

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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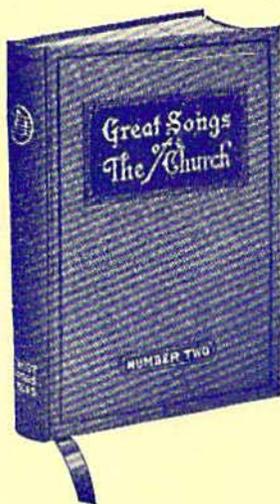
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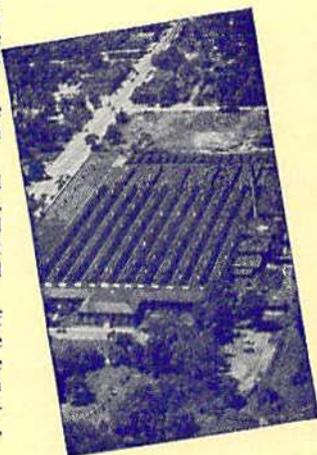
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YOUR FATHER KNOWETH

(From the scrapbook of Mrs. Mary Shaw, Atlanta)

It is not faith to trust when all is well,
In confidence to say, when clothed and fed,
And anxious mind at rest, "The Lord is good."
But when the days grow chill, the future dark,
And courage fails to meet the unknown years;
Then if the heart still says "The Lord is good,"
Resting, serene within the Father's arms,
O, that is Faith.

—M. James.



CHURCH-RELATED SCHOOLS

Editorial by Richard Ramsey

This special issue on Christian Education is the outgrowth of the Christian Education Conference held in Hammond, Louisiana, November 24-26, 1958, at the Church of Christ Bible Chair, with night services at the Church of Christ in Amite.

We deeply appreciate the privilege extended to us by the editors of the Word and Work magazine to make this material available to our brotherhood in general. The majority of the articles in this issue are either condensations of the speeches given at the conference or excerpts from those speeches.

Fifty years ago our brethren were not convinced that we should maintain Christian schools. Probably the great majority of our brethren now agree that church maintained schools are not only of great profit, but also that they are essential to our spiritual and numerical growth. Surely no lesson from history is more clear than this: those religious movements which maintain schools grow stronger with each succeeding generation, while those movements which do not develop schools grow progressively weaker and eventually disappear entirely.

The purpose of the Christian Education Conference last November was to analyze our church-related school projects from beginning to end in order that we could plan and work more effectively to accomplish the desired goals. The speeches were mainly of a factual and practical nature, facing facts as they are, setting goals to be reached, and outlining procedures for reaching those goals. The nature of this subject does not make for light and stimulating reading. But those of you who will take the time to think through the problems as presented by these articles will be thankful for your increased understanding of the various aspects of our responsibilities to teach the Word of God to all men.

These articles cover primarily the work of the Christian Day School, the College, and the Bible Chair, in other words, those institutions which are set up primarily for the purpose of teaching. Education, and particularly Christian education, goes on in the church and in the home, and several of the speakers at the conference stressed the importance of these phases of Christian education. It must be borne in mind by our readers that it is only due to the limitations of time and space that the materials of the conference and the articles in this issue have for the most part dealt only with these formally organized schools.

No special plan was used in selecting the men to speak at the conference or to write these articles other than that they are men who have shown an active interest in developing our schools. Many others were invited who for one reason or another could not participate, and we would have invited many more if there had been more time and space.

It is our prayer to God that this concentrated emphasis on educational work will stimulate us to work harder to glorify His name.

TRENDS IN CHRISTIAN EDUCATION

Kenneth Istre

By "trends" we mean the general tendencies which are seen today as to the teaching of Christian truths. The basic thought today among the various religious leaders in Protestant churches in America is that Christian Education must adjust both in thinking and in action to meet the new atomic age. This was the burden of the many speeches made at the 1953 meeting of the National Council of Churches, Division of Christian Education, held in Cincinnati. This group represented the thinking of 39 fellowships having a membership of some 41 million Americans. It was also emphasized that there should be a strong, new emphasis on morals, improved teaching methods, better use of teaching opportunities, and a getting of our hoarded Christian gospel out of the vaults of the church to people in the offices, factories, homes and colleges.

At this convention Dr. Knoff presented seven trends he observed in American Protestant Churches. They are:

1. A renewed sense of Evangelistic Compulsion.
2. A deeper concern for Theology.
3. A stronger bond with the Church.
4. A more effective community outreach.
5. More concern for Bible instruction.
6. Greater attention being placed upon the family.
7. A strengthening both of Ecumenical interest, and Denominational claims.

While we are not interested in being part of some of these trends, we should be interested in what is happening around us. Comparison of our work with that of others many times causes us to blush rather than to look down our noses at them.

In our congregations, we as leaders should preach, teach, pray, work, and live for having an evangelistic church. The life of the church centers in Evangelism. Love for the lost will do more towards promoting a local work than anything else.

While we are interested in forming and holding to a very conservative theology, it is well for us to know something of contemporary thought. Satan is not idle, and we need to observe the thinking around us, giving our people strong doctrinal teaching, Christ centered. Recognition of error is vital in teaching truth.

Congregations should enjoy a closeness, not only in doctrinal belief, but in life. The most important gathering of the Church is for worship. There is a place for social gatherings, and this is a point worth studying. The Church must think in terms of the Christian's total life, and seek to provide outlets in order that Christian people, young and old, may share experiences which are wholesome and necessary for healthy living.

Christians are the salt of the earth. When we have the opportunity to share in community life, it is a privilege to be able in this way to bear witness of our Lord. We should accept every opportunity afforded us to reach out into communities with a Christian witness. We can certainly ask the Lord to produce trends among our congregations as to stronger evangelistic emphasis, greater knowledge of God's Word, having stronger Christian homes, becoming churches that enjoy a closeness in the memberships, holding forth the light of the gospel in the world.

The Increased Demand Of Christian Education

by N. Wilson Burks

Once only professionally trained men required an advanced education. Formerly one of ten who graduated from high school entered college. Today almost fifty percent of our youth go from high school to advanced educational institutions. To be a farmer, a mechanic, a business man increased training is almost a *must*. Even homemakers would be wise to continue at least two years of college.

Among the Churches of Christ who fellowship our "whole counsel" group, there may be as many as one hundred twenty-five young people finishing high school each year. We have given a low figure, for we do not have all the facts. And the number is increasing, for 1960 is the year the graduate roll will sky rocket.

It is our conviction that we may be twenty years late in planning a college for our young people. So there is need, a crying need, for a good college, aware of the need, accredited, not for two years of junior college, but four years of Liberal Arts, and an advanced school for ministers and religious workers. Ministers must be trained to preach to educated audiences, and to lead their congregations by conducting local training for future leaders. But ministers must have people in their congregations who can teach, who know the Word of God, who may assume the work in the spreading of the work of the church in mission areas.

We do not want a school with ministerial training alone, nor Liberal Arts alone. We need, and we must insist on a school for *all* of our youth who are qualified to take training beyond the high school area. The Bible remains the educational core of all our plans to develop God's kind of education.

Let's start our educational program at the cradle, and let's not stop short of the closing of the life of each servant of God. Let's make each local church a unit of spiritual training for those who may never go to college. We need a good college, and we need a number of local elementary and high schools where there are churches to provide such facilities, and we need a number of men who may occupy Bible Chairs where our youth go for advanced education.

GOD IN EDUCATION

LaVern Houtz

As one compares the time the average child spends in the school classroom with the time he spends in his home, his church, or at other places, he cannot but be impressed with the magnitude of the school's potential influence for good or bad in the life of a child. If this student later attends college, the influence of the school will be greater. His home life then will be replaced by dormitory life, and his social life will become dominated largely by association with fellow students. Thus, the student's entire life becomes inextricably interwoven with and influenced by his school life.

As the Christian views our educational program today, he should consider the place of God in education. What effect will a given school have upon his faith or that of his child? What are the opportunities for Christian service through the field of professional education? To answer these questions demands an analysis of our entire educational system.

