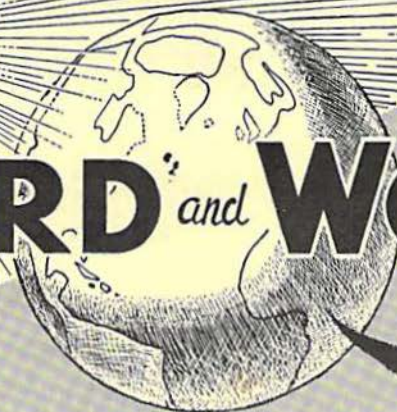


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NOVEMBER-DECEMBER, 1975

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Published monthly except December by
THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212
Second Class Postage Paid at Louisville, Kentucky
Subscription Rate: \$2.50 per year

VOL. LXIX

NOVEMBER-DECEMBER, 1975

No. 11

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Talking Things Over

G. R. L.

Just a little more than 22 years ago I contributed my first article to this publication. In the years that followed, I submitted other articles to the magazine and wrote a few lessons for the *Lesson Quarterly*. Then in 1962 we moved to Louisville. Very shortly afterward, brethren Jorgenson and Clark invited me to join the *Word and Work* as editor and publisher. Some little while later, the *Missionary Messenger* merged with the *Word and Work*, and Robert Heid joined us as missionary editor. Late in 1968 the Lord suddenly called both brother Jorgenson and brother Clark to Himself, leaving Robert and me to carry on by ourselves.

These seven years of collaboration with Robert Heid have been years of blessing to me. Every step of the way I have come to love and appreciate more this man of God. We may not dot our i's and cross our t's exactly alike, but we have enjoyed an unusually cordial working relationship and spiritual fellowship. And we have had help. For nearly eight years, sisters Mildred and Edith Lale have freely given themselves to the task of publishing the magazine and the quarterly—and, believe me, there's a lot more to it than just the actual work of mailing. Without their help, we could not have continued to publish. The men who have served on the editorial advisory committee have greatly encouraged me and strengthened my hands. These include: Vernon Lawyer, Ernest Lyon, H. E. Schreiner, Alex Wilson, Robert Heid, and Bob Heid. Besides these, there are the many who have contributed material for publication—and the many more who subscribe to the magazine and read these pages. Many a time my heart has been encouraged by a brief comment from a reader. Yes, our readers are really the people who have kept this magazine going; you have shared it with others, and so we have picked up new subscribers and made new friends.

HOW DO YOU QUIT WHEN YOU'RE WINNING?

It is hard to step out of an operation like this when everything is going so well. However, that is what I feel I must do. I suppose it was about last March that the thought first came to me, "You must get out of the *Word and Work*." As time passed and several close friends prayed about it, the thought became more insistent, and I am convinced that it is from the Lord. The question, Why? has frequently come to mind, and I don't yet have an

answer. In August I learned that I have Parkinson's disease, but I don't think that has anything to do with it. I don't see any projects on the horizon, beckoning me. Twice before in my life the Lord brought me to a complete cessation of all activities before opening before me a door into an entirely new avenue of service. I'm sure He knows what He is doing now, even though it is not entirely clear to me. I trust Him.

What about my replacement? That bothered me for a long time. Then the thought came, If the Lord could find a replacement for Moses, then He certainly won't have any trouble replacing me. My major concern right now is that my brother, Robert, be not overburdened. Please pray for him.

Will I continue to write? I don't know, but I would like to. I have some things "on the back burner" now that I would like to develop in the next few months. However, at this stage, I want to leave myself as completely uncommitted as possible, until I have some sure indication of the way the Lord wants me to go. I would consider it highly probable that I'll be talking to you again from these pages.

"I thank Him who enabled me . . ." "Hitherto hath the Lord helped . . ." Other similar expressions come to mind, reminding me of the mercies of the Lord through these past 13 years with the *Word and Work*. How great His lovingkindness! Surely, He who has begun a good work in us will bring it to completion in the day of Christ.

A PRAYER

Lord, I would ask for a *holy* year
Spent in Thy perfect will,
Help me to keep in the narrow path
Aiming to please Thee still.

Lord, I would ask for a *busy* year
Filled with service true
Doing with all Thy Spirit's might
Whate'er I find to do.

Lord, I would ask for a year of *hope*
Looking for Thee to come
And hastening on that year of years
That brings us Christ and home.
—A. B. Simpson

MENDICANT PREACHERS

Donald L. Norbie

During the thirteenth century in Western Europe a number of mendicant orders arose in the Catholic Church. The two largest of these were the Franciscans and the Dominicans. Prior to this the Benedictine monasteries taught that the monks should work and the goal of each monastery was to be self-sufficient. The mendicant friars went forth in poverty, having only the clothes on their backs, preaching to the people wherever they went. They subsisted largely by begging, hence they were called mendicants—begging preachers.

There are various ways to beg. A person may plead passionately. He may simply state his needs. Or he may only hold out a bowl or a hand. But in one way or another he communicates the fact that he needs money or help. And this may be done in very subtle ways.

Begging preachers! They did not start with the mendicant friars, nor did they end with them. Holy men in India subsist today by begging as they have for centuries. And this is true of many other religions. Unfortunately it is also true of much of evangelical Christianity. Many churches will ignore much of the teaching of 1 Corinthians, but most agree on pressing chapter 16:1, "concerning the collection"! Hardly a day passes but what we receive mail asking for money for some good cause: a Christian school, an orphanage (a picture of an emaciated little girl with tears running down her face is helpful here), a missionary organization—the list is endless. And many of these groups do preach the Gospel in one form or another. Competition for the evangelical dollar is very keen. It is all quite perplexing. To whom should I give? The one with the best picture?

There are various ways to do the Lord's work today. Some of the larger denominations salary their missionaries. Churches give to the central mission organization and salaries are sent out to workers. It is quite business-like and there is some dignity about the approach.

Most of the so-called "faith missions" have a different approach. Because they go across denominational lines each worker is expected to do deputation work and get his "support." He will be told what the quota is for his country and he will tour churches until he gets enough money pledged each month to meet his support figure. It is a real struggle for some to get their "support" because many churches are already obligated. In this approach the missionary speaks very freely of his needs: air fare to the field, a vehicle, children's education, support on the field, money for furlough, etc. And the Lord's work can be done this way.

But is this approach Scriptural and the most honoring to the

Lord? We can thank God for everyone who preaches the Gospel and yet has a conscience which will not permit use of some of these methods. What is the example that we find in Christ Himself and in His apostles when it comes to financing the Lord's work? If we believe that their example and that of the early church is relevant for today, we need to discover how they served God and use this as a model. Did not Paul say, "Be ye imitators of me, even as I also am of Christ" (1 Cor. 11:1)? Can you think of a better example?

As the Lord Jesus sent His disciples out to preach, He told them: "Freely ye have received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your journey..." (Matt. 10:8-10). Deissman in *Light From the Ancient East*, page 108 suggests that the word "wallet" in this passage means "the beggar's collecting-bag." (Also cf. Arndt and Gingrich, *Greek-English Lexicon*.) It is used this way in contemporary inscriptions. If so, it is a clear warning against adopting the religious methods of the day. Regardless, the emphasis of the passage is to go in simplicity without elaborate financial provisions and to give your message freely. Money was not mentioned. They were to be taken in and supported by those whose hearts God had opened.

These then were the principles the Lord Jesus taught His disciples, and they learned their lessons well. As you thumb through the pages of the book of Acts, you find the Lord's work spreading out over the Roman Empire. Peter and the other Apostles are active in the preaching of the Word and there is no mention of the need of funds. Paul and his companions go on three lengthy missionary journeys. There is no financial arrangement with their home assembly in Antioch. There is no solicitation of funds as they preach the Word. At times, concerned churches sent funds to help them in their work (Phil. 4:15,16). If there was need, Paul worked with his hands to supply their necessities. He did not feel it was more blessed to beg than to work. There is tremendous dignity about the man as you see him bent over his work, his fingers flying, making tents (Acts 18:3). The only time he mentioned his needs was to say that he had more than enough (Phil. 4:18). No man could accuse him of avarice.

It is true that he took up an offering for the needy Christians in Jerusalem several times. But famine relief is quite a different matter from soliciting funds to propagate the Gospel. No unbeliever is apt to be offended by famine relief. But millions are indignant over the financial policies of churches and preachers. This is one of the most common complaints among unbelievers. "All they want is your money."

About 150 years ago a fresh breeze began to blow through Christendom. A movement arose in the British Isles and in other lands which stressed a return to the simplicity and reality of the early church. There was an emphasis on the unity of the Body

of Christ, gifts in the church, the priesthood of all believers, the Lord's return and faith in the Lord's work. George Mueller was among those who caught a vision of serving God in this way. He refused to make his needs known to man as long as the door of heaven was open to him. His orphanage work grew until 2,000 children were being supported by the thread of prayer. The needs of all these dependent young people were breathed to God and Him alone. In marvelous, miraculous ways God provided.

