

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

VOL. LIX

No. 9

SEPTEMBER, 1965

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THE WORD AND WORK

VOLUME LIX, SEPTEMBER, 1965

GORDON R. LINSKOTT, EDITOR—PUBLISHER

E. L. JORGENSEN AND J. R. CLARK, ASSOCIATE EDITORS

THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky.

Single subscription \$2.00; Clubs of four or more \$1.75 each.

NOW TO THE LORD, WHO MAKES US KNOW

Now to the Lord, who makes us know
The wonders of His dying love,
Be humble honors paid below,
And strains of nobler praise above.

'Twas He who cleansed our foulest sins,
And washed us in His precious blood;
'Tis He who makes us priests and kings,
And brings us rebels near to God.

To Jesus, our atoning Priest,
To Jesus, our eternal King,
Be everlasting power confessed!
Let every tongue His glory sing.

Behold! on flying clouds He comes,
And every eye shall see Him move;
Though with our sins we pierced Him once,
He now displays His pardoning love.

The unbelieving world shall wail,
While we rejoice to see the day;
Come, Lord! nor let Thy promise fail,
Nor let Thy chariot long delay.

ISAAC WATTS.

Talking Things Over

G. R. L.



In the days of the Wild West, quarrels were frequently settled by Judge Colt—the .45 revolver. With this weapon a little man was often a match for a bigger one; hence it was called “The Great Equalizer.” Billy the Kid was a half-pint Bantam rooster who couldn’t fight his way out of a paper bag, yet “The Great Equalizer” made him equal to killing 21 men by the time he was 21. “The Great Equalizer” made little men big—but how doubtful the value of such accomplishment!

GOD’S GREAT EQUALIZER

The cross of Jesus is *the* “Great Equalizer.” Far beyond dealing with the guilt of sin, it deals death to our fleshly nature and to the world-system to which our nature is oriented. Distinctions of rank or social standing are slain. There is no more superiority of master over slave, of man over woman, of white over negro, of professor over plow-boy (Gal. 3:28; Col. 3:11). The poor man has been elevated to a “high estate” and the rich brought down from his artificial pedestal (Jas. 1:9,10). It is impossible for these distinctions to exist in Christ, because the cross has executed the sentence of death upon the old man. Whatever belonged to our former existence—*not our sins alone*—had to pass through death. “Are you ignorant that all we were baptized into *death*?” This death put an end to our standing on some rung of the social ladder. And it even put an end to the ladder itself, as far as we are concerned. “The world has been crucified to me, and I to the world” (Gal. 6:14).

EQUALITY AND PRAYER

One common experience that brings this truth into living reality is prayer—group prayer. “There am I in your midst.” A Christian cannot bow in the presence of the Holy One and at the same time think himself better than anyone. It is impossible to stand before the Everlasting Burnings and not forgive another. He who is conscious of being accepted by grace is keenly aware that his fellow-worshippers stand on the same ground. Those who pray informally with others—where all are free to participate and there is no artificiality—will confirm all this.

You never really know a person until you have witnessed him (or her) bare his soul before the Living God. And there an utter stranger suddenly becomes a beloved friend. On my first trip to Catania, Sicily,

I called at the home of a man whom I had been advised to "keep at arm's length." Various tales had been circulated about him. By coincidence another visitor was there, a young man from northern Italy who (I later learned) had been warned to beware of *me*. We first talked—somewhat as fencers parry one another—and then we prayed (all three of us). What a difference it made! Our introductory handshakes may have been a mere formality, but there was nothing formal about the way we embraced each other in parting.

The little church in the same city was divided into two factions—over what I don't remember. I do remember the night when we had a short message from the Word followed by a long prayer session with many participating. It ended in a glorious commotion of brothers and sisters confessing their sins to each other and rejoicing in forgiveness. What a sight! Everyone shedding tears of joy and hugging and kissing each other (the men the men, and the women the women, of course)! At the place of death, at the foot of the cross, there was no more "I am of Apollos, and I of Cephas."

From personal experiences I can testify that praying together with others is devastating to feelings of superiority, impatience, resentment, envy, distrust, etc. But there is no magic in prayer itself. The "magic"—the *power*—is in the fresh encounter with the Majesty on high, the fresh realization of the finality of the cross, the "Great Equalizer."

EQUALITY AND UNITY

Unity, as widely presented, is a negative negative—the putting back together of broken pieces. We would not disparage nor discourage such attempts, but we do believe that a larger emphasis belongs to the strictly *positive* aspect. Paul speaks of *maintaining*, not repairing, the unity of the Spirit.

One example of positive unity in action is in Acts 4. After being threatened, the church assembles. Here is a fine setting for a study of "The Church and Civil Government." But no discussion follows. Rather, prayer. And out of the prayer meeting comes a unified approach to the problem. Perhaps even more significant is the real beginning of a missionary (evangelistic) outreach. Today we see such programs emerge from business meetings or conventions of some kind. The original was born in a prayer meeting.