All schools may be divided into two general classes: (1) the public, or state-supported school, and (2) the private school. Each of these two general categories may be subdivided into three classes, (1) the elementary school, (2) the secondary school, and (3) the collegiate school.

In that our government maintains separation of church and state, and guarantees religious freedom, public schools are prohibited to teach or proselyte for any particular religion. This neutral stand does not always guarantee that anti-Christian principles may not be taught. The Christian teacher, though not allowed to positively teach Christianity, may render a great Christian service through the influence of his or her life in the activities of the public school. In some areas, released time programs allow public school students to be given religious training by cooperating ministers, each student choosing the denomination of his preference. Some churches provide after-school Bible class activities for elementary and secondary school children.

In connection with state-supported collegiate schools, Bible chairs, such as the one directed by Richard Ramsey at Hammond, La., may often be arranged. These are independent of the state in the matters of support and control, but must be directed by one academically qualified and must be conducted upon a collegiate level. Bible chairs often render the state institutions valuable service by offering courses in philosophy, church history, Biblical languages, etc., which normally might not be included in the state school's curricula.

Since all religious programs carried on in cooperation with public institutions must be on an entirely voluntary basis, there is no way of guaranteeing a demand for these classes, yet these programs will reach some otherwise untouched and should be utilized to the utmost.

The greatest Christian service can be carried on through the medium of the private, Christian school. Here no legal restrictions

hinder the positive teaching of God's word, nor a positive commitment to God in other academic subjects. Here the person of Christ in the lives of teachers and students is the integrating factor in the whole program and the prime objective of the school can be the development of the knowledge of God and the possession of a Christ-centered life.

As an example of the opportunities for service in the private elementary and secondary school, let me cite the work of Portland Christian School in Louisville, Ky. Here some 210 students receive daily Bible instruction, as well as engaging in daily chapel worship and having the help of consecrated Christian teachers in all subjects. I challenge any church, with the best personal work program that can be developed, to show me that it is reaching 210 people with a daily Bible class. If a \$60,000 building to house 200 Christians for religious services three hours a week is a good investment, then \$100,000 for a building in which 200 children can receive the benefit of daily Bible teaching plus a general education under Christian influence from thirty to forty hours a week is a bargain! Let us awake to the opportunities and make our dollars go further for the Lord!

The elementary and high school student needs the stabilizing influence of the home. Christian elementary and secondary schools should not normally be boarding schools, but should be in sufficient number to be accessible from all our Christian homes. May we soon be inspired to establish such schools in at least each county-seat where we have congregations.

On the collegiate level we recognize the Christian liberal arts college, the Bible college, and the seminary. The seminary offers graduate work in the fields of religion and theology. Bible colleges offer undergraduate courses limited to Bible and Biblically related subjects.

It is my conviction that of all our Christian collegiate schools, the Christian liberal arts college presents the greatest opportunities for Christian service. With its broader academic offerings it has a greater appeal to our youth than do the more specialized schools. In a time when our young people are seeking standard academic degrees, it becomes increasingly imperative that we provide them opportunities for such pursuits within a wholesome Christian environment. Contary to what has been said of the Christian elementary and secondary school, the Christian college renders a greater service as a boarding school. The college is more than a source of academic learning--it is a life in itself. Thus, it must have an attractive campus, must provide wholesome social life, and must offer a program which develops the whole individual instead of serving merely one facet of his being. The power of the taught word of God, the influence of God-fearing teachers, the association with fellow Christian students all tend to strengthen the young Christian and to establish him in those ideals, attitudes, aptitudes, and appreciations which enable him to live a Christ-centered life.

May God open our eyes to the opportunities for Christian service through professional teaching, whether as teachers in public schools, cooperators in released-time programs, directors of Bible chairs, or founders or teachers of Christian day schools and colleges.

SUPPORT OF CHURCH SCHOOLS

H. E. Schreiner

The subject of "support" for any religious project is usually shunned, especially when it refers to financial support. Support for schools is in two categories, students and money.

I wish I could give you a very simple formula by which both kinds of support might be achieved. But, I can't. I can only make suggestions in the hope that they will stimulate our thinking and that together we may be able to come up with new and better ideas. Both categories can be handled in the same discussion, for I believe what brings results in one will also bring results in the other.

First, I would suggest that the best single answer is effective publicity. Sell the school to those who should be interested, and, in the words of our beloved and departed Bro. Janes, "The people will do more when they are taught more."

Secondly, an easy method for contributing must be provided, such as self-addressed envelopes, special offerings, etc., with plans for direct giving to special projects, scholarships, student funds, etc. And don't forget the regular reminders. People are not offended when reminded in the right way.

Thirdly, some schools have commercial and industrial projects related to their academic program, such as printing, farming, etc.

Too many of our people think only in terms of money. When SCC is mentioned they think only, "How much do you need now?" We should build more enthusiasm for the school. We should make giving an opportunity, not an embarrassment. The right kind of advertising, followed up with the right kind of salesmanship will build a group of supporters who need not be told constantly of needs.

I believe that this points up the greatest lack in our brotherhood, which has come about as the result of years of negative teaching on the subject of support for various works of the church. We need to think positively, to think big. "Ye have not because ye ask not!" We say, "God is able," and then we think of how poor and how few are the people in our brotherhood! We have been taught to give according to need, "if we can." We have been reducing God to the position of a beggar. I suggest that our schools take the lead to move away from this kind of thinking and to get back to God's way.

God says that giving is a Christian grace, equal in value to faith, preaching, knowledge, earnestness and love (2 Cor. 8:7). When our people are taught to really give themselves first to the Lord, there will be the readiness. Our job then will be to teach that the Church School is a work for the Lord, and out of this "readiness to will" will come the performance according to the ability. Not only this, but

when God begins to provide seed for that sower he will then step out and trust God both as to the amount he should promise and the carrying out of that promise. I believe it was Brother Harding that Brother Boll used to refer to so much. When he was financially straitened, he would say to his wife, "We need to give more to the Lord." He had learned the grace of giving.

Not only our schools, but every other work of the church would benefit from such a program, because it would be based upon God's way and could not help succeeding.

IS A SEMINARY FEASIBLE NOW?

Kenneth Istre

This question is asked, thinking in terms of the fellowship we enjoy. The answer is very simple to give, "No." Let us consider two important reasons:

First, we need to finish the projects already begun.

We have united our efforts in establishing the college in Winchester. Southeastern Christian College and the Bible Institute must receive the support of us all if they are to succeed. The college needs to succeed, to become accredited, and to enlarge into a four year college. The Bible Institute must be enlarged and strengthened. We have placed our hand to the plow and we must go onward.

In addition, we have the Bible Chair at Hammond, La. Young men wishing to finish their college degree, and at the same time to receive instruction in God's Word, may do so.

Let us push what we now have.

Secondly, at the present time we do not have the men trained to run a seminary. This is not to say that our Bible teachers have an inferior knowledge of God's Word. Far from it. Thank God for the wonderful and devoted men who are now training our young preachers. However, before we could establish a seminary, we would have to have men who have been trained in that specialized field of theological studies.

One may ask, "What is a seminary?" A seminary is a graduate school devoted to the training of young preachers and workers. A young man must complete four years of college before he can enter a seminary. This college training gives him the general education he needs and at the same time instills in him good habits of study. The young man has had time to mature, and to decide definitely upon a life's work as a preacher. He has had time to learn the most important truth in order to succeed in his study, namely, that he knows nothing.

The young man enters seminary after graduating from college, embarking upon three years of graduate studies. At the end of the three years he will receive the Bachelor of Divinity degree. Usually this is as far as preachers go in their education. Some, however, will go another three years or more and get a Doctor of Theology degree.

All the studies will be related to preaching. Bible study is the

most important factor. It would take too much space to list the many Bible courses that are offered. Besides these the student may take Greek, Hebrew, Systematic Theology, Biblical Theology, Church History, Evangelism, Church Administration, Homiletics, Counseling, and many other subjects.

Educational work in the church is so important that much time is spent at this point. Special courses dealing with the Sunday School, Youth Work, Vacation Bible Schools, etc., are offered. At most seminaries today there is a School of Religious Education which gives degrees to those who wish to specialize in the educational side of church work.

