

# THE WORD AND WORK

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

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# Talking Things Over

C. R. L.



CHRISTMAS DAY, 1971

How about a hymn to Caesar, or a song about Sophocles? They don't play many of them on the radio any more. I really can't remember when I've heard someone sing the praises of Alexander the Great, Charlemagne, or even Franklin D. Roosevelt.

Then how is it that today, for hours on end, all I hear is songs celebrating the coming of Jesus into the world? Why is no other man so honored? Why is His birth so acclaimed here at a distance of 2000 years? Incredible! Looking for natural explanations, I find none. Surely this Man was more than man, that He should be exalted as no man has been. During His earth-stay, the police sent to arrest Him returned empty-handed, exclaiming, "Never man so spake!" His bitterest enemies could find no fault in Him, and the officer in charge of His crucifixion cried out, "Surely this was the Son of God!"

Even though He was accorded such recognition from unbelievers of that time, it is still amazing that 20 centuries later, in this "post-Christian era," pagan America should still acknowledge His influence. Yes, surely He is the Son of God!

## THE NAME ABOVE EVERY NAME

Not less wonderful is the picture in Communist Russia. Fifty-four years of militant atheism has not been sufficient to blot out the memory of the name of Jesus. Russia can beat off Hitler's panzer divisions, reconstruct a nation from the rubble of war, and rise to conquer space—but she can't rid her borders of a simple Carpenter from Galilee! Red China has been working on the same problem for 22 years. Hundreds of thousands of "carriers" of the Name have been exterminated. Thousands of others have been confined in prisons and slave-labor camps; yet all these efforts have not sufficed to limit the mighty name of Jesus Christ.

Very frustrating, isn't it, Lucifer?

During the Great Tribulation, Satan makes an all-out attempt to wipe out the last vestiges of Jesus-worship. Conditions could not be more favorable. The church has been caught out of the earth, demon influence is unrestrained, Satan's power is supreme—it *seems*. But out of Israel rise up 144,000 who bear witness that Jesus is Lord, and among the nations are multitudes who receive that testimony (Rev. 7). Satan comes to earth in great rage and does his worst (Rev.

12-13); the earth runs red with the blood of martyrs, yet the record says, "*They overcame him by the blood of the Lamb, and by the word of their testimony*" (Rev. 12:11). Hallelujah!

#### THE GOD WE WORSHIP

What does all this mean to me? What difference does it make that our God is able so to exert His influence upon an unbelieving world? It says (to me) at least this much: The Lord is able to exert an even greater influence in me, the believer. Look at Job. In spite of his loss of all things, God was able to keep him faithful and even to lead him into a more intimate fellowship with Himself. Another example: the apostle Paul didn't have to be bribed with honors or comforts; "I have been laid hold of by Christ Jesus," was his testimony (Phil. 3:12). "He is able to subject all things to himself" (Phil. 3:21)—and "all things" certainly includes the willing heart of the Christian.

So our boldness is increased. No confidence in the flesh (Phil. 3:3), but great confidence in the power of our Lord Jesus to bring to perfection His work in us. We may then without hesitation declare with Paul, "I know him in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." Amen!

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# PROPHECY

Edited by Dr. Horace E. Wood

Although Art Crawford knew and worked with Albert Einstein for a time, he considers it a greater honor to be known as one who belongs to the Lord Jesus Christ. A "layman," he carries on an extensive radio and Bible conference ministry. This article is condensed from one of his radio messages—transcribed by Dr. Wood.

## Caught Up to Meet Him!

Art Crawford

We have been discussing for some time the rapture (or the catching up) of the bride of Christ. In our study of the book of Daniel, we have reached that momentous passage concerning the 70 weeks (a "week" of years in Hebrew is simply seven years). God has revealed to Daniel that He has purposed 70 times seven years upon Jerusalem and upon Israel. We have seen that it is God's purpose concerning Israel to establish six things: to complete the reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision in prophecy, and so on. As we examined each of these, we found that none of them had yet been fulfilled, and that Daniel's 70 weeks have not yet run their course.

We also explained God's method of counting prophetic years—that God actually stops the clock when He rejects Israel. It is not only the testimony of the scriptures that God has deleted years from Israel's calendar in the Old Testament, but it is the testimony of

Scripture that now God has turned the Gospel to the Gentiles, that God has for a while turned His back on Israel. But the day comes when this calendar begins to run again, when we enter into that period of time known as the 70th week of Daniel.

It has become thus appropriate for us to discuss in detail the rapture of the bride of Christ with respect to the 70th week of Daniel. It is a common teaching today that the bride of Christ (the Church) will pass through the 70th week of Daniel, which is better known as the Great Tribulation. And yet there are many who believe that the Church will not pass through this tribulation period.

The prime purpose of the 70th week of Daniel is to prepare Israel for their Messiah. Their eyes are blinded now as they read the scriptures, but the day will come when the testimony of prophecy as it was fulfilled in the first advent of the Lord Jesus Christ will grip their hearts and they will become the most fervent, the most zealous missionaries the world has ever seen.

The rapture of the bride of Christ is a secret or a mystery in the scriptures. Paul says, "Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." What is this mystery? The Greek word is *mysterion*, and we could translate it "secret." The secret is, "We shall not all sleep." Thus the rapture of the bride of Christ is a secret for the Church. It does not concern Israel, it does not concern the major lines of O. T. prophecy, it does not concern the millennial age. It is a secret between God and His beloved, and it is this rapture of the bride of Christ that concerns us now. Where does it fit in with respect to the 70th week of Daniel?

The 70th week of Daniel may—or may not—begin immediately after the rapture of the bride of Christ. It doesn't need to. God has not given us prophecies that allow us to fix with exact accuracy the time of the rapture with respect to the rest of the prophetic picture. We have already examined the purposes for the 70th week and have seen that the Church was not engaged in any of these purposes. Then looking at 1 and 2 Thessalonians and Matthew 24, we have seen that, up to this point, all indications are that the rapture of the Church precedes the 70th week of Daniel. To word it a little differently, we have seen that all of the scriptural evidence thus far places the rapture before the 70th week. You should know that if you do not believe that the rapture occurs before the 70th week, then you cannot preach an imminent return of the Lord Jesus Christ. There are certain things which must yet take place before the 70th week can begin. We believe that there is scriptural evidence that there will be a temple at Jerusalem first, and of course it is not there now. There is still much trouble between the Jewish world and the Arab world. Unless we have misunderstood some of the scriptures regard-

ing the 70th week, it would be almost impossible for it to begin today. But the rapture of the bride of Christ could take place today—right now.

