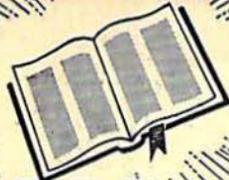
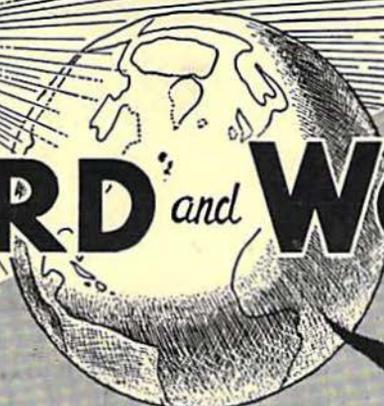


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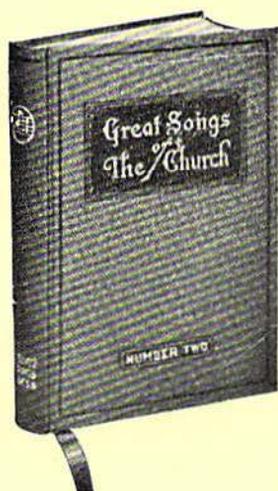
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Next Month: N. Wilson Burks begins a series tracing the development of the "Restoration Movement"



Talking Things Over

G. R. L.

WHAT'S WRONG WITH OUIJA?

There just aren't enough Ouija boards to meet the demand, according to a recent news report. And Ouija boards aren't mere entertainment; people are taking them seriously. With good reason—the Ouija board can come up with answers that are absolutely uncanny. A young couple I know, experimenting with a Ouija board, began to be disconcerted by the board's knowledge. Where did it get the information to answer certain questions? They decided to ask it, "Are you a demon?" A prompt "Yes" came back. "What is your name?" was the next question. The demon gave them his name. At that, they put the board down and haven't touched one since.

Those who become adept at the Ouija board sometimes go on to "automatic writing." The writer just lets his mind go blank and writes whatever the controlling spirit (demon) brings to mind (at least one complete book has been written in this fashion). There are also other methods of communicating with the spirit world. If you doubt that such is actually happening today, read *I Talked With Spirits* by Victor Ernest (Tyndale House, 1970). Anybody who has read the Bible through is well aware of its frequent warnings against all traffic with the spirit world. This warning needs to be sounded in the churches today, because of the rising popularity of "psychic" devices and general interest in the occult.

DOCTRINES OF DEMONS

Simple souls are most often ensnared by the promise of communication with a departed loved one (as Arthur Ford drew Bishop Pike into spiritism after the death of Pike's son). Everything about it seems *so right*. There are pious mentions of God and love and peace. And the spirit speaking for the departed loved one always has such comforting things to say (*never* like the rich man in Luke 16), with little doses of deadly doctrines sandwiched in between.

From Arthur Ford—former Disciples of Christ minister turned spiritualist medium (and alcoholic)—here are some of the more important doctrines that the demons teach (1 Tim. 4:1):

There is no hell.

The body of Jesus was not resurrected.

Jesus Himself was a created being.

God is you and me and everybody else—don't expect to see Him in person when you get to heaven.

Salvation is entirely by your own works.

If these doctrines are true, then we obviously have no use for the Scriptures; the Bible is worthless and our faith is useless (1 Cor. 15:14). The warning of Isaiah is timely today: "And when they say to you, 'Consult the mediums and the wizards who whisper and mutter,' should not a people consult their God? Should they consult the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, it is because they have no light" (8:19, 20).

Astrology is another device of Satan to bring people under demonic control. It too, like various fortune-telling devices, seems so innocent. Evil spirits need but the slightest permission—unconsciously given—to gain a foothold in a person's life. J. Penn-Lewis and other Pentecostal writers warn those seeking the "baptism of the Holy Spirit" that it is possible for a person, if careless, to surrender to evil spirits while believing to surrender to the Holy Spirit. And evil spirits can also empower to speak in tongues (actual foreign languages). Paul, in saying that Satan is transformed into an angel of light, is telling us that Satan is a great deceiver. The only safe course for believers is simply to steer completely away from anything that has to do with the occult. Demons have no power over us as long as we stay in our own territory. "We are more than conquerors through him who has loved us!"

The Holiness of God

Stacey Woods

Perhaps the greatest attribute of God is His holiness, something about which we often sing on a Sunday morning—"Holy, holy, holy! Lord God Almighty!"—but we know comparatively little in our personal experience.

Holiness is not easy to define. It most certainly is not the noisy, unrestrained, effervescence of some emotional church services. Nor is it the remote, impersonal liturgy of some cathedral ceremony, beautiful though it may be.

Holiness is absence from sin and defilement. But it is more than that. It is positive goodness. It is purity. It is righteousness.

When contrasted with fallen man, God in His infinite holiness and purity is someone so inherently and essentially different from us

and other than what we are that this very otherness suggests a remoteness and separation, because holiness in its essential nature must separate itself from all sin.

If holiness is not separate from sin, it ceases to be holy. But this does not mean that holiness separates itself from sinners. The Bible gives us a number of pictures of the holiness of God. There is Moses standing barefoot before the bush that burned but was not consumed, his shoes off his feet because he was standing on holy ground. In the vision God gave Isaiah of Himself we have the picture of heavenly creatures in the presence of God who covered their faces and their feet before Him. All Isaiah could say in the presence of God's holiness was, "Woe is me! for I am undone: because I am a man of unclean lips." There is the Apostle John falling down as a dead man before the presence of the risen Christ. There are the pictures of the glory of the holiness of God given to us in the Book of Revelation, for example, the four strange beasts of Revelation 4 who ceased not day and night to say, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

When we think of God's holiness we have the sense also of God's worthiness and our own unworthiness. All we can do is worship God. Worship is the recognition and appreciation of the infinite worth of God. The contrast between God's holiness, glory, and greatness and our own wretched condition is such that frivolity or folksiness in the presence of God is either ignorance or blasphemy. True it is that God in Christ is one of us, our friend, our elder brother, but this intimate relationship can never justify lack of reverence and appreciation of God who is holy, glorious, and infinitely pure. Consider some of the choruses and gospel songs we sing. Do they express the sense of awe in the presence of God's holiness and greatness? When unbelievers hear us sing, what impression of God do they receive? In our prayers and our teaching services, is God the "Ancient of Days," the "God and Father of our Lord Jesus Christ?"

For the believer, the concomitant of an appreciation of God's holiness is the obligation to be holy and to live a holy life. Israel, God's chosen people, was to be a holy nation under God. The church, the bride of Christ, likewise is to be without spot and blemish. The believer is commanded to be holy as God is holy. God has given us His Holy Spirit to effect this.

Could it be that our failure to recognize adequately the holiness of God is but a reflection of our own personal lack of holiness in daily life? —In *The Truth*



Questions Asked of Us

Carl Kitzmiller

Assuming all other requirements are met, is a man who has no children qualified to be an elder or a deacon?

This question comes from one who shows an awareness of and a desire for understanding the several requirements set forth in 1 Tim. 3:1-13 and Titus 1:5-9. We have shortened the question to keep it brief, but some comments included with the question will be noticed at their proper places.

God's word may at times seem unduly severe in some of its requirements. It is true that "there are many duties within the Lord's service where being a father would not necessarily have any effect on a particular situation." So it may sometimes seem unfair and arbitrary that the Lord has required well-ruled *believing* children for elders (1 Tim. 3:4; Tit. 1:6) and well-ruled children for deacons (1 Tim. 3:12). So far as I am able to understand, however, this is the Lord's requirement.

There are those who would say that *if* these have children they are to be properly trained and, in the case of elders, believing, but that otherwise this is not applicable. Such an interpretation not only does violence to the scriptures but misses one of the important reasons why the requirement is given—the practical training for the personal problems he will have to deal with as a church leader. Note 1 Tim. 3:5, which calls for this kind of practical experience as a prerequisite to being an elder. The point is not that there are many duties where this would have no bearing, but that there are some (likely many) where it will. Rearing a family is quite an education. The parent who takes seriously the job he has learns some things about human nature, human development, psychology, discipline, patience, etc., that likely cannot be learned as well, if at all, in any other setting. The kind of job he does is something of a commentary of the kind of person he is and on the reality of his Christianity. His rule in the family (not just over the wife, but in cooperation with her over the children) is training for and a demonstration of the ruling he will do in the church. Quite frankly, I would consider children one of the more important requirements. Church leaders are ever having to deal with "babies" and "children" in the scriptural sense.

What about the man who is qualified otherwise but who has no children? The absence of natural children may actually have

been a matter beyond his control (a physical or medical problem), not a choice at all. Two observations are in order. First, I know of no reason why adopted children would not qualify one (if the adoption was early enough to provide the whole range of experience in child-ruling). These are "his" in a very true sense. Note, however, that "his" (1 Tim. 3:4) and "their" (1 Tim. 3:12) are in italics, supplied by the translators, not a point of emphasis at all. Second, the childless man, though not qualified as an elder or deacon, can nevertheless serve faithfully in other capacities. I personally know a prince of a man who was never appointed an elder for this exact reason. He and his wife are childless. But he has served as a teacher and as a faithful worker for the Lord for many years, and his influence for good has been very great. He is widely loved and respected. He has not wasted his time fretting over something closed to him; he has not gone sour desiring a work he could never have.

