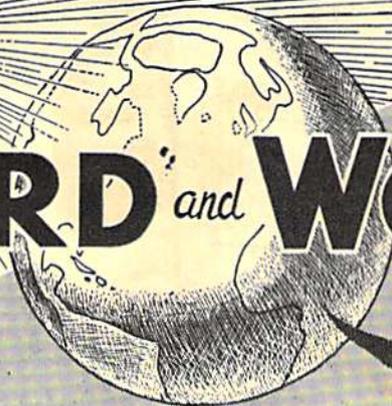


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

SEPTEMBER, 1969

MISSIONARY OFFICE CORRESPONDENCE

Evidently some of our readers still remember the old Pennsylvania Avenue and Sherwood Avenue addresses of Sister Ethel Sevedge when she was doing the office work. Mail sent to such addresses is a long time in getting to us. Please send all communications that deal with MISSIONARIES to:

Missionary Office,
4020 Alton Road,
Louisville, Kentucky 40207.

CATSON

Retreat !

Remember the Adult Retreat that is scheduled for October 9 to 11, at Woodland Bible Camp near Linton, Indiana. This camp is but a three-hour drive from the Louisville area. Plan to arrive for lunch, which will be served at 1:00 o'clock for our travel convenience.

The thirty or forty that were in attendance there last year felt that the blessings were too good to be restricted to men only, so this year wives are included, under the title of "Adult Retreat."

An outline of the program is given at the end of the News and Notes section of this issue. Cost to campers will be limited to a free-will offering to pay for food.

Notify Bob Morrow or Robert Heid, in the Louisville area, or Orell Overman if in the central Indiana area.

Bring your Bible and bedding.

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

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. LXIII

SEPTEMBER, 1969

No. 9

In This Issue

Talking Things Over —G. R. L.	258
TRUTH ADVANCE SECTION—Questions Asked of Us —S.C.	260
PRECIOUS REPRINTS—The Worship —H. L. Olmstead	262
Viewing the News —Ernest E. Lyon	264
MISSIONARY MESSENGER	266
Hearers or Doers? —Alex V. Wilson	269
ON THE TEEN SCENE: Christ's Church Still Has The Answer —Terry Allen Morrison	272
PROPHECY: "The Morning Cometh and Also the Night" —Earl C. Smith	273
Modernism —Reuel Lemmons	274
The Power of God —J. H. McCaleb	276
WORSHIP: You Are a Priest —Dr. Martin O. Massinger	277
Space Minded —H. N. Rutherford	280
Semantics and the Artful Dodger —Mrs. W. F. Frisbie	281
Pardon, But . . . Your Respect Is Showing —W. R. H.	284
NEWS AND NOTES	286



Talking Things Over

G. R. L.

"We are to love people, not things." You'll hear this from a lot of sources these days—even from Christians. They believe it makes good sense, and I'll have to admit that the poison in it is not immediately evident. However, this apparently harmless statement is "the logic of situation ethics"—the New Morality. The quotes are from Joseph Fletcher, the author of *Situation Ethics*. We've seen the bait, now let's examine the hook. Explaining the first statement quoted, Fletcher says, "This means . . . that we are to love people and not principles. Principles, too, are things." If you don't see the implications of this, let me spell it out. The whole system of situation ethics is directed toward the destruction of the Word of God. Take Fletcher's word for it: "Situation Ethics deliberately rejects *all ethical codes* . . ." (He includes the Bible in "ethical codes.") And again, "Situation Ethics denies that there is an objective moral order . . ." In contrast, see Ps. 119:97, etc.

INSPIRATION UNDER ATTACK

Back in January I heard Jack Wyrzten say that he thought that Satan's greatest effort today is directed against the inspiration of the Bible. At the time I wondered if he might not have overstated the case. Since then, as I have heard lectures and read books, newspapers, etc., I have paid special attention to statements that tend to downgrade the Christian faith. I haven't kept score, but I am convinced that the question most often raised (at least implicitly) is the oldest question on record: "Yea, hath God said . . .?" Has God *really* spoken? Did the Holy Spirit really author the Bible? This question originated with the old serpent (Gen. 3:1). By such deceptive devices as the basic lure of situation ethics ("We are to love . . . etc."), the very word of God is being undermined.

Brethren, I hate to sound like an alarmist. Every once in a while I say to myself, "I'm going to quit putting out warnings about dangers I see. Nobody seems to take me seriously; I'll just write on some nice non-controversial topic." But somehow I can't keep quiet. Some have suggested that I'm promoting an atmosphere of suspicion among brethren—you know, the witch-hunt type of thing. I hope not. The big problem today is not subversive persons in the church, but subversive doctrines (such as Fletcher's key line). These things are easily swallowed, even by Christians who would be considered

quite well-established in the faith. Little by little—perhaps not even intentionally—doctrinal emphasis is shifted. Younger believers receive something just a little different from what their teachers first received, and in a few (spiritual) generations, Satan's takeover of the congregation is complete.

TAKE A LESSON FROM THE BAPTISTS

Consider what is happening to the Southern Baptists. The Southern Baptist churches have long been known as "fundamental," standing for the inspiration of the Bible as God's Word. About six months ago, W. A. Criswell (a pastor in Dallas, now president of the Southern Baptist Convention) came under fire because of his book, *Why I Preach That the Bible Is Literally True*. The Association of Baptist Professors of Religion (these are the men who help train future pastors) passed a resolution deploring and protesting the promotion of Criswell's book by agencies of the denomination. A Baptist editorial on the resolution says, "the fact is that these professors do not like Criswell's ideas concerning the inspiration and infallibility of the Bible." Not many years ago, the idea that the Bible is made up of myths and falsehoods was intolerable to a Southern Baptist. How did the change come about? Not by subversive persons entering in, but by the subversion of ideas. Only now has the conflict come out in the open. The area under attack? The inspiration of the Bible.

WHAT APPROACH TO TAKE?

It is not enough to be alarmed. This by itself may produce nothing but a witch-hunt with its negative consequences, and it doesn't mitigate the real danger. I don't think it is even necessary to know and refute the various subtle doctrines of Satan.* If we but reflect a bit, we know that Satan's principal targets are the doctrines of man's slavery in sin (when Satan promises freedom, saying, "Ye shall be as God.") and of the Lord Jesus as God's sacrifice for sin. This brings us right back to the Gospel, the focal point of the blessed Book. If this Gospel is faithfully held and preached, Satan's works will be destroyed (1 Jn. 3:8). Ideas that conflict with the inspiration of the Scriptures will "come to the surface" and be rejected as incompatible.

It is true that false teachers may enter in (Acts 20:29), and we have numerous admonitions to be on guard against them. However, in my judgment today the greater danger is from the inside (Acts 20:30), the encroachment of Satan made possible by holding carelessly the word of truth. (More next month, D. V.)

*I do believe that those who work with high school or college age young people will be more effective if they are informed about the philosophies these students face. I recommend again Francis A. Schaeffer's *Escape From Reason* (Inter-Varsity Press, 95¢) and a new book, *Existentialism and Christian Belief* by Milton D. Hunnux (Moody Press, \$1.25).



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

What about evolution? Evolution versus evolution.

Evolution may be considered under three aspects: 1. Man's achievements for example, in the transportation line—as the ox cart, the airplane. 2. In nature the processes easily discernable for example, in 21 days by certain degree of warmth within the shell everything is developed to form the chicken, the beak, the feathers, bones, blood and the 21st day the chick pips the shell on the inside and makes its way out; the well-known and proven fact. 3. The third aspect is purely hypothetical, no scientist ever claims proof for it. Everyone knows it is mere hypothesis.

When the frigid winds swept down numberless mosquitoes were enclosed and retained in a fully developed form as that in which they are now found in tact. The same is equally true of the grasshopper and there we have evolution answering itself. The fossil buries itself at identically the same depth that the fossil is found—evolution buries itself. The Bible does not commit this folly but affords us a firm foundation for our faith.

You're laying stress on the church's function of producing: what are your chief texts on that line?

Eph. 2:10: "We are his workmanship, created in Christ Jesus for good works." Eph. 3:21: "Unto him be the glory in the church and in Christ Jesus throughout all ages, world without end." Eph. 3:10: "that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." In the fourth chapter actors come in for special mention; apostles, prophets, evangelists, pastors (shepherds) and teachers. Each class of which is to be productive. The Lord's church is a part to be the pillar and ground of the truth and to be everywhere represented. The church is His missionary society, zealous of good works (Titus 2:13 ff).

His church was never purposed for pulpit supply. The Head of the church is not asking for pulpiteers. An important text revealing what was a great pleasure to Him is Acts 8:4 (also Acts 20:20). As a result came such expansion that reached clear to

Cyprus, immediately. One whole gulf area but one congregation in over 150 miles expanded north, south, west, and as a result direct and indirect there are now over two dozen congregations. There should even be more. Every congregation the Lord's missionary society the "pillar and ground of truth." He never arranged for His church as a pulpit job. The big sermon is not the New Testament ideal, producing is by proclaiming publicly and from house to house in which his producers "seek and save that which is lost."

Our true missionaries are not to be forgotten. Pray for the veteran E. A. Rhodes and hearty cooperation with Moto and Shichiro whom the Lord is using in a cooperative way in their needy fields and in the Korean field. Pray for the Shewmakers and for all the southern and eastern fields that we know. "Pray ye the Lord of the harvest that he send forth laborers into His harvest." The harvest is His; the souls are His; the laborers are His; through prayer He unifies the whole. His special blessing is required in the training and instructing of every part of the enterprise. "Without me ye can do nothing."