Matthew 24 is one of the primary passages of prophetic scripture and in this we see the disciples asking Jesus to give them a sign of His coming and the end of the age. The things He said are characteristic of today, of yesterday, of a hundred years ago, of five hundred years ago, and they will be even more characteristic of the opening scenes of the 70th week of Daniel. The only sign He gives them is in verse 15, the abomination of desolation spoken of by Daniel. We know from the book of Daniel that this abomination of desolation occurs in the middle of the 70th week. This week is characterized by peace and safety during the first 42 months (or 3½ years), and by intense persecution and tribulation during the last 3½ years. The latter period is called the “time of Jacob’s trouble”—a time of anguish such as the world has never seen before, nor ever will see again. It is the setting up of the abomination of desolation that initiates this time of trouble.

If an event as momentous and outstanding as the rapture of the bride of Christ takes place during or at the end of the 70th week, surely it ought to appear in Matt. 24. At Matt. 24:15 we are in the middle of the 70th week, but there is still no word about the rapture. This should undoubtedly be a great sign concerning the end of the age, but thus far, there is no indication of it.

Let us understand, dearly beloved, that in Matt. 7 and 25 when the Lord Jesus says to those on His right hand, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,” He is not speaking to you or to me. He is speaking to human beings who will go into the kingdom age as human beings. Blessed of the Father, yes, but human beings who will face death as you and I do today. Life will be lengthened to a certain extent during the kingdom age, but otherwise life will go on much as it does now, subject to the laws of nature. You and I who are ruling and reigning with the Lord Jesus Christ will have spiritual bodies not subject to natural laws. There will be human beings living at the rapture who will probably pass through the 70th week of Daniel, will find the Lord Jesus Christ as their Savior during this time, and will enter the kingdom age as the “blessed of my Father,” as the Lord Jesus indicates in Matt. 25. Being still human beings, they will still have to die. Now we see that God has said that unless He had shortened the days—unless He had set the time very short for the 70th week, for the period of persecution and tribulation—there would not have been any living flesh left on the earth.

(To be concluded next month)

# Questions Asked Of Us

Carl Kitzmiller



What is meant by "believing on Jesus Christ"?

Frequently people who may be considering being a Christian are puzzled by the requirement of believing on Christ. Most are aware that this is more than just believing that someone by the name of Jesus once lived or even intellectually accepting the fact that He is the Son of God. Some rather commonplace things are not easy to define in precise terms and simple words, but when believing (or faith) is used to describe the whole process by which men are saved it can probably best be understood by seeing it in its several parts. Bible faith does begin with *intellectual belief*; that is, one accepts the historical facts concerning Christ as recorded in the Bible. He believes that God is, and believes that the things revealed in the Bible are true. He therefore believes that Jesus is the Messiah promised to the world and that His claims are true. The faith that never gets beyond this point, however, is a dead faith (cf. Jas. 2:8-10).

Bible faith involves the whole of man, not just his head. It affects the heart and the will also. "For with the heart man believeth unto righteousness" (Rom. 10:10). This means that the *emotions* are involved. Realizing the purity of Christ, one is ashamed of his own sin. He begins to be torn between the natural desire of men to do as he pleases and the desire to do what is right before God. Realizing the great mercy extended to men by God, the heart begins to respond with love to Him. Sometimes this love is overshadowed by a fear of hell, but even at this stage one is attracted to Christ. In English we sometimes use the word "trust" to speak of a faith that is more than just the intellectual sort. We come to realize that Jesus Christ can be trusted.

But still people can be sorry for their sins and have love for the Lord without having exercised true saving faith. An act of the will is necessary. A decision is made. We decide to turn our lives over to Christ, to follow Him and to be obedient to Him. We commit ourselves to Him. We make the decision to turn away from everything wrong, because we know this is what He wants (this is repentance). We follow whatever instructions He has given as to how we acknowledge this faith (hence, we confess Him and are baptized).

As we live the Christian life and study the Bible this faith properly becomes deeper and stronger, but it remains the sort of thing that involves the head, the heart, and the will.

**Should Christians teach their children the Santa Claus myth?**

This question will be out of season by the time it appears in print, but the answer will apply in many respects to the Easter bunny or several other situations as well as to Santa Claus. Like many questions, it calls for human judgment respecting a matter about which the scriptures do not speak specifically—unless falsehood or other wrong is involved. It is my conviction that there is a very great danger in the Santa Claus myth as it is usually taught, because it does involve deception and (let's face it) outright lies to the child in too many cases.

Now a good imagination is a part of human personality, and the wise parent recognizes that a legitimate exercise of imagination is a healthy part of child development. It may well enable us to improve our ability to understand spiritual truth. May God deliver us from the cold, intellectual, unimaginative approach to everything that sees only what can be handled, measured, or tried in a test tube. I see no reason to throw out fairy stories or everything from the land of make-believe. The Old Testament even has a story of the trees deciding to appoint a king over them (Judg. 9:8-15). This does not mean we should have an indiscriminate use of make-believe and imagination, however.

One of the problems I see with the Santa Claus story is the several similarities that have been created between him and God (knows all about you, gives good gifts freely, is concerned about "goodness," has superhuman powers as to time and space, etc.). After a few years the child learns that he has been deceived about Santa Claus, and it is but a step to wondering whether or not God is real or if he is being deceived about Him too. Perhaps when he learns more, he may reason, it will turn out that God is not real either. Moreover, the principles supposedly taught seem to suffer too. One suspects there may be a lot of "bad boy" adults today who are expecting God to relent at the last and to give them the same gifts (or almost as good) as the "good" Christian receives—just as it was with Santa Claus ("It's all a story to keep you behaving.").

It was our choice to let our children know that Santa was make-believe and that their parents bought the gifts and put them out (no problem why the rotten little rich kid got so much!). We kept the surprise element and the waiting expectancy, even some make-believe stories and songs and talk about Santa Claus, but without the deception and the lying. We do not regret the choice and do not feel that our children were less happy than others. We do not wish to dictate that as the only possible solution nor sit in judgment on other honest efforts. It is right, however, for every parent to be concerned and to handle the matter in a way that does not misrepresent God nor subtly destroy faith in Him or in themselves as parents.

