded in the written and living Word of God, then the education of our children should be grounded in the same place. I often hear Christians lament the fact that many Christian young people drift away from the faith during their college years. In my opinion, the college experience is not the root cause of a person's retreat from the faith, but rather the college experience exposes

the foundation that was previously laid. All Christian college students cannot attend Christian colleges, but I believe Christian students can survive any college, both spiritually and academically, if the proper academic and spiritual foundations have been laid during their elementary and secondary school years.

TWO ALTERNATIVES

This brings us back to the crux of the problem: the evidence is that public education at the elementary and secondary levels is not adequately providing our children with the academic fundamentals of reading and writing, nor with the analytical and critical skills necessary to not only exegete and conceptualize Scripture, but also, as Clark Pinnock so well phrased it, for "following the myths of our day to their source, and exposing them there." The intellectual demands made on Christians, as implied in 2 Timothy 2:15 and 1 Peter 3:15, impel us to strive for educational excellence for ourselves and for our children, and this responsibility lies squarely on the parents to see that this is accomplished (Deut. 6:6, 7; Eph. 6:4).

Evangelical Christians face two alternatives. Either we must strive to reverse the academic and philosophical downtrend of present public education, or we must either join together to create our own schools, or avail ourselves of already existing evangelical schools. To concern ourselves only with the content of our children's college education is a serious mistake, because higher education does not begin in the freshman year of college, but rather first in the home, and then in the elementary and secondary school. If a proper and solid foundation is laid during the formative years, then the weight of a college education, a job, or life itself will not cause the foundation to crumble.

—In *True Vine*, Fall, 1975

Brother Ernest White

On August 16, The Portland Avenue congregation lost one of its faithful and zealous members in the passing of Bro. Ernest White who had suffered about eighteen months of illness. Chemo therapy proved ineffective, and The Lord answered our many prayers—in His own good way—by finally calling Brother Ernest home. His dear wife, Maude, was at his bedside, at home, to the end. She fondly remembers the many deeds of kindness that were shown to them by many relatives and friends in the church, in those last few weeks when Bro. White was completely bedfast.

Born in Brownsville, in Edmonson County Kentucky in 1900, Bro. White married and brought his young wife to Louisville in 1918. Their first child, a girl, lived only eleven months. Later a son was born, who also preceded his father in death, in 1968.

Brother White worshipped with the Rowan Street Church for some five years before putting his membership at Portland. He has attended with us for thirteen years. His favorite service seemed to be to greet people at the door. His warm handshake and friendly smile were permanent fixtures with him, and with us. His disposition was to be ready unto every good work.

Although no living children survive, three families of nieces, nephews, and grand nieces and grand nephews have blessed the Portland congregation and Portland School through these years. May the Lord continue to comfort all who share the loneliness, and use them all for the furtherance of His work.

—W. Robert Heid



Questions Asked of Us

Carl Kitzmiller

Must all of a Christian's giving be done through the local church treasury?

A reader asks a question that we have summarized in the form above. Included in the query: Can one, for example, help a widow who is in need (and possibly ignored by the church) when most of one's contribution would still be going into the church treasury that is already abounding?

Most religious questions are hard to answer with a specific "Yes" or "No." There are often factors, sometimes unknown or unstated, which may have a bearing on one's answer. *As a rule* I believe that it is well for a Christian to do most of his giving through his own local church, but this is a matter of judgment and to bind that in any and all cases is to go beyond what is written.

The fact of giving is clearly taught in the N.T. We know that our giving is to be liberal, cheerfully from the heart, and as we have been prospered. Just how it is to be brought together or who is to administer it is not so clearly spelled out. We know that a committee travelling with Paul received funds from various churches to be used for the ministering to the saints at Jerusalem. These offerings were gathered and ready (1 Cor. 16:2) as a result of Christians laying by in store on the first days of the weeks. We know that the offering was a regular part of N.T. worship and was done on the first day of the week. We know that churches sent to Paul's support as a missionary and that the N.T. teaches the laborer is worthy of his hire. We may assume funds were necessary for the care of the widows of Acts 6 or of 1 Tim. 5:9-10. All of which suggests the local churches collected, used, and made judgments concerning the distribution of funds. Moreover, it does not take superior wisdom to realize that the use of such funds may involve spiritual issues and that the administration thereof (not necessarily the handling) would properly belong in the hands of the overseers of the congregation. A relief fund for Judea, earlier than the above-mentioned one, is specifically stated to have been delivered into the hands of the elders there (Acts 11:27-30).

While this establishes a fairly strong indication of giving through the local church and under the oversight of its leadership, it is hardly the sort of thing that says all of one's giving must be done in this way. Do we suppose that a Christian in the same situation as the

good Samaritan (Lk. 10:30-37) would be justified in responding to the victim's needs by saying, "I have to do all my giving through the church"? Or would a Christian be justified in withholding from needy parents on the grounds that they have given everything through the church (Cf. Mark 7:10-13)? If as a Christian we see a brother or sister in lack of daily food, we have a personal responsibility to minister to that need (Jas. 2:14-17).

There are a few additional random comments in order. Not every church with money in the bank is necessarily unworthy of receiving more. It depends on the reason why those funds are held. They may not be an idle collection but a wise planning for some good or necessary project(s). Be sure you understand why funds are saved before you judge. Faith does not require that we spend every day (or every week) all that is taken in.

Even if the case were much stronger for giving only through the church than it is, there would still be the need of following the higher principle of obeying God in those cases where men stand between us and the highest obedience. Any Christian who knows that his gifts are mismanaged and not used to the glory of God would certainly have the obligation to channel those funds where they will serve God. We do not hereby justify mere rebellion to proper authority or encourage an emotional response to pet projects but speak of those cases where the use is distinctly wrong or is believed to be contrary to God's will.

Some Christians would do well to do less giving to special projects and more through the local church. Undiscerning Christians sometimes help support false teachers, unworthy projects, etc. Many religious efforts today survive because of high-powered advertising, and too many give as an emotional response to a heart rending plea. Many a church could do a much better work if it were not for the scattering of money to the many private pet projects that are largely unworthy or unnecessary. Loyalty to the local church is not necessarily in conflict with loyalty to Christ.

In the above-mentioned case of the widow, nothing is said of her merit. The N.T. rule (1 Tim. 5:9-16) makes it clear that not every widow is to be supported. There are varying degrees of responsibility that the church (or an individual Christian) has to the needy. It is good to be compassionate, but compassion needs to be discerning.

In a recent religious service the congregation was led into applauding a special song. I have been taught that applause is out of order at a religious service. Would you comment?

You should realize, of course, that this is an opinion question. I am aware of no passage of scripture which specifies or restricts this kind of response as such. Things are to be done decently and in order (1 Cor. 14:40), but that this is necessarily indecent or disorderly would be strongly denied by its advocates. Perhaps we all

are strongly influenced by our training, but my opinion says applause has absolutely no place in a religious service.

One of the dangers of the "special" song is that it easily becomes a thing of human glorification rather than worship unto the Lord. Now I believe God's message can be sung as well as spoken, and some of us are aware of gifted individuals who are able to use a song in the midst of a sermon to heighten the force of the message. A choral group may sing in such a beautiful and interpretive way as to make us more aware of the message of a song or to help us truly worship the Lord. Surely we cannot find fault with this. But either practice can also develop into a situation where the emphasis is on the performer(s) instead of on the message or the worship. It seems to me that congregational applause is intended to glorify the performer. This is what it means on secular occasions, and I doubt that we as human beings are able to make much else out of it. Applause even in a religious service means to me, "Great performance!" "You did a good job." And while it is not wrong to praise men for a job well done, this is a time when the emphasis and the glory belong to God.