Others went out in the Lord's work with the same vision. Anthony Norris Groves set out for Baghdad with his family, having given away his fortune, determined to live a life of faith. Later he went to India. Scores followed in the same pathway of faith. They were a brave, hardy lot, men and women leaving their homeland without mission society, without guaranteed support, clinging to their naked faith to the living God. They went to Asia, Africa, Europe, South America and the islands of the sea. And today the impact of their work is felt world-wide. We take off our hats to these heroes of the faith.

But today the times have changed and a new breed of missionary is appearing. He is much more organizationally minded. He is less convinced of the necessity of following the example of the early apostles. He may even question that there is an example to follow. He may have little compunction about joining a mission society to get direction and security in his work. He smiles if you talk about the pathway of faith. What is wrong with letting people know what your needs are? Public relations are very important in his thinking. He wants to project the right image to his supporters.

One might ask a few questions. Is God the same? Or has the God of Elijah died? Can He provide for His servants without solicitation and promotion? Is it possible that the Holy Spirit can guide His people in giving? Can it be that some workers want more than their needs supplied? May it not be that God will restrain some of our projects by withholding funds if we leave this in His hands? And might not this be a blessed thing? If in His providence He does not supply my needs, is it dishonoring to Him if I take up employment? Might not this be a powerful witness to people of the worker's determination and devotion to God?

In this whole area let us have the honesty to run our colors up. If we wish to use other methods rather than New Testament methods in our service for God, this is our privilege. But if we claim to follow the example of the apostles in this area, let us be careful. Let us not have the audacity to try to cover our emasculated faith with the garment of Scriptural precedent. There are still hundreds of men and women serving the Lord throughout the world whose lips are sealed to men concerning their financial needs. They breathe these to God in earnest prayer. Pray for these men and women of faith. Give to them as God burdens your heart. And consign the begging letters to the wastebasket!

—In *Missions*



Questions Asked of Us

Carl Kitzmiller

Where do you place in time the battle described in the 38th and 39th chapters of Ezekiel?

The one sure thing we know about the time of the conflict described by Ezekiel in these chapters is that it is *in the latter days* (38:16). Beyond this we are dependent on trying to harmonize the events with other prophecies. Several views as to time have been held by various students of the Bible, ranging from near the close of the church age until the close of the millennial reign (the latter based on the mention of Gog in Rev. 20:8). These include different times in the seventieth week of Daniel, with the conflict being placed at the beginning, in the middle, or at the end of the period. The reader asking the question indicated a possible inclination to put it at the beginning of the seven years, seeing that the weapons of war will be burned for seven years (39:9). I know of nothing in the word of God which settles the more specific time beyond doubt. However, I am inclined to place it near the close of the seven years and as a part of the gathering of "all nations" against Jerusalem (Zech. 14), the great battle of Harmagedon (Rev. 16:14-16, etc.). The greatness of the battle and of the numbers slain, the magnifying of the Lord in the eyes of the nations, the calling of the birds and beasts to eat the flesh of the slain all seem to me to point to this same event.

The conflict of Ezek. 38 and 39 could not have preceded the regathering of Israel as a nation, such as has taken place in recent times. But will this northern confederacy come against Israel before this age ends? Does God start dealing with Israel before the church is complete? Although we do not rule out the hand of God in current events with Israel, Acts 15:14-16 seems to suggest that God will not build again the tabernacle of David until after the church is complete (cf. Rom. 11:25). Moreover, the result of Ezek. 38 and 39 is that "the house of Israel shall know that I am Jehovah their God *from that day and forward.*" But Israel is now in unbelief and continues so into the first part of the seven years, for they make the covenant with Antichrist. This is the biggest problem I see with putting the conflict at the close of the church age or even at the beginning of the seven years. Israel does not seem to learn her lesson until much later in the

seven years.

I like the comment of Ironside, who says in discussing this passage: "It is well to remember, however, that there are doubtless many details of unfulfilled prophecy concerning which we may not have an absolutely clear understanding at the present time, but which will all become plain after the Church has been caught away from this scene and God is dealing with the remnant of Israel, whose eyes will be opened to understand their own scriptures in a way that we perhaps cannot."

Is it right to refer to the unleavened bread and the fruit of the vine of the Lord's Supper as "the sacraments"?

People have a way of adopting terms from various religious usage which are not Biblical. There are worse errors than using the wrong terms to speak of religious truths, but the danger is that some idea will be conveyed by the term which is not even in the user's mind and which is contrary to scripture. We have seen people become very legalistic about "using Bible names for Bible things," failing to realize that the words as found in the King James Bible are not the only ones that might have been used to give an accurate translation. A case in point is the common protest that "millennium" is an unscriptural term, even though it means exactly the same thing as the term, "thousand years," which appears at least six times in Rev. 20. It is possible, however, to use unscriptural terms or even to use scriptural terms in the wrong way. This we should avoid.

During the years of the development of the Catholic Church, "sacrament" came to designate any of seven rituals which had special significance, and the idea developed that, like a dose of medicine (in which the action is not particularly dependent on the attitude of the patient), there was benefit in the performance of the act whether or not it was an express act of faith on the part of the person involved. In simple terms this means that there is spiritual benefit received from the act itself. Now it does not take a particularly brilliant student of the Bible to realize that the Lord's Supper is not such an act. Instead, much emphasis is put on attitude and discernment of the meaning of the act (1 Cor. 11:27-34). In fact, the mere mechanical practice of the act instead of conferring grace might well bring judgment. So, since "sacrament" to many minds conveys an unscriptural viewpoint, it is wise for us to avoid its use and to stay with N.T. terms.

Please give a list of scriptures dealing with the miraculous gifts of the Spirit.

This is not easy to do to everyone's satisfaction because those who stress certain of the gifts tend to see them in a lot of places where others see only the more usual work of the Spirit. Some tend to confuse the filling, the baptism, and the gifts as all referring to the same thing.

In many places in the gospels we have reports of healing power. This was bestowed on certain ones of the Lord's followers (Matt.

10:1-8; Luke 10:1, 9, 19). Miracles of many sorts were used as a means of confirming the word (Heb. 2:1-4). They were promised as an accompaniment of faith (Mark 16:17-18). Acts 2 (esp. vs. 6-18) reports the first baptism in the Holy Spirit (Acts 1:5; 11:15-17), and this was accompanied by speaking in unlearned languages. This was not repeated (if Luke's language means anything) until Peter went to the house of Cornelius, the Gentile (Acts 10:44-46; 11:15-17). There were miracles however (Acts 3:6-7; 4:29-31; 5:15-16; 8:7, 13; 9:40-41). Acts 8:14-17 shows that the apostles had power to confer a certain measure of the Holy Spirit. Romans 12:6-8 speaks of "gifts" but not necessarily miraculous ones. 1 Cor. 12-14 is the longest treatment of the gifts and is the chief passage. The other epistles and Revelation have little to contribute to the "gifts" controversy.

What is the meaning of the word "Selah" as found in the Psalms?

"Selah" is thought to be a musical term, providing direction either as to instrumental music accompanying a psalm or as to the manner of vocal singing. Some think that it means "pause" or "rest." The exact meaning is not known by modern scholars, however, and there is much disagreement as to its interpretation. So far as the meaning of any passage is concerned, it may be omitted without having any effect.

-113 North 6th St., Oakdale, La. 71463

Attitudes Toward Christ

Asa Baber

John 12:1-11

Please read this scripture before reading what I have to say. Simon was a leper and leprosy represents sin. Simon was a cleansed and forgiven man. This is the first contact—get forgiven. Martha served (vs. 2). She stands for Christian service; this is the second contact. We are created for good works (Eph. 2:10). Lazarus sat at the table with Him; Lazarus was a resurrected man. This is communion, the third contact. Mary filled the house with perfume and anointed His feet. This is worship, the fourth contact. This is very pleasing to Him. Apply this to our lives. A Christian must be foursquare—forgiven, serving, communing and worshipping.

Criticism of Christ, verses 4-8. Judas criticised and so did others. They thought that they encouraged waste by allowing it. Was Judas concerned about the poor? Many today criticise from purely selfish motives. *Curiosity* about Christ, verse 9. The crowd of curious are always about at funerals, church gatherings and for whatever reason people gather to hear speakers. They feel no need but want to know what is going on. *Craftiness* against Christ, verses 10-11. His enemies are there, not to learn or help, but to plot and plan to put Lazarus to death.