Since John 5:28-29 teaches one resurrection, why, is it not correct to speak of the general resurrection of the dead?

Those verses read as follows (ASV): "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

At least two reasons can be offered for not believing in a general resurrection of the dead on the basis of this passage. First, no doctrine should be totally built around a single passage of scripture when God has given other information elsewhere in His word. This passage is not the sum or total of God's word concerning resurrection (cf. Ps. 119:160). It is most certainly true, as far as it goes, but we do have an obligation to the whole counsel of God. Secondly, this passage very carefully speaks of two resurrections—the resurrection of life and the resurrection of judgment. It does not teach one resurrection except in the sense that everyone who has died is to be raised—i.e., as to the fact of resurrection, there is to be a common experience for all in the tombs.

"The general resurrection" is a term that has come to mean the resurrection of all the dead, righteous and unrighteous, in the same company and at the same short period of time. Along with "the general judgment" it speaks of a single event with both righteous and unrighteous present and with God making a separation between the two groups and immediately consigning each to their respective eternal destinies. One supposes this concept has been largely the result of a misunderstanding of Matt. 25:31ff. Although these terms have been written into human creeds and rituals and even supplied by man as running headlines in some Bible versions, the expressions never appear in the Bible text itself and do not represent a correct summary of Bible teaching.

Advocates of a general resurrection often put a lot of emphasis on the word "hour" in John 5:28. Even if this were a literal sixty minutes, it would not prove that both groups are to be raised in one company. There is very strong evidence in the context, however, not to mention the harmonizing of other scripture, that Jesus did not have in mind a literal hour. In v. 25, He spoke of an "hour" which has now been almost two millenia in length—the time when men hear the gospel and live. The term clearly is used to speak of an indefinite period of time. John 5:28-29 does not tell us how long will be the interval between the resurrection of life and the resurrection of judgment but only that the time is coming when these will occur. The sense of the passage is that the "time" is coming. The reader should be careful no to add, even in his thinking, to what the passage says. It declares neither that all are in the same company nor that it all happens at the same instant.

## Thoughts While Looking at New-Born Babies

Reprint from *Evangelical Deacon*, March 12, 1963.

Donald N. Larson, professor-on-leave from Trinity College, is director of the Interchurch Language School, Manila, Philippine Islands.

Donald N. Larson

Brett, our new baby, has seen two sunrises today. Look at him there through the nursery window. This is St. Luke's Hospital in Quezon City, Philippines, half way around the world from Illinois, where his brother and sister made their appearances. And take note of his forty-seven companions. He's the only white one; all his little newborn friends are Filipinos. As we watch the crying, kicking bundle beside him, thoughts of Brett's future fill our minds.

Brett joins a well-traveled family. His parents are educated, economically secure, engaged in regular and significant vocations. When we take him home in a few days, he'll find opportunity to develop physically, mentally and spiritually. He'll not want for books, toys, friends. Food, shelter and clothing will always be there.

But his Filipino partner. What about him? He joins four brothers and sisters, an unemployed father and an illiterate mother. He's the first child in his lineage to be born in a hospital. His indigent parents, you see, "got the nod" from a social welfare organization, which will pay all the bills. In a day or two his father and mother will bring him home. "Home" is an 8 by 10 foot tin and cardboard shanty, built against a high concrete wall. The concrete wall surrounds the mansion of a wealthy attorney. The infant's father wonders: Have we brought enough children into the world? We only have three boys. Will these be enough to take care of us when we are old? While the attorney, lounging in his air-conditioned den, speculates on the stock market, striving to accumulate even more of this world's goods, his squatting neighbors, motivated by strong gambling instincts, sit in their chairless hovel, contemplating "one more throw of the dice." The next one might be born under a star; he might be the one to bring them up out of poverty.

Brett's little companion, in the meantime, just hopes for enough milk from his mother, enough pure water from a community well, enough rice to fight off an early death. He might possibly finish four years of school; it might take twelve years. He might travel 50 miles from home. He may never own a car or even drive one. He may never really own a house, because he may never really own any land. He'll never be able to borrow "on his signature only."

Yes, he'll find work, but consider it. He'll work twelve months. For this he will receive wages which will pay bills for nine months.

Each year of his adult life, apart from windfalls, he will mortgage himself more heavily to wealthy landowners, relatives and friends. After a few years he will owe more than he is worth, more than he can hope to be worth in the foreseeable future. But, if he has enough children soon enough, and if he passes off the scene at the expected age, he may get himself out of hock in time to make a down payment to the mortician.

Soon after the infant's birth his parents will rush him off to the Catholic priest for a ceremony. If he should die before adolescence, this will provide a minimum of anxiety over his eternal safekeeping. As years pass by, he will become even more dependent on the ceremonies to lessen an ever-increasing load of guilt. Parents or priest may never speak to him of a loving Jesus. He may never learn to read for himself of the eternal Son of God. He will beg, buy and bargain his way out of the hands of a God who, as he understands it, dispenses cruel justice to those who have not participated in the ceremonies from birth to death. He joins a throng drifting hopelessly along in ceremonial straightjackets, striving for little more than a ray of hope that their sojourn after death will be followed by eternal life.

Brett's companion, if he survives, will live in a house which will stand up for five years, weather permitting. There are a thousand people in his community. A single small chapel is the scene of all ceremonial activity. Of these thousand residents, 850 possess 15 per cent of the gross community wealth. These 850 will work for nine months. The income from these nine months will pay all their current expenses and chisel away at the accumulation of debts prior to the first month. During the next three months, with no harvest, no income, they will borrow by the day or week to survive until the planting of the next crop, when the cycle begins again. In this community there are 150 people who get richer by the year at the expense of 850 who depend on them for survival for one quarter of each year.

Into this setting comes the missionary. Is he prepared for what lies ahead? What common burden does he really share with the Filipino? He lives in a house owned, and at one time lived in, by one of the 150 wealthy residents. He drives some kind of a vehicle. His children are all receiving an education. He buys and preserves his food in a mechanical cooler, cooks it on a stove, eats it at a table, washes the dishes in a sink with running water, sits down in a comfortable chair to listen to a transistorized radio.

The missionary looks across the street at his neighbor's wife. She's waiting to fill two five-gallon water cans at a common well. She'll tote her 90-pound burden back home as soon as it's her turn. She and her husband have little opportunity to improve their condition. They find happiness in smooth inter-personal relationships with their town-mates. In his poverty-stricken village these relationships mean more than house, clothing, and even food. While

these smooth relations with his fellow brings him peace on earth, he achieves his peace with God, along with 930 of his townmates, by participating in the various Christianizing ceremonies.