While we are on this question we might as well ask: How many children does it take to qualify? Does one child meet the requirement? If one asks an assembled audience, "Please hold up your hand if you have children," those with one child will hold up their hand. Such is our use of language. So I find it hard to disqualify the man with one child. Technically he appears to meet the requirement. Nevertheless, other things being equal, the man with two or more children has the more experience of ruling and has undergone the greater testing. If for some reason I had to choose between the one-child man and the several-child man for the place of church leadership, other things being equal, I would certainly choose the latter.

I have been a Christian for many years and never have I heard, until the last few days, of Christians refusing to break bread in a public church house. They say the New Testament never mentions a public house, but always "the church in thy house" (Philemon 2; Rom. 16:5). Please comment.

So far as I know I have never had contact with those holding this view. It sounds as though it might be an effort to require and enforce the house-church concept. In any case, it would appear to me to be a binding of what the Lord and His word has not bound.

There can be no denial that the houses of early Christians often became the meeting places of the church. One can even go ahead to add that many modern congregations have had beginnings in a home. (Some, sadly, never outgrow the accommodation that can thus be provided.) I know of nothing against a church meeting in a private home so long as that meets the need. In fact, there is no specific requirement for shelter of any kind. A church can meet in the open by a river side, or almost anywhere. Only the common human preference for protection from the elements dictates any kind of shelter. Our brethren have often emphasized (and correctly so) that the church is not the building but the company of the saved. It is the fact of assembly (e.g., Heb. 10:25; Acts 20:7) and the manner of worship and activity as an assembly (e.g., 1 Cor. 11:17ff)

that is important, not the place where the assembly occurs.

I remember my own amazement many years ago when the discovery came that some opposed a baptism. An aged sister spoke of "that devil's bathtub." It had not occurred to me that there was any requirement in baptism which "outlawed" a convenient tank of water in the place of the assembly; nor, of course, did I find any when I searched. New Testament baptism is a burial in water, with no specification whether the water is hot or cold, still or running, in a building or in the open, from the Jordan River or from some other source, etc. To bind any of these details, no matter how conscientiously, is to bind where the New Testament does not. So it is if one insists that the private home is the only acceptable place for partaking of the Lord's Supper. It is good to be careful in the things of the Lord, but making His requirements more rigid than He has made them is *not* good.

Not very many days ago I talked to a man who opposed eating fellowship meals in a church building. His main "proof" passage was 1 Cor. 11:22: "What, have ye not houses to eat and to drink in? . . ." The man missed the point of Paul's rebuke, to be sure, but "his" passage is somewhat fatal to the private-home-only view. We do not know where the Corinthian church met, but it must *not* have been a private house, else Paul's words make little sense. On the other hand, while some oppose eating in the church house, this view insists (presumably) on private homes where eating meals does take place.

I suspect Acts 2:46 is probably used as a "proof" passage for the above mentioned viewpoint. Breaking of bread, however, may have reference to ordinary eating of food as well as to the eating of the Lord's Supper. Only the context can help us to distinguish. Luke 24:29-30 and Acts 27:34-36 are examples of the eating of food. In Acts 2:42, the listing of the breaking of bread with apostles' teaching, fellowship, and prayers would lead us to conclude it refers to a religious observance, but note that in vs. 46-47 there is a mixture of activities and breaking of bread is explained as the taking of food.

Since *coming together* to break bread (as a religious ceremony) was one of the chief purposes of the New Testament assembly (Acts 20:7; cf. 1 Cor. 11:17), some arrangement had to be made for providing a place where they could come together. It is entirely unreasonable to suppose that private homes could always accommodate such gatherings. Whether the meeting places were private residences, rented public halls, the temple, the catacombs of Rome, a converted Jewish synagogue, or the great outdoors is not a matter of enough concern in the New Testament to give us any established practice, much less a required example to follow. Modern church houses fall into the same category as many other things—neither commanded nor forbidden. Whereas men once walked or maybe rode a beast to the place of assembly, most of us today use a

car. There is nothing wrong with walking if we live close enough that it meets the need, but surely we will not bind it as the only acceptable way of assembling ourselves together. The church which meets in a private house is quite acceptable (provided it is in the Lord's will otherwise), and so is the Lord's Supper observed under such conditions. But let us not *add* to the word of God and make it the only acceptable arrangement!

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The Compassion Of Christ

Dennis L. Allen

Concern and involvement are popular words today. Insofar as they are genuine, they are good. Oftentimes when public officials visit hospitals or institutions for the care of the handicapped it amounts to little more than a public relations exercise. Some involvement is only a diversionary hobby. The Scriptures speak much of the need for the Christian to exercise compassion. Christ was often moved with compassion. How often are we? This is far more than mere sentimentality. So often today words mean whatever men want to make them mean. Take for example the current use of such words as freedom, love, and peace. Thus it is important to investigate the original meaning of words.

Jesus knew men through and through. "He needed not that anyone should bear witness concerning man; for he himself knew what was in man" (Jn.2:25). We, on the contrary, often go to extremes. We start out with a feeling of sentimental pity, try to help people, get taken for a ride a few times, and end up at the opposite extreme of cynicism and distrust of all in need.

Jesus had no illusions about human nature. He could look at the worst in man's life without revulsion toward the person himself. Thus he could be open and direct with them. This is shown beautifully in His dealing with the Samaritan woman. His trust was in His Father—not in man himself. Jesus saw the multitudes and was "moved with compassion for them, because they were as sheep not having a shepherd" (Mark 6:34).

Yet He did not look at them en masse but as individuals. Luke 15 makes this very plain. Not only is the lostness emphasized, but the great *value* of that which is lost. Jesus knew that men were lost and utterly unable to save themselves, but He knew also that they were made in the image of God and therefore of great worth

in God's sight.

The word translated compassion is very meaningful, and our English word cannot carry the full weight of meaning of the Greek word *splagnizomai*. The root of the word means literally, "bowels" and describes the seat of man's deepest emotions. The verb then means Jesus was moved to the depths of His being. Was not this Livingstone's feeling as he saw the awful consequences of the slave trade in Africa?

The Greeks normally used another word, *eleeo* (to show mercy) which indicated one of high position showing mercy to one of low estate. *Splagnizomai*, however, goes much deeper than this. It indicates not only strong feeling for the person in need but also indignation at the situation or circumstances that have caused the man to be in his present condition.

This is seen in Jesus' compassion on the leper who came for healing, the two blind men crying out for mercy, and the woman of Nain whose only son had died. When Jesus was at the tomb of Lazarus it says he groaned (or was troubled) in the spirit. Although it is true that Jesus wept at this time, sorrow alone does not express all that is meant here. He knew Lazarus would be standing alive in their midst in a few moments. The Greek word here was commonly used by them in describing a horse rearing up and snorting before charging into battle. Jesus "snorted in spirit." Here was a deep anger or indignation. He knew what God had intended man should be, but the brutal ugliness and tragedy of death striking this household only pointed up the disorder, evil, pain, cruelty and despair that sin and death had brought to man. And of course He knew the deceiver who had brought man down from his high position.

True compassion involves not only feeling for the person suffering (the ability to suffer with him), but sees beneath it to the conditions that brought the suffering about. This spirit showed itself in the Old Testament prophets when they cried out against sin and injustice. Amos expresses the strong feeling and righteous indignation of the Lord at the wealthy in Israel "because they have sold the righteous for silver, and the needy for a pair of shoes"; they "oppress the poor" and "crush the needy." They "take a bribe" and "turn aside the needy in the gate from their right." God knew and cried out to the people because of their oppressions. "In all their afflictions He was afflicted."

Christ did not just bemoan the state of the widows of his day but went to the cause behind it. He denounced the Pharisees because they devoured widow's houses but still felt pious because of their long prayers. Jesus did not go back to the Father's house at the end of each eight hour day. He was not One who made an inspection visit, but One who made common cause with those He came to bless. It has been well said, "No other God has wounds." He bore our griefs and carried our sorrows.

How shallow is our compassion when we contemplate His!

REPRINT:

TRUE GOODNESS

H. N. Rutherford—1928

The Book of Romans has been called "The Cathedral of Christian faith," "The chief part of the New Testament, and the perfect Gospel." The general thought of this epistle may also be comprehended in the following question: How can a bad man be made good? or, God's method of making bad men good? This question is approached in a threefold way:

First, by convincing men that they are bad (chapters 1-3).

Second, by showing them that they can be *reckoned* good in Christ (chapters 4 and 5).

Third, by assuring them that they can be kept good (chapters 6-16).

The epistle deals with three great Christian doctrines: Sin, Salvation, Sanctification.

