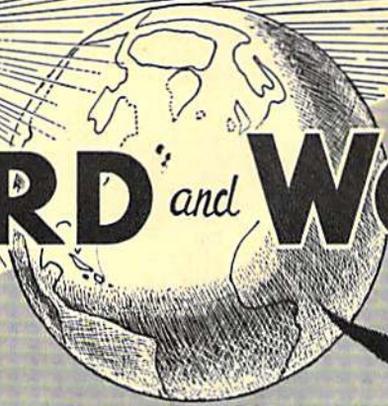


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SEPTEMBER, 1970

- WOMEN'S LIBERATION AND WIVES' SUBJECTION
- THE QUESTION OF CHRISTIANS AND WAR
- OCCULT EXPERIMENTATION IN OUR AGE
- "SATANISM" IS GROWING IN U. S. A.
- CHRIST'S KINGDOM TEACHING WAS FUNDAMENTAL
- A PURPOSE IN CHURCH WORSHIP
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THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212
Second Class Postage Paid at Louisville, Kentucky

VOL. LXIV

SEPTEMBER, 1970

No. 9

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Talking Things Over

G. R. L.



WOMEN'S LIBERATION

The women's liberation movement of today has a significance far beyond its political or social effects. Perhaps we should explain that this is not the same thing as the movement for women's rights. The latter has been around for several decades and has been concerned with such things as the right for women to vote, equal pay for women who do the same work as men, etc. Women's liberation groups are for all these things, but they really seem to be more interested in winning people to their point of view (a very radical philosophy) than in merely gaining certain rights. The whole thrust of women's liberation, it appears to me, is the repudiation of anything that might normally be called feminine. A couple of examples: It is intolerable to think that a woman should feel any affection for a man. It is equally intolerable to think that a woman has any particular obligations to her children. As far as women's lib is concerned, it might be said that marriage doesn't (or shouldn't) exist any more.

So what is the spiritual import of this?

THE MYSTERY OF MARRIAGE

The key scripture is Eph. 5:32: "This is a great mystery, but I speak concerning Christ and the church." A mystery in scripture is something that had been hidden until in God's time revealed by Him. Eph. 5:22-33 *seems* to be talking about marriage—but Paul plainly says that he is really talking about the relationship between our Lord and His church, "*Nevertheless...*" he goes on to assure us that what he has said does apply to man and wife.

From what we know of other figures that speak of Christ—e.g. the smitten rock, the ark, the tabernacle, etc.—we conclude that each figure was expressly designed to illustrate certain facts about our Lord. From this we infer that the same thing is true of the marriage relationship; man and woman were created as they are so that in the fulness of time when His purpose in the church should be revealed, our understanding of Christ and the church might be greatly enriched by our prior appreciation of the picture we have in marriage. This helps us to understand why God has so carefully guarded the marriage relationship through the centuries. Earthly marriage, to be a picture of Christ and His bride, must conform (at least in essential details) to that heavenly relationship. To spoil the earthly relationship is to violate the heavenly. Moses struck the rock twice when our Rock was smitten only once, and he was barred from entering

the land of promise. It is no wonder that the Law should set such safeguards around marriage. It appears that we need a knowledge of the true marriage relationship if we are really to comprehend our corporate relationship (as a church) to the Lord Jesus. What happens if the true relationship disappears from the earth? The truth of our Lord and His church will be veiled, or perhaps distorted.

THE GREAT APOSTASY

Here's where women's lib comes in. I do not say that *anybody* in the movement is aware of the spiritual impact of what they are doing, but Satan who motivates them certainly knows what *he* is doing. Although women's lib in its radical form is not seen in evangelical churches, something of the spirit of it often creeps in. Who has not heard some sister raise all sorts of objections to what the Bible says about the woman being created for man, her being under obedience, her holding her husband in reverence, etc.? But these things *must* be so if marriage is to portray the heavenly Groom and bride. To fight against the restrictions upon the earthly relationship is to blur our vision of the heavenly.

As far as I know, prophecy says nothing explicitly about the women's movement for liberation. However, the spiritual counterpart is there, personified in the great harlot. The accusation brought against her is that "she glorified herself." It is remarkable to me that the trend within Christendom of independence from the Lord is paralleled by this revolt of women against established values; I believe they are just two aspects of the same thing. And this is just a part of the yet larger "falling away" prophesied in Ps. 2:2, 3. There it is seen fully developed; what we see now in such things as women's lib is just a part of the larger picture—the great revolt of earth against her Creator.

SOME PRACTICAL CONSIDERATIONS

I believe many Christian husbands and wives would have a happier relationship if they would seriously and prayerfully study the relationship of Christ to the church, realizing that this is a pattern for their marriage. Conversely, it is profitable to study the subject of marriage through the Bible, drawing from each scripture the parallel truth relating to the church. Years ago, missionary wife Rosalind Goforth wrote (in *Climbing*—I think that was the title—a Moody paperback) how her spiritual life was blighted until she surrendered, not to her husband, but to the truth of Scripture regarding her relationship to him. John R. Rice deals with the male deficiencies in the booklet *Rebellious Wives and Slacker Husbands*. The human aspects of the problem are merely secondary symptoms—indications of a deeper spiritual ailment, a faulty relationship between the individual (or the two of them) and the Lord.

At the congregational level, how many frustrations and conflicts would be avoided—and how much joyful progress would follow—if this husband-wife, Christ-and-the-church relationship were

prayerfully studied and obeyed. The winds of unrest stirred by a small segment of the female population can—and sometimes do—have a disquieting effect among Christians. The resulting questions which are raised may seem to be extremely “relevant,” and the real issue overlooked. The real answer is not a campaign to “keep the women in their place,” but a thorough entering into the blessing of allowing the Holy Spirit to fit the members of the Body together as pleases Him. As Lard wrote nearly a century ago, a local congregation will never function as it ought until each member is willing to take its place (as in Rom. 12, 1 Cor. 12). Understanding the “mystery of marriage” should make this easier to do.



Questions Asked Of Us

Carl Kitzmiller

Is suicide an unpardonable sin?

There is one unpardonable sin in the strictest sense, and God says He will not forgive it—the sin of blasphemy against the Holy Spirit (Matt. 12:31-32; Mark 3:28-30; Luke 12:10). It seems that the reason why this sin is unpardonable is the impossibility of repentance (Cf. Heb. 6:4-6; 10:26-29). This leaves us with the conclusion that man can be forgiven of any sin of which he can and will repent toward God in God's appointed way.

In the case of suicide there is the taking of human life—murder—even though it be one's own life. Nor can one repent of an act preceding that act. That is not repentance which seeks the forgiveness of a planned sin before it is committed unless it causes a turning from the sin. So it is understood that the suicide, especially if death comes fast, had no time to repent of his sin. And though he had repented of every other sin before his suicide still he is guilty of his own murder. Technically, this is the case.

There can be little doubt, however, that many suicides are by mentally unbalanced persons who are not really responsible for their actions. In many borderline cases only God could know whether the individual was accountable. We can only leave such matters in His hands. Since there can be no reversal of the action of the successful suicide, charity demands that we either withhold judgment or suppose that he may have been mentally unbalanced. It is not ours to sentence to heaven or to hell. On the other hand, the living who are potential suicides, need to be impressed with the grievous nature of the sin in the eyes of God. He who gave our physical life should be the one to say when it shall be taken away! In the

final analysis, suicide could easily be a rebellion against the will of God for our life.

Is it wrong for the Christian to kill in war?

This is not an easy question to answer in a few paragraphs, but my own convictions force me to say, "Yes." I am sure that some very good students of the Bible would give an opposite answer. Perhaps the difficulty is not so much in what the Bible says, however, as in some of the problems that are raised in human thinking.

Brother Boll, in his tract "Concerning Carnal Warfare," says: "What then is the church's teaching concerning carnal warfare? For lack of space we cannot quote, but must content ourselves with these citations, which the interested can and will look up: Matt. 5:38-48; 7:12; 10:16; 26:51-52; Luke 6:32-36; 9:54,55; John 18:36; Rom. 12:17-21; 1 Cor. 6:7; 1 Cor. 13; Gal. 6:10; 1 Thes. 5:15; Heb. 12:14; 1 Pet. 2:20-24; 3:9-12; 1 John 3:16; Rev. 13:10. Any member of the church of Christ who in the light of these words of God yet engages in carnal warfare and violence, and teaches men so, must do it upon his own responsibility: for we shall each of us give an account of ourselves before God...."

When a Christian decides that he cannot conscientiously be a part of the killing in warfare he is at once assailed with the objection: "But what if everybody felt that way?" He is often regarded as a coward, lacking in love for his nation and in appreciation for his freedoms. Often the feeling is so intense that he simply is not able to reason with those who oppose him. We hope it is not so with our readers. It probably takes a great deal more courage for the Christian to refuse to participate in military killing than simply to go along in the way accepted by the world.

The power of the sword has been committed by God to human governments (Rom. 13:1-7). This means, I take it, that God has empowered human governments to take human life in certain situations. The law of capital punishment is an old one dating back to the flood (Gen. 9:5-6). This calls for an executioner. Do you want the job of throwing the electric switch or triggering the gas pellets? Very few devout Christians will answer, "Yes." Now, what if everybody felt that way? The problem is not a problem, however, because there are always those who do not have such restraints and who for a sum of money will do the job.

Let's take another case. The tribe of the Levites in Israel were not numbered among the military men of Israel (Num. 1:47ff). God provided the military from the other tribes and spared the Levites, the priestly tribe, from this responsibility. It is not hard to imagine some man from another tribe trying to shame a Levite during some crucial period—"You leave your fighting to others. What if all the other tribes did as you do?" The problem did not exist, however, because God made provision for all needed armies from the other tribes. The Levites, *at His instruction*, left the fighting to others.

