

THE WORD AND WORK

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THE WORD AND WORK

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Christ Is Coming!

Christ is coming! let creation
From her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase:
Christ is coming!
Come, Thou blessed Prince of Peace.

Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold Thy glory,
When Thou comest back to reign:
Christ is coming!
Let each heart repeat the strain.

Long Thine exiles have been pining,
Far from rest, and home, and Thee;
But, in heavenly vestures shining,
They their loving Lord shall see:
Christ is coming!
Haste the joyous jubilee.

With that blessed hope before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll from tongue to tongue:
Christ is coming!
Come, Lord Jesus, quickly come!

—John Ross Macduff



Talking Things Over

G. R. L.



Either the church is everything, or else it is nothing. Why is it that we so readily gravitate to one of these two extremes?

The first extreme makes a party-ist of a man. The outlook and activities of the "the-church-is-everything" Christian are very similar to those of an avid supporter of a political party. He sees the church as an impersonal organization — almost existing apart from the individuals who make it up — and his life consists of promoting the organization. This attitude is very apparent in some denominations and even among many who profess to be non-denominational Christians. The common result is great fleshly zeal with little depth of spiritual life.

At the other extreme is the person who sees salvation as an entirely personal matter — between the believer and his Lord, with all others excluded. There is, of course, a great deal of truth in this, but also great danger. It is not *all* the truth; it ignores much of God's plans and purposes. Here a common result is the paradox of deep personal devotion to the Lord Jesus coupled with failure to become really fruitful.

"MEMBERS ONE OF ANOTHER"

Our relationship to each other as Christians is many-sided. Some of these "sides" are more easily seen than others. For instance, most people readily grasp the idea of our legal relationship, or family relationship to each other. Our *organic* relationship is (at least for me) more abstract and harder to really comprehend. This may be due to the fact that many of our congregational practices ignore (or even deny) it. But regardless of how unreal it may seem, it is true — we do bear an organic relationship to each other. Only severe handicap results from failure to yield our lives to this truth.

In our physical bodies, it is impossible for a foot to be useful to itself — or even to the other members — by acting independently. It can have no mind of its own, no plans of its own. The best interests of the foot are served only when it is completely yielded to the direction of the head. Very much of the time the *direct* interests of the foot will not be considered at all, but the greater welfare of the body. Yet the foot partakes (indirectly) of the benefits the body enjoys from its service, and it is so nurtured and strengthened. How wonderful it would be if each of us could see himself similarly related to the body of Christ, the people who are His church.

We like to feel independent and self-sufficient. It is hard to bring ourselves to being a simple "foot" of the Body, dependent on others, governed by their needs. Yet *it is imperative for me to be so related to the church.* The foot *cannot live* without the rest of the body; my own spiritual welfare depends upon being in my Spirit-appointed function (1 Cor. 12:7, 18). Besides my personal welfare, there is my service to think about. I can serve usefully *only* when properly related to the rest of the church. The foot serves the rest of the body—by itself, "walk" or "run" has no meaning. How many works will finally perish in the fire, simply because they were not related to the Body of Christ! The Body is both the medium of supply of health and strength to each member and the appointed outlet of its energy.

GOD'S PURPOSE

God deals with us as individuals—one at a time, in a wonderful, personal way—yet it is only through us *together* that He works in the world. Not to any one apostle was *all* the truth revealed. Even the Twelve, privileged as they were, needed to be corrected and instructed by each other (see Acts 15, Gal. 2, etc.). Through them together we have the body of revealed New Testament truth. In every local assembly of brethren we see the same pattern: each is gifted for the good of all. None is complete in himself.

This was brought home to me in a new way a few days ago as five of us prayed together around a breakfast table. There was nothing formal, nothing pre-arranged. Our gathering was the result of a crazy, spur-of-the-moment impulse of our host—purely social. But we all had the Savior in common, and it was inevitable that we should speak of Him—and then to Him. Into such an informal gathering, true to His word, came our Lord Himself, and surely it was He who brought such order to it. All five of us prayed spontaneously, and our prayers seemed to just "fit" together without overlapping. The five prayers together really made just one well-proportioned prayer. How inadequate any one prayer by itself! How perfect each prayer in its place (related to the others)!

In a peculiar, special way the church assembled is "a habitation of God in the Spirit"—in a way that cannot be true of us separately and individually. It is in the church—the Body—that He makes known "the manifold wisdom of God" to the principalities and powers in the heavenlies. It is in the Body that He finds particular glory, and the "building up of the body in love" is the immediate function of each member.

GET INVOLVED

Most of the churches of my acquaintance are divided into two parts: the team and the rooting section. How far from the New Testament practice! The team and its supporters may have one common goal, yet they run on two separate tracks—they are not a unit. There can be no "unity of the Spirit" as long as our congregations are so divided. Though the spectators be enthusiastic, they must become more than spectators. There must be personal involvement. This calls for a sense of *need* of the other members (even of

the weak, the poor, the uneducated). It calls for a sense of *responsibility* (even toward those who may seem to not need us). It calls for *submission* to the Holy Spirit, believing that He will work in us the will of our Head.

Where you worship, is there liberty for any and all to participate as led by the Spirit? Or are you bound to tradition?



Awake, Thou That Sleepest

Willis H. Allen

No one who is acquainted with international conditions today, political, moral, and spiritual, can fail to see that we are living in a crucial period of the world's history. It is a time when the church of God is challenged to be wide awake, and to go out against the foe, "as terrible as an army with banners." But when she ought to be thus, a great drowsiness is upon her. With a few exceptions here and there, a spirit of lethargy has taken possession of the people of God.. We are "playing with religion," largely making it a matter of convenience, while all around us men and women, boys and girls are dying in sin.

You say you want to see the church grow in spirituality and good works; but do you? You say, "I love thy kingdom, Lord;" but do you? You claim to put "first things first" in your life, but do you? You say you are yielded to Christ; but are you? I am afraid that in our practise we are falling far short of our profession. We say we want to please God in all things that we do, but do we, really? Or, are we not really seeking to please ourselves first? These are questions that we should seriously ask ourselves, and answer them in the light of a good conscience before God.

Where are preachers in these days preaching to fully awake congregations? The land is full of a barrenness of spiritual harvests. Two-thirds of the world is in spiritual darkness. It is incumbent upon every Christian, since Christians are "light in the world," to make every effort to dispel that darkness. Not the least of efforts is the influence that you exert over others in the faithfulness with which you discharge your responsibilities to God and His church.

What do our church buildings mean to us? What is there within? Have we come to that lukewarm state of the Laodicean church, to be spewed out of the Lord's mouth? O, let us indeed "awake out of sleep" that Christ may shine upon us.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Who missed a pair of scissors? Reaching home and unpacking, Mrs. Chambers found a pair of scissors exactly like our own which we carried with us. Where did we pick them up? We'd like to restore the stolen goods.

Is it a sin for Christians to be cremated?

Cremation instead of the interment of the body is being practiced in many cases these days. Consecrated Christians, knowing that their bodies are temples of the Spirit of God, knowing that their bodies are "members of Christ" (1 Cor. 6:15), have a sacred regard for their bodies that keeps them from feeling favorable toward cremation. If, however, there is any kind of feeling that cremation would hinder resurrection, let that fear vanish; many martyrs (like Polycarp) were burned at the stake.

Is it wrong for a divorced wife to marry again, while her first husband is alive?

That question keeps appearing, but we remember that we have new readers. The answer depends on the cause of the divorce. If the husband was guilty of adultery, he thereby died to the wife, becoming joined as he did to another. See 1 Cor. 6:16. By this we can understand why our Lord could state the exception of Matt. 19:9. However, the innocent party does not have to remarry, and certainly must not if doubts arise or persist.

Are they "rightly dividing the word of truth" who lay claim to those promises made directly to the apostles being trained and soon to be "endued with power from on high," making them a distinct class set apart from the rest of the disciples?

"And God hath set some in the church, first apostles, secondly prophets, thirdly teachers," et al. (1 Cor. 12:28). "Are all apostles?" Apostolic powers were bestowed upon the twelve in their being baptized, as they were at Pentecost, in the Holy Spirit. By this they were given full and complete inspiration, along with which the word spoken was "confirmed by the signs that followed." See Heb. 2:4. In view of this, Jesus could say, "He that heareth you heareth me." They "spake as they were moved by the Holy Spirit." Even in the severest trials, "It will be given you in that hour what ye shall say . . . It will not be you speaking, but the Holy Spirit speaking in you." Again, "We are ambassadors, therefore, on behalf of Christ, as

though God were entreating by us; we beseech you on behalf of Christ" . . . (2 Cor. 5:20). The "we" here means the apostles, while the "you" means the Corinthians addressed in the epistle. While it is the blessed privilege of every Christian to ask with confidence for wisdom from above in all circumstances and for guidance that he may even be "handling aright the word of truth," it is not his to claim the promise, e.g., of John 16:26, the promise of full inspiration. He had better heed Paul's admonition to Timothy, "Study to show thyself approved unto God," yea, "give diligence" to do so. There is spiritual wisdom in taking note to whom a promise is being made.