The question seems to be rife on the matter of prayer in the name of Christ.

The Father and the Son are One, so completely One, that whatsoever ye do in word and in deed we are instructed to do in the name of the Lord Jesus giving thanks to God the Father through him. So that the disciples coming together after their first persecution extended their praises through the Lord (Acts 4). Stephen prays, "Lord Jesus lay not this sin to their charge" Paul prayed three times that the thorn might be removed from his side. The answer came, "my grace is sufficient for you." The last prayer (Rev. 22) is "Even so come, Lord Jesus." We need not get tangled over the relationship between Father and Son on the matter of prayer.

What is the chief subject of the believer's prayers—who can answer? What does the Lord lay upon the heart?

Prayers for widows are always important. I have over 80 on my prayer list. The Lord took one off the prayer list recently; Mrs. Effie Gillentine Ramsey—veteran mother in Israel—leaving behind three consecrated children: Ruth, Ambrose, Richard who will continue to bear fruit to her credit and theirs; also three consecrated sisters Mary, Sally, and Bessie. A good refresher; Blessed are the dead who die in the Lord, from henceforth they do rest from their labors and their works follow." A great text is worth repeating—"For me to live is Christ and to die is gain." These words of holy writ are by faith taken at fact value. To make it true regarding the second we must make it true regarding the first. "Christ in you the hope of glory."

Interest in my physical condition is greatly appreciated.

I take my food through a jumbo straw due to my tooth condition which is beyond remedy unless every tooth were extracted. I can no longer see to read except the big headlines. My ears are

To bottom of next page --

Precious Reprints

For the third consecutive month we take our reprint from 1917. The writer was a regular contributor to W&W for many years, and his topic is one of continuing interest and importance.

The Worship

H. L. Olmstead

A church met for worship is or should be the response of love to the saving grace of God. It is the confession of human need and the sufficiency of God to meet that need, a declaration to the world of the faith in our hearts and of the fact of our dependence upon Jehovah. It brings us into the very presence of God and inspires our hearts with love and holy zeal. Its keynote is devotion, its spirit reverence, its theme adoration of God through Jesus Christ our Lord, its manner "in spirit and in truth," its purpose the glorification of God.

With these thoughts in mind, we make the following suggestions:

1. Do not attend the worship because you think you have to in order to get to heaven. God seeks only those to worship Him who will do so in Spirit and in truth. You may be sure that if you are not there because you want to be, if you do not desire to adore the Lord, you will hardly worship.

2. Do not think that because you have done outwardly certain things that God has prescribed that you have therefore worshipped Him. Only your heart can worship. It is possible to "draw nigh with the lips" when the heart is far from Him.

3. By all means do not try to make any sort of display for others but "let all things be done unto edification."

4. As to the reading of the Scriptures in public worship, it should be done distinctly, reverently, and feelingly. The hearers should listen with the utmost solemnity. This is the voice of God. When God spoke from Sinai, it was a solemn and awful moment. When the law was read to the children of Israel (Neh. 8), they all stood—not because they worshipped the book, but because they worshipped and respected the God whose book it is. Those who read the Scriptures in the assembly of the Lord are oftentimes pained

(TRUTH ADVANCE SECTION, Continued)

dull of hearing. I have a dropsical condition of feet and ankles but am grateful to be able to get around in the house by holding on to something solid. The next development is before the Lord. Thanks to Him and to you.

I am a stranger here, within a foreign land;
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King.

when they notice the indifference, inattention, and irreverence with which the reading is received.

5. The singing is of vast importance. It should consist of such songs as are calculated both by the music and the sentiment, to inspire real devotion to our God and Savior. More of the Psalms should be sung. Hymns should be selected which praise God more and express our real adoration of Him. More songs setting forth what God does for us will result in our doing more for God.

Many songs are good neither from a poetical nor a musical standpoint. Personally, I am in favor of more of the grand old hymns handed down to us from generations past. There are many beautiful, soul-stirring songs of more recent date, but so much of our modern church music is so extreme in rhythm, shallow in meaning, and mere doggerel in its poetical construction, that a revival of many of the old hymns would be refreshing.

6. The celebration of the Lord's supper until He comes again is central in the worship. "In remembrance of me," "show forth His death," "discerning the Lord's body" are the key phrases to the proper understanding and participation in this sacred feast. We would suggest 1) That plenty of time be taken for the keeping of this memorial. To hurry through will result in distracting the mind and therefore thwarting the very purpose for which it was given. 2) That the minds of the participants be appropriately prepared. 3) As to the kind and number of cups or plates used, whether it should be taken sitting or standing etc., local conditions and customs should determine, as the Word of God does not. Such questions are not determining factors in the proper celebration of the Lord's supper. The loaf, the wine, the giving of thanks, the manner in which it should be celebrated are all matters of Scriptural record. Other questions are immaterial.

7. Public prayers offered in the assembly are a great source of blessing to all who enter into them in spirit and in truth. They should breathe the spirit of humbleness, gratitude, confession of sin and reverence. I think, too, that if brethren would be careful not to mumble their words, and if possible, speak loud enough and distinct enough for all to hear, that our prayer times would be oftener more impressive.

Isaiah 32:1-11 (verse 2).

None other Lamb, none other name,
None other hope in heaven or earth or sea,
None other hiding place from guilt and shame,
None beside Thee.
Lord, Thou art life, though I be dead,
Love's fire Thou art, however cold I be:
Nor heaven have I, nor place to lay my head,
Nor home, but Thee.

—Christina G. Rossetti



Viewing The News

UNICEF (United Nations International Children's Emergency Fund) will soon be trying to get your children to collect money for them on Halloween and you to buy their cards. Since it is largely controlled by people from Communist countries with the help of Communist Party members from the U.S.A. and other countries, it can hardly be an organization looking out for the good of the children of the world. Its record proves that this is no wild guess. If you can imagine why the organization would put out "Christmas" cards designed by known members of the Communist Party and not conclude that the organization is anti-Christian, then you think rather differently from what I am accustomed to. It is not surprising that Communist Party bookstores sell the cards, but it is surprising that Christians and others from free countries buy them!

Among the non-charitable uses of UNICEF funds over the years are these: Money to Castro a few months after his bloody takeover of Cuba, the money to be used for "health services" and for "environmental sanitation"; money in 1964 to Castro to buy trucks and jeeps and spare parts for them; money to help with the U.N. fight against Katanga (including hospitals being bombed!); refusing to move from the sixth floor of United Nations Plaza to identical quarters on the second floor in spite of a saving of \$150,000 to \$200,000 plus a contribution from the company that wanted the sixth floor; an aid program to North Vietnam. Incidentally, you might figure out for yourself how many glasses of milk (by UNICEF's claim that they can supply children with five glasses of milk for a penny) they could have supplied children by moving to that second floor. I have seen

these figures in many publications and have never seen a specific denial of any of them by UNICEF staff.

A BIT OF CONTROVERSY has been stirred up by a report that Nikita Khrushchev was demoted from his position as Soviet Premier because he was converted and that he said, according to a Russian ship captain, that "he wanted to turn Russia to follow in the footsteps of the Lord Jesus Christ." Some missionaries to Russia doubt the story while others indicate that it was quite possible in the light of the mystery surrounding Khrushchev's demotion. Khrushchev was reared in a Christian home but turned bitterly against it. His first wife, whom he divorced, was a Christian.

THE 2,600 MEMBER Glendale Presbyterian Church of southern California, has voted to stop their \$90,000 yearly support to the World, National and Southern California Council of Churches.

AN EVANGELISTIC CRUSADE in Djakarta, Indonesia in October will use the Russian-built sport stadium, with a seating capacity of more than 50,000. John Haggai is the evangelist for the meeting, which is being held by Evangelism International.

EVANGELIST NICHOLAS BHEN-GU, who recently returned to South Africa after studying at Taylor University, reported 2,500 persons baptized following a three-week meeting. He directs the Back to God Crusade in equatorial Africa.

DR. LESTER P. WESTLUND, secretary of Overseas Missions of the Evangelical Free Church of America, reports a spiritual revival in the north-west section of the Republic of Congo. He stated that over 6,000 Congolese

were received into membership in the church during the past year.

BILLY GRAHAM's name may be added to the list of those who recognize that the college campus disorders are a part of the international conspiracy. He recently said that radicals are "fomenting campus disorders as a preliminary step to their ultimate goal of violent overthrow of the U.S. government."

ACCORDING TO the Communist Daily World newspaper, Judge Robert Matthews, a Superior Court Judge in New Jersey, has "declared New Jersey's statewide system of intelligence gathering on riots and demonstrations unconstitutional and ordered all files on activists destroyed." The judge, according to the report, ruled these "secret files . . . are inherently dangerous, and by their very existence tend to restrict those who would advocate social and political change."

BRYN MAWR COLLEGE, the school that has hired a Communist to head its Black Studies program, has hired a male president for the first time since 1893. The Quaker girls' college's new president is Harris L. Wofford, Jr., who will take office after this school year. Mr. Wofford is a lawyer, a former Peace Corps official and a civil rights' activist who was arrested last Aug. 29 while taking part in a march led by Dick Gregory during the Democratic National Convention. Dr. Wofford was President Kennedy's chief White House coordinator on civil rights, according to the clipping sent to me from the Philadelphia area.

DID YOU KNOW that the rate of suicides among poor people is extremely low, far below the rate among the "affluent"—bankers and brokers and businessmen? Maybe it is because the rich know that money will not solve their problems, while the poor are still hoping. Riches do not bring the "peace of mind" that savings institutions promise!