In both of these examples we can see the same principle of equality working in those who prayed together. Self-interest is crucified and the will of God is all that counts. No one in the group thinks his solution best or seeks to impose his opinion on the others. In the examples above, we see unity of thinking and unity of action, but below the surface we recognize a deeper unity, a unity that says, "We *are* the same thing." From this comes, "We speak the same thing;" and, "we take the same course of action." This kind of unity is not the work of councils and synods. It was accomplished by God, at Calvary. It is manifested wherever that mighty fact has its full impact. That place is in the presence of God.

THE FIRST OBLIGATION OF THE CHURCH

A. W. Tozer

The first look of the church is toward Christ, who is her Head, her Lord and her All.

After that she must be self-regarding and world-regarding, with a proper balance between the two.

By self-regarding I do not mean self-centered. I mean that the church must examine herself constantly to see if she be in the faith; she must engage in severe self-criticism with a cheerful readiness to make amends; she must live in a state of perpetual penitence, seeking God with her whole heart; she must constantly check her life and conduct against the Holy Scriptures and bring her life into line with the will of God.

By world-regarding I mean that the church must know why she is here on earth; that she must acknowledge her indebtedness to all mankind (Rom. 1:14, 15); that she must take seriously the words of her Lord, "Go ye into all the world, and preach the gospel to every creature" and "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The task of the church is twofold: to spread Christianity throughout the world and to make sure that the Christianity she spreads is the pure New Testament kind.

Theoretically the seed being the word of God, should produce the same kind of fruit regardless of the spiritual condition of those who scatter it; but it does not work that way. The identical message preached to the heathen by men of differing degrees of godliness will produce different kinds of converts and result in a quality of Christianity varying according to the purity and power of those who preach it.

Christianity will always reproduce itself after its kind. A worldly-minded, unspiritual church, when she crosses the ocean to give her witness to peoples of other tongues and other cultures, is sure to bring forth on other shores Christianity much like her own.

Not the naked Word only but the character of the witness determines the quality of the convert. The church can do no more than transplant herself. What she is in one land she will be in another. A crab apple does not become a Grimes Golden by being carried from one country to another. God has written His law deep into all life; everything must bring forth after its kind.

The popular notion that the first obligation of the church is to spread the gospel to the uttermost parts of the earth is false. *Her first obligation is to be spiritually worthy to spread it.* Our Lord said "Go ye," but He also said "Tarry ye," and the tarrying had to come before the going. Had the disciples gone forth as missionaries before the

day of Pentecost it would have been an overwhelming spiritual disaster, for they could have done no more than make converts after their own likeness, and this would have altered for the worse the whole history of the Western world and had consequences throughout the ages to come.

To spread an effete, degenerate brand of Christianity to pagan lands is not to fulfill the commandment of Christ or discharge our obligation to the heathen. These terrible words of Jesus haunt my soul: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

To win men to Judaism from among the Gentile nations was altogether a good and right thing to do. Thousands of happy converts were won to the religion of Moses during the years of Israel's spiritual ascendancy, but at the time of Christ Judaism had sunk so low that her missionary effort wrought actual harm instead of good.

It would appear logical that a subnormal, powerless church would not engage in missionary activity, but again the facts contradict the theory. Christian groups that have long ago lost every trace of moral fire nevertheless continue to grow at home and reproduce themselves in other lands. Indeed there is scarcely a fringe sect or heretical cult these days but is enjoying amazing success among the backward peoples of the world.

The evangelical wing of the church has in recent years become world-regarding to a remarkable degree. Within the last twenty years evangelical missionary activity on foreign fields has been stepped up tremendously. But there is in the whole thing one dangerous weakness. That weakness is the naive assumption that we have only to reach the last tribe with our brand of Christianity and the world has been evangelized. This is an assumption that we dare not make.

Evangelical Christianity is now tragically below the New Testament standard. Worldliness is an accepted part of our way of life. Our religious mood is social instead of spiritual. We have lost the art of worship. We are not producing saints. Our models are successful businessmen, celebrated athletes and theatrical personalities. We carry on our religious activities after the methods of the modern advertiser. Our homes have been turned into theaters. Our literature is shallow and our hymnody borders on sacrilege. And scarcely anyone appears to care.

We must have a better kind of Christian soon or within another half century we may have no true Christianity at all. Increased numbers of demi-Christians is not enough. We must have a reformation.—Taken from *Of God And Men*, by permission of Christian Publications, Inc., Harrisburg, Pennsylvania.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Can you point out a passage of Scripture that makes it unmistakably plain that the old covenant was the ten commandment law?