Warfare will be with us until the return of Christ, and there will be no lack of those willing to fight. If every true Christian refused to have any part in the killing, there would still be no lack. If it be objected that the Christian thus becomes a parasite and does not pull his end of the load, we simply point out that such betrays a lack of understanding of what the Christian really is doing and of his worth to a nation. His power before God is such that he can better serve his nation on his knees than with a gun. We must not forget that it is God who still rules in the affairs of men (cf. Dan. 4:25) and that the righteous element in any nation is its hope.

"But God's people in the Old Testament had battles and killed at His instructions," it is objected. And insofar as they obeyed Him they did right for their day. But as we have seen, the priestly tribe of Israel did not war. There was some taint upon those who shed blood even then (Consider David's case, 1 Chron. 28:2-3). Under the New Covenant *every Christian* is a priest and should maintain a standard of purity surpassing those of the old. We have been sent into the world with a message of life and salvation, not on errands of destruction. It is ours to serve, not to kill.

He who is a mere coward or who would use Christianity for his own purposes deserves to be despised, but he who sincerely believes he must refrain from the hating and the killing of war in order to serve his God is not such. Many Christians would do well to examine carefully the Scriptures given in the quotation from Bro. Boll.

710 Westview Drive Abilene, Texas 79603

Occult Experimentation -- Trip or Trap?

Pat Brooks, now living near Albany, New York, was formerly a missionary to Nigeria. This article is a reprint of a booklet by the same title. For copies of the booklet, write to the National Association of Christian Schools, Box 28, Wheaton, Illinois 60187. The cost is not known.

Pat Brooks

In an age when the "Ouija Board" outsells "Monopoly," it is hardly surprising that young people are being tempted to take "trips" into many kinds of occult experience. Popularity of occult games is at an all-time high, and new ones, such as "ESP," "Telepathy," "Voodoo," "Mind over Matter," "Kabala," "Clairvoyant," and "Mystic Eye" flood the market with ever wider acceptance.

Americans would do well to ponder the fate of other nations in recent years, before we plunge any deeper into occult involvement. Dr. Kurt Koch, a German Christian who is a foremost authority on occultism, states that 50 per cent of present-day Britons are involved in some way with the occult (whereas only 2 per cent attend church). In Brazil the situation is even more grave, for this nation has 150 spiritist newspapers. Returning missionaries report that seances are part of many "Christian" worship services in Brazil.

What Is Occultism?

"Occult" is defined as "beyond the bounds of ordinary knowledge; mysterious; concealed, or hidden from view; pertaining to certain reputed sciences, such as magic, astrology, and other arts and practices involving use of divination, incantation, magical formulae, etc." The King James Bible uses the word "sorceries" as the general term to include all occultism, and calls occult practitioners "sorcerers."

In the first commandment, God's people are warned that they are to have no other gods before Him. Seeking supernatural experiences from any source other than God is idolatry, and thus a clear violation of that commandment. The Apostle Paul warns that idolatry is "fellowship with devils" and provokes the Lord to jealousy (1 Corinthians 10:20ff). In this light, it is not difficult to understand the sentence of capital punishment on witches (Exodus 22:18) or wizards (Leviticus 20:27). Having detailed certain occult practices of the Canaanites in the two preceding verses, God's word states plainly in Deuteronomy 18:12 that it is "because of these abominations that the Lord thy God doth drive them out from before thee."

The Bible says in Isaiah 47:13 that the Lord challenged "the astrologers, the stargazers, the monthly prognosticators (horoscope readers)" to save Babylon from His curse. Genesis 11 records the beginning of this occult practice, for the tower of Babel was not a naive and ridiculous attempt of man to reach toward heaven in a physical sense. Instead, it was an attempt to search out the heavens in exactly the way that modern astrologers do. The meaning of the word translated "tower" in Genesis 11:4 is a "ziggurat," on whose top was a zodiac. Since this was the forerunner of the modern horoscope, it is doubly significant that God came down and confounded man's first attempt to satisfy his curiosity by occult means.

Modern Varieties of Occult Practices

As we draw nearer to the time of the Lord's return, it is interesting to note the four types of sin of which man will refuse to repent during the terrible judgments in the wake of the sixth trumpet. Revelation 9:21 lists these as "murders...sorceries...fornication...thefts." These are primary characteristics in our culture today—violence, occultism, immorality, and corruption! The Greek word translated 'sorceries' here is *pharmakeia*, from which our word "pharmacy" is derived. Clearly implied, then, is drug-related "fellowship with devils"—certainly an up-to-date concept in these days of hallucinogenic drugs, whose users claim their "trips" give them a "religious" experience!

In addition to occult games and the use of drugs producing euphoria or hallucinations, there are many other modern varieties of occult experience about which Christians should know. Virtually all of the ancient evils listed in Deuteronomy 18:10 and 11 are extant today, as the March 1970 issue of *McCall's* magazine, devoted

to "The Occult Explosion," will readily testify. (The material and illustrations provided there should prove an excellent classroom aid to the Christian teacher who seeks to warn young people about occult involvement. Included are sections on alchemy, palmistry, scances, crystal ball gazing, astrology, Tarot cards, magic, witchcraft, and parapsychology (ESP). Tea leaf reading, although not pictured in the articles, is another form of fortune telling still very popular—and today found often in suburban kitchens as well as in gypsy tea rooms!)

The rise of religious cults is perhaps the most distinctly modern phenomenon in contemporary occultism, since most of them extant in Western culture have come into being within the past one hundred years. This could well be a very direct fulfillment of the prophecy of 1 Tim. 4:1, which warns that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Two Supernatural Sources of Power and Guidance

It is vitally important to understand that the Bible teaches there are only two supernatural sources of power and guidance, God and Satan. A Christian should not seek guidance through any means other than the Scriptures and prayer, asking always in Jesus' name. However, to ask in His name means considerably more than to tack a phrase onto our prayers! Since the Lord's name reflects all of His perfect, redemptive character, all that we ask must be in harmony with that character. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." (1 Jn. 5:14).

C. S. Lewis, in his superb book on demonic intervention into human affairs, *Screwtape Letters*, postulates that the devil's time zones are always *past* or *future*, whereas God would have us to be concerned with *now*. The Christian is one who has put the past under the Blood of Christ, and trusts God for the future. God tells us to forget those things which are behind us (Philippians 2:13) and not to worry about tomorrow (Matthew 6:34 and James 4:13-15). Anxiety about the future is very unhealthy, for "the secret things belong unto the Lord our God; but those things which are revealed belong unto us." (Deut. 29:29).

Some have found out to their horror and dismay that there is one who is willing to reveal the secret things, even when it is couched in prayer, but he is not the Lord! I know of a missionary who asked for revelations concerning the future in her prayers. "Leadings" came, some of which proved to be accurate prophecies. These led her to believe that her "gift" was of God, and she came under a terrible bondage and period of darkness. When she discovered that the real source of this "guidance" was demonic, deliverance was sought and found. However she reports that she was not completely free of oppression for two years—a much longer time than it had taken to become bound in this way!

The Bible tells us "when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?...To the law and to the testimony: if they speak not according to this word, there is no light in them." (Isaiah 8:19,20).

Two Ways and Two Ends: God's Law of Sowing and Reaping

Satan is happy to oblige those who wrongly seek supernatural experiences, but he exacts a heavy price for his favors. The evil one makes his way powerfully attractive to the natural heart of man, so that it *seems right* to the victim to probe into the future or to attempt to right wrongs with departed loved ones by supposed contacts with the dead. The late Bishop James Pike is a tragic example of this truth. Distressed over the suicidal death of his son, he developed a yearning to contact him, and sought the help of a medium, Arthur Ford—who is also a Disciple of Christ minister. These "contacts" led Pike on a grim journey from which there was no return, his earthly life having ended during a recent occult pilgrimage to the Holy Land.

King Saul had once been obedient to God, and had banished all the mediums and witches from the land (cf. 1 Sam. 28:9). Yet when he disobeyed God's command to destroy the Amalekites, he found God no longer answered his prayers, and he turned to a medium for guidance (1 Samuel 28:5-20). The Word of God is true and clear in its final commentary on the life of Saul: "So Saul died for his transgression which he committed against the Word of the Lord, which he kept not, and *also for asking counsel of one that had a familiar spirit*, to inquire of it; and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse" (1 Chronicles 10:13,14).

Confusion and Ignorance in Contemporary Christian Circles

Perhaps the most alarming facet of the present occult craze is the ignorance among believers of its dangers and even its scope. Christian young people are increasingly experimenting with occult activity, often with the blessing and encouragement of their parents and teachers!

A recent issue of a popular Christian magazine for boys encourages its readers to use a divining rod for finding lost objects and water (a practice known as "water witching" or "dousing")—and even provides instructions on how to make such a rod! Yet a missionary who found water for two desert stations in Africa through dousing became so ill that she had to be sent home, with limited life expectancy. When she learned of the occult nature of her "gift," she confessed her sin and claimed the cleansing of the blood of Christ upon her life and body (2 Cor. 7:1). The disease promptly left her, and she was restored to full strength and service!

In the last two years there has been an increasing number of reports of young people from various Christian youth groups who

have dabbled in Ouija board playing at camp and at slumber parties.

The claim is often made that "if the dabbler in the occult doesn't believe in it all will be well; there will be no more after-effects than from playing any harmless game." Increasing evidence proves otherwise, however. A missionary who once attended a seance, on a dare, suffered nightmares and insomnia for twelve years afterwards. With alarming regularity accidents, suicides, insanity, depression, family discord, illness, and often a marked resistance to Biblical truth, follow involvement with the occult arts.