THE BLACK MANIFESTO: On June 23, 1969, the New York Daily News had the following item: "Citing

Jesus Christ's teaching on brotherhood, the executive committee of the National Council of Churches voted yesterday to recognize militant James Forman's group and negotiate with it on its demands for \$500 million in 'reparations' to America's blacks." But the Board of Bishops of the AME Zion Church rejected the manifesto, as did the National Baptist Convention president, Dr. J. H. Jackson. There are many in Washington who believe that a stop could be put to this blackmail if the F.B.I. would open its files on Forman, who has been preaching the straight "Moscow line" and recommending that the American institutions be destroyed, including the churches.

THE MOSLEM MOSQUE Al Aksa, which was the subject of many newspaper stories when fire broke out in it, is the subject of a news release sent to this magazine by the Israel Information Services. It is too long to reproduce, but the gist of it is that the government of Israel was sorry for the fire, Jewish people worked with Arabs to put out the fire and the government of Israel will cooperate in every way it can to see that the mosque is rebuilt.

METHODISTS BAN OWN MAGAZINE. The May issue of the Methodist-sponsored periodical, *Motive*, was banned by the general secretary of the division that publishes it. The reason given was "obscene language" used in the story about the student strike at San Francisco State College.

R. C. LETOURNEAU, famed business man whose motto was "God is my partner", died on June 1 at the age of 80. One of the five founding fathers of Christian Business Men's Committee International, Mr. LeTourneau was a crusading evangelist as well as the developer and manufacturer of some of the world's largest earthmoving machinery.

KEEP SENDING your news items and requests to Ernest E. Lyon
1734 Deer Lane
Louisville, Ky.
40205

The blood of Christ makes us safe.
The Word of God makes us sure.

Missionary Messenger

"Greater things for God"

E. A. Rhodes, Kanagawa Ken, Japan August 9.

I notice some improvement in my thyroid trouble, and am so thankful. But cannot read or write with any satisfaction.

Bess seems to be about the same as she has been for the past several months. I think she is "growing" older faster than normal.

Thanks for your prayers and those of the brethren.

Jack Chrissop, Simonstown, South Africa August 19.

We arrived back home from our trip just over three weeks ago and although we both enjoyed almost every moment of it we found that it was too long and tiring for those who are not as young as they appear to be. Our stay in Durban and Johannesburg were both brief ones consequently our visits with the brethren were short but enjoyable. It's a long run from Jo'burg to N'howe Mission but well worth it, what a warm welcome travelers receive when they arrive there and what a wonderful feeling for us both to know that even though it would be for a very short time we were once again back in the field. N'howe is a large mission and a very active one and will be within a year or so self-supporting. Bro. and Sis. Gifford work hard at N'howe—each weekend finds them along with the other workers visiting the African congregations that are round about encouraging and strengthening them in the Lord. During our stay Rena had the joy of combining with Sister Gifford in holding a fellowship meeting which lasted three days with the African women in the Macheke township. While at N'howe we visited Umtali, a new congregation that has sprung into being in the last two years. Umtali is the site chosen for the Bible school which is moving from N'howe.

Our next stop was Bulawayo where we renewed our fellowship with those wonderful workers for the Lord, Bro. and Sis. Short, and Bro. and Sis. Shewmaker, our coworkers when we were together at Namwianga Mission. Bulawayo has two European congregations and plans are afoot to start a third when the time is ripe. The Hillside congregation now have a meeting place of their own of which they are justifiably proud. It's a beautiful building—neat, well-planned and seating for 150 - 200 persons, which when full will mean that the time is ripe to start another congregation elsewhere. Bible

classes are held for those who wish to attend, and it says much for the teaching when one class held by Bro. Shewmaker increased from 6 to 18 in a few months. Movement under the Group Area's Act is now beginning to affect us in Simonstown. Bro. Saul, a faithful member moved to Slangkop. Others could be moved elsewhere, but what we once looked upon as a calamity to church here in S'town we now look upon as a blessing, for when the people are settled in their new homes we have open doors for the Word in new areas.

Joy Garrett, Salisbury, Rhodesia August 10.

Bob's plans were passed on the same day we received your good letter. Bob had laid out the foundation and had a worker begin to dig, so tomorrow it should be completed and pouring of concrete foundation commenced on Thursday afternoon. David Brown has brought us 4 loads of stone in his truck. It costs us considerably less that way. Dad Garrett has given us three thousand brick he had at his house 2 doors from us. Bob has ordered more brick, sand, and cement. God has blessed. May we be faithful in our labor for Him as you have been.

The extra land at Arcadia has been granted for £400 (\$1120.00) which is a fair price, but a building clause of £15,000 which is not fair. There really shouldn't be any Bob feels. He and Dad have an appointment to meet the head of the Estates Committee Monday.

August Munyai, a Chengyanga language tract has been keeping me busy. Now we rejoice to have a translation of one of our tracts into Tonga. There are some of these people in our area. We recently baptized one. Now I must type it, have it corrected, then 2 more retypings, masters made and it will be printed.

Harare church here has had many baptisms and shows much spiritual growth. Bro. Simon Nhewe Mbgwa says that it's prayer that is the answer. For the last two years they've had 6 a.m. prayer meeting as had Arcadia. Recently Waterfalls has started one. Bob goes to that one every morning. Highfields has a long one on Monday evenings. Decisions are made in the prayer meeting. There, too, has been much growth in the Highfields congregation. It makes our hearts rejoice to see the fruits of the spirit manifested in our Lord's churches.

Dad and Mother Garrett have another new little boy about 6 years old. Now they have 11. Three are not yet in school. Please pray that the government will let them in.

Sister W. L. Brown, Salisbury, Rhodesia, August 12.

Our winter is nearly over. It has been a lovely season. We've had so much sunshine with practically no frost all winter. My sweet peas are so pretty now—as well as the geraniums. The grounds at

the church look so nice. We do thank od—and all you who helped— for a building to meet in. It is such a blessing to have a meeting house. I wish you could see it, and meet the brethren here.

The Waterfalls church is sponsoring a youth camp during the coming school holidays. This is the second one, the first one was held last September. We would love your prayers in behalf of this effort.

Alex Wilson, Manila, Philippines August 26.

I'm sorry it has been so long since we've written. The school year began early in July. There are 47 students at Central Bible Institute, and for the first time ever (I believe) there are more men students than ladies. The men's dorm is full with 18; the ladies' dorm has 13. Other students commute. Most of them attend university classes during the day, studying with us at night.

We enjoyed a visit from Paul Knecht several weeks ago. He passed through on his way to Bangkok from Japan, where he'd attended a teachers' workshop. He brought three stimulating messages to CBI.

Back before the school year started, DVBS was held at the Manila chapel and also at the Broadus home—where we stay now and which is in another part of town. Josephina, a girl about 12 years old who has attended services regularly for several years although she gets no encouragement at home, turned to the Lord Jesus. This was an answer to many prayers, for some months ago her father forbade her to attend services any more. Later he relented; he did not even oppose her being baptized, though we feared he might.

Five nights of evangelistic meetings were held in our yard back in June. There was singing and also testimonies; but the main part each night was the showing of a filmsrip of some Bible story. That is more effective than preaching for such meetings, for many people will come into the yard (or watch from the street) when it is dark who would not come if it were lit up—as it would be for a preaching service. Brother Dominador, the leader there, told and applied the stories. It was in Tagalog.

Pray For Miracles. Someone wrote recently: "We pray for miracles; but we don't believe in miracles." Is this true? It does seem that today we are overwhelmed by the inevitability of circumstances. We pray but seem to expect an answer only through some process working itself out. While recognizing fully the Bible's teaching regarding persistence and patience ("In due season we shall reap, if we faint not," etc.), one sees an immediacy in the Word of God of which we know little today. In the Gospels and the Acts, souls are saved suddenly and an immediate transformation becomes evident. Matthew, Zaccheus, the Ethiopian eunuch, Cornelius, Saul of Tarsus, the Philippian jailor and others are examples of this. Prayers too were answered in the same wonderful manner: the place was shaken where they were assembled; sick are suddenly restored to health; Peter is delivered from prison, as are Paul and Silas.

Can we not pray for a greater evidence of this kind of New Testament Christianity through the presence and power of the Holy Spirit? These are the last times, and God has promised that in the last days He will pour out His Spirit.

—Jack Manley



Hearers or Doers?

Alex V. Wilson

We humans learn by *listening*. So Christ preached sermons, proclaiming God's truth as no one else ever has. "No man ever spoke like this man!" (John 7:46).

We learn more by *watching*. So Christ chose twelve apostles to be with Him and see Him in action (Mark 3:14). Thus He gave them living demonstrations of compassion and sacrificial service, of trust and prayer, of God's faithfulness and power.

We learn most by *doing*. So Christ sent out the apostles (and later on seventy disciples) to put into practice the lessons they had heard and seen (Mark 6:7). Thus they proved in their own experience the reality of those truths.

Human nature is the same now as then. People still learn by listening, watching, and doing. So if we want to teach them God's word and train them to live and serve as Christ's disciples, we should preach and teach, but also demonstrate the truth in our lives. In addition, we should help folks put the truth into action and learn by doing. Here are some practical suggestions for training by doing.

WORSHIP

How little we worship the Lord. A sermon is not worship. Neither is a Bible class, nor intercessory prayer, nor the singing of most hymns. Worship means centering our attention on God Himself, and offering Him adoration and praise.