While we are on the subject perhaps it is suitable to mention that the preacher who preaches primarily for the compliments of men is a failure. The man who does the right kind of job leaves us feeling "What a great Savior we have" instead of "What a great preacher he is." A private word of appreciation to a preacher concerning a message may help him realize how well he is communicating, but public applause following a sermon would be out of order in my judgment. So it is with the singing.

Now I am aware that there are those who claim the applause is a way of giving glory to the Lord and that it is unto the Lord and not unto men. Of course I am not the judge. If it truly is a way of giving glory to God and that is what takes place, then it becomes harder to find fault. One does not wish to become so straight-laced that true worship is rejected because it is different (cf. Lk. 19:37-40). Even so, one's religious practices have to be evaluated somewhat by how they are interpreted by others (cf. 1 Cor. 14:23). The manner in which this normally practiced makes it seem rather obvious that if the intent is to praise the Lord the profession is very often much better than the practice. Frankly, I suspect we are dealing more than anything else with a philosophy of the age which says, "If it feels good, do it," and "Throw off all restraint and get rid of the conventional."

113 N. Sixth St., Oakdale, La. 71463

Bilhah and Zilpah

Mrs. Paul J. Knecht

The story of Jacob, his two wives and their family problem is a familiar one. But a few words about the two handmaids who, because of their mistresses' jealousy of each other, became Jacob's concubines, will not be amiss. Let us look at the background first.

By God's maneuvering through the perfidy of Laban, Leah's and Rachel's father, Leah was the first wife by one week. She was God's choice for Jacob who, without consulting God, had chosen Rachel, the younger, and bargained for her, paying seven years of labor plus seven years more after he received her.

God, seeing that Jacob preferred Rachel, closed her womb and opened Leah's. The bestowal of fruit, whether physical or spiritual, is still His prerogative. But when Rachel saw that she was barren she blamed Jacob. His anger was kindled (Gen. 30:2) (one of the two times such a thing is recorded of Jacob), but he accepted her suggestion that he take her maid, Bilhah, and beget children by her. Two sons in succession whom she named "Dan" and "Naphtali" were borne to Jacob by Bilhah.

Leah, realizing that she had quit bearing, decided to do likewise. No envy is mentioned as her motive, nevertheless she followed her sister's example and her maid bore Jacob two sons, Gad and Asher. But Leah must have been praying (v. 17) for we are told "God hearkened unto Leah" and she bore a fifth son. After the birth of the first one she had said, "Now will my husband love me" (29:32). It was the cry of a lonely, unloved heart. After the sixth, she said, "Now will my husband dwell with me, because I have borne him six sons." Later she had a daughter, Dinah. Though she felt the need of security in her husband's affections and tried, apparently constantly, for his love, she nevertheless looked past him to God the Giver of increase, the Controller of the womb.

God at last gave Rachel two sons, Joseph and Benjamin. Rachel had evidently matured since the time she chided her husband for her failure to produce a child. She thanked the Lord for taking away her reproach when Joseph was born and asked for another son, and God gave her her desire a few years later when she gave birth to Benjamin. Rachel is one of the two women who according to the record died in childbirth. The other is the wife of Phinehas, son of Eli, who died along with his brother Hophni when the Philistines took the ark of God which had been carried into battle. That is another story.

Not much is said of Bilhah and Zilpah themselves except that they bore sons to Jacob. Rachel and Leah are given honorable mention for building the house of Jacob (Ruth 4:11). But something is said of the sons of Bilhah and Zilpah. Joseph was with the sons of Bilhah and Zilpah feeding the flock when he took the evil report

of them to their father. They may have been the leaders in the evil later carried out against Joseph (Gen. 37:2, 18-28). It is clearly shown that Reuben and Judah tried to save him from his fate. Some think of Joseph as a tattler carrying tales to his father who was unwisely partial to him. Of course this is possible. But I like to think of Joseph as having been sent to report on them as we are told later was the case (Gen. 37:13-14). It may be that Jacob found Joseph more reliable than the others. It is easy to infer from the context that these sons of the handmaids of Leah and Rachel were foremost in the attempt to destroy Joseph. Certain it is that Reuben (vs. 18-28) saved him from death at the hands of his brethren, and Judah made the impassioned plea to Joseph for the life of Benjamin (44: 18-34)—that revealing plea before they knew that this mighty ruler in Egypt was their younger brother whom they had sold into slavery that day so long ago at Dothan.

The names of Bilhah and Zilpah add little to the scant information given us in the record. The meaning of Bilhah is "timid." That of Zilpah is "trickle," as of myrrh or "dropping." We think of a "continual dropping" used elsewhere of a contentious woman. But Strong's suggests "fragrant dripping." Whether the sons of these women were untaught and untrained or unteachable and untrainable we are not told, but our first sight of them after mention of their births shows their being checked on by Jacob through Joseph who brought home an evil report of their conduct. The sons of the concubines are included in the prophecy of Jacob their father (Gen. 49). They shared in the inheritance along with the sons of Leah and Rachel. It is suggested (v. 8-10) for instance, that Judah would be the father of the kingly line. But the futures of the others are hard to trace. For example nothing is said of priests concerning the sons of Levi. Rather the anger of Simeon and Levi was cursed because of their revenge on the city of Shechem in the matter of Dinah their sister (Gen. 34).

Dan, from whom we might expect the line of Judges to spring, apparently furnished only two of them—but those two were outstanding. They are: Samson who executed God's judgment on the Philistines, giving us a type of the Lord's vengeance on the "peoples" (Isa. 63:1-6); and Samuel, best and last of them all. Their names are on the honor roll of faith recorded in Hebrews 11. What was said of the patriarch Dan may have been limited to his own family or tribe generally speaking or be yet to come in some way not yet clear to us.

On the whole perhaps Laban did not so badly mistreat his son-in-law Jacob, for in the long run Jacob received four wives for his fourteen years of service for the first one.

Missionary Messenger

"Greater things for God"

Irene Allen

Eagle River, Alaska

September 15

It is Monday evening — and the close of another rainy day. We've had an excessive number of them, and wish for some nicer weather before we sight snow on the mountains. Actually some snow *was* on the mountain tops recently, but it soon melted.

Thank you for praying for me. I am very grateful to have my strength back and am not limited in any necessary activity. My legs do still give me distress, but with just the two of us at home, my schedule is not as demanding as if I had a family to care for. For some cause my leg muscles are hard; I am taking some exercises and Winston occasionally massages them.

Dennis wrote that many were wondering when we planned to make our trip Outside. We are assured the travel fund is for a particular time and purpose, but when and why we really do not know. As winter approaches, it will be more difficult to leave here unless we are replaced by other workers to look after the property. Also it has been necessary for me to begin teaching the Beginners' S. S. class, and the Birchwood Neighborhood Bible Class starts again later this month. We just look to the Lord to guide our ways aright.

We have two neighbors (both unsaved) for whom your prayers would be appreciated: *Mr. Chas. Dole*, just returned from having cancer surgery in Seattle. Cancer mass was partly in esophagus and stomach. The doctors hope they got it all, but it was also found in lymph glands. I have an increasing friendship with *Mrs. Dole* and she requested prayer for *Mr. Dole* — though they don't go to church anywhere. Yesterday for the first time two of their grandchildren (10 & 8) who live with them were at Sunday school.

Mrs. Geo. Burk (about my age): she has burdens in her own home and much borne down because of unsettled conditions in her son's home. The son lives across the street from her and his three children (9, 5 & 4) come to S. S. *Mrs. Burk* is now coming rather regularly to our 11:00 a.m. services. Yesterday she brought a bouquet of flowers from her yard for the communion table.

