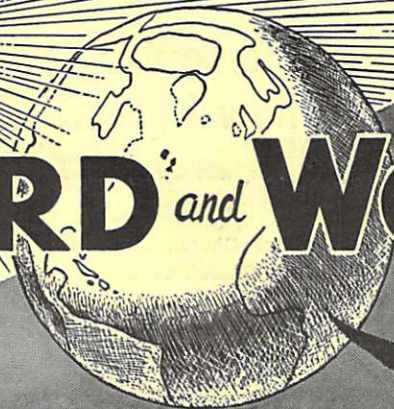


"Holding fast the faithful Word . . ."



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

"Holding forth the Word of life."

JUNE, 1986

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39th Annual Louisville Christian Fellowship Week

August 4 - 8, 1986

Day Sessions: Portland Avenue Church of Christ

Evening Sessions: Sellersburg Church of Christ

Theme: "THE SPIRIT OF PROPHECY"

MONDAY, August 4

Chairman - Donald Stump

Theme: "THE SPIRIT OF PROPHECY"

Evening Session

7:30 - 8:00 Singing (Congregational & Special)

Leader - Joe Blansett

8:00 - 8:45 "THE TESTIMONY OF JESUS"

Carl Kitzmiller

TUESDAY, August 5

Chairman - Fred Rogers

Theme: "ISRAEL"

Day Session

9:00 - 9:30 Prayer Time

9:30 - 10:30 EXPOSITION OF DANIEL

Robert Shank

10:30 - 11:00 Break

11:00 - 12:00 "THE LAND OF PROMISE"

Vernon Lawyer

12:00 - 1:30 Lunch & Fellowship

1:30 - 2:15 "ISRAEL'S THRONE ESTABLISHED"

Jerry Samples

2:15 - 2:30 Break

2:30 - 3:15 "ISRAEL, A REBELLIOUS PEOPLE"

T. Y. Clark

Evening Session

7:30 - 8:00 Singing (Congregation & Special)

Leader - Bob Lyon

8:00 - 8:45 "THE RESTORATION OF ISRAEL"

Richard Ramsey

WEDNESDAY, August 6

Chairman - James Embry

Theme: "THE NATIONS"

Day Session

9:00 - 9:30 Prayer Time

9:30 - 10:30 EXPOSITION OF DANIEL

Robert Shank

10:30 - 11:00 Break

11:00 - 12:00 "MYSTERY, BABYLON THE GREAT"

Ernest Lyon

12:00 - 1:30 Lunch & Fellowship

1:30 - 2:15 "ISHMAEL & ISAAC, NATIONS IN CONFLICT"

Cleo Russell

2:15 - 2:30 Break

2:30 - 3:15 "NATIONS IN HARMONY"

Paul Kitzmiller

Evening Session

7:30 - 8:00 Singing (Congregational & Special)

Leader - Eugene Schreiner

8:00 - 8:45 "GOD'S WITNESS TO THE NATIONS"

Robert B. Boyd

NOTE: Wednesday Evening is Missionary Evening. A love offering will be taken and forwarded to our missionaries on the field. Checks should be made payable to "Louisville Christian Fellowship".

THE WORD AND WORK

"A monthly magazine set to declare the whole counsel of God."

Wm. Robert Heid, Editor

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God's Family

W. R. H.



COMMITMENT

I hope this title is understood in the sense in which I want to use it, that is, a personal acceptance of liability and responsibility. I do not refer to confinement in some institution of correction, but rather, the acceptance of an opportunity to serve in some definite way on a consistent basis. Such an attitude is what makes for a good musician, teacher, surgeon, employee. There is probably not the level of commitment today as in the past, since so many are indoctrinated with the philosophy of: "do the thing you like, and like the thing you do." Without further instruction as to how we can accomplish this Utopian bliss, many are left high and dry concerning real accomplishment. A brother at Nelsonville used to call folks "floaters" who would not ever find the congregation in which they fit perfectly. In today's electoral system, we call them the "uncommitted."

THERE ARE MANY AREAS OF COMMITMENT

Many can make a true commitment in marriage, but are not nearly so able to make one in the work place. Such men realize the benefit of marriage, but have a time providing for its expenses. Hagglng with employers to be paid "what they are worth," they forget that commitment would be a good part of their worth. Other couples are committed to the welfare of their children, but are not committed to Jesus, Who is the chief Cornerstone of any family tie. Still others may be fully committed to Jesus, but have no appreciation for the opportunities offered for growth and service in the local congregation. They refuse to take a Sunday school class, to take a public part in worship, to accept the office of deacon or elder, or to put their shoulder to the building plan or other activities that consume time and effort.

NEW EDITOR COMES TO US

Beginning with our next issue, Brother Alex Wilson, minister and fellow elder of the Portland Avenue Church of Christ will assume duties as front page editor of Word & Work. Alex has long been a featured writer in these pages, and has supplied many articles from other sources, complete with permission for their use. His twenty years on the Philippine mission field, as well as his wide range of reading and study,



well qualifies him for this position. Your present editor will remain as co-editor, and it is hoped that between the two of us we will have some time to get about the various congregations in order to interest new younger Christians to subscribe to this publication.

Brother Alex is a man of commitment and dedication, and I personally am most grateful for his willingness to take on these extra responsibilities at this particular time.

At this point I would like to quote from Bro. E. L. Jorgenson, in 1956, when Bro. Boll was called home:

"It is not, however, as though we had accepted this reluctantly, or as a burden. There is the felt duty of carrying out Brother Boll's wishes that this clean, spiritual, teaching journal should be perpetuated: "The Word and Work *must* go on", he said. And far beyond this, there lies deep in our hearts the conviction that this is God's will, and that in this endeavor we are in the very center of the circle of that good and blessed will. Humbly, and with fear and trembling, yet joyfully and confidently, we accept the responsibility for the time being (and of course without salary or other earthly compensation). But—since we have no illusions either as to our limited term of service—we shall be constantly on the lookout, often in prayer, and always open to suggestions and nominations for that man that God will yet raise up to take the pen with which our great good editor wrote his *finis*. Spiritual and scholarly, urgent and accurate, with the flair and fluency of a chaste and ready writer—such would seem to be a fair description of the man that we shall need—that we need now; yea of any effective Christian journalist. And if to these high qualities we might add the two impossible antonyms, "young" and "mature"—as well as a reasonable proximity to the office desk—the description would be quite complete!

But have we raised the standard up to high? Well then shave it down. Shave on the scholarship and accuracy; shave on the fluency and style; shave on proximity and age limits; but do not shave on the word "spiritual." Is there not already in the journals of the day an over-abundance of legal, controversial argumentation—of mere "human religion"? O Lord, wilt thou raise up again that man of God that this generation needs—to speak for Thee to them within these dedicated pages!

— E. L. J."

I feel that Bro. Alex Wilson has come to the Editor's desk for such a time as we now experience, and so we Praise God for His supply.



THOUGHTS FROM ROMANS

Ernest E. Lyon

"From Jews and Gentiles Alike"

As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one," and, "It will happen that in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'" Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand of the sea, only the remnant will be saved. For the Lord will carry out his sentence on earth with speed and finality." It is just as Isaiah said previously: "Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah." (Romans 9:25-29, NIV).

Paul, guided of the Holy Spirit, had closed the section we took up last with a statement that God had called people to Himself from both Jews and Gentiles, a fact that did not fit with the preconceptions of most Bible-reading Jews. So he starts immediately with the Hebrew Scriptures (Old Testament to us) to show that this had been predicted. He chose in verse 25 a verse from Hosea (2:23) to show that God had foretold that those He in the past had not called "my people" would be called that and those who had not had the statement of His love would now be called as ones He loved. A studied reading of that passage will show that God was here predicting what Paul states. But that did not fit with the ideas of how the Pharisees and others had conceived God's way, so they either ignored the verse or interpreted it differently.

Then immediately in verse 26 Paul quoted from the same prophet (Hosea 1:10) to show that God would come to the place where He would not call the Jews His people, but a later time would come when He would call them "sons of the living God." The rest of the passage given at the head of this article deals with what the prophet Isaiah had said along these same lines. We Christians today, especially those of us who were Gentiles, are not accustomed to thinking along the lines that the Jews of that day (and of our day) thought—namely, that God had called only Jews as His people and it would always be that way. The truly orthodox Jew today would very likely feel exactly as those felt that Paul was trying here to answer. So he quoted one of the two prophets that they especially admired (at

least the two among the "writing" prophets, which would not include Elijah or Elisha).

Read verses 27-30 and you will see that Isaiah handled the situation differently than Hosea did—he pointed out that the Lord would carry out His judgment against sin (and sins) and would leave at some time only a few among all the fleshly descendants of Jacob, ones that would remain faithful to Him. The rest would be wiped out. I do not wish at this time to expound on the idea that the time of that judgment would be during the Great Tribulation. If we do that we will leave it to chapter 11, where the time that "all Israel will be saved" is noted. But, regardless of when, Isaiah did point out that except the Lord had chosen out certain ones to save they would have all been wiped out like the people of Sodom and Gomorrah, a story well known to any Bible student.

The thought that I want us to emphasize for ourselves today (assuming that most if not all of my readers are Christians from the nations, Gentiles) is this—If it took God's sovereign mercy to preserve a remnant in His chosen nation, how about the professing church? Will we fare any easier? Before answering that question for yourself, read again the rest of chapter 9 and then all of chapter 10 & 11. However, it seems such an obvious truth to me that I want us to think about it at this time.