We need help in learning to worship, in knowing how to take time meditating on God's character and wonderful works. Several times I have been in services where there was, not a sermon *about* worship, but a prolonged season *of* worship. A number of passages about God Himself were read and briefly commented upon. The meditational thoughts were interspersed with hymns of worship plus prayers of praise, both silent and audible. Together as a congregation, we lifted our hearts to our Savior; He was magnified in our midst. Thus by worshipping we learned to worship. We knew a little more about waiting on Him, about being still and knowing that He is God.

BIBLE STUDY

Bible classes can be conducted in such a way as to train Christians how to study profitably when at home alone. On a chalkboard,

list various items to look for when digging into a passage: Are there any *repeated words or phrases* which form the main theme? Are there any *facts—truths* about God or man, sin or salvation, etc.? Are there any *promises* for me to claim? any *commands* to obey? any *warnings* to heed or *good examples* to imitate? any *motives* from which to derive inspiration? any *prayer* to offer?

Of course there may be overlapping. "Grieve not the Holy Spirit" is a command, but also reveals a fact (that our sins cause sorrow to God), and supplies a motive to stimulate us to holiness. Also, we should notice to whom a promise or command is given; it may not be intended for us, though often we can make some application from it. Notice too that hardly any passage will have all or even most of the items mentioned above. Historical passages often abound with examples, warnings, and facts, while others have many promises, commands, and motives.

After writing down the eight items to look for, the leader briefly explains them. Then a passage is read, after which the entire group begins searching for the different items, and discussing and applying them. In this way the members learn a simple but helpful method of Bible study to use in their daily devotions at home. Needless to say, this type of Bible class should not replace the lecture type. Both are needed. But this search-and-discuss type teaches not only the content of the passage which is examined, but also a method that can be used by all. It should be given a regular place somewhere in a church's schedule of activities.

PERSONAL EVANGELISM

In Manila we have given our students some basic instruction in the content of the Gospel—man's need; God's gracious provision of a Savior; man's response. Then each member of the class was assigned to compose, memorize, and be able to say and explain his own 3-4 minute *summary of the Gospel*, which can be expanded into a 10-15 minute presentation. It must be simple; Bible terminology which is meaningless to many people (like "salvation, faith, conversion") must either be clearly explained or else omitted altogether.

Besides the summary of the Gospel, each student in the personal evangelism class composes and memorizes a 3-4 minute *personal testimony* (which he should be able to expand when time allows). The Gospel-summary declares what God has done for mankind; the testimony tells what He has done for *me*, and how the Bible's claims have been found true in experience. Both are important as we witness. Of course, writing the Gospel-summary does not insure that the student will ever use it; and memorizing the testimony does not insure that it is genuine in the student's experience. Only the Holy Spirit can make these things real and spontaneous in anyone's life. On the other hand, those who love the Savior may reap rich rewards from submitting to the discipline of thinking through, writing out, memorizing, and practicing these two assignments.

After the students memorize these, they are called upon to give them publicly before the class. Then together we discuss their strengths and weaknesses. For example, several ex-Catholics mentioned Catholicism by name in their testimonies. Naturally this would turn off any RCs to whom they witnessed. So we suggested they merely say that formerly they had been very religious and performed many ceremonies, etc. but that later they realized from the Bible that in spite of those things they had not been real Christians at all. Hearing and criticising each other's Gospel presentations and testimonies aids us as we seek to clarify our message.

Besides writing things out, acting them out is helpful—since we learn by doing. Two chairs are placed in front of the class. The teacher sits in one, and students take turns being in the other. The teacher pretends to be a non-Christian, and he and the student carry on a conversation such as might take place at school or home or on a bus. One time the teacher may talk like an avid Catholic, the next time like an agnostic, and the next time like someone seeking for the truth. This gives the students practice in dealing with various attitudes and arguments when witnessing. After each acted-out situation, the other class members give constructive criticism. Of course it is not easy to do this "role-playing" in front of the group. The teacher must stress its importance, plus the fact that we all make mistakes and often we learn the most from our mistakes!

If we never progress beyond writing out and acting out, we have failed. We must go out, and use the things we have learned and practiced. If someone experienced in personel evangelism takes a young Christian with him, the most valuable learning of all takes place. The more mature believer can take the lead in any witnessing situation, but perhaps during the conversation he can ask the other believer to tell what Christ means to him, or else refer one of the non-Christian's questions to him (if it's not too hard). Our Lord sent His followers out two by two, and Paul often had some younger men accompany him in his work (Acts 20:4, for instance, mentions seven co-workers who accompanied him).

The false cults do this too. A friend of mine studied at a Christian college, majoring in Bible. When he was a junior, one day a thirteen-year-old girl and a middle-aged man came to his door. They were Jehovah's Witnesses, and they tried to convert him to their beliefs. The girl did most of the talking. She had been carefully trained in how to present their views, and she asked several questions which stumped my friend, though he knew the Bible quite well! Who knows how many hours of thorough coaching and practice that girl had had? Is it significant that the Jehovah's Witnesses are reportedly the fastest growing religious group in the U. S.?

Someone may be thinking of the famous preacher's statement, "Fuller Brush methods will get Fuller Brush results." We need not use Fuller Brush nor Jehovah's Witness methods, except such methods

of theirs as are also found in the New Testament! Far from that, many of our members cannot lead a person to Christ even if the person is eager to be saved. Let's provide some practical training in personal evangelism in our churches, even if only a handful of members are interested in it. And let's pray that soon many others also will want to follow Christ and learn from Him to be fishers of men.

On The Teen Scene - -

EDITED BY TERRY ALLEN MORRISON

Christ's Church Still Has the Answer

I have been reading from a book edited by R. Paul Firnhaber called, *I'll Let You Taste My Wine If I Can Taste Yours*. Don't be alarmed, it is not a book about a bunch of young drunks, but rather a book containing letters written by young people expressing their questions, desires, and doubts about life. There are many thoughts in these young peoples' letters about their relationship to the church. One letter asks this question, "Is there a kind of place within the church where I could be a human being with other human beings and not get busted for it?"

Before you think I am going for a spree at knocking the church, let me answer that young person's question with a positive YES! The purpose of the church is to meet people's needs, and one of those needs is to be a human being, even one who fails, falls, and has faults. The Lord Jesus brought with Him the abundant life to fill and satisfy man's longing. He established His Church to carry out that way of life until He comes again.

Jesus has set the pattern, and His Church committed to Him still has the answer for modern young people. If the church of today is not giving young people that answer, it is not Jesus' fault, nor is it that the church doesn't have the proper tools. It may just be that we are not properly using what we do have.

We talk about such things as fellowship, prayer, the apostles' teaching, and the breaking of bread. It is my conviction that if we would seriously study the implications of fellowship (the act of *really* caring), prayer (genuine communication with God), the apostles' teaching (living in daily dependence on the Holy Spirit), and the breaking of bread (communion service with real gratitude and expectation), we would see young and old people alike flocking to the church, because then it would be a place where their needs would be truly met by the Holy God living in His people!

PROPHECY

EDITED BY: DR. HORACE E. WOOD

"The Morning Cometh, and also the Night"

Earl C. Smith

Toccoa Falls Institute

My title is taken from a figurative expression in the twenty first chapter of Isaiah. The morning is desirable, the night is not. You, my reader, may say, "Night is desirable as well as the day." If we use the words in their literal sense, I agree. But in the Bible these words are often used in a figurative sense; and in that sense, "day" and "light" refer to a desirable state and "night" and "darkness" refer to an undesirable state. In Isaiah "The morning cometh" is an optimistic prophecy, and "also the night" is a pessimistic prophecy. One cannot read Old Testament prophecies without bias and not see this twofold aspect to those prophecies. In these prophecies the "night" was to come before the "morning." In fact Israel is still living in their "night;" their "morning" has not yet come. The cause of Israel's "night" was their unbelief. As long as they live in unbelief it will be "night" to them. The "night" for Israel thickened when they determined to reject Jesus.

"But the Pharisees went out, and took counsel against him, how they might destroy him" (Matt. 12:14). This was after and because Jesus healed a man on the sabbath day. (Isn't it strange that men will be so enslaved to ritual religion that they will hate a man for doing good on the sabbath day?) When Jesus saw that they had determined to kill Him, He withdrew from them and turned toward the Gentiles (Mt. 12:15-21). At this rejection of Christ, night fell heavily upon Israel. But that does not mean that Jesus does not still love Israel. His love for them is revealed in his lament of Matthew 23:37-39. Don't read this without noticing the "till" in verse 39. "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." That is a promise of the "morning" when they confess Jesus as the Christ. This "till" is common in prophecies relating to Israel. Paul used it in his prophecy concerning Israel in Rom 11:25; "I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, *until* the fulness of the Gentiles be come in." He speaks of the same thing as a veil upon their heart in 2 Cor. 3:12-16. And he says the veil will be taken away when they turn to the Lord. So there is a "morning" for Israel when they turn to the Lord.

But "the darkest hour is just before dawn." The darkest hour of Israel's night is just before her morning. In Jeremiah it is called "the time of Jacob's trouble" (Jer. 30:4-7), and it is said to be unpara-

lleled, "that day is great, so that none is like it." (See also Dan. 12:1; Mt. 24:12-30). But it is a means of bringing Israel to acknowledge Jesus as Christ the Lord. "I will give her . . . the valley of Achor (troubling) for a door of hope" (Hosea 2:15).

But Israel is not alone in being in the night; every one who does not believe in Jesus Christ with an implicit trust and obedience is in the darkness (Jn. 3:19; 8:12; 12:35; 13:6; Rom. 13:12). And "the night cometh" for the whole world of unbelievers. The darkest hour for this world is ahead of her. We long for peace and we talk about peace. But the Bible says there is no peace to a world in rebellion against God. "The wicked are like the troubled sea, for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21). The unparalleled trouble will affect the whole world.