Are we to fall in with the idea so many are contending for, that the matter of "modest apparel" is merely relative, that the standard is established by public sentiment?

Public sentiment is the Lord and Master of that vast number the majority of whom are unregenerate and without spiritual discernment (1 Cor. 2:14), of the earth, earthly. They assume the prerogative of setting their own standards. Many church members fear to go contrary, being unregenerated themselves. A certain "clergyman" recently said, in the prints, "There is nothing obscene about the human body." So nudity is not immodest!! By that, then, any apparel is modest apparel. One thing stands out: Men and women are going to do as they please, regardless of what is written! So another "clergyman" dons his bathing suit, goes down to the beach and conducts services for the bathers who are there instead of in the house of God. And is morality a matter of relativity? Note the lowering of standards in these days!

Can these "relativists" explain why God was not pleased with the fig-leaf apparel (?) of Adam and Eve? Public sentiment (The public consisting of all the human beings then on earth) was one hundred per cent for the fig-leaf attire!

Is the name Jehovah to be considered archaic and antiquated? It is avoided in the Revised Standard Version, and evidently purposely so.

The translators of the RSV in the Preface present their reasons for omission of the name Jehovah, chief of which is the absence of vowels in the original, the Hebrew for the name. Vowels were added by the Masoretes (Hebrew scholars, translators of O.T.) in the 7th century. Four Hebrew letters (consonants, the Hebrew has no vowels,) YHWH set forth the "memorial name," and the vowels e, o, a were later added, giving us the name Jehovah. Rotherham and other translators set forth as the more likely pronunciation formerly Yaweh, root Yah. The Hebrews came in time, through an erroneous interpretation of Leviticus 24:16, to regard the "memorial name" (Ex. 3:15) too sacred to be pronounced, and the name Adonai (Lord) was substituted. Translators of the Septuagint Version used the Greek *Kurios* (Lord) uniformly. The Masoretes are said to have borrowed vowels for the four consonants YHWH (called the tetragrammaton) from the name *Adonai*, and so came the name Jehovah. The translators of the RSV dispute the warrant for this and thus their excuse for not using the name Jehovah.

But how came such names as Jehoshua, Jehoshaphat, et al. having the same beginning? And all names beginning thus bear a definite relation to Jehovah. Again, how many names there are ending in "iah," Isaiah, Jeremiah, names likewise clearly related to Jehovah. So I cannot feel that the avoidance of the name Jehovah is substantiated as being warranted. Allelujah, Hallelujah ("Praise ye Yah, i.e., Jehovah") shall we also cast our Hallelujah to the archaic heap? My vote: No.

From time to time attention is called in Word and Work to the importance of "mutual edification" in the church assembly and the emphasis laid upon it in the New Testament. It does not seem that the churches claiming the New Testament pattern as their own are practicing what is being taught on this matter. In your judgment are they doing so? Do we not see instead a "one-man-pastor system" becoming the vogue among N.T. churches, so-called? How many churches are sending laborers out? The many are calling them in. Is there much praying the Lord of the harvest as He instructs? Isn't Appalachia a vast mission field?

This writer cannot testify that "mutual edification" is being practiced very intensely or enthusiastically. The N. T. congregation was democratic, never bordering on the autocratic (though Diotrophes was heading things in that direction). No "big I and little you." See Romans 12:5-8. Talents are for use and for the benefit of all. Development depends on exercise, and the opportunity for exercise is a matter to be looked after. "He that exhorteth to his exhorting" — how discover the one so talented, if opportunity for such exercise is not afforded? In my various rounds I observe too much potential energy and talent idled and going to waste through nonuse. There is not enough action, too much sitting back in an attitude of "Let 'Pastor George' do it." What N.T. church had a "preacher"? "What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying" (1 Cor. 14:26). Far removed is that from "the one-man-pastor system" and the proxy serving through him who is hired to do just about everything but the paying! A few (far too few) young men decide to preach; they take their training with the ideal of "the ministerial profession," and they hope and look for "a pulpit to support" them. Churches must each have its "pastor," "like the denominations around them." "We must have a scholarly young man of culture and personality who must speak entertainingly and must put our best foot forward." Such is the human way; not the apostolic way, as the citations above show. Catering and scripturally serving are not quite identical. How many young men are burdened with an Appalachia? How many congregations are thus burdened so as to be thrusting forth laborers and giving them support?

But may not a congregation support work within its own pale and membership? Yes. The N. T. congregation has its "pastors and teachers" (Eph. 4:11). Ephesus had "elders" whom the "Holy Spirit had made overseers" (Acts 20:28) "to feed the church of the Lord which he purchased with his own blood." Note the plurality of pastors, elders, overseers (bishops) in each church. These are

different terms for the same men. In 1 Timothy 5:17 it is to be observed that these servants fall into two classes, "especially" one of which is to receive double honor, which includes support. "The laborer is worthy of his hire." Should a congregation be unequal to "mutual edification" and lacking in needed teaching talent, undeveloped sufficiently as yet, Barnabas of Jerusalem or the apostle Saul of Tarsus may labor for a whole year, and of course be laborers worthy of their hire. The "evangelist" belongs in the field, as the herald of the Lord and of His church, "the pillar and ground of the truth."

THE SPIRIT OF PRAYER

Harry R. Fox, Sr.

"The spirit of prayer is the spirit of revival." This statement has often been heard and quoted by people who claim to believe in Prayer. Do you believe it is true? More importantly, do you practice it—as though you actually believed it true? Isn't it true that our practice is the result of our real convictions? Sometimes the question is raised: "Why is it necessary to pray?" As a human being dependent upon a Higher Power, I would prefer to ask: "Why is it *not* necessary to pray?" For let us note very carefully that the requirement for prayer is not in our strength, but in our weakness!

If we really believe in God: in His wisdom and power and promises—and face up to our own lack, our own littleness and relative ignorance, prayer will come as natural to us as the sunflower turning its head toward the sun! Or a crying babe to its mother!

Prayer is the means whereby we reach up and make contact with God, in His power, wisdom, and grace. The very essence of prayer—and the meaning of prayer—is that *we need help* beyond our own strength!

"Lord, we pray that thou will bring us a revival—and begin with me!" is a good kind of prayer to offer unto God. The events of Pentecost-day were preceded by an earnest season of prayer. The great missionary endeavors of Paul and Barnabas were likewise begun with a prayer-meeting. What a challenging and overwhelming thought: to know that God makes His wisdom, power and grace available to those who seek Him in faith and sincerity—through the Lord Jesus Christ!

See Matthew 26:41; Phil. 4:6,7; James 1:5,6; 1 John 3:22,23; Acts 4:23,33; Rom. 8:26,27. Yea, verily the spirit of prayer *is* the spirit of revival. Let's each pray that it may begin with *me!* *We all need it!*

in *Chicago Christian*

GUARDING THE HEART

"Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23).

Things would have turned out a lot better for King Solomon had he practiced what he preached. Although granted a special heart of wisdom as a young man, the Bible says that "when he became old" his heart was turned away from the Lord. His brilliant reign came to a close under a dark cloud. The wisdom he should have followed was not his own but that given to him through Divine revelation. Thus when Solomon addressed "My son," it is really God speaking to all of His sons and daughters, longing for them to give attention to their heart. ("Heart" occurs about 80 times in the Authorized Version of Proverbs.)

Life's ultimate success or failure depends upon what happens in that inner citadel of man's personality, his "heart." The basic organ for man's physical life is the blood-pumping heart. When it stops, life in this world is finished for a man—ready or not! Just as vital to the spiritual health and wholeness of man is his spiritual heart. It may be likened to the central intelligence office, the command post, the control panel or switchboard where the buttons are pushed which put into operation the whole of man's activities and life. The minor as well as major issues of life are determined by *what* or *who* is pushing the buttons. Hence the command is given, "Keep thy heart above all that thou guardest . . ."

The heart (in so many instances equivalent to what we understand by the word "mind") is highly impressionable. To surround a child with a wholesome environment (good intelligent conversation, inspiring pictures, for example) is to lay a strong foundation for his future. To speak of God to the child as a welcome and familiar Friend is to help create a life-long respect for Him. According to the oft-quoted statement, the Roman Catholics say, "Just give us the child until he is seven!"

But mere impressions, even the best, are not sufficient to save a man. The unregenerate heart is still what Jeremiah called it—". . . deceitful above all things and desperately wicked" (Jer. 17:9). The heart of man has got to be renewed. The promise for this is found in Ezekiel 36:26 and the provision is through Jesus Christ (2 Cor. 5:17). The new birth results in a new heart. And the new heart must become the temple of the Holy Spirit where He dwells in all of His fulness. But still the command comes, "Keep thy heart with all diligence . . ."