In Romans 6:1-23 we see the possibility of a holy life. "Shall we continue in sin that grace may abound? God forbid." He who looks upon the gospel as a thing of license misunderstands the liberty of the gospel, which is a liberty to serve, and not a license to sin. The believer died to sin, was baptized into Christ's death, buried with Him in baptism, and raised with Him through faith in the working of God who raised Him from the dead. He is alive with Christ unto God to die no more. We reckon ourselves dead unto sin and then present our members unto God as instruments of righteousness, and no longer unto sin as instruments of unrighteousness. We present ourselves unto a New Master to obey, no longer to obey sin and to be the servants thereof.

In Romans 7:1-25, we see the fruitless struggle after the condition of True Goodness. The main purpose of this chapter, it would seem, is to show the inability of the law to make the person holy and good (vs. 1-6), just as it is unable to justify (chapters 3-5); also the uselessness of the energy of the flesh (vs. 7-25) to produce true goodness, just as it was helpless to justify (1:19—3:20). Not "the commandment" (vs. 1-6), not "I" (vs. 1-25), no outward legalism, nor inward personal self-effort can make men truly good. This is impossible because there is something wrong without (vs. 1-6), and there is something wrong within (vs. 7-25).

Not by "the commandment" are we made good, for "the commandment" but intensifies the failure of our conduct; not by the

personal "I," for the flesh is weak and in it dwelleth no good thing. Help must come from the mighty Christ. Vain is the help of man. "O wretched man that I am! who shall deliver me out of the body of this death? I thank God . . . Jesus Christ."

True goodness is not to be attained by legalism (Rom. 7:1-14). The word "law" is mentioned 20 times in these verses. The only thing the law can do is make sin exceeding sinful and plunge the sinner into deeper despair. Indeed, the very purpose is to show us how wicked and sinful we are and how utterly impossible it is for fallen human beings to keep the holy law of God "Is the law sin? God forbid. The law is holy and righteous and good." The law is not sin, but we are not able to keep it. "For what the law could not do"—it could neither save nor make good, because it was weak through the flesh (not weak or unholy in itself, mark you, but because of the weakness of our sinful nature)—these sentences indicate the drift of the apostle's argument here: the inability of the law to produce true goodness.

True goodness is not attained by self-effort (7:14-25).

No self-effort, no energy of the flesh can make one truly good. Just as in the preceding section the prominent words were "the law," "the commandment," so here the prominent words are "I," "myself," and "the flesh," all of which would indicate self-effort. Just as no outward legalism, so now no personal effort, can make us good, for in the flesh dwelleth no good thing; not "I" for sin dwelleth in me.

The failure of the flesh to sanctify is set forth graphically in verses 15, 18, 21, 23. The will is weak, the "law of sin" is in our members, and the spiritual, righteous, and holy law cannot be kept by one who is carnal, sold under sin. Evil is lying in ambush for the person in this predicament and ready to spring on him at the first opportunity (v. 21).

And so at last when at the end of all his effort, "slain by the law he had so diligently sought to keep, enslaved by the sin he had fought so desperately to overcome, betrayed by the flesh in which he had so determinedly trusted, the apostle at last turns to catch a glimpse of a new power, a new Master, and this glimpse arouses hope and enables him to enter into another realm."

Outside help is what he clearly needs, and so he turns away from all righteousness of his own, even that of self-effort and the law, to claim that righteousness through faith in Christ, the righteousness which is from God by faith. Christ Himself is our righteousness and sanctification; put you on the Lord Jesus Christ by faith (1 Cor. 1:30; Rom. 13:14).

"Buried with Christ and raised with Him too,
What is there left for me to do?
Simply to cease from struggling and strife;
Simply to walk in newness of life."

PROPHECY

WHEN GOD AWAKES

Alex V. Wilson

Have you ever wondered, "Why doesn't God *do* something?" Probably most of us have. Perhaps a personal crisis had arisen, or some awful national calamity. Yet it seemed that God was conspicuous only by His absence. And our aching hearts cried, "Why?" Such perplexity is not new. The apostles must have wondered, as they desperately bailed out their boat during the gale, "Why doesn't the Master do something? How can He lie there sleeping?" And centuries earlier, the psalmists poured out their anguish to God: "*Rouse thyself! Why sleepest thou O Lord? Awake! Why dost thou hide thy face? Why dost thou forget our affliction?*" "Arise, O Lord . . . awake, O my God" (Psalms 44:23, 24; 7:6, RSV).

And God's answer? Here it is, in effect: "I will 'awake' indeed—at the right time. Even now, while seemingly asleep, I am at work in what you humans call 'the providence of God.' But the time will come when I will act publicly and powerfully, and a dreadful time it will be." Scripture repeatedly refers to that period, and often calls it "the Day of the Lord." A study of this "Day" or period may be instructive. Let's examine first the Old Testament's teaching, and next month the New Testament's, Lord willing.

"The Day When I Act"

The Day of the Lord means the time when God dynamically intervenes in human history, when He steps on the scene and *does* something—openly and overwhelmingly. It is, as it were, God's mighty invasion of human affairs. Through the prophet Malachi, Jehovah twice mentions "*the day when I act*" (3:17; 4:3; RSV). Now, in a sense, is the day of man, when God leaves the human race free. We are free to pursue God or ignore Him, to love Him or reject Him, to exalt Him or shake our fist at Him. He does not strike down those who neglect or even defy Him, nor does He always prosper those who honor and obey Him. As far as success in this life is concerned, it seems to make little or no difference whether we are godly or not. But the day of man shall not last for ever. The day of the Lord shall come, and "then . . . you shall distinguish between the righteous and the wicked, between one who serves God and one who does not serve him" (Mal. 3:18).

Dress Rehearsals of the End

The prophets sometimes speak of the Day of the Lord as though it were about to break forth right away. It is near; it is nigh at hand (e.g., Joel 1:15; 2:1; 3:14). As one writer com-

ments, "The Old Testament believers did not regard the day of the Lord as indefinitely remote in time. It seemed to them very close indeed. To the prophets especially, the day of the Lord seemed to stand alongside each successive crisis, so that each event was assessed and measured in light of the End" (Robinson).

(As) the prophets spoke of coming events . . . the immediate future and the distant future are described as though they constitute a single act of God. This is why the Day of the Lord in the prophets is both an historical visitation of God and an eschatological (endtime) act. It is a Day of judgment when God will disperse Israel in an exile beyond Damascus (Amos 5:18-27), and it is a Day when God will restore the fortunes of His people (Amos 9:11ff). It is a divine visitation in the form of a plague of locusts and drought (Joel 1:1-20; see v. 15), and it is the end-time Day of judgment and salvation (Joel 2:30-32). The thirteenth chapter of Isaiah reads as though the historical overthrow of Babylon by the Medes would be the end of the world. The historical event is described against the background of the final end-time drama; both are visitations of the one God in the accomplishment of His redemptive purpose. (Ladd, *The Gospel of the Kingdom*, p. 36).

Thus some catastrophes of the past have been called days of the Lord, because they were foreshadowings or "dress rehearsals" of the final, climactic Day that shall transpire at the End. Evil nations were punished and sometimes overthrown at those times, just as *all* evil will be punished and totally overthrown at the End. Another example of this, besides those mentioned above, is found in Ezekiel 30:1-26. The Lord says, "Wail, 'Alas for the day!' For the day of the Lord is near . . . A sword shall come upon Egypt . . . Nebuchadrezzar king of Babylon and his people with him shall draw their swords against Egypt, and fill the land with the slain" (2-4; 10-11). Thus a Day of the Lord came upon Egypt in the form of Babylon's army. It has come in various forms at various times. But THE Day is still to come.

Doomsday

The prophets draw a frightful picture of the Day of the Lord. Zephaniah piles up one grim word upon another in his description: "The great day of the Lord is near . . . a day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry" (1:14-16). Through Malachi, God speaks thus about the "great and terrible day of the Lord": "For behold, the day comes, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, so that it will leave them neither root nor branch" (4:5, 1).

But Isaiah gives the fullest description, especially in chapters 2, 13, and 24-27. Notice some excerpts:

Enter into the rock, and hide in the dust from before the terror of the Lord, and from the glory of his majesty. The haughty looks of man shall be brought low, and the pride of men shall be humbled; and the Lord alone will be exalted in that day. For the Lord of hosts has a day against all that is proud and lofty, against all that is lifted up and high . . . And men shall enter the caves of the rocks and the holes of the ground, from before the terror of the Lord, and from the glory of his majesty, when he rises to terrify the earth (2:10-12, 19).

Again he declares, in the previously-mentioned passage that describes both the fall of Babylon (vv.1, 17-19) and the end of the age:

Wail, for the day of the Lord is near; as destruction from the Almighty it will come! . . . Behold, the day of the Lord comes, cruel, with wrath and fierce anger, to make the earth a desolation and to destroy its sinners from it . . . I will punish the world for its evil, and the wicked for their iniquity (13:6, 9, 11).