But "morning" is coming, for "immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory" (Mt. 24:29-30). When He has come, then the day of peace on earth will come. There cannot possibly be peace by agreements between men who are rebels against Christ, the Prince of peace. Any hope that there can be peace while he is ignored is a vain hope. Such a hope only prolongs trouble.

But for those who believe in the Lord Jesus, "God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ" (1 Thes. 5:9). The Lord wants to save every one, but some prefer to be in the dark and they refuse (Jn. 3:20-21).

Modernism

Reuel Lemmons

Certain terms are thrown around without regard for what they really mean. If we don't like someone we call him a liberal, or a modernist, or a legalist. These brands too often stick. The average person, seemingly, doesn't know what a legalist is—or a liberal, or a modernist.

This treatment is by no means conclusive, but we would like to point out some earmarks of modernism. Modernism is a term applied to the materialistic approach to religion. It grew up with roots in the Age of Reason. Following the Protestant Reformation, many sought to dethrone God and enthrone the human mind. They declared God dead, and presumed that human wisdom was the highest good.

There was a knowledge explosion and a scientific explosion much like those of our own day. Men sought to put the Bible on trial

and to judge it by science and philosophy, rather than putting science and philosophy on trial to be verified by the Bible.

Modernism proceeded to claim that Christianity was the evolutionary product of the thinking processes of the centuries. It held, and holds, that 20th Century Christianity is better than first century Christianity because it is more refined and can better speak to men of our age. Modernists believe that the Christianity of the future will be even more refined and better than the Christianity of today because refined human concepts will be brought to bear on it to improve it even more.

Modernism holds that our fundamental beliefs in Bible facts and patterns is but a nostalgic holding on to the past; that our faith is but a reluctance to part with outmoded patterns and an outmoded book. They claim that we are calling people to go backward to the Christianity of the first century when we ought to be calling them to go forward.

Modernism has enshrined the human mind in the seat of supreme judgment, and thus has outlawed faith. It would eliminate from faith anything that human experience and judgment and reason cannot verify. The modernist insists on putting his own thumb on the scales when faith is weighed over and against reason and logic. Thus he actually, and literally, tries to play God.

Modernists believe that science is independent of religion, and superior to it, and that everything that cannot be scientifically verified should be eliminated. Things must be looked at from the standpoint of the superiority of the human mind over revelation, and thus whatsoever is of faith is much inferior to whatever is of reason.

Modernism attempts to rescue Christianity from oblivion by adapting it to the thought patterns of the times and putting the stamp of intellectual approval upon it. The idea is that if intellectuals say it is so, it is so. In other words, the thought forms and life norms of any given generation are made the standard of judgment by which all that does not conform to them is judged as out worn tradition. This is where existentialism and situation ethics come in.

Modernism would explain Christianity naturally rather than supernaturally. It has an explanation for the miracles. It has a plausible explanation for the prophecies. It has an explanation for the star of Bethlehem, and even the resurrection. It has a rational explanation for the day of Pentecost, and for the behavior of saints so committed they became martyrs. In short, Modernism would, in the end, rob Christianity of all that makes it unique and distinct, and would reduce it to the level of human philosophies. Then, modernism would claim that Christianity is compatible with the great heathen religions.

Modernism discounts inspiration. It would make the word of God the word of a man. It would equate human wisdom with the Divine and attribute to revelation only that degree of inspiration that has led great thinkers under pressure to produce outstanding work.

The Bible is not a book of binding law and pattern; it is merely a collection of human experiences with God. We may read these accounts of men who had a confrontation with God and, perchance, we, too, may experience a confrontation of our own.

Modernism's failure lies in the fact that it dispenses with faith; and a world that dispenses with faith degenerates, sooner or later, into heathenism. Modernism rejects the upward pull, and insists rather on an upward push. To the contrary, salvation is not a bootstrap operation. We do not lift ourselves; rather we are lifted. Faith is the magnetic force through which God draws us unto Himself. Modernism rejects faith and depends upon human reason to catapult us up to God. In this it is anti-grace, and therefore anti-forgiveness. It is salvation by works. —In *Firm Foundation*



The Power of God

J. H. McCaleb

"For all have sinned, and come short of the glory of God." . . . "For the wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord." These statements are taken from the third and sixth chapters of Romans. In the third chapter of First John we find further that "sin is lawlessness." We need, therefore, to have a keen conception of what law is and what is involved in breaking it.

The late John Austin, a barrister, described law as follows: "A rule laid down for the guidance of an intelligent being by another intelligent being who has power over him." Is there any possible doubt in our minds that God has power over us to lay down the course that we must follow?

The International Standard Bible Encyclopedia provides this pointed definition of sin: "Sin is any attitude of indifference, unbelief, or disobedience to the will of God revealed in conscience, law or gospel—whether this attitude expresses itself in thought, word, deed or settled disposition and conduct." As we ponder this all-inclusive definition of breaking God's law, can there be any hesitation at all to recognize truly that all have sinned and do fall short of the mark of perfection?

Now we are able to appreciate that the gospel is the power of God unto salvation; for we know that we cannot save ourselves.

WORSHIP

EDITED BY HAROLD R. PRESTON

You are a Priest

Dr. Martin O. Massinger

At the time of the Protestant Reformation more than four centuries ago some great Biblical truths were brought back into prominence which had been hidden for a long time. One of these was that our authority in all doctrinal matters is the Word of God rather than the church. Another was that we are justified by faith in the finished work of Jesus Christ rather than by works. A third was that all believers are priests, not only a small professional group.

In spite of four centuries of teaching and preaching on this subject there is an amazing ignorance even among Protestants along these lines. Today we should like to give emphasis to the important fact of the priesthood of all believers.

Peter was writing to Christians scattered throughout five provinces of Asia Minor. Living in rather sparsely settled country, they may have been discouraged and lonely. They needed to be reminded of their Christian privileges and responsibilities. His letter is known to us as I Peter. In our study of this letter we have now come to 2:4-9, a passage in which he tells us twice that we are priests.

What is a priest? A priest is man's representative before God in things pertaining to God. There was no need of a priest before man fell into sin. God and man had unbroken fellowship together in the Garden of Eden. But as soon as man sinned, God Himself provided coats of skin for their covering. This obviously means that two animals were slain, blood was shed. Here is the beginning of a truth stressed throughout Scripture that if sins are going to be forgiven and if man is to have any relationship with God, blood must be shed. Hebrews 9:22 states that "without shedding of blood is no remission." And so evidently at the very beginning of man's experience as a sinner, God Himself performed a priestly act in the providing of a blood sacrifice (Gen. 3:21). Adam and Eve received these coverings, thus trusting and obeying God, and were able to go on with a relationship to God.

In the early ages of human history priests were the heads of the family. Noah, Job, and Abraham were priests and offered up sacrifices on behalf of their families. Job's awareness of his responsibility is especially clearly expressed in Job 1:5, where we read of his offering burnt offerings each morning on behalf of all his children, saying: "It may be that my sons have sinned, and cursed God in their hearts."

In Exodus 19:6 God sets aside the nation Israel to be unto Him "a kingdom of priests and an holy nation." This privilege and

responsibility was neglected and gradually gave way to an attitude of despising the Gentile nations, to whom they should have been a blessing. Within Israel the first-born son in each family was first designated to be specially reserved for the Lord (Exodus 13:2), probably for the priestly service. Later on the tribe of Levi was substituted for the first-born (Num. 3:44). But within the tribe of Levi one man and his descendants were chosen to be priests in the highest sense of the word. In Exodus 28:1 the Lord instructed Moses to take Aaron and his sons from among the children of Israel that they might minister to Him in the priest's office. And so from that day forth the priesthood was hereditary in Aaron's family.

But there was another priesthood, actually older and superior to the Aaronic priesthood. Long before Levi and Aaron were born, Melchizedek, king of Salem, met Abraham and blessed him, for he was "the priest of the most high God" (Gen. 14:18). A thousand years went by. Then David in Psa. 110:4 records the appointment of Christ as "a priest for ever after the order of Melchizedek." The superiority of this more ancient priesthood over the Levitical priesthood is explained in Hebrews 7. There it is pointed out in v. 9 that Levi, Abraham's great-grandson, paid tithes to Melchizedek when he was still in the loins of his great-grandfather Abraham. And so we have a high priest greater than those in Israel, namely Christ Himself. This is a matter of great comfort and blessing to us. He is a great high priest, so great that He passed into the heavens; and He is a sympathetic high priest, who can understand us in our weaknesses. Therefore we are to come to Him boldly "that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

But now we come to the fact that we individual believers are priests. If this is the case, we need to know about it. We need to know what is expected of us. We need to check up on ourselves to see whether we are being faithful in carrying out our responsibilities as priests. For this purpose let us study the passage before us, I Peter 2:4-9, and especially vs. 5 and 9. We are "an holy priesthood." The first function of our priesthood is clearly stated in verse five. We are "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Just as Old Testament priests brought animal sacrifices and meal offerings, we are to offer up spiritual sacrifices. Of what do they consist?

Christ has already brought the sacrifice which is necessary for our salvation. "We are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). So the matter of our salvation is settled for ever. But there are other priestly functions to perform, spiritual sacrifices to offer. In the first place we are to present our "bodies a living sacrifice, holy, acceptable unto God" (Rom. 12:1). Though our bodies are material, yet this is the first and foremost spiritual sacrifice to offer after we are saved. For how can we do anything pleasing to God until we acknowledge His lordship over our lives? This is our reasonable, our rational religious service.