A Christian is not immune to such distresses when he experiments with unknown spiritual forces. No one would suggest that Christian young people involved in sexual experimentation are immune to pregnancies out of wedlock or venereal disease; yet many seem to believe that they are immune to the spiritual consequences which follow occult involvement. The Word of God tells us to "cleanse ourselves of all filthiness of the flesh *and spirit*, perfecting holiness in the fear of God" (2 Corinthians 7:1). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Galatians 6:7).

Deliverance from Satanic Oppression

For those who have never experimented with the occult arts, God's command may be summarized perfectly in one word—DON'T! For those who have already dabbled with the occult, and are reaping the harvest of such sowing, the following procedure has proved helpful to thousands:

A. Confess your faith in Christ, and in prayer praise God for the mighty facts of the gospel (1 Cor. 15:3-5). Thank Him for the deliverance from the power of the devil, which is possible only through the blood of Christ and the open confession of Him as Savior and Lord. (Revelation 12:11; Romans 10:9,10).

B. Confess each contact with the occult as *sin*, no matter how casual it may have been. Remember that to confess is to "agree with" God about the sin. God forbid that we take lightly what He regards as an abomination! (1 John 1:7-9).

C. Renounce the devil and all his works, *commanding him to depart in the name of the Lord Jesus Christ*. (Matthew 4:10 and James 4:7). Make it clear that you are taking back the place in your life you have given to him (Ephesians 4:27), then steadfastly resist any further attempts to subject you to his power, especially by guarding your thought life. (2 Corinthians 10:3-5)

D. "Put on the whole armour of God, that you may be able to stand against the wiles of the devil," making consistent study of the Word of God and prayer your daily practice. (Ephesians 6:10-18). Nothing so effectively drives out Satan's falsehood as God's truth; nothing so dispels the power of darkness as God's light. As the Bible declares, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." (1 John 3:8).

Ernest E. Lyon is Professor of Brass and Theory in the University of Louisville School of Music and minister of the Highland Church of Christ.



Viewing The News

THE WOMEN'S LIBERATION MOVEMENT is another example of how the communists can find a cause that generates sympathy and great opposition and thus further divide and demoralize a country. Many women who are sincere in their mistaken ideas that men and women are alike are probably mixed into the movement, but the real movers behind the project have pro-communist records. One of them, Mrs. Margaret Wright, for example, made this statement: "I will not let any of my children say the Pledge of Allegiance to the Flag because this would be hypocrisy...I would burn my son's draft card and shoot him in the leg to prevent him from going to Vietnam." Another, Betty Frieden, wrote in a book that it is "a step in the right direction when a woman protests nuclear testing under the banner of 'Women Strike for Peace'" (a well known pro-communist organization). Another, Roxanne Dunbar, wrote: "The present female liberation movement, like the movements for black liberation, has begun to identify strongly with Marxist class analysis." These and many others are included in a pamphlet available from W. S. McBirnie of V. O. A., Box 90, Glendale, California 91209. Read it and gasp. Maybe I should repeat another of Dr. McBirnie's quotes, this one from *Women's Liberation, Notes from the Second Year*: "We must destroy love...Love promotes vulnerability, dependence, possessiveness, susceptibility to pain, and prevents the full development of woman's human potential by directing all her energies outward in the interest of others."

SATANISM is getting a great deal of publicity at present. Three large magazines have featured it, an established book publisher has published the Satanic Bible, an established record

company has issued an LP of a "Satanic Mass," Churches of Satan are being established, and the gory details of the worship are gradually coming to be known. Even the back of the jacket of the mass record declares that to a Satanist "the most effective sacrifice is an unbaptised baby." One of the leading Satanists, Charles Manson, is on trial for one of the most bizarre multiple murder cases our courts have seen. Maybe you will think I "see a communist under every bed" when I tell you that most of the leaders in Satan worship over the centuries have been those who worked for political control of the world and most of them today are identified with communist work. But don't be surprised at that; remember that communism is first of all atheistic and anti-god in character. The atrocities committed in the name of this "religion" are almost unbelievable, but they are but another of the many evidences of the depth to which the morals of this country are fast plummeting.

CHURCHES that actively support the National Council of Churches and continue their drive toward "liberal" theology are continuing to lose ground. The United Presbyterian Church, for example, lost 56,000 members in 1969 and its General Assembly Missionary Program decreased by \$1,300,365.00. The number of overseas missionary personnel is being reduced by a net of 60 people per year. Thanks to The National Layman's Council of the Church League of America for including this information in the August issue of *The National Layman's Digest*.

A NEW DANGER to school children needs to be pointed out. Over the country certain schools have begun experimentation with tranquilizers and

other similar drugs for "behavior modification" of "hyper-active" and "unmanageable" students. A number of news sources have begun to pick up the story. Let us hope that enough of them will publicize this so that children will no longer be used as guinea pigs for experimentation. In case you think the case is overstated, may I point out that it is estimated that between five and ten per cent of Omaha's 62,000 school children are being dosed (or at least were before the story broke in Congress) with Ritalin and other drugs.

MANY THANKS TO the California reader who first told me that the story about Pat Boone leaving the amusement industry was a false rumor. I have now seen his report confirmed in other places. Mr. Boone, a long-time member of the Church of Christ, continues his support of Church of Christ programs by his own financial gifts and by fund-raising efforts, though he has become involved in the "tongues" movement of our day. I understand that he is bringing out a book on the subject and I know that a Church of Christ publisher is bringing out a book in answer to it.

IN SPITE OF all the noise in the newspapers that the FBI had concluded that the Ohio National Guard had acted hastily in firing in the infamous Kent University riot last spring, FBI Director J. Edgar Hoover has flatly denied that his organization made any conclusions in the case. Mr. Hoover wrote the Knight chain of newspapers, which apparently started the story, that the FBI has not departed from its long-time practice of just gathering the facts without making any accusations.

THE CRIME RATE in this country rose 1.48 percent in ten years, according to news stories of an FBI report released August 12 in Washington, D. C. One of the depressing facts given in the report was that there were nearly 5 million known crimes committed in 1969.

RECENTLY I mentioned the American Baptist Association in this column. Many people confuse this rather fundamental group with the American Baptist Convention, commonly known as the Northern Baptist Church.

A CHURCH-RELATED MAGAZINE, entitled *Colloquy*, is stirring up quite a bit of controversy. It is published by the Southern Presbyterian Church, the United Presbyterian Church and the United Church of Christ. The Southern Presbyterian Church (The Presbyterian Church in the U. S.) recently came close to withdrawing from use of the magazine, but those in favor won by eleven votes. A sample of what the magazine contains is the March, 1970, issue which depicts nudity on its cover. Inside, according to a front-page story in *Christian Crusade Weekly* of August 9, was a story about a girl called "Jamie," who has been reared by parents who taught her the rightness of chastity and the consequences of premarital sex. Under the influence of movies she saw and the books she read she decided that "what her parents told her didn't make sense." She turned so far as to become a fornicator and a marijuana smoker. The author (remember this is a "religious" magazine) ended with these words: "So now, whenever I see Jamie, all I can say to her is, 'I know what's happening inside you, and we both know it's a good thing. So just don't lose your cool.'"

It is no wonder that Billy Graham, commenting on the embracing of "new morality" by many churches, recently observed: "The next step will be church-supervised brothels very similar to the temple prostitutes of ancient Corinth."

THE PRESIDENT'S Commission on Pornography apparently will be another of the evidences of the waste of spending money on such groups. Advance notice is that the commission will recommend repeal of all federal, state and local laws against showing and selling pornographic films, books and other material to adults and will also recommend a federally financed sex education program for all Americans, adults as well as children. The report is due out during this month, so maybe you will know a great deal more about it than these two advance reports. Surely nothing worse will be included!

MANY THANKS FOR your letters and news items. Keep them coming to Ernest E. Lyon
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Christ's Summit Conference

Alex Wilson

Well, it wasn't exactly a conference—rather, a sermon to His disciples. And the summit was a mountain somewhere in Palestine. But His Sermon on the Mount was more important than any gathering of international leaders ever held. For Christ claimed that true obedience to His message provides men with an unshakable foundation amid life's raging storms, while rejection leads to disaster (Mt. 7:24-27). Do we believe Him?

MAIN TOPICS

Mt. 5:20 reveals the sermon's main theme: "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." Christ is dealing with the question, What kind of righteousness does God require from His people? The key words in the sermon are *kingdom of heaven* (found 7 times) and *righteousness* (found 4 times; another Greek word in Mt. 6:1 is translated "righteousness" in A.S.V. but "alms" in K.J.V. and "piety" in R.S.V.; it pertains more to religious activities than to character). In three verses the key words are mentioned together. By examining the verses which contain these terms, we can gain insights which should be helpful in understanding the entire sermon in its details.

CLARIFICATIONS ABOUT THE KINGDOM

One influential school of interpretation ("dispensationalism" as found in the old Scofield Bible and other writers) teaches there is a clear distinction between the "kingdom of heaven" mentioned in this sermon (and elsewhere in Matthew) and the "kingdom of God" mentioned many times throughout the New Testament. But other students point out Scriptural evidence that the two terms are sometimes identical. They are often used interchangeably: compare Mt. 4:17 with Mk. 1:15, Mt. 5:3 with Lk. 6:20, Mt. 10:6-7 with Lk. 9:2, Mt. 13:11 with Mk. 4:11, etc. In this article we shall assume they are the same.