“Shout, and Sing for Joy”

However, the picture is not one of total gloom. Rays of light gleam through the dark clouds of the Day of the Lord. The divine judgments are necessary to purge away the rottenness of evil. The Jewish rabbis referred to them as the birth-pangs of the Messianic age, i.e., the travail from which the kingdom of God would be born. The Day will bring forth righteousness, and holiness, and worship for God. Isaiah explains: “He who is left in Zion will be called holy . . . when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning” (4:3, 4).

Thus, while the emphasis in the Old Testament portrayal of the Day of the Lord is on the terrors of destruction and judgment, there is joy as well. (Some writers seem to overlook this.) E.g., after God says that the Day will burn up the wicked, He continues, “But for you who fear my name the sun of righteousness shall rise, with healing in its wings. You shall go forth leaping like calves from the stall.” Again, He says that those who feared Him “shall be mine, my special possession on the day when I act, and I will spare them as a man spares his son who serves him” (Mal. 4:1, 2; 3:16, 17). Joel mentions not only that Jehovah will judge the nations, shake the heavens and earth, and avenge the blood of His oppressed people, but also that He will be a refuge to His people, and will make Jerusalem holy and His land fruitful and pleasant (3:12-21).

We see this pattern in Isaiah also. While stressing the Day’s “wrath and fierce anger” (13:9), he mentions the bright side as well. Instead of constantly repeating the phrase “day of the Lord,” he often says, “*In that day.*” This expression became something of a technical term for the prophets, as they envisioned the terrors and resulting glories of the End. Listen to Isaiah:

The Lord alone will be exalted in that day. And the idols shall utterly pass away . . . In that day the root of Jesse (Christ) shall stand as an ensign to the peoples; him shall the nations seek . . . In that day the Lord will extend his hand yet a second time to recover the remnant which is left of his people . . . With joy you will draw water from the wells of salvation. And you will say in that day: “Give thanks to the Lord . . . Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel (2:17, 18; 11:10, 11; 12:3-6).

Chapters 24-27 are often called “the little apocalypse,” for they portray the Day when the Lord will come “forth out of his place to punish the inhabitants of the earth for their iniquity” (26:21).

He "will lay waste the earth and make it desolate," and "terror, and the pit, and the snare" will be upon men (24:1-17). Yet we find scattered through these chapters such joyful refrains as these:

They lift up their voices, they sing for joy, over the majesty of the Lord... From the ends of the earth we hear songs of praise... The Lord of hosts will reign in Jerusalem and before his elders he will manifest his glory... He will swallow up death for ever; thy dead shall live; O dwellers in the dust, awake and sing for joy!... The Lord God will wipe away tears from all faces.

There will be a great Day in the morning!!

The Questioner Questioned

We asked at the start, "Why doesn't God do something?" Peter gives an answer: God is forbearing, not wishing that any should perish but that all should repent. But his very next statement is, "But the day of the Lord will come like a thief" (2 Pet. 3:9, 10). One of these days God will spring into action, as it were, and then the impenitent will wail, "Why doesn't God *wait* and give me more time?!" As for us Christians, when we are tempted to say "Awake, O Lord," let's remember that His reply is, "It is full time for YOU to wake from sleep. For salvation is nearer now than when you first believed; the night is far gone, *the day is at hand*, so cast off the works of darkness and put on the armor of light" (Rom. 13:11, 12).

The author writes the Word and Work Lesson Quarterly. Write for a sample copy.

The Grace Of Giving

Willis H. Allen



In commending to the Corinthians the giving of the Macedonians, the Apostle Paul noted that they not only gave up to the measure of their power, but even "beyond their power," and this "of their own accord." They needed no urging by others. Indeed, Paul seems to have been inclined to discourage such over-abundant giving, and they *besought him with much entreaty* that they might exercise this grace and have fellowship in the ministry to the saints. It is not often today that people beg us to accept their gifts for others, but it does occur occasionally. This was not as Paul had hoped, but far beyond his hopes. There was something, too, that was far more than their gifts of money; that was that they gave themselves unto the Lord. This they did "first"—first in time, and first in money (see Matthew 6:33). Not only did they give them-

selves unto the Lord, but unto Paul also as the Lord's representative. Paul was so moved by what was done in Macedonia that he urged Titus to go to Corinth and lead the Corinthians on into like generosity. Titus, on his former visit, had already made a beginning along this line, and Paul urged him to return and complete what he had already begun.

The church in Corinth was a church of abounding gifts. They abounded "in everything"; they abounded "in faith and utterance and knowledge"; and "in all diligence and in love" to Paul. Now he would have them abound in liberal giving also. Paul did not *command* them to give. If he had, there would have been no element of voluntariness in it, and this is the very essence of Christian giving.

Two things moved Paul to speak: first, his earnestness of others; second, the wish to test the sincerity of their love. There is perhaps no surer test of the genuineness of love than is seen in true Christian giving. And wherever that is the underlying motive, generosity will inevitably be manifest.

Perhaps the chief reason why more Christians do not give, and many Christians do not give more, is because they have not been sufficiently taught on the subject, especially on *how* to give.

Paul emphasizes the mighty motive of love for abundant giving by referring to the example of our Lord Jesus Christ, "Who though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8:9). How rich was He? All divine glory and power and riches were His. And how poor did He become? The poorest being in the universe. He Himself said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." He was stripped—"emptied himself"—of everything (Phil. 2:6-8). And how rich do we become through His poverty? All that God has becomes ours: "heirs of God and joint-heirs with Christ." Ought we then to hesitate to make the little sacrifices we may be called upon to make for His name's sake?

Paul states a great principle about giving: "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully (literally, "upon blessings," in the spirit of pouring forth blessings upon others) shall reap also bountifully" (2 Cor. 9:6). Giving is sowing, and some are so scant with their seed that they reap a scant harvest, like a man who in the stinginess of his soul does not sow enough seed in his field, and therefore reaps a very small harvest.

Most Christians are more concerned in what they sow on their pleasures and conveniences in this life than in what they sow on their inheritance of eternal life. "Where thy treasure is, there will thy heart be also."

True giving begins with the purpose of heart. "Let each man do according as he has purposed in his heart" (2 Cor. 9:7); and the purposing should be in relation to one's prospering (1 Cor. 16:2). We may argue vociferously about the scriptural and unscriptural ways of giving (and there are many unscriptural methods being used today), but we ourselves are unscriptural if our giving is not purposeful (planned). And that involves the laying aside of a certain part of one's income for the cause of our Lord—preaching the gospel at home and abroad, looking after the needs of the saints and of others, the local needs of the church, etc. But the purposing must be carried out in action. Daniel "purposed in his heart that he would not defile himself." Then he demonstrated that purpose of heart in his conduct. So must it be in our giving, otherwise it is of no worth. Furthermore, what he carries out of this heart purpose must be done "not grudgingly," "out of sorrow" (with grief that he is giving his money away), or "out of necessity" (because he is forced to). As a matter of fact, if we have the proper degree of love in our hearts, all thought of necessity and sorrow will be removed. We give then because we love; and the more we love, the more we'll give. It will not be regarded so much as a matter of duty as a matter of privilege. The question will not be, "How much *must* I give," but "How much *can* I give?"

Then, as an encouragement in the ministration of this grace, note the wonderful promise: "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." Note the "alls" and "everys" and "abounds" in the promise. But the promise begins with "And," pointing back to the immediately preceding words, "a cheerful giver." "Thanks be to God for his unspeakable gift."

A Word For Women Teachers

TRUTH IN LOVE

Mrs. Paul J. Knecht

Love Of God

The love of God for mankind was proved at the cross, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). By faith those who accept that great sacrifice are given a standing before God in His grace (Rom. 5:1-2). In thankfulness and appreciation of God's goodness a love for Him, begotten by His great love, springs up in their hearts. They long to know His will and to follow it in all faithfulness. Those who love God are known by Him (1 Cor. 8:3). He calls them friends and reveals His plans and purposes to them (John 15:14-15). These who love Him make the best teachers, for to them He imparts His treasures. He said, ". . .to this man will I look, even to him that

is poor and of a contrite spirit, and that trembleth at my word" (Isa. 66:2b). And "If any man willeth to do his will, he shall know of the teaching . . ." (John 7:17). (See also Matt. 11:25-26). We learn best by doing because God reveals things beyond our doing when we show an interest in His word. Love for God is necessary to the teacher of His word. For unless the word reveals Him to the hearer it is not being faithfully taught and He must be taught in love.

Love Of Mankind

The meaning of the phrase used as a title for this lesson is generally limited to love of those taught. Actually it goes beyond that. It does not minimize the importance of love for those whom we would reach with the truth. If one has more truth than her sisters—and if she loves them more than she loves herself—she will not parade the truth in such a way as to show up their ignorance needlessly. Rather she will teach gently and simply, guarding also against soft-pedaling any truth that hurts if and when it is needed. Her love for the Lord will strengthen her for that. She must teach *what is there* in love (Matt. 5:19). Love will not cause her to water it down to suit her hearers. Only through the faithful teaching of His word can God reach the hearts of her pupils. Each one's application of it, perhaps even the best, will be faulty. But the word itself must be taught in all of its high, stainless purity.