Look around you today at the "professing church"—those who claim to be children of God through faith in Christ Jesus. Maybe you have looked only at yourself and your home congregation members. The chances are that that look should be enough to get you concerned about the future, but read about the things that are going on in other churches and it is much easier to become concerned. When you look at the millions who claim to belong to Christ but who worship some man or woman, those who think Christ failed to do His full job and that God is calling another Messiah (Christ) to complete the job, those who ignore the plain statements in Romans chapter 1 that homosexuality is the result of giving up God and think the homosexuals should have their place in the worship of the church, those who claim Christ to be their Lord and yet do not do what He says, those who put their hope in bank accounts instead of in Him, those who feel that God did not (or maybe could not) guide the writing down of His Word so that it makes no mistakes in the original text—and you can go on for a long time considering hundreds of other departures from the "faith once for all delivered unto the saints"; then the obvious answer to the thought I wanted us to consider is—God will not make an exception of us; He will hold us accountable just as He held Israel accountable. He gave them His Word and they failed to keep it; has the professing church done any better? I think not.

Do not, however, stop with this negative thought. Go one step further and consider that God, even in Paul's day had some people among the Jews who were His people, His sons, and God will not treat the faithful ones today any differently. In the midst of an apostate generation we can still hold firmly to the One Who never fails.

We can still trust Him and know that He will "bring it to pass." God wants us to give a true witness to His deity, His love, His power, etc., and He will keep us safely even as He did Paul, Timothy, and thousands of others from Israel in that day. He is always equal to the task. Let us trust truly in Him.



Questions Asked of Us

Carl Kitzmiller

Our preacher makes reference occasionally to "the Restoration Movement." What is the Restoration Movement? (Continued from last month.)

Last month we attempted a brief survey of "church" history in an effort to lay some groundwork for the answer to the above question. In this article we will deal more directly with the question itself.

In the survey of history we have proceeded through the Reformation. Instead of reforming the Catholic Church, as the Reformers proposed to do, these efforts resulted in the formation of several parties or denominations. Several of the denominations of our day owe their origin to the Reformation and its aftermath. Those who protested the corruptions which had developed in the Catholic Church became known as Protestants. In the years since, the term has quite generally been applied to any professing Christians who were not Catholic, but in the strictest sense it speaks of those who protested the corruptions of the Catholic Church and attempted to bring about reform. Much of the protesting in our day has fallen off to a slight murmur.

A major result of the Reformation was the creation of many different denominational bodies with a variety of doctrines, some very directly opposing others. In some matters the Reformation brought about a much more Biblically-oriented set of beliefs, but there were also many other matters which did not come in for examination or which received insufficient attention. The divisions that the Reformation brought stood condemned by the scriptures they sought to honor. The creeds or sets of belief that arose and the practices which grew up were often unscriptural or without basis in scripture at key points. Quite a number of the people who came to America were of religious groups created by the Reformation. Calvinism, a system of theology based on the teachings of John Calvin, one of the Reformers, had a very strong influence in early America. One of the practical aspects of this was the requirement of some kind of "experience" in connection with salvation. In order to become a part

of some of the religious denominations, one had to be able to report an unusual event of religious significance in his life, a remarkable dream, a vision, or some such experience. The religious scene in America in the eighteenth century was one in which those professing Christianity were widely divided and the visible church was far from N.T. truth in many points.

In the late eighteenth century and the early part of the nineteenth, there arose several men, whose efforts were at first independent of the others, concerned about the false teachings and the divisions. These men realized that the Reformation had not succeeded in restoring the church to the purity of N.T. teaching and practice. These men and those who followed gave rise to what has come to be known as the *Restoration* Movement. It was so called because the emphasis was on restoring the N.T. church rather than simply reforming the churches as they existed. These men began to make a very strong appeal for Bible authority for belief and practice and to urge professing Christians to lay aside their denominational creeds in favor of a return to the beliefs and practices of the early N.T. church. They did not reach their conclusions all in one step, but all moved in the same general direction.

Those who have been influenced by the Restoration Movement have sometimes been called "Campbellites" in derision, the name being taken from Alexander Campbell, one of the early leaders in the movement. Alexander and his father, Thomas, had a strong influence on the movement, but they were far from being the only men to begin to seek the restoration of the N.T. church. Other names connected with the early days of the movement include: Barton W. Stone, "Raccoon" John Smith, Walter Scott, Abner Jones, and James O'Kelly. As these began to hear of the work of one another they began to influence one another and what had been independent efforts did indeed become a movement. The idea of "speaking where the Bible speaks and being silent where the Bible is silent," the appeal of a return to the New Testament and the abandonment of human creeds and parties began to receive such a response that Alexander Campbell named a religious paper he published "The Millennial Harbinger." He (erroneously) supposed that the changes being brought about were such that they would bring in the millennium.

The efforts of these men did not bring the millennium (such is not by human effort but is to be ushered in by the Lord Himself at His return), but they did have a significant effect on the religion of nineteenth century America. The movement that resulted continues to be a significant movement today, both in the United States and abroad. Unfortunately it has not been the success that these early men envisioned. Instead of healing the divisions of Christendom, it has itself become fragmented and divided into parties. The introduction of instrumental music into some congregations about the time of the War Between the States led to a division that has continued to the present. Other issues have followed as churches have moved away from the distinctive plea of the movement. One can today find churches which trace their religious history through the

Restoration Movement but which have abandoned most of the positions that were held. Others have held much more faithfully to the aims of the movement and still seek to be non-sectarian churches of Christ following the pattern and beliefs of the N.T.

We are not attempting in this article to speak of the relative merits of the several viewpoints which have arisen within the churches of a Restoration heritage. It should be evident, however, that even within the movement there has been a tendency to drift from what were once regarded as precious and important truths. The failure of Christians to achieve wholly the plea for the authority of the Bible, for non-sectarian Christianity, and the unity of the one church should never keep us from realizing the righteousness of the plea.

The term "Church of Christ" has been adopted by religious bodies which have little or no relationship to the Restoration Movement, so from the name alone one cannot always identify churches of a Restoration background. Out of the movement, however, have come those Churches known as "Churches of Christ" and the "Christian Church." Generally speaking, those churches designated as "Christian" churches are more liberal in belief, some having drifted very far from the restoration plea. The more conservative churches have clung to the name "Church of Christ." This latter name is used by the non-instrument churches but is not limited to them.

The Restoration Movement is indeed a movement, not an organized entity with governmental organization, officers, headquarters, creed, etc. While some who trace their roots through this movement have accepted a place in the world as just another denomination in the midst of denominations, and have created for themselves such organization, this represents a departure from the Restoration plea. Instead the movement is a recognized emphasis and set of values that have bound churches and Christians together with a sense of purpose. Where as denominational churches tend to defend denominationalism and to justify it, those churches which have followed the Restoration plea have condemned it and sought to be non-sectarian. Whereas tradition and the decisions of governing bodies have a very strong influence on some churches, those which have followed the Restoration plea have called for a strong emphasis on the Bible, "doing Bible things in Bible ways," insisting on Bible authority for belief and practice. Because of the Biblical emphasis, those churches which have followed the Restoration plea have stressed the role of baptism in salvation, the conduct of worship services according to the N.T. pattern, weekly observance of the Lord's Supper, and congregational autonomy.

In later years some have become members of churches with a Restoration heritage who have little concept of their "roots." As we mentioned in the introductory article, one can be saved without a knowledge of church history or any concept of what the Restoration Movement is. The essential knowledge has to do with the Lord Jesus Christ and His salvation work. We live in a world of many conflicting religious teachings, however, and the issues that have been hammered out by godly men of old may serve to guide us. There

is knowledge that is important because it helps us to know Bible teaching and helps us to avoid those things which may be false. Some knowledge helps us to know how to please the Lord and how to stay in the paths of righteousness. Churches of the restoration heritage have emphasized some very important truths with reference to embracing the Gospel, as to worship, and as to the church itself, truths which have not received proper emphasis or even acceptance by Christendom generally. Without an awareness of this need, people tend to fall into an acceptance of the rather common viewpoint that one church is about as good as another and that the differences are of little or no consequence.

When we realize how people have tended to drift away from scriptural positions and practices to such an extent that great movements have been necessary to call them back, we realize the importance of great care to avoid such drifting. To know this history ought to enable us not to keep making the same mistakes. To know what truths have been neglected ought to make us watchful that we do not let go of them all over again.