Scripture shows that the kingdom of God or of heaven will be established on earth in full power and splendor only at Christ's return. It is something God's people shall then "inherit": see Mt. 5:5; 25:31-34; 1 Cor. 6:9-11; 15:50; Jas. 2:5. And yet the kingdom is also a present reality, a realm which may be entered now by repentant faith and new birth (Mt. 21:31-32, Jn. 3:3). Being in the kingdom (i.e., willingly surrendering to God's rule) is the same as having *salvation* and *eternal life*; the three terms are used interchangeably in Lk. 18:18-27. Just as salvation and eternal life are present possessions of the Christian, but will have a future consummation, so kingdom-citizenship is his present privilege (Phil. 3:20; Col. 1:13), though he yet awaits the glorious coming of the kingdom and its King.

We stress these points because of a widespread view that mini-

mizes the Sermon on the Mount and many other teachings of Jesus as far as their application to us. Most dispensationalists claim that this sermon was for Israel before the start of the church and also for the Millennium, rather than for the church (which finds its instructions in the epistles, they say). One such writer states, "As a rule of life, it is addressed to the Jew before the Cross and to the Jew in the coming kingdom, and is not therefore now in effect." Another writer calls it an "error" for Christians "to make the sermon on the mount the standard of their lives." But since, as we saw above, we Christians are in the kingdom *now*, and since the kingdom is a major theme of this sermon, then obviously this sermon is for us, the church—today, in the present! The church is not the same as the kingdom, true; but Christians are citizens of the coming kingdom already and therefore we need to heed this message of our Lord.

Certainly the apostles understood it this way. Had Christ not told them to teach His disciples "to observe all things that I have commanded you"? The Sermon on the Mount would be included in that "all things," would it not? Paul alludes to it several times: compare Rom. 12:14; 12:17, and 14:10 with Mt. 5:44; 5:39ff., and 7:1. And James in his five chapters echoes this sermon more than ten times: for example, compare Jas. 5:12; 4:11-12, and 4:4 with Mt. 5:34-37; 7:1, and 6:24. It seems difficult to believe that these inspired men considered the Sermon on the Mount to be not now in effect!

With this in mind, let us look at those verses which mention either the kingdom of heaven or righteousness.

THE LACK OF RIGHTEOUSNESS (5:3)

Those who claim this teaching is not for us do so from a good motive, the desire to avoid legalism and magnify the grace of God. They feel that this sermon is about works, not grace. But that accusation is untrue, for the very first sentence shows that salvation (or being in God's kingdom) depends upon the grace of God.

"Blessed are the *poor* in spirit, for theirs is the kingdom of heaven." Not, blessed are the spiritually rich, who have much to offer God in fine character, good deeds, obedience to His law, and religious zeal. The kingdom is for the spiritually poor, who realize and are willing to admit that they possess no goodness with which to earn God's favor. If they are to receive any blessing from Him it must be entirely as undeserved gift, not earned wages. In other words, the condition required from those who are outside the kingdom but seek to enter it, is not possession of righteousness, but rather a deep awareness of their lack of it. The more a person knows and confesses his unfitness to be saved, the nearer he is to salvation. Charles C. Morrison wrote, "The Christian church is the only society in the world in which membership is based upon the qualification that the candidate shall be *unworthy* of membership."

So Christ begins this sermon with the basic principle that salvation is by the grace of God. Of course He did not fully explain, here or elsewhere, about justification (a righteous standing imputed to believers on the basis of His death) or sanctification (righteous

character imparted by the indwelling Holy Spirit). Such teaching was left to the apostles after the events of Calvary and Pentecost; before then, little could have been understood about the various aspects of salvation. But our Lord did lay the foundation-teaching of salvation by grace, not works (Lk. 18:9-14; 15:11-32, etc.). Only the poor in spirit are eligible for the Divine Poverty Program.

THE QUEST FOR RIGHTEOUSNESS (5:6)

Salvation by grace, apart from our goodness, does not mean that righteousness is unnecessary. Quite the contrary. "Blessed are those who hunger and thirst for righteousness, for they shall be filled." Belonging to the kingdom of the absolutely holy One demands that we love righteousness and hate iniquity. True, our righteousness (imparted as well as imputed) is a gift from God, but we must want it enough to be willing to accept it. He doesn't cram it down anyone's throat.

We should seek with deep longing to have this holiness of character. How complacent we often are. Do my sins disturb me? Do I yearn to be fully holy and Christ-like? Can I be accurately described as hungry and thirsty for righteousness? Just how big is my appetite—how much does integrity of heart really mean to me? God's blessings are only for the hungry.

THE COST OF RIGHTEOUSNESS (5:10)

The ungodly world is naturally hostile to God's kingdom. So God's people often must endure persecution. Little is said these days about the cost of being a real Christian, but our Master urged men to count the cost. He warned them, and sometimes seemed to discourage them. From heaven, He told Ananias to go to the blinded, penitent Saul of Tarsus, "for I will show him how much he must suffer for the sake of my name." Some preachers today would accuse the Lord of using mighty poor psychology with a new convert! How much better (?) the modern approach: as a popular American evangelist said in Manila during an open-air meeting, "You don't have to give up anything to become a Christian."

How unfair to give people the impression that being a Christian means a problem-free life, being "carried to the skies on flowery beds of ease." No, following Christ in a Christ-rejecting world is serious business. Paul wrote, "When we were with you, we told you beforehand that we were to suffer affliction: just as it has come to pass" (1 Thes. 3:4). We should not seek persecution, but we ought to be prepared for it.

And God will make it a blessing to us. "*Blessed* are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven...your *reward* is great in heaven." J. C. Ryle said, "It may cost much to be a true Christian and a consistent believer, **BUT IT PAYS.**" We should count the cost of being a disciple, but also count the much higher cost of not being one. There's no future in that.

(To be continued)

Worthless?

Martha Capron

As we sat on the porch that sultry afternoon, with the leaves of the banana tree hardly moving in the still, tropical air, the conversation rambled from one subject to another. I had long ago learned that this elderly gentleman would not leave until he had his "fill of English," which he loved to practice with his American friends. My husband had often, in previous visits, brought up the subject of the gospel which was politely endured but quickly by-passed. Today, in my husband's absence, it fell my lot to be the reluctant English teacher.

Our conversation turned to a young school boy who worked for our elderly friend. When I mentioned seeing the boy at the market that morning, my visitor beamed, and he said, "He is a fine boy. He helps my wife with the housework in return for room and board, so that he can stay in town to go to high school. He is really a grand helper."

"Oh," I responded, "is he clever at bargaining when he goes to market for your wife?"

"No, actually he isn't. He gets cheated quite often, and my wife becomes exasperated with him because of his stupidity," he replied.

"Well, maybe he is good at washing and ironing. Is that what he does well?" I asked.

"No, he doesn't get the clothes very clean, and sometimes when he has ironed a shirt it hardly looks any different than before he started. But he surely is a good boy to have around."

"Then he must be a good cook. Is that what he does that is such a help to you in the home?"

"No, his cooking is so terrible that my wife won't let him help in the kitchen. She just does it herself. But I don't know what we would do without him."

By that time I had decided there wasn't much left that the boy could do around the house. Rather than continuing to name the various tasks, I departed from the devious route of the East, and took the direct American approach. "Pardon me, but may I ask why this boy is so valuable to you, why you think he is indispensable?"

His answer both amused and sobered me. With a fond smile, he said simply, "He is faithful."

With these words, the Lord seemed to bring before my eyes a scene. Satan stood talking to the Lord Jesus about one of His servants. "He can't preach very well. He often fails in his work for you. He doesn't do anything very well. Just why do you count him worthwhile?"

The Lord's answer resounded, "He is faithful."

What greater commendation could one desire? A precious lesson came to my heart that day. How often it has come to mind, bringing comfort and encouragement in the midst of seeming failure.

"Oh, Lord, if You can say nothing else about me, a weak, faltering servant of Yours, I trust You can say, 'He is faithful'."

Precious Reprints

TWO CAUSES OF RELIGIOUS ERROR

R. H. Boll - 1945

"Ye do err, not knowing the scriptures, nor the power of God."

—Matt. 22:29

With these words the Lord Jesus points out the two chief causes of religious error—namely: ignorance of the scriptures on the one hand and ignorance of the power of God on the other. Take away the knowledge of the scriptures, and what wonder if men walk as blind men, groping in the dark. For it was never in man that walketh to direct his steps; God's word is the only lamp to our feet and light to our path. "The entrance of thy word giveth light, said the Psalmist, "it giveth understanding to the simple." And if a man does not know the power of God he will forevermore be limiting God's promises and prophecies to the measure of his own small ideas of what can and cannot be. Both these cases of error operated in the case of the men to whom Jesus addressed these words.

They were Sadducees—men who took a common-sense view of religion (as they thought)—who considered themselves honest, hard-headed, sensible, practical thinkers, and had no use for anything supernatural and miraculous (Acts 23:8). They undertook one day to entrap the Lord Jesus, for they knew He taught what their party creed denied. They told Him a highly improbable tale of seven brothers who died having been married to the same woman; and finally the woman also died. Now they sprung the triumphant question, which they thought would surely puzzle and fluster the Lord—"In the resurrection, therefore, whose wife shall she be?" Ah, that (they thought) He would never be able to answer! The Lord doubtless looked on them with pity when He said, "Ye do *greatly* err." And why did they err so greatly?

IGNORANCE OF THE SCRIPTURES

First, they knew not the scriptures. The Sadducees would have repudiated that charge indignantly. They would have replied that they knew the scriptures as well as anybody. And in a sense they did know them. Many of these priests and scribes and rabbis as well as some modern ones had an astonishing knowledge of the text of the scriptures. They could repeat long stretches of the law and prophets verbatim, from memory. Some of them knew the whole Old Testament by heart. They could instantly cite and quote any text called for. Nevertheless they did not know the scriptures. They had words, the grammatical sense, the literary exegesis of the scriptures—but they did not know them. They lacked the spiritual insight, the real understanding and comprehension, without which all the knowledge of facts and terms and phrases leave man in darkness.