Love Of The Truth

When I was a child I read the Bible religiously. Some good preacher or teacher had let this thought fall in my hearing and God impressed it on my mind: "If you have not prayed you have not talked to God; if you have not read His word you have not let Him talk to you." I read faithfully, but had to confess that it was not a joy but an irksome task. This troubled me until I began to ask God for a love of the truth, and He answered prayer. If you love the truth you will love to teach it. If you do not love it, ask Him to give you a love for His word. He will do it. However, an abstract love of the truth is not enough. To have a personal love for the characters in the Bible is necessary to faithful portrayal of their lives. And why not love them? If they were faithful to the end and you are, you will meet them in person when the Lord comes. To have taught them faithfully in love in this life will be to have laid the groundwork for friendships and fellowship that will endure for eternity.

God has laid bare the hidden secrets of their lives for our learning. He will not be displeased if we deal gently with them in our teaching, showing in our handling of their lives all the delicate love we would want to show in dealing with the lives of our contemporaries: giving them the benefit of every doubt; judging their actions in the light of God's estimate of them; not impugning their motives unless God has given us reason to. For an instance let us

look at Lot (Gen. 13, 14, 18, 19). He made a selfish choice (obviously so) and pitched his tent toward Sodom. From there on we simply have no use for him. Every instance recorded of him there after strengthens our fixed opinion of him. He was not right with God, we say, else he would have been influential for good with his own family. He was ambitious in a worldly sense—did he not sit in the gate? We put him down as wrong from start to finish, seeing no hand of God in his life—allowing no room for God's forgiveness of his wrongs. Yet he was saved from the overthrow of the cities of the plain and is called "righteous Lot" by the inspired apostle Peter (2 Peter 2:7, 8). Moreover God gave land to the children of Lot (Moab and Ammon) by his two daughters which land He would not let the children of Israel take from them (Deut. 2:9, 19). God nowhere reproves Lot nor says anything for or against the motives of his heart. On the other hand neither does God condone sin and Lot was not free from it. Though the worst conception of Lot may possibly be true we are nevertheless justified in giving him the benefit of all doubts. In the face of Peter's statement concerning him, we are safe to surmise better things of Lot, assuming also God's gracious forgiveness for his sins.

It is possible to be interested in public affairs and be true to the Lord. There were some faithful souls in Caesar's household (Phil. 4:22). It is possible for a man to be greatly beloved by his Lord and have no influence for good with his own family (Matt. 10:36). It is possible to be true to the Lord even in such a place as Sodom, for some were faithful, one even unto death, "where Satan dwelleth" (Rev. 2:13).

Lot vexed his righteous soul from day to day over the evils of Sodom. He must have pitted his strength against those evils testifying against those who committed them, else the men of the city would not have tried so hard to do him calling him a sojourner come in to judge them (Gen. 19:9).

There are many other such instances in the Bible but this will suffice to illustrate my point. If we love God first of all with a love that includes our brethren and reaches out to the lost as His did (seen also reflected in Paul—Rom. 9:1-3); if we search the lives God has exposed to view for our learning with the same spirit of love the New Testament teaches us to have for one another (1 Cor. 13; 1 John), our efforts will surely be rewarded with a far greater yield of truth and a deeper and truer picture of God's forgiving love than we have had hitherto. Then by the grace of God more effective teaching may be done. Let us look to Him "that we may be no longer children . . . but speaking truth in love, may grow up in all things into him, who is the head, even Christ" (Eph. 4:14-15)



Be of Sin the Triple Cure

N. B. Wright

A fine old hymn, *Rock of Ages*, in some places is used mostly for funeral services. In it the chorus for the first stanza reads: "Be of sin the double cure." The line goes on to explain the thought of the author: "Cleanse me from its guilt and power."

Here is a Scriptural testimony that sin brings both guilt to the sinner and exerts a super-human power over him. It is even as the Lord Jesus said, "Every one that committeth sin is the bondservant of sin" (John 8:32). It seems that sin says to the offender: "You did it once; now I have you in my grip." What fiendish delight is contained in that hiss of the serpent!

But do we get the full force of the words? "Be of sin the double cure; cleanse me from its guilt and power." We believe not. Does not this feeling of guilt send many persons to a mental institution? We recall some time ago a woman wrote to 'Dear Abby' in these words: "Years ago I made a mistake; every day I beg God to forgive me." This attitude is very dishonoring to God and damaging to the person. The blessed Lord makes a clear-cut promise to the Christian, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Why not believe it—count on it? Then rise in the joy of the knowledge of sins forgiven and go on to live an overcoming life.

Then somehow we've been blinded to the truth that the same sacrifice on the cross which cleanses from guilt also frees from the power of sin. Our objection to the passing over of this principle in the hearing of our young people is that it is most tragic. Seldom, in some circles, are these people told that there IS victory over sin. Rather, they may hear a well-meaning brother counter some extravagant claims of certain holiness people by saying, "Why, I sin every day." Maybe it is said in almost a boastful way. Rather, one ought to be greatly ashamed of it. But what did he prove? Nothing. So our young people get the impression that a victorious life lies beyond all possibilities. And their spiritual lives are crippled.

It is not our purpose to dwell on the message of being dead to sin and alive to God as seen in Romans 6, 7, and 8. We pause to mention a few truths. Romans 6:2 reads: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof." and Paul said of Christ: "But thanks be unto God, who always leadeth us in triumph in Christ" (2 Cor. 2:14). Again, Romans 8:37: "Nay, in all these things we are more than conquerors through him

that loved us." Super-conquerors, he says. We conclude, therefore, that Paul was not conscious of sin against God every day. What sort of life would that be, anyway? It may be that we do; but for a Christian to sin should be the exception and not the rule.

Hence, we are in full accord with the sentiments of the song. It is our purpose now, however, to pursue the cure of sin to the end—the glorious end. Thanks be unto God for grace today—it is sorely needed. There is also hope for the future. We now lift our sights to joyful victory through the shed blood of Christ in anticipation of the day when we shall be saved from the *presence* of sin—from its presence in our bodies. And not only for ourselves in our transformed bodies but also for men living in the flesh on the earth. Have we undertaken a task which lies beyond the realm of Biblical revelation? We shall see.

1. *For the Christian.*

Salvation has a future tense, as well as a past and present possession. (1 Peter 1:5-7.) John tells us that when the Lord Jesus comes, "We shall be like Him: for we shall see him as he is" (1 John 3:2). Furthermore, Paul tells us in Romans 8:23 that having the first-fruits of the Spirit we are waiting for our adoption, to wit, the redemption of our body. In the resurrection and translation at the coming of Christ to the air, our bodies will be freed from the least vestige of sin; it will be gone—root, stock and branch (and fruit). It is difficult for us to realize the full relief to be ours when its very presence is removed. Salvation sure has tremendous dividends.

We now come to our next two sub-divisions. As a basis for each we point to the words of John the Baptizer when he said of Christ: "Behold, the Lamb of God, that taketh away the sin of the world" (John 1:29). We used to have a school-boy interpretation of that saying. The best we could present was: "The sin of the world is unbelief; the Lord will take it away. Unbelief is a sin of the world, but not *the* sin. The sin is the presence of sin in human nature. Human perverseness is one expression of it.

In order to get a clear picture of the world-scope of this victory based on the propitiation of Christ, we shall consider two other groups to be so blessed.

2. *Gentile "Sheep" Nations Of The Millennium*

The salvation of these individuals from the various nations known as *sheep* in Matthew 25 are those who befriended the suffering friends of Christ during the high carnival reign of the antichrist in the great tribulation. Had they been saved they would have been raptured before Christ reached the earth in His descent (Ps. 50:3-5; Matt. 24:31). And they will not be saved by works. For we know no way to be saved other than the preaching of the gospel. They showed their agreeableness to Christ by their ministry to believers in Him. They are given the gospel, are saved, and go into the kingdom.

If your patience is still in the ascendancy, we will give you Joel

2:28. Verses 21-27 plainly are millennial. Verse 28 comes in two parts. Part one reads: 'And it shall come to pass afterward, that I will pour out my Spirit on all flesh.' Then a break follows. The Lord is saying through His prophet: After the millennium begins, He will pour out His Spirit on all flesh. This term includes the Gentile sheep nations.

The next word in the verse is "and"; it can read "but" just as well in the Hebrew; so rendered it makes more sense. The author now goes back before the millennium by showing the spirit will be poured out upon "your sons and your daughters"—Jewish flesh. He mentions "the great and terrible day of Jehovah" which lies before the millennium. So we have the Spirit poured out upon all flesh in the millennium; it includes the Gentiles who go in with their physical bodies. Sin will not dwell in their physical beings as it does among saved people today.