We need wisdom in our contacts with these and other unsaved neighbors.

Robert Garrett

Salisbury, Rhodesia

September 16

Brother Simon Nneweyembwa is no longer with us. The Lord called him home on the 10th of July after a painful and swift growing cancer. Brother Simon, a servant of the Lord, was endowed with great spiritual wisdom and understanding of the Word. He was a great evangelist, spiritual leader and trainer of leadership in the churches.

Many prayers went up on his behalf but it seemed that the Lord wanted to demonstrate his power and grace, not through healing, but through the suffering and death of His servant. His faith and courage in his last weeks were an inspiration to behold. Because he was greatly loved and respected by a multitude of Christians in this country, hundreds came to visit him when they heard of his inoperable and incurable cancer. He encouraged and strengthened them, rather than his visitors comforting him.

Simon's father was a polygamist, so Simon had many half-brothers and sisters. His family was the chief's family of that area and also the keeper of their Mudzimu (Ancestral Spirit). His grandfather was the spirit medium and Simon had in his youth conversed with the spirit when his grandfather was possessed. Simon heard the gospel of Christ, and hearing, believed and was baptized. He diligently read his Bible and wanted to preach the Gospel.

In 1948 the Lord moved him to Salisbury where he began working in the Gospel with my father, S. D. Garrett. Under Dad's teaching and leadership he developed into the most influential and widest loved servant of the Lord among the churches of Christ in the Mashonaland area of Rhodesia. The tracts which he wrote and we published were the most successful of any. He served as the Shona Editor of our monthly paper, *Munyai WeMaKristu*, since its beginning in 1967 and wrote most of the articles that appeared in it. He never advanced beyond the eighth grade but his writings were most popular and influential in the Lord's work.

His own father was a heathen polygamist. Simon had only one wife, a good faithful helpmeet who survives him. His own father had many children. Simon and his good wife had three children—all of whom died in childbirth or soon thereafter. Therefore, as far as the African people are concerned he was childless and should really count for nothing. But God delights in taking up and exalting which men despise. According to African custom he should have taken a second wife who could bear him children, or have divorced his wife and married again. Great pressure was brought to bear upon him by his own family to do so. They treated him nastily and called him all kinds of a fool—but he was willing to be a fool for Christ's sake. I have seen a number of Christians weaken under such pressure and forsake Christ in order to take a second wife. It involves more than just a simple desire to have children but is tied in with the worship of the ancestral spirits—a man must have children to pray to his spirit after he dies or he does not amount to anything.

He was childless—yet he had many children in the Lord. A large bus and a number of other vehicles carried a great number of his "children" to his funeral. They had all for many years affectionately called him "Sekuru" (Grandfather) because he had either converted them or had taught them in the way of the Lord. Nearly a thousand people came to his burial and many made testimonies of his good influence upon them.

As he lay sick and often in agony in spite of the pain-killers the doctors had given him, he nevertheless preached the Word to

all who came to see him. He voiced concern over two things. He hoped that he would be able, by the Lord's grace, to withstand the pain and keep the faith up to the end, and he was concerned that the Lord's work should continue and grow after he was gone. He was ready to go and be with the Lord; he had fought the good fight and kept the faith. He had buried two people with the same disease he had and had preached about heaven as though he had been there himself — and now he was going there.

As the cancer grew and pressed upon the nerves he was in pain from his waist to his knees. No position was comfortable and the pain was such that he could only speak in a whisper. Nevertheless he continued to exhort and encourage others. He will be greatly missed but I thank God that I was privileged to know and work with him in this life and look forward to being with him at our Lord's coming.

Leonard and Mabel Bailey Bulawayo, Rhodesia September 6

We have just returned from Stanmore where we held a VBS for five days. The family camped near Bro. and Sis. Vimba's home and drove over to the school each afternoon for classes. We had hoped to show film-strips at the camp in the evenings, however, the projector broke down after the first night so we had preaching instead. The attendance for VBS averaged 35 and for worship services on Sunday about 80. Thirty to 35 attended each evening.

At the end of June Bro. Velapi and I made a trip to Sibizini and Nhwali. At Sibizini one of Bro. Pilate's brothers was baptized and at Nhwali three were baptized including the wife of the young man who has been leading the church there. We plan, Lord willing, to make another trip to both places at the end of this month before the rains come.

Just after the meeting at Magwegwe we visited Dapota. The leader there had written to us saying they were holding a special meeting and asking us to attend. The dates clashed with Magwegwe meeting, but since he said they were going on for another day we went hoping to meet Christians from several churches in that area. He had given Matabo as the place of meeting but when we arrived there the people had gone to Dapota. The two places seem to be only five or six miles apart by foot, it is 18 miles by road, up and down hills and through rivers. Crossings were mostly cement causeways, so that it was almost dark when we arrived. Most of the people had gone to their homes, however a few were there and stayed on for another three days. We had meeting in the evenings and afternoons the men visited some of the homes in the area. Dapota is 150 miles south and east of Bulawayo.

Dennis and Betty Allen Louisville, Kentucky September 15

We are now in the U.S. after only two years this time in Hong Kong. Some may be wondering about the church in Hong Kong, and the arrangements made there, and our thinking in returning at this point . . .

We went to Hong Kong with a vision of preaching the gospel and establishing indigenous congregations, leaving them under ma-

ture leadership and moving on ourselves. It isn't as easy as it sounds. In fact, Hong Kong is a transit point for many of its residents; they are only there until they can gain admission to some other country. Repeatedly we have had in mind someone as a potential leader, only to see him take off to Canada or the U.S. We rejoice that many who have heard the word are now scattered over the world, and hope that they are witnessing where they are. Yet so many have left that the dream of leaving mature leadership has been difficult to fulfill.

The present congregation is made up largely of younger people, in the 15-30 age group. (This is in keeping with the population in HK, which is heavy with the under-thirties age group.) Last time we returned to the U.S. we left them for 3 years under the leadership of an older Christian brother. On our return we noticed several trends that were developing—notably a drift away from grace, and a neglect of some age groups. During this past two years we have tried to correct these trends, and have done some teaching about freedom in Christ and the nature of the church. One couple has established a new home and offered to use it as a meeting place. Although the older leadership we expected has not developed, we have come to the place where it seems we ought to move on.

In keeping with our vision of an indigenous group, we have committed them to the Lord. They are receiving no financial aid from the U.S.; there is no church property to be coveted or quarrelled over. They are young, zealous, accustomed to the environment, speak the language—and are surrounded by opportunities. Many of them are able to go into China to visit relatives (our application to visit China was refused) and we have encouraged them to have a burden for the lost there . . . They will have problems—maybe even grievous wolves; but no temptation will take them but such as they can bear. We have a continuing bond with them—hope to keep in touch and encourage by letter, keeping ourselves open to the future to follow as the Lord leads.

We are deeply grateful for the lovely relationship we have had with our sponsoring church, and for the Lord's faithfulness all the way along. Thank you for your gifts—all of them. Since we are now on our own stamping ground, we shall expect to get along like everybody else on our breadwinner's salary, so that gifts formerly sent to us may be directed to other needs in the Lord's work.

Alvin Hobby

Livingstone, Zambia

August 29

For us, August has been a month of meetings of various kinds. Besides the usual Bible classes on Wednesday evening, Thursday afternoon, Friday evening, Saturday afternoon and Sunday morning, there was a six-day meeting here at Livingstone church and a five-day meeting for women at the Ngwezi, about 50 miles from here.

