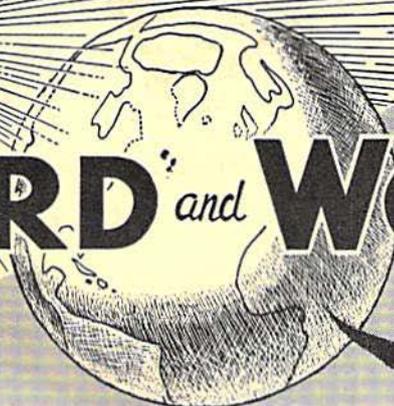


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AUGUST, 1969



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## Talking Things Over

G. R. L.

Several years ago, in a discussion of Bible teaching, a brother remarked, "You can never get very far from the atonement." At the moment I disagreed, but I began to meditate on it. For some three years now, I have been fully convinced that he was right. When the Lord Jesus said, "I am the light of the world," He wasn't talking about His manner of life nor even of His teachings. He didn't come to Earth to be a teacher or a great example, but to be the Lamb of God on Calvary's cross. "For this cause came I unto this hour."

### WHAT IS THE GOSPEL?

A graduate of two Christian (Church of Christ) schools was asked, "What is the Gospel?" A pause, and then "Really, I don't know that I could say." I have heard preachers discuss the same question without coming to a definite conclusion. Yet every one of them was aware of the great commission to preach the Gospel. I think that there is a general lack of recognition of the centrality of the Gospel. Hence, serious thinking about what it is has been neglected. People have been preaching the Bible all right, and perhaps faithfully enough. However, Bible facts are bound to be out of perspective if the cross is not in view.

Evidently this was a problem among the churches of Christ in 1939 when K. C. Moser published his tract "Are We Preaching the Gospel?" The commonly-held view was that "Gospel" was all-inclusive—any Bible truth for our age was "Gospel." Or, taken in a narrower sense, "preaching the Gospel" meant preaching "hear, believe, repent, confess, and be baptized." Moser denied this and called for a return to the Gospel as described by Paul in 1 Cor. 15: "I declare unto you the gospel which I preached . . . that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen . . ."

Paul's few words cover a lot of ground to include both Old Testament prophecy of Christ and the revelation of man's sinful state. The implications of the resurrection—developed further in the same chapter—reach into the remote future. But the central fact is that "Christ died for our sins."

### THE EMPHASIS WE NEED

Earlier in the same letter (chapter 2), Paul had written, "I deter-

mined *not to know anything* among you, except Jesus Christ, and him crucified." A good friend who teaches in one of the local schools cast some light on this statement a few weeks ago. He said something like this: "I have found that to simply speak of "Jesus" is not enough, because everyone has a "Jesus" of his own. Some see Him as a law-giver, some as a teacher, some as a social reformer. What they need is to see Him crucified for their sins, so I have become more careful to present Him in this way."

Agreed, this is what the sinner needs, but what about the saint? I believe the same emphasis is needed when Christians meet. Why else was the Lord's Supper given as a *weekly remembrance*? Certainly it is to tell us all over again, "My flesh is food indeed and my blood is drink indeed," and "The bread that I will give is my flesh, which I will give for the life of the world." If the cross-work of our Lord Jesus is the focal point when we meet to worship, surely it should not be completely out of the picture in prayer meetings, Bible study sessions, etc. A wheel will never roll smoothly if it is off center, and I believe that a church or an individual believer will never function properly unless the Gospel really occupies a central place.

#### THE OFFENSE OF THE CROSS

Without a doubt the cross is offensive, because it is the sentence of death to all that came into the world through Adam. It is so much easier to speak of the peace and joy that Jesus gives, to exhort to good works for Him. And if we must be indignant about sin, it is so much easier to speak of social injustice and political corruption than it is to let the cross expose the true nature of our own soul and bring it under judgment. But this is the way of salvation. "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." We cannot bypass—or underemphasize—the death of our Lord Jesus and expect to enjoy the fruit of His resurrection life. Do our lives, our churches, lack that vitality? Then let's return to its proper place the truth, "Christ died for our sins . . ."

---

#### WITH HIM, ALL THINGS

Isaiah 12:2

Hath not each heart a passion and a dream?  
Each some companionship forever sweet?  
And each in saddest skies some silver gleam,  
And each some passing joy, too fair and fleet?  
And each a staff and stay, though frail it prove,  
And each a face he fain would ever see?  
And what have I? An endless heaven of love,  
A rapture, and a glory, and a calm;  
A life that is an everlasting psalm,  
All, O Beloved, in Thee.

—Gerhard Tersteegen.

I'm not a writer, but the other day as I was alone with the Lord out in the bush, He brought together some things He has been teaching us in our study of the book of Galatians, and I got a piece of paper out of my pocket and jotted down some thoughts that He seemed to say should be shared with others. Perhaps He will use them to bless someone.

## Does Your Life Please God?

David S. Brown

This question may prompt many Christians to reply rather quickly. "Of course my life is pleasing to God, I am involved in God's work. I attend the meetings of the church regularly," or "I am a Sunday school teacher (or an Elder or a Deacon or a preacher of His Word)" or "I am a missionary; my life is spent in doing God's work! I believe my life is pleasing to God." I would not want to discourage anyone in serving the Lord, but in all honesty, the Word of God tells me that even though my life is spent in doing God's work, it may mean nothing more than my being involved in much religious activity. As good as all of this might seem, it does not necessarily mean that God is pleased with my life.

In examining our lives to see if we are living a life that is pleasing to God, let us ask ourselves first of all, who is at the center of our personality? Is it self or Christ? This is important, for whoever is at the center will determine all that issues forth in our lives. Is it that capital *I* that is still at the very center of my personality, teaching and preaching, and trying to do the Lord's work? If it is, my life cannot please God, and all the service I may be rendering is nothing but wood, hay, and stubble, for it is of the flesh. The apostle Paul says, "They that are in the flesh cannot please God" (Rom 8:8). That term "flesh" speaks of all that I am in myself by nature. It includes all of my natural ability, and all of my natural goodness. Now, if I am serving the Lord in my natural ability and goodness, counting upon His ability and goodness where I may lack, I cannot please God! I may be a very capable person, and very refined, but with all of this, no matter how hard I try to please God, God cannot be pleased. Remember, Christian, the flesh has no good thing in it (Rom. 7:18). This is God's verdict. It follows then, that no good thing can come from it. The flesh cannot please God.

In contrast to this, God is always pleased with the life of the Lord Jesus. At His baptism when His public ministry began, a voice from heaven spoke, "Saying, this is my beloved Son in whom I am well pleased." The Lord Jesus testified, "I do always those things which please Him" (the Father). Jesus always pleased the Father. He lived in full submission to the Father. He lived in complete dependence upon the Father, and He obeyed the Father in every detail. His life was pleasing to God.

In myself, I cannot please God. If therefore God is to be pleased with my life, I must come to know the reality of the life that



## Truth Advance Section

Stanford Chambers

### Consider Thy Stewardship (Concluded)

Plainly back of the unfaithfulness of this unfaithful steward was his wrong conception and false accusation of his lord. He was wicked in his feeling toward him, being utterly without foundation in fact. No one can be a faithful steward who so feels toward him who appoints him and gives him the opportunity to be steward, Yea, wicked he is: "If any man love not the Lord let him be anathema" (1 Cor. 16:22). Nor can such continue as steward: "Give an account of thy stewardship." "It is required of a steward that he be found faithful." Let every one of us get it settled that he is a steward of God. Let the Spirit of God through His apostle Peter speak effectively to our hearts: "according as each has received a gift, ministering it among yourselves as good stewards of the manifold grace of God" (1 Pet. 4:10). Get it once and for all; there's no getting out of it except by such unfaithfulness as to lose the stewardship. Give up the game of "getting by." Who can deceive God? And whom will not God expose in the day of reckoning? Paul said, "I have a stewardship entrusted unto me." So have you. Accept it as your highest earthly honor. God forbid that you have demoted yourself. "O Timothy, guard that which is committed unto thee" (1 Tim. 6:20). It was not out of order that even Timothy be reminded of his stewardship. Every Christian a faithful steward, what such a slogan adopted would mean to the Cause of our Re-

Please turn the page--

is no longer *I* but *Christ*. Christ in His own person must occupy the throne where once "I" reigned. Christ must be the center of my personality, and live His life through me. That life that He will live through me, will be a life of submission to God. It will be a life of complete dependence upon God, and it will be a life of obedience to God. Not "I" but "Christ."

This is living under Grace! This is living by faith! This is the life in which the righteousness of the law is fulfilled. This is the life that is building with gold, silver, and precious stones. This is superatural living to be sure, but this is the only life that pleases God!