To apply this lesson note how we have all of these different classes of people in the world today. A person in this country must have an attitude toward Christ; if people will not accept Him they have an attitude against Him. Have you ever wondered why infidels, atheists and agnostics ever bother about the question of Christ or the Bible? They cannot let the question alone, it bothers them for most of their efforts are to satisfy themselves. The question just will not stay down.

What is your attitude toward Christ?

MOTIVE FOR SERVICE

Willis H. Allen

Are you in love? Do you know what it means to be in love? All of us should know, and most of us think we do. Yet, it has often happened that one who has thought he was really in love has suddenly come to the conclusion that he had never known the reality of love. It has been only a superficial sentiment.

Most of us who are Christians say that we are in love with Christ. But are we? Are we really in love with our Lord, or is it a mere profession of lips? I am well convinced that the great spiritual lethargy that is so manifest among professed Christians of our time is due to this lack. The test of our love for the Lord is in the type and degree of service that we render to Him. Jesus said to His disciples, "If ye love me ye will keep my commandments." If I am in love with the Father and with His Son, Jesus Christ, I will endeavor to do at all times the things that are well-pleasing to Him. Am I meeting that test? Are you meeting the test?

Love for the Lord will put Him first in all things. If you love Him supremely, you will not allow a business engagement, a social affair, or participation in a pet pleasure (innocent though it may be in itself), to interfere with a service that you know the Lord wants you to render. Love will always seek opportunities, not excuses. Jesus would remind us that if we put anything before Him, even family relationships, we are not worthy of Him.

Perhaps the great reason Christians do not love the Lord is because they have not come to really know the Lord's love for them. Yes, they acknowledge it, but do not have the knowledge that gives them the concept of the depth of that love. John says, "We love him because he first loved us." Love begets love. And so it will in us. A preacher friend of mine used to say, "Love God and do as you please." That will really take care of all questions. For if we love Him we shall desire (please) to please Him.

—In *The Bible Way*, 1963

Missionary Messenger

"Greater things for God"

Bro. and Sis. Stewart Brown Republic of S. Africa Oct. 29, 1975

The work at Bellville is still growing very rapidly, as almost every Sunday we have visitors coming from all over.

The colored work at Bellville (started not so long ago) is showing great progress. Bro. Fraser (minister) baptized some of them these last few Sundays. A church meeting is being held for them on Sunday afternoons in the church building at Bellville. God still answers prayer, praise His wonderful name.

Special meetings were held at Woodstock and Rosebank, some obeying the gospel. Praise God for those, who are seeking for deeper spiritual things, especially in the times we are living in at present.

Our weather is still cold and there is plenty of rain, very unusual for this time of year. We are grateful for this lovely rain, though, refreshing for the gardens.

Bro. Leibrandt and family are leaving for the States in December, for further studies, and will be there (God willing) a year. Men from our other congregations and from Rosebank will take over in his absence. Pray for this work, and that Bro. Leibrandt will come back equipped and refreshed.

Please bear also in prayer the work in Zambia, the mission where we spent so many years (Namwianga Mission) and also the work in Rhodesia. There are so many problems and troubles at the moment; may peace and contentment come out of it all.

Addie Brown Waterfalls, Rhodesia October 23, 1975

This is a pleasant October morning here. We usually get our hottest weather in October, and by noon it will be quite hot. It is about time for the rains to come, I believe the last rain we had this year was in April—so you can imagine how dry the ground is. I enjoy the long dry seasons.

There were 11 of us at our women's Bible study Tuesday morning this week. Sis. Rachman is a fine hostess and never seems to tire of having the class in her home. We are studying Hebrews now. The high point was: Our great salvation! How great it is and how dare we neglect it! (We were studying chapter 2.) How easy to just drift.

There have been 2 white women baptized here at Waterfalls since I wrote you. One is a nurse from Andrew Fleming hospital and the other a middle-aged lady.

We brought Sophia, Bro. Simon's widow, out for the evening on Monday. She feels she is having a hard time. She is teaching

and keeps real busy. I feel sorry for all our widows— and there are many.

Donald and Delores Harris

Salisbury, Rhodesia

October 29, 1975

Praise God! that He still supplies when we need Him. Prices keep rising all the time, an example of this is peanut butter, because two years ago we bought a case of 24 at the price of \$5.20 and now it is costing us \$9.20. Donald is drawing the new plans for the new home. Every once in a while I hear him grumble or grunt, because he has not attempted anything like this since he was in high school. He is not too fond of the idea, because he says he is "not too sure what he is doing." Besides all this the plans have to be drawn in the metric measure system, and he says he knows nothing about the metric system—but is learning. He is using the plans from the old home as a guide, but the old home plans are in feet and inches, and he has to convert the measurements over to the metric way of doing things.

We only have close to \$2,500 to start the home but are looking to the Lord to supply all our needs. Please pray also that when the plans are submitted that they will be approved and that we may have more time to build the home. It is supposed to be completed by the end of Dec. of this year, but that is most improbable, as we will only be getting started at that time. We plan to start the foundation if we get the plans approved and the extra time, and go as far as we can with the funds we now have, and keep looking to the Lord for the rest.

The Lion's Club men came with the results of the contest they gave the children here at the home. First prize was one boy and girl to get a flight around Salisbury and the lake in an airplane. Second prize went to three to go for a boat ride on the lake.. Third prize was for three to get a volume of books apiece. They want the children to come to sing at a candle light song service at Park Town where we do most of our shopping, and ask if they might like to help out at the old age home. It will do them good to help someone else instead of receiving all the help. They seem to want to do whatever they can.

The Lord has given us some real good children to look after. The Bible says if you are but willing to give up what you have and follow Him you will receive bountiful blessings. How right He is!

Vietnam Mission Work

Jennings, La. Elders

The elders and all the Church of the Lord which meets at Jennings, Louisiana wish to thank you warmly for all your help in the Vietnamese work. God moved upon the hearts of many people just like you to make it possible for all money needs of Brother and Sister LeDoux to be met as they worked in Vietnam and later here in the States. We thank God for each of you.

However, with this letter we wish to make it known that we are ceasing to sponsor the Vietnam Mission. We wish it known that Mac and Peggy are still much loved by this congregation and

their sacrificial work among the Vietnamese people will long be remembered by us. We esteem them highly in the Lord. Only eternity will reveal the number of souls God touched through them. They will continue to be a pillar of strength for those Vietnamese in this country who continue to look to them for guidance. Please pray regularly for Mac and Peggy and the Vietnamese. Satan never sleeps.

It has been a tremendous blessing to us to sponsor their effort. God has shown Himself faithful in so many ways. Our little faith has been strengthened greatly. We praise Him!

If any of you wish to continue to help Mac and Peggy in their effort with the Vietnamese, please send your gifts to them at 316 South Waco Street, Weatherford, Texas 76086. —A. J. Istre, Sr. for the elders and the Church.

Alvin Hobby

Livingstone, Zambia

November 1, 1975

During the month of October there was a total of 25 baptisms and 8 restorations at the church here in Livingstone. Perhaps about half of these responses were of the larger children who attended the Sunday school classes, while the others were adult men and women.

Georgia and I visited five different villages on four successive weeks in October, showing Bible slides at night. Because we are involved in Bible classes every day of the week except Tuesday, we usually leave home Monday afternoon and return Tuesday morning. One area was 85 miles away, and we stayed two nights.

A group of students at the Livingstone Trades Training Institute invited me to lecture on the subject, "How We Got the Bible." The students agreed that this was too big a subject for one evening. About all I could do in an hour's time was to touch the high points.

Thomas W. Hartle

Cape Town, S. A.

October 27, 1975

Our weekly cottage meeting program continues with interest, in that more and more families are requesting meetings in their homes. Now and again these meetings also include an occasional film strip series. While I do organize these meetings, it is augmented by some of the other zealous men who have the "true vision for the lost" as they arrange other meetings as well. Our tract drive, which is carried out by some of the men, sisters, and teenagers at hospitals, continues by the grace of God.

It was at our Wednesday evening's prayer and devotional time on the 8th of October that a lady, who has been attending our services off and on, came and requested to be baptized. She was Mrs. Moody. Then on the Sunday of the 12th of October just before the services had begun, a Mr. Victor Dickenson, whose wife is a Christian and in whose home we have had cottage meetings, came and requested to be baptized. It must have been a great and happy moment for his wife to have been present to witness me baptizing her husband, as I had her 12 years ago, to the Glory of God.