3. *Jewish Remnant which Enter The Millennium*

In addition to the expression "all flesh" of Joel 2:28, we cite you to four Scriptures. By way of introduction we point out that according to Zech. 13:8 only one-third of the Jews who enter the great tribulation will live through it. This one-third will accept Christ in the last three days of the tribulation (Hos. 5:14-6:3) by looking UNTO (not 'on', KJV) the pierced One; the repudiation of their sin of rejection of Him at His first coming (Zech. 12:10-14; Isa. 53:1-9; Matt. 23:37-39). Messiah returns at their acceptance and call; saves them by the gospel. They go into the kingdom.

Now for the Scriptures.

(1). The second prophecy of Balaam, Nu. 23:21.

"He hath not beheld iniquity in Jacob;
Neither hath he seen perverseness in Israel:
Jehovah his God is with him,
And the shout of a king is among them."

Isn't this Scripture plain enough?

(2). Jer. 50:20. "In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant."

(3). Dan. 9:27. This verse plainly refers to the blessings on Israel in the millennium. Of the six blessings we refer only to the first three. a. To finish transgression; b. to make an end of sins; c. to make reconciliation for iniquity.

(4). Ez. 11:19-20. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

Wickedness, as a way of life, will not be tolerated in the millennium (Ps. 1:6). All who go into the golden era shall have had sin taken away by the shed blood of Christ.

So you see there is a *triple cure* for sin. Do you know the first two yet?

Missionary Messenger

"Greater things for God"

Alex and Ruth Wilson

On furlough from the Philippines

March 13.

We plan to leave Louisville for the Philippines around May 17, if the Lord wills. We are overwhelmingly grateful to God for the blessings of this year in the U. S., and also for the privilege of returning to Manila. To every individual, family, and church from whom we have received kindness and encouragement, we say a heartfelt but inadequate "Thank you very much indeed!"

Recently we received a letter from friends who told us of the sickness of Sister Nena Laguisan, who is a missionary among tribal people in the Philippines. (Her letters have appeared in some previous issues of *Word and Work*.) She had some glandular swellings which indicate T.B. When the prescribed medicine did not help, she had to go to a top specialist, who "put her on two types of new and very expensive medicines. In three weeks there is much improvement. She is sleeping fairly well for the first time in a long time. I mean she can go back to sleep after waking at 2 or 3 a.m. She has gained weight and is much better."

So please pray much for health, strength, protection and spiritual blessings for Nena. Perhaps she can return to the tribal field in a month or so, if she continues to improve. In the meantime, she is revising materials used in teaching the Ilongots how to read and write. This involves making lesson plans, student lesson-booklets, step-by-step instructions for the teacher, etc.—a very important ministry.

Donald R. Harris

Salisbury, Rhodesia

February 20.

On the seventeenth of February two of our girls and one boy came to the Lord and were baptized into Jesus. There remain only a few in the Home who have not come. Pray for the Arcadia Children's Home, that in time these others may come also. The work is growing in the Church also, for some have come repenting and searching for a closer walk with God.

Our building has been full for the past three weeks. Praise the Lord!

J. C. Shewmaker

Bulawayo, Rhodesia

February 19.

Last Lord's day marked another milestone in the work of the Lord here in Bulawayo. A work long visualized, prayed and worked for was opened in the Bellevue area of this city. The Hillside congregation, which is sponsoring the new work, gave up six families, all of whom live in or near this area. At our first Sunday School forty-four people were present, with thirty-

three persons at the church service. All the Christians seemed filled with the Spirit and have a mind to work. Joyce and I have been able to set up a Bible study with a Catholic woman.

As the Hillside congregation gave up two of their elders to the new work, that congregation, as well as the new Bellevue work, needs your prayers. To be able to begin with elders is a great asset. What a challenge it is to Brother Tommy Smith and me to have the oversight of this new work and to help give them adequate teaching.

Two young women were baptized at the Queen's Park congregation last Lord's day. How wonderful when the mothers in the homes accept Jesus into their lives.

A few hurdles have been jumped over in our making preparations to go to the U.S., but there are still several. A young Christian couple have agreed to stay in our house and look after things. We have arranged for our correspondence courses to be carried on, and one Bible class in the school has been arranged for.

W. L. and Addie Brown

Salisbury, Rhodesia

February 20.

We went to Tafara this morning and had a good visit with Bro. Agrippa and his good wife. They are doing so well out there. Both of them are very spiritual. They have had five baptisms this month.

This is Wednesday and there are, of course, meetings to-night. I will go to Arcadia, and David will be here at Waterfalls. There is to be a baptizing here—a middle-aged woman who has been a Catholic. David has been working with her for some time.

The terrorists killed three more white people on Sunday. A man and his wife were ambushed in their car as they drove home. Another man was killed as he fought off the terrorists.

Alvin Hobby

Livingstone, Zambia

February 1.

Georgia and I left Jacksonville on January 4 to go to Little Rock, and we spent three days there before leaving for New York, Athens, and finally Lusaka, where we arrived on January 13.

It had been our plan for a considerable time not to come back to Namwianga, where we lived and worked for 27 years. So we started looking for a house and found one at Livingstone, just next door to the church premises which our brethren at Livingstone recently purchased! We moved in January 26, but some of our things are still to be brought from Namwianga.

We plan to work with the church here and go out to the villages about every other weekend. Also, I want to help with the revision of the Tonga Bible, which was started last year. Just today Elaine Brittell brought me the typescripts of Acts and Genesis to read, correct, criticize, etc. This effort will take a few years at least.

Our daughter, Anita, and son-in-law, Dennis Mitchell, with the two children, Brian and Joanne, are coming down from Namwianga tomorrow to spend the night with us.

In recent weeks there's been an unusually high number of refugees escaping from China. Most of them try to swim across one particular bay where the distance is not great. Of course the water of the ocean is very cold now and many do not make it. Others are killed by sharks or shot. The highest number in one day last week was 80. Most of them are young men. They use pieces of bamboo or anything they can find to help them to stay afloat. There is a new campaign on in China now, anti-Confucius, but it will probably zero in on the real target later as he's been dead a long time.

We were invited to have tea with the Russians on February 17. Actually it turned out to be a full meal—we were hardly prepared for that as it was only 3:00 p.m., but we did the best we could! They are always so warm and cordial. One lady had read the copy of *Peace with God*, by Billy Graham (Russian), that we had left with her. She liked it and wanted some more books. We had Bible reading with them and encouraged them to read their Bibles.

Beginning March 11 I will be teaching two afternoons a week at a Chinese Bible Seminary here. They have asked me to teach Greek and English. It will be my first time to teach Chinese students Greek. In the fall term they want me to teach some Bible exposition classes. We pray that it will be a fruitful opportunity.

We are having some real exciting Bible studies on Thursday mornings with a missionary couple here. They have such a good attitude and are so open. Things have developed far beyond our expectations in just three sessions. We just pray that nothing will hinder the Lord's accomplishing His purpose in them.

Mack and Peggy LeDoux

Saigon, Vietnam

February 19.

We have two new letters, or mailouts, which we will be sending soon. They have been prepared since about the first of the year. But the printing was very slow.

Our daughter, Alacia, will come to meet us for the summer in two months and Rick and Terry will return in April, so we will all be together for the summer. We are looking forward to this.

Motoyuki Nomura

Tokyo, Japan

February 27, 1974.

I have made four trips to Korea so far. I covered most of the main places of the republic, South Korea, and I found Korea ready for mission work. I wish more young American folks would go to Korea with us to work for Him.

There is no city water and no electricity. About 7000 families live along swampy creeks with all sorts of human miseries. Strange odors and filthy atmosphere prevent ordinary persons from visiting the slum. Small huts and shacks not larger than 6 feet square contain several people with TB and other sick people. There are no

Christian activities in the area excepting one or two.

I saw churches all over the towns and cities of Korea. This is quite a contrast from Japan. Christian population in Korea is more than 10 per cent, and they occupy an important and influential position. But the slum area has been untouched so far.

I am planning to visit the Seoul slum again this March with some of our Japanese young Christians. I pray that God will give them missionary vision.

Our Hachimanyama work and YMCA ministry are under God's perfect love and care. I want to thank you for your prayer and support of love for our small work for the Lord here in Tokyo.

There are several like yourself who continue to write encouraging letters and reminders of prayer support. And it is a real boost to us.

Thomas W. Hartle

Cape Province, S. Africa

February 13.

On the evening of January 31, Miss Venetia Harker was baptized into Christ witnessed by the 39 members who were present. Since we needed a Sunday school teacher it was wonderful when this young Sister Harker offered her services. Our prayers are that God might bless her in her endeavors to encourage others to Christ and to teach in the school.

At the moment preparations are being made for our first series of gospel meetings to be scheduled from March 4-10 with a guest speaker from one of our coastal towns, Port Elizabeth. We are praying that many precious souls might attend and accept Christ as their Savior.

I am busy preparing the handbills for these meetings which will be distributed to the congregation on Lord's Day morning. Our regular attendance remains commendable, but next time I hope to give actual figures starting from March.