My language work has continued. On August 1st, the work of Team 1 of the Tonga Bible Translation Program, on the book of Genesis, was finished, and corrections, alterations, etc. of the last few chapters were ready to be sent up to Namwianga for typing and duplicating.

Reprint:

R. H. Boll

Our Liberty Is In Danger

Notwithstanding the fact that God has set us free, many of us—most of us, perhaps—are not free. We have not understood, or we have not laid hold, or we have let our birthright slip, or we have been defrauded of it, or bullied out of it. Liberty is precious, and every precious thing requires guarding. Bondage lurks on every side, under the rod and lash and the curse! How the foot protests and the hand paralyzes under the task-work! The son may work with zeal and zest from morn till night, but the bondman's labor drags irksome and weary. And ye have not received "the spirit of bondage again unto fear," but "the spirit of adoption whereby we cry, Abba, Father."

How about our religious work, our praying, our giving, our Bible-reading, our sick-visiting, our church-going? Why do we perform it? Answer that question, and I will tell you how you do it. If you are burdened and distressed, and the price of righteousness seems too much, and you find yourself estimating that you have done as much as was expected of you, and thinking God ought to be satisfied with you, then you are a bondman, and yours is inferior work. If you do God's will, not to make Him love you, but because He loves you; not to obtain His grace, but because that grace works in you mightily; if you don't work by the piece or by the day, but bring your whole self a willing sacrifice, willing to spend and be spent, and rejoicing in the privilege, you are a free man and happy, a son of God. You will do your best. Your yoke is easy, your burden is light.

The Spirit of Liberty

We are not all emancipated; perhaps none of us wholly. Not that the act has not been passed in God's court, and the glad tidings have not been announced to us; but we are slow to believe and seize the blessings, and too content to live in old ruts, on old levels, beneath our privileges. And some of the oppressed become in turn oppressors. See what frantic efforts have been made to reduce the beautiful, living Gospel of Christ to a bony skeleton of precepts. Let church history of past and present testify to that. How they have garbled and ranted and bound heavy burdens to be borne, upon men's shoulders! How they have made Christ's yoke galling to the neck! There are Christians who would be happy to see the New Testament turned into a code of laws and regulations, emphasized with compelling threats. Some would be delighted for instance, if God had given plain ordinance "that each Christian shall present himself at communion service every Lord's day of the year." This is a passage many have wished and longed for. The Roman Catholic Church, with characteristic misunderstanding of the liberty of the Spirit, actually introduced something like it, as of equal authority with the Ten Commandments, and immediately

after the "five commandments of the church," of which this is the first: "Thou shalt on every Sunday and holy day attend mass." Oh, that "Thou shalt" is a sweet morsel in the mouth of every spiritual tyrant.

Now I would not imply that it does not please God for every Christian to take the Lord's Supper every Lord's day; in fact there is Scripture enough to make the conclusion strong, even necessary, that such is His will, but flatly command it He did not. He omitted purposely; and shall we try to supply God's omission? Under the old covenant God might have commanded it specifically; but the new covenant is for sons, not for slaves; if any are looking for a hole of escape, God leaves them wide exit; if any long to do His will, they have all the light needful. Thus the son may come every Lord's Day; the bondman may stay at home. What would it benefit if by commanding when God has not commanded, we could coerce him into the performance of meeting every Sunday?

Spiritual Service From the Heart

There is constant effort to reduce the most spiritual acts—that should spring spontaneously from the heart—to dry precept and rule. How glad some Christians would be if they could put their finger on a passage prescribing exactly how many times a day a man should pray and what portion of his income he should put into the Lord's treasury! And in default of the passage, they themselves make the prescriptions; such as, that a man should pray three times a day, and give a tenth. Let us rejoice that God left us free—without a knowledge of His will, but free from outside laws and regulation. Else I might pray three times a day and give my tenth, and feel that I have done a sufficiency, and get Pharisaical. But now I can pray ten times a day and give nine-tenths of all I get without either transgressing God's laws or feeling that I have done enough. Besides, God wants no man's money given "grudgingly or of necessity," nor any man's prayer, if it comes mechanically, nor any worship, if it be not in spirit and in truth. And who are you that would make God's service a weariness and a task even to God's free children by your commandments? (Isa. 29:13).

Our Renewed Will Must Triumph

It will not follow, however, that, since we are free before God, and His service is unconstrained, that we must "feel like it." Not he who feels like it, but he who wills, is invited. Our will can and must triumph over the often unaccountable, erratic feelings; the inertia and reluctance of the flesh must be conquered. But force applied from without will not suffice. The free man must conquer himself. If I do right under pressure of outward law, of man's command, of public opinion, of any extraneous compulsion, physical or moral, the results may serve very well as far as this world goes, but it is not the service God wants. The only force exerted must come from within, from a heart impressed with the divine law and a renewed will. We may well add this old petition to our prayers: "O thou, who alone canst order the unruly wills and affections of sinful men, grant to thy people to love the things

which thou dost promise." "For," writes Paul, "it is God that worketh in you both to will and work for his good pleasure."

A Sacred Circle

One more word. Be free and grant others their freedom. Let no man lord it over your conscience, and do not tyrannize over the conscience of others. The dingdonging and scolding, so common in pulpit and papers, is worse than nothing. We may teach, beseech, exhort, even rebuke and reprove at times; but no further. "There is a sacred circle about every person; respect that circle." Jesus respected it. Each man must be permitted to exercise his own will, make his own choice, without undue outside influence. He must present himself a sacrifice, and it is his prerogative. "One of the most marked sources of power in the life and influence of the late H. Clay Trumbull," says *The Sunday School Times*, "was his characteristic refusal to tell other individuals what they ought to do . . . His counsel in duty-doing was sought beyond most men's. He would gladly express his opinion as to the principle involved, as he saw it. 'Then you think I ought to do so-and-so, Dr. Trumbull?' 'I cannot say as to that; that is for you to decide,' was the kindly answer." Which, whatever we may think of it, contains a valuable hint for successful dealings with others. And let us watch, for we are all prone to be brought into bondage.

Many Offenses But One Sacrifice

Sir James Y. Simpson, M.D.

When I was a boy at school I saw a sight I can never forget—a man tied to a cart and dragged before the people's eyes through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For many offenses? No, for one offense. Did any of the townsmen offer to divide the lashes with him? No; he who committed the offense bore the penalty all alone. It was the penalty of a changing human law, for it was the last instance of its infliction.

When I was a student at the university I saw another sight I can never forget—a man brought out to die. His arms were pinioned, his face already pale as death—thousands of eager eyes were upon him as he came up from the jail in sight. Did any man ask to die in his stead? Did any friend come and loose the rope, and say, "Put it around MY neck, I die instead"? No; he underwent the sentence of the law. For many offenses? No; for one offense. He had stolen a money parcel from a stagecoach. He broke the law at one point, and died for it. It was a penalty of a changing human law in this case also; it was the last instance of capital punishment being inflicted for that offense.

I saw another sight I shall never forget—myself a sinner, standing on the brink of ruin, condemned to eternal punishment in the lake of fire. For one sin? No; for many, many sins committed against the unchanging laws of God. I looked again, and

behold, Jesus Christ became my substitute. He bore in His own body on the tree all the punishment for my sin. He died on the cross that I might live in Glory. He suffered, the JUST for the UNJUST that He might bring me to God. He redeemed me from the curse of the law. I sinned and was condemned to eternal punishment; He bore the punishment and I am free. The law of God required a perfect righteousness which I never had. Again I looked unto Him and found that Christ is the end of the law for righteousness to everyone that believeth.