How shall we keep it?

Keep the heart open to God. Norman Grubb called this "Living with the roof off." The lines of communication between a man's heart and his God must be maintained at all cost. A key factor is one's attention to the Word of God. Through Solomon's speaking to his son, God says to us, "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them

in the midst of thy heart" (Prov. 4:20, 21). David testified, "Thy word have I hid in my heart that I might not sin against thee" (Ps. 119:11).

That requires time, and for most of us time will not be lying idly about. It will have to be consciously taken from other things, and once found clung to jealously. Along with time we'll need an earnest desire to make use of it in the best possible way. Here are some suggestions: find a place where you can be alone (hang a "Don't Disturb" sign on the doorknob if necessary); expect the Lord to speak to you, so have ready paper and pencil to write down immediately that special word from Him as you read; avoid that deadening familiarity with Scripture by changing translations or versions from time to time; search the Scriptures for your own personal benefit first of all, for there will never be a message for others unless there is first a message for your own heart; read all the way through the Bible even though it takes you two or three years to complete it, and don't skip what you consider "dry" sections, for it's often surprising how many streams can flow in the desert. This disciplined, faithful attention to the Word enables God to "get through" to us, not only during the actual reading but at other times when we desperately need and long for a word from the Lord.

A vital part, too, in this process of keeping the heart open to God is dialogue prayer. Too many "say their prayers" and then run. But time must be *taken* (it won't be *found*) to listen as well as to speak. A young man expressed surprise, and wondered how one could devote a half-hour or more to prayer. "What's there to say?" was his question. He along with a lot of others needs to learn to say with Samuel, "Speak, for thy servant heareth." If we just let Him get through to us, He will speak. And then there is the immediate need for obedience. An "Amen" to the will of God in the prayer closet must be transformed into action when the prayer hour is over and we are back at the job again. A continuing response on our part is the only way of having the Spirit in continuing control at the "switch-board" for "He giveth the Spirit to those who obey Him" (Acts 5:32).

The Lord said, "Without me ye can do nothing" (John 15:5). It is possible to go through a lot of motions and give the appearance of working hard. But unless the heart is kept open to Him, we are accomplishing *nothing*. Jesus said so. Right here is the reason it's so vital to "Keep thy heart with all diligence. . ." Guarding the heart with a disciplined devotional life, keeping it open to God through reading the Word, listening as well as speaking in prayer, and responding to His will all combine to determine the issues of your life.

Several years ago the city of Berlin was blockaded by Russian and East German forces. Life in the besieged city was threatened. It was then that the Allied countries, with grim determination, at considerable cost, and in the face of possible re-igniting of world war, decided to keep the city open. The Berlin airlift succeeded and the city stands yet today as a citadel of freedom in a sea of communism.

In the face of active resistance from the enemy, a man has got to keep the heart open to God. Revival means checking the lines of communication. If yours are closed, what do you suppose He would have you do about it? —R. M. R. in *Revival*

ACCEPTED BY GOD!

Miles J. Stanford

Every believer must settle two questions as soon as possible: 1) Does God fully accept me? And, if so: 2) Upon what basis does He do so?

This is crucial. What devastation often permeates the life of one, young or old, rich or poor, saved or unsaved, who is not sure of being accepted, even on the human level. Yet so many believers, whether "strugglers" or "vegetators," move through life without this precious *fact* to rest and build upon: "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein *He hath made us accepted in the Beloved*" (Eph. 1:5, 6).

One Basis For All

Every believer is accepted by the Father, in Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). The peace is God's toward us, through His Beloved Son. Upon this our peace is to be based. God is able to be at peace with us through our Lord Jesus Christ, "having made peace by the blood of his cross" (Col. 1:20). And we must never forget that His peace is founded solely on the work of the cross, totally apart from anything whatsoever in or from us, since "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Our faith becomes a fixed attitude, once it begins to rest in this wonderful fact. Then it can be, if necessary, "rejected of men, but chosen of God, and precious" (1 Pet. 2:4). This is the steadying influence most believers need today.

We Change — God Does Not

A century ago, J. B. Stoney wrote, "The blessed God never alters nor diverges from the acceptance in which He has received us because of the death and resurrection of Jesus Christ. Alas! *we* diverge from the state in which God can ever be toward us as recorded in Rom. 5:1-11. Many suppose that because they are conscious of sins, that hence they must renew their acceptance with God.

"The truth is that God has not altered. His eye rests on the work accomplished by Christ for the believer. When you are not walking in the Spirit, you are in the flesh; you have turned to the

old man that was crucified on the cross (Rom. 6:6). You have to be restored to fellowship, and when you are, you find your acceptance with God unchanged and unchangeable. When sins are introduced there is a fear that God has changed. *He has not changed, but you have.* You are not walking in the Spirit, but in the flesh. You have to judge yourself in order to be restored. 'For this is my blood of the new testament, which was shed for many for the remission of sins' (Matt. 26:28). But if your sins are not met there, where can they be met? 'Now where remission of sin is, *there is no more offering for sin*' (Heb. 10:18). God has effected the reconciliation; He always remains true to it. Alas! We diverge from it; and the tendency is to suppose that the blessed God has altered toward us. He certainly will judge the flesh if we do not, but He never departs from the love which He has expressed to the prodigal, and we find when the cloud—which walking in the flesh has produced—has passed away, His love, blessed be His name, had never changed."

God's Point of View — and Ours

God's basis for acceptance must be ours. There is none other. We are "accepted *in* the Beloved." Our Father is fully satisfied with His Beloved Son on our behalf, and there is no reason for us not to be. Our satisfaction can only spring from and rest in His satisfaction. It is from God to us, *not from us to God.*

J. N. Darby was very clear on this: "When the Holy Spirit reasons with man, He does not reason from what man is for God, but from what God is to man. Souls reason from what they are in themselves as to whether God can accept them. He cannot accept you thus; you are looking for righteousness in yourself as a ground of acceptance with Him. You cannot get peace while reasoning in that way.

"The Holy Spirit always reasons down from what God is, and this produces a total change in my soul. It is not that I abhor my sins; indeed, I may have been walking very well; but it is '*I abhor myself.*' This is how the Holy Spirit reasons. He shows us what we are, and that is one reason why He seems to be very hard on us. He gives no peace to the soul and we are not relieved until we acknowledge from our hearts what we are.

"Until the soul comes to that point He does not give it peace. He could not, for that would be healing the wound slightly. The soul has to go on until it finds there is nothing to rest on but the goodness of God; and then, 'If God be for us, who can be against us?' " (Rom. 8:31).

Sad to say, most believers actually reason just the opposite — from themselves to God. When all is going well, and God seems to be blessing, then they feel that He loves and accepts them. But when they are stumbling and everything seems dry and hard, they feel that He does not love and accept them. How can this be? There is nothing about us to commend us to God, plus the fact that most of our true spiritual development comes through the dry and hard

times. Thank God, He has accepted us in His Son, and upon this fact we must rest our faith. As in Justification our Acceptance is by Grace alone.

In his classic, *Romans, Verse By Verse*, Wm. R. Newell presents some penetrating thoughts regarding this Grace: "There being *no cause* in the creature why Grace should be shown, the creature must be brought off *trying to give cause* to God for His care. . . He has been accepted *in Christ*, who is his standing! . . . He is not on probation. . . As to his life past, *it does not exist* before God: he died at the Cross, and *Christ is His Life*.

"To *believe*, and to consent to be *loved while unworthy*, is the great secret. . . To refuse to make 'resolutions' and 'vows'; for that is to trust in the flesh. . . To expect to be blessed, though realizing more and more our lack of worth. . . To rely on God's chastening (child training) hand as a mark of His kindness. . . To 'hope to be better' (hence acceptable) is to fail to see yourself *in Christ only*. . . To be disappointed with yourself is to have believed in yourself. . . To be *discouraged* is *unbelief*—as to God's purpose and plan of blessing for you. . . To be *proud*, is to be *blind*! For we have no standing before God, in ourselves. . . The lack of Divine blessing, therefore, comes from *unbelief*, and not from *failure of devotion*..

"To preach devotion first, and blessing second, is to reverse God's order and preach *law, not grace*. The Law made man's blessing depend on devotion. Grace confers *undeserved* blessing. Our devotion may follow—but does not always do so—in proper measure."

Are We Afraid of Faith?

Have we been afraid to really believe God? Have some even been afraid to allow others to really believe Him? We must never forget that "God's ways are not man's ways." To some men, constant threat of judgment is the only spur to action. Many religions and psychologies are dependent on fear to keep their disciples in line. Fear has a place in Christianity—but God has higher and more effective motivations than fear. One of these is love. Fear may produce only numbness, but love thrives on love. "Those who have the deepest appreciation of grace do not continue in sin. Moreover, fear produces the obedience of slaves; love engenders the obedience of sons." —J. W. Sanderson, Jr.