I am glad to be able to type this letter to you. About a week ago, I was obliged to see my doctor who in turn sent me to the hospital to see a specialist. It was found that I had heartstrain, and I was advised to relieve myself from my normal duties and do a lot of resting for a month. So kindly pray for me that I may soon be well and strong again, to continue in service for the Master.

NEWS FROM RUDY MAPILE

The Lord has again shown His unfailing graciousness when He touched your hearts to have a love gift for my family and that of Brother Eniego. As in the past, we have always considered gifts such as yours as one accompanied with great trust and responsibility in the disposition thereof. My wife and I can safely surmise, however, that again the primary intended beneficiary is our only son, Jojo, whose name has been for years included in the prayer list of the brethren here and abroad. We can never thank Him fully, expression-wise, for finding ourselves in a fellowship where the attachment is stronger than the grasp of a hand or louder than

a thunderous voice; for indeed most of those concerned people are ones we have never seen before but whom we expect to see some day—if not in this world in that place prepared by God for His people). Such is the wonder of Christian fellowship.

Jojo is pulling through, although by human expectations quite painfully slow. He can now sit alone for about five minutes at a time. We thank the Great Physician for giving us "pills" to enable us to say 'God knows what is best for Jojo and us all.'

He is always ready with a smile and is, all in all, a radiation of happiness. Mind you and we are not ashamed to admit this, at times when my wife and I feel so lonely and discouraged, we derive inspiration from his happy countenance!" —Excerpts from bulletin.

MYRTLE PRESTON RANSELL

Sister Myrtle Preston Ransdell of Lexington, Ky., departed to be with Christ on March 4, 1974. She was a devout child of God the greater part of her life. She died at the ripe age of more than four-score years. She had been a member of the Cramer and Hanover Church of Christ since 1919. Her good husband, Brother W. O. Ransdell, preceded her to the Great Beyond 17 years ago. The church at Cramer and Hanover sustains a great loss in her Homegoing. She was always punctual in her attendance as long as her health permitted and she will be greatly missed.

Brother Rutherford, who writes this has seen the grave close above many of the members during his ministry in Lexington. One by one their seats were emptied, one by one they went away. Even though our ranks here below are depleted and the church feels bereaved, yet it is not as though we had lost them. They have gone before, as it was in the family where three little children had died and a friend inquired of the little girl—

"O, how many children are you then,
If there are three in heaven?"
Quick was the little maid's reply,
"O Master we are seven."

So they still belong to our number. And we have rather a large number "over there." In the glad reunion when the Lord Jesus comes, we will meet one another again, and a blest eternity we'll spend, triumphant through His grace. —H. N. Rutherford

Ernest Lyon is a professor of music at the University of Louisville and minister of the Highland Church of Christ.



Viewing the News

IT HAS BEEN several months since I have told new readers what the purpose of this column is, so will you readers from the past pardon me while I tell them that this column tries to summarize some important news of all kinds that I have gathered from a variety of sources, many of which sources are not seen by the average Christian. This is not a political column nor a court for convicting offenders against my beliefs of what government should be like or what churches should do. It is, I hope, a means of your keeping up with what is going on in the world. I am thankful to those who send in clippings and questions for the column. Without them this column probably would end. I hope that you readers will take the things reported here and look at them in the light of Scriptures, and especially in the light of prophetic Scriptures, and be reminded to pray for all men and for those that are in "high places."

A FEDERAL COURT has barred the Norristown, Pennsylvania, school district from introducing a program intended, the school officials said, to prevent drug abuse. Judge John M. Davis of the U. S. District Court ruled the questionnaire the schools would use would violate the students' right to privacy. It included such questions as whether their parents made them feel unloved, whether their parents kissed them goodnight, etc. In other places, such as in Red China, such questions are intended to "free" students from the "narrowing influences" of his church, home, and family. Let us hope that the school officials were not aware of what they were trying to do.

A DOCTOR in Bakersfield, Calif. has been indicted for ordering a nurse to terminate life support for a newborn child he had aborted. The baby is still alive because the nurse refused. The mother of the child, incidentally, had requested that the child be saved when she found it was born alive. This is a case that should be watched carefully.

A BILL introduced in the House of Representatives will bear watching. One of the several new things it would do is to "outlaw texts and materials that H.E.W. decides discriminates against women," thus making H.E.W. a virtual censor of all textbooks and other materials used in our classrooms. In the desire to further women's place in the country this bill would create further control over the lives of all citizens. It would then further prepare people for the control to be exercised by the "beast" of Revelation 13 and his helpers.

THE DANGER of government bureaus regulating business was illustrated recently when one of them ordered 13 kinds of aerosol spray adhesives off the market because one college professor said he "proved" it caused birth defects. After costing the companies great sums of money, tarnishing the name of two large companies, and scaring a great many women, scientific tests showed there were no harmful effects from using the products. The ban was lifted but no compensation was given to the affected parties.

A BREAK-UP, or at least a lessening, of the Herbert W. Armstrong Worldwide Church of God empire seems to be in the making. Twenty or

more ministers have been dismissed and Armstrong's son, the broadcaster Garner Ted, has been accused of many things by some of these and others. Estimates from 10% to 50% of the church as being affected are very conflicting, but at least they agree that Armstrong is in trouble according to news releases.

THE EXORCIST, with all of its reported profanity and its anti-Biblical attitude on casting out demons, as well as its other sensational matters, has certainly stirred up a lot of controversy and made a lot of money for non-Christians and anti-Christians. I am one of those who feel every Christian should stay away, so I won't discuss it in detail, but I hope you did not contribute to Satan's kingdom by going.

LOUISVILLE is being hit by the order by a federal court that the schools in Jefferson County will be racially integrated by busing children from their neighborhoods to others is opposed by every color, race, cultural strata, etc., but the court order will probably hold. The astronomical cost of the new buses and bus-drivers to be bought and hired is amazing in the light of the city school system being so bankrupt that it must be taken over by the county system. Many sections of the county are planning church and other private schools, not to avoid integration but to avoid the busing. Incidentally, no schools have opposed the change more than the one 100% black high school in Louisville. Here, as elsewhere, the Catholic school system is seeking to avoid taking in those fleeing the busing for fear of being considered as shelters for segregationists.

A GREAT MANY "liberal" theologians who have opposed the Rhodesian government were embarrassed recently when the black-ruled country of Malawi would not permit a consultation between U.S. and African United Methodist leaders (many of whom have spoken very strongly against Ian Smith's Rhodesian government). The Rhodesian government invited the integrated meeting to Salisbury and they accepted.

SOLZHENITSYN, the Russian author, has caused consternation to a lot of people, but the funniest ones are those "liberals" in this country who

have been saying the Russian communists have "mellowed." Many people believe that those "liberals" will cause the Russian author as much trouble as the communist leaders did, particularly since he has been blasting them for their blindness in thinking we can have "detente" with the communists and not lose by it. He says they will regret it the day a socialist government official says, "You are under arrest."

THERE HAVE BEEN 25,000 oil wells drilled in U.S. waters, only 25 of which created a pollution hazard due to blowouts and only three of those were bad ones and none caused permanent damage. Remember that in thinking of the oil in the Gulf of Alaska that could start supplying all of our oil needs in 90-180 days after drilling would start, according to oil authorities.

THE HEARST "KIDNAPPING" (quotes are because the girl is no "kid") has caused quite a bit of uproar over the country. This is only one of many violent episodes to be perpetrated in this country in 1974, the "year of violence" according to students of the revolutionaries seeking to overthrow our countries. The "Symbionese Liberation Army" admits it is seeking to destroy "the capitalist state and all its value systems. They have a great disdain for the 'poor' they profess to be helping. They demand food to be distributed, assuming thereby that the "poor" are not wise enough to spend money for their own food. I am told the name "Symbionese" comes from "symbiosis," a biological term for the living together of dissimilar organisms, as in parasitism. There are only a few members of the "army", but all identified ones have been associated with Marxist groups of many kinds. Their word, by Marxist-Leninist doctrine, is good only so far as keeping it will hasten the revolution.

QUOTE OF THE MONTH President Grover Cleveland, in vetoing a relief bill intended to supply seed to stricken farmers, wrote among other things: "Federal aid in such cases encourages the expectation of paternal care on the part of the Government and weakens the sturdiness of our national character, while it prevents the indulgence among our people of that kindly sentiment and conduct which strengthens the bonds of a common

brotherhood." Written in February, 1887, but still true today, in spite of all the sociologists welfare-workers to the contrary.