The law required a spotless purity, and I was defiled with sin. Again I looked unto HIM who loved us and washed us from our sins in His own blood.

I was a child of Satan, a child of wrath, "but as many as received HIM, to them gave He power to become the sons of God, even to them that believe on His name." I found in HIM not only my Substitute, but the full supply of every need of my life.

PROPHECY

Edited by Dr. Horace E. Wood

The Jews and the Tribulation

By Arnold G. Fruchtenbaum, *Editor and Director of Publications,*
American Board of Missions to the Jews

When the Most High gave to the nations their inheritance, when he separated the children of men, he set the bounds of the peoples according to the number of the children of Israel. For Jehovah's portion is his people; Jacob is the lot of his inheritance (Deut. 32:8-9).

From the teaching of the Scriptures we know that God has a prophetic program. This program is often subdivided into three distinct plans: His plan for the Church, His plan for Israel, and His plan for the Gentile nations. But whether we speak of God's plan for the Church, Israel, or the nations, all three of God's plans revolve around the Jewish people. The Jews were, remain, and will always be the hub of God's overall program. Even when God in His providence laid out what would become the boundaries of future nations He took into account the number of the children of Israel. So according to our introductory verse, when God in His providence laid down the borders of what would become the United States of America, He somehow took into account the number of Jews.

In these studies before us, we are going to center our attention on the Great Tribulation Period. Although the Tribulation falls on the whole world, even that program of judgment is centered around the Jewish nation. This study will be covered in four areas relating to the Tribulation and we shall see how all four areas involve uniquely the Jewish nation. First, we will discuss the Jews and the purposes of the Tribulation; secondly, the Jews and the beginning of the Tribulation; thirdly, the Jews in the Tribulation; fourthly, the Jews and the end of the Tribulation.

The Jews and the Purposes of the Tribulation

God has three purposes why He brings about the period of the Great Tribulation. The first of these three reasons is true of Jews and Gentiles alike. But the second and third reasons specifically involve the Jewish nation.

A. TO MAKE AN END OF WICKEDNESS AND WICKED ONES

The first purpose of the Tribulation is to make an end of wickedness and wicked ones. Since this involves Jews and Gentiles alike and goes beyond our theme we will not take the space to develop it. But you will find this purpose recorded in Isaiah 13:9 and 24:19-20.

B. TO BRING ABOUT A WORLD-WIDE REVIVAL

The second purpose of the Tribulation is to bring about a world-wide revival. This purpose is spelled out in Revelation 7:1-17. In verses 1-8 we are shown the means by which God will bring about this world-wide revival, while verses 9-17 give the results of the revival.

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sun-rising having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, one hundred and forty and four thousand, sealed out of every tribe of the children of Israel: (Rev. 7:1-4).

Verses 5-8 proceed to state that twelve thousand Jews are selected from each of the twelve tribes giving a total of 144,000 Jews and by means of these Jewish evangelists God will bring about a great world-wide revival.

Looking at this from a human viewpoint, if one wanted to bring about a world-wide revival in a relatively short period of time, namely 3½ years, one could not pick a better group to work with than Jewish people. This is not strictly a subjective judgment for there are some objective reasons why Jews would be a good group to use for this purpose.

For instance, what is involved for the average American Christian today before he is prepared to preach the Gospel in a foreign field? To begin with, after he receives Christ, he must think in terms of a three or four year Bible school or Bible college education. If he was saved while he was in a secular university, he must think in terms of three or four years of seminary. But even the Bible college or seminary graduate is not yet ready to preach the gospel in a foreign field in a language which is not his mother tongue. The next two years or so must be spent in language study for he must learn the language in which he intends to communicate the Gospel. So the average American Christian must spend anywhere from six to eight years of study before he is prepared to

preach the Gospel in a foreign field. God's second purpose in the Tribulation, to conduct a world-wide revival, will be conducted in the first 3½ years of the Tribulation. There is not that much time to play with. Here is where the advantage comes in for using Jewish people.

First of all, the Jews are scattered all over the world. All of the world's major languages and a number of the world's minor languages are spoken by some Jews somewhere. Outside of the United States, most Jews receive a basic knowledge of the old Testament and are taught the Scriptures.

So some time after the Rapture of the Church, God will go around the world and save 144,000 Jews. They already speak the languages. They already have the basic knowledge of the Old Testament. All they would need is a little time spent in learning the content of the New Testament and thus they can begin to preach the Gospel in a relatively short time, in a matter of months.

So during the first half of the Tribulation-period God will evangelize the world by means of the 144,000 Jews and thus fulfill the prophecy found in Matthew 24:14:

And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

In verses 9-17, following the vision of the 144,000 Jews, John sees the results of the ministry of these Jewish evangelists:

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb . . . and one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they and whence came they? And I say unto him, My Lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb. (Rev. 7:9-10, 13-14).

After the vision of the 144,000 Jews, John sees myriads upon myriads of Gentiles as well as other Jews who have come to a saving knowledge of the Savior during the Tribulation period. So by means of the 144,000 God will accomplish the second purpose of the Tribulation, that of bringing about a world-wide revival.

C. TO BREAK THE WILL OF THE JEWISH NATION

The third purpose of the Tribulation period is to break the power or the stubborn will of the Jewish nation. In Daniel 11 and 12, Daniel the prophet has been given visions of how it will be in the Tribulation period. Then in Daniel 12:5-7 the question is raised as to how long this period will be allowed to continue:

Then I, Daniel, looked, and behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side. And one said to the man clothed in linen, who was above the waters of the river, How long shall it be till the end of these wonders? And I heard the man clothed in linen who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times and a half; and when they

have made an end of breaking in pieces the power of the holy people, all these things shall be finished.

This passage states the third purpose of the Tribulation period. It is to break the power or the stubborn will of the Jewish people. The Tribulation will continue and will not end until this happens and so from this we deduce the third purpose of the Tribulation. During this period God intends to break the power of the Holy People. The means by which God will perform this is given to us in another text, Ezekiel 20:34-38:

And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with an outstretched arm, and with wrath poured out; and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face. Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah.

In this passage Ezekiel draws a little simile as he begins to relate by what means God will break the power of the holy people. Ezekiel harks back to the time of the Exodus when, under Moses, the entire nation of Israel was brought out of the land of Egypt and into the Sinai Peninsula. God's purpose was for them to proceed on to the Promised Land after they received the Law from Mount Sinai. But because of continual murmuring, complaining, and rebelling against God's revealed will, God finally entered into judgment with His people at Kadesh Barnea. The judgment was a judgment of death. The nation was commanded to wander in the wilderness for the next forty years until, except for two men, the entire generation that came out of the Land of Egypt died in the wilderness. Forty years later a whole new nation, a nation born in the wilderness, was allowed to enter the Promised land under Joshua.

Ezekiel says that a similar thing will happen in the future. God will regather the Jews from all over the world, the regathering happening right now in the State of Israel. Then a time will come when God will enter into judgment (The Tribulation) with His people and all the rebels will be purged out through the judgment. A whole new nation, a regenerate nation will be allowed to enter the Promised Land under the reign of King Messiah.

So by means of the Tribulation judgments God will accomplish His third purpose for the Tribulation, that of breaking in pieces the power of the holy people.

So as far as the Jews and the purposes of the Tribulation are concerned, the second and third purposes of the Tribulation peculiarly involve the Jewish nation.

—In *The Chosen People*. Used by permission.

The Gifts of Christ

Larry Miles

“And my God shall supply every need of yours according to his riches in glory in Christ Jesus” (Phil. 4:19).