127 E. Highland Rd., Johnson City, TN 37601

Viewing the News

Jack Blaes



GOOD NEWS REPORTING REQUIRES THAT ONE should keep an accurate file on the various acts of all Communist governments. Editor Reed Irvine in his *AIM Report* of May 1986 points out a fatal flaw in media reporting of the accident in the Chernobyl nuclear power plant last April 26. Mr. Irvine gave information of a similar accident in the southern Urals in 1957-58 which the Soviets had managed to keep secret of many years. A Soviet emigre, Zhores Medvedev, a scientific writer, pieced together evidence from Soviet scientific publications, and, 19 years after the accident, revealed the secret to the outside world. It is still a mystery as to exactly what happened, but it is clear that there was a disastrous explosion involving nuclear wastes which contaminated a broad area. How many deaths has not been revealed, but 33 villages had to be abandoned. The

July 1980 issue of *Science* magazine reported the findings of an independent three-man team from Oak Ridge National Laboratory who reviewed the available evidence. The team concluded that a major air-borne release of radioactive fission products in Chelyabinsk Province in the winter of 1957-58 had seriously contaminated an area of from 25 to 100 square kilometers. They believed that the area contaminated to a lesser degree could be in excess of 1,000 sq. kilometers. Their conclusion was that the most likely cause of the contamination was a "chemical explosion of high-level waste associated with a Soviet military plutonium production site." For nearly 30 years the Communist leadership has kept a tight cover on this mysterious disaster in Kyshtym in Chelyabinsk Province in the southern Urals. Such is the way of totalitarian dictatorships. Now, as to Chernobyl. While the

news from Moscow was very sparse, and the world liberal media-control personalities were making apologies for the Red's reticence to tell it like it happened, the truth seems to be that they planned, if possible, not to let out any news of the affair if they could get by without doing so. Don't be fooled; there is an iron curtain.

A MICHIGAN SCHOOL BOARD, BY SUPREME COURT standards acted unconstitutionally in laying off white teachers while retaining blacks with less seniority. The board argued that its action was an effort to redress "societal discrimination" and also to keep the percentage of black teachers high enough to provide "role models" for black students.

WHILE VISITING PEKING, CHINA LAST MAY, Secretary of the Treasury James Baker told an audience that the Reagan Administration is "eager to help China move forward to modernize and develop its economy in whatever way is mutually acceptable." The Secretary added that certain obstacles must be removed before both countries could realize the potential of increased economic ties. About 140 American firms are currently engaged in joint ventures on the Communist-occupied mainland, an investment of almost \$1.4 billion. U.S.-Red Chinese trade totalled \$8.1 billion in 1985. I have just one comment. Deliver the Red Chinese from Apartheid.

AS OF MID-JUNE, THE GOVERNMENT HAD RECORDED 21,517 cases of AIDS and 11,713 deaths from the disease which destroys the body's immune system. Dr. Donald Macdonald, acting Assistant Secretary of Health and Human Services, spoke of this disease and its very present threat to our existence. "We expect to see AIDS spreading geographically and occurring much more widely outside the New York and San Francisco area." The Dr. gave estimates of more than 270,000 persons diagnosed with AIDS by 1991, of whom 179,000 will have died. The disease, as you well know, is incurable at the present time and is transmitted primarily by homosexual men and by drug addicts who use infected needles.

THE IDEA THAT THE VOTE OF A PEOPLE, NO MATTER how nearly

unanimous, makes or creates or determines what is right or just, becomes as absurd and unacceptable as the idea that right and justice are simply whatever a king says they are.

—Robert Welch

THE TAX REFORM BILL DRAFTED BY THE SENATE FINANCE Committee runs to 1,489 pages. (If we have 6 feet of snow in Louisville, Ky, July 4, 1986, we'll have genuine tax reform.) This aforementioned bill would greatly simplify the tax code and remove loopholes and slash rates for most Americans, but it still contains 174 special interest "transition rules" that exempt particular companies, communities and individuals from provisions of the tax code. Senator Daniel Moynihan of New York, a member of the Finance Committee, traded his vote for the largest number of "transition rules" for New York localities, corporations and individuals. Read carefully one of the Senator's provisions: "In the case of a taxpayer which was incorporated on Feb. 17, 1983, and the five largest shareholders of which are doctors of medicine, any royalties of such taxpayer from products resulting from medical research shall be treated in the same manner as royalties from computer software are treated." This is intended to free a Rochester company, Praxis Biologics, Inc., from extra taxes on income it earns from selling vaccines to pharmaceutical companies. Where there's a politician, there's a way!

ACCORDING TO THE LONDON-BASED JANE'S SPACELIGHT DIRECTORY, the Soviet Union has opened up a ten-year lead over the U.S. in the militarization of space. Jane's editor bemoans that "The Soviet lead in space is now almost frightening." The Soviets he said were far ahead in developing a manned space station that would represent a space-based military capability for missions such as reconnaissance, command and control. But rest assured, Russian Star wars suit Communist purposes just fine. It's those terrible Reagan defense star wars that bother the liberal media boys.

LET ME SUGGEST TO YOU THAT SERIOUS PRAYER is timely now with regard to the change in personalities on the U.S. Supreme Court. The liberals are alarmed fearing that a re-

juvinated Supreme Court, led by Rehnquist and Scalia, will be able to do much more dramatic damage to the cause of liberalism than the Burger Court.

FIDEL CASTRO, THE CUBAN DICTATOR HAS spoken in a new book on religion. He deals with a verse from Matthew thus: "It is easier for a camel to go through the eye of a needle than for a rich man to be saved." All Cubans can be saved. Because of the absence of wealth in Cuba, salvation is inevitable for the Cuban people." "Contradictions do not exist between

the aims of religion and the aims of socialism." He emphasized that he welcomes a strategic alliance between Christians and Marxists in order to achieve the social changes necessary among our peoples.

Nevertheless, Castro admits that Christians are not welcome to join the Cuban Communist party. "In principle, I don't agree with discrimination in any form. But if I were questioned as to whether there exists a form of discrimination against Christians, I would have to say, yes, that is something we have not yet overcome."

WHEN BEING NICE IS SIN

Monte Unger

Acting nice because we are supposed to be nice isn't nice at all. It is like an onion-skin hiding our true inner self.

False niceness is programmed into many of us by others who expect Christians to be nice. The onion-skin layer labeled "nice" may, in reality, cover anger, resentment, unforgiveness, bitterness, revenge and enemy-making thoughts. It may be hiding pits of bubbling, cancerous ugliness in the inner heart. *Our niceness may be covering sin.*

This false Christian "niceness" is a destructive force in the disguise of a smile or a quick handshake.

It not only covers; it cripples.

It not only hides; it hinders our on-going pursuit of the Christ-centered life.

This sinfulness carries the potential of shattering peace in the entire Christian community.

But, mustn't we be nice to maintain our Christian witness?

Yes, but "nice" as Christ sees it. Because we wish to be formed in Christ's own likeness, we should take a long, hard look at how He views people-to-people interaction.

To get His viewpoint, we must go to the Scriptures. The Bible is not only a two edged sword which pierces to the depth of the heart; it is also a delicate surgical knife, gently guided by the loving probing of the Holy Spirit. It can help us peel away this onion-skin of false niceness that prevents us from becoming a full-dimensional person.

Putting on a nice front to a brother when we're honestly angry with him or have something against him is hypocrisy. And hypocrisy is sin. The way to deal with this is the way we deal with any sin: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. Thy Word have I hid in mine heart, that I might not sin against Thee" (Ps. 119:9, 11).

The secret is to get the Word from the pages of the Bible into our daily thinking processes. It isn't easy, but Christ didn't promise the

easy way. Quite to the contrary. In Matt. 16:24 He said, "If any man would come after me, let him deny himself..." We must deny ourselves the pride which deters us from repairing broken relationships.

There are two basic kinds of harmful interpersonal relationships: one, you sin against another; two, another sins against you. These sins can be large or small. No matter the size, they have the same result: disharmony.

The sins can be lying, not giving another credit when it is due, not saying thank you, putting someone in a bad light in front of others, starting a rumor, resentment, envy, jealousy, a verbal slashing, on and on. When any of these surface in your relationships with others, you must take care of the matter. Here are some scriptural principles that can help you truly to be a "nice" Christian and that will help you mend shattered personal communications.

PRINCIPLE ONE: confess it to the Lord.

Take the matter to God. This will establish you on firm ground as you go ahead and handle this delicate matter with the other person. But don't think that clearing it up with God absolves you from a face-to-face confrontation.

Tell God what you did, why you did it, what results you expected. Present the whole mess clearly to Him in prayer. Work this out between you and God until you are in the proper loving frame of mind to confront the other person.

God will forgive you: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). This gets you straight with God. But you have lots more to do... and here is where it gets difficult for us frail human beings.

PRINCIPLE TWO: always take the initiative.

Always. Don't wait for the other person to come to you. Don't say, "It's his problem."

That waiting syndrome is based on pride. Whether you are right or wrong, you go first... always.

Jesus said in Matt. 5:23-24, "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." Jesus said *you* are to go. He doesn't say anything about waiting for the other fellow to come to you.

Being at the altar of the Lord can be any aspect of your spiritual life: in the midst of your morning quiet time, reading the Bible, in church, praying, writing out a check for your tithe. During one of these moments the Holy Spirit reminds you that you have a broken relationship to mend. You've hurt someone. Get up and go.

The thing your brother has against you may not even be something you have actually done. Maybe he just thinks you have slighted him in some way. You have noticed his increasing coldness toward you, but you honestly don't know what is wrong. If you are at the altar

of the Lord and remember this, get up and go. Get the situation resolved.

"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother" (Matt. 18:15). This time he is clearly in the wrong. Yet *you* are to go. There is no other way, not if you want to follow Christ. And that is what being a Christ One (a Christian) is all about.

PRINCIPLE THREE: *do it quickly.*

Both of the above Scriptures say to go *now*. Ephesians 4:25—"Do not let the sun go down on your anger." The longer you allow it to fester, the more quickly it will become a root of bitterness, which Heb. 12:15 says will "cause trouble, and by it the many become defiled."