And if you ask *why* the Sadducees with all their learning did not know the scriptures—the first answer is because they were Sadducees. They belonged to a party which was committed to a certain

interpretation of the scriptures. Those views, they felt, must be maintained. They could not afford to read the Word with an open mind, to see what God had to say, but every passage must be looked at from the standpoint of their Sadduceean doctrine. They must see how each statement could be made to fit into the frame of Sadduceeanism. They must hunt for passages that could be used to refute opposing doctrines and contrive ways by which inconvenient scripture statements could be "explained" into harmony with their foregone notions. It is not strange if those who pursue such a course should miss the plain truth of the scriptures and all of the spirit and purport of God's word. Those who have an axe to grind will never come to a true understanding of the divine oracles. As a poet said,

Some read to prove a pre-adopted creed
Thus understanding little what they read.
And every passage in the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book instead of being taught.

Today also much religious controversy is due to plain ignorance of the Bible. Often the one thing needful to unity and harmony between contending teachers is just a faithful and unbiased study and acceptance of the word of God by the parties concerned. The Sadducees could never do that. They must first of all and at all cost uphold their tenets, they must conserve their prestige, they must hold their positions in their party and they must by all means save their faces. So it was then; and so it is in many quarters today. The chief source of error among some reputed Bible students is often nothing more than ignorance of the scriptures.

IGNORANCE OF THE POWER OF GOD

The other cause of error mentioned by the Lord is ignorance of the power of God. It seemed incredible to the Sadducees that God should raise the dead—and the reason why it was judged a thing incredible by them was that *they* did not *see* how it could be done. Then (as now) the idea of bodily resurrection presented so many difficulties to educated but limited intellects that in their judgment it simply couldn't be. And though many statements of God's word may plainly declare it—it matters not: such passages are not to be taken at face value—they possibly mean something else; they are figurative, symbolical, hyperbolic, or what not, but they cannot mean anything like what they plainly say. This attitude is taken not only with reference to the resurrection or other prophetic teachings, but even in the matter of salvation. Often when we see the awful ruin of some man's soul we are ready to say, "Such a man cannot be saved." It seems utterly impossible. And when we glimpse something of our own incurable evil nature, we secretly draw the same conclusion. We risk the laws of nature and conclude that the case is hopeless. There are many such Sadducees; and now as then their error is this, that they know not the scriptures nor the power of God.

Missionary Messenger

"Greater things for God"

Bob and Joy Garrett, Salisbury, Rhodesia, July 19.

During the Rhodes and Founders holidays, July 11-14, we had a good camp meeting at Mavare, Sipolilo which is about 100 miles from Salisbury. A good number came from Harare, Highfields, and Raffingora. We had brethren from Harare and Highfields to speak. They gave inspiring testimonies as to how the Lord had brought them out of drinking and other fleshly sins. Also how the Lord had taught them not to trust in charms and magic and spirit worship, but to trust in Christ who is the Lord of life. Their testimonies dealt with many temptations and problems that face the African in his daily life. One young wife spoke to us later with tears and expressed gratitude to the Lord. She was sure the messages would help them in their family life to overcome some of the problems they had been facing. Five young people were baptized.

Mother and Dad have had a great deal of flu at the Children's Home. Mother in nursing the children contracted it and was in bed two weeks. Dad has baptized 9 young people at Arcadia recently. Three of the nine were from the Home. There have been new born again ones both at Harare and Highfields in the past weeks. We thank God for the continued spiritual growth of these churches.

Elaine Brittell, Livingstone, Zambia, August 25.

The Lord blessed the Vacation Bible School at Mwiinga last week with an average of 62 attending and one precious soul saved! Next week, the Lord willing, will be Vacation Bible School at Simanga during the afternoons, closing at 4:00 p.m. so the people can walk home before dark.

Sunday at Mujala there were many children for Bible class. The lesson was "There Shall Come a Star" meaning Jesus.

God is so good! The other day some Indian friends came to visit and when they saw the quilt tops the ladies in the villages had pieced they said they will collect a box of pieces for the sewing class. God opens so many hearts to help others.

Tomorrow President Kaunda will be in town so I'm taking Esther, Wilson and Jacobo to see him, and while there we'll get some supplies, the Lord willing. Jacobo was a tiny boy last time he saw Ba Kaunda before he was President. He came to visit the orphanage and brought the children a bag of sweets.

We can hear the drums beating for a "beer drink." How sad to see people seeking this false pleasure, which only brings sadness. The candle is nearly finished so I must close. The handigas tank has to be filled tomorrow.

A Lesson in Lace

Last summer my husband and I visited in New Jersey with the Wan Yiu's who worked with us over twenty years ago in China. Bro. Wan opened the door and called down, "You came 4,000 miles to see us." It was with great pleasure that we looked into the faces of these God-fearing friends that we had known and loved for so many years. They were followers of the Lord many years before we met them. They have been a great blessing and inspiration to us both in China and here. Their aim in life has been to follow the Lord regardless of the written or unwritten dictates of men.

"Brother Allen loveth the Chinese," said Wan Yiu. "He even teaches extra in the schools that he may have more money to relieve suffering and save souls. He is different from some missionaries who seem to be more interested in boating, swimming, sightseeing and such like than in seeking the lost." If there is one attribute of man that cannot be hid or faked, it is love. However, I believe a true love for the souls of men is a gift from the Divine God of heaven.

It is said that in the famous lace shops of Brussels, the room where the most delicate lace is woven, the light falls only on the pattern being woven and not on the weaver. The lace is more delicately woven when the worker is in the dark and the pattern is lighted. So it may be with those who work in lands where cultures and languages seem to be a great barrier to progress. They also may find that their most wonderful and lasting work was done when light fell not upon their darkened road through which the Lord was slowly but surely leading them.

Odessa White Davis—former missionary to Canton, China

Thomas W. Hartle, Cape Province South Africa, August 11.

Glad to rejoice and make it known that, a phone call from Bro. Terry of the Steenberg Congregation, on the 3rd August, resulted in a young lady, a Miss Levoniah Davids, being baptized into Christ, and deeply happy in the fact that her dear old mother of 69 along with others of the congregation, could have witnessed this great and happy occasion, and which caused the "angels in heaven to rejoice."

Praying that the Lord might continue to bless the labors of those brethren there...and that I was able to assist in transport to the glory of God. And that this dear lady's (our sister's) mother might also soon obey the gospel of Christ too! With the handbills ready for distribution, to advertise our second series of gospel meetings for 1970 from 31st August to 6th September...our prayers are that many precious souls might be saved during those meetings at Woodstock! Our personal work programme, cottage meetings, and film strip classes are truly and enthusiastically on a "going forward" attitude, with so many new homes opening their doors.

To show the interest of peoples, in the areas in which we labour, I started a filmstrip class in a new home, on the 29th July, namely... a coloured township Kensington...and the attendances so far have been 14 and on the 5th August it was 34. This is conducted on Wed-

nesday evenings. There are still 3 more lessons to follow, Lord willing.

After these classes each evening, the people ask questions. As one of the visitors present said to me, "Mr. Hartle, I never knew what the meaning of the "how in the cloud" was until I saw these lessons." Let us pray that these classes shall win souls for Christ. So with these periods the hours of returning home are between 10:30 and 11:00 p.m.

Jack and Rena Chrissop, Rondebosh, Cape, R. S. Africa, August 16.

Out at Steenberg, where the Simonstown group now gather, we have just finished a series of meetings conducted by Bro. Hartle of Woodstock, and when one takes into consideration that these meetings were held in the home of Bro. Terry, the attendance was quite good, ranging from thirty at the beginning, to sixty on the final evening. The result of these meetings was one baptism and one restoration—praise the Lord.

Out at Bellville—a second Cape Town in the making—a campaign for Christ gets under way tomorrow. Some twenty campaigners from Freed-Hardeman College, go to work in an area that is firmly held by the Dutch Reformed Church. May the Lord go, with each individual in the great effort to fly the flag of Truth. Bro. Elvis Hufford will be the chief speaker and the meetings will be held in the Civic Centre, a hall capable of holding eight hundred people. May it please the Lord to fill that hall each night for the next fortnight.

Our great need at Steenberg—a very large Coloured area—is a home of our own. We are searching and praying for a plot of land upon which we can build a meeting house of our own—a gigantic task for the small group, at first glance a seemingly impossible one, but the Lord is a mighty helper.

Joyce Shewmaker, Bulawayo, Rhodesia September 14

Members of both congregations here combine their efforts to hold a Bible Youth Camp each year. This year we had 87 campers I believe, besides the staff. They have had a wonderful camp this year. The camp breaks up today and the children will be dispersed to their homes.

Shichiro Nakahara Shizuoka City, Japan September 16

I just don't know how to thank the Lord enough for His goodness and for those who have shown so deep a concern for our well-being in the time of our great need. We have learned anew that the Lord was and has been with us through our dear friends who would really care about us in such a time as we came through. Though things are not yet settled, we are more than happy now by knowing that the Lord has His people backing us up in prayers. We are confident that the Lord would lead and direct us into far greater things that He has in store for us as time goes on.

At the end of July the Lord directed me to Fujiyoshida for a 3 day evangelistic meeting. Fujiyoshida is a small town in an adjacent

prefecture called Yamanashi. It was a place where the people had never experienced meetings such as that, and most of them are still upholding traditional Buddhism. Of course I was expecting to see many adults come, but do you know who came that first evening? Over sixty young children—maybe a couple of old women with grandchildren—were present. At first I was lost because I had made no preparation for such an audience. So I prayed, "Lord, would you make them quiet while I preach?" Sure enough, they were just as calm as they could be all the way through. The next day we had just as many children as the first night with more adults. In the very last meeting we had more adults than children, and the Lord led two young people to Himself through the meeting. We were all excited over the two, praising God for His grace and power to save sinners.