Most everyone likes to receive gifts. I enjoy receiving gifts from my loved ones. Knowing that they were given in love adds to the blessing. Love is one of the greatest experiences that the Father has given to us. However, no matter how precious our love for others is, it cannot compare with the love of God. Here are some instances of the love of God:

John 3:16 – The Love the Father had for the Son.

Romans 5:8 – The Love of Christ for man in his sinful condition.

Ephesians 5:25 – The Love Christ has for the Church.

We, too, can share in these heavenly gifts. If we come in faith to the Lord Jesus Christ we can be partakers of the joys of Christian living. Here are a few of the dividends we reap through trusting in Jesus.

ETERNAL LIFE

In Christ we receive eternal life, and the key word is *life*. Every person is an eternal being. You will spend eternity in either Heaven or Hell. But if you have been born again you have Eternal Life with the Lord in Heaven. We know that Christ came to give us a richer life (John 10:10). PRAISE GOD THAT HE LOVES US SO MUCH!

SPIRITUAL FOOD

By a careful study of the Word, we see that Christ is our spiritual food. Just as we need food to survive in this world, the child of God also needs food to live by. Some folks cannot see the need for this type of food. Isn't it great that we have been given the privilege to study the thoughts of the True and Living God as He has revealed Himself to us through the inspired writers. This food gives us strength for our spiritual being and fuel for our journey through this life (1 John 5:20). What the manna was to the Children of Israel in the wilderness, Christ is to His redeemed during their journey here awaiting that day “when we shall be like him” (1 John 3:2).

THE WORD OF GOD

The Great Evangelist of a bygone era, George Whitefield, once asked a coal miner in Cornwall, England what he believed. “Oh,” said he, “I believe what my church believes.” Whitefield then inquired, “And what does your church believe?” “Well,” he answered, “the church believes what I believe.” Seeing that he was getting nowhere, Whitefield then asked, “What do you both believe?” The coal miner answered, “We both believe the same thing.”

This sort of unintelligent faith is pathetic and only brings forth

error. Each Christian should have an unshakable faith in the Bible. The Holy Scriptures are another of the benefits of the Christian life. We should have the desire to let God speak to us in this manner. Dr. George Sweeting, President of Moody Bible Institute, said at the 1975 Founders Week on the Bible: "This book is the unchangeable, unshakable, unmistakable Word of God, and you dare not neglect it. Think of it! Not man's word, but God's Word! If the Lord came personally to you, would you ignore Him? Today you stand before the Bible as one stands before a beautiful cathedral. You will never know it's glory till you enter."

The Bible is the love letter of God to us. Jesus is coming soon. We have the promises to read, love, cherish and refer to till Jesus comes for His own. Our prayer should be as was that of the Apostle Paul in 1 Cor. 16:22: "If any man love not the Lord, let him be anathema. Maranatha." We have the promise of His coming in the Word of God, and it is our privilege to have the Bible.

These are but a few of the gifts we receive because of our accepting Jesus Christ as Lord and Savior. Have you experienced God's wonderful and free salvation? A Christian is one who is born of God. It's the combination of Jesus Christ and you. But there's more. A Christian is one who is surrendered to God. If there be a need in your life Jesus is waiting to help you.

Maranatha!



Viewing the News

IN THE JUNE ISSUE I suggested that if you were interested in finding out about a drug that many have said was a cure for cancer for you to write to the President's Cancer Panel to find out why the Sloan-Kettering tests had not been made public. I stated that I was not recommending the drug (laetrile) because I knew nothing about it myself, but it may have sounded as if I were recommending the product. I am sorry if you got that impression. A very fine Christian who is a doctor with much experience in these matters wrote to the Institute and the National Cancer Institute of the Department of Health, Education and Welfare replied, stating that the Sloan-Kettering tests were not com-

plete. The doctor sent me the correspondence and then told of his own experience with the drug, stating that he is sure that it is worthless and a danger because people depend on it to do what it cannot do. I am thankful to him, but again I cannot personally take sides since I have no certain knowledge. I would, of course, be inclined to listen favorably to this doctor.

A RADICAL Representative in Congress has introduced a bill to amend the 1964 Civil Rights Act so as to prohibit "discrimination" against homosexual perverts because of their "sexual preference." Among the many who joined in pushing the bill were

26 Representatives and a great many individuals, including the editor of MS. Magazine, the executive director of the National Abortion Right Action League, and the radical anthropologist Margaret Meade.

THE U.S. COURT of Appeals for the 5th Circuit (Georgia, Florida, Louisiana, Mississippi, Alabama, Texas and the Canal Zone) has ruled that a school board cannot deny employment to an unwed mother. Other courts have ruled that homosexuals cannot be fired from teaching jobs. On the other hand that 5th Circuit Court of Appeals has also ruled that teachers who send their children to private schools must not be rehired. You can be immoral and teach but you must not want your children to get a good safe education!

PHIL ROSEBERRY, a minister of the churches of Christ and director of the Shiloh program in the East New York section of Brooklyn, was shot and killed Monday night, June 30, 1975. He was loved and respected by his colleagues and by most of the neighborhood in which he worked. A "Philip Roseberry Family Assistance Fund" has been organized to help his widow and their expected child. Checks written to "Camp Shiloh, Inc." and earmarked for this fund will be tax-deductible. Send them to P. O. Box 627, Mendham, New Jersey, 07945.

A SAMPLE of the way government is interfering in religious work: The loss of tax exemption of Bob Jones University was on an issue not mentioned in the income tax laws.

THE E. R. A. (Equal Rights Amendment, so called) will cause churches that discriminate (no women preachers, as a sample) to lose their tax exemption if interpretation of the law is given as expected (in case the amendment is passed, that is). Colleges for a single sex, or seminaries for a single sex will also lose tax exemption.

THE DANGER of an unchecked judicial system was shown in Utah recently when a man who had tried to get a judge removed from office was brought before the court for an act that was not illegal. The judge refused to disqualify himself and then found his enemy guilty and fined him \$250 and sent him to jail for 6 months.

That item was in a reliable national news magazine.

TURKEY was once one of the firmest friends of this country and an important one because of its position south of Russia. Congress has so ill-treated the Turks, as they and others see it, that Turkey will probably never be much of a friend again. They are most likely to line up with the Arabs eventually, I am told.

ONLY ONE COUNTRY has paid back our loans with interest — the Republic of South Africa. More than half of the debt of the U. S. A. is in foreign loans and the interest on those loans. Naturally our government spenders can't stand the R. S. A. And the WCC (World Council of Churches) continues to pour money into South Africa to aid the radical groups that are trying to overthrow the government of the R. S. A.

SOME TYPE of insurance, similar to medical or hospital insurance, is being worked out to help people afford lawyers' fees, according to an article by David Smother, UPI Senior Editor, printed in The Cincinnati Enquirer on August 17, 1975.

INTERESTING FACTS: A news release recently said that the Standard Oil Company of Indiana (Amoco) figures it has spun out 636 miles of computer tape on which the firm has stored information demanded by the Federal Energy Administration (FEA). Amoco has had to hire 100 full-time workers, the release says, to file with the Energy Czar some 9,600 pages of reports and over 225,000 pages of computer printouts and makes 27,000 long distance calls to Washington as compared to 1,300 five years ago. But the release also adds a greater statistic: Exxon handed in a report to the FEA containing 475,000 pages of data. 100 employees worked on the project for two months!

ISN'T IT STRANGE that the people who filled newspapers and magazines and t-v screens for months with a few isolated incidents of armed service atrocities (alleged) in South Vietnam have not said one word about the terrible genocide being practiced in South Vietnam or the worse case in Cambodia? In Cambodia the communists reportedly drove all the citizens out of the capital, for example, to "purify" them. Even the hospitals

were emptied and the patients driven out into the countryside. That was just the beginning.