"For if the trumpet give forth an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8). Until the Christian is absolutely and scripturally sure of his standing, he is not going to do much standing. "Stand therefore. . ." (Eph. 6:14).

"Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (2 Thess. 2:16, 17).

The above is from *The Green Letters*, 83 pages, 35c postpaid, or 3 for \$1.00.

CAN A CHRISTIAN BE A MASON?

Victor N. Broaddus

Last month we dealt with some very important aspects of Masonry. Keeping in mind the command of the Bible, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17), we observed that the name of Jesus is purposely omitted from the prayers and certain Bible readings of the Masonic ritual. It was seen that the Masons teach that any one who is not a Mason is living in "darkness, helplessness and ignorance," but that becoming a Mason is to gain a "new birth" and to have revealed to him "divine truth." At the same time, they claim that Masonry as a religion is not Christianity. Let us then proceed with the question of whether a Christian can honestly be a Mason.

Hiding the "Light"

All the world knows that the Masons are famous for their secrets. Actually, many of the so-called secrets can be found in print—though some are in a code which is not too difficult to decipher. Regardless of what the secrets are, the very idea of such secrecy is contrary to the teaching of Christ.

Jesus said, "I am the Light of the world" and He commanded His disciples to go spread the Gospel (good news) to all the world in order that all may be saved. On the other hand, the Masonic lodge claims to possess the light of divine truth, but pledges their members under the most horrible of oaths to keep the message secret! In fact, this alleged "light" and "divine truth" can not be passed on to any person unless he is of certain age and sex, and unless that person has paid the high dues. This means that the poor, the under age, the women do not have any right to what they do erringly call the truth. The faithful Mason is not permitted to tell these lodge secrets even to his own wife, or son.

Jesus said, "I spake openly to the world . . . and in secret have I said nothing" (John 18:20). Are Masons better than Christ Himself? Again Jesus said, "Fear them not therefore: for there is nothing covered, that shall not be revealed and hid that shall not be known. What I tell you in darkness, that speak ye in the light: and what ye hear in the ear, that preach ye upon the housetops" (Matt. 10:26, 27). Finally, on the matter of secrecy Paul writes in Eph. 5:11, 12, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

Masonic Oaths

Perhaps the most shocking and unchristian things about the Masonic lodge are the oaths required of them. Please note. If a person takes such oaths without intention of carrying them out, he is a hypocrite and a liar. This is even more serious since the oaths are taken in God's name. On the other hand, if the person takes the oath with all sincerity, and truly expects to have God help

him in its observance, he binds himself to some of the most criminal commitments known to modern civilization!

Let us see a sample of the Masonic oath. For Entered Apprentice Mason, the candidate is required to swear the following:

"1, _____, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Holy Saint John, do hereby and hereon most solemnly and sincerely promise and swear:

"1. That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted lodge of Masons; and neither unto him nor them until by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"2. I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done, upon anything movable or immovable capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness.

"3. To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever.

"Binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

Each succeeding degree binds the person to ever more horrible penalties. For example, the second degree binds him to having his "left breast torn open, my heart plucked out, and given as a prey to the wild beasts of the field and the fowls of the air . . ." The third degree requires the penalty of "having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I . . ."

Double Standards of Morality

Masonic oaths are unchristian also in the sense that they can obstruct justice. The Royal Arch Mason's oath says, "I will aid and assist a companion Royal Arch Mason when engaged in any

difficulty and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong." Just suppose for a moment that you, a non-Mason, have a court case against one who happens to be a Royal Arch Mason, and the judge is also a Royal Arch Mason. You may never know that they hold that degree, but by secret signs, they will know each other. Can you expect justice to be served? or will they abandon the oath they made "before Almighty God"?

By implication, the Master Mason's oath permits adultery or fornication, *provided* it is not with the wife, mother, sister, or daughter of another Master Mason. Here is the tenth section of the Master Mason's oath: "Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such; nor suffer it to be done by others if in my power to prevent it." Notice that it is not forbidden to commit adultery or fornication with the women of a non-Mason, or the women of Masons of lower degree, or even with the women of a Master Mason if you do not happen to know that they are such. The Bible teaches that it is a sin to commit adultery or fornication with anyone.

Let us see what the Bible has to say about oaths. In Matthew 5:34-37 Jesus says, "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; . . . But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." In James 5:12 we find a similar injunction.

Exodus 20:7 says, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

The Way Out

What can a person do then, who has taken the oaths of the Masons? First, he should renounce them. They cannot be held binding, even though in the name of God, since the oath itself is both sinful and blasphemous. Usually the person entering the Masons does not know ahead of time what the contents of the oath are, this being made known to him only at the time he is repeating it. Second, he should confess his sin and then forsake it completely. God can and will forgive. Leviticus 5:4, 5, "Or if a soul swear, . . . shall pronounce with an oath . . . when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

In conclusion, may we express the hope that no Christian be taken by the glowing propaganda of the Masons so as to be dragged into such Christless and Godless association. If a Christian has unwittingly fallen already, it is not too late to renounce the sin, confess it, and get a cleansing from our Lord, Jesus Christ. —in *Christian Platform*.

Precious Reprints

R. H. Boll — 1932

The Love Of God Manifested

The one, only conclusive proof of the love of God is that given us in John's epistle: "Herein was the love of God manifested in us, that *God hath sent His only begotten Son into the world* that we might live through him. Herein is love, not that we loved God, but that he loved us and *sent his Son to be the propitiation for our sins*" (1 Jn. 4:9, 10). Once this has been seen and believed, we shall all recognize many other proofs and evidences of God-love, for we are daily surrounded by the tokens of His goodness toward us. Nevertheless by none of them can the love of God be proved. Too many questions arise, too many exceptions and seeming contradictions. All things are shrouded in doubt and the eye of flesh cannot penetrate beyond the appearances.

A little boy who had been taught to see God's love in the blessings and comforts of home, said when he heard of suffering orphan children, "God doesn't love *them*, does He?" Things seem to come and go blindly in this world—always by the reign of inexorable law, so far as we can see and know, often by apparent chance and accident. The forces are capricious, and no one knows what a day will bring. To most of us, unaccountable and bitter sorrows and misfortunes have come. Under the stress of such things the heart may be tempted to ask, "Where is the love of God?" "What was God doing during the great war?" asked an acrimonious infidel, "counting hairs, I suppose, and watching sparrows fall?" No. Earthly good and blessing cannot demonstrate the love of God, although His love is indeed back of it all. Human life is always a mystery—uncertain, and sometimes tragic. The child of God indeed has a truer outlook; but it is because he has learned to know the love of God first on other grounds.

THE PROOF OF GOD'S LOVE

The only conclusive—the all-comprehensive and final proof of God's love is that He gave His only begotten Son for us. That is the only real assurance that God has really cared, that He has not been merely experimenting with us. He sent His Son, He gave Him, He spared Him not, He gave Him up for us all. And that involved everything else that God could give and do. "He that spared not his only Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:32). Be still, O my soul—God has suffered for us and with us. He has all along seen and known and cared—cared so much that He gave His all, the only begotten Son whose home is in the bosom of the Father. And if He did that, He does and will do all else. Never more can we think that any mere accident could befall His beloved. His providential care directs every circumstance and makes all things work

together for their good. Then we can see His loving hand and purpose in all things, both sweet and bitter, and the proofs of His love are manifest on all sides. But it is because we have known and have believed that the One who holds all things in His hands is He who so loved us that He gave His Son to die for us. That is the final, the perfect proof of God's perfect love. Every other proof, apart from this, can be called in question; but once we have understood God's sacrifice of His Son, that settles the matter of His perfect love for us for evermore. And once assured of this, our eyes are opened so that thenceforth we are able to see the love of God everywhere and in all things.

THE WORST HERESY

If by *this* we know the love of God toward us, and if this is the one and only way, then the worst of all false teaching would be that which mars and destroys the truth concerning that demonstration of His love. For on that depends our comfort, our hope, all true service, and our love toward our fellowmen. If for example, some one would try to make us believe that Jesus Christ was not deity, of the same Nature and Being with the Father, such a one would destroy for us the one and only truth through which the love of God can be known. For if the Son was but a creature—though the highest of all creatures—then God's redemptive plan was only a wise and benevolent scheme, but not that extreme sacrifice of love with which the Father Himself was identified.