Just how will the missionary approach his neighbors, driven as they are by fear and superstition? How will he send a penetrating picture of Jesus Christ into their hearts? What can he say that will have deep and lasting meaning to them? The works and ceremonies which hold them in a vise-like grip from birth to death, sanctioned by 930 partners, can they dare to abandon them? Will they have the courage to believe in God's love for them? Can they give up the social acceptance which they have struggled to maintain? If they do, what else will they have? To give up their social acceptance is to have nothing at all for which to live. To become a real Christian is to lose contact with the community, with relatives and friends.

Here in his community there may be a small nucleus who are achieving some measure of economic security, having some hope for a better future. To them social acceptance no longer holds them so tightly. They are finding new friends, new social contacts. Protestantism is symbolic as a status symbol. They are nominally interested in what they might derive from it in their social struggle.

To whom will the missionary turn, to the poverty-stricken or to the nucleus of a growing middle class? Will he minister to both? Will both be able to worship together? Frustration mounts within the missionary's heart. He needs deep insight into God's Word and world. He needs many skills and gifts, a heart of love and pity, power to look behind and underneath the Filipino's traditional values, to see them in relation to his own purposes.

How about you? You're not here to watch the missionary, to advise him, to comfort him, but he is here because you have sent him. Have you fully realized the extent of your own personal responsibility to him? What are you doing to provide him with the wisdom and love he needs for this difficult job? How much your child and the missionary's child are like our Brett. In their white faces is a ticket to power, prestige, security and long life. What will our children know of the plight of most of this world's children?

We look deeply into their beautiful eyes, heavy with sleep. Have we been duped into thinking that they will find peace in their white faces, in an insulated house, in an education, in an insurance policy? Has our own life grown so comfortable that our dependence on Jesus Christ has lost much of its original force? Are we raising them in the fear and admonition of the Lord? What does this mean to you, or is it shriveling up into a memory verse? As you reflect upon your missionary responsibility to that small child in front of you, reconsider your responsibility to missionaries far away from you. Each of them in his own way depends on you. Don't disappoint them.

# Precious Reprints

## The Hope of the Gospel

R. H. Boll — 1927

Involved and included in the gospel is a hope—clear cut and well-defined, and which gives color and meaning to all else. Where the gospel is preached this hope must be preached. It is "in the word of the truth of the gospel" that the Colossian brethren heard of "the hope which is laid up for you in the heavens" (Col. 1:5). And how important a matter it is appears further on, where Paul declares that their Christian life would be a success only "if so be that ye continue in the faith, grounded and stedfast, and *not moved away from the hope of the gospel*" (Col. 1:23). This hope must then have some essential influence upon the Christian's career. He must not be moved away from it under any circumstances. He must not give it up. He must not exchange it for any other.

The question at once arises, How can a man preach the whole gospel and not also preach "the hope of the gospel"? Is the faith essential and the hope indifferent? Shall the obedience be emphasized and the hope slighted, as a thing not immediately practical? Shall a faithful preacher of the gospel say, Just so we believe and obey the Lord and do what He has enjoined—the rest will take care of itself, and let us not trouble our minds about it?

### HOPE IN THE APOSTLES' PREACHING

Paul preached it. The record in Acts 17 indicates that he spent some two or three weeks in Thessalonica, which was absolutely new soil, never before touched by the gospel (Acts 17:2). Some think the "three sabbath days" did not exhaust the extent of Paul's entire sojourn in Thessalonica. But if not, the time was at any rate very short. During that short time Paul preached the gospel, and among its various features he manifestly impressed the hope of the gospel with such power that it became the prominent motive to their turning to the Lord. "Ye turned unto God from idols to serve a living and true God and *to wait for his Son from heaven*" (1 Th. 1:9). Now this latter item constitutes the hope of the gospel (Tit. 2:13). All the Christian hopes for is bound up in his Lord's return. And this is the hope from which we must in no case be "moved away."

### THE OUTLOOK

"Upon the earth, distress of nations in perplexity." This phrase from our Lord's lips pictures with growing force the conditions in the world today. Nations in turmoil and tension; men's hearts fainting in them for fear of the things that are coming on the world; the children of God lifting up their heads—for they have seen these things beginning to come to pass, and they are sensing the approach

of their day of redemption (Lk. 21:25-28)—while others are hardened in blindness and unbelief; God's hand is uplifted and men see it not. Gradually, yet swiftly, things are shaping up for a new crisis, and the nations are in more or less open preparation. The next war, if God does not intervene, will encircle the globe and will be incalculably more terrible than the World War of 1914. The storm centers are becoming more clearly defined. There is Russia, and Germany, and Italy. There is the vast East, its millions seething in unexampled restlessness. The hordes of Asia wait for the master-hand that can marshal their forces.

Within is ferment, revolution and rebellion—the breaking of old bonds and restraints (good and bad), apostasy, disregard for authority human and divine. We are faced with a great spiritual and moral decline—that coupled with unprecedented scientific progress, which puts more and more terrible powers into uncontrolled hands. What will the outcome be? Never before have the people of God had so much occasion to watch and pray. Thoughtful, earnest Christians are similarly impressed everywhere. Be ye also ready.

#### FOR THE UNITY OF GOD'S PEOPLE

While the Lord tarries there is one thing dear to His heart and to the hearts of those that love Him: the manifestation of the oneness of His true church on the earth—the gathering together in one fold and in the fullness of the Holy Spirit of *all* that are truly His, that with one accord and one mouth they may together glorify God. Might we not hope for such a thing? The world is disgusted and those who are Christ's are heart-sick over religious conditions, while the enemy blasphemes. It is not a "federation of churches" that God wants, nor a proud "We-are-the-people" sect, but the return of all who truly seek the Lord and would follow Him only. We desire to see a return to the New Testament—not in letter alone but in the spirit, not in mere outward form and name but also in inward faith and love. To this end let us work and pray that, if the Lord come, though we had not more than begun the great task, we shall be found "so doing."