PROPHECY

Edited by Dr. Horace E. Wood

The Jews and the Tribulation

II. THE JEWS AND THE BEGINNING OF THE TRIBULATION

Arnold G. Fruchtenbaum

A. Daniel 9:24-27.

In what way are the Jews involved with the beginning of the Tribulation Period? In Daniel 9:24-27 we are given the prophecy of the Seventy Weeks, or better, the Seventy Sevens upon Daniel's people. In this passage, a period of 490 years is decreed upon the Jewish people. A careful study of this text will show that the first 483 years of the 490-year-period are now history having been fulfilled with the death of Christ. However, there are seven more years left to run in God's prophetic clock for Israel. The question now is, when will this last seven years begin ticking away? Daniel 9:27 helps to answer that question:

And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

This verse speaks of an individual making a seven-year treaty or covenant with the Jewish nation. "*He*" refers back to its nearest antecedent which is "*the prince that shall come.*" This person is better known in Christian circles as the Antichrist. So when the Antichrist signs the seven-year treaty with Israel, the last week or the last seven years of God's prophetic clock for Israel begins ticking away. This then is the starting point of the seven years of Tribulation.

It cannot be stressed too strongly that it is not the Rapture that begins the Tribulation. The Rapture will occur sometime before the Tribulation. It might come just before the Tribulation or it may come 20 years before. The point is that it is not the Rapture that begins the Tribulation but rather the signing of the seven-year covenant by Israel with the Antichrist. If the Rapture were to come today, the Tribulation would not begin tomorrow since the world stage is not yet set for the Tribulation to begin. So it is important for Bible students to keep in mind that the starting point of the Tribulation is the signing of the seven-year covenant and not the Rapture itself.

Three things ought to be noted from this passage. First, the covenant as is viewed in this verse is viewed from man's perspective. As far as man will view it, it will simply be a seven-year treaty between Israel and the Antichrist which the Antichrist himself will break later. Secondly, the covenant is made with many but not with all. While the many who make this covenant would of

course include the leaders of Israel, there will be a segment of Jewish people who will refuse to have anything to do with this particular covenant and will not identify themselves with it and will oppose it. A third thing to notice is the three results. First, the covenant is broken: *In the midst of the week he shall cause the sacrifice and the oblation to cease.* Although the covenant was made for seven years, the Antichrist will break this covenant halfway through. A second result is that following the breaking of the covenant desolation falls upon the Jewish people by the one breaking the covenant: *and upon the wing of abominations shall come one that maketh desolate.* The covenant, which may create a feeling of safety, will result in desolation being poured out upon them. A third result is that following this the wrath of God will be poured out upon the desolate: *and even unto the full end, and that determined, shall wrath be poured out upon the the desolate.*

B. Isaiah 28:14-22.

While Daniel 9:27 gives us the covenant that begins the Tribulation from man's perspective, Isaiah 28 verses 14-22 gives us the covenant from God's perspective. In verse 14 we see God's viewpoint of the many who enter the covenant:

Wherefore hear the word of Jehovah, ye scoffers, that rule this people that is in Jerusalem.

God calls the ones making this covenant *scoffers*. He considers them mockers rather than serious leaders. Verse 15 gives us the reason why God considers them this and God's viewpoint of the covenant itself:

Because ye have said, We have made a covenant with death, and with Sheol are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; we have made lies our refuge, and under falsehood have we hid ourselves.

Here, in vivid terms, we see why God calls the leaders *scoffers* and his viewpoint of the covenant. It is obvious from this verse that the leaders of Israel went into this covenant in order to obtain some measure of security and to escape *the overflowing scourge*. But God declares that this is not a covenant of life but a covenant of death. It is not a covenant of Heaven but a covenant of Hell. And rather than gaining security, they will receive a strong measure of insecurity.

In verse 16, we see a picture of the non-many who refuse to enter the covenant:

Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste.

In verses 17-22 we find the same three results as in the Daniel 9:27 passage. First, in verses 17-18 the covenant is broken:

And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be annulled, and your

agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Second, in verses 19-20 desolation falls on the Jews. Rather than having security they have insecurity. It is a picture of tremendous discomfiture. The insecurity and discomfiture is pictured in two ways. First, it is like a man trying to stretch himself out on a bed and the bed is too short for him. Secondly, it is like a man trying to wrap himself up in a blanket to protect him from the cold and the blanket is too small to cover all of his body. It is a picture of tremendous discomfiture.

The third result is the wrath of God in verses 21 and 22:

For Jehovah will rise up as in Mount Perazim, he will be wroth as in the valley of Gibeon; that He may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of Hosts, upon the whole earth.

The Scriptures have many names for the Great Tribulation period and here are two of them: *Jehovah's Strange Work*, and *Jehovah's Strange Act*. It is given these two names because of the latter phrase of verse 22, *for a decree of destruction have I heard from the Lord, Jehovah of Hosts, upon the whole earth*. This decree was issued from Heaven because of the covenant made in the preceding verses.

The Jews are related with the beginning of the Tribulation simply by virtue of the fact that the Tribulation will not begin until the Jewish people sign the seven-year covenant with Antichrist.

New Year Ahead

Dee McCroskey

"And when neither sun nor stars in many days appeared; and no small tempest lay on us, all hope that we should be saved was then taken away" (Acts 27:20).

We are in the dawn of a new year. Today we look out upon a world faced with a growing economic recession, hardships, a near hopeless inflation and a world-wide famine on the way. To say nothing of a world filled with hatred, violence, war and threats of war.

We who are believers in Christ may have to go through some sore trials, along with the unsaved, unless or until, our Lord comes for us in the air. But that is what we have that the world does not have—hope.

God's Word is full of pictures. In the account of Paul's shipwreck, in Acts chapter 27, we have a vivid picture of the present world crisis. First, Paul tried to admonish the ship officers not to undertake the dangerous journey, verses 9 and 10. But as usual, the Gentiles took no heed to Paul's words. They still don't.

Soon a terrible storm arose and the ship floundered helplessly. Luke, the inspired writer of Acts, says that when the ship could not bear up into the wind, "we let her drive." How like the policies of nations today! Then came the hour of terror, when

"neither sun nor stars" appeared, and all hope of reaching safety was gone. All on board gave up to frightened despair. All, that is, except one man, Paul. He was the one man on board who had a word from God. "There stood by me this night," he said, "an angel of the God whose I am, whom I also serve." (See also Acts 23:11.)

Paul had two reasons for his calmness. One was the assurance that the Lord was with him. The other was that he knew God's purpose for him. He was to be brought before Caesar, and God had given him "all them that sail with thee." Are you sailing with Paul? And then those immortal words, "for I believe God." This is the secret for us today, to believe God, and to know His purpose, His program for this age.

—In *Last Day Messenger*

Steps Upward

J. H. McCaleb



On his way to Paddan-Aram to find a wife, Jacob dreamed a dream: "And he dreamed; and behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed."

Sarah Flowers Adams was a great Shakespearean actress, who could act no more because of a chronic illness. This incident in the life of Jacob provided for her the inspiration for the ageless hymn, "Nearer My God to Thee."

"Though like a wanderer, The sun gone down,
Darkness be over me, My rest a stone.
There let the way appear, Steps unto heaven;
All that thou sendest me, In mercy given."

Those are two of the verses of the hymn. You can recognize readily the story of Jacob. Sarah Flowers Adams saw in that ladder a series of earthly incidents that were calculated to be steps to lead us upward to heaven. To one of God's children nothing can happen that is not for his own good. Whether it be a moment of joy, or a temporary period of unpleasant chastisement, all events bring us closer to a true realization of God and His goodness toward us.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

GETTING THE JOB DONE

John Smart

"As a moral phenomenon," wrote Lord Salisbury, "the rise and spread of Christianity is without parallel in the history of mankind." Dr. Kenneth Latourette, in his monumental history of the expansion of Christianity, has much the same to say. There was something unique about the first century preachers. Without the facilities that we have today—the press, the mails, the radio and television—They outdid the evangelistic "greats" of the twentieth century who have these modern means of mass communication! Who in our day has equalled Paul's record for evangelism and church-planting?

Think of his accomplishments, or rather, the work of the Holy Spirit through him in giving birth to the churches of Galatia, of Macedonia, of Achaia and those in proconsular Asia—all within the space of ten or twelve years. And this without modern fanfare, publicity techniques, mass communications, or the like. We encourage the use of modern means to get the message out; more power to our radio and TV evangelists! But why is it that, with all our modern means of reaching the millions, we are not seeing results comparable with those of first century workers with all their limitations? Or could it be that those very limitations imposed upon them a better means of getting the job done than our professional mass methods?

"Every believer a priest" was the watchword of certain sixteenth century reformers. They had the right idea. It was a biblical concept. And by the same token—"every believer a witness" brings us to the biblical concept of the spread of the gospel. For it is not only remarkable that Paul's ministry produced outstanding results: it is equally remarkable that the churches he planted extended the ministry from the point where the apostle left off.