FUNCTIONS OF A BIBLE CHAIR

Richard Ramsey

The immediate situation which justifies the existence of a Bible Chair for the teaching of Bible at state colleges is the fact that the majority of young people who go to college attend state supported colleges. While we all thoroughly endorse church colleges and we are urging our young people to choose a Christian college, the fact remains that the greater number of them are enrolling in state-supported colleges.

The problem is how to reach these young people effectively. Not only must we have a program that will appeal to the young people, but also we must have one that will be acceptable to the college authorities. The Bible Chair has been devised as a means of reaching the young people in a manner that is acceptable to college authorities. Under this arrangement any church that wishes to do so may establish a Bible Chair at the college. In other words, each church has the equivalent of its own Department of Religion on the campus.

For a detailed history of the Bible Chair movement write to the Church of Christ Chair of Bible at Texas Tech. in Lubbock, Texas, for a copy of the booklet by Mont Whitson entitled, "Bible Chair Work in the Churches of Christ." The first Bible Chair to be organized by members of the Churches of Christ was that at the University of Texas in 1918. Today there are 29 Church of Christ Bible Chairs in operation.

The Bible Chair in Hammond, La., was officially organized under a charter from the State of Louisiana on September 15, 1955. Affairs of the Bible Chair are under the direction of a board of 21 men, all of whom have to be members in good standing with some congregation of the Church of Christ.

The main function of a Bible Chair is to provide religious instruction. Last semester our Bible Chair offered six courses: Epistles of Paul, Hebrew Kingdom, Introduction to the Bible, World Missions, History of Christianity and Introductory Greek. In other semesters we have offered Theology, Biblical Archaeology, Religions of the World, Hebrew Grammar, and nearly every book of the Bible. Over a four year period the student who attends our

classes will cover most of the Bible and may take several of the related subjects. This would be the equivalent of a major field in the college.

A second spiritual service is that of the daily devotional service in most Bible Chairs. A third spiritual service, which many teachers rank first in importance, is that of counseling with the college students. A fourth service is that of providing wholesome social and recreational activities for the Christian college students.

Besides these definite functions there are many incidental ones that are to be encountered. The Bible Chair director soon gets to be well known among the faculty members and has opportunities to promote a Christian influence on the campus. He is called upon to speak before various clubs and organizations and gets these added opportunities to speak for Christ. The Bible Chair can be a strong arm of the church for reaching the public.

Besides these services directly related to the college, most Bible Chairs conduct classes for non-college students. Special training classes for Sunday School teachers and church leaders are often conducted by Bible Chair directors.

Our Bible Chair in Hammond, Louisiana is in the midst of a mission field as far as the work of the Churches of Christ is concerned, and we are praying for young men to come and study the Bible with us and to preach on Sundays at mission points. Another dream we have is that of training missionaries for South America.

THE ADMINISTRATION OF A CHRISTIAN COLLEGE

Paul A. Clark

This subject of the administration of a Christian College is a broad one, for a discussion of a college administration could include a treatment of the role of several college officers who each one perform many important functions. The administration as a whole under the direction of the college president, who is subject to the board of directors, is concerned about the areas of buildings, maintenance, finance, institutional records, instruction, and counseling. It must deal with many publics, including the board of directors, faculty, employees, students, and members of the church, community, and the public at large. Since this subject is so broad, this presentation will attempt to discuss some general principles of Christian college administration with some special reference to the administrative goals and problems at Southeastern Christian College.

An over-all goal of Christian college administration is to keep the college Christian in every facet of its program. This can be done first of all by the college's having regular Bible teaching. Not only must this supernatural Word of God be presented by consecrated Christian teachers, but this consecrated leadership must direct the whole education program. A program of selective admissions must be enforced to insure that the college has students that can profit from such a

Christian education program. In addition to these things it is important that the Christian college provide a program of dynamic Christian gatherings in order for the students to have opportunity to exchange ideas, to gain experience in an evangelistic program, and in other ways to express their Christian faith.

A philosophy of administration in a Christian college is as follows:

1. Educative experiences which are Christ-centered must be provided for the student. The growth of the student is all-important since he is the reason the college exists.
2. The administrator must have good human relations with himself and others. A person who is himself insecure spends most of his time defending himself and not helping others. A person who does not have some ability to work with people and to appreciate their worth should not be an administrator.
3. As much as possible, persons should be consulted about decisions that affect them. If a person helps make a rule or a law that he must live by, he will be more prone to support it. This is especially true in our more democratic American culture.
4. An administrator must make good use of the resources available to him in the college—both human and material. Many times good talent of faculty, students, or employees is overlooked because of a failure or an inability of college officials to let it be used. Certainly the material resources of the college must be used economically and wisely.
5. There are now many resources outside the college that can be used by the wise administrator. This might include individuals in the church and community, educators of all types, agencies, such as the accrediting associations and educational associations that exist to help colleges. There might be named many other resources, both material and human, that can be available many times for just the asking.
6. The best possible administrators and faculty should be selected. Personal friendship to the administration or board or status in the brotherhood should be the primary standards for these positions.
7. The good Christian administrator will keep the Church and his other publics informed as to what the college is doing.

The administration at Southeastern Christian College is now concerned about its program of getting its Junior College accredited by the Southern Association of Colleges and Secondary Schools and its Bible Institute accredited by the American Association of Bible Colleges. Since the Christian college program is new for our churches, a basic problem has been and still is to get teachers trained as the college needs them. However, several consecrated young men over the United States are now training to be used of God in this program. The second goal has been to recruit a number of capable students to take advantage of the Christian educational program at Southeastern Christian College. The goal for 1959-60 is one hundred.

EXPANDING THE ACTIVITIES OF OUR EDUCATIONAL PLANTS

Gordon R. Linscott

Is it reasonable to invest large sums in buildings and equipment, and then not use these facilities to the greatest advantage? If the Lord has blessed us with certain resources, let us be good stewards and use them as tools in His service.

The greatest obstacle to full use of our facilities is personnel. It has always been so. "The harvest indeed is plenteous, but the laborers are few." Any leader with a vision can see opportunities to more fully utilize the local physical plant, but in most churches a few already shoulder the whole load, and who would ask them to assume additional responsibilities? It is impossible for a few to do all the work that the entire church should be doing. Furthermore, it is unscriptural. The New Testament pattern gives every member a function, yet among us we see many who not only are serving no useful purpose, but who also absorb much of the time and efforts of those who are workers for the Lord. It seems that instead of eternally trying to pump up these "flat tires," we should pause a bit and apply some patches.

This calls for a definite program of leadership training, the first step in the expansion of our activities for the Lord. What is a leader? Is that an elder, or a deacon? A preacher? Or just *anyone who can help someone else*? Naturally, one must be able to help himself before he can help others, and training in this direction can begin with tots of nursery age. Learning to hang up their own wraps, to help take care of study materials, to tidy up the room at the end of the class period, are all definite steps in making future leaders of these little ones. Few churches have gone as far as they could (or should) in this direction, although most have sensed a need and have provided something for at least a segment of the congregation (such as a Men's Training Class.) Some churches are going all the way, with a complete program of activities for every age group. Visitation, teacher training classes, and building improvements are some examples of profitable activities on the adult level.

With the development of effective workers, it is then possible to begin to reach out beyond the circle of the saved. Instead of spending all of our time doctoring each other, we are ready to fulfill our mission to the lost about us. To this end, there are a few churches which are using home Bible study classes with good results. Some offer correspondence courses in the Bible. Others hold a Saturday Bible School for neighborhood children who don't come on Sunday. No, it's no problem to think of fruit-bearing activities to which our present facilities might be dedicated. The real problem remains, "Whom shall I send, and who will go for us?" In seeking a solution, "it is much better to put ten men to work, than it is to try to do the work of ten men."