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# Courtship's Place In Marriage

W. R. H.



The epidemic of separations, divorces, and resulting broken homes has become so widespread in our day that many cases are involving members of the body of Christ. It is needless to say that our social habits have currently borne many marital problems. Affluence, easy travel, and an abundance of free time have compounded the pull of temptations, so that unless people have a real love for the Lord and for each other, marriages have the odds against them from the start. Not only must there be a proper goal for the union; there must also be mental compatibility. And humanly speaking, to verify whether or not we suit one another, takes time.

Today, many handle this problem by simply "taking up" and trying out living together, supposing that a loose sort of union can be easily terminated if they wish. But this is not the design of God, and therefore is not permissible for a Christian. Firm marriage is the only "honorable" license for cohabitation, as in Hebrews we read, "Let marriage be had in honor, and the bed undefiled."

## SEEKING GOD'S GUIDANCE

The first move in making so great a decision in life as the selection of a life partner is to ask the guidance of God, as did Eliezer, the servant of Abraham, when he was sent to get a wife for Isaac. And, if the answer is as direct and glorious for us as it was for him, there will be no doubt that the proper choice has been made. Even so, it is interesting to see what he asked of God when he "put out the fleece." It was to be the maiden who would say, "Drink, and I will give thy camels drink also." Such a response from Rebekah indicates several favorable personality traits immediately.

But we may not have the boldness nor the wisdom to ask God for such definite working, nor be so clearly and quickly answered. This is where dating over a prolonged time becomes essential. We may find no direct scripture to support this but such indirect ones as "look therefore carefully how you walk; not as unwise, but as wise: redeeming the time, because the days are evil."

People have different philosophies of life, and some of these can be deeply hidden in the teen years. Although some personality traits

are unimportant, and could be endured with little or no displeasure; others are basic and vital, and will present endless conflict and friction. For example, one might have a standard of purity that demands purity in return (which is certainly what the Lord expects, and makes for a life of respect and appreciation), whereas another might lean toward the liberation that is being foisted in educational and many religious circles.

#### TIME IS AN ELEMENT IN DATING

Sometimes crudeness, littleness, or moodiness can lie buried for a considerable time. Or traits that might seem quite good, may later seem haughty or unbearable to the other. Many a lover has "shaped up" his or her grooming and conversation in order to gain the favor of the beloved. This is good, and helps in the elevation of youth in general. But if it is only a temporary measure, to last only until the marriage vows are taken, then it fails where it might have been most effective. We all know of some who begin to "go to church" or even "join" for the sake of love. If these changes become permanent, all is well, and a youth has been elevated. But if she or he uses this only as a guise, the last state will be worse than the first.

Our minds are so intricate, that it takes a good bit of communication and under all sorts of circumstances, before we can fairly become acquainted. Courtship has proven to be the Christian answer to this need. Sunday dates at church are important, and should become regular schedule. But so, also should be times on weekdays and evenings; working together, thinking out-loud, eating together, riding together, playing, laughing, singing, and praying together.

We may need to observe the other in a time of grief or crisis, in unfavorable circumstances, in sickness or in disappointment. Such times reveal more of the inner man than when things are going fine. And often such adversity brings out the very best that is within. However, if "the best" doesn't happen to be within, we do well to find it out, because sooner or later there will be those times when we need to have such strength shared with us.

Dating in groups is of little value as regards actually getting to know each other. Marriage is for couples, not for groups. (The "twain" shall be one flesh.) Many hours, for many months, are not too much to invest in so vital a program. This is not to say that dating is not also for the immediate enjoyment of the occasion. Surely we can enjoy the evening, the boat ride, the circus, the home show, the game, the holiday, the hike, the film, the fireplace, or the stereo. Enjoy the rides, the hamburgers, the cokes, and the occasional dinner. But, when the evening is over, the best part of the occasion will be the fuller insight into the other's philosophy of life, and assurance as to whether or not there is mental compatibility.



# Viewing The News

PARDON ME, but I missed my deadline last month. Final exams are as much a bother to teachers as to students!

DON'T BE SURPRISED when you read of anti-Biblical doctrines being espoused by faculty members of Catholic colleges. You may rest assured that much of the "liberalism" that has had its roots in the training in their colleges. Recently, as a sample, "The Rev." Raymond E. Brown, a professor of Biblical studies at the Jesuit Woodstock College (he also teaches at the interdenominational leader of modernism and unbelief, Union Theological Seminary in New York), urged a "serious re-examination" of the question of the virgin birth of Christ. His statement, which I read in *The Cincinnati Enquirer* of December 4, 1971, showed that he doubted that Christ's birth was from a virgin in spite of the fact that traditionally the Catholics have tried to deify Mary by insisting that she remained a virgin all of her life and had an "immaculate conception" herself.

A CHRISTIAN STUDENT NEWS-PAPER, *Ichthus*, with high-school senior Bob Patterson as editor, began publication last January in Cherry Hill, New Jersey. Patterson, now a freshman at the Philadelphia College of the Bible, said late in the year that the circulation was growing toward 75,000-100,000. According to the *Revival and Survival Bulletin* published by the Christian Heritage Center, he says that the Name of Jesus Christ has become an issue in the (high school) classrooms.

DID YOU SEE the story in *Christianity Today* of December 17, 1971, on what they called "Messianic Judaism"—a movement among Jews who are turning to Jesus Christ and receiving Him as their Messiah and

Savior? These two paragraphs especially interested me: "Film producer Hal Sacks received Christ after shooting a Pat Boone television special, later led his mother to Christ during a Yom Kippur service in a synagogue." "The stirrings extend even to Israel. Shlomo Hizak, an Orthodox Jew and former bodyguard to leader David Ben Gurion, accepted Christ and is now an evangelist."

CHRISTIANITY TODAY has one of the most complete news coverages of Christian magazines. In the same issue quoted above were these items: A story on how promoters of a stage version of *Jesus Christ Superstar* sent out a mimeographed letter quoting a testimonial from Billy Graham that Graham said he never gave. Graham not only flatly denied making the statement, he gave a very strong testimonial against the perversion of the gospel in that infamous "opera."

A story of a united revival by sixteen Southern Baptist churches in the Colorado Springs are in which 813 "decisions for Christ" were made, 573 of which were first-time professions of faith.

Contrast with that one that item which says, "Southern Presbyterians in Arkansas have set up a special fund for abortions; several girls have already used it to fly to New York and California for abortions."

And the one that stated, "Women marched through the streets of San Francisco, New York, and Washington D.C., last month (November) demanding the right to choose whether to abort a pregnancy. One stirring plea came from 16-year-old Sara Takashige, who told a crowd in San Francisco's Civic Center: 'We as high school women demand free contraceptive devices that work all the time.'"