#### IS THE LIFE YOU ARE LIVING PLEASING TO GOD?

If this article has been a blessing to you, why not write to our brother and tell him so? His address is P. O. Box W41, Waterfalls; Salisbury, Rhodesia. —Ed.

deemer and to the souls of men!

"According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:10-16).

"These things have I written, unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us; and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him. If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request. All unrighteousness is sin: and there is a sin not unto death.

"We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not. We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. My little children, guard yourselves from idols" (1 John 5:13-21).

#### WHAT ABOUT TITHING?

The law of Moses enjoined tithing. "The tithe is the Lord's." The one tenth was His because the ten tenths were (are) His. Those who paid the tithe intelligently and in truth were thereby acknowledging that the whole was His. "The earth is the Lord's and the fulness thereof." The covetous found or invented many ways to evade, to modify and to pervert the right ways of the law and so as to make their giving unacceptable to the Lord, the while they violated the last commandment of the decalogue. The New Covenant sets forth the more excellent way, as for instance in 2 Cor. 8 and 9. Such instruction as is found in 9: 7 leaves ample room for cheerfulness to exercise itself in that measure well pleasing to God, and by leaving it up to one's heart purpose there is the complete testing of one's trust and love and faithfulness in the capacity of God's steward.

J. A. Harding was in the habit of declaring that he would hate to be giving less to the promotion of the glorious Cause of our Redeemer than did the Jew give to the support of his narrow and contracted religion. He and his consecrated companion did not stop on the one tenth, but held that per cent as a sort of floor for their giving, never allowing themselves to go lower, using that mark as a minimum. Paul writes, "as a man purposeth in his heart." That certainly means that he should have a purpose. Purposeless or haphazard giving has no place in the faithful steward's thinking. "Tell me how much I must give or be lost," said a man who had been a church member for thirty years. "I thank God salvation is free," said an old lady, "I've been in the church forty years, and it hasn't cost me but 15¢ so far."

But you are a tither? Are you banking on the fact? Not all tithers are faithful stewards. A trick like this is worked: "I have paid the Lord His tithe; what I have left is mine." So it can be invested as the carnal mind suggests. It can carry through the ambition of the man in the parable whose soul that very night was required of him. It can be used in "keeping up with the Joneses." But the faithfulness of God's steward is not measured in any such way or by any such standard. Unless the tithe given is a token that the nine tenths are also the Lord's, the whole of the tither's thinking needs a complete revision. I am responsible for the proper investment of what I have left after paying in the tithes for which I "purposed" in my heart. Brother Harding would not buy a suit of clothes until he brought the matter before his Lord. How much of what I have left after my giving shall I spend on this thing or that? My motives are always being tested—no escape.

On tithing mint, anise and cummin, did Jesus find fault with such tithing? No not that; it was their leaving undone "the weightier matters of the Law, judgment, mercy, and faith" (Matt. 23:23). Are you among those who place such little importance upon small items that you do not consider them when it comes to giving or reckoning them for giving? Nickels and dimes count up, indeed pennies. Disallow any waste. Jesus had the broken pieces of the loaves saved in baskets when He fed the multitudes. Twelve basketfuls would feed many hungry mouths. Note what He actually said, "These ye ought to have done, and not to have left the other undone." These what? Hear a further word (Eph. 5:28): "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have to give to him that hath need." Here is true motive for labor. A man holds a job and works it to make money. For what? Does he permit the Master to furnish the motive for his money-making?

---

There are comforts and compensations that one who has not suffered knows nothing of—like the lamps that nobody sees till the tunnel comes. —R. W. Barbour



## *Scratch More to the Right, Please*

Alex V. Wilson

Two men were discussing the Lord's work in a certain country. One was an American missionary there, the other a national Christian. Knowing each other well, they spoke frankly. The national Christian commented, "Most of you missionaries work hard and are completely sincere. But so many times you scratch us where we don't itch!"

How sad when our work for Christ is irrelevant, not meeting men's needs. How easy it is to waste our efforts, to scratch where folks don't itch while leaving their real itches untouched. The apostle Paul realized this danger, and so he urged Timothy to make his ministry relevant: "Preach the word . . . *convince, rebuke, and exhort* (2 Tim. 4:2). In other words, some people have doubts and need to be convinced; others are in sin and need rebuking; others have anxieties and disappointments, and need encouragement. Fit your message to their needs. Someone else has expressed the same truth in this way: "The job of the preacher is to comfort the troubled, and to trouble the comfortable" (that is, those who are self-satisfied and at ease. Thus teachers and preachers should diagnose their "patients," and prescribe spiritual remedies for them according to their various conditions.

### SERMONS

What about sermon topics? Are we scratching where our audiences itch? A sermon may be 100% correct in doctrine, and be well-prepared and well-delivered. But if it does not meet the deepest needs of the listeners at that time, it has really accomplished little.

How can we discover the major problems and needs of our members? One way is by visiting their homes. Often in private conversation they will reveal inner difficulties which do not show up in public. Another way is to pass out slips of paper at meetings. Then ask everyone, without signing their names, to write down their main problems and questions about Christian living or doctrines, plus any other sermon-topics they desire to hear. Brother Howard Marsh once did this at Sellersburg. He says that some of the most effective sermons he ever preached were in response to the suggestions thus made by the audience. Other preachers also have used this method, not only for sermons but in Bible classes as well.

## FELLOWSHIP GROUPS

Another "itch" we all have is the need for fellowship—sharing burdens and blessings, confessing and praying and counselling and exhorting each other as brothers and sisters in Christ. A current writer has made these wise observations:

Most of us live our Christian lives alone. We sit at the feet of a preacher or teacher and receive large doses of spiritual nourishment designed to meet the needs of the entire group; the rest we try to get in small doses at home. The missing element is something in between the large, general dose and the small, individual dose. We might call it "community"—the informal sharing of loving Christians who build up one another in the faith.

This may take place in various ways, but it is unlikely to take place in either of the previous contexts: seated beside other people in a large meeting, or meditating alone in one's room. (Maryanna Johnson in *Eternity Magazine*)

Of course there is no spiritual magic in small group meetings as such. But they enable hungry-hearted believers to bear each other's burdens, and to weep with those who weep and rejoice with those who rejoice. This is hardly possible in larger meetings where the individual gets lost in the crowd and does not feel like revealing his more personal problems. (See Rom. 12:15, Heb. 3:12-13 & 10:24-25, James 5:16; also Jan. 1968 *Word and Work*, pp. 18-20.)

The most encouraging news we have heard in the past few months is that several share-and-prayer groups are springing up in various churches: one in Indiana, one in central Kentucky, and a couple in Louisville. Most of them meet in homes.

## CAMPS, YOUTH MEETINGS, DVBS, ETC.

I may be wrong, but from visiting over fifty congregations this past year, and talking with many individuals, a definite impression has developed: In our various church activities, we lay great stress on teaching Bible knowledge, but are extremely deficient in training Christians for service. For example, in many congregations a Christian teenager could regularly attend Sunday school, Sunday morning and night services, mid-week meeting, young people's meeting, DVBS and summer camp, and yet in a whole year's time never receive one bit of instruction in how to witness about Christ to the lost! This omission is scandalous! It is good and necessary to teach Romans and Daniel, the life of Christ and journeys of Paul, but surely along with such subjects there should also be preparation for Christian work: personal evangelism, how to have daily devotions, how to prepare sermons or teach Bible classes or lead singing or present a meditation at the Lord's Supper.

For example, a youth group (or older class too) could study one of these subjects for three months: how to study the Bible; Chris-

tian evidences and also how we got the Bible (which would be important for those going on to college); personal work; or the Christian home. Quarterlies in each of those topics are available from the R. B. Sweet Company, and other publishers offer similar materials. The prayerful study of some of those subjects could help produce disciples who do not need to depend on their preacher to perform their Christian service for them.

### TELL OR SHOW?

But even the study of these practical subjects is not sufficient. TRAINING, not just teaching, is needed. It has been truly said that

Telling is not teaching;  
Listening is not learning.

And this maxim applies especially to practical subjects in which the aim is to impart skills. In such courses, the instructor may talk on and on, but unless he *demonstrates* what he wants to impart, he probably teaches very little. His pupils may listen and listen, but without *practice* and *guided experience*, they learn little but useless theories. We learn best by doing. Therefore leaders need to train, not just talk.

Examine our Lord's example. In His earthly ministry, He worked on three levels: 1) He *preached* to masses of people; 2) He *dealt personally* with individuals; 3) He *trained* a group of men to carry on His work. Today we have our regular preaching services. But in most churches very few Christians do personal work. One reason for this is the almost total lack of training in this area.