Take, for example, what happened in Thessalonica in northern Greece. Paul and Silas arrived there shortly after a fearful whipping and imprisonment at Philippi. "Our gospel came," he wrote afterward to the Thessalonian believers. That message transformed their lives. They turned to God from idols to serve the living and true God—and that service included evangelism. "From you sounded out (trumpeted forth) the Word of the Lord, not only in Macedonia and Achaia (northern and southern Greece), but also in every place. . ." (1 Thess. 1:8). Imagine a church still in relative infancy (about six months in Christ) trumpeting the Word throughout the whole country!

There is no finer means of mass communications than that of every believer on the job doing his part. Was it ever the divine intention that a few selected preachers and missionaries should

carry the whole load? Not at all "Ye (all of you) shall be witnesses unto Me." And gifts were given for the perfecting (maturing, qualifying) of the saints "unto the work of the ministry." All were intended to be witnesses, not just a handful of "full-time" workers sprinkled here and there.

Perhaps one of the most important phases of today's task is the recapturing of the apostolic point of view. A visitor at a small assembly in Latin Europe at the close of the morning service inquired the time of the evening evangelistic meeting. The elders were astonished! "But," they assured the visitor, "we would not think of meeting in the chapel to preach the gospel. For that we go to the plaza. That's where the people are!" Great! They had the right idea. Out they went—the whole assembly. And while some preached, others passed out tracts and still others communicated the gospel as they sat beside strangers on a plaza bench.

There can be little doubt that the amazing spread of first century Christianity was due to the every-man-on-the-job policy. And perhaps our best mass communications today would not be by electronic or other media, valuable as they are, but by every believer sharing his/her faith in Christ. This is how it ought to be. And if this ideal were recaptured in the homelands, we might the better sell the idea on the mission field also. That's what the apostles did. Paul's associates in ministry were not people recruited from the assembly back home but from the numerous churches he planted. Some of these churches supplied men such as Timothy (from Lystra) and Secundus and Aristarchus (from Thessalonica), in addition to maintaining their own local witness. This is the ideal to be aimed at today.

Is the vision too much? Not at all. There are areas on our mission fields today that never saw a resident missionary but where dozens of spiritually prosperous churches are at work. How is this? Simply because missionaries who saw the New Testament ideal of every church evangelizing its own surrounding territory and planting new churches made that ideal their objective and taught it to their converts. The results are there to be seen.

The world's population is rising rapidly. Urgent calls to our youth to get on the job and stem the tide are merely a feeble response to a crucial situation. Thankful as we are for every new missionary on the world scene, the answer to the demand of the hour lies more with the sons of Asia and Africa than it does with the youth of America. Our most urgent need is for men seasoned in the Word of God—men of apostolic conviction, "able to teach others also," powerful in the hands of God in giving their Asian and African brethren the vision of evangelizing their homelands and neighboring countries. Fifty years ago Charles A. Swan stated, "Africa must be evangelized by Africans." How true! And if true then, how much more so today.

Will we ever get over the idea that young Americans are necessarily the tools for world evangelism? There is a far better

way of getting the job done! The mobilization of Latin, African and Asian believers for witness to their countrymen is the only hope amid the surging population increase of today.

May God open our eyes to the realities of the hour and direct our energies into fully biblical methods of getting on with the job.
—Editorial in *Missions*.

SCIENCE AND THE BIBLE

Bolton Davidheiser

The earth's magnetic field provides remarkable evidence both of creation and of a young age for the earth. Dr. Thomas G. Barnes of the University of Texas at El Paso shows that the magnetic field is decreasing steadily and this has been measured periodically ever since 1835. Figuring backward, the magnetic field of the earth would have been equal to that of a magnetic star less than 10,000 years ago. As such a condition is impossible for a planet, it follows that the earth is less than 10,000 years old.

The evolutionists, of course, could not accept a date like this, so they have devised some theories which postulate reversals in the magnetic field and a "dynamo" in the earth's core to keep the magnetic field going. Dr. Barnes offers mathematical and scientific evidence that these theories do not have substance in reality.

The earth's magnetic field is produced by an electric current which in turn is caused by the movement of fluid material (apparently mostly molten iron) in the earth's core. As the motion slows down the result is a continuous decrease in the strength of the earth's magnetic field. (The change in rate is exponential and the half-life is about 1400 years.)

Important consequences of this are:

1. Since the evidence indicates that the continuous reduction in the earth's magnetic field is a one-way process, without reversals and without a "dynamo" to keep it going, there was a time of creation.

2. Calculating from the data at hand, creation must have been at some time which was less than 10,000 years ago.

3. Since the earth's magnetic field deflects a certain amount of cosmic radiation, and deflects continuously less and less as it weakens at an exponential rate, the amount of carbon-14 produced in the atmosphere by cosmic radiation was considerably less in the past than it is at present. Therefore the carbon-14 dates accepted by uniformitarian scientists are older than the actual dates.

4. It is estimated that the earth's magnetic field will become negligible by 11,000 A.D. But long before that its effectiveness in deflecting deadly radiation will be dissipated and life on earth as we know it will not be possible. But the Lord will come long before such an eventuality.

—In *Christian Victory*

JUST LOOKING

Dr. V. S. Paul

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat: yea, come, buy wine and milk without money and without price” (Isaiah 55:1).

In all the big cities of the world, we find many shopwindows full of the latest fashions in dress, the latest inventions in gadgets of all kinds, and numerous other articles, very attractively and temptingly displayed. During festive seasons they are made even more decorative and alluring. Many people walk from shopwindow to shopwindow “just looking” without any intention of making any purchases. Their eyes are never satisfied with seeing. To the salesman’s helpful offer of assistance they reply, “I am just looking,” or they may not even bother to reply to him.

So with many persons “just looking” is a favorite pastime. Some are rich and have need of nothing new; others are ignorant about the real benefit certain articles would be to them if they bought them; and others are too poor to buy anything. Christians in the church in Laodicea were like the first of these (see Rev. 3:14-22). After being saved, they thought they were rich and had everything God wanted them to possess, and that in every way spiritually their lives were pleasing to Him. They heard or read God’s Word without putting their heart’s trust in Him that He will fulfill His promises and eternal purposes in them and through them. Their gracious God told them they were lukewarm; He showed them what misery, poverty, blindness and nakedness they were living in; and then He told them to buy of Him that which He had purchased in redemption to meet and satisfy every need of theirs.

Many people these days are content with “just looking” at the Bible, the local assembly, and the Christians and pass by all the wonderful benefits which God wants them to have. They may think they are religiously rich enough, or they may be ignorant and blind to their true needs. Being deceived by the sinful darkened state of their own hearts, they do not want God’s offer of newness of life in Christ Jesus.

By God’s grace true Christians are in the process of receiving all things that are new and are of God (see 2 Cor. 5:17,18). Dear reader, are you one who is “just looking” instead of receiving by faith the promises of God? God’s Word tells us that “He has granted unto us His precious and exceeding great promises, that through these we may become partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:4).

To sinners who so far have been “just looking” at the wonderful things of heaven and passing by, God sends His loving invitation

and free offer, "Come—buy—eat—without money, without price." Those who are "just looking" pass by, but the needy and the thirsty come to buy and to take. If you are looking outside of yourself to satisfy the spiritual hunger within, you are lovingly invited to accept this wonderful offer.

But can a poor man buy? He cannot. But he can freely receive the bread of heaven, Jesus Christ; wine is the true heavenly joy of the Holy Spirit and milk is His eternal strength to overcome sin, Satan and the present evil perishing world. Though costly, they are provided freely by the Lord Jesus Christ, God's Son Who has already paid the price by shedding His own precious blood. It is not that all may come without money but all **MUST** come without money, without price. A fountain has been provided by God, at the expense of the Lord Jesus Christ, Who "though He was rich, yet for your sakes He became poor, that ye, through His poverty might be rich" (2 Cor. 8:9). If you come to Him with your need, as a sinner asking for forgiveness of your sins, He will forgive you and give you His eternal life, and you can have all things in Him freely, to satisfy your entire spiritual needs. There are many wonderful and precious promises displayed in the pages or windows of the Bible for us, to meet every situation in our lives; these can be ours, if we, by faith, accept the salvation the Lord Jesus Christ is offering to us. If you just go on looking, you will never be satisfied. Many people look at the Savior, seeing but not believing in their hearts. Many look at the Word of God, and read the promises offered to them, but do not trust God to fulfill them in their own lives. Some even admire the Word of God, and admire the person of the Lord Jesus Christ, but do not appropriate these precious promises and accept Him as their own Savior and Lord.

Dear reader, do not spend your life "window shopping." Accept what the Lord Jesus Christ is offering you freely, and you will have heavenly treasure now and throughout eternity. Become rich towards God, trust and obey His word from your heart now and enjoy the riches of His eternal kingdom. Please do not pass by. Accept this which is offered without price and you will receive eternal life and precious promises of God to meet every situation throughout your life.