The relatively small matter between you and one other person has the potential of becoming *trouble*, actually *defiling* others. Why? Because as Christians we are part of a community. We are a fellowship; we are all part of one Body. Thus, you have a responsibility to the entire Christian community to resolve this quickly before the cancer spreads. This is why covering up broken relationships with a false niceness is so dangerous.

PRINCIPLE FOUR: *meet the person face-to-face.*

The telephone or a note is not the best. You can't see his eyes, can't read his face; nor he yours. You can't shake his hand or put your arm on his shoulder. It must be done in person. Jesus said, "Go to him..."

Of course, if you are separated by thousands of miles, then use the telephone or letter, because you *must* make contact. Deep prayerful consideration before doing this will be essential. God will understand the intent of your heart and will assist by the guidance of the Holy Spirit.

PRINCIPLE FIVE: *do it in genuine love.*

If the mending isn't done in love, then it is another extension, an even more deceptive one, of the onion-skin of Christian "niceness."

It may be very difficult for you to go in love. But remember that whatever anyone has done to you, no matter how terrible it seems, it is petty in contrast to God's forgiveness of you. "And be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Eph. 4:32).

Matthew 18:15-32 is a great scriptural teaching on forgiveness. A king had a servant who owed him a great sum of money. The king was going to be harsh with the servant. But when the servant pleaded for release from the debt, the king took pity and completely forgave him the debt.

This forgiven servant then went to a man who owed him a small sum of money. He literally grabbed the man by the throat and demanded payment. The man couldn't pay, so the servant had him thrown into prison.

"When the king heard about this, he said, 'You wicked servant. I forgave you all your debt because you besought me; and should not

you have had mercy on your fellow servant, as I had mercy on you? And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Colossians 3:13 says, "... forbearing one another, and if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive."

PRINCIPLE SIX: *go in the spirit of peace and reconciliation.*

Go to him having already forgiven him in your heart.

Go to him with the single goal of establishing peace.

Go to him with the attitude that you will do anything to restore the relationship to normal. You want this to be a healing process, not retaliation. Attempt at all costs to restore health between the two of you.

Beware of going to him in the attitude of one-upmanship. You could be thinking, "I'm the one coming to you; but you did wrong to me, and you should be coming to me. I'm better for obeying Christ." You have gone to him with spiritual haughtiness. This is revenge, a way of telling a person in nice Christian terms that you despise him.

Beware of going to him in an attitude of hostility. Suppose he did do something wrong to you. You are scripturally right to go and tell him his fault. So you go and really give it to him. Do you tell him in no uncertain terms how he sinned against you, that you didn't like it, that it hurts you, that he disobeyed the Word... on and on? No. That is bitter hostility.

Go in love, in peace, aiming solely at reconciliation. *This isn't a contest where you must be a winner.* You don't care about winning anything. You only care about gaining your brother. To do that you will swallow your pride. You will deny yourself any satisfaction of "getting back" at the other person. "God resisteth the proud, but giveth grace to the humble" (Jas. 4:6).

PRINCIPLE SEVEN: *confess, apologize and ask forgiveness.*

Don't justify yourself.

Don't be defensive.

Don't explain away your wrong act. This will only make matters worse. Keep it simple. Be humble. Go with the attitude that you are totally in the wrong.

Confess. Tell the person that you have sinned against him. Tell him what you did that was wrong. Explain it clearly enough so that there will be no loop-holes to cause continuing resentment on his part. Get it all out on the table, but without justifying yourself.

Apologize. After you've confessed, tell him you are sorry you did this and for any harm it caused him. Tell him, "I'm sorry."

Ask forgiveness. This is best done by simply asking, "Will you please forgive me?"

If this face-to-face confrontation is a situation of his having sinned against you, here is a way to handle it as a Christian.

Explain to him what you think or know he did. Keep this simple to maintain control of your emotions. Pray ahead of time. Go with

a forgiving attitude, remembering the great debt God has forgiven you.

Tell him that you forgive him for what he had done. Even if he refuses to apologize, you still forgive him. His apology isn't a prerequisite to your forgiving him. If you have this loving, forgiving attitude there will generally be a healing dialogue which will enable you to part as friends. If there isn't reconciliation, remember Prov. 15:1, "A soft answer turneth away wrath."

PRINCIPLE EIGHT: *let this end the matter.*

God said in Ps. 103:12 that He removes our sins as far from us as the east is from the west. We should try to have the same forgiving attitude. Leave the sinful action and all talking about it behind you. Do not dwell on it. It is finished. Continually dwelling on it after it is peaceably resolved brings needless guilt and creates yet other nagging problems.

PRINCIPLE NINE: *forgive your brother endlessly.*

Don't forgive him just this once. Or even twice. Don't even forgive him fifteen or twenty times. Forgive him endlessly.

Peter wondered how often one should forgive. He gave Christ an answer he thought was an outrageously high number of forgiveness: seven. Jesus answered, "I do not say to you seven times, but seventy times seven." Jesus instantly raised Peter's limit from 7 to 490. The principle Jesus was teaching was to forgive endlessly.

Which kind of Christian are you? A "nice" one, with merely an onion-skin layer of superficiality, covering simmering sins beneath? Or are you the kind of "nice" that the Scriptures speak of—one who will mend broken relationships and not paint them over with a false smile?

We Are Becoming What We Love

A. W. Tozer

We are all in process of becoming. We have already moved from what we were to what we are, and we are now moving toward what we shall be.

That our character is not solid but fluid is not in itself a disturbing thought. Indeed, the man who knows himself may take great comfort in the realization that he is not fixed in his present state, that he may cease to be what he is ashamed that he has ever been, and go on to be "remolded nearer to the heart's desire."

The perturbing thought is not that we are becoming, but *what* we are becoming; not that we are moving, but *toward what* we are moving. For it is not in human nature to move on a horizontal plane; we are either ascending or descending, mounting up or sinking down. When a moral being travels from one to another position it must always be toward the worse or toward the better. This corresponds to a spiritual law revealed in the Revelation: "Let the evil-doers do

worse and worse, let the base grow baser and baser, let the upright man be more and more upright, and the man who is holy be more and more holy" (22:11, Goodspeed).

Not only are we all in process of becoming; *we are becoming what we love*. We are to a large degree the sum of our loves; and we will of moral necessity grow into the image of what we love most for love is among other things a creative affinity; it changes and molds and shapes and transforms. It is without doubt the most powerful agent affecting human nature next to the direct action of the Holy Spirit of God within the soul.

What we love is therefore not a small matter to be lightly shrugged off; rather it is of present, critical, and everlasting importance. It is prophetic of our future. It tells us what we shall be, and so predicts accurately our eternal destiny.

Loving wrong objects is fatal to spiritual growth; it twists and deforms the life and makes impossible the appearing of the image of Christ in the soul. It is only as we love right objects that we become right, and only as we go on loving them that we continue to experience a slow but continuous transmutation toward the objects of our purified affection.

This furnishes in part (but only in part) a rational explanation for the first and greatest commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

To become like God is and must be the supreme goal of all moral creatures. This is the reason for their creation, the end apart from which no excuse can be found for their existence. Leaving out of consideration for the moment those strange and beautiful heavenly beings of which we have hints in the Bible but about which we know so little, we concentrate upon the fallen race of mankind. Once made in the image of God, we kept not our first estate, but left our proper habitation, consorted with Satan and walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. But God who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins, provided atonement for us. The supreme work of Christ in redemption is not to save us from hell but to restore us to God-likeness again, the purpose being stated in Romans 8: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (verse 29).

While perfect restoration to the divine image awaits the day of Christ's appearing, the work of restoration is now going on. There is a slow but steady transmutation of the base metal of human nature into the gold of Godliness effected by the faith-filled gaze of the soul at the glory of God in the face of Jesus Christ (2 Cor. 3:18).

Right here we might do well to anticipate a difficulty and try to clear it away, a difficulty that arises from an erroneous conception of love. The problem may be stated this way: Love is whimsical, unpredictable and almost wholly beyond our control. It springs up, burns on, or dies of itself. How then can we control our love? How

can we direct it toward worthy objects? And particularly, how can we force it to rest on God as the proper and permanent object of its devotion?

Were love indeed unpredictable and beyond our control, these questions could have no satisfactory answers, and our outlook would be hopeless. The simple truth is, however, that spiritual love is not the capricious and irresponsible emotion men mistakenly believe it to be. It is the servant of the will and must ever go where it is sent and do what it is told. The romantic phrase "fall in love" has given people the notion that we are perforce victims of the arrows of Cupid and can have no control over our affections. The average young person these days expects to fall in love after the love-in-idleness pattern of Oberon and Titania and be swept away by a tempest of delightful emotions. Unconsciously we extend this concept of love to our relation to our Creator and ask, How can we make ourselves love God supremely?

The answer to this and all related questions is that the love we have for God is not the love of *feeling*, but the love of *willing*. Love is within our power of choice, otherwise we would not be commanded to love God nor be held accountable for not loving Him.

