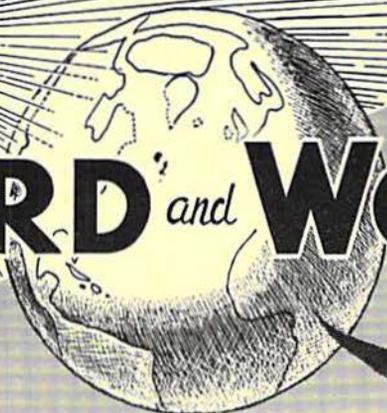


"Holding fast the faithful Word . . ."

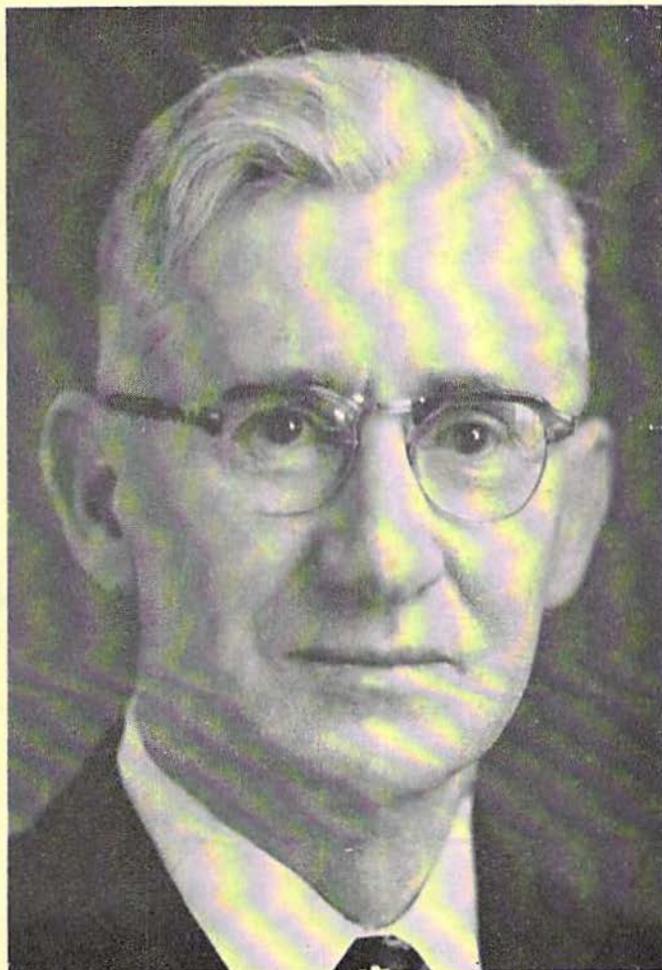


The **WORD** and **WORK**



"Holding forth the Word of life."

DECEMBER, 1968



A VERY USEFUL AND USABLE BOOK

For Personal Evangelism

BAPTISM

By Stanford Chambers

Author of "Conquering And To Conquer"

Baptism in its many aspects given careful attention.
Author's earnest desire—to be of help to reader and teacher.

Baptism in the New Testament (Every passage on the subject cited, so that the Whole Counsel on Baptism may be learned.)

Sections of book devoted to:

Baptism in Church History
Baptism and the One Body
Baptism and Sanctification
Baptism and the Holy Spirit
Baptism and a Good Conscience
Baptism and Baptismal Regeneration
Baptism and "Mystagogia"

Many other important features.

You are offered this book of 72 pages in good paperbacks for 75c. For \$2.00 you get 3 copies. Will make a good gift.

We have a fresh supply of this book

WORD AND WORK

2518 Portland Ave.

Louisville, Ky. 40212

THE WORD AND WORK

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

GORDON R. LINSKOTT, Editor-Publisher

WM. ROBERT HEID, Missionary Editor

E. L. JORGENSEN and J. R. CLARK, Associate Editors

THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky

Single subscription \$2.50; clubs of four or more \$2.25; Special rates and terms for congregational distribution: Free to missionaries.

VOL. LXII

DECEMBER, 1968

No. 12

In This Issue

Talking Things Over —G. R. L.	346
J. R. Clark is Called Home —Robert Heid	348
ON THE TEEN SCENE—Modern Shepherds —Julius M. Hovan	349
TRUTH ADVANCE SECTION—Questions Asked of Us—S.C.	350
Airlift at Kalimpong —Bakht Singh	353
Praying for Rain —H. Kaveri Bai	355
Freedom to Evangelize (Part 2) —Alex V. Wilson	357
YOUR CHURCH: Closed Society or Effective Outreach? —Stanley Allaby	360
PRECIOUS REPRINTS —R. H. B.	361
Meditations at the Lord's Supper	362
Viewing the News —Ernest E. Lyon	363
Samson and Delilah —Mrs. Paul J. Knecht	365
MISSIONARY MESSENGER	367
SUNDAY SCHOOL: Wasteful or Worthwhile? —Ruth Wilson	370
Back to Calvary —Richard Bieber	373
NEWS AND NOTES	375



Talking Things Over

G. R. L.

We who are traveling in the Way approach each year-end with a certain sense of solemnity, for it reminds us that we are approaching *the end of the Age*. As Dan Richardson said the last time I saw him, "Oh, we believe in and talk about the return of our Lord, but one of these days is going to be *The Day*." During the past few months the Holy Spirit has employed a variety of means—the Word, statements of other Christians, current events, etc.—to intensify my awareness of the lateness of the hour. The downward course of this world rushing headlong into judgment is unmistakable. The harvest fields of the world cry out for reaping, and the laborers are few. The love of the many—while professing "Oh, How I Love Jesus"—is turned to things made with hands.

LOOK UP . . . LIFT UP

In times like these we are called upon to do two things: Look up, and lift up our heads (Lk. 21:28). The first admonition has reference to our heavenly relationship. The Christian's first charge is "Consider Him," "Fix your affections on things above." We have a lesson in the parallel experience of Mary. She is the worshiping believer; we see her "looking unto Jesus," at His feet (Lk. 10:39; Jn. 11:32; 12:2). And she was the only one who understood about His impending death and resurrection. Only as we look up into His face will our hearts be established and our lives rendered faithful. Only this will bring the world about us into true perspective.

"Lift up your heads" reminds us that we are still on earth, too much preoccupied with immediate responsibilities and pressures—somewhat like the work-horse that cannot pull when he is trying to grab a bite of grass every few steps. "Lift up your heads!" We need the heavenly perspective of things about us. "Look on the fields"—not just upon your own little corner. "Look up" brought you to share God's thoughts about His Son; "Lift up" calls you to share His thoughts about the world. This is a point of view that rises above petty concern about our own welfare—tax rates, personal freedom, property rights, etc. He calls us to feel the hunger pangs of earth's starving millions, to suffer with those under the oppressor's yoke, to share the misery of souls who know no peace, and to know that all these troubles are but precursors of the day of wrath. "Lift up your heads" reminds us that we are a separate people. We cannot view this evil age as our friends view it. We cannot become

attached to modern comforts and conveniences. The American way of life is fine for Americans, but not for citizens of heaven. Laodicea says I'm a fanatic; she can't see this. The Lord Jesus says there's something wrong with her eyes (Rev. 3:17, 18).

JESUS IS COMING

P. N. Russell, of Dominica, West Indies, recently sent me a book that he has just published. I do not think I exaggerate in calling this the most significant book of the year. It is a reprint of A. C. Gaebelein's *The Conflict of the Ages*, sub-titled: "The Mystery of Lawlessness: Its Origin, Historic Development, and Coming Defeat." The name of A. C. Gaebelein needs no recommendations from me. The book was originally published about 1933, judging by the dates of sources quoted, but it is as up-to-date as 1968. Gaebelein sounds as though he were commenting on the events of this year, instead of treating things still future. The setting of the book is Bible prophecy, and in this area there is nothing to surprise the well-read Bible student. The unusual part is the way the author relates world history of the past two centuries to the prophetic Word. Considerable space is given to the Russian revolution and to the revolutionary propaganda in the U.S. Facts are documented. There is no attempt to set a date for the coming of the Lord, but the author does show clearly that world conditions are moving rapidly toward the climax pictured in the Scriptures. This is not a book to alarm or make one afraid, but I guarantee that it will wake you up. I have read but a little of it, but that little has deeply impressed me. I don't know yet the price of it nor where it can be purchased. That information will be run in the News and Notes as soon as it is available.

WHAT IS THAT TO ME?

There's a song that goes

What though nations rage
As we approach the end of the Age?
I have Christ in my heart!

As we approach the end of this year—and the end of the Age—I hope that our outlook is a bit broader than this song seems to imply. What is salvation to you—just a matter of personal security? Are you concerned just with yourself and your own deliverance from the Great Tribulation? If you answered "yes" to these questions, let me congratulate you. So many church members (can they honestly be called "Christians"?) aren't even concerned about their own spiritual condition. Yet there is something better, and it is urgent that you don't stop here.

What about The Unfinished Task? We have a commission to go, to tell *everybody* that salvation's door is open. Yet there are people right here in Louisville who haven't the foggiest idea about God, who have never been inside a church building, who have never read the Bible nor heard a sermon. There must be thousands in

this plight, judging by the number I meet. And what about the rest of the world?

Perishing, perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear;
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

"Now is the accepted time, today is the day of salvation," we tell sinners. We display great urgency in encouraging others to turn to the Lord, but do we have that same sense of urgency in *our* obedience to the Great Commission? If the Lord lets us finish out this year, may we begin the next with this prayer:

Perishing, perishing! Thou wast not willing;
Master, forgive, and inspire us anew.
Banish our worldliness, help us to ever
Live with eternity's values in view.

—L. R. Meyer

Do you want a fresh vision of the fields? Back to the Bible Broadcast, Box 233, Lincoln, Nebraska 68501, has recorded three LP albums (33-1/3 RPM) of scripture-reading and songs on missionary themes at \$3.98 each, postpaid. The titles are "The Last Commandment," "Let the Earth Hear His Voice," and "The Greatest Story Yet Untold." Get these and use them for a special missionary meeting at your church,—or just play them at home and let their message sink into your soul.