COLLEGE EDUCATION FOR PREACHERS

Winston N. Allen

It is becoming increasingly important for ministers, evangelists, elders, missionaries, Sunday school teachers and other leaders in the Lord's work to be educated and trained for their work. A recent letter to my office contained this statement, "As I see it, our biggest problem has been, and to some extent still is, that of making the young men see the need of college education for a preacher." Last week an official from the Veterans Administration, examining the records of four of our ministerial students, made the observation that in this enlightened age a minister cannot hold the attention of the average audience (much less shepherd the flock) unless he is educated and prepared for his work. Of course each one of us can think of outstanding exceptions to this rule, but we recognize that in general the statement is true. To the young man Timothy the Apostle Paul wrote, "Do your best to present yourself to God an approved workman who has nothing to be ashamed of, who properly presents the message of truth." "Take heed to thyself and to thy teaching."

God has revealed Himself to man through three sources: (1) His creation, (2) the Bible, and (3) Christ. All three revelations are closely related. During His earthly ministry the Lord often used natural phenomena to illustrate and teach spiritual truths. One reason Paul was so widely and mightily used as a weapon or instrument in the hands of God was his education; he had a point of contact with all types and classes of people from the king on his throne to the prisoner in his cell. Brother R. H. Boll could speak with authority regarding matters of science, history, music, languages, or current events, and he skillfully used this knowledge to enrich his sermons, Bible lessons and articles. The Christian worker needs to know more than the written Word; knowledge in any field can come within the scope of his work.

The denominational world recognizes the importance of educated workers, and the results are evident. It is almost imperative now that missionaries have adequate technical training; the books, *Through Gates of Splendor* and *Shadow of the Almighty* by Betty Elliott have brought this truth into sharp focus. We demand that physicians who deal with our physical bodies be educated and licensed for their work. Is it of less importance for those who deal with immortal souls to be trained and approved?

We are not minimizing the power of the Holy Spirit and the efficacy of prayer. Certainly there is no substitute for knowing the written Word and the Living Word. We are emphasizing that prayer cannot take the place of preparation, and that the Holy Spirit's power is limited by instruments or weapons which are dull.

Christian colleges, Bible Institutes and Bible Chairs have helped meet the need for trained workers. The over-all objective of South-eastern Christian College is to provide each student with a program of Christian education including religious, academic, social, physical and vocational experiences which will result in Christ-centered living and dedication to His program of world evangelization.

Organizing And Administering The Christian Day School

Claude Neal

My first experience in Christian education was in National Teachers Normal and Business College, a Christian school at Henderson, Tennessee. Here I first realized my desire to attend a Christian school. Here, too, I found the girl who later became my wife. Someone at the conference stated that Christian homes produce Christian schools, but the reverse is also true that Christian schools produce Christian homes.

Shortly after attending the school at Henderson, I was invited by Brother Chambers to assist him and Sister A. K. Ramsey in the Christian High School in New Orleans. In a very definite way the Portland Christian School in Louisville, Ky., is an offspring of the Christian school in New Orleans, for Brother Chambers having given up the school work in that city, later with the backing of Brother Boll and the Portland church, founded the school in Louisville.

Christian day schools such as Portland have to be organized and administered after the same plan as the public school system. Since the administration of our public educational system is a responsibility of our state governments, an independent Christian day school must meet the educational standards set up by the respective state departments of education. Portland Christian High School is accredited by the Kentucky State Department of Education. At the beginning of each school year we fill out a report to the state by which the state determines whether we are keeping up accrediting standards. The demands of the state authorities upon public schools, and therefore upon private schools as well, is increasing from year to year. More highly specialized teachers in all subjects are asked for, including teachers with degrees in Physical Education, Music and Library Science.

The organization of a Christian day school calls for a sponsoring church, perhaps with cooperating churches. It calls for a group of men who form a Board of Education whose business it is to determine the policies of the school, employ the teachers, handle the finances, back up the teaching staff with reference to any particular needs or problems. The formation of a Christian school calls for patrons who have a deep sense of need for adding the Bible to the education of their children and other children, and who are willing to make the necessary sacrifices to that end. It calls for teachers who love the Lord and who serve the Christian school in the same spirit that the missionary serves the foreign field.

The administration of a Christian school on the part of the staff is essentially a work of faith and a labor of love. It provides the pupil with a discipline of life after the Pauline teaching, "Be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

Out of the 260 graduates of Portland 26 are preachers, 12 are wives of preachers, and three are serving on foreign fields.

"Holding A Straight Course In The Word Of Truth"

(II Timothy 2:15, margin)

Stanford Chambers

Editor's Note: By consensus of opinion, this address from the pen of our dearly beloved and highly esteemed Brother Chambers, was acclaimed the high point of the entire Educational Conference. We ask our brethren to read it, by all means. —J.R.C.

Paul writing the Corinthian church of God, said, "I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ" (2 Cor. 11:3).

Christianity was launched forth in simplicity and purity toward Christ, but in the course of a very few centuries that simplicity and purity came not to be considered the most important thing, and there came the corruptions to fully justify Paul in his great concern, corruptions bringing on the "Dark Ages" and the dire necessity of the great Reformation.

The reformatory movements of that day fell short of the reformation needed, the same suffering the paralyzing stroke of disunity, from which has never come recovery. Though Romanism was stoutly protested and its power greatly reduced, those protesting presented and do present the spectacle of division and bitter partisan strife. Denominational bodies came into existence, and as warring parties, persecuting and fighting one another, they have made much of the history through the years until now. Carnality thus supplanted spirituality, even to the waging of religious wars.

There arose men of conviction, however, in various denominational bodies, whose hearts were sorely grieved by the existing conditions, who were driven to their knees and to the Lord. There came a growing conviction that human authority has supplanted Bible authority, that the slogan, "The Bible and the Bible alone is the rule of Protestants," was not being lived up to, that it was time to call people back to that principle of life. Such men became thus engaged independently, none knowing of the others feeling and acting similarly. Coming to know of each other, they began to confer. Finding common ground on which to begin together, they began to work out a plan by which, by uniting their efforts they might be used of God to bring about a better order. In the Spirit of the Lord they undertook, and the plea they made appealed to thinking people in large numbers. Thus was born what we refer to as "The Restoration Movement." The early prime movers are referred to as "The Pioneers."

Now, a restoration true to the term must be activated by spiritual wisdom, this in order to the eliminating of all being practiced without scriptural authority and the taking on of "all things" divinely enjoined that may be lacking. This necessitated many conferences and much

praying. Ecclesiasticism had to go, creedism and human confessions of faith and human religious names. Affusion for baptism, likewise instrumental music was discarded by all the leaders of the Reformation, but is beginning to be brought back by some. The autonomous congregation must be restored under its own overseers. Christ must be recognized as the sole head of the church and sole object of adoration. The body of Christ was declared to be the aggregate of individual Christians, living and dead. It was not subject to restoration; it was the local congregation that was to materialize as the result of the "Movement," to stand in its scriptural right as unaffiliated with any denominational body. The "Restoration" was not conceived of as being the church of God. It was not contended that a church not attached to the "Movement" was to be for that reason disowned as a church of the Lord. The church of Christ was not the aggregate of congregations of the New Testament faith and order, but the aggregate of the redeemed. Many today attached to the "Movement" have but a denominational concept of the "one body," and their interest at best is but a party interest. The "Pioneers" emphasized that Christians only do not claim to be the only Christians.

As it was in New Testament times, so in the early "Restoration" days, missionary work went forward as congregational and individual activity, which in each period proved its efficacy. The church was "the pillar and ground of the truth," and "through the church" was "made known the manifold grace of God." Marked success followed in the salvation of the lost and in the establishing of radiating centers for the same in the form of simple, scriptural churches. The Lord was allowed His place in the work.

But always there is the need of guarding with vigilance against the human tendency to apostatize, either by going beyond the things that are written, or in falling behind. The "Restoration Movement" was not immune to the evil influences that tend toward apostasy. A tragical division occurred. Zeal to promulgate the doctrine led to the formation of the Missionary Society, which at the first was merely a sending agency to serve congregations and individuals in getting collected funds to the messengers on the field. Little by little, money was discovered to mean power, and those holding the funds could exercise control over the missionary, his methods, later his teaching, the policies of churches sending and of the field of labor. This was a contradiction of the basic principles of the "Restoration Movement." Then, too, arose a clamor for more appealing services that attendance might be increased and held, the plea was made upon which mechanical music was introduced, first in the wealthy city churches, then it spread to towns and villages, even to some rural districts. Division all but invariably resulted, but those set on these changes were not deterred. This occurred in the late seventies and carried through the eighties and nineties, until the "Movement" was split wide open. Some still remember when doors were taken off hinges and organs rolled in.