—In *Hebron Messenger*

HEART CIRCUMCISION

By F. L. Lemley

There are four scriptures which I believe have an interesting connection to the subject of "the circumcision of the heart." I will first quote them and then proceed to discuss them.

Romans 2:28. "For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God."

Colossians 2:11. "And in Him you are circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you are also raised up with Him through faith in the working of God, who raised Him from the dead."

Hebrews 10:22. "Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience, and our bodies washed with pure water."

1 Peter 3:21. "And corresponding to that baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a clear conscience." (These quotations are taken from the New American Standard Version).

All of these refer to the same operation, the circumcision of the heart that is a necessary part of conversion. *Romans 2:28* makes it clear that there is a circumcision of the flesh and a circumcision of the heart, and that the latter is a work of the Spirit. This is a circumcision not made with hands. It is essential to becoming an "inward Jew," that is, a Christian.

Alexander Campbell made some interesting observations on this text, saying: "We have, in Paul's style, the inward and outward Jews, and may we not have inward and outward Christians? For true it is that he is not always a Christian who is one outwardly, and one of my correspondents will say, 'Neither is he a Christian who is one inwardly.' But all agree that he is in the full sense a Christian who is one outwardly and inwardly . . . None of our brethren regard baptism as only outward. They all believe that in the outward submersion of the body in water, there is at the same time the inward submersion of the heart and mind into Christ. They do moreover suppose that the former may be without the latter. They have only to add that it is possible for the latter to be not without the former in some sense but without it in the sense which Christ ordained." (From the Lunenburg Letters).

Our observation is that the "one baptism" has two facets, the inward and outward. For baptism to be complete one needs both. But many have the outward who do not have the inward, and others have the inward who have not yet completed their baptism in ac-

cepting the outward immersion of the body in water. This is no different that we have always taught, that valid baptism requires a preparation of the heart by faith, repentance and confession.

From Colossians 2:11 we observe that the circumcision of the heart is made without hands. It is a work of the Spirit (Romans 2: 28). This circumcision is through faith in the working of God. *The Living Bible* uses these interesting words: "Not by a bodily operation of circumcision but by a spiritual operation, the baptism of the soul." While we may not have thought in these terms before it is apparent that both soul and body are involved in valid baptism, and if the heart is not properly prepared beforehand, the immersion of the body is meaningless. The operation on the heart is called "circumcision of the heart" but the total process includes immersion of the body as indicated by verse 12, "having been buried with him in baptism."

Hebrews 10:22 makes a clear distinction between the "sprinkling of the heart clean" in contrast to the "washing of the body with pure water." This points up the fact that something happens in the heart before the body is immersed in water, else the immersion is meaningless. We have for a long time held that faith, repentance and confession must precede immersion, and if they do not it is obvious they are not accomplished in the water as one is immersed.

We have traditionally taught the immersion of the body in water is *for* (in order to) the remission of sins. There is no doubt this act of faith does have something to do with remission of sins, but it is not the *exclusive* human action involved for immersion is not the sole item needed. In Acts 3:19 we find repentance is *for* the remission of sins, and in Acts 10:43 we find faith is *for* the remission of sins also. These are all integral parts of conversion.

This poses an interesting question. If faith and/or repentance are defective, will baptism remit anyway? Are not faith and repentance integral parts of baptism and equally related to remission? Since the days of Dr. John Thomas, a contemporary of Campbell, it has been believed by some that if the words "for the remission of sins" were not pronounced over the candidate as he was being immersed, the baptism was void. Dr. Thomas even persuaded his wife to be re-baptized on this account.

Has anyone ever heard of a preacher giving a candidate the third degree to determine if he knew the full import of faith and repentance, and that these are for the remission of sins? If immersion of the body will remit sins in spite of defective faith and imperfect repentance, then why not allow also that valid faith and repentance may remit in spite of imperfect immersion? Why make such an issue of being sure the subject knows that baptism is for the remission of sins and being sure that every hand, foot and lock of hair is immersed? We ought to be consistent!

Joseph Belcastro, in his book *The Relationship of Baptism to Church Membership* makes the observation that the Greek noun for

baptism has two endings, "a" and "mos." *Young's Analytical Concordance* notes this also. "Baptisma" has to do with the total commitment of the heart, while "baptismos" has to do with total immersion of the body. One is psychological and the other physical. However, according to him, many New Testament references use "baptisma" to include "baptismos," although in some texts both words are used independent of one another.

"Baptisma" does not always include "baptismos." For examples see Luke 12:50; Matthew 20:22,23; Mark 10:38,39. On the other hand "baptismos" is used independent of "baptisma" in Hebrews 6:2; 9:10; and Mark 7:4. In the latter texts no commitment of the heart is involved; in the former no immersion of the body is involved. This may shed some light on 1 Peter 3:21 where Peter says that baptism (baptisma) now saves us by the resurrection of Christ. In parenthesis he points out that it is not removal of dirt from the body but an appeal to God for a good conscience. He seems to be saying that it is not "baptismos," the immersing of the body, but "baptisma," the commitment of the conscience that should have the emphasis. Of course a commitment of the heart would involve immersion of the body if conversion was complete.

These observations raise other interesting questions. Do the commands involved in conversion fall within the sphere of God's grace or must one make a grade of 100% on all of them in order to reach the sphere of grace? If perfection is required to reach the domain of grace, who can be saved? Who can lay claim to perfect faith and perfect repentance, and thus, to perfect conversion? We have always allowed a lot of latitude in everything but baptism. Why?

We say in practice that our knowledge and execution of baptism must be perfect or it is void. A few months ago *Christianity Today* lampooned us for re-baptizing a man because one arm failed to get immersed on the first dip. Why do we allow grace on three facets and deny it on a fourth? May I suggest that it is because we generally do not have a proper concept of grace. Most preachers vehemently affirm that they preach grace, but the concept preached is that we reach the domain of grace after we have successfully kept the commandments. Then, after we have reached the sphere of God's grace if we sin we fall out of grace until we discover our error or sin, confess it and pray for forgiveness. Thus we are in a continual cycle of sin and death which would make it wise to have the "last rites" of confession and prayer just before we expire, just to be sure that all of our sins are forgiven.

This system makes for impressive reports of meetings in which 102 responses were recorded, one to be baptized and 101 restored. Many of these come on the general principle of being sure all sins are forgiven, many because they were made to feel they might have sinned and forgotten it, many to confess, "If I have sinned I want forgiveness." This is no indictment of any whose sins are specific and real and whose guilt is genuine and not neurotic.

Paul said we have access to grace through faith. He was speaking of a living faith and not a dead one. A living faith is inseparable from an obedient faith, because obedience is an integral part of a living faith. It is significant that Paul did not say we have access to grace by successfully obeying the commandments, but through faith—a faith that intends to obey. We enjoy the protection of God's grace from the beginning of our faith. We do not have to wait until we have successfully completed our obedience, or made a passing grade in obedience.

For Bible proof of this consider the example of Abraham (Rom. 4:3, 23). When was Abraham's faith imputed for righteousness? Genesis 15:6 shows it was before Isaac was born, before the command to circumcise was given, and before he offered Isaac as a sacrifice. Abraham was counted righteous at the point of vital faith *before* he had a chance to obey, but not before he surrendered to God and purposed to obey. Abraham had faith in God and surrendered to him, that is, he was circumcised in heart long before he was circumcised in the flesh.

Abraham enjoyed the grace of God from the beginning of his life of obedience and did not have to wait until he made a passing grade, for humanly speaking he never passed the test in every particular though he did offer Isaac, or he fully intended to obey but was hindered from obeying the command. Abraham did not burn Isaac, but God knew that he would if he could.

It is a serious thing to allow those to escape whom God has ordained to destruction (1 Kings 20:42), but it is equally serious to condemn those who are within the realm of God's grace but who have not yet caught up to us in obedience and understanding. We cannot afford to sit in God's judgment seat to condemn all those who may have been "circumcised in heart" but who for some extenuating circumstance have not completed their obedience in outward forms, total immersion of the body in water. No one can ever complete his obedience anyway, for as long as he lives he must be obedient to God. We thank God that it is not "completed" obedience that gives us access to grace, but faith. An "obedient faith" is not "faith only." All God's commandments from the least to the greatest fall within the sphere of God's grace. If they did not we all might be damned. We enjoy His grace while we are in the process of obeying.

The above view does a lot to clarify how it is that God answers the prayers of those who are not members of the Church of Christ, and why many who are not members of the Church of Christ bear the fruit of the Spirit, and how God may be able to work through many (for example, the Jesus Movement) who never heard of us. We do not have Jesus in a box. The world is not wholly dependent upon us to dispense Him. God can get along without us if He has to do it, for He can still raise up children unto Abraham from these stones (Matthew 3:9).