The taking over of the romantic love ideal into our relation to God has been extremely injurious to our Christian lives. The idea that we should "fall in love" with God is ignoble, unscriptural, unworthy of us and certainly does no honor to the Most High God. We do not come to love God by sudden emotional visitation. Love for God results from repentance, amendment of life, and a fixed determination to love Him. As God moves more perfectly into the focus of our hearts our love for Him may indeed rise and swell within us till, like a flood, it sweeps everything before it. But we should not wait for this intensity of feeling. We are not responsible to *feel*, but we *are* responsible to love, and true spiritual love begins in the will. We should set our hearts to love God supremely, however cold or hard they may seem to be, and go on to confirm our love by careful and happy obedience to His Word. Enjoyable emotions are sure to follow. Bird song and blossoms do not make spring, but when the spring comes they come with it.

Now I would hasten to disclaim all sympathy with the popular salvation-by-will-power-cult. I am in radical disagreement with all forms of quasi-Christianity that depend upon the "latent power within us" or trust to "creative thinking" instead of the power of God. All these paper-thin religious philosophies break down at the same place—in the erroneous assumption that the stream of human nature can be made to run backward up over the falls. This it can never do. "Salvation is of the Lord." To be saved a lost man must be picked up bodily by the power of God and raised to a higher level. There must be an impartation of divine life in the wonder of the second birth before the words of the apostle apply to him: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

It has been established here, I hope, that human nature is in a formative state and that it is being changed into the image of the thing it loves. Men and women are being molded by their affinities, shaped by their affections, and powerfully transformed by the artistry of their loves. In the unregenerate world of Adam this produces day-by-day tragedies of cosmic proportions. Think of the power that turned an innocent pink-cheeked boy into a Nero or a Himmler. And was Jezebel always the "cursed woman" whose head and hands with poetic justice the very dogs refused to eat? No; once she dreamed her pure girlish dreams and blushed at the thoughts of womanly love; but soon she became interested in evil things, admired them, and went on at last to love them. There the law of moral affinity took over, and Jezebel, like clay in the hand of the potter, was turned to the deformed and hateful thing the chamberlains threw down from the window.

For His own children our Heavenly Father has provided right moral objects for admiration and love. These are to God as the colors in the rainbow round about the throne. They are not God, but they are nearest to God; we cannot love Him without loving them, and as we love them we are enabled to love Him more. What are they?

The first is *righteousness*. Our Lord Jesus loved righteousness and hated iniquity (Heb. 1:9), and for this reason God anointed Him with the oil of gladness above His fellows. Here the pattern is fixed. To love is also to hate. The heart that is drawn to righteousness will be repulsed by iniquity in the same degree, and this moral repulsion is hate. The holiest man is the one who loves righteousness most and hates evil with the most perfect hatred.

The next is *wisdom*. From the Greeks we take the word "philosophy," the love of wisdom, but before the Greek philosophers were the Hebrew prophets, and their concept of wisdom was loftier and more spiritual than anything known in Greece. The wisdom literature of the Old Testament, Proverbs, Ecclesiastes (and to some degree the Psalms), breathes with a love of wisdom unknown even to Plato. So high do the Old Testament writers place wisdom that sometimes we can scarcely distinguish the wisdom that comes from God from the wisdom that is God. The Hebrews anticipated by some centuries the Greek idea of God as essential wisdom, though their concept of wisdom was less intellectual than moral. To them the wise man was the good man, the godly man, and wisdom at its noblest reaches was to love God and keep His commandments. The Hebrew thinker could not divorce wisdom from righteousness. Two of the greatest of the apocryphal books, *Wisdom of Solomon* and *Ecclesiasticus*, celebrate the wisdom that consorts with righteousness with an eloquence that is sometimes equal to that of the canonical Scriptures.

Another object for Christian love to fix upon is *truth*, and again we have difficulty separating the truth of God from God Himself. Christ said, "I am the truth," and in so saying joined truth and the Deity in inseparable union. To love God is to love truth, and to love truth with steadfast ardor is to grow toward the image of truth and away from the lie and the error.

It is unnecessary to name or try to name all the other good and holy things God has approved as our models. The Bible sets them before us—mercy, kindness, purity, humility, and many more, and the Spirit-taught soul will know what to do about them.

The sum of it all seems to be that we should cultivate interest in and love for the morally beautiful. Was that why Paul wrote to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (4:8)?—from *ETERNITY* magazine, October, 1956.

HEROES OF THE FAITH

Jonathan and Rosalind Goforth

Theodore Engstrom

Any history of missionary work in China would certainly be incomplete without including an account of the ministry of these two great missionary warriors.

Jonathan Goforth was born in Ontario, Canada, on February 10, 1859. He was eighteen years of age when he yielded his heart and life completely to Christ. By taking a stand for family worship he was enabled to lead his father to a saving knowledge of Christ. Later he had the joy of winning his local high school teacher and several of his classmates to the Lord. Early in his young life he took for his motto, "Not by might, nor by power, but by my Spirit" (Zechariah 4:6). How truly he proved this verse in all of his ministry!

About a year after his conversion, Jonathan heard Dr. G. L. Mackay, missionary to Formosa, as he pleaded with young men to give their lives for foreign missionary service. From that hour he was a foreign missionary, with every faculty he possessed consecrated to the winning of the lost.

Young Jonathan decided to enter Knox College in Toronto to prepare himself for the Christian ministry. During his first months in this school he bore the brunt of innumerable taunts from his classmates because of his country style of dress and earnestness in desiring to win the lost for his Savior. During the years he spent at Knox College he devoted all his spare time before and after classes visiting and ministering in the slum districts of the city.

It was while Goforth was active in this type of work that he met Rosalind Bell-Smith, daughter of John Bell-Smith, founder of the Royal Academy of Art in Canada. She was remarkably talented in art, a talent inherited from her parents.

In 1885, she met the young divinity student, Jonathan Goforth. Rosalind soon became active in his mission and slum work in the heart of Toronto. This type of work seemingly was distressing to Rosalind's mother. One morning, after her daughter had spent the previous evening with Jonathan in this type of ministry, Rosalind's

mother came to her and said, "This slum work is to cease at once. You are to get ready and leave for England without delay." Rosalind replied quietly but firmly, "Mother, it is too late. I promised Jonathan Goforth last night to be his wife and go to China!"

In October, 1887, Jonathan Goforth was ordained and on the twenty-fifth of this same month linked his life to that of Rosalind Bell-Smith. Certainly Jonathan and Rosalind Goforth were given of God to each other. Theirs was a marriage of rare beauty and unity in faith and work. They were a tremendous blessing to everyone who entered their home whether in China or Canada. We should note that when Jonathan proposed marriage to Rosalind he asked, "Will you give me your promise that always you will allow me to put my Lord and His work first even before you?" Rosalind gave a ready consent, for her Lord occupied the first place in her affections as well.

Pioneering in China

The Goforths left Toronto for China in January, 1888. The Goforths were at Chefoo, their first home in North Honan, but a few days when all their belongings, wedding presents and everything of real value to them was burned to ashes. Following the fire with characteristic insight Jonathan said to his wife, "Don't grieve so; after all, they are just *things*." This was the first of six times that the Goforths lost their homes through fire, floods and bandits!

Very early during his work in China Jonathan Goforth made his mark and his service and ministry was in constant demand. During the next 40 years he covered fifteen of the eighteen vast provinces of this country. He never spoke before a Chinese audience without the open Bible in his hand, constantly referring to it as "The written Word of the One true God."

The Goforths were genuine pioneers. They visited village after village, many of which had never been entered by a white man, telling the natives of the power of Christ, the Son of God, to save from sin. During the late 1890s 25,000 men and women heard the Gospel as Preached by Goforth. The progress of the Gospel in China during this period was amazing. By 1899 there were 50 Chinese communities where churches had been established.

Troubles and Persecutions

However, during this time trials and tribulations seemed to multiply. June 19, 1900 their beautiful seven-year-old daughter, Florence, went to be with her Lord, joining her brother Donald and sister Gertrude. At the same time the tragic Boxer Rebellion broke loose. The Goforths were forced to make escape to Hankow through bandit-infested territory. As the missionary party tried to escape the Rebellion they met band after band of bandits who appeared to be wild with frenzy. On one particular day the Goforths were attacked by a crowd of several hundred men with their arms full of stones. Jumping from the cart, Dr. Goforth called, "Take everything but don't kill." He was cut and bruised in many places by a sword and blunted edged weapons. The courageous Rosalind stood to her feet and pled for her children. The bandits were surprised that she

could speak their language and stopped to listen for a moment. As she finished the leader called out, "We have killed her husband, let her go." With this they left the Goforths. Although seriously injured and suffering from eight head wounds, Goforth was absolutely fearless, knowing that he had the Great protector on his side. Yet the family felt it best to return to Canada for their first furlough where they were enabled to spend several months resting from their ordeal and attempted to lay the burden of the Chinese on the hearts of God's people in the homeland.

Following the Boxer uprising the Goforths returned to China, and took delight in blazing new trails. It was at this time they began a nomadic ministry, traveling from town to town, Rosalind preaching to the women and Jonathan to the men. Hundreds of souls were given them in this ministry.

Oftentimes letters would be received by the Goforths from their friends in the homeland expressing pity for them in their labors. Jonathan would laugh as he read this saying, "Pity—pity, why this is the most glorious life possible." Rosalind heartily agreed.