The suffering and the sacrifice is represented as being *God's* suffering and sacrifice. In that the Son suffered, the Father suffered; and in the sacrifice of the Son, God gave *Himself* up. The well-sustained reading of Acts 20:28 is that the church was bought with the *blood of God*. Take, for example, such a passage as this: "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Now follows the description of this love of God: "For while we were yet weak, in due season Christ died for the ungodly." In that lies the love of God. Such language is inappropriate unless Christ and God are identified, and Christ is God's Son, His own, only begotten. Had He been only a vassal and a creature the vision of supreme Love that gave its all for us would be gone. But to return to our scripture—"For scarcely for a righteous man will one die; for peradventure for a good man some one would even dare to die." That is the limit of human love. No one would so love another as to die for him, merely because of that other's uprightness; yet, perhaps, if a man were *good* (that is, big-hearted and kind), one might be found who would love him sufficiently to die for him. "But God commendeth his own love toward us in that while we were yet sinners Christ died for us" (Rom. 5:5-8). The only impression such language can make on us is that God Himself died for us, in the person of His Son; which is conceivable only in the light of the Son's intimate relation to and identification with the Father—a relation essentially different in kind from that of a creature to a Creator, and which we can know only dimly by analogy as that which exists between a human father and his own, only beloved son,

in whom dwells his own life, and who is of his own flesh and blood.

Such is the peculiar relationship of the Son of God to the Father. In the beginning He already was, and was with God, and by nature He was God; dwelling in the Father's bosom, sharing His glory "before the world was," "and beloved by Him before the foundation of the world" (Jn. 1:1-3, 18; 17:5, 24). It was He who created all things ("all things were made through him, and without him was not anything made that hath been made"—He, therefore, was never *made*). "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers, all things have been created *through him and unto him*" (Col. 1:16). He was in the form of God, and, not ambitious to assert His high place, He at the Father's will (and His love was the same as the Father's: He and the Father are one) emptied Himself and took upon Himself the form of a servant, being made in the likeness of men. And being found in fashion as a man He became obedient unto death, yea, the death of the cross (Phil. 2:5-8). In this lies the story of *God's love for us*.

"Go Quickly and Tell . . ."

Missions And Prayer

Prayer is work. Like all work it is difficult. But as it is the most essential work, it should have right of way. What a deplorable thing it is to find a minister who has not thought this matter through, and if need be, settled it as one of his deepest convictions that, whatever else he lets suffer, he will not let suffer his life and work of prayer. —John R. Mott, 1865-1955.

There is no time when the Church needs to wait on God in awful lowliness of spirit, and with profoundest prayer, and most humiliating fasting, more than when she is looking around for men and women to go to the foreign field. One of the greatest of modern missionaries told me that in a projected tour round the world, which I had in mind at that time, I should be bitterly disappointed. And he said, "I want to prepare you in one respect for disappointment. Some men and women, attracted by what is called the romance of missions, have gone out to the missionary fields without proper waiting upon God, and without proper anointing of the Spirit; and when the romance fades away, and they have to face the bold, bare, rugged crags of what had been to them a violet cloth in the distance, they are too proud to acknowledge that they are not in their place, and come home, and so they stay and go round in a perfunctory fashion to do the duties that require an angelic devotion to perform them properly." God's method of missions is for Him to do the sending, and for you and me to do the waiting to find out whom to send; then there is no question but that if He sends, He will raise up the means to support.—A. T. Pierson, 1837-1911.



Survey of Missions In Alaska

(PART VIII)

Winston N. Allen

ASSETS AND PROSPECTS

Scenery

Perhaps the greatest attraction in "God's country" and the most difficult to describe is the beautiful scenery. Snow-capped mountains, evergreen forests, massive glaciers, countless fjords, plunging waterfalls, placid lakes, numerous islands, active volcanoes, flower-decked alpine meadows — Alaska has them all and more. If leaders have the forethought to maintain the wild, rugged beauty of an unspoiled wilderness, the incomparable scenery of Alaska will remain one of her greatest assets.

Agriculture

Agriculture is foundational for the economy of any society. At the present time, since Alaska must import at high cost around 90 per cent of the food consumed, agriculture is the number-one challenge. According to conservative estimates there are about 1,000,000 acres of arable land in the 49th State, but only 22,000 acres have been cleared. Obviously there is almost unlimited room for expansion. In order to develop this potential, vast amounts of capital, hard work, know-how, and access roads will be needed. The famous Matanuska Valley is an example of what can be done. Although the growing season there is slightly over 100 days in length, farmers have been able to produce spectacularly oversized vegetables because of almost continuous sunshine. Several of Alaska's islands, including Kodiak, have been the sites for cattle and sheep ranching enterprises.

Homesteading

Approximately two-thirds of the original Territory of Alaska is in the Federal public domain and is controlled by Federal land laws. In his recent book *This Is Alaska*, Harry Kursh has a chapter dealing with the subject, "How to Get Land in Alaska." Detailed information is given regarding homesteading. For those who do not want to go through the rigors of making the land agriculturally productive, as in homesteading, it is possible under the Homesite Act of May 26, 1934, to stake up to 5 acres of land and, if requirements are met, to purchase the land for \$2.50 an acre. Some of the most beautiful land in Alaska is in the national forests. For a nominal fee, and if residence requirements are met, it is possible to

obtain a homesite within the boundary of a national forest. Detailed information may be obtained from the Forest Service, United States Department of Agriculture, Juneau, Alaska. Of interest to church groups is the following quoted from *American Legion Magazine*:

Under the Recreation Act of 1926, amended in 1954. . .any recognized non-profit association may apply for the lease or purchase of up to 640 acres of public domain for a recreational or public purpose. . .The land will be leased or sold in accordance with the terms to be established by the Bureau of Land Management. But the terms will vary with the use of the land. The greater the public purpose, the lower the terms. . .Any organization that applies for land under this law must be prepared to submit a concrete plan for the use of the land and show that it has the means with which to carry out the plan.

Natural Resources

In addition to Alaska's best known resources, gold, fish, game, and timber, many minerals are known to exist. At least 31 of the 38 "strategic" minerals have been found in potentially large deposits in Alaska.

Oil and natural gas may produce a "boom" in the 49th State. The first oil strike was made on the Kenai Peninsula in 1957. It is said that within the past few years American petroleum companies have spent about \$100 million exploring prospective oil fields in Alaska. . . There are now six producing wells on the Kenai Peninsula, and all of them were wildcats.

In order to attract industry it will be necessary for Alaska to develop hydroelectric installations. Some of Alaska's planners now dream of a dam across the Yukon River in Rampart Canyon, 100 miles northwest of Fairbanks. *The U.S. News and World Report* had this to say in 1962:

"This project could open a new era in the State's central wilderness, turn it into a farming and industrial region blessed with cheap power, increased rainfall and warmer weather. . . The lake thus created would be 400 miles long and 80 miles wide."

In a speech in Anchorage before his presidency, Mr. Kennedy made this statement:

"I see the greatest dam in the free world at Rampart Canyon, producing twice the power of TVA (Tennessee Valley Authority) to light homes and mills and cities and farms all over Alaska."

Abundant natural resources and undeveloped potential will attract thousands to Alaska, if the present trend continues.

Population Growth

The population "explosion" in the 48 states is not keeping pace with the population growth in Alaska. Harry Kursh, quoted earlier, has said:

"It is the consensus of official and private forecasts that by 1970 the increase in Alaska's population should exceed 50 per cent, more than double the 1950-60 rate of growth, almost triple the rate of growth for the U.S. as a whole."

By 1978 the population is expected to be about 1,000,000. Alaska has a substantially younger population than any other state in the Union; the average age of Alaskans is 26. As the world becomes

more crowded — statisticians predict a population of 6 billion by 1998 — no doubt the vast sparsely populated areas of the North will assume a constantly increasing importance, particularly for the young and adventurous. The Department of Geography, University of Wisconsin in Madison, is conducting a research project on this matter.

As stated previously the 1960 population of Alaska was listed as 226,167. Of this number around 38,000 were persons of aboriginal blood, and about 48,000 were connected with the Armed Forces. As long as relations between America and Russia continue to be strained, the military population and defense spending will continue to be high. Because of worsening relations air defenses in Alaska have been strengthened recently. (Russia probably looks with covetous eyes on the vast treasure she practically gave away.)

Increased population will increase the need for Christian workers. Missionaries in Alaska do not have the problem of dealing with a foreign government, and usually work can be started in English immediately upon arrival.

Characteristics of Alaskans

The problems of drinking, immorality, and lack of interest in the things of God were dealt with briefly in a previous chapter. Other behavior patterns and characteristics of "the natural man" evident in Alaskans include a spirit of hospitality and helpfulness. It is an unwritten law of the North not to pass by someone in need. Each person realizes that in a land of many dangers and hardships he may be in need of assistance tomorrow. Strange as it may seem there is far more respect for personal property in Alaska than is evident in other states. It is a common sight in towns to see parked cars filled with supplies and personal valuables but with the doors unlocked. Many Alaskans have no front door locks on their homes.

Alaska throbs with the pioneer spirit. Everybody is building something. Newcomers soon learn the meaning of hard work or they don't last long. It has been stated that men new to the North rapidly become better or they rapidly grow worse.