J. R. CLARK IS CALLED HOME

Early on December 2, the Lord called unto Himself our beloved brother and a senior partner in The Word And Work, Julius R. Clark. At the hour of his funeral, so many friends, church workers and ministers had come to pay their final tribute to him that it seemed as if the "Louisville Fellowship Week" was in special attendance. Brother Glenn Baber, the present minister at the Ormsby Avenue congregation where Brother Clark still served, despite his long-time weakness, and Brother Robert B. Boyd conducted the service. A quartet from Portland Christian High School sang three fine numbers. Burial was in Cave Hill Cemetery, not far from the resting place of R. H. Boll.

Brother Clark joined with the publication of The Word and Work in 1941, and faithfully contributed of his time and his talents in all phases of this work, enriching the brotherhood with several books and tracts, as well as monthly articles in season. He supplied much of the extra energy that was needed to perpetuate the publication of tracts and books that had been written many years before, and carried the major burden of the office work and the book-store for many years.

I first met Brother Clark in 1934, when he was, with his wife and young family, serving the church at Dugger, Indiana. It was a delight then to become more closely associated with him through the years that we have labored together in the mechanics and publication of this publication, which now, as always is "set to declare the whole counsel of God." This was always the motto of Brother Clark in all of his preaching, class work, co-operative work among the Louisville ministers, and his wider outreach with his well-used pen. All we who were privileged to know him can do well to follow in his train.

—Robert Heid

On The Teen Scene - -

EDITED BY TERRY ALLEN MORRISON

Modern Shepherds

Julius M. Hovan

As our calendars unfold to reveal December, our minds focus upon the holiday season and especially Christmas day. And with that day comes thoughts of gifts, happy fellowship, young people and the birth of God's Son. And it is no coincidence that these particular things go together. For it is the giving of this unspeakable gift, Jesus Christ, that brings real happiness and an everlasting holiday mood in our hearts and souls!

At this season and in this age when so much attention is given to young people, how wonderful to find those Christian young folks who will play the part of shepherds of the twentieth century. And how badly needed in our homes and schools is this testimony of the birth and life of Jesus. May we note and seek to follow the proclamation of the shepherds who "made known abroad the saying which was told them concerning this child" (Luke 2:17).

First they announced the *advent* of the Christ. How anxious they were to pass on the message of the angels that in the city of David a marvelous miracle had occurred!

Saints through the centuries had looked for the Messiah, and now, behold, He has come! He alone who can fulfill the types and prophecies of the Old Testament has arrived.

We today have a like honor of proclaiming this coming along with the added hope of the imminent return of this "same Jesus."

The shepherds also made known the *Activity* of this One sent from God. "To you is born a Savior." What wonderful news! Hope for sin-cursed man has come in full power. This desperately needed news, when received, changes the beatnik, hippie, drugged, pleasure mad, seeking life into the "abundant life" Christ promised. Don't hoard such news!

Finally the shepherds spoke of the *Authority* of this One. He was Christ the *Lord*. He has come seeking the allegiance of human hearts and when His work here was finished He proclaimed: "All authority hath been given to me in heaven and on earth" (Matthew 28:18). He yet seeks for those who will give their all to Him.

Young person, come to this One for the life that has no regrets. Christian young people, let God lead and help you to join the company of these shepherds to proclaim in our day the good news of Christ, the Savior and Lord to a world literally dying to hear about Him.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

What would you say as to the fairness and unsectarianism of those who will lend no ear to hear the other side?

The "other side" of what? If there is a plain statement in the word of God on a matter, as for example, "except ye repent, ye shall all likewise perish," why should I waste time lending an ear to "the other side"? Concerning such as "have a form of godliness, but having denied the power thereof," the inspired Paul says, "from such turn away." Obedience is better than fairness as fairness is being interpreted these days. Mother Eve listened to the "other side." And how many daughters (sons, too) Eve has today! I am not in sympathy with Christians' lending their ears as garbage cans for perversion, corruption and vice! To the law and the testimony; if they speak not according to this, there is no life in them."

A fine Christian young man, whose wife, openly unfaithful to him, left him and he having the little girls to care for, has a chance to marry a fine Christian girl and get a wife for himself and a mother for the little girls. There are some who contend that Mark 10:11, 12 forbids his marrying again, since his ex-wife still lives, though with another man.

Refer to Matt. 19:9 (also Matt. 5:32). These are the Savior's words. Mark's record is brief, and he often says less on a matter than Matthew. Compare Mk. 10:2 with Matt. 19:3, and you can see that the two writers refer to the same occasion. "What God hath joined together, let not man put asunder." There we have a rule laid down. Woe to the one who breaks it. The exception does not have to be repeated every time the rule is stated. The innocent party may by choice remain unmarried, but is not penalized for the other's violating the marriage vow. Unlike human judicials, our Lord does not punish the victim while favoring the guilty.

How important is the Restoration Movement? Is it important that some pattern be conformed to or some organization be formed? A very prominent writer says it makes no difference. So it does not matter whether the organization be episcopal, presbyterian or congregational?

The Lord's evangelist serves under his Lord's commission, which is in two parts (Matt. 28:19, 20), making disciples and teaching them. Those baptized into the name of the Father and of the Son and of the Holy Spirit are to be taught to observe, not just anything of a religious nature, but the "all things whatsoever I have commanded you." That is both inclusive and exclusive. It includes all that

He has commanded, not overlooking that "whatsoever," and it excludes everything else. In view of the well-foreseen "falling away" from the faith, the Spirit through Jude exhorts "to contend earnestly for the faith once for all delivered unto the saints." It is not outgrown or made obsolete by the wisdom of this world. "Lo, I am with you always, even unto the consummation of the age." The evangelist is a church planter. "I planted, Apollos watered." The church of God is planted whenever disciples are made. Their observing involves the assembling of themselves together. "Where two or three are gathered together in my name, there am I in the midst of them." Simple as this provision is made, there is no scriptural warrant anywhere for free-lancing. The local assembly is the only organization of New Testament Christianity, but it is divinely purposed to include every baptized believer in the community. "Let there be no divisions among you." No Paulists permitted, neither Cephasites nor Apollosites. This local assembly is designed to represent the body of Christ, which is not divided but a unity. This simple local organization is "the pillar and ground of the truth" in its own sphere, and it must so function. It backs up the Lord's evangelist. And he is out making disciples and teaching them to observe. He is a church planter. Necessarily he has a pattern; what it is? "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). In this brief is set forth the activity of the assembly, such as warning is given not to forsake (Heb. 10:25). Jerusalem, with Ananias and Sapphira eliminated, serves as a pattern. It is a fellowship whose very essence is stated in Acts 4:32. The N.T. deals with the concrete rather than with the abstract. "This do in remembrance of me" requires a time and place of observance (like Acts 20:7). It is included in the stedfastness of the Jerusalem church. Fellowship, a partnership, extends to caring one for another, "especially the poor," hence the convenience provided in 1 Cor. 16:1, 2.

Is the Head of the church concerned? John sees Him in the midst of the churches scrutinizing each as to its commendable features and its defects. Ephesus is an active church, is commended for hating what He hates (not persons, but deeds), for checking up on false leaders intruding, even as foretold its overseers by Paul (Acts 20:29), and He also reveals a potentially fatal defect which Ephesus overlooked or minimized, loss of first love, a loss all too common and sadly minimized today. Smyrna is to stand fast despite oncoming fiery trials. Pergamum's lapse into idolatry and immorality is grievous to Him, which reaches a greater degree of development at Thyatira and an indescribable corruption at Sardis, while the thriving, prosperous, popular, self-satisfied Laodicea is spewed out of His mouth, judgment worse even than the removal of the candlestick. Philadelphia, having a little power is nevertheless true to His name and obedient to His word, hence comes in for one of His sweetest of promises (Rev. 3:10). Spirituality in an assembly is essential.

The scarlet woman of Rev. 17 is "the mother of harlots." She has daughters of the same character as the mother. You are reading

much about present day conglomerates, mergers in the commercial world, a counterpart of which is forming in Christendom, shaping up in the popularized ecumenical church. Chapter 18 envisions one great conglomerate, the religio-commercial Babylon doomed for destruction! Be undeceived as to our Lord's "anxiety for all the churches" which was Paul's and should be your concern.

Isn't God the author of both the Book of Nature and the Bible? Can we be careless about the law of nature, violate the same and yet expect that our trust in the God of the Bible will give us victory over sickness and disease? Do we not have to answer for such violations? On what grounds are we to attribute health and length of days?

"The days of our years are three-score years and ten, or even by reason of strength four-score years; yet is their pride but labor and sorrow; For it is soon gone, and we fly away" (Ps. 90:19). Note "by reason of strength." Nature plays its part. Good people can bring upon themselves physical ills and shorten their days. They can do it through ignorance, or again by mere carelessness. Nature demands payment sooner or later. Need one imagine that on being brought prematurely into the presence of God he will not be called on to answer for his treatment of the body divinely purposed to serve as a "temple of the Holy Spirit which is in you, and which ye have from God? And ye are not your own; for ye were bought with a price; glorify God therefore in your body" (1 Cor. 6:19). See also 3:16, 17. An enlightened Christian is not careless regarding his body or his health. Snake handlers tempt God, which Satan failed to lead Jesus to do. But one can tempt God without being a snake handler after the fashion of modern "faith healers." Do you mistreat your body and then expect God to come to the rescue and save you from affliction? And what presumption to dissipate and do so thinking that later you can go to God for forgiveness feeling that He will have to forgive in order to harmonize with His very nature! Who will ever succeed in mocking God and get by with it?

Yes, God can intervene and does when He can do it in wisdom and righteousness, but His rule is to "let nature take its course." If such were not the rule, where would miracle come in? He is a prayer-answering God, but "keep back thy servant from presumptuous sin." And bear in mind Ps. 90:10, "by reason of strength."