But now that we have yielded our lives to Him there are other spiritual sacrifices to offer. We are to offer "the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name" (Heb. 13:15). How we fail at this point! Something goes wrong. We murmur and complain, thus missing a God-given opportunity to offer the sacrifice of praise. Instead we gratify ourselves by "gripping." The habit of praising God continually is exceedingly important. We need to learn our job as priests.

Another spiritual sacrifice consists of doing good and giving of our means. This is described in Heb. 13:16 as follows: "But to do good and to communicate forget not: for with such sacrifices God is well pleased." This is what Paul meant when he acknowledged the gift that the Philippians had sent him, calling the gift "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4:18). And so we as priests, redeemed by the blood of Christ, are to offer as spiritual sacrifices, first our own bodies, then our praise and our material substance.

In 1 Peter 2:9 our priesthood is again stated as a fact and another priestly function is assigned to us as our responsibility: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. . ." How do we as priests show forth the praises of God? We speak to others of the fact that He has called us out of darkness into His marvellous light. We give testimony to the glorious change that has taken place in our lives, now that we are no longer children of wrath headed for outer darkness. Now we live in the light daily and are moving daily closer to that heavenly "inheritance of the saints in light." We should talk to people about these things.

But there are likewise other aspects of the praises of God that we should show forth. To make this clear let us think of ourselves on the analogy of Old Testament priests. They went into the Holy Place and performed the functions assigned to them in that beautiful place. They took care of the golden candlestick and the table of showbread. They offered up incense on the golden altar. They saw these golden articles of furniture, the boards covered over with gold, the beautiful curtains of blue, purple, scarlet, and fine-twined linen. No one but the priests ever laid eyes on the splendor of the Holy Place. As they worshipped God, these beauties could not fail to make an impression upon their sensibilities. Then they went out and mingled among the people who had never seen these things. Surely they told them of the breath-taking beauty of the Holy Place.

We New Testament priests minister among the counterparts of all these holy objects, for they all speak of Christ. We know of Him as the Light, as the Bread of Life, as the One who offers up the incense of prayer and praise to God on our behalf continually. We know Him who is represented by the gold, by the curtains of blue, purple, scarlet and fine-twined linen. And to us He is the altogether lovely one. To us He is "fairer than the children of men" (Psa.

45:2). The more we have dealings with Him, the more we appreciate His beauty, and delight in His love. Thus with overflowing hearts we go out and quite naturally "show forth the praises of Him who hath called us out of darkness into His marvellous light."

Our two functions as priests as set forth in this passage are quite clear. First, we offer up spiritual sacrifices to God. Second, we show forth His praise to those who do not know Him. May we take these responsibilities seriously and thus honor God as believer-priests.

—In *D B C News*

Space Minded

H. N. Rutherford

When people's minds are turned space-wise the following meditation might be edifying—

I think the most awful picture the Bible gives us of the doom of the lost is in the Epistle of Jude, which forms such a fitting preface to the Book of Revelation. He speaks of those who make light of God's salvation and who follow after unrighteousness as "wandering stars, for whom the blackness of darkness is reserved forever." cannot see the least hope for the Christless soul in that figure. More than 50 years ago, night after night, a blazing comet appeared in the skies; and the older people told that this particular "night wonder" had not been seen before for something like 300 years. We might ask in amazement where it had been, and thus we come up against the wonder of infinite space. We are told that the comet had been driving on with tremendous velocity millions and millions of miles away from the sun for 150 years, and that 150 years ago it had gradually begun to come back toward the sun, and that was why it was then visible. It passed out of sight in a few weeks to appear to us no more for another 300 years. We might ponder in our minds as to what would happen if that comet went off on a tangent and never came back! And my friend, this is the appalling picture that Jude presents in the passage referred to.

Those who turn the grace of our God into lasciviousness, those who despise the boundless mercy He has bestowed upon them in His blessed Son, and persist in refusing His goodness, continuing in their sins, will be driven away from the Sun of Righteousness into outer darkness, and will drive on and on, throughout eternity, never more to find their way back into the presence of God. He is giving a little space for repentance now, but the Day of His Grace will be over when He rises to shake terribly the earth. This is the only world in which God is offering salvation to Christless men; and if you refuse the message of His grace now, if you deliberately steel your heart against the convicting power of the Holy Spirit and you die in your sins, go down to a Christless grave, you will be Christless for all eternity.

Semantics and the Artful Dodger

Mrs. W. F. Frisbie

For the life of me, I do not know what is the "moral ethic of Jesus." Neither do I know what is an encounter, an experience, a revolution, a dialog, a confrontation, or meaningfulness. I don't understand what all this means coming from the mouths and pens of men who are accepted as baptized, born-again believers. My personal and educated opinion is that they are practising a crooked religion. Maybe innocently. Maybe purposefully.

In the middle of the last century, Mr. Charles Dickens wrote a book called *Oliver Twist*. It is a picture of the misfortunes befalling orphans in mid-nineteenth century England. Oliver, as the story goes, fell into the hands of one Fagin, who trained orphan children to be pickpockets. Fagin's star pupil was a lad known as the Artful Dodger. The Dodger got his name on account of his dexterity in removing a number of objects from a victim's pockets and then escaping undetected. Dickens assures us that to watch the Dodger at work was a wondrous sight. Nevertheless, the Dodger, artful as he was, could be called nothing but a crook.

Now sometime back, certain Fagins rose up amongst us in the religious world. And, these Liberals and Modernists employed a newly explored "science" with which they began training a sizable number of religious orphans. This science, called SEMANTICS, has to do with the meaning and sense development of words. (We first began to be conscious of it some 20 years ago through the writings of Dr. S. I. Hayakawa, the man who has been so much in the news lately because of his position as acting president of San Francisco State College.)

Semantics is roughly this: words and groups of words may be used in conventional and traditional connotations, but it is also possible that at the same time these words will be conveying a meaning that is exactly opposite from the conventional and the traditional. Also, ordinary words may be used in a no nonsense fashion to convey exact meaning, yet on the other hand, ordinary words may be used to convey *extraordinary* ideas and concepts. Words, then, are not necessarily absolute. Words are a tool, and may reflect nothing unless one knows the mind, the heart, the beliefs, and the intentions of the one using this tool. We do not have to dwell on this very long to conclude that an inconceivable amount of mischief can be accomplished merely by putting to work the skill of semantics. (Are you still with me?)

Very well, then let's examine an accompanying technique of the wily Fagins of Liberalism and Modernism, which is, "use the positive approach at all times." Eliminate all negatives. The purpose behind this being, that to say "No," or "Don't do," or "You must not, on the penalty of punishment," causes alienation of affections, and produces antagonisms and debate. The Fagins have taught

their orphans to talk specifically in terms of Christian unity. This is positive. Never mind the Bible. The Bible is negative.

And finally, we come to the fundamental philosophy of Liberalism and Modernism, which is: There are no absolutes. The ambition of the Fagins is first, to steal from humanity all basic fundamentals founded on Absolute Truth, then later return to sell this same humanity a phoney set of principles (moral ethics) founded on a concept known as *relativism*. Religious and philosophical orphans do the dirty work for these Fagins. It's a port in a storm for them. And each Fagin is very good to his orphans. These merry old gentlemen and their boys play at a very curious and uncommon game, which is performed in this way, as Mr. Dickens himself might have put it.

"First, we must establish what is appropriate and what ain't appropriate, ch, my dears?" says Fagin. "It wouldn't be one bit proper if we was to scare our subjects afore we was ready to do business of 'em, now would it, my dears? Hee, hee, hee!" And with his orphans looking on admiringly, Fagin teaches each one how to use proper words, how to respect the traditions, and at the same time how to steal away the principles of right versus wrong, God versus Satan, Heaven vs. Hell, good vs. bad, righteousness vs. evil, the Church vs. the world.

Fagin isn't difficult to understand. He is a dedicated crook. The orphans are not difficult to understand, Fagin is as much of a spiritual father as they have known. But the Artful Dodger is somehow different. The Dodger is the clever one. He thinks and he reasons. Sometimes he thinks of good things. Sometimes he pretends to himself that he opposes Fagin. He likes to imagine himself as a real gentleman who could earn his place in the world in an honest way. Yet, he stays with Fagin and he steals, and he peddles Fagin's merchandise for him. A snatch here, a grab there, a friendly smile to deceive as he plies his dishonest trade. And because he is indeed the Artful Dodger, he is the better able to steal the very "faith once delivered unto the saints."

His artful skill is his use of words. He talks about an encounter, an experience, revolution, dialog, confrontation, identification, meaningfulness, and the "moral ethic of Jesus." If a guard should be placed to catch him in the act, as it were, the Dodger knows all the avenues of escape and even the cry of "stop thief," fails to distract him. In fact, so artful is the Dodger, that it seems to be human nature to admire him, and to congratulate him.

"Every man's his own friend, you know, my dear," Fagin tells the Dodger. "But we are so mixed up together, you and me, and so identified in our interests, that it has to be that I am to you the same as yourself. To keep in the easy road and to stay out of trouble is your object, lad. You can see that."

And such logic makes a great impression on the Dodger, you can be sure.

"To be able to do that, you depend on me. To keep our little business all snug, I depend on you." Fagin continues. "It's this mutual trust we have in each other that consoles me under heavy losses."

"Heavy losses? What is this you say, Fagin? Has the authorities nabbed one of the boys?" the Dodger inquires.

"Oh my, no. Not that." Fagin shakes his head. "Not yet leastwise, my dear. It's all on account of that fellow of Jude, him as is servant to the Magistrate, you know. He it is who has posted a notice. A notice as is likely to attract attention if it is read by many. And, it has set me thinking it has, that it could be, even you, my lovely Dodger, would turn against me."