The secret of Jonathan Goforth's power was his love for the Word of God. To him the simple reading of it was a delight. He was a man who knew God and the Word of God. Before he died he stated that he had read the Bible seventy-three times from cover to cover.

Powerful Revivals

Evangelism was the theme of the Goforth's ministry at all times. Often months at a time were given to aggressive evangelism in the large centers of the field.

The high points in the experiences of the Goforths while in China were the great Revivals which swept Manchuria and Korea. In both places hundreds of Christians repented, confessed sins, and began serving Christ joyfully. And multitudes of the unsaved were won to a saving knowledge of Christ and filled with the Holy Spirit of God. In between some of his meetings General Feng, a Christian general, invited Dr. Goforth to minister to his soldiers. He was enabled to baptize 4,000 soldiers in this great army in one year.

Due to failing sight on the part of Mrs. Goforth the missionaries returned to Canada from Manchuria in 1930. She had become almost blind from cataracts in both of her eyes. While home the Lord remarkably touched and healed her from impending blindness.

During this last furlough in Canada Dr. Goforth also suffered from failing eyesight. Several operations were necessary. Yet at seventy-four years of age Jonathan Goforth was back in China, giving six months out of every year to strenuous revival meetings in various sections of the field. In 1933, hundreds of natives turned to Christ. Goforth's sight was gone, yet his faith never wavered.

Finally in 1934 the Goforths felt it was the Lord's leading that they return to Canada. The last eighteen months of Jonathan Goforth's earthly life was spent in holding large meetings in various churches throughout Eastern Canada and the United States. He was determined that these lands should know of the need in China.

As a result of this ministry, a host of young people dedicated their lives to the service of God.

Jonathan Goforth literally wore himself out and went to be with his Lord on Thursday, October 8, 1936, at seventy-seven years of age. Rosalind joined him in 1942.

In over fifty years the aim of both of the Goforths was at all times the preaching of Christ and Him crucified to the end that precious souls might receive Him, whom to know is life eternal.

A Challenge From Jonathan Goforth

(All the following excerpts are taken from Goforth's book, *By My Spirit*. It contains scores of examples of overwhelming conviction of sin and stirring repentance that occurred as revival spread in various parts of China and Korea early in this century. This book is still in print and may be ordered through Christian bookstores. We give just one example to start these excerpts.)

It was wonderful how mightily the Spirit of God worked in the church of Taiyuan during the fall of 1908. So marked was His presence, indeed, that it was quite a common thing to overhear people in the city telling each other that a "new Jesus" had come. Their reason for saying this was that for years many of the professing Christians had been cheating their neighbors and quarrelling with them. Some, indeed, had gone so far as to revile their parents and beat their wives. It seemed that the other Jesus was too old and had lost His power to keep them in order. But this "new Jesus," it appeared, was doing wonderful things. He was making all those old backsliders get up before the whole church and confess their sins, and afterwards go to their heathen neighbors and pay back anything that they owed, and beg the forgiveness of all whom they had wronged. But what was the greatest surprise of all was that they should even go so far as to abase themselves before their wives, asking their pardon for the way in which they had mistreated them. In this way the revival carried conviction to the great mass of people outside the church, that the Living God had come among His people.

Just Emotionalism?

Different ones have termed this work which God has led me into as mere emotionalism. We make no defense other than to quote a few extracts from letters which were written to friends in the homeland by missionaries in Manchuria during the Revival there in 1908.

"Hitherto I have had a horror of hysterics and emotionalism in religion, and the first outbursts of grief from some men who prayed displeased me exceedingly. I didn't know what was behind it all. Eventually, however, it became quite clear that nothing but the mighty Spirit of God was working in the hearts of men."

"Remember that the Chinaman is the most sensitive of men to public opinion, that here were men, and women too, running counter to every prejudice, in the teeth of cherished tradition 'losing face',

and lowering themselves in the public eye, and you will realize a little of the wonder and amazement that filled the missionary body."

"A power has come into the Church we cannot control if we would. It is a miracle for stolid, self-righteous John Chinaman to go out of his way to confess to sins that no torture of the Yamen could force from him; for a Chinaman to demean himself to crave, weeping, the prayers of his fellow-believers is beyond all human explanation."

Widespread Ignorance, Weakness, & Sins

At one place in Manchuria, where the Holy Spirit had descended in unusual power upon the people, the Chinese evangelists went and asked the missionary why he had not told them that the Spirit would work so mightily. The missionary penitently replied that he himself had not known that it was possible. How pathetic to come out from "the schools of the prophets" and not realize that the Holy Spirit could endue with power to deliver a prophet's message!

We are convinced that the majority of Christian people are living on a plane far below what our Master planned for them. Only the few really seem to "possess their possessions."

We cannot emphasize too strongly our conviction that all hindrance in the Church is due to sin. It will be seen from the following chapters how the Holy Spirit brings all manner of sin to light. Indeed, the appalling fact is that every sin which is found outside the Church is also found, although perhaps to a lesser degree, within the Church. For fear that some may judge too harshly, we would point out that many of the Chinese churches, of which mention is made, are not even one generation removed from heathenism. At the same time, let us not delude ourselves by thinking that all is well with our old established churches at home. It is sin in individual Church members, whether at home or on the foreign field, which grieves and quenches the Holy Spirit. I imagine that we would lose much of our self-righteousness if we were to find that pride, jealousy, bad temper, back-biting, greed and all their kindred are just as heinous in God's sight as the so-called grosser sins. All sin in the believer, of whatever kind, mars the redemptive work of Christ. The most piercing cries that I have ever heard have come from Chinese Christians, when the Holy Spirit made plain to them that their sin had crucified the Son of God afresh.

Confession of Sins

In view of the prominence that is given to confession of sin in this book, perhaps it would be as well to make plain my personal views on the subject.

We have a strong feeling that *sins committed before conversion* are under the blood of God's Holy Son and never should be confessed. To do so is to bring dishonor upon His Calvary sacrifice.

We believe, too, that as regards *secret sin*, i.e., sin which is known only to the individual soul and God, to confess it at the private altar is, as a rule, sufficient to ensure pardon and cleansing. We say, as a rule, because we have known of many, usually such as have been responsible for the salvation of others, e.g. ministers and Church

leaders of one sort or another, for whom secret acknowledgment of sin has not been sufficient. Their agonised public confessions have shown plainly that, for them at least, there was only one way of relief.

As to *sin against an individual* the Scriptures are quite plain. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). It is vain for us to pray while conscious that we have injured another. Let us first make amends to the injured one before we dare approach God at either the private or the public altar. I am confident that revival would break out in most churches if this were done.

Then again, as regards *public sins*, experience has shown us that these can only be swept away by public confession. True, this amounts to crucifixion; but by our wilful disobedience we have put the Lord of Glory to an open shame, and it is the price that we must pay.

Make A Way For The Lord

Vance Havner

Recently I rode through two of our great cities where vast areas were being cleared to make room for a new superhighway. They looked as though they had been hit by a tornado or bombed out from overhead. Homes had been demolished, buildings of all kinds had gone down, residents had moved out. Block after block had been leveled to the ground, pandemonium prevailed, upheaval and destruction reigned on the right hand and on the left. The peaceful serenity of whole neighborhoods had been blasted, familiar landmarks had disappeared. Nothing would ever be the same again.

It was destructive; it was disturbing; it was expensive. It changed the pattern of thousands of lives. Some lost their tempers and some lost their sleep. It meant inconvenience and discomfort to multitudes of citizens. But *there is no other way to make such a highway*. You cannot build one over all that. You cannot wave a magic wand and make the old set-up disappear. You cannot put all the citizens to sleep until the work is finished. There is no undestructive, undisturbing, inexpensive way to put a highway through town.

A HIGHWAY BUILDER

When John the Baptist came preaching, he was a highway builder. He lived up to the advance notices of Isaiah and Malachi. He came to make a way for the Lord. He was a disturbing preacher. He called his listeners snakes. He put the axe to the root of the tree. He blasted and dynamited and demanded fruits meet for repentance. He disturbed the peaceful valley of the Jordan and made an upheaval in the wilderness. People came from everywhere to hear him. This rugged, ascetic, outdoor prophet was the biggest sensation in years.

Somebody has described the average religious service as "a mild-mannered man standing before a group of mild-mannered people, exhorting everybody to be more mild-mannered." That would not describe John the Baptist.

SOWING IN A BRIER PATCH

The order of preachers in the New Testament is very significant. Never forget that the highway from Matthew to Revelation was begun by John the Baptist. Peter, Paul, James and John get plenty of attention but John the Baptist has never been given his due. Today we have pastors, teachers and evangelists in abundance, but we are in desperate need of some fore-runners who will tear down the high places, straighten out the crooked places, build up the low places and make a way for the Lord. We are trying to grow a harvest without breaking up our fallow ground. Jeremiah said, "Sow not among thorns." Much Bible teaching is like sowing seed in a brier patch. Hearts are undisturbed and therefore unproductive.

It is high time that America engaged in highway construction of a spiritual sort. We may belt the land with four-lane boulevards from ocean to ocean but they will only be targets for Russian bombs if we leave God on a detour. The Lord does not have the main line in our nation. Business and pleasure, the lust of the flesh, the lust of the eyes and the pride of life, these have the green light. "There is a way that seemeth right unto a man but the end thereof are the ways of death" and that broad way that leads to destruction is crowded night and day. We think we are broad-minded but we are broadway-minded, we love the wide avenues of the world, the flesh and the devil. We need a highway for the Lord but there are few candidates for John the Baptist's job. It is not popular to stand on Jordan and be a voice in the wilderness. It is easier to stand in with Herod's court and keep in good favor with the scribes and Pharisees.