Would you care to comment on the question as to congregational singing in the N. T. church?

If what is sung is spiritual, and if the singing is spiritual (spiritual singers essential), the scriptural requirements are surely met, so that divine approval is certainly assured. Concerted singing? "In the midst of the congregation (church) will I sing thy praise" (Heb. 2:12). Jesus and His disciples concertedly sang a hymn and went out from the table He had just instituted. True, that was before His church as a corporate body was formed, but those disciples soon were made the nucleus of said body. Solo singing is not ruled out (if it is spiritual), but neither is congregational singing. Let Paul's rule be strictly followed. See 1 Cor. 14:15.

How can one know whether he is one of the elect and be sure of God's acceptance?

Under the O. T. economy, the elect are those who before had "hoped in Christ" (Eph. 1:12). In the N.T., those "in Christ," "having believed" (Eph. 1:13). "He that cometh unto me, I will in no wise cast out." Believe Him. Be assured God "would have all men to be saved and come to a knowledge of the truth" (1 Tim. 3:4). Save yourself from the "Dark Ages" theology.

Airlift at Kalimpong

Bakht Singh

The two following items are taken from the "Hebron Messenger" published bi-weekly by Bakht Singh in Hyderabad, India. The first one reports some of the events that followed the terrible floods in early October. Hundreds were killed, and thousands were isolated by washed-out roads and bridges. Among the latter was a large number of Christians from North India who had come together at Kalimpong. The unusual events reported here are typical of the things the Lord does among these people of India's great "restoration movement." Now numbering more than 300 congregations, it is something entirely separate from the missionary efforts of any church group. Its beginning goes back to the conversion—in Canada—of Bakht Singh some 39 or 40 years ago. The simplicity of the faith of these people and the power of the Lord working in them makes us realize that the book of Acts still has a message for today.

In our last issue I mentioned how we were detained at Kalimpong because all the roads had been completely damaged, and there was no possibility of their being repaired for a long time to come. We had no idea as to when we would be able to get away, but the Lord gave us perfect peace and full assurance that, in His own time and in His own way, He would make every provision for our departure. His ways are past finding out and beyond human understanding. It is only as we put our implicit trust in Him, and believe with all our heart the promise of Romans 8:28 which says, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose," that we realize how God is working out a much bigger plan than we ever realized before. So we began to understand that the Lord was keeping us in Kalimpong for a longer period to fulfil a bigger purpose than we had thought.

As I mentioned in my previous letter, this year a good number of believers from many parts of North India had come to Kalimpong for the Convocation: it was quite a representative company from the different assemblies. They were all in need of extra quickening and reviving to face the situations which must soon arise in many parts of the country, according to the prophecies of the end-days. Some of them are already being literally fulfilled in many parts of the world. It is very easy to be too much occupied with our own activities, howsoever good they may be, and not be aware of the Lord's goings and doings. I believe that the Lord wants us to be supersensitive in these end-days to understand His goings. So in this unforeseen way.

we had the great privilege of strengthening the believers who had to stay on for about an extra week or ten days.

We were able to carry on our Bible studies morning and evening, and at the same time take the Gospel to the people in the town who had gone through much suffering due to the recent landslides. A very large number of tourists and visitors who were stranded in Kalimpong had nothing else to do but wander about the streets making enquiries from different people as to how and when they would be able to get away. This proved to be the best time to put forth the claims of the Lord Jesus Christ, who alone can give true comfort in every kind of distress. At the same time the Lord enabled our fellow-believers thus held up from the different parts of India, to strengthen the local believers who had gone through a great strain because of the recent happenings. It is at times like this that our relationship as fellow-believers becomes very precious, as we are enabled to bear the burdens of each other. So the Lord helped us to get to know each other more intimately, and also to realize our dependence upon each other in many practical ways. Generally speaking we do not have enough time to get to know the problems of our fellow-believers when we meet for a short while, and so it is not easy to share their burdens because we do not know what they have gone through. All of us began to feel during our prolonged stay that we were being drawn very close to each other by the Lord, and our inward peace began to increase day by day.

Suddenly one day this prayer was released in our midst, "Lord, command the Military and Civil Authorities to take us out of Kalimpong by helicopter." To some this sounded like wishful thinking. Even though we had resigned ourselves to God's perfect will, and were prepared to stay on there without any sense of regret as long as the Lord wanted us, yet, we took note of the burden of the Holy Spirit in making us pray like this.

After a day or two, during my quiet time, the Lord gave me some very unusual and precious promises: Ezekiel 3:12, "Then the Spirit took me up," also Ezekiel 8:3 (first part) "And the Spirit lifted me up between the earth and the heaven." I took this as a clear indication that the Lord was going to answer our prayer and arrange an air-lift for us. On October 12 the Lord gave me another verse from Ezekiel 12:3, "Prepare thee stuff for removing, and remove by day in their sight: and thou shalt remove from thy place to another place in their sight." So by faith we began to pack up, and the very next day more than half of our number were given air-lifts by helicopters. Indeed His word is utterly dependable, and His faithfulness beyond our comprehension!

On the morning of October 14, the rest of us came to the Kalimpong Airport in the hope of getting airlifts to Siliguri. At that time petrol was extremely scarce in the whole town; no one could buy even a small quantity. We had to go quite a long way from "El-Shaddai," where we were staying, to the Airport. We managed to get a jeep for our transport, but when we had gone half way the petrol ran out: Humanly speaking it now looked impossible for us to reach the Airport. I prayed, reminding the Lord of the promises

given to us from the book of Ezekiel. Just then a believer and his wife who were living nearby came to our rescue with their jeep. Even though he had only a very small quantity of petrol in the tank, by faith he made four or five trips to take our party and the luggage to the Airport. He was more and more surprised to see that each time he measured the amount of petrol in the tank with a stick, it always showed the same level! He was so impressed by this little incident that he went home joyfully and brought rice and curry, and coffee and bread for the whole party: enough for our needs for the whole day. This was the Lord's loving provision because there was no other possibility of our getting food from any place nearby.

Even though we were a large party, we had a very comfortable journey all along the way from Siliguri; and we were kept conscious of His angels having gone before us in every section of the journey.

About 40 of our party could not get any airlift. However they had a good time of fellowship and Bible study at Kalimpong until they were able to leave the place by the newly opened defence road. Now they have all reached their destinations safely, with hearts full of worship and praise.

We have tasted God's love as never before, and have proved His faithfulness in every kind of situation. This has humbled us, and brought us on our knees before the Lord. Glory be unto His Holy name!

Let me thank you once again for your faithful prayers on our behalf, as they have been abundantly answered beyond our asking or thinking.

Praying for Rain

H. Kaveri Bai

(Read in connection with the preceding article.)

Early in September a sister said to me, "Please pray for rain. Crops are withering and many parts of the country are in the grip of famine. We are all praying; you also pray." My immediate, unthinking reply was, "Don't you know that it is God who sends famines and other calamities?" "Yes, yes; but pray," she answered and left, leaving me to ruminate. Was I not praying? Yes I was; but certainly not in early September. Reason? Frightful news was coming every day of devastating floods in Gujerat and other places by rain-swollen rivers. We little knew that within a month, rains would work unspeakable havoc and destruction in the Darjeeling district and Bihar, and that this sister herself would be rescued from under the debris of a landslide in Kalimpong.

Does God send famines? His Word says so explicitly; not famines alone, but locusts, plague, and pestilence, war and bondage, earthquakes and all those catastrophes which we recognize to be His doings by calling them, "an act of God." "The fool says . . . there is no God," of course (Ps. 14:1). Other fools readily endorse his opinion, his unproved, unverified statements, and reject the truth spoken by the living God, to their own confusion in this life, and their perdition after death.

But why does God send or permit these catastrophes? Is He cruel? No more cruel than any affectionate father who chastises an erring son, who will not give up his wrong doings, despite warning after warning. Does sin affect none but the sinner? One Hitler could plunge millions into death and misery. See the home where only one is a drunkard. The adulterous man or woman causes misery and shame to the family, breaks up the home, and brings forth bastards with the stigma of illegitimacy. God's love does not coddle and fuss over those who wrong and ruin their fellow men. Six of the ten commandments forbid people from injuring and hurting their fellow humans. God bears with the sinner with amazing patience, giving him chance upon chance, warning upon warning, so that he may turn away from his wickedness, and be saved. But when His love and the blood of Christ are consistently trampled upon, then He pours out His wrath and fury upon the wicked. Once the whole world, rotten with sin and unrepentant, was destroyed by flood. "But the heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. 3:7). Do you see the least sign of the world, now reeking and stinking with sin, repenting and turning to God?

The whole Bible cannot be quoted here, nor many references given. But the following few should make people think to whom God means nothing in this world. 1 Kings 8:31 to 39, should be carefully read. The cause and effect are clearly seen there; that sin brings on disasters and calamities, but there is forgiveness and deliverance, if sinners repent and seek God's face, confessing their transgressions. Verse 37 should be specially noted. The foregoing also prove that it is God who rules and over-rules in every situation.

"And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet ye have not returned unto me, saith the Lord. And also I have withholden the rain from you when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord" (Amos 4:6-8).

The woes described in the Book of Revelation are another proof how God's judgments rain on a world sunk in sin and ruin, in His gracious efforts to save mankind, if only they come to Him. How dismally the men and organizations trusted by people to set things right and give them a world of peace and justice and prosperity are blundering and failing is proof again that man can do nothing without God, and without dealing with the question of sin. The world's only hope is the Lord Jesus Christ, the Creator (Col. 1:16, 17), the Savior, and the awful Judge on doomsday of the unrepentant dead. He has given us His solemn, sacred word of assurance, "Him that cometh unto me I will in no wise cast out." Come to Him immediately. Delay may be dangerous; death may snatch you off in your sins.