NEWS BRIEFS: Golda Meir, the socialist premier (and also divorced) of Israel has lost her great popularity, dropping to a 21% popularity in polls last month . . . A new publication, evangelical newsletter (written without capitals at the masthead), spreads word of three celebrities giving testimonies of conversion: Mickey Rooney (says Billy Graham was key to his conversion), Jeanie C. Riley, miniskirted singer famous for "Harper Valley PTA" (gives the Living Bible credit), and Joanne Pflug, the "Hot-lips" of M^oA^sH^o (who was baptized in Pat Boone's pool and then married a "Jesus Freak") . . . Get prepared for a great increase in book and magazine prices, including nearly doubling the cost of paperback books . . . Sources of all kinds report repression of human rights and religious rights in South Korea, I am sad to say . . . The Genocide Treaty, which would start a trend to suicide for our country and would not affect communist countries, is being pushed again in the United States Senate . . . A reader recently sent me a copy of one of the filthiest (not in pornography but in its beliefs) magazines I have ever seen. He

asked for my comments and I have lost his name and address. But "Thunderbolt," published in Marietta, Ga., is a real eye-opener for those who don't know how much some people hate Jews and Blacks. One article even quoted many Old Testament passages on "beasts of the field" and said that is the O.T. name for Blacks! Yet the paper professes to be Christian! . . . Apparently many of my readers did not read my item on the "Reverend" Sun Myung Moon, head of the Unification Church, a few months back. Just one more doctrine this month to show how he works: He says marriage is essential to salvation, but it must be a marriage he has "solemnized." He has a 536-page book which he says came to him through revelation and meditation over the years. In his "church" that book is the authority . . . A female homosexual "minister" in Cincinnati says, "I'm a child of God, too. I have a right to live my life, I follow the teaching of Jesus Christ." She says that frees her from Old Testament injunctions against homosexuals and from equating Paul's statements with Jesus (emphasis added.) . . . Sorry we are out of room; but continue sending your clippings to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.

NEWS AND NOTES

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

PORTLAND CHRISTIAN SCHOOL

The Spiritual Emphasis week of the fiftieth year of Portland Christian School was a blessing to all who attended. The messages were uplifting spiritually and also carried some enlightening glimpses of the past history of PCS and PCHS. Attendance was excellent. Many came from far places to be there for a part, if not all, of the schedule. Special singing was a delightful feature of the week.

The placard on the wall back of the stage expressed the thought of many, if not everyone present: "What hath God wrought!"

S. C. C.

The Lectureship at S.C.C. was reported as being good. This writ-

er was not privileged to attend and reports were not detailed, but judging from the godly ministers on the program there can be no doubt that it was a good and blessed three days (March 12-14) for all who were present. It was S.C.C.'s 25th anniversary.

South Jacksonville, Fla.: We are thankful to the Lord for the confession of faith this past week by Mrs. O. R. Wyndham, 79 years old, who was buried with her Lord in baptism last Thursday morning. God appreciates those whom He used to instruct her concerning "the Way." (Bulletin

MAPLE MANOR CHRISTIAN HOMES

The Children's Division was entertained by six other religious groups

with food and a basketball game. The day was made possible by the courtesy of the Independent Order of Foresters, Courts 1247 and 1275.

The Senior Division received its first residents in 1973 (October) and now has approximately 25 occupants. It is a beautiful home and everyone there seems happy.

Jacksonville, Fla.: Our deepest sympathy is extended to the Dan Richardson family in the loss of their father and grandfather, Bro. John Richardson on Sunday, Nov. 26. His faith and love of the Lord meant much to everyone who knew him.

South Louisville Church: On Sunday, March 3, Brother Alvin Price, son of Brother Bill and Sister Anna Blye Price was ordained a minister of the South Louisville Church. It was a "serious and sober service for each as the body of believers participated in God's setting this young man apart to this ministry."

Sellersburg, Ind.: It isn't too early to be planning for our youth revival that will be held this spring. We can be praying for definite people that we know need the Lord. This is not a meeting exclusively for young people, but we do place emphasis on them.

The minister will be Bro. Vaughn Reeves; the dates June 9-16.

Gallatin Church of Christ: An entirely new type of Sunday school class is being planned for our congregation. Starting the first Sunday in April we plan to have an "outreach class" meeting in the assembly room at Commerce Union Bank. The plan is to try to reach people with the message of the Scriptures who might not ordinarily feel exactly "comfortable" in a church building. Those who come will be greeted on a friendly basis, taught the Word of God and invited to attend services at the church, but they will not be "pressured" to do so. We will try it and see if it works.

Brother David Schreiner has agreed to serve as the teacher of the class and we will be looking for a nucleus of five couples who will agree to help it get started.

Iroquois Church: Brother T. Y. Clark gives the following report of the Turkey Creek meeting he held from March 10-16. It was the best ever.

Thirty-three rededications including every man who was a leader. There were a number of returns of persons who had wandered from the Lord. The following Sunday two more came for rededication. One man came forward for immersion. Bob Morrow teaches the Tuesday night class. Bro. C. D. Weatherford preaches on Sunday mornings; Bro. John Jenkins, one of the leaders, preaches on Sunday nights.

At Iroquois there have been 25 responses since the first of this year. One came for baptism, five for transfer of membership and nineteen for rededication. Attendance is regularly in the sixties but goes over that sometimes. Membership, counting the absentees, runs around 100. This calls for remodeling of the building to give room for expansion to keep up at the present rate. (The church was closed less than one and a half years ago. It shows what God can do.)

Adult leadership is needed.

Rangeland Church of Christ: Last Sunday morning, for a period of about 2 hours, it snowed. Your minister usually greets the 1st arrival, Sister Brightwell, at about 9 a.m. Sure enough, only it was earlier than usual (about 8:45), even though snow was still falling, she came as usual, walking in the cold—at 80 years of age! And to think how many there are—healthy active children, total families with adequate transportation facilities—who fail to attend Sunday school and church because of "bad" weather!

Southside Church of Christ, Jacksonville, Fla.: Mark April 5th and 6th on your calendar as this marks this year's day of fellowship. We are expecting a group from Fort Lauderdale to arrive Friday night and be with us for the evening and Saturday. We are looking forward to seeing more from Maxville and Macclenny to join with us. The theme is "Arise, Let Us Be Going." A day of inspiring messages, singing, and fellowship is being planned.

Louisville, Ky.: Portland Christian School recently purchased a new bus to replace the one wrecked last fall. It will transport students, athletic teams and faculty members to various events of interest. It is a Greyhound-type bus, somewhat used but carefully overhauled and examined by automotive

experts who assure its road-worthiness. Capacity is 38.

Lexington, Ky.: Off to a great start! This is the conclusion of the majority regarding our Teaching Training Program which started February 3rd. The young people began some special singing practice recently under the direction of Richard Broadus. This is for all high school and young people.

Brother Julius Hovan has been bringing some most practical messages here on how we should behave in the house of God and in our worship. He is also preaching on Sunday nights on current cults. He is a very forceful gospel preacher.—H. N. Rutherford

Buechel Church of Christ: Rick Coleman was ordained to the ministry on February 17, 1974, in a service consisting of singing of hymns, prayers, the Great Commission, the laying on of hands by the elders and deacons, and the charge given by Brother Michael Sanders. After the benediction the folks joined in a time of fellowship at a reception in the Fellowship Hall of the church. There were a number of guests present from the Mackville Church of Christ where Rick will continue his ministry.

CAMP

Several months ago Buechel Church of Christ purchased a camp at Lebanon Junction, Ky. The camp, formerly owned by the Good News Club, still needs a great deal of work. A number of the fellows at Buechel have been giving their Saturdays and evenings as well to the work to be done at the camp. Already the road has been improved to the property by the work that has been done on the drainage.

And there is much to be done. The cabins need repair and remodeling, the undergrowth needs to be cut, and there is painting, plumbing, improving of the kitchen facilities also to be done.

Hopefully the camp will be ready for use when the weather breaks. The camp will accommodate approximately 100 people. There is a lake (about 2 acres), sports activities facilities, a lodge for a meeting place, large kitchen facilities, and a bath house. It is located on a 50-acre wooded lot. It is located far enough away from Louisville to be peaceful and yet

close enough to be reached in about 35 minutes.

It is to be used only for Christian activities with sister congregations having priorities for usage. It can be rented at a minimum cost. Buechel Church is interested in maintaining the camp with periodic improvements.

The camp is available to other Christian organizations—first come, first served basis. Shortly a director's packet will be distributed to leaders in all sister congregations including rules and regulations and rates. The camp will be available on a day to day basis; by the week; or by the weekend; the entire camp or just the lodge.

There is much work yet to be done. The men are going out every Saturday. If a church would like to take a cabin as a project for remodeling, etc., or if individuals or group would like to join in the work, the more the merrier. There is painting, plumbing, electrical work, carpentry, cutting of the undergrowth—you name it, it's to be done.

For further information call the church office. If we don't know the answer to your questions we will find out for you.

BURKS LEAVING EBENEZER

N. Wilson Burks has resigned the ministry at the Ebenezer Church of Christ, after some 13½ years of service. There are many good people in the Ebenezer church, and the Burks family, both of us, hold them very dear.

Brother Burks is leaving at any opportunity between March and December. He hopes to continue in the ministry, or in religious education. He could engage in parttime work suited to his training—18 years in church college field. Contact Bro. Burks by writing Rt. 1, Salvisa, Ky. 40372, or telephone 606-865-4082. The Lord giving strength, Bro. Burks may have several years of ministry left in him!

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