We also conducted our annual Vacation Bible camp school for three days right here in the building. This summer we had only twenty children and six teachers. We enjoyed every minute of it. Some of the children would not want to go home. We can actually accomplish more than a year's work through Sunday School. For we have witnessed in some of our 5th graders that have been changed so much and ever since he keeps on bringing his friends to Sunday School. We never asked him to but he does it on his own accord. We are planning to take these boys on an outing so as to get to know them better.

We went to Karuizawa for a week's Bible camp. We have had no direct result but four of our High School girls attended and three are very interested in becoming Christians now. They have never missed Sunday School. Also we have a 23 year old lady seeking the way of life in Christ. She is showing a great interest in Christ. All of these need our prayers now. We also have a married man, whose wife is a Christian born here, who is going to accept Christ on Sept.25. It has taken him more than two years to reach this point. The Lord is blessing our feeble efforts to His own glory and strengthening the little church.

What Purpose Worship?

Maurice R. Irvin

Criticism is sometimes leveled against the church because its worship services fail to communicate to the modern generation.

But a worship service is not supposed to communicate to the modern generation. It is supposed to communicate to God.

A Pastor may devote part of a Sunday morning service to an evangelistic appeal. If so, that must indeed communicate to non-spiritual, unconverted people. But it is absurd to judge the worship of a church by the degree to which it is appreciated by natural men who receive not the things of God. Its purpose is to bring delight and glory to the Lord.

Someone said recently, "The church today is just not tuned in on the wave length of this generation."

In its worship, the church must not be. God's ear is not tuned to the screeching discordant sounds, the sensuous rhythms, the suggestive language, the self-centered spirit, the flesh-appealing approach that is so much a part of the modern idiom. Worship is communication to God.

Also, it is not fair to judge worship by how much a Christian enjoys it. Believers will frequently say, "I really enjoyed that music," or "I didn't enjoy the service today," or "I was blessed," or "I was not blessed." That does not really matter.

Part of our services may be devoted to ministry that is intended to edify believers, and this indeed should inspire and uplift Christians. But it is pure carnality to demand that we be "blessed" during worship when worship is intended for God's enjoyment.

A man once said to me at the door, "I didn't enjoy the hymns we used this morning." I responded, "I'm sorry, but I didn't select the hymns for you but for God. I hope the Lord enjoyed them."

People generally need a clearer understanding of the three distinctly differing functions of the church. Corporate Christian life involves a ministry of edification, evangelism and worship.

Christians must build each other up in the faith by fellowship, instruction, consolation, correction. Edification is directed toward fellow Christians.

Christians must reach lost men persuasively with the saving truth of the gospel. Evangelism is directed toward the unsaved.

Christians must bring thanksgiving and praise and honor to God in singing and prayer and testimony and communion. Worship is directed toward God.

The success of the edifying ministries of the church must be measured in terms of their effectiveness in building up believers in their Christian experiences. The effectiveness of the evangelistic outreach of the church must be assessed by its impact on the world's people. We must communicate the gospel in terms the world will understand. We must be open to methods and procedures that lie outside our established ways and traditions.

But in its function of worship the church's concern should not be how much natural men understand and appreciate the service, but how it pleases the Lord.

There must always be a part of the ministry of the church that lies outside the comprehension of the darkened, carnal mind, because that part is designated not for man's benefit but for God.

—A guest editorial in *The Alliance Witness*

ON "REBAPTISM"

I have met some persons who have been "baptized" three or four times, and who could easily be persuaded to try it once more. This reduces water baptism to the level of a kind of religious "vaccination." If it does not "take" the first time, it must be repeated until it does. And even if it takes, after some years the effects will wear off, and the person will have to be "revaccinated" ("rebaptized"). Clearly this is not a scriptural picture of baptism.

To every sincere believer who may be troubled about the validity of his baptism, I would present one simple, basic question: Were you ever really buried? Was there ever a clear cut break with the past—its guilt, its bondage, its rebellion, its false traditions, its evil associations? Were these things so plunged out of sight, that they no longer can trouble you? Was this followed in turn by a “resurrection”—a rising to walk by faith and by the power of the Holy Spirit in “newness of life”?

If the answer to these questions is “Yes,” then you have been “buried.” Thereafter it would be foolish and unscriptural to dig all this up again from the grave, merely for the sake of burying it the second time.

On the other hand, if the answer to the above questions is not a clear “Yes,” then you were never “buried.” Seek the Lord earnestly and ask Him to show you what to do. It may well be that He will require you to be “buried.” If so, remember this. You will not be “rebaptized.” You will be truly “baptized” for the first time.

Where there has been no “burial” and no “resurrection,” there has been no “baptism.”

—Derek Prince in *New Wine*

Readers Reply to “Which Trump Is Last?”

“LAST TRUMP” REPLY

—Carl Kitzmiller

Please allow me to do a little “thinking aloud” concerning the “last trump” of 1 Cor. 15:52. The exposition offered by an article in the *July Word and Work* is in trouble as soon as one reads Matt. 24:29-31, where a loud trumpet call *follows* the Great Tribulation. Some a-millennialists, of course, have argued their viewpoint on the basis of “the last trump.” Possibly both positions are placing too much emphasis on the length of time (or the supposed brevity of it) encompassed by this last trump. It should be noted that it is the change of the saints which requires but a moment, the twinkling of an eye, not necessarily the trumpet (1 Cor. 15:51-52). My reason for making this distinction will be evident in what follows.

I have been reading in a little volume by G. Campbell Morgan, *The Birth of the Church*, an exposition of Acts 2, in which he takes up a brief survey of the prophetic meaning of the Jewish feasts (pp. 19-21). On the basis of the American Standard marginal reading of Acts 2:1 (“And when the day of Pentecost was being fulfilled....”), 1 Cor. 5:7,8, and 1 Cor. 15:20, he sees the Passover, Unleavened Bread, Firstfruits, and Pentecost as having been fulfilled in the death and resurrection of Christ and the events of Pentecost when the church was born. He suggests that the prophetic fulfillment of the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles is yet to be.

“Just one glance more. What about the other feasts? There are three more; what about them? Have they been fulfilled? I think not. The feast of trumpets is yet to be. When? I have

no idea. Neither have you. What beyond it? The day of atonement. Oh, yes, in one great sense atonement was perfected on Calvary, but its final administration will be beyond the feast of trumpets. And what then? Then the feast of tabernacles. 'Behold, the tabernacle of God is with men, and He shall dwell with them....' Do you know where you will find that? It is the ultimate in the Divine economy...."

Now the Feast of Trumpets ushered in the all-important seventh month (Num. 29:1ff), which contained these other observances. Similarly, the rapture of the church ushers in a whole series of events. The feast of Trumpets came on the new moon of the seventh or sabbatical month and was the civil New Year. The sabbatical year as well as the year of Jubilee began during the seventh month. It was a month of a new beginning, of completed atonement, and of harvests and thanksgiving, all of which seems significant as to the Second Coming. It occurs to me that the term, "last trump," could have reference to the last or the fulfilling of the Feast of Trumpets. If so the term does not mean there will be no trumpet soundings to follow the trumpet at the raising of the righteous dead. Instead that trumpet would usher in the series of events which will fulfill the seventh month feasts. According to this view the sounding of the trump of God at the raising of the righteous dead would be only one occurrence in a series of events which will be heralded by trumpets, all of which belong to the "last trump," or the fulfilled Feast of Trumpets.

It would be misleading to have the term, "first coming of Christ," refer exclusively and only to a specific point of time, a single minute of the approximately 33 or 34 years. So it *may* be that the "last trump" is an event of longer duration than one single trumpet blast.

I do not propose this as the only possible explanation. As I mentioned, this is merely "thinking aloud" and it may not seem quite convincing enough to many. Good Bible students are aware, however, that many allusions, spiritual parallels, and even some fulfillments are not subject to an absolute "proof." This is offered as food for thought and perhaps a bit of chewing on. In any case it demonstrates that the expression "last trump" is not necessarily fatal either to the premillennial position nor to the pre-tribulation rapture.

THE LAST TRUMP AND THE SEVEN TRUMPETS—N. B. Wright

Recently in our travels we were asked a question which presents a problem to some readers of the Holy Scriptures. Let us refer to the two passages on this subject. First, 1 Cor. 15:51,52: "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment (Greek: *atom*), in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead will be raised incorruptible, and we shall be changed." Second, Rev. 8:2: "And I saw the seven angels that stand before God; and there were given unto them seven trumpets." In Rev. 10:7 and 11:15 are references to the seventh, the latter makes the announcement: "The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever."

While this editor has never been bothered with the problem some people face, yet we try to understand it. Hence, as we see the difficulty it might be stated after this fashion: The last trump of 1 Cor.15:52 is in regard to the rapture of the church, which rapture delivers the church from the Great Tribulation to follow, yet the seven trumpets of Rev. 8:2 are clearly in the Great Tribulation period. The question follows: How could the "last trump" of 1 Cor. 15:52 be the last when seven more are to follow?

Here is an ideal place to apply 2 Tim. 2:15c; which reads: "Rightly dividing the Word of Truth" (KJV).

We may look into the history of Israel for a lead. In Numbers 10 instructions are given to Israel in regard to their wilderness journey. Num. 10:2 finds this instruction from Jehovah to Moses: "Make thee two trumpets of silver." Vs. 4: "And if ye blow but one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee." And Vs. 5: "And when ye blow an alarm (We judge it is the sounding of the second trumpet also) for their journeys."

One has dramatically boiled the verses down to this pithy statement: Israel had two silver trumpets; when one sounded they made preparations to move and when the trumpet sounded, they moved out.