Freedom to Evangelize

Part Two

Alex V. Wilson

2. *Freedom from Ruts, in Methods*: "The Holy Spirit cannot save saints or seats." And yet the audience at most church evangelistic meetings these days consists of those two things: folks already saved, and empty benches. We need wisdom from above in devising new methods for evangelism.

Many feel that our *camp*s are the most effective means of soul-winning at present. In some places *home classes* have reached many outsiders. These classes may consist of Bible study plus testimonies (a church in Manila doubled its membership in one year's time by this means), or *filmstrips* may be used. (I've heard that some filmstrips teach salvation-through-joining-the-right-church rather than salvation through Christ; beware of that.) *Home Bible classes for children*, perhaps combined with some *club activities*, have won many young people to the Lord.

Reaching folks who are troubled and sorrowing is important. George Galanis hopes to begin a ministry of *comfort and counsel by phone* in Greece. In the newspaper he may announce: "Are you distressed? worried? weighed down by care? Does life seem useless? Call #- - - on the phone; we can help you." For years a retired lady in Louisville sent an evangelistic tract plus a tract of comfort to *every bereaved family* listed in the newspaper obituaries.

Other possibilities include *meetings in parks*, for those who camp out on Sundays but whose guilty consciences might impel them to attend a service near their campsites. The married couples' group in one church found that *parties* could be an evangelistic tool (see page 360). And a *Word and Work* article some months ago even suggested *paid lectures* on spiritual topics, for business and professional people.

Though inviting people to church services is one of the less effective methods, it can be adapted to be more useful. In Manila we have found "*guest Sundays*" helpful: the church may decide to make the services on the first Sunday of each month evangelistic in purpose. As a result of knowing this ahead of time, special prayer is offered, a sermon definitely for the lost is prepared, members invite their friends, and the service and the audience fit each other!

About ten different methods have been suggested above. Of course there are others too. And yet . . . better methods will not help people who have *no desire* to witness, or who have *no experience of Christ* in their own lives to witness about. Isn't this the MAIN

problem? For many of us, it is a much deeper matter than lack of training in methods or lack of knowing what Bible verses to use. A man who travels among many churches in behalf of missions wrote:

Are the lost any more lost in the jungle than on your street? Does the fact that they wear no clothes and live 5000 miles away make them more precious to God? No, of course not. But the fact is that *I can raise \$1000 to buy a Jeep for a missionary more easily than I can get one church member to give himself to a life of constant witness.*

More evidence of our lack of evangelism is found in a questionnaire we have given to preachers in many of the churches we have visited during the past few months. One question was, "What per cent of your congregation would you estimate engage in personal evangelism (including witnessing at work, giving out tracts, home visitation, etc.) with any regularity (that is, at least once a month)?" The answers naturally were extremely varied, ranging from 1% to 40%; but the average was between 15% and 20%. Only one out of five or six of our members are really witnessing. It is obvious that we need something in addition to freedom from monasticism in attitude and from ruts in our methods.

3. *We Need Freedom from Spiritual Unconcern, Materialism, Fear and Shame, and Lack of Love.* In other words, our lack of evangelistic fervor is an obvious symptom of a deeper, more serious spiritual disease. (And to be cured, the *source* of the sickness—not merely the symptom—must be dealt with.) There are two lines of evidence that support the accusation that we are seriously diseased.

a) An Argument from Silence. By this we mean that we can learn some lessons from what the Bible does *not* say. (E.g., there was a tract entitled, "What the Bible Teaches About Infant Baptism"; apart from the title, the tract contained not a word—a pretty strong argument!) The following quotations are pregnant with implications:

"When we turn from the restless entreaties and exhortations which fill the pages of our modern missionary magazines to the pages of the New Testament, we are astonished at the change in the atmosphere. St. Paul does not repeatedly exhort his churches to subscribe money for the propagation of the faith; he is far more concerned to explain to them what the faith is, and how they ought to practice it. The same is true of all the apostolic writers; they do not seem to feel any necessity to repeat the Great Commission, and to urge that it is the duty of their converts to make disciples of all nations. What we read in the New Testament is not anxious appeal to Christians to spread the Gospel, but a note here and there which suggests how *the Gospel was being spread abroad.* (Roland Allen)

"It is a fact, perhaps a significant fact, that throughout the epistles of the New Testament, where naturally we find full instruction for Christians, there is *only one* exhortation to do the work of evangelism (2 Tim. 4:5); while appeals to carry out the duty of foreign missions are equally conspicuous by their *absence.* On the

other hand, the Christian life—its provisions and possibilities, . . . its duties and responsibilities—will be found emphasized everywhere. Is there any connection between the silence and the emphasis? May it not be a reminder that *when the Christian life is what it should be, the duty of evangelization at home and abroad will be the natural and necessary outcome*, as effect to cause, as stream to source? (Griffith Thomas)

Are we New Testament Christians in this respect, that our relationship to Christ produces a spontaneous, continuous, contagious out-reach to the lost? In far too many cases the answer is no. We need to humble ourselves, and confess that our failure to evangelize reveals our failure to trust and love our Lord supremely. We need to repent!

If we do repent and begin trusting Christ to make us fishers of men, what might happen? We are comparatively few in number, and are limited in many ways. What can God do with us? Dare we really expect Him to use *us*? Dare we ask Him to dash our defeatist attitudes into smithereens? What might happen among us if in contrite hearts were born a new expectancy and confidence in our living Lord? Perhaps the answer may be found in . . .

b) An Example from Scripture. In Acts 4 we see a horribly unfair conflict in process. How unevenly matched were the contestants! On one side were the Jewish rulers, elders, scribes, the high priest and all of his family (vs. 5-6). On the other side were only Peter and John, who were "uneducated, common men," plus a man who till the day before had been a lame beggar (v. 13, RSV). Picture that situation. The three Christians were outclassed numerically and socially-culturally. They were outclassed educationally and financially. They were outclassed politically (they had been imprisoned the previous night by their opponents) and theologically (plenty of B.D.s, D.D.s, Th.D.s, and Ph.D.s among the scribes). Wow! what chance did they have? BUT they were not defensive, fearful, or hesitant. Instead, being filled with the Holy Spirit (v. 8), they were courageous and bold. They put their accusers on trial, accusing them of killing the Messiah! And when they were freed, after being severely threatened by the authorities, they and the rest of the believers did not bemoan their hard circumstances, nor even plead to God for safety and deliverance. They prayed for boldness, and God gave it to them.

Our Father is no respecter of persons. What He did for them then, He can do for us now. By His power He can free us from every inner barrier and restriction. His impelling love can liberate us from the ruts of stagnant traditions. His fiery zeal can unchain us from materialism and unconcern. Such freedom He is yearning to provide for us, if we admit we need it and trust Him for Christ's sake to give it.

• • • • •
"Because of its spiritual health, the apostolic church experienced exciting and effective evangelistic results with continuous regularity. It is a safe assumption that evangelism is inevitable in a spiritually

robust congregation. Failure to be evangelistic or "mission-minded" in the New Testament sense betrays a poor spiritual condition. The way to evangelistic vigor is not some special emphasis or program, but rather repentance and healing and nurture. *One might as well exhort a woman with a barren womb to have children as to exhort a sterile church to evangelize.*" —Richard Halverson

YOUR CHURCH:

Closed Society or Effective Outreach?

(by Stanley Allaby, preacher in Bridgeport, Conn.)

Our married couples group used to be a gathering of Christians for fellowship. Now we have a more powerful dynamic: introducing unsaved friends to Christians, to the church and ultimately to Jesus Christ. Fellowship comes as a happy by-product.

The presentation of Christ proceeds naturally in the friendly atmosphere of a home, but we soon found that homes couldn't accommodate our expanding attendance of up to 60 couples. Now that we meet at the church, many couples maintain the home contact by inviting newcomers to their own homes for dinner before the meeting or for coffee afterwards.

Everything possible is done to promote friendship in the group; every effort is made to avoid embarrassment on the part of guests. If there is to be any group singing, even of old familiar songs, song sheets are provided so that no one will feel left out.

Devotions are intentionally brief—about 20 minutes. The presentation of the gospel is simple, direct, positive and interesting. It is a talk—not a sermon—given without notes or pulpit.

Greatly varied programs, such as the following, serve as a springboard for introducing people to Christ.

Sept. Supper meeting with humorous skits. Devotions.

Nov. A Theme Night: "The Old Fashioned Ice Cream Parlor." Waiters form quartet for entertainment. Devotions: "Old Fashioned Religion."

Jan. An Auction. Used household items are auctioned off for play money. Refreshments. Devotions: "Who's Bidding for Your Soul?"

Feb. Valentine supper meeting. Musical numbers. Couples who met under unusual circumstances tell their experiences. Devotional theme: "The Love of God."

April. Easter program: musical, film on the life of Christ or a chalk presentation. Refreshments.

Our Married Couples group with its new goal provides a contact with some who would not attend our regular church services. Unsaved business associates, neighbors and friends readily accept invitations to our gatherings, and some have accepted Christ. We have found that our novel approach to evangelism brings results.

Precious Reprints

The Love of Money

R. H. Boll — 1917

The weight that presses down a man's spirit until he will not be brave and honest—this is the love of money. The chain that stops the wheels of the gospel chariot—it is the love of money. The gripping fetter that holds charity from extending her hand of helpfulness—it is called "the love of money."

The power that drives men into ignoble, selfish self-sacrifice even to the point of death, that makes thieves and liars of upright men, demagogues and time-servers of statesmen, clowns and actors and perverters of truth of preachers, ferocious beasts of good-natured, tender-hearted people; the demon of darkness that hides light and hinders progress; the fosterer of all crimes; the corrupter of family, state, and church; the tyrant that sways millions of slaves and drives them on even unto perdition—that is the *Love of money*. "Be ye free from the love of money" (Heb. 13:5). What a desirable freedom that is! What an unbinding of hands and hearts to do good, to work for God! What men we could be—were we free from the love of money!