Missionaries dealing with Eskimo children in schools have found them obedient, self-controlled, respectful to teachers and to other children, and eager to learn.

During his trip to Alaska in 1958 the writer was told that it is very difficult to win Indians to Christ, but once converted the Indian is usually faithful and loyal to his Lord.

In conclusion, the most important assets of and prospects for Alaska and her people center around the knowledge of and obedience to the Word of God. In 1959 Dr. Eugene A. Nida in behalf of the American Bible Society presented a handsomely bound and inscribed English Bible to Dr. J. Earl Jackman, official representative of Governor William A. Egan of Alaska. In accepting the Bible for the Statehouse Dr. Jackman said:

"It is my great privilege today to represent Governor William Egan and the State of Alaska in receiving this handsome copy of the Scriptures on behalf of the State from the American Bible Society. When the constitution of the proposed State of Alaska was written several years ago, the preamble of that constitution gave gratitude and recognition to God for all of His blessings to the great State of Alaska. William Egan was the chairman of that constitutional convention that put that question which brought the recognition of God into the preamble of the great forty-ninth State. It is fitting then that we should have a copy of this Bible in the Statehouse in Juneau, Alaska, for we all recognize the Old Testament truth: 'Blessed is the nation whose God is the Lord.' And of course, the word blessed means happiness. We want our people of Alaska to be happy and this, the perusal of the truth in this book, will bring that happiness. The New Testament says that all authority given to the heads of government is from God, and the head of each government must give recognition back to Him for the way he exercises that leadership and that authority of Alaska as we look into the future."

Did not the Savior say, "They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God."



Sin Now, Pay Later

J. H. McCaleb

"Fly now, pay later." "Twenty easy payments." "No down payment." And so on, ad infinitum. You are familiar with all of these inducements to easy credit. There is hardly any kind of merchandise or service that cannot be obtained on a deferred payment plan.

Someone, in a jovial mood, has coined the expression: "Sin now, pay later." What was born in jest proves to be a terrifying reality. "The soul that sinneth, it shall die." Also: "The wages of sin is death." There is no question about paying later.

The very fact that one can make light of so serious a matter indicates that there is little realization of the extreme wickedness of sin. Likewise, this indifference toward evil betrays a total ignorance of the absolute righteousness of God. Our God is a consuming fire, and no unrighteousness can be tolerated by Him.

We do not need Scriptures to make us aware that every one of us has sinned and falls far short of the righteousness of God. But, we do need God's words to show us the way out of our predicament. Only eternal death can be the result of sin unless we choose to avail ourselves of God's grace, through Jesus Christ our Lord. "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."



A Christian Views The News

Ernest E. Lyon

SECURITY OR FREEDOM? You may not wish to make a choice between these two things, but it is possible to have both only in Christ Jesus. On the human plane you must make your choice. Our forefathers chose freedom and hundreds, yea thousands, of them gave up security in order to establish a republic in which the citizens could have freedom. The trend now is to undo all our forefathers did in this respect, by paying more and more to the government in order to see that the government "takes care" of us in any need. Each step toward more "social security" is followed by another demand for more guarantees of a "living" until death. The peasants in the old feudal system had such an arrangement with their lords, the slaves of our own country had such a guarantee also, but neither of them had any freedom of choice in the things that most of us hold dear. But the demand for more "security" is increasing in terms of "medicare," "guaranteed yearly wage," "federal support," etc. The right of a people to choose security instead of freedom, to trust in a powerful centralized government instead of in Christ or (in case on non-Christians) in their own abilities, is, of course, not to be denied, but the sad thing is that very few are making the choice deliberately. They think they can have both freedom and security guaranteed them by the government and are due for a terrible awakening when they find themselves slaves to the monster they have created. The people of Rome did not realize their republic was being destroyed by Caesar and those who worked with him, but they found to their dismay that it was gone when they finally tried to do something about it.

THE UNITED STATES IS BECOMING "NORMAL." Gradually Satan is being given the control over the destinies of this country (overruled by God, of course) and we Christians will soon find it out if trends are not changed. Normal times for Christians means that Psalm 44:22 and Romans 8:36 describes our treatment: "For thy sake we are killed all the day long; We were accounted as sheep for the slaughter." As nominal Christians become "more nominal" and spiritual Christians grow, as more and more trust is put in men to control the destinies of their fellow men, as God's ways are more and more deserted and even the name of God is removed from our government, Satan and his forces are given more and more freedom to rule as he wants and that means the end of this period of non-persecution of Christians. This is the picture in prophecy in

general terms and we can see this being worked out by our courts, our lawless citizens, our Congress, and our executive department. Let us be prepared.

LEFT-WING CHURCHISM. The "left-wing" is that portion of the political spectrum which is in favor of some form of socialism—government control over political, economic, and social life. The "social gospel" has been the church phase of that, denying the atonement and substituting good works as meritorious acts. The two have become so much one that the National Council of Churches is one of the most radical left-wing groups as a pressure lobby in government as well as in church affairs. Recently it sent a representative to testify to a congressional committee against "right-to-work" laws and in favor of enforced unionism; it held a seminar in a Southern city to help train "civil rights" workers and one of its representatives said that it was a shame that parents have so much control over their children that many of the children can not take part in demonstrating when such demonstrations are against the law; it opposed the constitutional amendment giving back to the states what is their constitutional right (to constitute their legislatures as they wish); it gave tentative approval to working for a "planned world economy"; and it did so many like things that there isn't room even to list them. The sad thing is that even some of the evangelical publications are being drawn into the same line. One of the finest old inter-denominational publications during the past several months reviewed a "right-wing" book on politics and gave it a bad review by printing as non-prejudiced a statement against the book by one of the most bitter left-wing groups and then followed this a few months later by reviewing one of the worst "left-wing" books and praised it and its authors (one of whom was admittedly a member of the communist party at one time and still writes in agreement with that atheistic group's ideas). Many others are being fooled by smooth pens and lips into doing Satan's bidding.

MY POLITICS is of no concern to this paper for a good reason: this is not a political paper and I have only one aim in political affairs, to see that the will of God is worked out in our public life as much as possible. Recently a reader (whose name I do not know, but who has a right to his opinion) said that my column is "Goldwater Republicanism." Since Mr. Goldwater takes no active part, so far as I know, in the Lord's work and since he is truly a "Republican," I do not see how that impression could be given. I shall be glad when Mr. Goldwater or Mr. Johnson or any other person in public life comes to the same conclusion I do after I have looked at an issue from the spiritual side, but that would not make me a member of either man's party. I will condemn any movement toward placing more power in the hands of the rulers, any plan to take more money away from those who earned it to allow it to be spent by the government for them, any plan to take the control of businesses away from the individuals who built them, any movement toward socialism regardless of who proposes it. I think it is wrong for a preacher in

the public eye as a preacher to demonstrate against "the powers that be" in favor of some imagined "right"—and I think it is wrong for me to demonstrate publicly against them in such a way as to place me on the lawless side. These matters are matters that the Christian should be informed about, but that does not put the church or this paper in politics—especially since I have repeatedly reminded you that the opinions in this column are my own and do not represent necessarily the view of the paper or the churches. If you at any time see me take side here as a partisan in politics on any other than Biblical issues or standards, then let me know and I will carefully and soberly weigh your opinions.

I AGREE very heartily with the reader who wrote me that much of our troubles started when President F. D. Roosevelt recognized the communist regime in Russia. You cannot make an agreement with the devil or his slaves without great harm to yourself—or to your country. We will reap the rewards of that mistake for a long time to come, and it may prove fatal to our country.

THE SIX WALKS OF EPHESIANS

Howard Sawyer

The church at Ephesus was founded in a city of open idolatry. Therefore, those converted to Christ had much to overcome. They needed to be admonished, encouraged and exhorted to live and walk becomingly. In the six chapters of Ephesians Paul told them six times how to walk. In Eph. 2:10, Paul said: "We are his workmanship created in Christ Jesus unto good works which God before ordained that we should walk in them." What are some of the good works we are to walk in? We can give a cup of cold water to a fellow disciple or to our fellow man. We can practice pure and undefiled religion. We can speak a word of encouragement to someone whose heart is heavy or to someone who is lonely. Daniel Webster, on his first day at college, stood a lonely, homesick boy, on the steps. Rufus King passed him and sensed his feelings, laid his hand on Daniel's shoulder and said, "Daniel, I know your father. Study hard and you are bound to succeed." In after years when the voice of Webster was rocking the United States Senate, he said from the floor of that body one day, "I still can feel the pressure of the hand of Rufus King on my shoulder. He spoke to me in that hour when a battle was raging in my soul." Kind words never die.