Those making these departures have since themselves divided into three wings, the Christian Century wing most extreme of them

all, having become avowedly modernistic. The Christian Evangelist wing, attempting to occupy a middle ground between the Century and the Christian Standard, which is considered the ultra conservative of the three. Whereas the other two scarcely profess to be undenominational, are affiliated with the United Christian Missionary Society and the World Council of churches, the Standard some years ago broke openly with the Society, stoutly opposes modernism, and contends for the New Testament congregation, practicing instrumental music in worship, however, which, in itself, makes obvious an inconsistency as regards the basic principle of the "Restoration Movement" professedly participated in. Verily, vigilance is the price if we would not be corrupted from the simplicity and purity that is toward Christ Jesus our Lord.

Some of us are becoming more concerned about the modern trends in education. Many of our young people have been lost to the New Testament cause for lack of sufficient grounding in the truth. Well, though late, have many parents awakened to the perils of their sons and daughters in the State schools of higher education, late, because many of them have had shipwreck made of their faith. Many have become convinced that there is insufficient safeguard to be thrown about our young people except the churches come to realize what a stake they have right here and to accept their responsibility by rendering to parents and to the home the help so desperately needed.

Some churches are waking up to the fact that the remedy lies in a more vigorous and more extensive educational program than hitherto has been attempted. The church has concern as to who instructs and trains its youth nine months of each year of their school life, those formative years. Thorough, full-time Christian education is the child's birthright, and the two divine institutions, home and church, have the responsibility, and have no right to withhold that which is so vital to the child. Neither the home nor the church can afford the loss thus sustained.

Three-score and ten years ago, some men of God were sensing the trend of things in the educational world and felt that something could and must be done about it. Two such men were J. A. Harding and David Lipscomb. As they began to agitate the need and the practicability of a school in which the Word of God could be taught in the simplicity and the purity that is toward Christ, sufficient encouragement came to them from the Lord and from Christian fathers and mothers that they undertook. The Nashville Bible School, of which the David Lipscomb College is the successor, was the result. (Mrs. Chambers and I can never be expressive enough of our gratitude for the privilege of being students.) This school served as a demonstration of what can be thus done in the way of Christian education. Now there are similar schools and many larger ones far and wide, even from coast to coast.

It is a well-known fact, however, that this line of educational work has been opposed from the days of Harding and Lipscomb until

now. It is straightly denied that the church has any scriptural authority to engage in this method of work. "Religio-secular schools" has been the byword of the opposers all the while, and the influence of the opposers is felt far and wide. The sentiment is strong in many sections of the country that no such school as we have spoken of has ever been attempted. Recognition of this regrettable fact is but a point of wisdom on the part of those concerned about expanding Christian education. Some brethren co-operating in a measure are doing so facing this opposing sentiment. Others are stayed from so co-operating. Some have to use much tact lest they lose the confidence of numbers whom they have hopes of leading on to greater things than they have known. Many brethren now lending some co-operation have come a long way, toward whom patience needs to have her perfect work, lest those leading get too far ahead and out of sight. That were calamitous, for these brethren are needed, and they need the blessings that they are not far from and which soon should be their great joy. So may it be, the Lord working, and patience also working, the while in gentleness we endeavor to teach and to demonstrate.

Mindful of the situation in part pictured above, the Portland Avenue congregation of Louisville, after long praying and even agonizing over these matters, thirty-four years ago ventured to step out by faith and establish the day school work known as The Portland Christian School, an accredited school of twelve grades. The Bible of course is taught daily along with other subjects. The church by this means projects its activities into the other days of the week as well as Sunday. This work of the day school is under the supervision of the overseers of the Portland Avenue congregation, and is supported from freewill offerings as are all other activities. No tuition charge has ever been made, and no child has ever been refused admission from any money consideration.

Although those opposing Bible schools refer to Portland as a church that has gone into the school business, the objection finds much of its argument refuted, in that the church is not by-passed by the school, nor is the school ever found usurping authority over the church or in anywise supplanting it. It is the church on the job assigned by her Lord in the Great Commission, none forbidding to any effect.

To this educational program was added later (in the early thirties) The Louisville Christian Training School, in which opportunity was afforded adults above school age to qualify for greater usefulness in the service of Christ. As much of the instruction depended upon our dayschool teachers, the Training School classes were chiefly conducted at night. This work, too, under the supervision of the overseers of the church at Portland. There were classes in Biblical Introduction, Bible History, Church Efficiency, Evangelism, Personal Work, Teacher Training, Vocal Music, and Greek. These courses, together with the Boll Bible Classes, which antedated the day school by many years, afforded real opportunities of which not a few availed themselves. When the Kentucky Bible College began functioning, The

Louisville Christian Training School was incorporated therein and ceased longer to exist as such.

There arose concern for our high school graduates as regards their college training. Some of them were being subjected to unpleasant experiences in colleges to which they were being sent. An imperative need came to be felt for an expansion of our educational program so as to provide instruction on the college level. The Portland Avenue congregation resolved to sponsor the endeavor thus to expand. Already other congregations were voluntarily contributing to the support of the day school, inasmuch as numbers of their own young people were in the student body. Congregations and individuals had contributed to the erection of the present school building. It was decided therefore to invite the intensely interested congregations to appoint men, two each, of their membership to serve on the Board of Directors of the college. Congregations more remote, but also interested, were invited to appoint men to serve on an Advisory Board, and thus came about the setup of the Kentucky Bible College, since named the Southeastern Christian College, following its removal to Winchester, Ky., where it is more adequately domiciled than when located in Louisville.

The co-operation of congregations in a necessary endeavor, of course has scriptural precedent, as shown, e.g., in 2 Cor. 8:19. The relief work made imperative by the terrible famine was too much for any single congregation, so the co-operation of the churches of Galatia, of Macedonia, of Achaia and others was enlisted. In this Paul took the lead. The churches jointly appointed a brother (likely more) to travel on behalf of the relief work. That was to supply food for the physical man; the bread of life for the inward man is of vastly more importance. No one can righteously forbid the congregations of Christ to work jointly to perform a task too big for a single one of them. The Great Commission is the Magna Carta of religious education. It enjoins the work of discipling the nations and the work of teaching those reached to observe all things enjoined. Co-operation of churches is needed in both the teaching and much of the observing enjoined. Lack of co-operation is responsible for deplorable shortcomings on all lines. If spiritual wisdom is exercised, a better day lies ahead. Signs of more and better co-operation among more churches appear as more brethren are coming to realize that to co-operate does not necessarily mean to denominationalize, and to co-operate in the creating of funds to carry on jointly an enlarged work is not necessarily to commercialize. Yes, some brethren have come quite a long way. Let us be hopeful, the while we exercise patience.

While the plans pursued as outlined above have robbed the opposers of Bible schools of one of their chief objections, there is still their capitalizing on the charge of "Religio-secular Schools," that the church has no authority to enter the field of secular education. Some better thinking is in order here, and those enlisted in a "Restoration Movement" should be equal to it. The fallacy is in dividing the Christian's life into two parts, the one secular, the other spiritual. The world in its wisdom may hold to and propagate such a philo-

sophy of life and a split capacity, one part secular and the other part religious, but the Word of truth makes the life of God's child spiritual, every whit. "Know ye not that your body is a temple of the Holy Spirit?" For how many days in the week? how many hours of the day? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Again, "Let our people also learn to maintain good works (occupations, margin) for necessary uses, that they be not unfruitful." Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." One between the plow handles is just as certainly to be serving God, granting correct purpose or motive, as the one with a Bible under his arm. That farmer is farming for God.