Perhaps someone feels there is a contradiction between what is said here and what we quoted in the December 1968 *Word and Work*: "The way to evangelistic vigor is not some special emphasis or program, but rather repentance and healing and nurture. One might as well exhort a woman with a barren womb to have children as to exhort a sterile church to evangelize." Of course, training programs are not going to wake up the many sleeping church-members. Because of their lack of interest, they would not take part in such programs anyway. They need to repent. But while realizing that revival is the major need of the church, let us be thankful for those Christians who do love Christ and want to serve Him. Their problem is not lack of interest, but lack of training. We should provide it for them. This is not easy to do. It is much easier to preach sermons, teach classes, and do personal work than it is to train other to preach, teach, and do personal work. But as Moody said, "I would rather get ten men to work than do the work of ten men."

Let's scratch folks where they itch, by having fellowship groups, by preaching and teaching relevantly, and by training disciples to serve Christ.

(Next month: Some specific suggestions)

# The Heavens Declare Thy Glory, Lord

H. N. Rutherford  
(Psalm 19)

The heav'ns declare Thy glory, Lord  
    In every star Thy wisdom shines;  
But when our eyes behold Thy Word  
    We read Thy name in fairer lines.  
The rolling sun, the changing light,  
    And nights and days Thy pow'r confess;  
But the blest volume Thou didst write  
    Reveals Thy justice and Thy grace.

Great Sun of Righteousness, arise,  
    Bless the dark world with heavenly light;  
The Gospel makes the simple wise,  
    Thy laws are pure, Thy judgments right,  
Thy noblest wonders here we view,  
    In souls renewed and sins forgiv'n  
Lord, cleanse our sins, our souls renew,  
    And make Thy Word our guide to heav'n

In these latter days we are prone to make idols of men and their discoveries, and to worship the sciences of astronomy and geology, etc. It is emptiness and miserable deceit of those who seek to turn men aside from the Word of God, the claim that upon "the foundations laid by modern science" they may build a vaster and nobler fabric of religious faith. The grandest discoveries of the sublime science of the heavenly planets are pitifully and absurdly inadequate to serve for any such purpose.

Astronomy may indeed reveal something of the grandeur and magnificence of God's creation, but it can tell nothing of His love and compassion for sinners. It may trace the course of the Milky Way, but it cannot show to perishing souls the way of eternal life. It may tell men how far our earth is from the sun, but it cannot tell the believing sinner how far God puts his transgressions from him.

It was a world-shaking event and a tremendous discovery when our brave Astronauts made footprints on the moon 239,000 miles away, on July 20, 1969, but it will be exceedingly abundantly above all thinking to pass in through the gates of pearl into that City foursquare by Jesus Christ who is the Way, the Truth, and the Life, to tread the streets of gold while before our eyes unfold heaven's splendors yet untold.

---

God creates out of nothing. Therefore until a man is nothing, God can make nothing out of him. —Martin Luther

# Missionary Messenger

*"Greater things for God"*

Motoyuki Nomura, Tokyo, Japan, July 22

The man on the moon! It was a great day for everyone in the world. 90% of Japanese people watched the sight on TV. But our God is the very Creator of the whole universe of which we know very little yet. And this very great God is our very personal Savior. What a wonderful fact this is! He who created the heavens and the earth also creates new hearts in us through the Cross of Calvary!

Last Christmas we rescued a girl from a whisky bar. She went home with her mother. Now she is back again in her old sinful world. Similar cases like this one are always with us and indeed we learn the strength of Satanic power around us.

Miyazawa and her younger sister were with us for about seven or eight weeks since last February. They were sort of homeless and jobless. My wife and I fed them and clothed them. I found both jobs and safe apartment for them to support themselves. They need prayers much. This Miyazawa was my ex-student at YMCA English school years ago.

Then, an Ehara, also a young girl from an island very close to Okinawa, came to Tokyo to find a job. I met her at YMCA and found out her needs. My wife and I invited her to our home and she lived with us for about seven weeks, too. We fed her and I also found both job and an apartment room near us. She attends YMCA nightly and comes to church with her friends on every Lord's Day. Sharing our small house with these young men and women often creates problems and difficulties, and especially when we have to feed them and clothe them, but the Lord always gives us more blessings in caring for them. It is always good to see them coming back on every Lord's day with new friends.

Recently, a Bruce Martindale of Sullivan, Indiana, and a Wayne Davis of Roseland, Louisiana, both GIs in US Forces in Far East, were our special guests and they shared a few days with us respectively.

## A LETTER FROM SISTER HIROKO SUZUKI TO ALL OF US

My name is Hiroko Suzuki who is a Sunday School teacher at Hachimanyama and who wants to study child evangelism in U.S.A. for the churches in Japan. I was baptized on Feb. 22, 1966 by Mr. Nomura, our minister and my English teacher I met at the Tokyo YMCA English School about five years ago. He was our Bible teach-

er who taught us Old Testament Survey together with regular English courses at YMCA.

Mr. and Mrs. Nomura invited us every Sunday. At first I didn't like Christianity, so I was not interested in their invitation to their home. But some of my YMCA fellow students visited in his home every Sunday and talked about many things including Christian faith and Buddhism. One Sunday I visited them.

At first I couldn't understand the love of God about which Mr. Nomura talked about so much, but little by little, through the Nomuras, I came to know God's love as my personal matter and I accepted the Lord and was then baptized in 1966. Many of my friends from YMCA were also baptized one after another.

This resulted in a strong desire to serve God at Hachimanyama as a collective body of Christ, and regular church activities came out of this small cottage meeting. It is hard to evangelize this area with Bible messages and we felt Sunday School is one of the most important ways to reach people with the message of Christ, because S. S. children bring the gospel to homes. And this is why I am interested in child evangelism so much. I want to be an evangelist for children for the churches in Japan. I've been teaching S. S. for about three years now.

I have decided to study Bible and child evangelism and Mr. Nomura suggested Southeastern Christian College first. I want to be there this fall. Please pray for me that God will use me for His glory in future.

Alvin Hobby, Kalomo, Zambia, June 15

Our school work and other activities continue and provide us with plenty to do.

Yesterday, I finished putting up shelves in our new house (pantry), so that the house is about finished now.

In the Clinic, we still need a bed, a treatment table and a small cabinet for one of the rooms. Two of these items have already been ordered. One afternoon we had 54 patients. Some come from places as far away as 15 miles.

Georgia had charge of the school girls' Saturday morning work yesterday. Little by little the place is getting cleaned up.

We are glad to have Anita with us for a while now.

Elaine Brittell, Livingstone, Zambia, July 10

Early Monday morning Esther and I walked to Mujala to help InaMusabwe, and BaMargret mud the church floor. Some of the little girls helped us carry water from the muddy hole about an eighth of a mile away. The cows had been there earlier. Ina Musabwe took the ijamba (hoe) and mixed the black dirt until it would just

stick together, then we carried it in little pans and put piles of dirt along the walls. Next each took a tin of water and a smaller dish, dipping water until the mud was sloppy, then down on our hands and knees we proceeded to smear and knead the mud until it covered the last layer which at this time had become dust. I had to smile as we mudded the floor when I thought about the advertisement in a Christian paper "Why pay more to carpet your home or the church building? Buy direct and enjoy the savings." So many things of this world are passing away, each of us must decide what we consider using our opportunities to bring glory to God. The need differs in different situations and among various groups of people. God always gives a bright side to the situation! As we dipped the water from the muddy hole, I wondered if there were bilharzia germs there? Many of the children at Mujala have bilharzia. How thankful we were for that bit of water in the muddy hole as it saved walking about 2 miles to the river for water. The times before when we came to Mujala and found the church house all nicely mudded on the floor, I never realized what a hard job it was to make it nice for those coming to worship, nor how tired one person would be mudding all the floor. Ina Musabwe usually does it alone! She is happy to be able to do something to make it more pleasant when attending worship services—the dust doesn't blow around when the floor is mudded. A man agreed to plaster the inside of the Mujala church, but he never finished it properly before demanding his pay. It was Ina Musabwe who plastered the walls so now they look much smoother and straighter—for nothing! Each of us have something we can give to the Lord just as the woman gave Jesus the preparation oil and bathed His feet with her tears and wiped them with her hair before His burial. She gave what she had; so can we give what we have.