—In *Mission Messenger*



Viewing the News

Ernest E. Lyon

A JUDGE in Kanawha County, W. Va., has ruled that forcing children to read books that condone and often advocate sodomy, fornication, adultery, and blasphemy is not a violation of the freedom of religion. But don't forget that courts have ruled that forcing children to read the Bible would be the establishment of a religion and violate the rights of the children!

IN CASE you thought that I was unnecessarily crying "wolf" when I stated that the Equal Rights Amendment (falsely so called) would affect an individual's right to privacy in public toilets and military barracks, etc., then read what is happening in states that have passed an E.R.A. addition to their constitutions. In the Colorado House of Representatives a resolution was passed by a 36-35 vote to redesign the rest rooms so they can be shared with the ladies, and this in spite of the fact that six of the thirteen women members voted against the resolution. Another state with an E.R.A. is Montana. Recently a Texan who went to Montana to work for the Bechtel Mechanical Contractors reported that the workers were housed in barracks and that women shared the restroom. When he inquired about it he found that the company had refused to build separate restrooms because of the state E.R.A., saying it was therefore not required by law to provide separate facilities. New York is also considering such a change to its state constitution.

THE E.R.A. advocates are turning to blackmailing and blacklisting opponents of the amendment and have threatened such E.R.A. foes as Mrs. Schlafly with bodily harm. Public urging to violence against E.R.A. opponents has gone unnoticed by the authorities, many of whom are held back by decisions of the courts that

say nothing can be done until violence is actually committed.

A THREE-MEMBER military panel ruled recently that Air Force Sergeant Leonard P. Matlovich as an admitted homosexual is unfit to serve in the military. Yet President Robert V. Moss of the 1.8-million-member United Church of Christ filed an affidavit in his defense. That reflected official UCC positions upholding civil liberties of homosexuals. Moss also suggested that the Bible's "negative judgments of homosexuality may not be meant for our time"—an old dodge by apostates to get around any portion of the Bible they do not happen to like.

A HIGH-RANKING official of the American Bar Association wants to have a Professional Standards Review Board established. It would be able to force a lawyer to open up your file for them to see and could even decide on the selection and retention of clients by lawyers so that you might not be able to get the lawyer of your choice if "Caesar" didn't agree with you!

GREAT BRITAIN, with socialized medicine now for quite a number of years, has one doctor for every 750 patients now compared to one for every 151 patients in the U.S.A. Why do some people continue to work for socialized medicine here?

WALTER BAGEHOT (1826-1877), a very literate banker, wrote the following 100 years ago, according to a recent article in *Barron's*: "All governments like to interfere—it elevates their position to make out they can cure the evils of mankind; and all zealots wish they should interfere, for such zealots think they can and may convert the rulers and manipulate state control."

WELL-KNOWN CHEMIST Dean Burke, retired National Cancer Institute researcher, and Dr. John Yiamouyannis, science director of National Health Federation, have established the cancer/fluoride relationship beyond doubt, according to a recent national magazine article. It is amazing to read the number of cancer causes being "established." Fluoride, you may remember, has recently been blamed for an increase in heart attacks also.

IT IS NO LONGER a criminal offense to use obscene and abusive language in public places in Massachusetts. On Sept. 11, the state's Supreme Judicial Court so ruled in upholding the appeal of an unnamed juvenile charged with being a disorderly person after screaming profanities at employees and customers in a Boston store. Judge Edward F. Hennessey cited the First Amendment covering free speech!

ROBERT S. McNAMARA, now head of the World Bank, much of the cost of which is paid for by the U.S. taxpayers, has proposed the largest program of financial assistance ever undertaken by a single agency, a \$40-billion, five-year plan for, among other things, redistributing the wealth of the world. In other words, he wants to take from the productive and give to the non-productive, not realizing that that cuts down on the productivity of the productive and encourages the non-productive in continuing producing nothing.

DID YOU READ in the Louisville Courier-Journal daily newspaper the letter from a student in the schools here concerning a "history" class he was in: "We spent 30 minutes talking about Benjamin Franklin's playboy reputation . . . Also discussed George Washington's wooden dentures and his marijuana patch and we couldn't decide whether he died of syphilis or of pneumonia caught while returning in the rain from seeing his black mistress." You can imagine what kind of an opinion the students have of the founders of this country — and therefore of our country.

THIS ITEM in Ben L. Kaufman's column in *The Cincinnati Enquirer* for October 22, 1975, intrigued me: "The Louisville Presbyterian Theological Seminary archaeological mu-

seum, with its collection of Old Testament volumes, was dedicated recently. Also in the displays is Palestinian pottery from the pre-Christian era and artifacts of Holy Land life since. Visitors can also see the photo copy of the Book of Isaiah from the Dead Sea Scrolls, housed in a clear glass cylinder nine feet in diameter. Oldest items are two stone fist hatchets from 120,000 to 70,000 B.C." I wonder if they will show proof of the age of the hatchets and explain the 50,000 years of span in the probable age!

DETENTE is a nice-sounding word, but everyone who knows communist strategy knows that it is simply another word for the "cold war" and the communists are using it as one of the continuing means of weakening the U.S. and strengthening their own forces. Not only is that obvious from the actions of the Russians, for example, it is also obvious because of their saying so many times in the magazines and books that are available to all but seen by few Americans.

IN CASE you do not believe that our government is cooperating with "liberal" educators in an effort to control the minds of children, then read carefully some of the bills being introduced into Congress on child care, on family services, and on other similar subjects. The ultimate aim by many of these people is for the state (through the schools) to take responsibility for the training of children from the earliest date they can be trained to think like they want them to.

THE UNITED METHODIST Church's Board of Global Ministries this past spring voted unanimously to ask the U. S. Government to extend recognition to the Provisional Revolutionary Government of South Vietnam and to the Government of Hanoi and to remove restrictions on the use of U.S. funds to areas ruled by the communists. I suppose they got authority for such things from the imaginary book of Hezekiah!

THE GREATEST STORY EVER TOLD

The Maker of the Universe
As man for man was made a curse;
The claims of laws which He had made
Unto the uttermost He paid.
His holy fingers made the bough
Where grew the thorns that crowned His brow;
The nails that pierced His hands were mined
In secret places He designed.

He made the forests whence there sprung
The tree on which His body hung;
He died upon a cross of wood,
Yet made the hill on which it stood!
The sky which darkened o'er His head
By Him above the earth was spread;
The sun which hid from Him its face
By His decree was poised in space!

The spear which spilt His precious blood
Was tempered in the fires of God;
The grave in which His form was laid
Was hewed in rocks His hands had made!
The Throne on which He now appears
Was His from everlasting years!
But a new glory crowns His brow
And every knee to Him shall bow!

GIFT WRAPPED IN SWADDLING CLOTHES

Gift wrapped in swaddling clothes
Upon the cattle's hay,
Outside the inn where people feed,
The Bread from heaven lay.

The thorn-crowned Man in royal robes
The populace refuse;
Acclaim instead a murderer,
And Rome's rule o'er the Jews.

Enshrouded dead in Joseph's tomb,
He lays the wraps aside,
Steps out to Kingship over all,
And claims His church as bride.

Clothed now in majesty
In heaven that Man I see
Who came and loved and died and rose
To give Himself for me.

—Donald M. Taylor

NEWS AND NOTES

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

Buechel, Ky.: Our camp payment was due on October 7. We had a special offering on Sunday, October 5, and once more the Lord provided our needs, pointing out to us that He is indeed concerned about our ministry at Echo Valley Camp. We trust other needs will be met for the camp in the Missionary Offering on Oct. 26.

The young people ministered to the residents of Westminster Terrace this past Sunday, Oct. 12. Their plans for the future include the Youth Rally Field Day on October 18, here on the Buechel grounds, and a Christmas play (they are planning, writing, producing, and directing) for Dec. 21.

We are so pleased to report that Bro. Glenn is feeling much better and has been able to be at church recently.

Bro. Terry Morrison filled the pulpit for Bro. Sanders while he was away in a meeting at the Cramer and Hanover church in Lexington. There were a number of comments on the good message he brought.

Westside Church, Fla.: The ocean was so calm, no white-caps were anywhere to be seen. The waves were gently rolling onto the beach, and the moon was there in all its splendor as full as could be. Singing could be heard over the sound of the ocean for several yards before reaching the group standing together looking out on the Atlantic. A glorious ending to a busy eight-day week! It had been a very good, encouraging, thrilling week and for it to end here at a baptismal service was just great.