That word "let" does not mean hinder, neither does it mean to object. It means to remove hindrances. It involves the giving of aid. It is mandatory like in "Let your light shine." "Let our people learn." It involves providing the opportunity to learn. Instruction is necessary that we may not only know which are good works for necessary uses, but also how to maintain or perform such occupations. The cause of our Lord needs teachers, and the church is not to be hindered in its endeavor to teach members how to teach. The same good cause needs bookkeepers, and the church is not to be denied the right to teach members how to keep books. Churches from the earliest have not hesitated to provide training in vocal music. Who charges the church that gives attention to such instruction as will save its members from unfruitfulness as intruding into the field of secular education betrays a lack of spiritual discernment and comprehension.

This writer's conviction is that right here, in this failure to appreciate the Biblical concept of the Christian's life as wholly spiritual, and the adoption of the world's classification into secular (the major portion) and religious (just enough to palliate and get by with),—this worldly concept (misconception) is back of this difficulty in our getting "our people" sold on Christian education. It is back of parents' saying and acting it, "I want my boy in the school that will best prepare him for the best job."

Addenda: We are a part of the "Restoration Movement," the avowed purpose of which is the restoration of New Testament order in its simplicity and purity. This is incomplete unless the church of the Lord functions in its full capacity without interference or dictation or by being supplanted by any other institution, is under no ecclesiasticism, stands fast in the liberty wherewith Christ hath set us free, accepts and proclaims the whole counsel of God. Its schools are its tools, but itself is the tool of no school. If it cannot be denied that this order is often reversed by those becoming infatuated with the school, some restoration work is needed at that point. When a school seizes the bits in its teeth and runs away with the church's functions and prerogatives, then where really is the New Testament church? Let there be caution as to the setting of precedents. May our gracious Lord so direct and over-rule that "through the church may ever be made known the manifold wisdom of God."

The Scope Of The Work Of A Bible Institute

LaVern Houtz

When asked to present a talk upon the scope of the work of a Bible Institute, I was told to describe the distinctive work of such an institution and to comment as to whether we had any use for such an animal in our zoo. It will thus be necessary to distinguish the Bible institute or Bible college from other Christian collegiate institutions and to evaluate both the strong and weak points of its program.

The Bible college must be distinguished from the two other types of Christian schools, the seminary and the Christian liberal arts college. The Bible college considers as its unique area the undergraduate field of specialization in Bible and theology. Unlike the seminary it offers no graduate work. Unlike the Christian liberal arts college, it offers but a minimum of general education and cannot offer standard baccalaureate degrees in the arts and sciences. Since the general education of a Bible college is geared strictly to the needs of a religious profession, its work is seldom of the nature of liberal arts courses and its credits are seldom transferable to liberal arts institutions such as our state universities.

The Bible college is at present largely the child of evangelical religious groups. Since religious education in the seminaries has to a large extent been dominated by liberal thought, evangelicals have tended to look at their Bible colleges as terminal schools, turning out finished professional Christian workers such as ministers, missionaries, Sunday-school superintendents and teachers, directors of youth groups, etc. These positions have become more highly specialized in the other religious groups than they have in our branch of the so-called Restoration Movement. Besides terminal programs, good Bible colleges endeavor to provide programs qualifying their graduates for advanced work in a seminary.

The following functions have been considered essential to all Bible colleges accredited by the Association for Accreditation of Bible Colleges:

1. The cultivation of Christian life and experience.
2. The acquisition of a comprehensive knowledge of the Bible and an understanding of Christian doctrine.
3. The acquirement of breadth, integration, and orientation in knowledge by providing courses in general education—(broad areas in humanities, social sciences, and natural sciences).
4. The inculcation of vital missionary vision and passion for world-wide service.
5. In terminal programs, the preparation of students to serve with competence in one or more spheres of Christian service.
6. The development of Christian culture in terms of refinement, appreciations, social attitudes and skills.
7. The education of students in relation to health and Christian regard for the body.

Since the unique area of the Bible college is the undergraduate field of specialization in Bible and theology, it is expected of such schools to provide programs including "general education and professional training for the various forms of Christian service, but a major in every curriculum is Bible and theology." The AABC encourages Bible colleges accredited with them to offer only the degrees of Bachelor of Arts with a Bible major, Bachelor of Sacred Music, or Bachelor of Christian Education for a four-year program and a Bachelor of Theology for a five year program.

From the foregoing it is obvious that the Bible Institute or College is a specialized institution devoted solely to Bible and Bible related subjects and must needs appeal only to a limited group of young people, specifically those who have already determined to enter one of the religious professions. If our Christian young people desire to major in medicine, engineering, education, business administration, etc., they must attend a liberal arts and sciences college for their pre-professional training. This is not bad from the viewpoint of Bible colleges. Since their one objective is training for a religious profession, they have no time to spend upon those who are undecided as to their life objective or those who have decided to enter a secular vocation. Certainly it is legitimate for a school to so devote its time and energies to the few already dedicated to specific religious service.

While I can heartily approve of this desire to attempt a greater concentration upon Biblical study, I cannot share the conviction so often intimated by the proponents of Bible colleges that extra-Biblical knowledge is largely unnecessary if not actually evil. Recently, C. Peter Wagner, defending evangelicals against the charge of Bibliolatry, noted trends among us which give rise to the accusation. An evangelical himself, Wagner is not blind to some excesses on the part of fundamentalists which, to say the least, convey a misconception of the evangelical movement. He writes:

There is a tendency to think that this belief (verbal inspiration) and its implications are all we need, and that it is superfluous to search for deeper or fuller truth. This has caused some Christians to make an unnecessary withdrawal from the world. Life becomes an endless sequence of gospel meetings and weekend camps. There is no time for reading good books, keeping informed on world events, entering into community activities, learning to appreciate our cultural heritage, or cultivating friendships among non-Christians. Some have even belittled higher education as a waste of time."

Tending to illustrate this is this quotation from the AABC announcing that the theme of their convention would "feature moral and spiritual values in education and the Christian concern for illiterate and famishing millions on earth versus preoccupation with an arid moon and uninhabitable planets." While we approve such an emphasis on positive Christian service, we would not feel impelled to minimize the importance of scientific advancement. David as much

as told us in Psalm 19:1 that the arid moon declared the glories of God and the uninhabitable planets showed his handiwork. Again in Psalm 8, "When I consider thy heavens, the work of thy fingers, The (arid) moon and the stars which thou hast ordained; What is man that thou art mindful of him . . . ?" In conclusion, after his pre-occupation with an arid moon, David exclaims, "O Jehovah, our Lord, how excellent is thy name in all the earth!" Compare also Romans 1:18-20. Surely God's creation is as He called it in Genesis 1—"good." A study of God's material universe conveys a greater concept of God's majesty, deity, power, and grace.

I would thus suggest that if Bible colleges are to turn out finished products in undergraduate work, they would do well to deal more seriously with other areas of learning.

Do we have any use for such an animal in our zoo? We already have one. Since our fellowship is represented by neither a seminary nor senior liberal arts college, we at Southeastern Christian College have endeavored to supply a need for special ministerial training in our group by providing a three-year Bible institute beyond our two-year liberal arts program. Ultimately, I hope Southeastern Christian can expand into a fully accredited senior liberal arts college with a strong Biblical emphasis. In the meantime, we must, as quickly as possible, secure the accreditation of our junior college liberal arts program by the Southern Association of Colleges and Secondary Schools, and our Bible institute by the Association for Accreditation of Bible Colleges.

LIVING STONE

Stanley begged Livingstone to return to England. He refused. Two days later he wrote: "March 19. My birthday. My Jesus, my King, my life, my all, I again dedicate my whole self to thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my work. In Jesus name I ask it. Amen." A year later his servants found him on his knees dead.

"He needs no epitath to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame;
Let marble crumble, this is Living-stone!"

CHOOSE WISELY . . .

"It is of definite importance to every believer in Christ, that he devote his energies, his talents, his time for the very best things. It is not enough to be a Christian, nor is it enough just to be occupied busily with some "religious" activity. It is necessary to use discernment in choosing to be and to do only that which is excellent; that which will pass the searching test of the Lord, and meet His approval." —Selected.

HOW TO LISTEN TO A SERMON

Most of us in the church are listeners. It is an art to listen well. For the sermon to achieve good, not only must it be a good lesson, but it must be received by listening. Cultivating habits of good listening will enable you to derive the greatest good from any sermon.