Tuesday morning we met for sewing and Bible study at Mujala with the women. Some time I hope to have some of the articles from the Word and Work to read to them in Tonga, Lord willing. Perhaps next week Ina Musabwe will go with me to another village to have sewing and Bible study. As the ladies learn to sew, I leave them each a quilt block to sew at their home. When they have completed enough for a quilt, they will sew meal bags for the lining and tack it. Then the quilt can be washed. Some want to sew dresses and panties for their children. The days go so quickly when walking to and from the villages with two to three hours of classes. May all learn more about Jesus is our prayer.—

Betty Allen, Hong Kong, July 23

Regular school stopped here on July 12, but the closing program is July 24. We have been busy grading papers and averaging grades—what a job! School begins again Sept. 1st and the days between promise to be busy. As soon as classes were over, Dennis left for a four day camp with some of the students. He returned on Thursday,

and the annual Keswick meeting began the following Monday. The speakers include Dr. Clyde Narranore and a young Welsh speaker named Adams. The latter speaks with great earnestness and fire. There is a kind of vacation Bible school for the children at the same time. The Lewters wrote of a young missionary couple from Manila who would be spending a week in Hong Kong from July 24th (tomorrow) and who might stay with us. We haven't heard definitely but may have house guests tomorrow.

Dennis is trying to arrange a four day camp for the young people from Shun Ning Road before we leave for two weeks rest Aug. 2-15. We were able to reserve a cabin on the top of Lantau, and are gratefully looking forward to that! It is a four hour hike to the top, and food supplies must be carried up (by coolie). A small dam holds back a pool in which the children can swim and there are paths to be hiked, etc.

We seem to be entering the typhoon season (two storms in the Pacific right now) and may be shut up by stormy weather, but would welcome enforced quiet for a while.

Keswick always reminds us that we spend too little quiet time. Often we feel under great pressure. It seems that our Adversary is determined to prevent quiet time. Pray for us in this.

Thomas W. Hartle, Cape Province, South Africa, July 15

Our second series of special gospel meetings have been scheduled for the 7th to the 10th of August, with a guest speaker from one of the local congregations. We pray that these meetings shall bring honour and glory to God, and edify the body of Christ." Our Bible school is faring very well up to date—17 children in 3 classes.

We continue our cottage meetings, film strip classes, personal work, tract distribution in various areas and homes. Our services have also exhibited a sincere spirituality—members realizing more and more a personal and collective obligation to the cause of Christ.

I preach at Bontcheuwel and other congregations here when invited, but my main obligation is at Woodstock. I intend for a little while to assist the little congregation in Bokmakirrie, who meet in a house of one of the brethren. The congregations seem to be moving along fairly well.

Brethren, bear in mind that "the fields are white unto harvest, but laborers are few."

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If you are swept off your feet, it's time to get on your knees.

—Fred Beck

# PROPHECY

EDITED BY: DR. HORACE E. WOOD

## The Blessed Hope

—“looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ”—Titus 2:13

This morning (July 24) the world watched and waited with keen anticipation for the return of three brave men from the moon—Neil Armstrong, Edwin Aldrin, and Michael Collins. What joy and celebration followed splashdown in the Pacific and recovery! The return of the astronauts from the second heaven was prepared for and expected but it was not certain.

The return of the man Christ Jesus at any moment from the third heaven is certain but neither anticipated nor expected by the world. Little if any preparation has been made. However, for the bride of Christ (Christians making up the true Church) His imminent coming is “the blessed hope.”

Sometime ago I read about an unusual wedding which was solemnized in England. The groom had been blinded in an accident when he was ten years old. In spite of this handicap he became an honor student at the university where he met and fell in love with the beautiful young lady who later promised to become his bride. A short time before the wedding one of Britain's leading surgeons performed an operation on the groom-to-be, an operation which he firmly believed would restore the young man's vision. On the day of his wedding the groom's eyes were still covered with bandages. He stood at the front of the church beside the surgeon. Escorted by her father, the bride came down the aisle and took her place in front of the groom. As the crowd, minister, and attendants watched with bated breath skillful hands removed the bandages. And then for the first time in his life the young man looked into the face of his bride. With indescribable joy he exclaimed, “at last, at last!”

If we really love the Lord and long for His appearing, we shall be filled with unspeakable joy when the pilgrimage here is suddenly terminated by the coming of the Groom and “we shall be like him, for we shall see him even as he is” (1 John 3:2b).

Am I in love with Jesus? Do I long for His appearing? Does the glorious prospect of His coming at any moment fill and thrill my soul with joyful anticipation? Does the hope of His return have its effect on my sense of values, on the way I think and talk and live each day?

Winston N. Allen



#### THE PROMISE OF HIS PERSONAL COMING

When General Douglas MacArthur left the stronghold of Corregidor during those dark days of World War II his parting words, "I shall return," were a continuing source of hope and motivation to the embattled Philippine nationals. They knew he personally intended to return with reinforcements. He kept his promise!

Knowing the suffering and opposition His disciples would face during His physical absence, Jesus in His farewell discourse gave this promise of His personal return: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and will receive you unto myself, that where I am there ye may be also" (John 14:2b, 3). Before His ascension Christ outlined the missionary work His disciples were and are to do during His absence, and immediately after His ascension two angels from heaven said, "Ye men of Galilee, why stand ye looking into heaven? this Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven" (Acts 1:11). Jesus was His human name. Thus the angels emphasized His visible, bodily, personal return from heaven. The integrity of God and His Word are involved in Christ's coming again.

#### THE PURPOSE OF HIS COMING

Christ will come *for* His bride (later He will return to earth *with* His bride for the millennial reign). Someday, perhaps today, the great event for which millions of saints have prayed and worked and waited will arrive. Think of the excitement in heaven when the Father announces that all things are now ready; at last the time has come for the Groom to return for His bride "which He purchased with His own blood." John spoke of the returning Christ as the One "that loveth us." The time has come for the saints in heaven to receive their resurrection bodies and be reunited with saved loved ones still living on the earth. At last the long awaited moment has arrived when the true church here below hears the shout of the Groom and is caught up to meet Him in the air, thenceforth to be with Him forever.

Our finite minds are almost overwhelmed at the thought of the tremendous miracles and events which are to occur at the time of

the rapture as described in 1 Thess. 4:13-18. Christ accompanied by His attendants, including the spirits of departed saints, suddenly descends from the third heaven to the first heaven, the earth's atmosphere, "with a shout, with the voice of the archangel (Michael), and with the trump of God." What does the Lord shout? Possibly the word, "Come!" That shout will be heard around the world by Christians who are "tuned in." There is unlimited power in the voice of the Lord. "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. For he spake and it was done; He commanded and it stood fast" (Ps. 33:6,9). During His earthly ministry, while standing near a tomb, Jesus shouted, "Lazarus, come forth!" and Lazarus came forth from the dead. On another occasion in the midst of a storm on a raging sea He said, "Peace, be still," and there was a great calm. When the Groom calls for His bride, departed Christians (millions buried in all parts of the world down through the centuries) will receive their resurrection bodies. Christians living on the earth and ready for His coming will instantly be changed from mortal to immortal; they will receive bodies like Christ's resurrection body. In the words of the inspired writer, "the dead in Christ shall rise first; then we that are alive that are left shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

#### THE RAPTURE WILL BE SUDDEN AND SELECTIVE

Writing about the rapture in 1 Cor. 15:51-53 Paul said, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye . . ." The Greek word here translated "moment" is atomos which also means "that which cannot be cut into or divided." Our word atom comes from this same Greek word. The change from mortal to immortal will take place in a time interval so short it cannot be divided; there will be no time then to get ready. Not only will the rapture be sudden, it will also be selective for both the living and the dead. Paul in 1 Thess 4 is writing to Christians, to "brethren" as contrasted to "the rest who have no hope" (verse 13). He specifically refers to "the dead in Christ" (verse 16). We learn from other passages that the dead not in Christ, the lost, are to be raised after the millennium. The Apostle John, using the prophetic past tense, wrote in Rev. 20:5a, "The rest of the dead lived not until the thousand years should be finished." In John 5:29 the inspired writer referred to the resurrection of life" (the rapture), and "the resurrection of judgment" involving the lost and described in Rev. 20:11-15. Regarding the living, Paul writing to Christians said, "we that are alive, that are left shall be caught up in the clouds to meet the Lord in the air" (1 Thes. 4:17). We read in Heb. 9:28b that Christ "shall appear a second time . . . to them that wait for him . . ." How important it is to heed the Lord's admonitions to watch and pray and be ready (Matt. 24:42-44; Luke 21:34-36) that we may escape the rapidly approaching Great Tribulation. The Lord has promised to keep His own "from the hour of trial, that hour which

is to come upon the whole world" (Rev. 3:10). By means of the rapture He delivers His bride from the wrath which is to come on a Christ-rejecting world (1 Thes. 1:9, 10). To those who have accepted Christ as Saviour and have obeyed Him as Lord the comforting words are given, "set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13).