Fortunately there is also a story indicating that revival fires are "burning

in the prairie provinces of Canada." After all, there is some good news today!

**MANY HAVE WONDERED** how Congress finally was prodded into passing legislation permitting the importation of chrome ore from Rhodesia and why President Nixon signed the bill. The background would be too long to discuss here, but you should know that some of the Congressmen have fought the sanctions against Rhodesia from the first and the President would have lost valuable support for other things he wants to do if he had vetoed the bill. The signing of papers between the leaders of Great Britain and Rhodesia soon afterwards shows how foolish was the United Nations interference in our internal affairs by condemning the action.

**JAMES DEFOREST MURCH** is one of the best commentators on religious news that I have read. However, in the November 21, 1971, issue of *Christian Standard* he made a mistake that I feel I must comment on since I have recommended his column in that paper so many times. Speaking of the Roman Catholic Church, he wrote: "The church has historically adjusted itself to popular trends. In World War II it turned to the right in signing concordats with Hitlerian Germany and with Mussolini. But in recent years it has compromised with communism in Poland and in several Baltic 'Iron Curtain' countries." It is amazing how completely the liberal press has been able to brainwash people into believing what most of the liberal press themselves have been brainwashed into believing, that Nazism and Fascism are "on the right," thus giving a bad name to the "right." Those ideologies were basically (and called themselves) national socialism, and socialism is always on the "left" of the political spectrum. Communism and Fascism are simply different wings of the left-liberal wing. When Hitler and Stalin signed a pact neither was turning in the opposite direction; they simply were agreeing not to fight each other in their efforts to socialize the world. James D. Bales has an article in *Christian Economics* for November, 1971, that discusses this matter rather thoroughly. I hope the author and the magazine will pardon my quoting from the article a statement from Max Eastman, a former Communist, on this subject: "Stalin's

totalitarian police state is not an approximation to, or something like, or in some respect comparable with Hitler's. It is the same thing, only more ruthless, more cold-blooded, more astute, more extreme in its economic policies, more explicitly committed to world conquest, and more dangerous to democracy and civilized morals."

**THE Revival and Survival Bulletin** of November 11, 1971, quoted from the *Scott Report* of October 8 this information: "The Kremlin has assigned one of its top espionage agents to run the new Soviet consulate scheduled to be opened later this month in San Francisco." The consul general designate is Alexander Zinchuk, a high ranking member of the KGB, the Russian secret espionage and intelligence agency.

**HAVE YOU READ** yet the book I recommended by W. Cleon Skousen, *The Naked Capitalist*? One reader did and was so enthusiastic at having so many questions of the whys and wherefores of world news answered that she bought several to give away. Don't wait for a gift copy. Go buy one for \$2.00 in paperback.

**DID YOU GET CAUGHT** by the UNICEF solicitors this year? If so, did you know that UNICEF, in spite of its pleas for aid in helping children, gives no money to children? It gives it to governments to use, supposedly, for children. Can you imagine what happens when, as such a large percentage of its gifts are done, UNICEF gives money to a communist government? They use it to promote communism, of course.

**BAHA'I** is a fast-growing religion in some areas, I am told. There are now about 50,000 members of the faith in this country. Baha'i preaches the oneness of the human race, the basic unity of all religions, compulsory education, the development of a universal "auxiliary" language, the abolition of extremes of wealth and poverty, and the exaltation of work, according to Ben L. Kaufman, who is the Religion Reporter for *The Cincinnati Enquirer*. The religion was established by Baha'u'llah, the son of an Iranian government minister in 1844. It teaches that all the well-known faiths are good but are best for their leading to the development of Bahaiism. They include Moses, Jesus, Buddha, Confucius, Zoroaster and oth-

ers as messengers leading to their development.

Many thanks for your kind words about this column. Keep it going by

continuing to send your questions and news items to Ernest E. Lyon  
2629 Valletta Road  
Louisville, Kv. 40205

## He That Hath Ears . . .

Reuel Lemmons

To some who were listening to His parable Jesus one time said, "He that hath ears to hear, let him hear." This was His way of saying to His listeners that they were in danger of missing the real lesson He was teaching about a sower sowing seed. Most of us when we read this familiar parable are captivated by the idea of stony ground, wayside soil, and thorns, or maybe the hundred-fold harvest. Jesus was teaching what the kingdom of heaven is like. He said it was like seed which was sown.

A lesson most of us have never learned is that the kingdom of heaven is not something that we build like a house; it is something that grows from a seed that is planted. We think of this when we see articles on "how to build up the church." Most of us think of the church as something that will not develop except as we develop it. We think of it as a project which must be planned in elders' meetings and implemented through committees and work programs. We watch its slow development and think of any progress as the result of the carpenter work we have done on the kingdom.

The church is not that kind of manufactured product. It is a living organism. It grows from seed that has been planted. It grows from the miracle of life having been instilled. All we can do is plant, and maybe water. It is still God that gives the increase. The increase, then, is not of our manufacture; it is of God's grace. We get amused sometimes at church leaders hovering over every little detail, blueprinting "the building of a great church." What they ought to do is plant some seed, and then step back out of the way and let it grow!

We have visited many "mission fields" where for years "sponsoring churches" and dedicated "missionaries" have labored to put together a church in a new field. They started right by planting the seed, and they saw a new life spring from the seed they had planted. But then they began to systematize and organize it to death. They seem to have more confidence in their architecture than in God's generating power. It seems that everything the Holy Spirit urges us to do in faith, we try to manipulate and organize. Maybe we ought to have more confidence in God who makes all things grow, and let these "mission" churches grow, instead of hovering over them in the belief that we have to mechanically build them into churches of Christ.

When we build a house one thing happens and when we plant

a seed an entirely different thing happens. We may build a beautiful house, but when we are finished we have nothing more than a cold, dead, unresponsive product of our own engineering. When we plant a seed, and God puts life into it, it breaks the ground under its own power as a living thing and grows to bear fruit in response to God's encouragement rather than man's. We can give it loving care and cultivation, to be sure, but we cannot structure a living thing.

Working for the Lord, especially in the realm of spreading the kingdom, has some supernatural qualities about it. The kingdom is spread by the quiet seed planting, which any Christian can do, rather than by grandiose plans laid by the cleverest of men in an officers' meeting. Often we set plans in operation for "building up the church," as if a human blueprint faithfully followed would produce so much growth. Life does not respond to this sort of engineering. There is something mysterious about life. You can't, by taking thought, add one cubit to your stature. God, the Author of life, takes care of growth in living things. The church is a living organism.