IN CASE you have believed those who said rulers in Portugal are not Communist, then note down that the C.P.U.S.A. wrote a letter to "Dear Comrade Cunhal" sympathizing with the uprising of the people of Portugal—and blaming it on the CIA!

RHODESIAN NEWS BRIEFS: The U. S. Armed Services Committee of the House of Representatives recommended July 23 that the bill to reimpose the suspended embargo on Rhodesian chrome imports be rejected. The danger to our supplies of chrome was the reason; it is needed for our armed services . . . Some even of the left-wing magazines are beginning to note the discrepancy in berating Rhodesia for a small number of black voters and praising some of the new black governments which have no elections . . . Both Zambia and Zaire, strong opponents of Rhodesia, still rail some mineral exports across Rhodesia; and many of the black nations trade with Rhodesia in spite of the sanctions against Rhodesia . . . Rhodesia and South Africa are the main sources of coal, grains, building material, meat, fertilizers, cotton, tea, and other imported materials for many of the black countries in Africa . . . An eighteen-year-old Salisbury schoolboy has taken out a South African patent on a breakthrough in the field of solar heating; his discovery can replace the normal manual thermostat installed in most domestic solar heaters and will automatically adjust the water temperature according to the weather . . . Britain has recognized the African National Council as representative of the Blacks in Rhodesia, but the ANC is arguing among itself so much it can't meet with the Rhodesian government and the Council of Chiefs has spoken out very strongly against the ANC as a perpetrator of terrorist atrocities . . . Nearly 50 new gold mines have gone into production this year and others are being planned.

"IF THE communists conquer Portugal, the results will be catastrophic. From Portuguese naval bases it will be relatively easy for the Soviet Navy to blockade the Straits of Gibraltar and to deny the U.S. Navy access to the Mediterranean. Israel would

be isolated. The Mediterranean could become a Soviet Lake. Every nation bordering it would be under pressure to join the Socialist camp." (Fred Schwarz, president of the Christian Anti-Communism Crusade).

MRS. FORD has stirred up a real hornets nest with her interviews in which she departed from her proper place as a social and moral leader and indicated she was willing for her family to go along with the lowered morals of the day. My guess is that an election held now would see the president swept out of office by almost any opponent.

A LEGAL DEFENSE organization for Christians has been organized as the result of a meeting July 4 and 5 in Dallas, Texas. The increasing persecution of fundamental beliefs brought together a good number of concerned Christians, especially among the independent Baptists, but not confined to them. It might well pay many Christians to write for further information from the organization, whose address is: Christian Legal Defense and Education Foundation, P.O. Box 2771, Garland, Texas 75401.

SOLZHENITSYN'S two major addresses on the subject of the dangers of detente and his horror at our stopping help to the oppressed peoples have been gathered into a booklet by the Church League of America under the title "America, We Beg You to Interfere." Copies for non-contributors to the League are 75c each with 20c needed for the first copy for postage and 10c for each additional copy. They may be ordered from The Church League of America, 422 North Prospect Street, Wheaton, Illinois 60187.

RUSSIA is continuing to break the agreement on developing nuclear weapons, as we had predicted it would. The U.S.A., on the other hand, sits back and waits to be destroyed.

DID YOU NOTICE that 62 of the freshmen in Congress voted for the increases in pay for themselves?

"AFTER FIVE and a half years in various posts in Washington, I come away with a deep concern that if the enormous growth of our pervasive Federal government continues,

it may take from us our personal freedom at the same time it shatters the foundations of our economic system." That quote, believe it or not, is from an article in Newsweek in August by Caspar W. Weinberger who had just stepped down as Secretary of HEW after being Director of the Office of Management and Budget before that.

BILLY GRAHAM did not "endorse" homosexual ordination, as the T-V networks said. They somewhat garbled his words and made them out to say what he did not intend. This was not corrected in spite of the Paris Herald Tribune giving the correct

quotation the next day after the goof.

THANKS AGAIN for your continued support of this column by your encouragement and by the questions and clippings sent in. It is time that I remind all that this column tries to be as factual as possible; all the opinions expressed are those of the writer as he is able to see the facts with his present knowledge. Write to me if you have questions, clippings, or want to correct any statement you believe false: Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.

God's Love

Willis H. Allen

The great theme of the Bible is the love of God for man. The entire Book deals with man and God's concern for him, from the time of the fall described early in the Book. The design of God in the creation of man was that he should be like Him, even as he was made in the beginning "in the image of God." He was in full and complete fellowship with his Creator until sin broke that communion. But even though that fellowship was broken, God did not forsake him, but began to work out His eternal plan to bring man back to that standing with Him. And the story of the Bible is the wonderful story of the working out of that plan. The declaration of that love is made in the "golden text" of the Bible—John 3:16: "For God so loved the WORLD that he gave his only begotten Son" etc. So His love is extended to the world, of every generation, past, present and future, although "all have sinned and fall short of the glory of God" (Rom. 3:23). In Romans 5:8 we read: "God commendeth his own love toward us, in that, WHILE WE WERE YET SINNERS, Christ died for us."

Note the extent of that love: "God SO loved THAT—". No greater manifestation of love was ever nor ever could be made. Jesus Himself said, "Greater love hath no man than this, that a man lay down his life for his friends." This was done that we might be saved (John 3:16,17), that we might live (1 John 3:2).

When we contemplate the love of God for us, surely we should be moved to surrender ourselves to Him in constant loving service to Him and our fellowmen. "We love because he first loved us." There is no compelling power like that of love. "For the love of Christ constraineth us; because we thus judge, that one died for all, that they that live should no longer live to themselves . . ." (2 Cor. 5:14,15).

Have you requited that love in accepting His Son as your Savior?
—In *The Bible Way*

NEWS AND NOTES

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

Homecoming at East Jefferson

November 2 is the date for the annual homecoming at the East Jefferson Street Church of Christ. Former members and friends of the church are invited to attend.

Minister Needed

The church at Bryantsville would like for it to be known that it is now without a minister. We need visiting speakers right away.

Bro. Marsh plans to hold a series on new elders (yes, we have no elders now) about the middle of September; then we will be looking for someone to work with us.—Eddie Sherwood, Route 1, Mitchell, Ind.

Jennings, La.: God has been blessing the church here in many wonderful ways. We have had the privilege of baptizing several recently, many of whom are adults. Five of those were Catholic before coming to a fuller understanding of Bible truths. We praise God who gives the increase.

We are currently in the process of putting down new carpet and new benches. The new benches will increase our seating capacity to two hundred and sixty or so. (We have been numbering around 200 lately.) We know Whom to thank.

A group of men will meet the fifth of September to finalize plans for a Christian school at Glenmora, La., patterned to some degree after Portland Christian School. PCS has been a blessing to many people in this area, and we still praise God for her and pray for her regularly.—A. J. Istre

CALLED HOME

As we are about to go to press, word reaches us of the death of two of His saints:

Bro. Brent Hickman passed away at his home in Rome, Ga. on Friday morning, October 10, after three brief months illness. Brother Hickman was an alumnus of P.C.H.S. and preached at the 18th Street congregation for many years before his employment transferred him from Louisville.

George E. Worley, long-time elder of the old Camp Taylor congregation,

now known as the Kentucky Avenue church, has just recently passed away at Atlanta, Ga. This word was received by way of Bro. William C. Cook, of the Hapeville area.

If some wish to report more fully on these, or others who have recently been called home, kindly do so.