TWO TRUMPETS OF THE RAPTURE.

Now consider the time of the rapture and the two trumpets—for if there is a "last" trump, there is a first. 1 Thes. 4:13-18 is the classic passage on the rapture. Vs. 16 reads: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." We understand this trump of God is the first one. It would be logical to think the immediacy of the rapture is thus announced to those who live in Christ (See Mat. 25:6). Then when the "last" trump (last of the two) is sounded, the resurrection of the dead in Christ and translation (changing) of the living in Christ shall occur immediately. The time to "look up, and lift up your heads" (Lk. 21:28) is when signs from the heavens and on the sea both together herald the immediacy of the rapture.

THE SEVEN TRUMPETS.

We do not understand the logic which combines or confuses the two trumpets in regard to the rapture with the seven trumpets of the judgments of the Great Tribulation.

When we "rightly divide" the word, it is most evident that there are two different series of trumpets, which sound at different times for different purposes in regard to different peoples.

The whole "week" or "seven" of Daniel's prophecy, chapter 9, does not refer to worship of the man of sin, the antichrist in the temple of God (to be constructed in unbelief yet future to this present date), for a period of 3½ years, but refers to the covenant which the Antichrist will make with apostate Jews and it will be in force (he says) for seven years.

Further proof that the first 3½ years are Great Tribulation years is found in Rev. 6:12-17. At the opening of the sixth seal, which is in the first quarter of the Great Tribulation, the heavens are rolled back as a scroll, the kings of the earth and the men of the earth

crawl into the rocks of the mountains and ask the rocks to fall upon them. "Hide us," they cry, "from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come."

These unbelievers recognize the fact that they are in the Great Tribulation. And truly such terms as "the wrath to come" is a technical term in the Bible to designate the Great Tribulation (1 Thes. 1:10).

Therefore, to confuse these seven trumpets with the last trumpet raises only difficulties. And we may state further that only those who confuse them have the difficulties.

THE LAST TRUMPET

—E. A Beall

First, I would like to call attention to why the dead in Christ are raised and the living caught up to meet Christ before—and not after—the man of sin appears on the earth. In 2 Thes. 2, this man of sin is the same man who appears as the first beast in Rev. 13. Both are disposed of by Christ's appearing: "Then the representative of lawlessness will be uncovered and the Lord Jesus will destroy him with the breath of His mouth and put a stop to his operations by His appearance and coming." (2 Thes. 2:8). "Then the wild beast was captured and with him the false prophet who performed wonders in his presence, by which he led astray those who let the mark of the wild beast be put on them and worshiped his statue. Both of them were hurled alive into the fiery lake that burns with brimstone." (Rev. 19:20,21).

Why the dead in Christ and those living are changed to be with Christ forever at the beginning of Christ's return, when the Trumpet of God sounds, is because Christ promised His church that we would be saved from the time of testing that is to come upon the whole world. "Because you have kept my message with the patient endurance that I give you, I also will keep you from the time of testing that is about to come upon the whole world, to test the inhabitants of the earth. I am coming soon. Hold on to what you have, so that no one may take away your crown." (Rev. 3:10,11). What is this great testing that Christ said will take place on the earth to test all men? Read Rev. 13:7-17. The inhabitants of the earth will worship the image of the beast or be put to death. Christ promised His church we would be saved from this time. This period of time, 42 months, are also months of God's judgments.

As pictured in Matt. 25:1-13 those that were ready went into the wedding reception. The rest were left behind; they were not ready. There will be many in Christendom who will not be ready. There is also another group that is condemned by Peter. "So you must keep on watching, for you do not know either the Day or the hour." (2 Peter 3:3,4). The coming for His church is the blessed hope we look for as stated in Titus 2:11-14.

Therefore the church is taken out of the world before the man of sin is revealed. There is no prophecy to be fulfilled before Christ comes for His church. That is the reason He says WATCH.

Now let's turn to 1 Cor. 15:51-53. Paul states that: "We shall not all fall asleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sound of the last Trump. For the Trumpet will sound, and the dead will be raised with bodies not subject to decay, and we shall be changed." In 1 Thes. 4:16-17 when the Trumpet of God sounds, Paul states the very same things happen as stated in the Cor. letter. Within the context, the word "LAST" written in the Cor. letter, means something has finally been completed. When we state the 9th inning of a baseball game is the "last," or the fourth quarter of a football game is the "last," or the eighteenth hole in a golf game is the "last," we all understand exactly what is meant. The game has been completed, finished. So the "last" trumpet signals something has been completed or finished. (Acts 15:14). "Symeon has told how God at the first graciously visited the heathen to take from among them a people to bear his name." "For to keep you from being self-conceited, brothers, I do not want to have a misunderstanding of this uncovered secret, that only temporary insensibility has come upon Israel until the full quota of heathen people come in." (Rom. 11:25). (After each of these paragraphs something happens which we cannot discuss at this time.) So the catching up of both the dead and living in Christ who are raised and changed to meet Him in the air, to be forever with Him, comes to pass when the last trumpet is sounded ending the church age or dispensation, because the quota of heathen coming to Christ has been completed.

The seventh trumpet spoken of in Rev. 10:7 covers another subject and is not related to what Paul was speaking about in the Cor. and Thes. letters.

Christ will bring the risen church back with Him. "For if we believe that Jesus died and rose again, then through Jesus, God will bring back with him those who have fallen asleep." (1 Thes. 4:14). When Christ comes to take vengeance on those who do not know God the church will be with Him. "So continue encouraging one another with this truth." This truth is the things written previous to verse 18, i.e., 1 Thes. 4:13-17. Do we do what Paul said we should do?

One thing I have never understood, is why, after reading 1 Thes. 4:13-18, some want to snatch those, who have been raised from the dead and those living who have been changed, from the very presence of Christ, and place them in the judgment of the nations.

1 Thes. states: "The day of the Lord is coming as a thief in the night." This, "the day of the Lord," is the day of destruction of the ungodly and those who know not God. This day is coming as a thief in the night to the ungodly because they are of the night. But to those of the day, this day will not come as a thief in the night, because God has not appointed the Christian to reap His wrath. The admonition to all Christians is to look for His coming when we will be caught up in the air to meet Him. As the Christian is of the light we can discern the signs of the time we are living in, if we believe the prophecies.

In 2 Thes. 2:2 the phrase—"the day of the Lord" is used in the very same way as the same phrase in 1 Thes. chap. 5, a day of destruction. Although we do not know the day or the hour of His coming, the church represented by the five wise virgins (Matt. 25: 1-13) will be looking for Him.

Placing the rapture in Rev. is one thing I cannot find. Did you ever think why Christ revealed the wickedness of men, and the judgments upon men in the book of Revelation? Because God loves all men and does not want to see them lost. Some men will just not react until they realize that they will have to choose between the Son of God and the Antichrist (Rev. 13). They also know by this time they have been counted among the five foolish virgins. Countless numbers are saved out of the Great Tribulation (Rev. 9:9-17). Also special mention is made of those who would not bow down to the beast (Rev. 20:4).

The time of the judgments is also the time of Jacob's trouble and he will be saved out of it (Jer. 30:7).

The church caught up is at the marriage feast of the Lamb. Rev. 19:6-9. We will come with Christ to judge and rule the nations (Rev. 19:11-21; 20:1-5; 1 Cor. 6:2,3).

The time of the Man of Sin, the beast, has to come because the Bible says it will. He is the Devil incarnate, and will be the climax of man's rebellion against God.

The rapture of the church ends the church age. During the seventieth week of Daniel, God is again dealing with the Children of Israel. It seems proper that one age should be completed before the next one begins.

Israel will accept Christ (Jer. 31:31-37).

I will close with a three word prayer. "Come, Lord Jesus." Rev. 22:20.

Quotations from William's Translation

Brother Robert Banet

Bro. Robert Banet, a deacon at Cherry St. Church of Christ, New Albany, passed away from this life to that "far better" one at 1:45 A.M., Saturday, August 22. He had suffered a massive stroke 10 days earlier. The funeral service was conducted by Bros. Bennie Hill and Bruce Chowning on Monday, Aug. 24, at Dieckmann Funeral Home. A ladies' group sang "Face to Face" and "Jesus, Savior, Pilot Me."

Bro. Bob had faithfully served the Lord since his conversion in 1942. He will be missed, for he always had a word of encouragement for the minister and others of the Church.

He is survived by his wife, Edna, three children and six grandchildren. His youngest daughter, Loreatha Rowe, graduated from Southeastern Christian College and is now an active member of the South Louisville Church of Christ.

Sister Minnie Owen

Sis. Minnie Owen, a long-time member of Cherry St. Church of Christ in New Albany, passed away Monday, August 24. She would have been 88 years old on Sept. 2, and for a long time had been waiting this call home. We rejoice in her hope and for the assurance that she is now at home with the Lord she loved so much.

NEWS AND NOTES

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

Bangkok, Thailand: (Excerpts from letters of Paul and Louise Knecht.)

I taught my Sunday School class last week again. We are studying Acts. The Lord blessed. —Paul

Paul preached at church last night, first time in four years. I did not get to go as I had to get Johnny to bed. His school bus comes at 6:15 so he must be up by 5:45 at the latest.

—Louise

As I have resigned my ministry at Sellersburg, I will be available to hold meetings or speak by appointment. Phone 812-246-2524. Or

write 211 S. New Albany St., Sellersburg, Ind. 47172. Bob Morrow

At a funeral he was asked to conduct, on Sept. 11 at Tell City, Ind., Brother Bob Morrow was also asked to baptize a believer into Christ. Two others came with her thus making the death of one who was not a Christian the occasion for three new births.