Some years ago, as a result of an airplane failure, we were stranded for three days on a small island in the Indian Ocean. While awaiting relief we found that years before, during World War II, someone had planted a tomato patch on that island. In the intervening years the old airfield had fallen into decay and had been abandoned. But the tomatoes had ripened, dropped their own seeds into the soil and reproduced themselves without any human engineering for several years. That is the way it is with the seed of the kingdom. Sowers of the seed go to distant lands and islands of the sea. They sow the seed. The seed germinates in good and honest hearts. A new life—the miracle of God—begins. Soon this new life is planting seeds in other hearts, and the harvest may be thirty, sixty, or a hundred-fold. The most effective way to destroy the crop is to subject it to human supervision back in America where elders' meetings are held over how to make the new church grow. The new church is not a house built by man; it is a living organism that was brought into being by God, and which belongs to God. He can probably care for his own better than we can.

—Editorial in *Firm Foundation*

# Missionary Messenger

*"Greater things for God"*

George Galanis

Athens, Greece

December Newsletter

We want to express once again our sincere and deepest appreciation for your prayers and support for the expired year. We trust you will continue to cooperate with us this new year thus enabling us to carry on our missionary efforts to reach many precious souls with the glad tidings of the Gospel of Jesus Christ. My wife and our children join me in wishing you a prosperous new year in every spiritual and temporal blessing from the Lord.

Jack Chrissop

South Africa

December 12

Another year is fast drawing to its close, a year that for one of my temperament has not been easy. Incapacitated for almost three months, and even now still going slowly, my idleness did for some time chafe me; but slowly the Lord has taught me David's message in Ps. 27, "Wait on the Lord . . . wait I say on the Lord." How unhappy must those people be who haven't got the Lord, no Savior to encourage, uplift, strengthen – how useless and wasted those lives must be.

Addie Brown

Waterfalls, Rhodesia

December 13

Our meetings were blest yesterday. There were 2 baptisms at Tafara. Last Sunday there were 5 responses to the invitation there. My husband spoke at Harare yesterday and David preached here at Waterfalls. Joy was at the meeting last night. The children attend here regularly.

J. C. Shewmaker

Bulawayo, Rhodesia

December 15

The cornea transplant on Samuel's right eye was to have taken place last Monday the 13th of December, if all went according to schedule. However, it is still too early to predict the result. Your earnest prayers for him are desired by all his loved ones.

Some of our younger Christians are being a bit disturbed by the Mormons and Jehovah's Witnesses. Consequently a class has been arranged at Hillside for the purpose of teaching some of them on points where these doctrines conflict with the scriptures. Normally, I am all for preparing our young Christians by filling them with the truth of God's word. Jesus met the Devil's falsehoods with truth. We should use the same method.

Most people here are well into the swing of Christmas, but many of the Christians here think it is wrong to celebrate it as the birth of Christ, so there is very little done by the members, except for the giving of some gifts of food to the poor, which we find quite convenient.

Elaine Brittell

Zambia, Africa

December 15

Over here the Rutherfords, Crookshanks and Beesons were down to the Berryhills for Thanksgiving; then afterwards Beesons came by here for a nice visit—even if it was too short. Perhaps Christmas the Berryhills will go up to the Copperbelt to visit them and discuss more about printing some Bible material in Tonga.

I am so glad Brother Robert will be working in Salisbury in the great harvest field there. We pray God's blessing upon his plans, his journey over to Rhodesia and for his work, that many will be saved. The Lord's coming is getting nearer—so many are still unsaved. Praise the Lord for sending more sowers of the seed of the kingdom.

Mabel Bailey

Zambia, Africa

October 30

Leonard is now showing filmstrips at three places each week as well as having a class Friday afternoon and one Saturday morning at two other places, then the mid-week service here and he always goes two places on Sunday. The boys' lessons keep me occupied all of every morning and it seems hard for us to get down to as much sorting and packing as we should. Lord willing, we will move around December 20.

Georgia Hobby

Zambia, Africa

December 18

The school year ended and the last of the students went home on the 9th of this month. During the past week a number of us have been in Livingstone grading exam papers, for the government exams, which our students took. The government pays our expenses while we are there and it is a chance to get away and have a little change. Thursday, after our work was finished, we celebrated with a picnic on the banks of the Zambezi River. There are a number of elephants in that area, so we didn't tarry there very long. Also mosquitoes are bad when it begins to get dark. We did hear hippos in the river, but didn't see them.

The rains are hindering some of our village work now, though it was dry enough to get to one of the villages on November 27. As we were going to the village over a winding bush road where we had never met a car, we came face to face with another Landrover and had a slight collision before we could stop. The front bumpers on both vehicles were bent but no other damage was done for which we were thankful. It turned out to be the chief of the area and some of his friends who had been hunting.

# The Holy Spirit and His Mission

## PART THREE

W. J. Johnson

When the apostles were baptized with the Holy Spirit on the Day of Pentecost, they were clothed with power from on high. Then they were prepared to begin the work of taking the gospel to people of every nation. For God gave them the Spirit in a measure sufficient for them to perform signs and wonders which sustained their claim as ambassadors of Christ and confirmed that their message was the word of God. They were in a responsible position relative to the work which was assigned to them. For it was, and is, fundamental to the church of Christ today. For the house of God rests upon the apostles and prophets, Christ being the chief Cornerstone, "in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit" (Eph. 2:19-21).

The apostles, filled with the Holy Spirit, spoke in other tongues as the Spirit gave them utterance. They had an audience of several different languages, people who had come to Jerusalem to observe the Pentecostal service according to the law of Moses. They were now witnessing something strange and marvellous. They heard the great noise as of the rushing of a mighty wind, and could see the form of tongues of fire resting upon each one of the apostles. Their natural desire was, no doubt, to know what this was all about. The apostles had never studied the languages of the people who were present. The apostles were confronted with a problem which was beyond their power to solve, except by the slow process of interpreters. They needed assistance. The Holy Spirit gave it to them by enabling them to speak to the "people in their own languages wherein they were born, the wonderful works of God." But this was more than some could stand because of a jealous and envious attitude toward Jesus Whom they had crucified. So they made an effort to discredit the whole procedure of God to make known the gospel of Christ Jesus, saying, "These men are filled with new wine." As all rumors spread rapidly, so this may have been the case on this occasion. But let that be as it may, the apostles felt the need of proving it to be false. "And Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these men are not drunken as ye suppose: seeing this is but the third hour of the day; but this is that which hath been spoken through the prophet Joel: And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams. Yea, and on my servants and on my handmaidens in those days I will pour forth

of my Spirit: and they shall prophesy. And I will show wonders in heaven above; and signs on earth beneath; blood, fire, and vapor of smoke; The sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, That great and notable day. And it shall be that whosoever shall call on the name of the Lord, shall be saved." (Acts 2:14-21).