THE ROOT OF COVETOUSNESS

The Lord Jesus invariable traces covetousness back to anxiety as its root. That is where it really begins. "Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink" (Matt. 6:24, 25). Or again, requested to assist in dividing an inheritance—one of the few requests Jesus refused—He said, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth," and gave an account of the foolish rich man who laid up treasures for himself and was not rich toward God—and again the warning: "Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on" (Luke 12:13-22).

The anxious man is a covetous man in the making. As soon as he has laid up for today's need, he grows concerned for tomorrow, and still frantically grasps at supplies for the coming weeks and months. Then the shadow of possible accident falls on his soul, and he is driven to secure himself still further. That accomplished, there comes the fear of losing what he has, and then perpetual eagerness to add more. A thousand imaginary needs trouble him; and artificial needs arise with increasing wealth. He gets poorer as he grows richer. He can afford much less now in proportion for good works and for God's kingdom than in the days of his poverty. He has to scheme and manage more to make the best showing, to control outgoings and to prepare against possible losses. His financial matters give him more worry than ever. Added to that, the subtle fascination of the gathering instinct, and the ambitious racing

instinct—the endeavoring to be richer than another man, the grasping at social preference—how will it end?

It is the most common sin of our generation to sell the life for meat and the body for raiment. And this is the service of Mammon. It begins in anxiety, and it is incompatible with the service of God.

FREEDOM FROM WORRY

“In nothing be anxious.” How impossible this sounds as a piece of advice! Yet God said it, and as usual He meant every word of it. The one through whom that injunction was given, Paul, had known turbulent days in abundance and was even then in prison, uncertain whether he would be released or publicly executed. It was no mere theory he was advocating. What his Master had taught him and enabled him to do, and what had been tested in the fires of all furnaces and in the uproars of the elements in the course of his eventful life—that he quietly commended to the Philippians.

“In nothing be anxious.” It is too hard on you. Troubles you can bear, but worry is too much. God did not intend it. It is dangerous. The cares of this world can choke out the word of God as quickly as riches and pleasures (Matt. 13:22). Worries make us unfit for the occasion of Christ’s coming (Luke 21:34).

It is absolutely necessary to be free from anxieties and cares. But how shall we avoid them? Let Paul explain. “In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. 4:6). Then comes promise of a guard stationed at our hearts to keep out the enemy—the bitter, corroding, distracting cares. “And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.”

Meditation At The Lord’s Supper

Humbled. That’s what we should be, as we gather regularly at Christ’s supper. The memory of His shameful death stabs us again with the realization of our unworthiness and hopelessness, apart from His grace.

A Filipino preacher was travelling to a small village. The only available transportation was a horse-drawn cart. Since a Catholic priest was heading for the same place, they went together. During their conversation the priest said, “I believe a man is saved by good deeds.”

“I agree,” answered the Christian.

“Really? Oh, I don’t think you do. You protestants don’t believe in salvation by good works.”

The preacher replied, “I believe I am saved by the good works of Jesus Christ!” (Rom. 5:19)

Upon a life I have not lived,
Upon a death I did not die,

Another's life, another's death,
I stake my whole eternity.

Not on the tears which I have shed,
Not on the sorrows I have known;
Another's tears, another's grief,
On them I rest, on them alone.

Jesus, O Son of God, I build
On what Thy Cross has done for me;
There both my death and life I read;
My guilt, my pardon there I see.

—Horatius Bonar



Viewing The News

THE SUPREME COURT AGAIN

Under the date line "Washington, Nov. 12," THE NEW YORK TIMES stated that the Supreme Court took the following actions that day:

Religion. Unanimously declared unconstitutional the Arkansas "monkey law" that makes it a crime to teach the theory of evolution in the state's public schools (No. 7, *Epperson v. Arkansas*).

Speech. Let stand a lower court ruling that antiwar protesters must be permitted to distribute literature inside the Manhattan bus terminal of the Port of New York Authority (No. 144, *Port of New York Authority v. Wolin*).

Let stand the conviction for littering of a Chicago Baptist minister who distributed excerpts from the New Testament in a municipal parking lot, despite the minister's argument that the conviction violated his free exercise of religion (No. 430, *Lyons v. Chicago Park District*).

Comment: Children may be taught evolution either as theory or as fact, depending upon the inclinations of the

teacher and this isn't anything new, unless it is new in Arkansas. But would a teacher be allowed to teach the creation as fact? The answer in many places is "no." For example: a teacher with two masters degrees was refused as a biology teacher in Alaska because he would not teach evolution as fact.

Comment: If anyone can justify requiring local groups to allow distribution of literature for "left-wing" political and anti-war (meaning anti Viet Nam war by the U.S.A.) and at the same time condoning the conviction of a Christian for distributing the New Testament, please explain your twisted reasoning.

RIGHT WING AND LEFT WING

A reader from Indiana has asked that I define the terms "left wing" and "right wing" as I use them occasionally in this column. For some time the term "left wing" has been used to describe those people who are for a socialist-oriented government. In other words, they believe that the government should control not only the political but also the economic and social life of the country. At the ex-

treme of this position are the communists, the fascists or Nazis, and the forms of "benevolent socialism" which believe that a government can control all and not ruin all. On the other hand the term "right wing" is used to refer to those people who believe that government control should be kept as close to a minimum as possible, that its powers should be limited by a constitution that guarantees the rights of all parties, and that with minimum controls, the economic and social life of a nation are healthier when free enterprise and individual responsibility are stressed. If this is not clear, ask again and I will expand on these terms.

COMMUNITY THANKSGIVING RALLY

The Thanksgiving time was used as a means again this year for the "ecumenical spirit" to be thrust upon an unsuspecting and welcoming public in Louisville. The Catholic Archdiocese of Louisville, the Conference of Jewish Organizations, the Louisville Area Council of Churches and the Louisville Bar Association(!) were co-sponsors of a rally that included a prayer (not in the Name of Jesus, of course) that called men created all equal, endowed with dignity, and all brothers. The chorus was made up of members from 17 parochial and government schools. (Note, I use the term "government schools" for what are generally called "public schools." They used to be public controlled).

Christianity; Communist Viewpoint
(Compiled by Virginia Briant)
(Re-printed from CHRISTIAN ECONOMICS, Oct. 29, 1968).

WHAT DO THE COMMUNISTS themselves say about religion and Christianity?

Lenin: "Religion is a kind of spiritual gin in which the slaves of capitalism drown their human shape and their claims to any decent human life." -Selected Works, International Publishers, N. Y., 1943, Vol. XI.

Lenin: "We must combat religions—this is the ABC of all materialism, and consequently Marxism." -Religion, International Publishers, N.Y., 1933.

Lunarcharsky (Russian Commissioner of Education): "We hate Christians and

Christianity. Even the best of them must be considered our worst enemies. Christian love is an obstacle to the development of the revolution. Down with love of one's neighbor! What we want is hate . . . Only then can we conquer the universe." U.S. Congressional Record, Vol. 77, pp. 1539-1540.

Stalin: "It is impossible to conquer an enemy without having learned to hate him with all the might of one's soul." The Great Patriotic War of the Soviet Union, Moscow, 1964, p. 55.

Yaroslavsky: "It would be a great mistake to believe that religion will die out of itself. We have repeatedly emphasized Lenin's opinion that the Communist Party cannot depend upon the spontaneous development of anti-religious ideas—that these ideas are molded by organized action." Religion in the USSR, p. 61, International Publishers, 1934.

Official Statement: "The struggle against the Gospel and Christian legend must be conducted ruthlessly and with all the means at the disposal of Communism." Radio Leningrad, Aug. 27, 1950.

COMMENT: Copy these statements out and have them ready the next time someone tells you that the Communist party is just another political party.

A PORNOGRAPHIC BIBLE

A new, five-volume edition of the King James version of the Bible is being published by Oxford University Press. It will contain 700 drawings by contemporary British artists. Below are a few illustrations of how the Oxford University Press is degrading the Bible:

A drawing of a nude couple "making love" is used to illustrate the Song of Solomon.

A naked girl with a sunflower is used to illustrate the proverb: "Man that is born of woman . . . he cometh forth like a flower, and is cut down."

The three daughters of Job are shown naked.

Moses, resembling an advertising executive, speaks in a picture from a desk with microphones.

A SPOKESMAN for Oxford University Press was quoted as saying, "We don't consider these illustrations

in any way shocking. All are done by artists of worth who are perfectly sincere."

Press reports say that plans for the New Testament of this Bible are for a similar treatment.

BRIEF NEWS AND COMMENTS

BISHOP PIKE took part in a celebration of the 150th birthday anniversary of Karl Marx. Among things he said was that Marx would have several things in common with today's Christian church and vice versa.

150 Presbyterian and United Church of Christ congregations of southern Illinois had a party for 500 teenagers in Belleville, Illinois, in which sledge hammers were provided for smashing two old cars and the walls of the auditorium were covered with paper so the guests could write "whatever they please" on the walls. An adviser said, "We don't know what they'll write—there may be some four-letter words."

THE NATIONAL TAX REFORM COMMITTEE of Washington, D. C., issued this statement: "President Johnson's current budget (fiscal 1968) called for as much money in a single year as was spent by all 32 presidents together from George Washington in 1789 through half of Franklin D. Roosevelt's third term in 1942." (Comment: That is 153 years and includes

all the wars we financed through the first year of World War II.)

THE GENERAL ASSEMBLY of the Presbyterian Church, held in Minneapolis, Minnesota, this past spring, made, among other similar statements, this one: "Adequate income for all . . . as a basic human right." (Comment: They failed to say who could determine what was adequate income and failed to specify that it is a human responsibility to work for that income—among many shortcomings of the statement.)

JUST IN CASE you were not aware that Communism is a religion, add this statement taken from the Peking Review of October 18, 1968 to all the many other evidences: "The world has entered the era where Mao Tse-tung's thought is the great banner. The great, invincible thought of Mao Tse-tung is being spread throughout the world and has become the most powerful ideological weapon of the world's revolutionary people."

PLEASE SEND in news and requests for comments on subjects you think would be appropriate in this column.