A THANKLESS TASK

But there can be no highway for God in the land until we make a way for the Lord in the church. There again we need a John the Baptist. And there again is a thankless task. Church members will accept evangelism, listen to Bible teaching, turn out for lectures on prophecy or current events, but try calling them to repentance as our Lord called five out of seven churches in Revelation and you will find slim pickings.

There is no highway for God in our churches because highway building is *destructive* before it is constructive. We will not smash our idols. We sing

Lord Jesus, I long to be perfectly whole.
I want Thee forever to live in my soul.
Break down every idol . . .

But singing it is one thing and consenting to it is something else again. When Paul visited Ephesus, we read that "fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed and shewed their deeds. Many of them also which used curious arts brought their books together, and burned

them before all men.” There is a divine order in that detailed process and you will observe that they got rid of some things. We want to superimpose God’s highway over our crooked living and unconfessed sins. We frown on “negative preaching” and make light of Gideon destroying the altar of Baal. New highways require blasting and demolition and the wrecking crew precedes the construction workers. A lot of images must be shattered and pagan altars demolished in our churches to make a way for God.

REVIVALS ARE DISTURBING

Not only is highway building *destructive*, it is *disturbing*. How can we expect to clear the track for God while we sit in church on Sunday morning with folded hands and “Please Do Not Disturb” written all over our faces? Revivals are disturbing. The Word of God is disturbing. It is a hammer, a fire and a sword and they are disturbing. The gospel is dynamite, not sachet powder. How can we expect to be awakened without being disturbed? People cannot be aroused without being disturbed. Did you ever go to sleep, dream that you were awake, then wake up and discover that you had been asleep? Such is the state of church members who think they are awake but are walking in their sleep. “Awake to righteousness and sin not . . . It is high time to awake out of sleep . . .” so sounds the alarm clock of God’s Word. Our Lord said to the drowsy disciples: “Sleep on now and take your rest.” That is one commandment a lot of Christians faithfully observe! But He added, “Rise, let us be going.” Too many Sunday morning bench-warmers want to be doped when they need to be dynamited. The gospel is not a lullaby to put the saints to sleep, it is a reveille to wake them up.

A HEALTHY UPHEAVAL

A revival is disturbing. Sometimes you hear it said that a revival will split a church. It will split a dead one but never a healthy one. New wine will burst old bottles but new wineskins will stretch and accommodate it. The ferment of a spiritual awakening will explode some dead churches but a living church will fill and overflow.

John the Baptist, like the Old Testament Elijah, was a troubler of Israel and a disturber of the peace. We need a healthy upheaval in some of our religious settlements. When a highway is put through sleep, some complain. The same thing happens in a church when real sleep, some complain. The thing happens in a church when real revival comes. Some leave, some are irritated, some cannot sleep and some grumble. But you cannot put a highway for God through a church without a commotion.

It is not only *destructive* and *disturbing*, it is *expensive*. It costs time in prayer. It means giving up pride and forsaking sinful ways. We sing “Jesus Paid It All” but when we put God first we know the meaning of the next line, “All to Him I owe.” We learn that we are not our own, we are bought with a price. Old misers who are so stingy that every time they give a dollar they feel like singing

When we asunder part
It give us inward pain

loosen up and quit robbing God. It costs hours of straightening out things, "making crooked paths straight." It means making restitution and becoming reconciled to an offended brother. It costs us our very selves.

HARD AND COSTLY WORK

Making a way for the Lord is laborious, it calls for effort and hard work. Isaac digged again the wells of his father. He did not have a prayer meeting and ask God to send some angels with picks and shovels. Jesus asked that the stone be rolled away from Lazarus' sepulcher. If He could raise Lazarus, He could have rolled away the stone but that was a human responsibility. We have a job to do in tearing down high places and building up low places to make a way for the Lord. It may mean tearing up some of our programs and throwing some of our projects into the waste-basket. It may mean loss of social prestige and letting some other church become the "First Church." It may mean ridicule and the loss of some "influential" but godless members.

NEGLECTING THE TEMPLE

It will mean majoring on the major instead of on the minor. For instance, we are putting tremendous emphasis on church buildings these days and neglecting the temples of the Holy Spirit. Of course we need church buildings, but if we do not bring to church our bodies dedicated to God, He will not look upon our solemn assemblies though we meet in a sanctuary as big as the Pentagon.

It costs a church to make a highway for God. Such a church will not resort to stunts and shows to raise money. Like the Macedonians of old, such a church will first give self, then service and substance. And it will not "give till it hurts," it will give until it stops hurting in the sheer joy of giving!

You cannot have a revival at a bargain. They do not come cheap. There are plenty of so-called revivals but when they are over, the world, the flesh and the devil are still on the main track and God is on a detour. It is all a farce, we do not mean it. We want wood, hay and stubble, not gold, silver and precious stones. We do not want a highway for God, we settle for a bypath that does not cut through our pride and religiosity and that leaves our sins unconfessed.

You will remember that King Jeroboam proposed an easy religion for Israel. "It is too much for you to go up to Jerusalem," he said. So he set up altars at Bethel and Dan. We are not going up to Jerusalem these days. It is too hard, it costs too much, so we are having cheap, easy revivals closer to home.

Of course, this whole matter comes to sit on the doorstep of us individual Christians. We cannot have a highway for God in the nation and in the church unless we make a way for the Lord in our hearts. We must give Him priority and build a highway of holiness in our daily lives.

There again, such a process is *destructive*. A lot of homes would be devastated if we put God's highway through the middle of the house.

Think of the music that would come off pianos, cards from the table, old pipes and ash-trays, whiskey bottles, magazines and books for the trash heap. You cannot build a boulevard for God through the shanties and hovels of carnality. God's wrecking crew must clear a path for the King's highway.

Then too, it is *disturbing* for the individual Christian as well as for the church. When God operates, He uses no anesthetic. He cannot remove the trouble and leave us asleep at the same time. We need to be aroused, offended, agitated. We have been fed too long on this palaver about a meek and mild Jesus going about doing good as though that were the full extent of His activity. Jesus Christ was the most disturbing character in all history. He was always offending somebody. He offended the scribes, the Pharisees, His disciples, His brothers who did not believe in Him. He drove money-changers out of the temple and wrecked their business, He called Herod a fox and religious people hypocrites, whited sepulchers, children of the devil. He kept the country in turmoil, died a violent death and after He rose from the dead He sent the Holy Spirit to keep up the disturbance.

The early church was accused of being drunk. Paul was a world-upsetter, exceedingly troubled Philippi, created no small stir in Ephesus, prayed down an earthquake, died a violent death as his Master did. Christianity shook the Roman Empire and kept the world in an uproar until Constantine made it fashionable, harmless and noiseless. Down through the ages, whenever it has broken out in old-time power, it has caused a commotion. Savonarola disturbed Florence, the Reformers blasted Europe, Luther shattered the peace of his day. Calvin, Knox, Fox, Latimer, Tyndale, Bunyan, Wesley, the Moravians . . . every outbreak of New Testament Christianity has been a holy disturbance. How can we expect gospel dynamite to explode without making a difference in our lives? A Christian is radically at odds with the world around him. There is bound to be friction. All who live godly in Christ Jesus shall suffer persecution.

I have noticed that most discourses on "Ye are the salt of the earth" follow the usual outline—three points and a poem. And the points are: Salt purifies; salt preserves; salt seasons. I would add another: salt irritates. Real Christianity rubs this world the wrong way. Billy Sunday used to say: "They tell me I rub the fur the wrong way. I don't. . . . Let the cat turn around!"

If we expect to meet the present-day demonstration of devilish power with a demonstration of divine power, there will have to be a disturbance. The top brass in Washington is burning the midnight oil over the perils of atomic power. The saints of God might well lose some sleep seeking a Pentecost of apostolic power. But we need never expect it until we are willing to have our smug complacency disturbed and until we let God put His program over, no matter what happens to ours.

We need a disturbing that will bring insomnia and tears and renunciation and restitution, that will shake our lives from center to circumference. Sometimes when we are sick, we have to be sicker before we are well again. Sometimes drastic surgery is required and

surgery is disturbing. It changes the course of our lives for weeks, upsets schedules, closes up our office; cancels our engagements, but we submit to such upheaval for the sake of our bodies. We resent the preacher who would upset some of our living habits for the sake of our souls. Yet we do not call the surgeon a "meddler" for interfering with our normal routine.

The highway department does not hesitate to tell families to move out and condemn whole neighborhoods in order to build a new road. But the preacher who calls on the church to tear down high places and build up low places and straighten crooked places to make a way for the Lord may end in a dungeon like John the Baptist.

As with the church, so with the Christian, it is expensive, it costs to make a way for God. It means telling the truth when we sing: "My Jesus, I love Thee, I know thou art mine: For Thee all the follies of sin I resign." It means being honest when we sing, "All the vain things that charm me most, I sacrifice them to His blood." It means that love so amazing, so divine, not only demands but shall have our souls, our lives, our all.