The Holy Spirit moved Joel to write the above quotation, which gives a brief view of what transpires during the gospel age in which we are living. The age began on Pentecost when the apostles received the Holy Spirit to help them in bearing witness for Jesus of Nazareth who was slain, crucified by lawless men, but God raised Him from the dead and exalted Him at His own right hand and made Him both Lord and Christ. Through this evidence, produced by the Holy Spirit and the apostles, many people were convicted of sin, of righteousness, and of the judgment. Realizing their sinful state, they asked, "Brethren, what must we do?" Peter inspired by the Holy Spirit, said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call unto Him." The people were free to act according to their own will. By the word they were convicted and as many as gladly received the word were baptized. Read Acts 2.

## NEWS AND NOTES

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

**Boothville, La.:** The Lord continues to add His blessings to the work here. We still meet in the trailer home of the Holdeman family while I work on a new home for us and the church. A lot of work remains to be done. Thanks for your prayers. He continues to answer them in His loving way. We wish to tell all of our loved ones in the Lord of our new address: Francis Z. Holdeman, P. O. Box 190, Boothville, La. 70038.

**Kentucky Avenue:** Brother T. Y. Clark reports in the bulletin 100% Bible School attendance for December for all ten classes—a total of 74 present. In a summary of the year's work he lists 20 baptisms, one transfer for membership, and 40 rededications. Increased attendance otherwise, financial blessings and, early in the year, appointment of deacons were also noted.

**Shawnee Church:** Youth Rally was

held at Shawnee on the 16th. Prospective speaker—Nathan Burks.

**South Louisville:** The church chorus is temporarily discontinued. Brother Benny Hill has resigned as director of the Youth Rallies. He reports one baptism in the past month. "My Father worketh hitherto and I work," said the Lord Jesus.

**Rangeland, Words of Life:** The response from listeners continues to be great! We've heard from the following states: Nebraska, Oklahoma, Missouri, Texas, Louisiana, Alabama, Indiana, Tennessee, Florida, N. Carolina, Connecticut, Ohio, and throughout Kentucky. Louisville responses are very encouraging. One listener from Kentucky wrote asking the way of salvation, expressing her need of it.

Attendance suffered a slump—surely a temporary one. (News Ed. Note—One bulletin expressed a desire that

daily Bible readers would equal the attendance. Who knows? It might help to increase it.)

A number of the churches had watch night services.

**Gallatin, Tenn.:** About 20 "Sunshine Baskets" were delivered by five ladies of the church to the elderly and shut-ins. This activity has been carried on for a number of years directed by Sis. Ogles.

**Highland Church, Louisville:** One placed membership with this church, and the baptistry was used by Brother Cauble to baptize four, apparently one family. Their joy was shared by Highland members who were present.

Ministers who are filling the pulpit for January during the absence of Bro. Lyon are: Earl Mullins, Julius Hovan, LaVerne Houtz, Eugene Schreiner, David Tapp in that order.

**Cramer & Hanover:** Christmas caroling at Cramer is reported. Most of the bulletins have like reports and some include other Christmas activities.

On December 12 the message was brought by Bro. Harry Smith. He is a pharmacy professor and will speak on drugs. January 16 Brother Vaughn Reeves from Fort Lauderdale, Fla. is named as the speaker for the morning service. On December 1 Mrs. Andrea Lester was baptized into Christ.

**Highview Church:** S. C. C. is one of two things added to the budget of this church for 1972. The other is their own VBS.

**Portland Ave. Church:** The weekly Bible classes were suspended (except the Wednesday night classes and prayer meeting) during the holidays. They were resumed the first week in January. Monthly meetings (Men's Business Meeting and Ladies' Meeting) will be Thursday evening instead of Tuesday for January. Hopefully they will continue on Thursdays.

Brother Victor Broadus, currently of Winchester, formerly for many years in Manila, was the main speaker at our Watch Night service. Almost every man there had a part in the service; some spoke briefly, some led a prayer or song.

Portland Christian School resumed classes after the holidays and Brother and Sister Wilson returned from a va-

cation in the north in time for the Watch night meeting. The pulpit was ably filled by his co-minister and fellow-elder, Brother Robert Heid.

**Senior Citizens' Home:** It has been decided by the Board of Directors to sell the property long held as the site for the future Home for the Aged and to build the new construction on the same acreage with the Sellersburg Children's Home. Toward this end work has been begun on getting the exact spot of ground cleared for action. To date a fence has been removed even in this bitter cold weather and the work is to go forward as rapidly as the Lord enables.

It is said that three prospective buyers have already considered the property for sale and prayer is going up for a purchaser. The Lord has greatly blessed in this matter.

**Henryville, Ind.:** After prayer and volunteer fasting the church installed officers January 16. They are: Elders—Brothers Joe White, Paul Rice and Estel Hobbs; Deacons—Brothers Larry Dickson, Ed Hoagland, Dale Hobbs, and Wayne Hobbs. Trustees—Brothers Pete Vest, John Morrisette, and Cody Embrv.

**Ralph Avenue:** Brother J. L. Addams reports steadfast attendance and interest and many other congregations can say the same.

**Dugger, Ind.:** David Heaton was baptized Sunday morning, January 2.

**Nelsonville, Ky.:** Our outdoor-type evening services which were so well attended in the fall of the year, have had to yield to winter weather. However, we began an informal study of doctrines, with open forum for questions and comments, and interest has been maintained. We meet in a rear corner of the auditorium, to eliminate a gap between the leader and the others.

Evidently Satan has taken notice of this and other gains recently made, for it seems that the "accuser of the brethren" has become quite active.

**News and Notes** desires to receive frequent, if but brief, reports from the outlying congregations. And, with many traveling, such reports could help us find one another.