Ernest E. Lyon
1734 Deer Lane
Louisville, Ky. 40205

Samson and Delilah

Mrs. Paul J. Knecht

It seems from the record that after the events of chapter 15, i.e., the slaughter of the Philistines at Lehi, Samson was made judge of Israel. There is no specific mention of his choice or acceptance by them, but we are told (Jud. 15:20), "And he judged Israel in the days of the Philistines twenty years." At the end of that twenty years he was stripped of his power from God and delivered, helpless, into the hands of his enemies by the treachery of a woman he loved. One might think he would have learned caution by this time; that having been once deceived by a woman to his hurt he would not again place himself in the power of one by yielding his heart to her. But Samson loved Delilah. Nothing is said of her having loved him and it is obvious that she did not. His love blinded him to every other consideration. Even when she repeatedly turned him over to the Philistines (vs. 8-14), when he was bound to have realized her purpose, he gave in to her entreaties, being sore vexed, as who would not be? and "told her all his heart."

The first time should have been sufficient to warn him, inasmuch

as it revealed her evil intent, to have no more to do with such a woman. But in thinking of this and marvelling that he would break his "separation unto God," in order to please a woman, I am reminded of Adam who did the same thing, willingly stepping across the line of sin away from God to be with Eve who sinned first (Gen. 3:6) and also, in connection, of what we are told in Judges 14:4, that God sought an occasion against the Philistines. God surely just held His Spirit in abeyance and let the Adam in Samson take over to give Samson occasion against the enemy. But the occasion did not come till later.

THESE WOMEN

It is interesting to note that both Delilah and the woman of Timnah charged Samson with insincere love (Jud. 14:16; 16:15). Because he would not do to please them, therefore, according to them, he loved them not. How easy it is to measure a person's love by their willingness or ability to please us! But true love is strong and endeavors to please God first and others in their right relationship to Him. Sometimes the very opposite of pleasing shows a more faithful love than anything else.

These women, so wise in their own conceits, with their little schemes to entice the servant of the Lord, put forward as they were by the men of their people, so far from accomplishing their purpose only furthered the purpose of God against their nation. Yet Samson himself was delivered up for chastening. His eyes were put out and he was bound and made to grind in the prison. God's chastening surely went to his heart and did its work there. God surely did not give his power again simply because his hair grew (16:22). His heart must have grown with it.

HIS SACRIFICIAL END

Chastened and contrite he reached the peak of his power and usefulness to God at the end of his days. We are not told how long he was in prison but at last his opportunity came (Jud. 16:23-30). At the great feast of the Philistines, made in sacrifice to Dagon their god, they brought Samson forth to make sport of him. Evidently he was familiar with his surroundings, either from past knowledge or from careful and accurate investigation during his imprisonment. However he came by it, he knew enough to ask "the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them." And the lad did. How could he know what would come of it?

With the heartbroken cry that can be uttered most fervently by those who have known the pangs of having been set aside in the service of the Lord, he lifted up his heart to God and said, "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee. only this once, O God, that I may be at once avenged of the Philistines for my two eyes." And God heard his cry.

"And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So

the dead that he slew at his death were more than they that he slew in his life."

God's lovingkindness is obvious in His individual dealings with Samson. Patient with his sins and failures, chastening even to the destruction of both his eyes, still He held onto Samson, forgiving him, keeping him to the work appointed to him. It is characteristic of God's faithfulness that He counted Samson faithful.

Missionary Messenger

"Greater things for God"

Robert L. Garrett,
Salisbury, Rhodesia

November 11.

I spent a week in the Dande reserve the last of October. I suppose for lack of a better name we can call the place Whata, after the local chief. This is about 165 miles north of Salisbury over some rather bad roads. This is off the central plateau in the low veld of the Zambesi River valley. Being low and closer to the equator it is very, very hot.

Four families moved here from Wuyu wuyu last year. The government has eliminated the Tsetse fly (sleeping sickness) from this sparsely populated area and is encouraging Africans from the more crowded areas to settle here. Until the Tsetse fly had been eliminated, the people could not keep cattle. Life for the indigenous people was and still is quite primitive. The women hoe a small patch of corn while the men spend their time hunting. Hunting is done with spears and dogs and setting of snares. Various species of antelope are quite plentiful, or so I was told. I did not see any game at all but then I did not come to hunt but to "fish."

This time of year it is very hot. Not a cloud in the sky, no leaves on the Mopani trees. Everything dry and dusty waiting for the rains. The rivers are all dry. The people dig down several feet in the sandy river bed to find water. The government has provided a nearby borehole but they don't like the taste of the water.

I came for the sake of the four families that had moved here from Wuyu wuyu. They felt separated and lost so far from their former home and in a different environment. They needed teaching to establish their faith in the Lord and to enable them to carry out the Lord's work.

We had a Bible study every morning and afternoon and prayer meetings every night during the week. The main themes of our study were prayer and the indwelling and guidance of the Holy Spirit. That the church should seek the guidance and will of God through united prayer is unfortunately a new idea to most of the African churches, but must be taught and practiced if the church is to stand.

We feel that the Lord really blessed and much good was done. Pray for this small group that they might continue in prayer; and that the Lord will grant all the gifts of the Spirit needed for the building up of that church. Pray that the Lord will use them to evangelize their community.

Mother and Dad Garrett have moved into the Arcadia Children's Home and are now taking care of seven children. We give thanks to God for all of you who have given to this work and who have interceded at the throne of grace. There is still much to be done that requires your continued prayers. We must have a garage and store room or tool shed. Garden tools and things have been stolen because there is no place to keep them.

Pray for Dad and Mother. They need the Lord's enabling. It is a tremendous amount of work. Dad is required to keep records of everything spent on each child and there is lots of red tape. Pray for the children that they all might be raised in the nurture and admonition of the Lord.

E. A. Rhodes
Yokohama, Japan November 15.

There is not much change here with us. Bess remains about the same except the natural change which comes with age.

I am enclosing a little writeup about Bro. Bixler for W&W. We were very good friends and I'll miss him so very much. But it won't be very long until all of us of our generation will "be at home with the Lord" by His grace and kindness towards us. Indeed, it will be as "the light of the morning, when the sun riseth, a morning without clouds . . . through clear shining after rain" when we stand in His presence (2 Sam. 23:4.)

Joyce Shewmaker,
Rhodesia, Africa, November 12.

We had to make a trip to Salisbury recently to complete forms for getting permits to get funds into this country. The form had to have the signature and seal of the American Consul. We had the pleasure of staying with the Garretts in the orphanage at Arcadia. Also we saw the Sr. Browns, Jr. Browns and Joy Garrett and children. We had never seen the triplets before. J. C. preached at Arcadia in the morning and at Waterfalls at night, and visited Harari in the afternoon. It was good to see them all again.

At present we are experiencing some very peculiar weather. September, October and November are usually our hottest months. Yesterday some parts of Rhodesia had five degrees above freezing. Today we got the electric heater out of the garage where we had it stored for the summer, and have had it going again.

Our congregation at Hillside is, at last, in their new building. It is very commodious and comfortable. It is wonderful to have enough room to invite visitors. At times our rented hall was very crowded.

J. C. has finished his series of classes at Queen's Park, in "The Christian Life," but continues with his adult class on Wednesday

night there. We are expecting Shorts to arrive back here from the U. S. on December 4 by air, if they do not get a ship booking before that date.

Thomas W. Hartle,
Cape Province, South Africa November 16.

It was a joy and pleasure for me to have met Bro. Roy Merritt (son of Bro. Dow Merritt, a former Missionary in Africa for over 40 years) whose ship docked on the evening of the 16th of October at 7:30. After his baggage was cleared by immigration and customs agents, we brought him to stay in our home until he was ready to depart for Namwianga mission in Zambia. While his visit was very brief, we were glad here at Woodstock to have him fellowship with us on Lord's day morning, October 20. He was able to visit the Grassy Park church building and the house where his grandparents, the Scotts, had lived and worked so long.

About nineteen days later it was again a joy for me to meet Bro. and Sis. Alvin Hobby on the evening of Nov. 8. The *James McKay*, bringing them Hobbys, docked at 8:20 p.m. (Although I had been down at the docks since 4 p.m.—the times posted for arrival change from time to time, and with the final report that the ship would dock at 6:45, there was no use in my coming all the way home — fourteen miles — and then back.)

TRIBUTE TO O. D. BIXLER

by E. A. Rhodes

O. D. Bixler was one of my closest friends. Our association in the work of the gospel in Japan was nearly fifty years. We first met in Odessa, Mo., in 1911. From there he went to Cordell, Oklahoma and I went to Louisville, Kentucky. In Louisville we met again about the year 1917. In Louisville we both married and he went to Japan in late 1918 and we followed in the spring of 1919. On our arrival in Japan we lived with the Bixlers in Bro. McCaleb's house for a season. Our work has never been separated more than a few miles.

Brother Bixler was a man of vision. He wanted to spread the gospel in as many ways as possible. Before the war he started an industrial work in the country whereby workers could be self-supporting. He established schools (one in Ibaraki Ken, buying the land and persuading teachers to come from the States to run it). Another was given to him, now Keimei, which he has developed into a Christian school and where Sister Bixler now resides. It was in his heart to start a hospital where the sick could be ministered unto the while they could hear the gospel. He baptized a young man who started an orphans' home and has helped greatly in both spiritual and financial support. He stood behind and supported an Old Folks Home which was started by one of the brethren. There are numerous other "works of faith and labors of love" which could be spoken of.

His heart was "perfect" toward God such as that of Noah, Job and other men of the past. He was found of God and used mightily through the power which the Lord supplied. (2 Chron. 16:9.) He loved the poor and needy and tried to comfort them in ministering to their needs both materially and in the gospel. He associated with all classes of men from the leper to the throne. The joy of the Lord was his strength. His knowledge of the love of Christ filled him "unto all the fulness of God!" (Eph. 3:14-19.) I am thankful to God for having known him and having the privilege of this long fellowship and association.