"A notice? What sort of notice?" the Dodger inquires, ignoring Fagin's impious suggestion that he would be a traitor.

Fagin reaches deep into the folds of his greatcoat and deposits on the table a large, white paper printed boldly in black type.

A GENERAL EPISTLE

IT WAS NEEDFUL FOR ME TO WRITE UNTO YOU, AND EXHORT YOU THAT YOU SHOULD EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS. FOR THERE ARE CERTAIN MEN CREPT IN UNAWARES, WHO WERE BEFORE OF OLD ORDAINED TO THIS CONDEMNATION, UNGODLY MEN, TURNING THE GRACE OF OUR GOD INTO LASCIVIOUSNESS, AND DENYING THE ONLY LORD GOD, AND OUR LORD JESUS CHRIST . . . WOE UNTO THEM!

Signed, JUDE, servant of
JESUS CHRIST

"And what do you say to that, lad? Eh? The Magistrate, he's as good as on to us if them as reads sees this."

"What would you say the word 'contend' means, Fagin?"

"Why, it means 'debate,' lad. It means debate. Ain't that a frightening thing, my dear?"

"It is enough to scare a man right out of his wits, Fagin, and that's a fact. We can't hardly dodge 'em, if they turn on us and debate us." It is plain to see by now that the Dodger is worried.

"Well, don't let it upset you lad. Don't let it upset you. You have been loyal to me and I to you. A brighter lad there never was for this business. I've got the boys out now posting themselves in front of all these notices. After a bit of weather it is likely the print will fade and no one will observe 'em." Talking with the Dodger always makes Fagin more cheerful. "And, as for you, lad, keep on just as you have been. Pretend to know the Magistrate and use the words I have taught you—encounter, experience, meaningfulness, revolution, identification, dialog, and particularly, confrontation—semantics, my dear. Remember that."

"Oh, yes, Fagin, I'll remember that." And it is plain to see the Artful Dodger has no intention of running away. "Fagin . . .?"

"Yes, my dear?"

"What is the moral ethic of Jesus?"

"Why, I made it up, lad. I made it up. It's got no meaning at all, lad. It's a dodger. It does have a good sound, don't it lad? And all the lads has been having success with it. You won't forget one thing will you, my lovely Artful Dodger?"

"And what might that be, Fagin?"

"You won't forget to be agreeable, will you now? Agreeable, like old Fagin has always taught you."



Pardon, But... Your Respect is Showing

W. R. H.

Recently a minister had the privilege to teach junior high students in a daily Bible lesson in a Christian school. He was pleasantly surprised that most of these young folks showed a respect that bordered on honor, their attention inspiring the teacher to do his best in the allotted half hour. No problems in class discipline arose—cooperation was the order of the day among the students.

This could not be said about classes in many places, even if the subject matter were something more appealing to the flesh than the study of Romans. Generally, (and it is a fulfillment of prophetic scripture) among today's youth there is a spirit of feeling equal, if not a bit superior, and an absence of any genuine regard for the "hoary head" of an older generation. Even in our churches this has made its mark, in the appointment of younger and yet younger men to positions that traditionally were reserved for those whose qualifications included reasonable "length of days." And in the world, there has been a lowering of the draft age, the voting age, retirement age, dating age, and school age. Having arrived has become an end in itself, and in teen-age thinking a pall of obsolescence shrouds the former generation.

What, then, made this particular class different from the rank and file? It is that they have been taught to respect their elders in general, and certain persons in particular. They have started off with an appreciation for certain ones, based upon the appreciation that

their parents had for them. As time goes on, this appreciation may be either heightened or lowered, according to the experiences that are shared in the classroom, but the students will tend to bear with petty disappointments and misunderstandings, because of their generous attitude at the outset of the association. And they, their parents, and the teacher involved will be the better for it, having had a foundation of respect for individuals, upon which to build genuine friendship.

If parents are to instill this quality in their children it cannot be done overnight, nor in a crash course the first week of school. This needs to be taught over the years. And for Christian parents, it ought to be a constant way of life. Much harm will follow when Dad is always "razzing" this leader or that—be it teacher, preacher, elder, or boss at the office. Oftentimes little jealousies or frazzled nerves at the end of the day lead the supper-table talk into malicious criticism of individuals to whom we may owe the greatest debt, and we should really commend, compliment, or at least let rest. In this vicious way, children have been taught that their peers are crooks, hypocrites, liars, tight-fisted, boobs, schemers, or otherwise fakes, while the only really perfect person is Daddy. Then follows the great and inevitable disillusionment, and all society seems thus to collapse, with Dad somewhere in the heap. Then follows the generation gap—man-made and most unnecessary.

Two things are yet to be said. Parents must have respect, in order to pass it along to their children. And it must be diligently taught. Why not be honest and respect the boss as one having a better knowledge of business than we, and to whom we owe many opportunities? It is better, truth permitting, to commend than to condemn. Or the teacher; he knows more about his subject matter than either I or my child. If he is to have my child, should he not also have my respect? Perhaps I ought to get to know him, or know him better. The preacher deserves my cooperation rather than my complaints. And if constructive criticism is in order let it be given nobly and privately. Sunday school teachers have plenty of resistance from Satan, without having parents allied with him. Respect will blossom and mature when selfishness is replaced by brotherly love. But selfishness has no praise to share with others, and seeks only to glorify itself.

But the children must be *taught*. This becomes automatic if we genuinely have the respect within us. I don't think that the parents of these students had to send their children to class with the admonition, "Respect your Bible teacher." But I do believe that these parents have been teaching, for years, the lessons that say this very thing. They respected *their* teachers in their school days and now it is gratifying to see how much they have implanted their respect for authority in their offspring. You have the privilege and responsibility to do the same.

NEWS AND NOTES

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

Jacksonville, Fla.: During July Brother Bennie Hill began a series of gospel meetings which closed August 3. The church here appreciates Brother Bennie and his good wife, Adele, and their devotion to the Lord. The Lord blessed the meeting with fifteen responses—thirteen for rededication and two for membership. Our dear sister Sharon Reeves (formerly Sharon Henderson) also accompanied the Hills, and the three enjoyed their stay and splendid hospitality which they always find in the home of Sharon's parents, Brother and Sister Charles Henderson. Brother Bennie and Sister Adele and Sister Sharon are former students of SCC. —John H. Adams

New Orleans, La.: We will begin work with the 7th & Camp Sts. Church of Christ in New Orleans Sept. 14th, where I had a very pleasant work for about three years before.

My new address will be 1129 7th Street, New Orleans, La. 70115. —C. H. Wiley

Oklahoma City, Okla.: Why not include a reprint of Don Carlos James' still pertinent and up to date exhortation in *Word and Work* for January, 1936, the entire page? —Wilbur M. Winter

South African Christian

SAC is almost 20 years old. During that time it has grown from a duplicated sheet of 2-4 pages to the present format using modern offset printing equipment. As we are constantly striving to improve the looks and content of the publication, we would appreciate your suggestions.

Circulation now reaches 15 countries. We will be happy to have you send us names and addresses of other people who will appreciate *South African Christian*. —John Kernan, Manager, 11 Jasmay Place, Nahoon Valley, East London, C. P., South Africa.

Bangkok, Thailand: I have just returned from a week with the New Tribes Mission folk. It was a great

blessing to me to know these people better. New Tribes aims for people not yet reached. They accept candidates that are not academically "rich" in degrees etc., but their commitment is really inspiring. I was much blessed to be with them. One young Irish couple, just finished with language study, has been struggling, as the home church felt itself unable to carry the financial burden of supporting them further. Each missionary must raise his own support and this he does while at home.

Another fine family up in the Burma hills has a child—severely brain-damaged—that adds a tremendous burden to their already great load. Still another with five small children has just lost their school teacher-missionary (where there are no schools) and faces the problem of having this added responsibility. Please pray for the missionaries even if that's all you have time to say! Their names are George and Gwenn Pierce, Ed and Gloria Manser and Billy and Beverly Keele. —Paul S. Knecht

Louisville Christian Fellowship Week

Fellowship Week was filled with blessing. The lessons on Thessalonians were well-presented in the power of the Holy Spirit. It seemed to this listener that the two books were better handled for the four lessons than some have been in the past. It is no easy task to condense so much into four lessons and keep proper balance and emphasis.

The different phases of the theme of the week were well handled by the respective speakers. Discussion periods tended to clear up some points that might otherwise have been obscure. Songs were carefully chosen to add their part to the whole. The singing was good, the leading excellent.

The noon meals served by the various churches represented were a blessing to the bodies of the participants and a time of good fellowship as well.

Thirty-three ministers and church leaders from all parts of the country and at least one from the Far East were present for the group picture made on Wednesday.

Some young people en route to SCC from Japan and Hong Kong were present at most of the services. Almost \$476.00 was contributed to missions on Wednesday night when Bro. Victor Broadus, veteran missionary to the Chinese and the Filipinos in Manila spoke to a full house on "The Harvest Is Passing." The Lord's blessing was on the meetings and His presence was there. —Mrs. P. J. Knecht

Hong Kong Student to S.C.C.

Miss Ma Lang, a former pupil of Brother Dennis Allen in Hong Kong Christian College arrived in Louisville Sunday afternoon, August 24th. The following week she spent part of the time in the home of the C. V. Wilsons and the other part at the Sellersburg Children's Home. She attended most of the Fellowship meetings, going to Winchester to register at the College the following Monday.