This was at least the twenty-seventh of the year in which the Westside Church of Christ congregation had been involved. The young lady accepting the Lord and now being baptized had been reached through one of the many young people of the congregation. The gospel meeting of the previous week had nothing to do with her coming to the Lord. This reaching individuals for the Lord outside the regular services is apparently quite normal with the congregation at Westside, as it should be elsewhere. It was thrilling to work with this group where so great a propor-

tion of it is involved in reaching out to others. This is "sensed" in just being there.

It is further evidenced in the four "soul talk" meetings which are held in various homes each Tuesday night (in order to go you are to take one who is out of Christ), the devotion held in a home each Thursday night, the three ladies meetings in the Ft. Lauderdale area each week and the fourth in the Miami area (Sis. Willis Allen leading) plus visitation every other Saturday and the regular Sunday and Wednesday night services. So the twenty-four services and classes during the meeting from Sunday through Sunday were not unusual.

Another wonderful thing at Westside is the number of young people (high school to thirty) who are there and deeply involved in reaching out—concerned about those they meet, work with, go to school with, as well as their own relatives. It was profitable for this one to have been there, and we rejoice in the Lord for His work among the brothers and sisters there. The week was full and enjoyable.

This was the second of two meetings this year with congregations beyond the fringes of fellowship with others whom we generally think of as fellowshipping "us." In both cases, though small in size, the spirit of the members overall was great and the potential of each tremendous. The congregation of believers in the Detroit area (also Westside Church of Christ, Livonia) with a full time worker among them could be a catalyst used of the Lord to make many opportunities "gel"—if one was there under the leadership of the Lord.

We also rejoice in the opportunity to work with the Highway Church of Christ in Pekin, Indiana, a church on the fringes of the opportunity to enjoy fellowship with the Louisville area congregations. A congregation that could buy up the opportunities in a much greater way if there was one among them on a full time basis. Having been with the congregation for two years we know how great the opportunities for a full time work-

er are.

"Pray ye the Lord of Harvest, that He send forth laborers. . ." —E. C. Mullins, Sr.

GOD'S FORTY ACRES

Charles and Roberta Kranz, who are known to most readers of *Word and Work*, are looking for a family, preferably a retired couple, to live in a mobile or modular home on God's Forty Acres. The Kranz's will furnish the space rent free.

God's Forty Acres is located six miles west of Brookville, Indiana, a small county seat town 50 miles north and west of Cincinnati, Ohio. Also, it is 80 miles south and east of Indianapolis, Indiana.

God's Forty Acres is being developed into a campground and a recreational area. Use of the facilities has been and will be free of charge, although contributions are accepted. Facilities completed include a small lake for swimming, boating and fishing; a two-goal cement basketball court; a large tree house; a children's zoo consisting of small wild and tame animals and fowl; a fully equipped grade school-type playground; and a 54' x 72' church-recreation building. Charles is the minister of the church, mostly young people, which meets there each Lord's day. The building also includes rooms for a kitchen, crafts, woodworking shop, games, office and restroom facilities.

Partially completed facilities include a tennis court, softball field, an 18-hole miniature golf course, and 12 log cabins. Plans are to complete most of these facilities in 1976 so that churches and organizations may use the campgrounds in 1977.

The primary responsibility of the family living on God's Forty Acres will be to keep down vandalism. Just living near the facilities should be sufficient. Any other assistance in developing the project will be accepted but not required.

Those interested should write Charles E. Kranz, RR 3, Box 389, Brookville, Indiana 47012; or visit the project located at Snail Creek and Shop Roads; or call 317-647-4809.

East Jefferson St. Church, Lou., Ky.: Homecoming at East Jefferson Street Church of Christ is history. It was a wonderful day in the Lord's house. The worship service was done in the Spirit of the Lord. We had wonderful fellowship with the Lord and with

one another. We praise the Lord for His grace and truth. We still ask for the prayers of one another concerning this work here. We are having a gospel meeting December 14-21 with David Tapp as evangelist. —James L. Wilson, minister

Tell City, Ind. Church of Christ: This is to inform everyone of a need at Woodland Bible Camp. For several years now the ladies who cook each week at camp have had to depend on second hand, much-used washing machines to keep their kitchen towels and dishcloths clean. If you've ever been to camp and seen the clotheslines full sometimes twice a day you know it is a big job. Sometimes it has to be done by hand.

The ladies of the Tell City and Lilly Dale congregations have decided to spearhead an effort to equip the camp with a new washer and dryer. It was agreed at the October corporation meeting that a place would be provided for them so that they would be used only by the ladies doing kitchen work.

We feel that we can purchase a set for \$500. We are setting up a fund for this purpose and hope to be able to purchase the machines before camp time, 1976. If you would care to have a part in this you may send contributions to:

Camp Fund
c/o Tell City Church of Christ
1206 Tenth
Tell City, Indiana 47586

Louisville, Ky.: The Portland Avenue annual meeting (Oct. 24-Nov. 2) led by Bro. Hall Crowder of Gallatin, Tenn. was very good. The messages were powerful, the delivery excellent. The singing, both the congregational and the special singing (by the Good News, The Goldenaires, and the Portland Christian High School Chorus) was unusually good. The Lord made His presence felt in the manifest power of the Holy Spirit.

There were twenty-five responses for rededication during the nine services. Attendance was extra good.

South Louisville Church of Christ: The series of five meetings (Nov. 9-12) held by Bro. Overman were well reported (thanks to Sis. Paul Jansen). The theme was Christian Growth. The aspirant for that growth was urged to make a full surrender to the Lord by sacrificing everything to God.

Abraham's sacrifice of Isaac was used as an illustration on the human level. It in turn pointed to God's own sacrifice of His Son and that Son's willingness to give His life for the eternal benefit of mankind. Also Paul's willingness to "be anathema to Christ for his brethren's sake."

Every Christian's responsibility is to intercede as Moses did for God's people. Christians' relationships with each other are to be maintained in the Lord. The power for the attainment of this growth to adulthood is granted—one might say, is born in us—when we receive the Holy Spirit in the new birth. Grace to save and grace to carry us through, but warning was given not to presume on God's grace and drift idly along in self-satisfaction. There were a number of rededications.

This writing is a feeble effort to recapture for our readers the gist of a meeting most of us could not attend.

Fort Lauderdale, Fla.: Two new births are reported from Ft. Lauderdale and this makes twenty-seven brought to Christ there in the past year. God is praised for the increase. No names were given.

Sellerburg, Ind.: This congregation reports one, Alan Cook. He confessed Christ and was buried with Him in baptism that same hour of the night (Tues. Nov. 4).

Louisiana Fellowship Meeting, Nov. 17-20. The following speakers were on the program for this fellowship:

E. C. Ringer—"God's Future for Israel."

Richard Ramsey—"Signs of the Return."

Harry Coultas—"The Great Tribulation."

Robert Boyd—"The Reign of Christ."

These are the speakers and their subjects for the evening gatherings. The Bible class on Titus was taught each morning by Bro. Earl Mullins. There were also afternoon speakers and daily chairmen. On the whole it was patterned much after the annual Louisville Fellowship meetings.

Among the visitors there were representatives from 13 Louisville congregations and a like number from Louisiana churches. The house was filled every evening and there were from seventy-five to one hundred

twenty-five at the day sessions. The meeting was more for encouragement and edification of the church than for the saving of souls. (This good report came through Bro. Earl Mullins and we are grateful to him.)

Portland Church, Louisville, Ky.

Portland had a real treat Sunday, 23. Brother Winston Allen and Irene from Eagle River, Alaska, were with us. Sister Irene taught Class 12 in Sunday school and Brother Winston preached on worship in the time to come after the saints are caught up to be with the Lord. It was a wonderful Spirit-filled message. He showed slides of the work in Alaska, some of the people and much of the beautiful scenery, in the evening services.

Brother Allen organized and directed Kentucky Bible College in 1949 and later when it moved to Winchester with a new name, Southeastern Christian College, he became its first president. Both he and his wife are dear to the hearts of Christians in this area for their love, faith and zeal for the cause of Christ.

After a few years in Anchorage they moved a few miles north-east to their present location. Meetings begun in their mobile home soon expanded into a basement building, which it is hoped by the grace of God will expand into an auditorium built atop the present place of worship. (Thanks to Ptd. Bulletin).

Minister Needed

Our congregation needs a preacher. At the present time we do not have a minister and we do not have any one in our group to take the lead in our public worship. Our congregation has grown smaller because of attrition of one kind or another, yet we feel that we have a good base to build a thriving church.

Our membership is not large enough to support a full time minister and a family at the present time. We are meeting in a residence which is a valuable piece of property, with enough space to build a church building. The church is debt-free and the membership supports the work to the best of its ability.

Please contact:

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105 McBrien Road
Chattanooga, Tenn. 37411

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