East Jefferson Street Church: There have been three new births this year so far and three rededications. Worship is carried on by a faithful few.

—Jimmy Wilson, Minister

Highland Church: The meeting with Brother Overman preaching closed last night (Sept. 20). There were no responses but the word was preached with power and attendance and interest were good.

Brother Lyon recently baptized three not of his congregation. The Lord is working there.

Rangeland Church: The Rangeland Church will have a revival meeting Oct. 4-11. Bro. ?? preaching.

Listen to Bro. Boyd every Lord's Day at 7:30 A.M. on WAVE 970 on your dial.

Brother Boyd spent two days at Southeastern Christian College, Winchester, last week. On Thursday, it was to attend a meeting of The Executive Committee to deal with some college problems. On Saturday, it was to attend the Fair on campus. This in addition to preparing two radio programs, plus the regular load and

other special appointments. This week, Bro. Boyd spent Tuesday on campus at SCC, getting out special letters to help the college meet a financial crisis. Sis. Boyd went along, and they had lunch with Stanley and Helen Myers. It is likely Bro. Boyd will make another trip to SCC Saturday to attend a meeting of the Building and Grounds Committee.

—Sept. 16th Rangeland Bulletin

Gallatin Church: Our fall gospel meeting with Brother Orell Overman as evangelist will be held October 5th through 12th.

Brother George Galanis gave us an interesting and challenging message at the service last Sunday morning. He left after lunch for Allensville, Kentucky, where he spoke to the congregation on Sunday night.

Brother Crowder will be leaving early Sunday morning for a drive to Lexington, Kentucky, where he is to be engaged in a gospel meeting starting Sunday morning, September 20. Please remember this special effort in your prayers. The meeting will be at Cramer & Hanover Church of Christ where Brother Billy Ray Lewter, recently returned from the mission field in the Philippine Islands, is serving as minister. Brother H. N. Rutherford, who is known to many of our congregation, recently retired from the pulpit at Cramer & Hanover where he has served something like thirty-five years. —From Church Bulletins.

Our kindergarten and Day Care Center is in full operation. There are about 25 five year olds and 10 three and four year olds. This is about capacity because of space limitations.

James Bevins professed faith in Jesus Christ and was buried with Him in baptism August 22.

Cherry St. Church: Our hearts were made to rejoice on Sunday, August 9, when Harland Stewart accepted Jesus as his Savior, and was buried with Him in baptism. His wife and 5 children had all preceded him in this wonderful step, and now all of

the family are Christians. We have prayed for this for over 15 years.

Two of our young men, Barry Stewart and Billy Burns, are home after overseas service. We thank the Lord for their safe return.

Bro. C. V. Wilson will be with us at Cherry St. for a revival Sept. 20 thru 27th. You are invited to be with us then.

-Bruce D. Chowning

THANKS!

Through many of His faithful stewards, the Lord graciously provided all of the funds necessary to bring Bro. and Sis. Winston Allen and Norman from Anchorage, Alaska, so that he could have a part in the 1970 Fellowship Meeting. The round-trip flights were paid for, and in addition \$113.66 was given to the Allens to help cover their expenses while here.

We take this opportunity to again express thanks and appreciation to each church and individual who had a part in this project. Some sent gifts who did not have an opportunity even to see the Allens during their stay in "the lower 48". This indicates how highly esteemed they are in the brotherhood. Those of us who did see them and hear him certainly received a blessing for which we thank the Lord.

The 1970 Fellowship Planning Committee By: Bruce D. Chowning
P. C. S. and H. S.:

School opened Monday, August 31 with a good enrollment. Fifty applicants had to be turned away.

Chapel exercises were on a spiritual level which is to be expected in a Christian School. The opening song, led by Brother Eugene Schreiner, was the one that has been used traditionally since the first opening in 1924: "Savior, Like a Shepherd Lead Us." It is not sung just to follow tradition but because there is the same heartfelt need of the leading of the Lord now that was felt by the faculty and superintendent forty-six years ago.

The import of the six spontaneous messages, briefly given, was: Congratulations to students and parents (of whom there was a good representation) on their having such a school to attend and the urgency of their taking advantage of the opportunity. Two texts used were: "Study to show thyself approved unto God..." and "The fear of Jehovah is the beginning

of wisdom and the knowledge of the Holy One is understanding."

The first speaker was Brother Claude Neal, former principal of the school for some thirty years. Others were Brothers Dennis Allen, C. V. Wilson, Leroy Friedly, Earl Mullins, present principal, T. Y. Clark, and Mack Anderson.

P. C. S.: In a half-hour program this morning, Sept. 18, on the grounds the School dedicated a flag pole to the memory of Brother Stanford Chambers, many years principal before he left us recently to be with the Lord. His daughter, Mrs. Paul Addams, one of the faculty members, raised the flag on the pole. Flag and pole were a gift from the faculty. A former principal after Brother Chambers retired, Brother Claude Neal, was speaker for the occasion. Present principal, Bro. E. C. Mullins, Sr., read a poem. Others on the program were Bros. C. V. Wilson, Glenn Baber, E. Schreiner, Bill Smallwood, and Sis. Crystal Crowder with the Chorus singing "The Star Spangled Banner." Mr. Chester Terry from the mayor's office attended on the invitation of Bro. Friedly. Mrs. Edward Schreiner was honored as being a member of the first graduating class.

Portland Avenue Church of Christ:

A good time of refreshing in the word of the Lord and fellowship with His people was had in Louisville and Sellersburg the week of August 17-21. The theme, "Contending For The Faith" was one peculiarly suited to our times. As one minister put it: "This 'week,' which has been held for many years now, provides an opportunity for like-minded children of God to gather for intensive Bible study and spiritual refreshment."

The messages were good, the food served at noon was good and well prepared, and served by the various churches. Places were found for guests by the hospitality chairmen, Brother Herbert Ball and Brother Emory Grimes, Jr.

Food for thought and prayer was surely carried away by everyone permitted to attend. The offering on "Missionary Night" was well over \$700.00.

Mrs. Louise Schardein, who became a child of God on May 20, left us to be with the Lord on August 23, the funeral was the following Wednesday. For about 30 years (since the time of Sylvia's coming to

the Lord) prayer had gone up for this mother. Though not a Christian for all those years she had been a good mother to her children. God answers the prayer of faithful hearts. This is a marvelous example of His working. Sylvia has only joy at her mother's passing because she knows she has gone to be with the Lord.

One new birth recently was of Michael Hardin, last of the Eugene Hardin family to obey the Lord. He is doing what the wise man said in Ecclesiastes 12:1. It is hoped that he will never forget Him. Our minister, Brother Wilson, is preaching at Cherry Street in a meeting. Brother Robert Heid brings good messages in his absence.

The wedding of Jo Anne Heid, daughter of Bro. Chester Heid, and Marvin Ball was performed on Friday, Sept. 11. Brothers Eugene Mullins and C. V. Wilson performed the ceremony which was a sermon in itself.

Highview Church

At the morning worship service on Aug. 2nd Brother Arthur Wright gave a very inspiring message, using the song, "I'll Put Jesus First," as part of his sermon and as an invitation song. Twenty-five persons went forward to rededicate their lives to Christ. Three of those were baptized at the evening service. They were Jeanette (14), Amy (10), and Ruby Coletrain (12). We rejoice with the Coletrain family and also the R. B. Stevens family, their daughter, Debbie, was baptized at camp this summer.

August 30 (the 5th Sunday) was the song service with the Churches of Christ in our area. Highview Chorus sang two songs.

Brother Wright is a former elder of the church. The Schreiners are to be back in church September 6. Submitted by Sister Frank H. Pace.

Sister Florence Hottle

Sis. Florence Hottle, a long-time friend of Word and Work, and a charter member of the Cherry St. Church of Christ in New Albany, Indiana, went home to be with her Lord on Sunday morning, July 26.

Bros. Bennie Hill and Bruce Chowning conducted the funeral service from Mullineaux Funeral Home on Tuesday, July 28. A ladies' quintet sang "Face to Face" and "Nobody Knows But Jesus". Burial was in the Martinsburg, Indiana, cemetery.

Sis. Florence loved the Lord and the Church, and manifested that love as long as she was physically able to serve Him. Back in the 1920's she was dormitory housekeeper and cook for some of "the boys" who came to Louisville for Bro. Boll's classes. Most of these have preceded her in death, but there may be yet a few others who read the Word and Work who will be interested in her home-going.

She is survived by two sisters, Mrs. Golda Wyman and Mrs. Dorothy Fowler, and one brother, Walter Hottle.

Waterford Church

In the July meeting with Brother Lawyer doing the preaching there were two rededications. The church was edified. The young people had charge of the service August 16th.

Brother R. T. Jennings, much loved among them, passed away last week. The funeral was Friday in Mt. Washington. Brother John Pound brought a good message to the large crowd (there was no standing room even left for some who were a bit late). He will be sadly missed.

Rangeland Church

The Lord has given us a very good summer at the Rangeland Church of Christ in Louisville. During the 3 month period, June through August, there were 13 baptisms, several rededications, and 9 placed membership. Several new families started worshipping with us on a regular basis and now consider Rangeland their church home.

It was my privilege to preach in a series of meetings at the Eastview Church of Christ (where Henry Ott preaches regularly) August 23-30. A real spirit of revival was in evidence. Attendance was excellent, and interest was considerably above average. There were 7 public responses, including one baptism. In addition to the good cooperation on the part of the Eastview people, our people at Rangeland demonstrated that they knew the meaning of cooperation, with several attending each night and with as many as 55 being present (from Rangeland) one night.

We are planning a special series of meetings, with a different speaker each night, at the Rangeland church Oct. 4-11, with services nightly at 7:30. (Sunday night services will start at 7). R. B. Boyd

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