1. Get ready to listen. Relax. Make yourself comfortable. Begin to concentrate on the very first word. Retention depends upon attention.

2. Share responsibility with the speaker. Listening is like catching a ball. You get set for it, watch for it, and follow as if the ball were being thrown to you.

3. Keep your attention on the speaker and his message. Shut out distraction, and forget your troubles. By practice only can you learn to concentrate.

4. Try to grasp the theme being presented. A preacher usually seeks to establish two or three major points in a lesson. Watch for them and also see how the minor points, and the scripture cited, relate to the major points.

5. Try to gain a clear picture of the organization of the lesson. Clear and pointed organization is a rule of good speaking. The well-developed sermon consists of: an introduction, body (the major points) and conclusion. Look for these and see how they are carefully developed in the lesson.

6. Sift, measure and judge. Weigh points of the sermon carefully, and try to form your own evaluation of the speech. Try hard to understand the object or design of the sermon. Apply it to your personal needs.

These points will help so much in your deriving more profit and pleasure from the sermons you hear. Try them.

—Southside Messenger

BOOK REVIEW

"The Fool of God," by Louis Cochran, (413 pages; Duell, Sloan and Pearce, New York, \$4.95).

This is a story of Alexander Campbell in fiction form, prepared in a fascinating way, covering the major events in the life of the great preacher and restorationist. The author is well-qualified to give us this man's life, having spent over fifteen years gathering materials and writing the story. The home life, the relationship of Alexander Campbell and his father, his immediate family, and his association with other pioneer restoration preachers is well recorded. Campbell was a great American, influencing the thinking of his day, stemming the rising tide of infidelity. We wish Mr. Cochran had recorded the great meeting of John Smith, Barton Stone, John T. Johnson, and Alexander Campbell.

Anyone interested in the position of the New Testament Church, and especially anxious to study the life of Alexander Campbell, should have this book in his library. Order from Word and Work. —N. Wilson Burks.

NEWS AND NOTES

Salvisa, Ky.: I began full time work with the Salem Church, near Cynthiana, Kentucky, the first Sunday in the new year and am greatly enjoying my work with the brethren there. I am driving to and from there each Sunday at present but will move on the field as soon as possible. For the present my address remains: Route 1, Salvisa, Kentucky. Pray for us in our new work.—C. H. Wiley.

Amite, La.: The nights of Jan. 19-23 will be long remembered in this part of the country in reference to Sunday-School work. Brother Kenneth Istre of Dallas held a Sunday School teachers' Workshop for us. We gathered at the Hayden Grove Church each night, and he held an hour and a half session. People from nine different churches were present at various times. One night we had a high of thirty-three Sunday School teachers; twenty attended every night. Brother Istre's training certainly marks him as one, if not the one, outstanding man among us in Sunday School work. No church or churches would ever find their time wasted if he were to repeat to them the eye-opening things he did for us in respect to the great opportunities that lie in Sunday School work. We want to share with others what we feel is something that can meet the challenge of our day.

Interest among the Tangipahoa churches is certainly encouraging. The little Berea Church where Brother Lowell LeDoux is laboring is going up with an educational building. Men from surrounding churches are helping. The Big Creek Church, where Brother John Fulda preaches, certainly has made great strides lately. For all these many things we praise the Lord for His goodness.—Antoine Valdetero.

Glenmora, La.: The work here in Glenmora continues to look ahead and upward. We hope to get into a building program soon. We are badly in need of additional Sunday School rooms.

May our Lord continue His blessings upon the good Word and Work and continue to use you. Our regards to Brother E.L.J. Your prayers are all ways solicited.—A. J. Istre.

Chattanooga, Tenn.: All here at the McCallie Ave. Church of Christ enjoy and appreciate the Word and Work.

We appreciate your good work in publishing the paper. We miss Brother Hoover very much. He always thought very highly of the Word and Work and the things it stood for.—Howard S. O'Neal.

Sherman, Texas: I am sending a check for which renew the following subs for Word and Work. How much Word and Work means! It is so rich and full of precious spiritual food. — Bernice B. Dasher.

Jennings, La.: We feel greatly the loss of Brother M. A. LeDoux. His presence was a great source of inspiration.—Earl Mullins.

Cedar Lake, Mich.: We both like the good articles in the Word and Work. Brother Frank M. Mullins' article is so true, for it surely is later than most people think. The September and October numbers are priceless. The early church did look and long for the return of Jesus, which is the "blessed hope."—Mrs. Ida. Lutenberg.

TUNE IN "WORDS OF LIFE"

Currently Brother N. Wilson Burks is bringing a series of messages over WTMT, Louisville, Kentucky, at 620 on your dial. The time is 7:30 Sunday mornings. The same program can be heard at 8:00 a.m. over WLRP, New Albany, 1570 kc.

VBS WORKSHOP

The Word and Work VBS Workshop is to be conducted in the Portland Christian School Cafeteria Tuesday, March 24, at 7:30 p.m. This workshop will be conducted by representatives from the Standard Publishing Co. Finished handwork will be on display. Each church should bring its teacher staff.

A NEW CREATION

A New Creation, an illustrated booklet by Dennis Allen, is an ideal gift for every member of the church. Order a supply. Single copy, 50c. Three for \$1.25. Twenty-five for \$10. One hundred for \$35.

A COMMENDATION

The book, "One Thing Is Needful," by Mrs. Paul Knecht, The Word and Work, publisher, is a commendable production,

well worth any one's reading, particularly parents, more particularly mothers. It is a good purchase; makes also a splendid gift. —Stanford Chambers.

Hammond, Ind.: I am so glad to see the booklet back in print. I refer to "A New Creation" by Dennis Allen. It is very fine. I give them to each new convert. I gave out 100 of the first edition and then could get no more for a while. I wanted to use them in a class for new converts. —Mrs. Ruth Guttenburg.

Chattanooga, Tenn.: Brother Roger Bailey will be here to preach for us on Feb. 15. Brother Bill Cook came up to preach for us last Lord's Day as he has done about every three weeks since October. We enjoy him very much as he is a fine Christian and brings us good messages each time. We have had one addition by baptism, Curtis Shephers, a little lad of 12 years who has been a regular attendant at our services since a baby. Curtis truly loves the Lord and wants some day to be a minister.

Sister Hoover had a severe heart attack Sunday night and is in critical condition. She has not been well for some time, and this condition will be very difficult for her. Pray that the Lord's will may be done in her behalf. —Howard S. O'neal.

PHILIPPINE NEWS

Manila, Philippines: On the first Sunday in December the congregation here celebrated the seventh anniversary of this work. It was just seven years ago that the first meeting was held in a small rented store space. Since then the work has grown to include work among Filipinos as well as Chinese and other provinces as well as Manila. During those years, according to my personal records, about three hundred persons have been baptized into Christ by Brethren Allen, Preston, Estalilla, and myself in the Philippines. Besides these, there are many others in the provinces who have been led to the Lord by our Filipino brethren, of which I do not have any record. Also, I do not have the record of those baptized in Hong Kong. —Victor Broadus.

COMING IN APRIL

Dennis and Betty Allen and their two children are scheduled to visit the States in April. They are to come by plane. Around \$1900 is needed for the

round trip fare from Hong Kong to the coast. Additional funds are needed to get them to Kentucky. Something over six hundred dollars has been earmarked for the trip, counting funds they have. Their treasurer has a balance of a few hundred dollars from which he can draw in case of emergency. This has been saved for a payment on their Hong Kong property. Contributions may be sent to James Frazee, 2208 Dearing Ct., Louisville 4, Ky. The time is short and the need urgent.

E. L. J. IN FLORIDA

Brother Jorgenson has gone to Florida for a few weeks (or months) of sunshine. Friends and physicians think it might be favorable for recovery. The doctor felt that with Sister Jorgenson driving by easy stages, and a day-time bed in the car for rest as Brother Jorgenson may require, the trip would do no harm, but good. He is not yet able to go in crowds or gatherings, and even visitors must still be limited, though he is better in several respects. God is hearing prayer; to Him be the glory. Please keep praying. The Jorgenson address will be: Town House Apartments, 209 S. E. Second Ave., Ft. Lauderdale, Florida.