#### THE RAPTURE WILL BE SATISFYING AND SECRET

Meditating about the coming of the Lord is a source of comfort and a powerful motivation for true Christians during their earthly pilgrimage. Words are not adequate to convey to our minds the joy to be experienced by those involved in the rapture—freedom from "the body of our humiliation" and clothed with a body like "the body of his glory," termination of the battle with sin and Satan, troubles and trials ended, reunion with saved loved ones, the personal presence and welcome of the Lord, and entrance into His heaven. That will be space travel deluxe. No wonder it is called "the blessed hope."

Many Bible scholars believe the rapture will be secret; that is, the countless millions left behind to experience the Great Tribulation and the brief rule of Antichrist will not immediately realize what has happened. All over the world businesses and services will be disrupted or paralyzed for a time by the sudden and mysterious disappearance of key personnel. Police, radio stations, and various agencies will be almost overwhelmed by calls and requests regarding missing persons. Numerous explanations will be offered. There may be widespread fear resulting from rumor of an invasion from outer space. However, many people who have known something about God's prophetic Word but failed to hear and heed, will soon realize what has happened. What remorse and sorrow will then be experienced! "And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away; so shall be the coming of the Son of man" (Matt. 24:38,39).

The question directed to Rebekah regarding Isaac might well be directed to each one of us regarding the coming of Christ and the glorious trip and events to follow. "Wilt thou go with this man?"

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We are not sent to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the gospel; not civilization but Christ. We are ambassadors, not diplomats. —Evangelism Today

# 22nd ANNUAL LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

August 25-29

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ

THEME: THE CHURCH SERVING AND WAITING

## MONDAY: Committed To Serve And Wait

7:30 p.m. Singing

8:00 " Committed To Serve and Wait Vernon Lawyer

## TUESDAY: Preparation For Serving

9:15 a.m. Prayer Time

9:30 " Dedicated to Serve Jim Goodwin

10:00 " Discussion

10:15 " Armed to Serve Eugene Pound

10:45 " Discussion

11:00 " Recess

11:10 " Bible Exposition (1 and 2 Thessalonians) Howard Marsh

12:00 noon Lunch

1:30 p.m. Readiness to Serve

2:00 " Discussion

2:15 " Empowered to Serve Curtis Lydic

2:45 " Discussion

7:30 p.m. Singing

8:00 " Surrendered to Serve Stanford Broussard

## WEDNESDAY: Serving Every Creature (Matthew 28:18)

9:15 a.m. Prayer Time

9:30 " Whom Shall I Serve?

10:00 " Discussion

10:15 " Serving the Flock J. L. Addams, Sr.

10:45 " Discussion

11:00 " Recess

11:10 " Bible Exposition (1 and 2 Thessalonians) Howard Marsh

12:00 noon Lunch

1:30 p.m. Workshops

7:30 p.m. Singing

8:00 " The Harvest is Passing Victor Broaddus

## THURSDAY: Hindrances To Serving

9:15 a.m. Prayer Time

9:30 " Beware of Pride

10:00 " Discussion

10:15 " Beware of Laziness

10:45 " Discussion

11:00 " Recess

11:10 " Bible Exposition (1 and 2 Thessalonians) Howard Marsh

12:00 noon Lunch

1:30 p.m. Beware of False Teachers

2:00 " Discussion

2:15 " Beware of Mockers

7:30 p.m. Singing

8:00 " Beware of the Evil Heart of Unbelief J. Harding McCaleb

## FRIDAY: Awake And Waiting For Him

9:15 a.m. Prayer Time

9:30 " A Purifying Hope

10:00 " Discussion Richard Lewis

10:15 " Faithful and Unfaithful Servants

10:45 " Discussion David Ringer

11:10 " Bible Exposition (1 and 2 Thessalonians) Howard Marsh

## Meditations at the Lord's Supper

In some congregations the Lord's Supper (if it may be called that in such cases) consists only of 2 prayers plus passing the emblems. In other places some scripture passage is read, perhaps with comments, but almost every week it is the same: 1 Cor. 11:23ff.

Real *worship* requires *meditation*, and meditation requires *time*. Variety helps too, for when we hear the same thing said in the same way time after time, our minds shift into neutral.

Here are some passages pertaining to Christ and His saving death and triumphant resurrection, and the supper which is to remind us of Him. They may be helpful for private reflection at His table (and other times), and also for use by brethren who lead at the Lord's Supper. Of course this list is not exhaustive.

1. Passages about Gethsemane and Christ's arrest, trial, and death: Matt. 26:36-27:51. Mark 14:32-15:39. Luke 22:39-23:49. John 18:1-19:30. (Of course only limited sections from these chapters would probably be used—for example, Mark 15:6-15, and 27-34. The entire passages are listed here for reference.)

2. The Passover: Ex. 12:1-14 & 21-27. Christ is our Passover Lamb, through whom our deliverance was secured.

3. Christ, the Sacrificial Lamb, offered for the sins of the world: Lev. 6:1-7 and 4:32-35, plus John 1:29 and Rev. 5:12-13.

4. Psalms of penitence: Psa. 32:1-7; Psa. 51.

5. Prediction of Calvary: Psalm 22:1-21.

6. Prediction of Christ's life, trial, death and resurrection: Isa. 53.

7. The Lord's Supper: 1 Cor. 11. Look *back* to the cross (verses 24-26); look *forward* to His return (26b); look *within* in self-examination (27-31), and look *around* at our fellow-Christians—realizing we are all members of the one body (chap. 10:16-17).

8. Passages about His death and its meaning and accomplishments: 2 Cor. 5:14-21. Phil. 2:5-11. Heb. 9:19-28 and 10:19-25. 1 Pet. 1:17-19 and 2:19-25 and 3:17-18. 1 John 1:7-2:2, and 4:9-11.

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11:00 " Recess

12:00 noon Lunch

1:30 p.m. As Were the Days of Noah

Earl Mullins

2:00 " Discussion

2:15 " Lukewarmness

Hall C. Crowder

2:15 " Discussion

7:30 p.m. Singing

8:00 " He That Hath an Ear

N. B. Wright

# The Secret Of Efficiency

Elizabeth Walker Strachan

There are many lovely epitaphs in the Bible. Abraham was called "the friend of God," Enoch "walked with God," David was "a man after God's own heart," and Daniel was "beloved of God." But one that appeals especially to those in Christian work is the one that Paul used so often of himself—"a servant of Jesus Christ."

It is difficult for folks here in the States truly to appreciate what the term in the Biblical sense means. Almost everyone has servants, but they are mechanical and run by electricity. A human servant is very different. Some who live in foreign countries where the luxury of washing machines and dishwashers is not as well known can tell us many interesting stories regarding their experiences with human servants.

One American living abroad had a little girl come to live in her home to help with the housework. She had had a sad childhood and was delighted to have the opportunity of working in this pleasant home, and was most eager to win the approval of all. But she had one fault that almost cost her her job many times. She was continually doing jobs that she thought would be worthwhile, but which her mistress had never asked her to do.

Once, while the lady was away from home, the girl painted the kitchen stove tan. Another time she white-washed the bath-room. In every instance it was a work of love, but not what her employers wished—uncommanded labor, misguided zeal.

Perhaps this weakness is the most prevalent one among the servants of God. Only God Himself knows how many of His servants are busy rushing around here and there, doing this and that—all out of the goodness of their hearts—but it just isn't the work that He wishes them to do.

Moses, that wonderful Old Testament servant of God, has set a perfect example of Christian service. He went up into the Mount alone with God for forty days, and was given a pattern. Then he came down from the Mount with his pattern and built the Tabernacle in God's way, according to God's specifications. There was no waste of time, materials, energy or personnel, and the secret lay in the fact that *before* his service, he had waited upon God.

There are two special advantages of this procedure. First, when difficulties and problems subsequently arise, one doesn't doubt the rightness of the task. There is an inner strength that those who have waited on God have when the trials arise, because of the quiet, inward certainty that they are in God's path.

Secondly, those who have waited upon God for *His* plan for service are utterly unscathed and unharmed over the opinions and criticisms of others.. When one has heard the voice of God, the voice of man is small indeed.

But just how does one "wait on God" for His pattern? How does this work out in everyday life?

(Next page, please)



## Viewing The News

Ernest E. Lyon

THE UNITED STATES SUPREME COURT has reversed itself again and has agreed to rule on the constitutionality of exempting all church property from taxation. From 1877 through two cases within this decade the Court has rejected similar cases. Even Americans United for Separation of Church and State is opposing the suit; they oppose tax exemption for secular activities of churches, but this suit opposes all church tax

exemptions. There has been much speculation as to what the Court will rule, but since it is not clear why the case was accepted it is rather a waste of time to try to guess the outcome.