Sunday School: Wasteful or Worthwhile?

Ruth Wilson

It has been said that the most wasted hour of the week is from ten to eleven on Sunday morning. How sadly true this is in so many of our own churches. Yet many of our Sunday school teachers, I know, *desire* to do better but do not know how to improve their teaching. So who is really to blame for this pitiful waste of precious time?

During the course of our furlough time here in the U.S., we have visited many churches in several states. Each Sunday, I attend class with my two older children, ages three and five, because of their shyness in adjusting to so many new people and situations. Thus I have been able to observe more than twenty different preschool and primary classes. It is my sincere desire that no teacher will be offended by any reference I may make to her teaching. These things are written, not critically, but with the desire to be of some help in this extremely important and privileged task of leading little ones to the Savior. The writer is not an authority on these things—just an interested and concerned learner.

Let me say first that there is an encouraging number of truly dedicated teachers who are doing excellent jobs. Others seem to have a real gift of teaching but lack of training. And a few appear to have been “drafted” to do a job which the Lord never intended for them to do. In the latter two cases, I believe it is the Sunday school superintendent, preacher, or whoever is in charge of the total Sunday school program, who is to blame. Where are our teacher-training courses? And are we really praying that the Lord will raise up teachers, rather than just appointing any available persons to fill the gaps?

Of several excellent classes I observed, one of the most outstanding was at the Piedmont Church in Dallas. The two ladies teaching the preschool class there show tremendous enthusiasm for their task. Their classroom is thoughtfully arranged, and they sit down on the level of their students while teaching the lesson. They put hours of loving labor into preparing visual aids that really *teach*. (Example: a near-perfect little Bible-times house made from a box and brown paper.) One of many ideas I learned from them was to buy Pelon (dress lining) and use it to trace scenes from coloring books to use for flannelgraph backgrounds. Your flannelgraph figures will stick well to this material.

THINGS THAT HINDER TEACHERS

Several classrooms we visited were decorated with interesting pictures on the walls. In other classrooms, these were sadly lacking. Even attractive scenes from magazines, mounted on colorful construction paper, are better than bare walls.

Many teachers are hampered by having no helper. This requires the teacher to take precious time to mark her record book, count the offering money, etc. A helper can lighten a teacher's

preparation load, too, by conducting a part of the class period. Also, the helper system makes an excellent program of apprenticeship for prospective teachers.

Lack of preparation is perhaps the saddest of teacher failures. Superintendents, do you seek to impress your teachers with the tremendous importance of spending time in becoming well acquainted with each Sunday's lesson? Teachers, do you pray over *every* part of your lesson during the week? How sad when a teacher stands before her or his pupils and *reads* the lesson, word for word, from the quarterly! If you lack confidence, tell the story to yourself in a mirror several times.

One teacher read to her preschool students directly from the Bible. The extremely difficult language caused all effectiveness to be lost. Only short passages should be read to young children, and then with explanation on their own level. However, the Bible should be open before the teacher while the lesson is being taught. This impresses the students with the fact that the source of our teaching is the Bible itself.

Some classes were taught by substitute teachers. Of these, I do not recall even one who knew ahead of time what she was to teach! Some were able to improvise fairly well, but others could only flounder through and "kill time."

Several good teachers could have been far more effective if they had used visual aids. These are available at religious bookstores in every large city or can be ordered from many sources. The church budget that does not provide for such things is sadly in need of revision. Moreover, numberless aids can be homemade by an enterprising teacher. And by the way, why limit visual aids to classes for small children? Does your church own a good set of maps? Would an occasional picture be out of place in an adult class?

KEEP THOSE TEACHING AIDS

The best job I saw of cataloging teaching aids has been done by Sister Dorothy Hill of the South Louisville congregation. She has so efficiently organized the church's large library of materials that a teacher can find visual aids on almost any subject or person of the Bible, plus many present-day lessons, merely by looking in a mimeographed catalog, and then following the code given there to the proper filing envelope. Apparently this church has been saving its teaching aids from both Sunday school and DVBS for many years. Sister Hill would be happy to show these materials, and explain her method of cataloging them, to anyone interested. (Among these materials are visual aids for teaching *memory verses*. These are made by dividing the verse into phrases, printing each phrase on a separate sheet of colored paper, and pasting an appropriate picture on each paper to illustrate the phrase.)

A lack of correlated handwork was a detriment to some otherwise excellent classes. One teacher did a fine job of presenting the lesson, using visual aids, but then presented the children with pages torn from secular coloring books for their "handwork." The pictures they colored had no relation to the topic they had studied. Thus

about twenty minutes was wasted. This teacher should be provided with better materials. Puzzles with Bible story pictures were effectively used in one class. Each child can be asked to identify the picture on his puzzle, and briefly tell the story.

"TEACH US TO PRAY"

I was amazed at how many teachers completely omitted prayer from their class periods! There seems no excuse for this. Some who did pray used language not on the children's level, or prayed too fast. Prayers for little children should be simple and not too long. Items for prayer should be discussed ahead of time. The children should be allowed to participate in at least one prayer, perhaps by repeating the teacher's words.

Many classes also omitted singing. If a teacher feels she cannot sing, she should have an assistant who can. Some fine songs (such as "Jesus Loves Me"—a real "must" for every child) are sadly overused to the exclusion of a host of other good songs. There should be variety in the singing, with new songs frequently being introduced. Good songs, I believe, rivet truths in minds more effectively than any other teaching method. In a church where one teacher was especially gifted in music, two classes were combined for the first few minutes to join together in singing. Every child sang with wonderful enthusiasm.

How to improve our Sunday schools? Why not have the superintendent drop in unannounced on a class and observe? (He should let the teachers know he's coming, but not when it will be.) Later he can have a private conference with the teacher and discuss ways of improving. Teachers' meetings, at least occasionally, are absolutely necessary for a successful Sunday school.

One more suggestion: Why not have more men teachers for young children? I saw only one, and he had excellent rapport with his primary students. If more men taught, probably more boys would not drop out in later years. As it is, they tend to regard Sunday school as sissy, because of the predominance of women.

Miss Eva Cornelius, an outstanding Sunday school consultant, has said: "It is not a sin to be a poor teacher, but it is a sin to STAY a poor teacher!" If every child in every church is to receive the quality of teaching he deserves and desperately needs, we must get busy and *help each other* to improve our quality.

Some sources of Helpful Teaching Aids: Standard Publishing Co., 8121 Hamilton Ave., Cincinnati, Ohio 45231. R. B. Sweet Company (order through The Exhorter, Box 267, Hammond, La. 70401). Child Evangelism Fellowship, P.O. Box 1156, Grand Rapids, Mich. 49501. Gospel Light, Glendale, Calif. 91205.

Suggested Books: (Start a church library!)

"How To Teach" books; a book regarding each age group (primaries, etc.), at \$1.50. Complete set includes 6 books. Order from Exhorter.
"How To Use Flannelgraph" by Fay Rogers; Standard Publishing Co. 40pp. 35c.
"Talks On Sunday School Teaching" by Ray Rozell; Zondervan; \$1.95.
"Helping The Teacher" and "Teaching For Results" both by Findley Edge; Broadman Publishers; \$3.75 and \$3.50 respectively. The former helps teachers with lesson-planning and in using a variety of methods; the latter is more advanced. Good for preachers, superintendents, and teachers.

Back to Calvary

Richard Bieber

Whenever a marriage disintegrates it is because the partners have drifted away from the covenant which they made in the beginning—the promise to be faithful to each other for better or for worse.

The same principle holds when you become a Christian. The commitment made at the beginning of discipleship will not automatically hold one faithful to Christ for all time. That bright moment of surrender to Jesus Christ will gradually fade into the past and mean nothing unless it is renewed day by day.

The Christian has to go back to Calvary daily and renew the covenant which God made with him there. If he starts neglecting his pilgrimage to Golgotha, his discipleship very soon begins to die. Then his surrender to Christ, instead of being a pivot around which his life revolves, becomes a bump in the road which is passed over and forgotten.

Through the ministry of Paul, the Galatians had received a vision of the crucified Christ. They saw their sins washed away. They received the gift of the Holy Spirit to go forth and live like sons of God. Their church became a fountainhead of the miraculous. Then Paul left.

In a short time the Galatians were far more “religious” than they were when Paul was around. They were having special feast days and fast days and days for this and days for that. They were taking on more complex forms of worship. They were doing all kinds of wonderful things under the leadership of some marvelous new preachers who came through from Palestine. But the power was gone. The joy was gone. Even God seemed gone.

Why? Because they had forsaken the ground where they had started out with Paul: Calvary. When Paul was there these Galatians became Christians by standing on Calvary, looking at Jesus, and believing that His blood had washed away their sins. The blood from the cross touched their guilty consciences and set them free.

But now they had left Calvary. They had gone back into the bondage of legalism. They were trying to perfect themselves with their own efforts. “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ was openly set forth as crucified!”

They were no longer looking at Jesus on the cross. They were no longer trusting solely in His blood. And their faith was shriveled.

The place where you became a Christian is Calvary. And the place where you stay a Christian is Calvary. You don't just look at Jesus hanging from the cross in the beginning and say, “Thank you, Lord,” and then travel on to other things. You stay at Calvary and renew your vision of it day after day. You look at Jesus hanging there and remember that it is His grace that saves you and nothing else. You remember that it is His blood alone which makes you worthy to approach God. You remember that it is His death which

makes it possible for you to live now as a man or woman of God.

When Christians become blind and proud and stubborn and touchy and chronically depressed, it is usually a sign that they have strayed away from the cross. They are drawing on their own physical and soulish powers instead of the powers of the crucified Christ.

To keep a marriage alive and fresh, keep renewing the covenant with each other daily; to keep your Christianity alive, continue daily to renew your vision of the event that made you God's child—stay near the cross.