Louisville, Ky.: Ky. Avenue has begun a special effort (about a month ago) to reach the children in the neighborhood. A bus, driven by George Pitts, gathers up the children for both services on Sunday and for the Wednesday night classes also. On the first trip they had only six including the driver and his own family. At the last report the number had increased to 32, one of whom asked, "What is a Bible?" —T. Y. Clark

Dugger, Ind.: Completing two years at Dugger, we are greatly encouraged by the cooperation of the men of the congregation. The church is looking forward to the annual visit of Brother Marsh's whole family (the Children's Home) as their guests for Thanksgiving. —Buford Smith

Highview (Louisville), Ky.: The August 24th Homecoming in Highview Park turned out well. Attendance was good. Fellowship was pleasant and profitable. The evening service was conducted in the park.

The church installed two elders on August 10. They were Brother Charles Wright and Brother Edgar Burroughs. Brother Wayne Hobbs was

made a Deacon at the same meeting.

Honor was paid to sister Nannie Young in a surprise birthday party in her home on her eightieth birthday. About fifty attended.

Marcy Bolles (age 10) experienced the new birth recently. Her father and brother were baptized earlier in the year.

We are glad to report that the Lord is working on behalf of Brother Schreiner in the healing of his injury. The doctors themselves are amazed and pleased at progress beyond their expectations. —Linda Hobbs

Louisville, Ky.: Rangeland reports a good business meeting with sixteen men present. Officers were selected to fill the various positions of service.

Sharon and Bruce Scheer came forward to place membership with us after having experienced the new birth in the waters of baptism at the Highway church, Pekin. Children of our treasurer, they made the good confession in the meeting there conducted by Brother Orell Overman. Their grandfather, Bro. Jack Curry, regular minister at Pekin, baptized them.

—Robert B. Boyd

Louisville, Ky.: Some substitute preaching at Rowan St. was done by Stanley Myers from the Rangeland church . . . Eighteen responded on Labor Day to a need for repair work on the church building. The church is grateful to and for those who came out to work on a holiday. —Vernon C. Lawyer

Linton, Ind.: John Hallet and Don Baize have been installed as elders after having served faithfully for some years as deacons, making a total of three elders. Bill Vickers and Bob Boone were appointed as acting deacons (1 Tim. 3:10). —Richard Lewis

Louisville, Ky.: Two have responded to the invitation in the past weeks, one for baptism and the other for rededication.

The sisters' prayer meeting met again on the 19th with five present. This group has been faithful for many years. Its number has dwindled because some are sick and some have already gone to be with the Lord. —C. V. Wilson

SOUTH LOUISVILLE CHURCH

There has been a change in the pulpit at 5th & M streets. Brother Earl Mullins, carrying a heavy load at the Portland School, has stepped down in favor of Brother Bennie Hill. He is still a part of the work there, but is taking the part of assistant rather than full-time minister.

Brother Hill served as an assistant for some time before taking over the work full-time.

The South Louisville chorus sang at Cramer and Hanover church in Lexington, Sept. 14. Their conductor is Nathan Burks.

The neighborhood Bible class for children still meets once a week, on Wednesday afternoons. It began early in the year. Attendance (15-20) has been steady.

There have been three new births into Christ in the last three months.

Ebenezer Revival Facts

Average attendance for the 15 meetings was 102. The spirit of the revival was felt deeply as the meeting came to a close. Eight responses, yes, but people attended who had never been in the Ebenezer Church building, in the memory of this minister. Over two hundred people were at Ebenezer the final day.

May we thank Brother Crowder for his messages, deep, stirring, evangelistic, word from the Lord, fourteen messages. A great afternoon of singing. We especially appreciated the help of Tom Hendren and Richard Broaddus and Victor Broaddus, as well as the Hendren singers. House well kept throughout meeting, thanks to Mrs. Bill Ransdell. Weather also cooperated, and so did the air-conditioners. —N. Wilson Burks

ADULT RETREAT— Woodland Bible Camp —October 9-11

THEME: Hearing the Messages to the Churches

TEXT: Revelation 2 & 3.

THURSDAY AFTERNOON—

- | | | |
|------|-------------------------------------|----------------|
| 2:00 | "World Conditions in the Last Days" | —E. C. Ringer |
| 3:10 | "Church Talents and Their Use." | —Orell Overman |
| 7:00 | "The Glory That Shall Follow" | —J. Z. Wood |

FRIDAY—

- | | | |
|-------|------------------------------------|--------------|
| 9:00 | "Leaving the First Love" | —Bob Morrow |
| 10:05 | "Persecution" | —Robert Heid |
| 2:00 | "Where Satan's Throne Is" | —T. Y. Clark |
| 3:10 | "Thou Sufferest the Woman Jezebel" | —W. S. Hoar |
| 7:00 | "Dead Works" | —R. B. Boyd |

SATURDAY—

- | | | |
|-------|---|------------------|
| 9:00 | "Thou Didst Keep the Word of My Patience" | —Maurice Clymore |
| 10:05 | "Thou sayest, 'I am Rich'" | —Buford Smith |

VICTOR BROADDUS, living in Winchester, has a full schedule of meetings for his stay in the States. Some of them are as follows:

- | | |
|-----------------------------|------------|
| Cramer & Hanover, Lexington | Oct. 5-12 |
| Gallatin, Tenn. | Oct. 19-26 |
| Oakdale, La. | Nov. 2-7 |
| Pine Prairie, La. | Nov. 9-14 |
| Alexandria, La. | Nov. 16-21 |
| Jennings, La. | Nov. 23-30 |
| Highland, Louisville, | Dec. 7 |
| Pekin, Ind. | Jan. 18 |

Borden, Ind.: The meeting (Aug. 17-24) with Brother Key from St. Louis doing the preaching was good. There were two who experienced the new birth during that time. Much spiritual blessing was there for all. —E. C. Ringer

Sellersburg, Indiana: The meeting with Stan Broussard doing the preaching was well attended. The messages were good and so was the singing, some of which was done by the preacher himself. However, South Louisville Chorus and Sellersburg's own Chorus contributed to the music of the services as also did a trio of girls.

October 6 is the date set for the reopening of the Monday afternoon Bible classes that are a part of the regular winter program of the Sellersburg church. —Bob Morrow

SELLERSBURG HOME

There is need for a couple or a lady at the Sellersburg Children's Home. If you know of a Christian couple or lady who might be interested in a position such as this, please contact the Home so that an interview might be arranged. —Michael T. Sanders

WORLD'S ONLY ALPHABETIZED COLLECTION

Shape Note Edition \$1.75

THE GOLDEN BOOK OF SACRED SONG

(600 Hymns and Gospel Songs in Self-Indexing Order)

Now With "HOW GREAT THOU ART"

In Both The RN And SN Editions

ALWAYS IMITATED — NEVER SURPASSED

Standard For The Churches Of America

Millions Sing The Savior's Praises From Its Pages

Used in every State and Province of the U. S. and Canada,

In Twelve to Fifteen Thousand Churches and Missions

Every Continent, and almost every Nook and Corner of the Globe

PRICES AND EDITIONS

SN: SHAPE NOTES (No Readings) \$1.75

RNR: ROUND NOTES (52 Readings Added)

Either Blue or Brown Cloth

1 to 9 Copies, each, \$2.25

10 or More Copies, each, 1.95

Brown Cloth (No Readings) Same prices as Above.
(Include postage on less than ten copies.)

DLX: DE LUXE GIFT EDITION, SN only 6.50
(Name in Gold can be added -- 75 cents extra.)

Add 15c per copy for Canadian prepaid orders (There is no C. O. D. Service into Canada).

The extra cost for name of church in gold is \$15 for each one hundred copies or less than hundred.

All books are uniform in music content, and all are in the "streamlined" size: 5¾ by 8¼ by 7⁄8 inch thick.

All books have colored headbands, blue water-proofed cover cloth (you can wash it), presentation page; and the S. N. book has ravel-proof book mark and tinted edges.

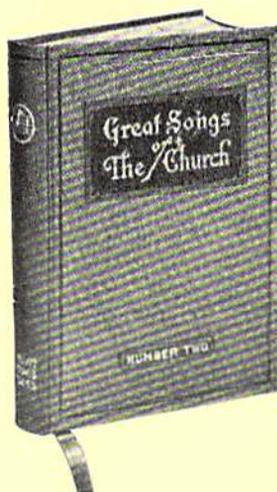
The late shape-note books are, mechanically, the finest and most beautiful ever fabricated. New plates for Offset printing were made from sheets that had been run off and stored for this purpose and this expectancy years ago, before the original plates had begun to show any wear whatsoever. The resulting type-page is therefore as sharp and clear (both words and notes) as the very first book ever printed—with the added beauty and uniformity that the Offset method of printing offers.

This is now the 46th Edition. How many millions have been sold we do not any longer know with certainty.

ORDER ANY EDITION FROM
THE WORD AND WORK

2518 Portland Ave.

Louisville, Ky., 40212



**If Your Sunday Bible Study Program Is
Based On The "Uniform Lessons" . . . Use
Word And Work Lesson Quarterly**

The Word and Work Sunday School lessons follow the outline of the International Sunday School Lessons, using their selection of Scriptures. They are written by Bro. Willis H. Allen of Miami, Fla. Brother Allen is an able writer and a faithful servant of the Lord. His lessons are meant rather to be a guide to study, an aid—not a prop—for teacher and student. They show evidence of prayerful work and study in the word of God. If you have never tried them, do so.

PRICE, 25c EACH

Kentuckians add 5% sales tax

**Why not increase your order to avoid
running out later in the quarter?**

WORD AND WORK

2518 Portland Ave.

Louisville, Ky. 40212