For years I had sung "The Way of the Cross Leads Home" without really "seeing" the verse that says, "Then I bid farewell to the way of the world to walk in it nevermore." No one can walk the way of the cross and the way of the world at the same time, but just try asking a congregation to do something about telling the world good-bye if you want to throw a chill over the meeting!

We send missionaries abroad to preach a gospel that makes a new convert over there lose his home, his friends, maybe his life for Jesus' sake. We have no right to expect them to pay such a price if we are not willing to pay a corresponding price over here. There are idols on both sides of the ocean and it is not fair to demand that a Christian give up his gods on that side while we hold on to ours. Jacob called for the putting away of strange gods before going up to Bethel and that procedure has not changed.

God's highway costs. It is a staggering financial undertaking to put a new boulevard through a great city, but it will pay off eventually. It costs to make a way for God, but it pays off here and hereafter.

John the Baptist lived at the end of one age and the beginning of another. The Old Testament comes to a close prophesying, "Behold, I will send my messenger and he shall prepare the way before me. . . . Behold, I will send you Elijah the prophet." The New Testament opens with the second Elijah standing on the banks of the Jordan making a way for the Lord. We are living at the end of another age and the beginning of still another. Jesus is coming again. But we are too busy building up our kingdoms to get excited about "bring back the King." For three hundred years the early church looked for her returning Lord. Then Constantine shifted the center of gravity from Heaven to earth and we have been building religious empires here ever since. It is high time some John the Baptist reminded us that we are not an earthly kingdom building Augustine's City of God down here. We are a Heavenly common-

wealth looking for a city that comes down from above. We are not here to feather our nest and build a metropolis in these lowlands. Our business is to tear down high places and build up low places and straighten crooked places and make a way for the Lord.

I grew up as a boy on a hilltop with a glorious view of all the country round about. To the east one could see at night the lights of five towns along the skyline while along the western horizon lay the Blue Ridge Mountains. There came a day when a new highway was to be built by our home. Some neighbors wanted it to go through a hollow where the traveler would never see the view from the hilltop. My father wanted it to go over the hill. There was considerable agitation. They had a mass meeting at the county courthouse to settle the matter. Father did not do much public speaking but he rose to that occasion. He went over to the county seat that day and made a speech that brought the house down and the highway through. It remains to this day and travelers often stop to view the distant scene.

That was not the only highway that Father put through. He made a way for God in his heart on a day when he was converted after hearing an old-fashioned hair-raising sermon on "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy." He built that highway through his home. He taught us children to walk the straight and narrow way; and if sometimes our steps lagged from lack of inner compulsion, he supplied a little compulsion from without. He made a way for the Lord in his church. When the weather was bad, Sunday found him in the house of God.

When he felt like it and when he didn't he was at church. When the preaching was good and when it was not, he was there. He was the pastor's right-hand man. He won his neighbors to Christ and more than one farmer lived spiritually on a hilltop instead of in a hollow because my father, through his heart and home and church, made a way for God in the community.

We are living in times like the days of Shamgar in the book of Judges when the highways were unoccupied and travelers walked through byways. God give us some saints who will rise above their fears within and foes without and resolve that "a highway shall be there and it shall be called the way of holiness."

Prepare ye the way of the Lord, make His paths straight.

—from *ETERNITY* magazine, August 1954

TODAY? PERHAPS!

Some years ago a tourist was traveling along the shores of Lake Como in northern Italy. When he reached the castle Villa Asconati, a friendly gardner opened the gate and showed him the grounds which the old man kept in perfect order. The tourist asked when the owner had last been there.

"Twelve years ago."

"Does he ever write to you?"

"No."

"From whom do you get your instructions?"

"From his agent in Milan."

"Does he come?" "Never." "Who, then, comes here?"

"I am almost always alone."

"But you keep this garden as if you expected your master to come tomorrow."

"Today, sir, today." (Matt. 24:42, 44.)

NEWS AND NOTES

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

THE ANNUAL MEETING of the Southeastern Christian Education Corporation will be on Friday August 1, 1986 in Louisville, Ky.

The Annual Meeting is the most important meeting of the year for the corporation. The churches that supported Southeastern Christian College have the opportunity to be represented. If any of the churches haven't had a representative present in the past please make every effort to do so this year. Not having a representative attend may have been due to no knowledge of the meeting . . . and this is one way to let the churches know of the opportunity.

Last year effort was made to get material to every congregation. Unfortunately some were missed. This year articles are in the *Word & Work* with the hopes of reaching more churches.

The representatives from the churches are the strength of the organization. They bring important information from the congregations to the meetings. They receive reports and take pertinent news back to the churches. It is from this group that the Board of Directors is elected. You can see that it is important to be represented. The Southeastern Christian Education Corporation cannot be more effective than the churches and their representatives!

As stated above, the Board of Directors are elected at the annual meeting. There are 12 on the board. Each one serves a 3 year term and 4 directors are rotated each year.

It is the representatives that make up the corporation. The qualifications of the corporations members are: 1) they must be a confessing believer in Christ as God's Son come in the flesh to effect salvation for mankind through His death on Calvary and His resurrection on the 3rd day; 2) they are to believe in the Divine inspiration of the Scriptures and be committed to the promotion of Christian education and training of men and women for Christian service; and 3) the member must be an active member of a congregation of the brotherhood.

A church wishing to be represented needs to write a letter to the board giving their representative's name and that such one meets the qualifications and request they be accepted. (S.C.E.C. Admissions & Membership Committee, 399 College St., Winchester, Ky. 40391.) The committee will act promptly.

The beneficial work is exciting for the churches. The net worth of the foundation is about \$170,000, which is invested. Only the earned income can be used (IRS regulations). Funds have assisted nearly 2 dozen students in 3 different institutions . . . helped the School of Biblical Studies pay salary for their director to complete necessary work to be recognized by the state of Kentucky . . . and helped finance a Lectureship S.B.S.

The funds are for the churches to use to help finance special programs, research projects, certain teaching programs. All this and much more is only possible as the churches are actively involved.

Make that special effort to be represented this year.

SHARING GOD'S SECRET

Bakht Singh

“They shall be abundantly satisfied with the fatness of Thy house and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light” (Ps. 36:8, 9).

I used to have a great longing for a gift of some kind from God. Because I am not able to sing, I prayed for nine years that the Lord should give me the ability to sing songs or play some instrument. I thought that if I could play the violin, I would be able to do great work for God. But God gave me nothing. He left me without any such talents at all. Then a new desire came to me, “Oh Lord, I only want Thee. I have no other desire now. I don't want any gifts of any kind. I only want to know Thee more and more, that You may become more precious and real to me.” From that day on, everything changed in my life and I found a great sense of satisfaction. The Scripture says, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” They are the ones who shall be satisfied. When we begin to pray that way we will say, “Lord, I have no other desire. I have not come to Thee for any favor. I am not asking Thee for anything but just to be with Thee forever and to enjoy Thy presence and to feel Thine arms around me.

That became my most precious experience and the Lord took away from my heart all other desires. I used to say whenever I went to Him, “Lord, I have not come to Thee for money, or for knowledge, or for other favours. You can keep me anywhere, send me anywhere, I want only to be with Thee. Give me the privilege and the honour of being with Thee and Thee alone.” Whenever you thus enter His divine presence, straightway all tiredness, fear or anxiety will disappear. —from *Hebron Messenger*

THURSDAY, August 7

Chairman - Charles Weber

Theme: "THE CHURCH"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	EXPOSITION OF DANIEL	Robert Shank
10:30 - 11:00	Break	
11:00 - 12:00	"THE FOUNDATION OF THE CHURCH"	E. C. Ringer
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"A LOST LOVE"	Harry Coultas
2:15 - 2:30	Break	
2:30 - 3:15	"THE FALLING AWAY"	Bennie Hill

Evening Session

7:00 - 8:00	Singing (Congregational & Special)	Leader - Emory Grimes
8:00 - 8:45	"THE CHURCH VICTORIOUS"	Dale Offutt

FRIDAY, August 8

Chairman - Barry Stone

Theme: "THE KINGDOM"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	EXPOSITION OF DANIEL	Robert Shank
10:30 - 11:00	Break	
11:00 - 12:00	"THE OLIVE TREE"	Robert Heid
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"THE FULNESS OF THE GENTILES"	Bob Morrow
2:15 - 2:30	Break	
2:30 - 3:15	"THE REIGN OF CHRIST"	Alex Wilson

Evening Session

7:30 - 8:00	Singing (Congregational & Special)	Leader - Paul Burks
8:00 - 8:45	"THE ETERNAL KINGDOM"	Orell Overman

Song Coordinator: Paul Heid

Lunch Coordinator: Beverly Knecht

Churches Serving Noon Meals:

TUESDAY: Borden, Fern Creek, La Grange, Shawnee, Southeast, Utica.

WEDNESDAY: Buechel, Community, Hamburg, Highview, Kentucky Avenue, Pekin.

THURSDAY: Cherry Street, Henryville, Highland, Iroquois, Sellersburg, Waterford.

FRIDAY: Eastview, Eighteenth Street, Fisherville, Maryville, Portland, Ralph Avenue, Rangeland, Rowan Street.

Planning Committee: Ray Naugle, Chairman; Louis Schuler, Paul Heid, Donald Stump, Joe Stone.

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