Stay near the cross when you pray. Sometimes we think our fervent manner will cause God to listen to us. God is not impressed. Sometimes when we pray we put our faith in our faith: "Surely when God sees my faith He will answer." None of these things will make God hear you. You don't have to do somersaults or work up a sweat. The sweating has already been done more worthily by Him who hung on that cross. He has paid for your prayer. He has made you worthy. Just lift up your heart to the heavenly Father and know that God will indeed hear and answer your prayer, not because of your tears or sweat or anything else, but for Jesus' sake.

Stay near the cross when you minister to others. The power that enables us to minister anything good to our fellow men never comes out of us. What have you got in yourself that can heal the broken-hearted? What power do you have to lift up the fallen? Even when it comes to feeding the hungry and clothing the naked and visiting the sick, if you try to go out and serve your fellow man by your own strength, you will end up crushed under the sheer weight of other men's burdens. Many a social worker or minister or good-hearted Christian volunteer has ended up enmeshed in the very evil from which he was trying to deliver others, because he lost touch with the fountainhead of God's grace: the cross. The heavier the burdens, the more pressing the problems, the more intense and disciplined must be your communion at the cross of Jesus Christ, the place where God made you His child.

Stay near the cross when you suffer. There are people who tell us that suffering automatically brings blessing. They tell us that suffering is bound to bring us closer to God; suffering is much more likely to make you turn your back on God. What is the first thing you always ask whenever you suffer? "Why does God let this happen to me?" You're starting to get peeved with God. And this is the first step away from Him. When you suffer, remember that Jesus not only promised that you would suffer; He pioneered the path of suffering. He took the worst of it. He's there with you. He knows all about it. Keep your eye and your heart fixed upon the cross when you suffer, and the Spirit of glory and of God will rest upon you.

Stay near the cross when you prosper. We know that if a man who has been poor suddenly becomes rich, his marriage is often put under a terrific strain. Suddenly he's a big shot. He has lots of power. All kinds of stimulating people now become his friends. His little wife who struggled along with him during the hard years looks dull and worn and he begins to neglect her.

When a Christian begins to prosper, a similar temptation comes to him. He feels self-sufficient. He is tempted to forget God's grace. What does he need God for? He's got everything. How necessary it is when you prosper to keep your vision of Calvary alive! Look always unto Jesus—"who has redeemed me, a lost and condemned creature, from sin, death and the power of the devil, not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death." (Luther)

The abiding place, the place where you must stand if you are to remain God's faithful child, is that place where you stood when you first became a Christian. Never must a day go by without thanking God for the sacrifice of His Son.

Why did Jesus link His crucifixion to bread and wine? To help us remember. Jesus took two basic foods of the human race and bound them forever to the cross. He gave bread: "This is My body given for you; do this in remembrance of Me." Remember. He gave wine. "This is the blood of the new covenant, shed for your sins. Do this, as often as you drink it, in remembrance of Me." So that you don't forget.

"God, help us to remember Jesus on the cross. Even when our minds grow dim and we forget everything else, may we remember this. For as long as we do, we shall have Your presence, Your power, Your compassion and Your holy peace." —In *Christian Platform*

NEWS AND NOTES

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

J. R. CLARK

This morning (Dec. 2) our brother and fellow-editor went home to be with the Lord. For the past several years he had been increasingly handicapped by Parkinson's disease; however, he was up and able to be out until he was hospitalized by a fall a few weeks ago. Since he was long with the W&W and was widely known, it is expected that many of his friends may want to write a few words in tribute to him. We encourage you to do so. All the space necessary will be reserved for such tributes. But please send them in quickly. Anything intended for the January issue should be in the mail before the end of December—earlier if possible.

Carl Kitzmiller Injured

Carl Kitzmiller of Abilene, Texas, was injured Oct. 17 in a fall from a garage he was building. Here is his account of how it happened:

"Just after noon I went to the garage site for a minor "fifteen minute" job of tacking a few strips of wood on the temporary tar paper roof. I was scheduled to begin preaching in a meeting in New Orleans on the approaching Sunday and was making preparations for that trip. By a very unusual turn of events (to us is providential!), Sis. Kitzmiller had gone to the building site with me. I had probably not been on the roof five minutes when a "trick knee" jumped out of joint, causing the fall.

"The next hour or so is somewhat hazy to me but gave others considerable concern as I was rushed to the hospital and X-rayed. The verdict of the doctors on the next day was that only the breast-bone had been fractured. Muscles and ligaments in the upper back and neck have done a lot of protesting, and there has been pain, but recovery seems to be coming along nicely.

"One of the doctors said repeatedly:

"The Lord just must have been watching over you. I don't see how a man of your size could have had such a fall and have come out so well." Concussion, broken bones, crushed spine, or serious internal injury would not have been surprising. Death or permanent paralysis could easily have occurred. So we feel that indeed the Lord was very active and have been most grateful for His merices. It was a near-miracle that I came out so well."

LaGrange, Ky.: The article "Parable of the Orange Tree" was especially good. Each issue is extra-special. I wonder if all the writers know how much they're appreciated. —Mrs. Fred R. Smith

"Words Of Life" Needs Help

"Words of Life" radio program is about two months behind with the bills. The continued need is for regular monthly gifts. Your prayers for the continued success of "Words of Life" are requested. This need far exceeds any other. All gifts should be sent to Mrs. Rita C. Smallwood, 3911 Alford Avenue, Louisville, Ky. 40212. Listen to "Words of Life" on WAVE-970 at 7:30 a.m. every Sunday. —Bruce D. Chowning

Christian Workers Conference

The Thanksgiving weekend retreat at Cedar Ridge Camp near Louisville turned out somewhat differently from what was planned, but those who came went away saying, "It was good for us to be here." Attendance at most sessions numbered from 15 to

20, but not as many young men were present as had been expected. The meetings were informal, there was ample time for discussion, and everyone present contributed something. Scheduled speakers were Jesse Z. Wood, Gordon R. Linscott, N. Wilson Burks, Orell Overman, H. E. Schreiner, and Earl C. Mullins, Sr. Their respective topics were evangelism, prayer, sermon preparation, mutual edification, supervising the church's work, and pastoral counseling.

Pekin, Ind.: Thanks for the nice piece about my beloved cousin, Bro. Bixler. —Bessie Bright

Tulsa, Okla.: I have wanted and intended to write something for W&W for a long time but have been hindered. I ask your prayers about this. —Leroy Yowell

Tribute to Sister Sevedge

I just want our friends in Louisville to know that we read in August WW about the death of Sister Sevedge.

We know that she has been unable to carry a full load of work for a long time, and that she is now comfortable in "Abraham's bosom."

I knew her when I was on the staff of WW many years ago, and she was a great help and encouragement in my entry in Southern Rhodesia for my first term of missionary service.

Missionaries all over the world, and missionary-supporters in the States, have certainly lost a great friend, helper, and champion. —John Kernan (East London, South Africa)

Every Christian is commissioned, for every Christian is a missionary. It has been said that the Gospel is not merely something to come to church to hear but something to go from church to tell—and we are all appointed to tell it. It has also been said, "Christianity began as a company of lay witnesses; it has become a professional pulpitem, financed by lay spectators!" Nowadays we hire a church staff to do "full-time Christian work," and we sit in church on Sunday to watch them do it. Every Christian is meant to be in full-time Christian service . . . There is indeed a special ministry of pastors, teachers and evangelists—but for what? . . . For the perfecting of the saints for their ministry.—Vance Havner

You cannot have a genuinely spiritual congregation of believers unless they are witnessing for Jesus Christ. —James Kennedy

SUPPORT OUR OWN PUBLICATIONS

R. H. BOLL

Hebrews	2.00
Romans, with Grace and Obedience .....	.95
Galatians .....	.75
Thessalonians .....	.60
I Peter (Completed by J. E. Boyd) .....	.75
Isaiah .....	.40
Philemon — pamphlet .....	.10
How to Understand and Apply the Bible .....	.15
Is Prophetic Teaching Essential? .....	.10
The Millennium .....	.10
Why Not Be Just A Christian? .....	.05
The Throne of David .....	.05
Russell and the Bible .....	.05
Four Indisputable Things .....	.05
The Old Paths .....	.05
Unity and Creeds .....	.05
Brother Boll Interviewed by R. B. Boyd .....	.05
The Appeal of Evolution .....	.05
How God Forgives .....	.05

STANFORD CHAMBERS

Conquering and to Conquer (The Book of Revelation) cloth	3.00
paper	2.00
Baptism (Its place, action, subjects, import) .....	.75
The Times of Restoration .....	.20
The Mystery of Godliness .....	.20
Death and What Follows .....	.20
Escape From the Great Tribulation .....	.10

J. R. CLARK

The Parables of Jesus .....	.75
The Bible the Word of God, and Jesus Is Real .....	.50
The New Testament Church—Original Purity, Apostasy, Restoration .....	.05
My Answer — Unity and Debates .....	.05

E. L. JORGENSON

Divorce and Remarriage10
------------------------------	-----

DENNIS L. ALLEN

A New Creation—A Guide for Young Christians .....	.50
What Must I Do To Be Lost? .....	.05

H. L. OLMSTEAD

What Is Wrong With Us?05
------------------------------	-----

J. L. ADDAMS

Why We Sing Without the Instrument05
--	-----

You can help . .

Please be prompt to inform us of any change of address. Each month we get several notifications that addressee has either moved without leaving a forwarding address, or the new address is given and the time involved means the loss of at least one copy of your magazine. These notices cost us 10c each, the value of a magazine, and a month's loss of you as a reader. Won't you help us to serve you better, faster, and more economically?

We appreciate the good amount of mail order and literature business, all of which helps keep Word and Work in circulation.

**GIVE A WORD AND WORK SUBSCRIPTION
TO THAT FRIEND OR LOVED ONE WHO IS
NOT PRESENTLY RECEIVING IT. YOU CAN
THUS EVANGELIZE THRU THE PRINTED
PAGE, MONTH AFTER MONTH!**

The Word and Work Publishers

2518 PORTLAND AVENUE

LOUISVILLE, KY. 40212