In Eph 4:1 Paul says, "I beseech you to walk worthy of the vocation wherewith you were called." The word "worthy" carries the idea of, suitable, deserving, fitting, corresponding to, or becoming the dignity of office to which you were called. The word "vocation" carries the idea of business, profession or occupation. The call here has reference to the gospel call or the relationship into which you were called as a Christian. Paul tells how we were called in 2 Thess. 2:14, "Wherunto he called you by our gospel." We are to walk in a way that adorns or embellishes the doctrine of Christ.

Again, in 4:17 Paul tells them how they should not walk. "This I say, therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their minds, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness." They had lived and walked in these things, but Paul admonished them to change steps and walk a different way.

In Ephesians 5:1-2, Paul said, "Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ loved you and gave himself for us." This love includes forgiving one another. Notice the preceding verse, "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." John tells us that love is a badge of discipleship—"by this shall all men know that you are my disciples." In this same chapter, verse eight, "For ye were once darkness, but now are light in the Lord, walk as children of light." Paul reminds them that at one time their minds were darkened and they were dead in trespass and sin, but now they were children of light and the fruit of life is all goodness, righteousness and the truth.

Last of all, in Eph. 5:15, Paul admonishes, "Walk circumspectly, not as fools, redeeming the time, for the days are evil." The word "circumspectly" carries the idea of looking around you, not thoughtlessly. Peter in a similar vein, says, "to be sober, be vigilant because the devil, your adversary, is going about as a roaring lion seeking whom he may devour." To redeem the time means, literally to buy up the opportunity. Williams translates it thus: "And continue to make the most of your opportunity." Time is a precious commodity; yet we seem to place little value upon it. A poet described it thus: "I have only just a minute, Just sixty seconds in it. Forced upon me, can't refuse it, Didn't seek it, didn't choose it. I must suffer if I lose it, Give account if I abuse it. Just a tiny little minute, But eternity is in it."

Books of Interest

G. R. L.

WHY WAIT TILL MARRIAGE? —Evelyn Millis Duvall

What can a teen-ager say when he is bombarded with, "Aw, you're just chicken!" "Everybody does it!" "Just think of the fun you're missing!"

Young people who want some solid answers for themselves—and for their friends—will find them here. Dr. Duvall speaks *to* teens, without sounding "preachy" or talking down to them. It is evident from her tone that she is a person who understands teen-agers and knows how to speak their language.

From the first page she launches a frontal attack on every excuse used to justify premarital sex relations. Armed with volumes of facts she calmly tears down every defense, piece by piece. The bibliography of about 150 entries reinforces the feeling that the author knows what she is talking about. Her frequent quotes from teenagers themselves keep the discussion on a realistic, down-to-earth plane. The positive aspect of the book is perhaps even more valuable than the negative side. Far beyond tearing down arguments and setting up a series of don't, don't, don't, her evident goal all the way through is to lead young people to set up standards to live by, not for sex conduct alone. In the concluding paragraph she challenges our youth to a sense of national responsibility, quoting from May Craig: "Unless there is a change, deep down, in the American people, a genuine crusade against self-indulgence, immorality public and private, then we are witnesses to the decline and fall of the American Republic."

Older readers will value this book for two reasons. First, it will be a help in understanding and counseling teen-agers on the specific problems of sex, as well as in other areas. Second, they will appreciate the insight it gives into the sex problem in the U.S.—the part that alcohol plays in it, the effect sex has on the divorce rate here (and the suicide rate in Scandanavia). The tie between sexual promiscuity and national disintegration will be a shocking revelation to most. Dr. Duvall quotes from J. D. Unwin who made a study of 80 civilizations: "Any human society is free to choose either to display great energy or to enjoy sexual freedom; *the evidence is that it cannot do both for more than one generation.*" (Italics mine.)

(Association Press, 128 pp., \$2.95)

TRUE EVANGELISM —Lewis Sperry Chafer

The church is appointed to evangelize, but the job is not being done. The annual "revival meeting" sometimes represents the only real attempt at evangelistic outreach, and even when there are converts, the results are sometimes superficial. Why this lack of evangelistic endeavor, and why the unsatisfactory results? These are questions that Dr. Chafer deals with under the heading of "False Forces in Evangelism." Reliances on "false forces" necessarily interferes with the working of the power of God.

The greater part of the book is devoted to the work of the Holy Spirit in evangelism, with emphasis on His working in Christians and in response to prayer. From a practical point of view, prayer is *the key* to soul-winning. However, Christians can effectively enter this ministry only when they have accepted the honored privilege of living and functioning as priests of God—and not many have highly esteemed this birthright of the born-again ones.

Dr. Chafer's style is somewhat "dry," and in some minor details we would be inclined to disagree with him. However, in spite of these difficulties, the painstaking biblical analysis of the question makes *True Evangelism* a worth-while book.

(143 pp., \$2.00)

RUTH THE MOABITRESS (III)

Mrs. Paul J. Knecht

RUTH GLEANS

The picture of Ruth's gleaning is often interpreted as the reaping of souls, in the sense of Matthew 9:36-38. That is good, but it is not amiss to think of it also as the gleaning of spiritual food that women may do. Ruth gleaned behind the men and sheaves were dropped of purpose for her by order of the lord of the harvest. She was allowed to glean even among the sheaves, without reproach, and the young men were also to pull out some from the bundles for her to glean and to rebuke her not.

The God of the Bible is no less generous today toward those women who glean in His word for spiritual food, *behind the men*, not running ahead of them. Sometimes a minister will say something that loosens up a passage. A sheaf is dropped, that he perhaps, does not even see, for some faithful gleaner behind him. God provides also for the gleaner food and drink for herself. She feeds on the Bread of Life and drinks of the Holy Spirit, perhaps drawn down for her by the prayers of the men she follows. This is suggested by Ruth's parched corn and the water that "*the young men have drawn.*" This might be a foreshadowing of the outpouring of the Holy Spirit on the Day of Pentecost whom the Lord sent according to His promise (John 14:16, 17). Perhaps also the prayers of the disciples (Acts 1:14) were involved in that sending. Ruth pictures the young church, bride of the kinsman Redeemer.

Unless the stories of the Bible picture to us spiritual realities that we may appropriate to ourselves we have missed their greatest blessing, blessing beyond their historical value and testimony. "These things happened to them by way of example; and they were written for our admonition, upon whom the ends of the ages are come" (1 Cor. 10:11). What good would Ruth's example of gleaning be to us, for instance, who have no material harvests to glean, unless we get a spiritual picture from it, an example in spiritual things?

Even the little phrase (v. 7) "that she tarried a little in the house" brings a picture to my mind of the Christian woman's gleaning in the word of God. In early years she seeks often and diligently ("steadfastly" is the word for it) the sheaves the Master has let fall for her. Then she tarries a little while in the house, i.e., she is busy for a few years rearing her family—not neglecting the Bible, but rather using stored up knowledge, having not enough time for constant gleaning during the busy years of little children. Then back she goes to intensive gleaning when her children no longer need her full time. It puts no strain on the word of God to draw this picture from the gleaning Ruth and gives great help and encouragement to women now who would seek the Lord when so many diversions rise up to hinder them.

NEWS AND NOTES

This month our news goes to press a few days ahead of the usual deadline (the 20th). Hence, less news.

Parksville, Ky.: We wish to take this opportunity to express our sincere thanks to all our brethren in the Lord for their prayers and help in our move from Leon, Iowa, to Parksville, Ky. We have moved here to work with the church.—Mack A. Anderson

Medford, Oregon: Enjoy the WORD AND WORK very much. May the Lord bless in your labor of faith and love.—A. L. Hawley

Winchester, Ky.: Our work is going very good for the summer. One placed membership last Sunday. We averaged 110 in our VBS this year. I am to be in a meeting with the Salem church July 19-30 and with Highview August 15-22.—Howard Sawyer

Lexington, Ky.: Our fall revival is set for Oct. 24-31, with a different preacher each night. The following will speak, in this order: Bruce Chowning, Robert Heid, J. L. Addams, Jack Blaes, Ronald Bartanen, Edward Schreiner, John S. May.

The 1965 Daily Vacation Bible school closed last Sunday night with a most delightfully inspiring and uplifting program by the participation of the children and their most worthy teachers—praise to whom praise and honor to whom honor is due and that goes to the Headmaster and his help-mate and their cooperating teachers. The singing was sublime!

.. Pray for brother Bill Spears of Orlando, Florida, who was injured in a car accident recently and underwent surgery on his spine.—H. N. Rutherford

Abilene, Texas: Our meeting closed with two public responses. In general it was the best attended of any recent effort. Most disappointing was the final service, which ran only slightly ahead of a usual Sunday evening attendance. . . Bro. Boyd was at Wichita Falls on Tuesday and Wednesday evenings for services. . . Several visitors were present for "Homecoming." Some who had planned to attend were not able to do so. We had a good group present for the "dinner on the ground."