CHURCH OF CHRIST LIBERALISM is much more developed than we like to think. I have waited several months before commenting on an article in *Restoration Review* because I had hoped to complete the series on the modernist developments in  
Please turn the page—

There is of course the long waiting one should do before the big steps of life and the large decisions. A high school student should pray for months regarding the matter of further preparation; each young person should spend hours in the presence of God over the choice of a life partner; the missionary candidate should wait long before Him regarding the board under which he is to serve. How much mileage is lost when one fails to stop at the crossroads and carefully read the signs—a perfect example of when haste makes waste.

But, since one's service for Christ is also made up of the daily tasks, equally important is that quick lifting up of the heart to God in the small concerns of each day, before one lifts the telephone, before one writes a letter, before one greets a caller. Those who have tried this unanimously testify to the difference it makes throughout the day—the mistakes avoided, the blessings poured out.

Samuel Brengle, that saint of the Salvation Army, said: "If I were dying and had the privilege of delivering a last exhortation to all the Christians of the world, and that message had to be condensed into three words, I would say, 'Wait on God.'"

Then he went on to add, "There is a drawing nigh to God, a knocking at heaven's doors, a pleading of the promises, a reasoning with Jesus, a forgetting of self, a turning from all earthly concerns, a holding on with determination to never let go, that puts all the wealth of Heaven's wisdom and power and love at the disposal of a little man, so that he shouts and triumphs when all others tremble and fail and fly, and becomes conquerer in the very face of death or hell."

Such waiting is spiritual efficiency.

the Churches of Christ. Since that is not likely to happen soon I thought I had better go ahead. In the November issue of R. R., Robert Meyers repeated many of the same old diatribes against inspiration of the Scriptures in an article entitled "Resurrection Morning: What Happened?" A child acquainted with the Scriptures and having a good sense of logic could answer most of the accusations that Mr. Meyers brings. He suggests conflicts in reporting the time, but his "proof" is brought by ignoring the fact that different writers spoke of when the women started toward the tomb, were near the tomb, or had arrived at the tomb.

A fundamental law of evidence was ignored when Meyers states, "Any power capable of taking over a man's mind and dictating perfectly accurate details could easily have harmonized the accounts so that none of us later need have been puzzled." The best evidence that can be brought into a court is when different witnesses give accounts that on the surface seem contradictory but which when studied carefully are found to be in agreement. He also ignores the fact that God wants faith, a faith that is backed by evidence, of course, but a faith that then is willing to take Him at His Word. I am glad to report that Bro. Meyers believes that Jesus arose from the dead, but it is sad that a minister of a church (Riverside Church of Christ, 867 Spaulding, Wichita, Kansas) would believe that the Bible is not inspired and that he has the ability to sit in judgment on what we know to be God's Word. It was a little strange also to see much of his "conflicts" built on poor translation; a rather surprising development from a man who is also a university teacher (Friends University in Wichita).

ANTI SEMITIC is a term mistakenly used usually to mean anti-Jewish. The Arabs are semitic themselves, yet they are often spoken of as being anti-semitic. Hitler and hundreds of others come under the same term. The same term or anti-Jewish will often be used of those who are anti-Zionist, or opposed to the doctrines and practices of the Zionist Jews who have fought for a land

that Israel could call her own. A Florida reader of this column recently wrote concerning the comments I made on "Operation '76 and the Universal Church" in the June issue. The author, I have found out, is not a regular writer for American Mercury, but has his own organization, the American Flag Committee. The reader was concerned because some of the writers for the A. M. are anti-Semitic and she sent an article by James J. Kilpatrick to substantiate her fears. It has been a good while since I have seen copies of A. M. and I do not know most of the names included in Kilpatrick's column. I do have personal knowledge that one of the names given was that of a very brilliant man who separated from another conservative organization because that organization would not go along with his anti-Jewish trends. It may be that this is reflected in the magazine, but the article I mentioned stands on its own merits. I hope more will keep in touch with such developments and let me know, as this reader did. I am rather sure, I might mention, that the Mercury is anti-Zionist; whether or not it is anti-Jewish I do not know, but I certainly hope not. On Zionism I take no position myself, for I do not understand many of its ramifications.

SHELTON COLLEGE, headed by Dr. Carl McIntire of the 20th Century Reformation Hour, is being threatened by Dr. Ralph Dungan, Chancellor of Higher Education in the State of New Jersey and a worker in many left-wing political jobs in the past. He is moving to remove Shelton's accreditation, which is tantamount to closing the school at the very time it is finishing a million-dollar building program and seemingly is in good academic and financial condition. Helping Dr. Dungan in this drive are ecumenical religious leaders in church schools of the state. I am not personally acquainted with the school, but it has a good reputation and the fact that the leftists are driving against it is an indication that they fear Dr. McIntire and the school. The students and many interested persons are fighting the closing of the school, which is located at Cape May, New Jersey. The city of Cape May, incidentally, was interested enough in the

school recently to rezone six city blocks for college location and development.

**MOISE TSHOMBE's** treatment gives a good illustration of the hypocrisy of the "liberal" elements of this country and the world. They raise a great cry against the supposed loss of liberties of socialists, they cry out for self-determination of countries, and they make great pretense of being the only ones really interested in humanity. Yet when Mr. Tshombe gave a peaceful government to Katanga they hurled U.N. forces at him to stop Katanga's self-determination; when he had to be called in to stop the self-destruction of Congo they cheered his being fired after accomplishing that; and when his plane was hi-jacked and he was illegally imprisoned in Algeria they said not one word in his defense. And now they have raised no cry of injustice at his sudden unexplained death in prison. They apparently could not forgive his becoming a Christian, his interest in freedom, nor his working for law and order.

#### **BRIEF NEWS AND COMMENTARY**

**BELIEVE IT OR NOT**, this year's Synod of the Anglican Diocese of Mashonaland (Rhodesia) had as its main subject the discussion of unity with five other churches, a move toward the ecumenical work of the World Council of Churches. Yet the WCC has been one of the leaders in trying to wreck the economy of Rhodesia to force the Rhodesian government to capitulate to England.

**PHILADELPHIA** Park Commissioner Anthony J. O'Connell ordered a halt to the performance of "Scuba Duba," the off-Broadway farce. A newspaper review said of the play, "If all blasphemies, obscenities and racial slurs were removed from the script, it would be almost over before it started."

**BRYN MAWR**, the college in Pennsylvania that hired the Communist theoretician, Herbert Aptheker, to head its black studies program, is a Quaker college.

**ASTROLOGY**, one of the devil's spiritualist movements, is so popular that it is becoming a big money maker for stores. About 10 million astrology magazines are sold in this country and, the latest in astrology fads, a computerized astrology horoscope system (costing \$20 per person) is being sold through stores over the country. This started with Shillito's (Cincinnati) store-wide promotion for one branch, the advertisement for which sold 500 horoscopes the first week. Ouija boards, said by mediums to be controlled by spirits, are also becoming popular in this age of religious declension.

**IT IS BELIEVED** by many experts that the parts of a nuclear bomb could be transported into this (or any other) country in suitcases. Chilling thought, isn't it?

**PITY** the Negro Christian who believes in God and in the Lord Jesus Christ and is under great pressure to go along with the barbaric, communistic force of the radical few that are trying to tear down our government and our churches. Also pray for him and work for greater understanding among all peoples.

**THE LATEST FIGURES** on the number of human beings killed as a direct result of the Communist attempt to dominate the world sets the minimum total at 83½ million. This does not include the casualties of the "Second World War" which most historians agree was started because of the Stalin-Hitler anti-aggression pact.

The Department of Higher Education of the NCC early in June put out the statement that campus violence must be regarded as a reaction to "coercive pressures." They added, "We believe God is in some way present in these movements, and we should be prepared to see in them His creating of a new order." A terrible accusation to make against God!

**KEEP** your news and questions coming to:

Ernest E. Lyon  
1734 Deer Lane  
Louisville, Ky. 40205

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The reason so many people do not pray is because of its cost.

—Samuel Chadwick

# The Woman Taken In Adultery

Mrs. Paul J. Knecht

The story of the woman taken in adultery (John 8:3-11) has been left out of some ancient manuscripts. It is thought by some that this passage does not belong in the inspired writings of God. However it is in our Bibles and we shall consider it.

## *In The Act*

The Lord Jesus deals with this problem presented to Him by the scribes and Pharisees in a peculiar way. The first question that comes to our minds is, "Where was her partner in sin?" This would be no question to our Lord. He knew where the man was. Since the woman had been "taken in the very act" he could not have been far away. Why was not he also taken? By the law of Moses, whom they quoted, both parties to adultery were to be put to death (Lev. 20:10; Deut. 22:22). It is thought by some, because of what was said by the Jews at the trial of the Lord Jesus (John 18:31) that under Roman rule the Jews could not execute the death sentence. It may not have been lawful, even as they said, but that did not stop them from stoning Stephen. The threat to this woman's life was no idle one, you may be sure.