Searcy, Ark.: Let me thank you again for your faithfulness in continuing to put out a very excellent magazine. May the Lord continue to bless you in this effort. —Addie Brown.

Allensville, Ky.: Having just read all of the February Word and Work I find it unusually good. This can be said of about every issue. —John W. Gill.

Dallas, Texas: Enclosed is a check for another year's subscription. May God richly bless you in this fine work is our prayer. We hear from so many of our Christian friends through the pages of Word and Work and enjoy every copy. —Marvin Evans.

S. C. C. LECTURESHIP

"Practical Evangelism For Such a Time as This" is the chosen theme for the Spring Lectureship at South-eastern Christian College to be held from March 16 to 19. The Lectureship begins at 6:30 Monday evening. There will be sessions mornings, afternoons and at night with two speakers heard at each session. This is a wonderful opportunity for fellowship and inspira-

tion which should not be passed up by preachers and others who could come. Write at once for reservations. A record attendance is expected.

Tell City, Ind.: Oh! how the Lord is blessing us here at Tell City! From all outward indications—which is the only way we are able to judge, and that not always so accurately, though the Lord is never so limited—the congregation is growing both spiritually and in numbers. Since our arrival in mid-December, there have been 40 responses to the invitation. In one meeting, the Sunday before New Year's, there were 22-25 for confession of sins and rededication of life. The text used that morning was Joshua 3:5, "Sanctify yourselves, for tomorrow Jehovah will work wonders among you." When God's people get right with Him, He can and will "work wonders!"

Attendance is up in all of the meetings,—with the exception of the Sunday school—for which we praise God. Average attendance for the morning hour has been 130; evening service, about 80; and the Wednesday Bible classes, 50. The Sunday school figures have been fluctuating between 70 and 80.

There seems to be a great deal of enthusiasm for more Bible study and prayer, which we know the Lord has so graciously generated and for which we are so thankful. The brethren just seem so eager to learn more of God's word and will. It is a joy to feel those who are hungry; yea, it is impossible to feed those who are not! The Lord is very good to His servant who is deserving of so little!

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."—Herman Fox.

NEED SOME SONG BOOKS?

Available for the asking and the postage to a small group, or larger, to supplement their present supply, 38 No. 2. Most of them are in good condition. Communicate with this office.

Brother Boll's Latest Book

Before his departure, Brother Boll had almost completed a series of studies on 1 Peter. These studies were completed by J. E. Boyd, and are now in book form. Price 50c.

URGENT! ACT AT ONCE!

When the Lord said, "Go ye into all the world . . ." He did not say by what means we should go. Through the years God's people have made it a practice to use the most efficient modes of travel as they have gone out with the message of Christ. These modes of travel have changed enormously since the time of the Apostles, and always for the better. The work of Brother Preston and Brother Broaddus in the Philippine Islands has reached the point where it is no longer sensible or economical to use public transportation to reach the many island groups which are hungering for the word of God. Further expansion of the Philippine work is impossible; in fact outlying churches are now withering away for lack of guidance and help. It takes days to reach mission points which could be reached in minutes IF THEY HAD AN AIRPLANE.

Brother Preston is a licensed pilot. The plane is available, in excellent condition, on the spot, at a cost of less than it would take to buy it in the U. S. and ship it to the Philippines. Space makes it impossible to give all the details bearing on this project, but it should be sufficient to point out that mature, responsible church leaders in our brotherhood have given their wholehearted approval of it. Airplanes are not cheap and about \$5,000 must be raised within the next few weeks or this plane will be sold to others who are waiting with the money. It would cost far more than this amount to put two more missionaries in the Philippines FOR ONE YEAR, but this plane will enable the present missionaries to do more actual work than two additional workers could accomplish, and keep on doing it year after year! These facts make the plane the best bargain available in our brotherhood's mission work today! Your help is needed, in any amount, NOW!

Send your contribution to William Spears, 5312 Redrac St., Jacksonville 5, Fla.



DESIGNED ESPECIALLY
FOR YOUNG PEOPLE AND
NEW CONVERTS

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DENNIS ALLEN

HIGHLY COMMENDED—

"I am enthusiastic over "A New Creation." It is a valuable publication and one that can be handed to a new convert without pointing out the things that are wrong with it. In fact, it is my desire to give a copy to every new convert here, and as possible to give copies to several of the young people who have been Christians for a while."

Carl Kitzmiller.

"I have just finished reading "A New Creation." I think it is very fine and greatly needed. I received a definite blessing myself from reading it."

Leroy Yowell

"I am highly pleased with 'A New Creation.' It is a fine title and a fine little book externally, internally, mechanically, and spiritually; it is something one need never be ashamed to offer."

E. L. Jorgenson.

"The booklet with its headings is an excellent outline and a natural one. It would make a good gift to a new convert."—Barton L. Melroy, Book Review, The Standard Publishing Co.

"It is a valuable small handbook for young Christians, not so long as to frighten them, yet definite enough to be of real help."

—The Sunday School Times.

WIDELY USED—

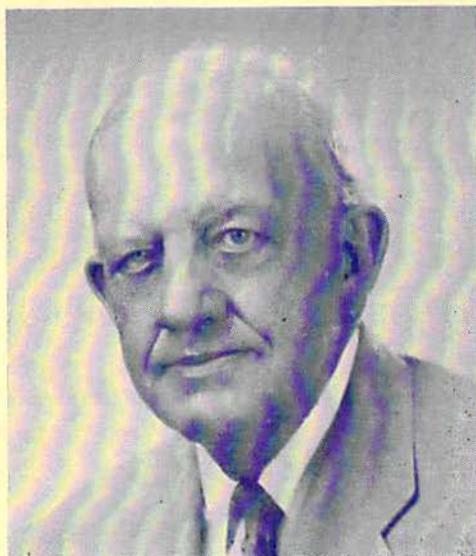
"A New Creation" has been stocked by a number of book stores over the country since being favorably reviewed by **The Sunday School Times**. Many have found it to be an ideal gift for new converts and young people. One colored congregation in Tennessee bought a copy for every member in the church. A number of young people's groups have used it successfully as a basis for a series of studies on the practical problems which face them. A missionary in Africa has asked for permission to translate it into Tonga using photographs of native Christians.

Illustrated with 13 photographs (full page and half page size).
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50 cents each, 3 for \$1.25, 25 for \$10.00, 100 for \$40.00 Postpaid

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What Would He Say?



He was a gaint among us, and he expressed himself freely on those things in which he believed. "For a little while" his voice has been silenced to us. But we believe we know what he would say if he were able. He would tell of colleges with atheistic, soul-destroying teachings and with libraries filled with infidelity, where God never has a chance. He would tell of the **urgent** need for the library building at our own college—and that it must be completed before Southeastern Christian College can be accredited. He would tell you that we have used all funds received for this purpose (wisely and prayerfully)—and that we are in need of about \$10,000.00 to complete the work (\$2000.00 for floor tile for the entire building; \$2000.00 for modern light fixtures and lights; \$1000.00 for painting and cleaning, interior and exterior; \$3500.00 for furniture, shelving and equipment; \$1500.00 for labor and miscellaneous). —To be sure, he would thank everyone who has given so "cheerfully" thus far, enabling us to restore this beautiful, impressive library building. —He would urge others to help us—and—suggest that we need some larger gifts from some who are able (by the grace of God) to help to a greater degree. —Ho would remind you, that by so doing you are making an investment in eternity, for Jesus' sake.

Won't you accept this message from us in his behalf? We need your prayers and help. Make checks payable to: "Olmstead Memorial Library" and send all correspondence to:

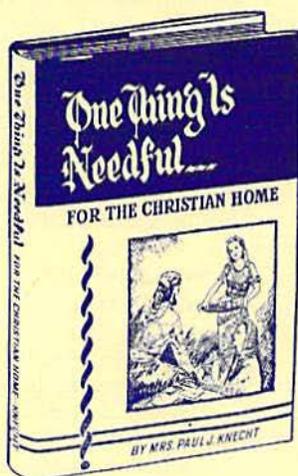
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