Very regular attendance characterized our VBS this year, with a high percent-

age of those attending receiving awards for perfect attendance. An average of about 48 teachers and students were present each day for the study. We feel that it has been a very good and successful school.—Carl Kitzmiller

KETCHERSIDE AT HIGHLAND

At the Highland Church of Christ we are looking forward eagerly to the unity meeting with Bro. Carl Ketcherside on August 2-6. Bro. and Sis. Ketcherside were in a car accident recently, she receiving a badly fractured arm that will be in a cast for several months and he requiring many stitches for lacerations. We are thankful that they were both spared to continue their great work in unifying God's people. Bro. Ketcherside's subjects for the night meetings at 7:30 are all from the book of Ephesians:

Aug. 2—The Pledge of Our Heritage

Aug. 3—The Resources of Power

Aug. 4—The New Humanity

Aug. 5—God's University for Angels

Aug. 6—The Four Dimensional Life

His subjects for the 10:30 meetings each morning are:

Aug. 3—"Fellowship" in 1 Corinthians

Aug. 4—"Fellowship" in Romans

Aug. 5—"Fellowship" in 1 John

Aug. 6—"Fellowship" in Philipians

We are glad to be able to report seven baptisms during the past two months (May and June), one girl who had attended here for several years, two girls who had attended an "open-membership" church (never baptized), and four who became dissatisfied with their sprinkling after studying the meaning and place of baptism with us. Praise the Lord and pray with us for others.—Ernest E. Lyon

Sellersburg, Ind.: A Youth Revival, May 31-June 13, was held at the Sellersburg Church of Christ, with Richard Lewis of Dallas, Texas as the Evangelist. Along with the evening meetings, the Vacation Bible School was in progress each morning. The first week ages four through the fourth grade attended; the second week, grades five through high-school. All who had a part felt that the Lord blessed the VBS in a wonderful way.

During the Revival Meeting there were seven responses, to accept the Lord. They were: Joyce Phipps, Ruby Pettit, Karan Mull, Susan Mull, Karan

Gallman, Carol Martin, and Ernie Gilbert. One rededication and one to restore membership also brought joy to our hearts.

We thank God for His manifestation of love during the time of our meeting, and for the new members in His family. May the Lord bless each of them, as they grow in the grace and knowledge of the Lord Jesus.—Dale Offutt

New York: Even though the American Bible Society meets its distribution goal of 75 million copies of Holy Scripture in 1966, President Everett Smith points out that the demand for Scriptures on every continent is so great that even this huge distribution increase will not begin to satisfy existing needs.

Hollywood, Calif.: Kamma in Orthopedic Hospital for operation on a foot. Be her seventh—no zipper yet, though.—N. Bernard Wright

MISSIONARY BRIEFS

Ensenada, Mexico: Recently the Lord has been working in our own hearts in a special way for which we give thanks. We feel a deep call to revival and to advance in the battle. This then brings us to realize the need for a praying band at home to join us in intelligent, specific, and fervent prayer.—Frank Gill

Manila, Philippines: Lord willing, this coming semester I'll be engaged in on-campus Bible classes and evangelism. Do remember this before the Throne of Grace: being a foreigner will present some difficulties, and of course this is a somewhat new type of work for me. Of course I'll be working in CBI and the Lope congregation too, plus a new work south of Manila, on the army base in LaGuna.—Alex Wilson

Anchorage, Alaska: Prayer requests: The constant infilling of the Holy Spirit that our work here will really count for the Lord . . . More open doors and hearts that are responsive to the Word in this rapidly growing state.—Winston N. Allen

Manila, Philippines: The Reds are still around and no doubt busy, but they are not so vocal or active. We are not so naive as to say, "It can't happen here," because it can happen anywhere. We do feel, however, that we must work while it is yet day. Who knows how long the harvest will remain ready?—Victor N. Broadus

Tokyo, Japan: The Lord has brought us about 40 students in only 40 days, and we have not resorted to the usual medium of advertising to reach any of them. What the Lord will finally work out of all this we have no way of knowing, but we do anticipate some eternal results from these contacts and are praying the Lord to grant us some fruit from them.—The Forcades

San Jose, Mindoro: We feel the great need of literature in the dialect. Plans are being made to begin a literature program soon, perhaps during the rainy season when our other work is limited.

We need your prayers in the arrangement, writing, translating, and printing of this literature.—Harold Preston

Tom Marsh Has Surgery

Tom Marsh went to Mayo Clinic early in July for surgery which it was hoped would at least partially correct the conditions resulting from injuries in a traffic accident in Japan. After the operation, the doctors were not quite so hopeful as before. In their judgment, they accomplished little, but it is too early to know the final results. Bro. Marsh was expected to remain in Minnesota through the end of July, or possibly longer.

Louisville, Ky.: I enjoyed a good meeting with the Southside Church of Christ, Abilene, Texas in June. Working with the Kitzmillers, and the brethren there, was a great pleasure. There were two baptisms. I had the privilege of preaching one night after the Abilene meeting at Wichita Falls. While there, I received the sad news that our beloved Otha Cooksey had passed away, so we cut our stay short by one night, and returned to Louisville for the funeral services. We greatly miss Brother Cooksey at Buechel. In spite of ill health, he was among the most regular and faithful in the Lord's work, and was greatly loved by all.

My meeting schedule for the balance of the year is as follows: Pekin, Ind., Aug. 1-8; So. Louisville, Sept. 12-19; Eastview church, Louisville, Oct. 24-31.

We rejoice in the blessings of God upon His work at Buechel. The latter part of June, and early July were extra good days for us, with several responses to the invitation, with extra good attendance at Sunday School, and especially at the night meetings. For all of this we praise God.—Robert B. Boyd.

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

August 23-27, 1965

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ.

THEME: The Lordship of Jesus Christ. THEME TEXT: Acts 2:37

MONDAY Chairman, David Ringer

7:30 P. M. Singing Period
8:00 P. M. New Testament Examples of His Lordship H. E. Schreiner

TUESDAY: Theme for the day: His Lordship Over The Church
Text: Eph. 1:22, 23 Chairman, E. E. Lyon

9:30-9:50 Prayer Time

9:50-10:25 Authority For and Importance of Baptism J. L. Addams

10:25-11:00 Authority For and Importance of Lord's Supper Willis H. Allen

11:00-11:10 Recess

11:10-12:00 Bible Exposition: Ephesians Robert B. Boyd

12:00-1:30 Lunch and Free Time

1:30-2:00 Powerful or Powerless Churches and Why Dale Offutt

2:00-3:30 Contending For the Faith Howard Sawyer

2:30-3:30 Open Discussion

7:30-8:00 Singing Period

8:00 His Lordship Over The Church Antoine Valdetero

WEDNESDAY: Theme for the day: His Lordship In Evangelism

Text: Matt. 28:18-20 Chairman, L. V. Houtz

9:30-9:50 Prayer Time

9:50-10:25 Every Member a Minister Earl Mullins

10:25-11:00 Commission To Go Jerry Samples

11:00-11:10 Recess

11:10-12:00 Bible Exposition: Ephesians Robert B. Boyd

12:00-1:30 Lunch and Free Time

1:30-2:00 Home Missions W. T. Brown

2:00-2:30 Foreign Missions Tom Marsh

2:30-3:30 Open Discussion

7:30-8:00 Singing Period

8:00 Lordship In Evangelism Vernon Lawyer

THURSDAY: Theme for the day: Lordship Of Christ In The Individual Life

Text: 1 Peter 3:15 Chairman, Bruce Chowning

9:30-9:50 Prayer Time

9:50-10:25 His Lordship in Social Relationships J. Harding McCaleb

10:25-11:00 His Lordship in Business Relationships Dr. Horace E. Wood

11:00-11:10 Recess

11:10-12:00 Bible Exposition: Ephesians Robert B. Boyd

12:00-1:30 Lunch and Free Time

1:30-2:00 The Lordship of Christ in Private Life David Schreiner

2:00-2:30 God's Guidance For Youth Billy Ray Lewter

2:30-3:30 Open Discussion

7:30-8:00 Singing Period

8:00 Lordship of Christ in the Individual Life M. F. Cottrell

FRIDAY: Theme for the day: KING OF KINGS AND LORD OF LORDS

Theme Text: Rev. 11:15 19:16. Chairman, Ronald Bartanen

9:30-9:50 Prayer Time

9:50-10:25 Prepared for Perilous Times Claude Neal

10:25-11:00 Sound the Alarm Stanford Chambers

11:00-11:10 Recess

11:10-12:00 Bible Exposition: Ephesians Robert B. Boyd

12:00-1:30 Lunch and Free Time

(No Friday Afternoon Session)

7:30-8:00 Singing Period

8:00 The Coming King and Lord Hall C. Crowder

Committee: Chairman, Howard T. Marsh, J. R. Clark, Gordon R. Linscott, J. K. Scoggan, C. V. Wilson, Treas. T. Y. Clark, 3316 Moulton Lane, Louisville, Ky.

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