## *What Sayest Thou?*

Jesus spoke no word in answer to their question, "What sayest thou of her?" He knew they were attempting to put *Him* on trial. The whole situation had no doubt been "fixed" for that purpose. He knew their evil natures were looking beyond the accusing of this poor woman, even beyond her execution. They were looking for **larger game**. Satan, that conniving "accuser of the brethren" wanted desperately to bring accusation against the Lord Jesus, Elder Brother of us all. He it was who was working through these men.

But Jesus did not exchange words with them here as He did on some other occasions (Matt. 12; 23:13ff). Perhaps the presence of the woman hindered that. He would not bemean them in her hearing. They were not only men created to be heads of women, but leaders as well of the Jewish nation. He was careful to hold up authority even when those in position to exercise it were wrong in themselves (Matt. 23:2-3). If civil authorities today were as wise in their judgment between children and parents, they might find a way to better results in family relations. As it is cases are often weighed, it would seem, only by the facts in the case and a decision rendered, perhaps, in favor of the child without due consideration of the rightful place of authority in the home. But that is by the way.

## *Answered In Writing*

For answer to the woman's accusers the Lord Jesus stooped and wrote on the ground. But they continued to insist on an answer. So He raised up and said, "He that is without sin among you, let him first cast a stone at her." Then He stooped again to His writing. Some have speculated as to what He wrote. One suggestion is that

each man read his own besetting sin chronicled there and slunk away. It might well be. But since the Lord so often said, "It is written," and quoted from the Old Testament, it would not be surprising if He had written His quotation this time in preference to quoting it verbally in the hearing of the sinful woman.

But what could He quote from the Old Testament that would have any bearing on such a situation as this? It could have been Hosea 4:14: "I will not punish your daughters when they play the harlot, nor your brides when they commit adultery; for the men themselves go apart with harlots, and they sacrifice with prostitutes; and the people that doth not understand shall be overthrown." Whether or not this is what the Lord Jesus wrote on the ground, He certainly dealt with mankind's double standard of morals. What was sin for the woman was equally wicked for the man who shared it with her. Both were guilty. Both could have been taken. But the religious leaders held one for judgment while the other went scot free—not only not accused, but perhaps among those ready to stone her. However, there was to be no stoning that day. For at the words of the Lord Jesus, "He that is without sin among you, let him first cast a stone at her," her accusers "when they heard it, went out one by one, beginning from the eldest, even unto the last."

#### *No Condemnation*

Another strange feature of this story is this: There was no word of forgiveness for this woman. The Lord usually forgave freely. "Thy sins are forgiven" or something similar was the blessed answer that brought joy and peace to those He healed. But here He gave a different answer. He said simply, "Neither do I condemn thee: Go thy way; from henceforth sin no more." What strange words are these? They carried no promise of forgiveness for her sins but saved her from the death penalty for this one sinful act. For this she was thankful.

We are caused to wonder if this can be the unnamed woman in Luke 7. The language there is strange also. The woman was a sinner. "She brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment" (v. 37b-38). Jesus recounted what she had done to Simon who had failed in hospitality toward his guest and said of her, "Wherefore I say unto thee, Her sins which are many, are forgiven; for she loved much:\* but to whom little is forgiven, the same loveth little" (v. 47). In the Lord's own words this woman's sins were many ("Are many" He said) and were still with her. How then could she love so much?

This is what makes us think she may have been the same woman who had been taken in adultery. Saved from death by stoning, her heart overflowed with thankfulness. She procured the ointment and

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\*This explanation satisfies the language here which makes her love prior to her forgiveness.

# Precious Reprints

Our reprint this month is again taken from the year 1917. World War I was in progress, and voices were then—as now—blaming the world's ills on the Church. "The Church has failed." How little people really change in a half-century! And so this answer, timely then, is still valid for 1969.

## Has God's Church Failed

E. L. Jorgenson

"The Church has failed!" So say some news commentators. Why don't they say that science has failed or that education has failed? But no, they blame the Church for the collapse of Europe's civilization. It is a high compliment indeed; it shows that ultimately men look to the Church, not to science or education for help.

"The Church has failed to bring international peace." Yes, but that is no failure. The peace passages of the Old Testament (Isa. 2, Mic. 4, etc.) have never been fulfilled and no one thinks they have; but what is more, they never will be until the King comes. At that time He will destroy the rebels (2 Thes. 1:7-9) and bring all others into subjection (Rev. 2:27); but He is not doing either of these two things through the Church. It is to misplace those passages and to bring them into conflict with many others to say that the Church will fulfil them before the Lord's coming.

"The Church has failed to convert the world." Yes, but that is no failure, because that is not its business. The Gospel is God's power to save, but there will be those until Jesus comes who will not accept. There is in the Bible the absence of all scripture which teaches or requires, or even permits, world-conversion before the second coming. Whenever men say "Jesus may come today," they admit that there is no scripture requiring world conversion before He comes. The world is at war as never before; many nations are involved and others are on the verge of war. The world is far from converted today; yet Jesus *could* come today. That is to say that the Bible nowhere requires world-conversion before that great event.

(Next page, please)

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when she knew Jesus was sitting at meat in the Pharisee's house she got in somehow, apparently without the Pharisee's knowledge or consent, for he knew what kind of woman she was (v. 39). She poured out her heart's deep love and gratitude, together with the ointment, on His feet and wiped them with her hair. I used to wonder why she wiped them with her hair. Surely a towel would have done a better job and they had towels in those days (John 13:4). But it was a significant action in which she laid her glory at His feet (1 Cor. 11:15) even as Mary of Bethany did on another occasion (John 12:3). The Lord Jesus conferred on her His peace when He said, "Thy faith hath saved thee; go in peace" (v. 50).

The picture of *the Church* as it shall be when Jesus comes forbids the view that the Gospel will sweep clean before that time. To cite a single passage, Jesus asks, "When the Son of man cometh shall He find the faith on the earth? Could He have asked that question if world conversion had been the mission of the Church—if the entire world should be believing when He comes?"

The picture of *the world* as it shall be at that time forbids such a view also. "In the last days grievous times shall come. For men shall be lovers of self . . ." (2 Tim. 3:1, 2). "As were the days of Noah, so shall be the coming of the Son of man . . . they knew not until the flood came and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and *one is left*" (Matt. 24:37-40). "Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out of Sodom it rained fire and brimstone from Heav'n, and destroyed them all; after the same manner shall it be in the day that the Son of man is revealed" (Lk. 17:28-30). This is not the picture of a converted world; it is a picture which forbids the thought of a converted world before the Savior comes.

"The Church has failed to evangelize the world." Well, if that be true, it has failed indeed, because *that* is its divine business here. It is to be "the pillar and ground of the truth." Its business is to "hold forth the word of life," and its scope is "all nations," "every creature," "the uttermost part of the earth." Not to convert the world, but to evangelize the world. Not to bring every man to Christ, but to bring Christ to every man.

To understand God's purpose with the Church is of the greatest importance if we would cooperate with Him intelligently. Otherwise, we squander our time and energy. Many of the big Bible classes of our day are not Bible classes at all, but classes in ethics, politics, and economics. If one should protest because the Bible is no longer studied in the Sunday School, the answer comes, "But these things we are learning are so practical; they go to make the world better." Anything that "makes the world better"—as if God had anywhere charged the Church with the business of making this doomed world better!

Many modern ministers are wasting their time in political and civic movements trying to quench a fire which they will never be able to put out—instead of doing the *one thing* they are charged to do, snatching people *out of* the fire. They are painting, decorating, and burnishing the brass on a ship that has been hopelessly torpedoed and is doomed to go down; they should be persuading the people to board the rescue ship standing by. The rescue vessel will never keep the ship from sinking—if *that* is its purpose, it has failed completely—but the rescue ship is entirely adequate for the voyage for all who will embark. Praise God for that! This is its design and purpose, and it is proving to be a tremendous success.

# MISSIONS FORUM

Alex V. Wilson

## Some People Won't Read This Article

The old woman in the market accepted the tract readily from the young missionary. She opened it out immediately and scanned it with unmistakable interest. It was just the size to wrap a packet of butter in! And in a few minutes that was the use to which it was put. Such an incident reminds us that for millions of people the world over, even in today's space age, paper is still just something to wrap things in. Printed paper has no message for these illiterate millions.

What does it mean to be illiterate? The best way to understand is to try to imagine ourselves in such a predicament. What would we be like today if we had never learned to read? If we scissor from our minds all that has entered them by way of the written word, what ragged tatters would be left! All the books we've ever read would have to go—the Bible, devotional books, hymn-books, all fiction, biography, textbooks, with all the verses, stories, poems, formulas, equations and other ideas that books have given us. We would have to clip out all that newspapers, magazines, instruction manuals, advertisements, signs, letters, telegrams, have ever meant to us. We would be prisoners in a narrow world of terrifyingly close horizons, shut in to our own experience and to that of our near neighbors.