Buechel Church of Christ, Buechel, Ky.: Jim Lytle, the Religious Dramatist, was a guest at Echo Valley Camp the week of July 14. The enrollment for Junior Week, that week, was 42. Intermediate Week II had an enrollment of sixty plus, and we had only 3 vacant beds. Jim Stout, the director, reported that for that week the prayer circle was the highlight of the day. Five young people accepted the Lord, and there were a number who rededicated their lives or made other important decisions for the Lord.

Terry Morrison reported that Teen Week also was a good week with two immersed into Christ.

Word and Work continues to stock American Standard (1901) Bibles in the three available bindings, and also Great Songs of the Church and the Deluxe Songleader's edition. Sales of communion ware also are helpful to our operating budget. But our chief energies are spent in the publication of our monthly magazine and the Uniform Lesson Quarterly, for Sunday school use. It is time again to consider giving WW subscriptions for Christmas, "The Gift that Keeps on Giving."

Gallatin Church of Christ, Gallatin, Tenn.: A large group turned out Sunday night to hear Charles Beaty deliver a well prepared and well presented message on "Baptism: What It Is." Following the message a baptismal service fittingly concluded the meeting. Donna Reed, ten years old, had discussed her decision to accept Christ with Joe and Cora Scott and with Bro. Hovan. We were glad to not only hear about baptism but to witness Donna's immersion and to recall the time when we made our choice to follow Jesus Christ.

NEWS FROM S.C.C.

Final figures show an increase in enrollment over last year (a total of 91). An article in the Courier Journal for Sunday, Sept. 28 reads: "Although present enrollment is only 91, officials here are taking the increase as a sign of a resurgence, and they talk unhesitatingly about the school's future, rather than of plans for liquidation. This year's increased enrollment, while certainly not leading SCC out of the woods, will permit the school to operate in the black 'if you don't count past years' deficits of about \$60,000.' While the church is involved in the financial side of SCC, it also has a heavy influence on the spiritual side."

WORDS OF LIFE

A young couple came to Louisville

recently to confer with Brother Boyd, and are continuing to listen regularly to Words of Life. They have written several times to testify to the fact they've been led out of legalism, and have come to appreciate God's prophetic word. This is just an example of the tremendous effect of Words of Life on people in many places.

Portland Ave. Church, Louisville:

Guest speakers at Portland during recent weeks included Brother E. A. Rhodes, passing through as he was going to Louisiana; Bro. Dennis Allen, recently returned from Hong Kong and now teaching in Portland Christian School; and Bro. Mac LeDoux, giving to us his stirring report of the Lord delivering many from Saigon at the fall of the South Vietnamese government.

Letter to the Editor

Is it really so that there are brothers in Christ who are not speaking to one another because of their faith regarding the Holy Spirit, and the gifts of the Spirit, and speaking in tongues??

I cannot find any place in the Scriptures where there is a test of fellowship regarding faith except when one does not believe in the divinity of Christ, the blood atonement, and the bodily resurrection of Christ—But regarding our conduct, and personal life that is quite different.

How can a child of God dare limit, or dictate, what another child of God can believe about the Scriptures? Or how dare a preacher or minister dictate to a congregation the limits of their faith? What has happened to our sound reasoning? Wouldn't it be a very dull world if we all thought alike? If we all had the same measure of faith, of hope, of love. These gifts are listed in 1 Cor. 12:1-12, and the 11th verse tells us who the giver is, that is, the Holy Spirit, and that He, the Holy Spirit, gives to each person as He wills.

Where is the "lowliness of mind" that esteems each better than himself? Where is the love that bears all things? Where is the love that is not easily provoked? Where is the love that suffereth long and is not vaunting itself? Where is the love that faileth not??

How far short we fall, and yet we dare to turn and not speak to our dear brother who is bought by the blood of Christ! Awake, awake! Where is our sanity? Yet, deeper, where is our fear of God? Where is our child-like faith?

Isn't there a wise man among us who can bring peace?

—A concerned believer

Heavenly Vision

Bakht Singh

For some people books like Leviticus, Numbers and Revelation, are very uninteresting and hard to understand. That is why they leave out such books in the Bible and read only a few favourite portions. For instance, one day they may read Psalm 23, the second day 1 Corinthians 13, the third day 1 John 4, the fourth day Matthew 5, and so on. That is all they read; so they have no proper understanding of the Scriptures. They do not know heavenly secrets. The Bible is the Word of God, not the word of man. That is why every time we read the Bible we must pray like the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:18).

When I started to read my Bible for the first time in 1929, I could not understand it. Over and over again I came across phrases like "and God said," "and God saw," "and God appeared." (Such phrases appear about 558 times in the first five books of the Bible.) I said to myself, "This is not an ordinary book, it is the Word of God. I must be very humble and reverent when I read it." So I prayed, "Lord, I believe this is Your Word. I cannot understand it by myself. You please open my eyes and give me understanding." After that the Book became very real to me, and I began to enjoy reading it.

You also must confess before Him your spiritual blindness and foolishness, and request Him to enlighten you. Then take your time and read the Bible from Genesis to Malachi, and Matthew to Revelation. Read it upon your knees. Read it slowly. Ask the Lord to speak to you through the portion you have read. Then He will help you to understand. Otherwise you will remain spiritually blind.

CHRIST THE TEACHER

No one can be a better teacher of the Word than the Lord Jesus Christ Himself. We read in Luke 24:13-27, on the day of resurrection, two disciples were going from Jerusalem to Emmaus. They had heard from the women who went to the sepulchre of the Lord Jesus, that it was empty, and two angels had told them that the Lord had risen. The disciples did not believe those words. As they were returning home, the Lord Himself walked with them, and beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. But neither could they recognize Him nor could they believe what He said. They remained blind. This was because they had no faith.

You too may hear a great and well-known preacher, but if you do not have faith, you will not be able to understand his message, and you will remain blind. According to Heb. 4:2, the Word of God must be accepted with faith. When we eat rice and curry, we

mix them well and eat them together. We do not eat them separately. In the same way, everytime you hear God's Word or read it you must mix the Word with faith. By faith say in your heart, "Lord, I believe this is Your Word. I believe You will speak to me." Then you will be able to understand what He wants to tell you.

Those two disciples and the Lord Jesus reached Emmaus, and at the disciples' constraint the Lord went to their home. As they sat for food, the Lord took bread, blessed it, and gave them. In that breaking of bread, their eyes were opened, they recognised the Lord and He vanished out of their sight (Lk. 24:30-31). They remembered how recently on the passover night the Lord had done the same thing and had said that His body would be broken for them. Here we find a very deep and important principle. Sunday by Sunday, as we remember the Lord's death in the breaking of bread, we get more clear heavenly vision.

THE BREAKING OF BREAD

Some people attend the Sunday worship meeting only to hear a good message, others to meet their friends; and others to fulfill some wrong desire. But our one main object should be to worship the Lord and remember His death in the way He has taught us. The more we worship Him and the more we thank Him for dying on our behalf and shedding His blood for the remission of our sins, the more clearly shall we see Him. This heavenly vision does not come by knowledge and by hearing messages.

For about three and a half years, the Lord had repeatedly told His disciples about His death, burial and resurrection. But they could not understand it. The true understanding came to them only with the breaking of bread. Our loving and mighty Creator gave Himself for us. He allowed wicked people to beat Him, scourge Him, spit upon Him and pierce Him. He died for our sake. He took our place. He rose again for our justification. As we take part at the Lord's Table worthily and gratefully, in appreciation of such wonderful love and sacrifice, we will be given more clear understanding of His Word.

—In *Hebron Messenger*

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