UNESCO world studies have shown that there is a high correlation between illiteracy and the three specters of hunger, sickness, early death. These same specters haunt the world of the illiterate in the spiritual sense too. Spiritual malnutrition, sickness, death, are invariably highest where illiteracy reigns (Ellen Ross, of the American Bible Society).

### *Crippled*

Because of the centrality of the Bible, a Christian who cannot read is a cripple. . . . If a man is fed, he will hunger again. If he is clothed, his clothes will wear out. If he is healed but returns to his old way of life, he may get sick again. But if he is taught to read, he can help himself. He can learn how to plant and grow food, to earn enough to clothe his family, to deal with disease and to help lift his village or neighborhood to health. Two-fifths of the world's people: 1,320,000,000 human beings—are still illiterate. One of the most far-reaching and long-lasting acts Christians can perform is to teach the unlettered multitudes to read. (David Mason in CHRISTIANITY TODAY)

### *Five Great Purposes*

Literacy is being used by almost 1,000 missionaries to satisfy at least five Christian ends. It is a tool for the evangelist—providing an ideal climate for conversion. It opens the pages of the Bible

# NEWS AND NOTES

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

Louisville, Ky.: Four of our young people were buried with their Lord in baptism at camp in Winchester last week. A fifth here at Rangeland Sunday night, and the sixth made the good confession and has since been baptized. Another came for rededication last Sunday morning. —Robert B. Boyd

Jeffersontown, Ky.: Many received a blessing from our meeting conducted by Brother T. Y. Clark. One was added to our Lord in the grave of baptism and one came to place membership. Results were worth all the time and efforts spent. —Ray Naugle

## HE DID IT AGAIN!

We've closed the books on July with an undreamed of increase over previous years—\$10,073.49. Now, are we out of debt?? Not yet! The good increase has helped us tremendously, in paying salaries, interests on notes, and some other vital obligations. We believe borrowing will be eliminated in the future, for we shall call for more praying, and believe God will supply. Hasn't He demonstrated that during this June and July? —Jesse Z. Wood

New Albany, Ind.: June 1969 was one of the most fruitful months

the Cherry Street Church has ever experienced. There was a total of 23 responses, including 12 baptisms and 6 for membership. We praise the Lord for answered prayers, as much special praying has been done the last few months.

Vacation Bible School averaged 116 and a full house attended the final program on Sunday night.

I have just concluded a week of revival with the Mackville, Kentucky, Church of Christ. The fellowship with Bro. and Sis. Baber and the good folk there was most enjoyable. One young man was baptized. —Bruce D. Chowning

Buechel, Ky.: Sunday, July 27, marked the first day that the air-conditioning was used for a service. Certainly we are thankful to God that we can worship comfortably in a cool church building.

Besides the air-conditioning we enjoyed another blessing in our services Sunday. The Glens were able to be in church for the first time in several months. It was really wonderful to be able to have them with us again. —Michael T. Sanders

Louisville, Ky.: Portland Avenue Church had a good VBS this year. Average attendance for the two weeks

and other Christian literature to both pagan and growing convert. It is a door into nations and parts of nations where other types of missions are unwelcome. It provides a satisfying activity for national Christians who are eager to help lift their own people up to a better life. Literacy-missions is a significant expression of compassion, demonstrating that Christians are still in the Good-Samaritan business. (Editorial in CHRISTIANITY TODAY)

## *Translation-Work Is Important Too*

For twenty years the church in Liberia prayed, "Don't catch us when we sin," instead of "Lead us not into temptation," because the first missionaries mistranslated the Lord's Prayer. (GOD, MEN, AND MISSIONS, p. 135)

## *And What Will They Read?*

Gandhi's nephew, to missionaries in India: "You missionaries taught us to read, but the Communists gave us the literature!"

school was 191 . . . Brother Wilson just returned from Allensville where he conducted a meeting (ten days) and also helped in VBS. Church attendance was between 85 and 100. One of the ten nights was used to show slides of Israel. One eleven-year-old girl obeyed the Lord in baptism, causing rejoicing in heaven and also on earth. The VBS was encouraging. Average attendance for the whole school was 55. The teen-age class taught by Brother Wilson had a membership of 20. They studied First Timothy. —Mrs. P. J. Knecht

**Tell City, Ind.:** Brother Marsh just completed a meeting at Tell City. Attendance and interest were good. There were no visible results but the word of the Lord was preached and it "will not return unto Him void." —Waldo Hoar

#### Portland Christian School

Portland Christian School has been blessed of the Lord since its beginning forty-five years ago. Judging the future by his goodness in the past we can rest assured, by faith, that He will not let it down now.

Though the need for teachers is great and, humanly speaking, the prospects look dark, we have no doubt that the Lord will supply teachers for the elementary grades and for Home Economics, Business Education, and Physics in the high school by the time school opens.

If you are one He could use, consider prayerfully to see whether He might want you to serve Him in this place. If you are interested, even though undecided, call Earl Mullins (363-5943) and have a talk with him. —C. V. Wilson

**Lexington, Ky.:** Victor Broaddus is to be our evangelist the first week in October. Bro. Broaddus is our missionary to Manila and the Lord has done a monumental work through him and his entire family. He and his family are currently on a missionary itinerary in Louisiana, then to Texas and Arkansas. They will be at Modoc, Indiana, August 16-17 where they will attend the Broaddus reunion and

back to Winchester on August 19, Lord willing.

Bro. and Sister Yarbrough are in Dallas, Texas, today. Jim David is preaching at his home congregation, the Piedmont Church of Christ, and they are also joining with the family in celebrating the 50th wedding anniversary of his aunt and uncle, Mr. and Mrs. Nail. —H. N. Rutherford

**Sellersburg, Ind.:** Seven were baptized into Christ in June and two placed membership with us. The Youth Revival meeting with Bro. Terry Morrison was greatly enjoyed. Many helped with the meals served, two families being outstanding in their services. —Bob Morrow

**Louisville, Ky.:** Attendance at Rowan Street has been fair for the holiday season. VBS average for the week (151) was cause for rejoicing. The theme was "Jesus Leads Me." The speakers (one each evening) were Brothers E. C. Ringer, Glenn Baber, Eugene Schreiner, Claude Neal, and Earl Mullins. Attendance was consistent throughout the week. Apparently as a result of the VBS, Gary Druck was baptized into Christ. The church was edified and refreshed by the week of good fellowship. —Vernon C. Lawyer

**Louisville, Ky.:** Wednesday afternoon Bible classes for neighborhood children have been started at South Louisville. They begin each day at 1:00 p.m. Benny Hill and his wife are helping in this. —E. C. Mullins, Sr.

**Waterford, Ky.:** There were 9 responses for rededication in the recent meeting held by Bro. Howard T. Marsh. There had been 7 new births just before the meeting began. God's messages were good and the congregation was revived and blessed. —John Pound

**Henryville, Ind.:** The building at Henryville is nearing completion. It is expected to be ready, by the grace of God, in time for the meeting soon to be held. Fellowship Week is looked forward to in pleasant anticipation of spiritual fellowship for all, beginning August 25. —Howard T. Marsh

Many of our readers have none of Bro. Don Carlos Janes' writings, or little access to them. In going through the tract supply, we have come up with the following list of old tracts, printed long ago, and presently out of circulation. These will be sent on a first-come, first-served basis to parties interested.

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## FROM THE PEN OF Don Carlos Janes

- Christ Exalted** — Approximately 450 Copies 10¢ each  
**An Outline Study of The Holy Spirit** — Approximately 120 Copies 25¢ each  
**Where Christ Has Not Gone** — Approximately 64 Copies 25¢ each  
**The New Testament Financial System** — About 40 Copies 10¢ each  
**Real New Testament Missionary Work** — 31 Copies 15¢ each  
**Missionary Biographies** — 1 Copy 25¢  
**Missionary Biographies Number Two** — 2 Copies 25¢ each  
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**Missionary Reflections** — 2 Copies 25¢ each  
**The Indigenous Church** — 1 Copy 15¢  
**In Memory of Myrtie** — 20 Copies 10¢ each

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**Tracts** — A Big Box of Them — 2¢ each

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| <b>Christian Giving</b>          | <b>Can Christians Be Christian</b>            |
| <b>Missionary Giving</b>         | <b>Missionary Work</b>                        |
| <b>The Missionary Argument</b>   | <b>My Contribution Toward Christian Unity</b> |
| <b>Wrong Directions</b>          | <b>Christ Is Coming</b>                       |
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## WORD AND WORK

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