Yes, more than one. When Jeremiah (Jer. 31:31, ff.) foretold that a new covenant was to be made, he gave such details concerning the old as to send us right back to the history of its making. The covenant to be made: "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt." So we go back to Exodus and read with interest the record of the making of that covenant. See ch. 20. A code of laws is made, foundational to which code are the ten commandments. Likely you have heard it undertaken to differentiate between the ten and the other commandments and a distinction made between ceremonial law and the moral law. Nevertheless Moses makes some clear statements as to what the old covenant embraced. Note Deut. 4:12, 13. "And Jehovah spake unto you out of the midst of the fire . . . and he declared unto you his covenant which he commanded you to perform, even the ten commandments, and he wrote them on two tables of stone." Take up Moses' speech in the next chapter, and you get the same thing, with a repetition of the ten commandments. Note again in his speech (9:9) "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant." Now return to Jeremiah 31:31 and read the forecast again, and know whereof the prophet speaks. So the apostle to the Hebrews, contrasting the two covenants, says, "He taketh away the first that he may establish the second (Heb. 10:9). Col. 2:14 shows that this great transaction occurred at Calvary. Consent to no explanation (by some theorist) that explains away or nullifies the plain statements of holy writ. A good passage corroborative of what we have already cited is 2 Cor. ch. 3. Read the whole of it.

Now it is a fact that no moral law can be abrogated. Moral law is eternal. It has always been and always will be wrong to steal, to lie, to commit adultery, to take the name of the Lord in vain. These things were wrong before it was ever written or spoken, "Thou shalt not." But the old covenant was a code, and as a code, the whole of it was "taken out of the way," nailed to the cross. "He tak-

eth away the first that he may establish the second, by the which will we are sanctified." The New Covenant embraces every moral principle embraced in the Old Covenant, and presents it in the setting of saving grace. The fourth commandment of the decalogue is not in the New Covenant. It is not based on any moral principle; not a moral, but a positive statute. It became obligatory simply because God commanded it. But if a man's ox got in the ditch, he could labor on the sabbath day to get him out. He could not lie nor steal for the sake of the ox, but he could break the sabbath injunction without sin, because no moral principle was involved.

By "Christian Education" do we mean the instruction enjoined by our one Master in the Commission or do we mean a system that has been developed by men in the course of time, and which can be included in the curriculum and course of study designated "Christian Education"? Is it not possible, even probable that many make the grade in "Christian Education" and come through without a saving knowledge of Jesus as Savior? Isn't Sunday school work weak right here?

My conviction is that there is a fatal weakness at the very point suggested by this question. Christian education in the scriptural sense embraces the truth, the whole of that truth of which "our one Master" made His church "the pillar and ground" (1 Tim. 3:14, 15), central to which is "God manifest in the flesh." The term "Christian Education" is a misnomer for any body of instruction or system detached from or not centered in this truth. It is off center if not thus centered in Him, as both Lord and Christ. Facts, facts, facts, answers to quizzes, questions, true and false tests, answers ever so correct, embracing nothing really contrary to facts can fall far short of saving truth. To know Christ, facts concerning Him are necessary, but truth lies a bit deeper than mere facts even though making a learner a walking cyclopedia. "Be not many of you teachers, my brethren, knowing that we shall receive the heavier judgment" (Jas. 3:1). "When by reason of time ye ought to be teachers, ye have need that some one teach you what be the rudiments of the first principles of the oracles of God" (Heb. 5:12). What about those "picked-up" S. S. teachers whose chief qualification to begin with was willingness to take a class of children? Many teachers are without teacher training and without knowledge as to what is central. Much S. S. activity is little more than just a playing at teaching. A church should see to it that its teaching activity be not a waste of time or a make-believe. Of course James does not write to discourage teaching.

They speak of the image of the church which the New Testament presents; what is that image? Some think it is unimportant for a church to strive to know and be what the New Testament church was.

A close study of the churches from Jerusalem, beginning with Acts 2 to Laodicea, Rev. ch. 3 enables one to visualize the N. T. church. You are not, however, to feel satisfied with any superficial picture. From it must be eliminated the many defects to which the N. T. itself calls attention. Jerusalem used to be pointed to as "the model church," but it came to be realized that Jerusalem was imperfect,

not without murmurers (Acts 6), not without liars (Acts 5), made up of segregationists (Acts 21). Eliminate those disapproved things from the Jerusalem church and hold in your picture the divinely approved, and you do have an ideal to strive toward. You behold 3000 (plus myriads more) saved by grace in response to faith and by the Lord added—added together into a commendable fellowship enjoyed by the “all” who composed the body at that time. Their holy joy in grace and their worshipful praise are experiences provided for in the birthright of all who are born from above. It is written (for the purpose of imitation by the Spirit’s enabling) “written for our admonition,” “they continued steadfastly in the apostles’ teaching (Christian education) and fellowship, in the breaking of bread and the prayers” (their observing “whatsoever I have commanded you,” no less, no more). And what a measure of the grace of liberality (spontaneous, not commanded) that “fellowship” embraced! Spirit-created grace in renewed hearts translated into good works, a language that requires no interpreter. The image of the church of God thus being afforded you is that of a proper balance of work and worship. The gospel proclamation, the teaching, and the benevolences go right along together.

But this joyful fellowship had to be broken up. Those so blessed with Christian education must scatter out and go forth to share the glad tidings of salvation to the rest who had not heard. It took a terrible persecution to thrust them out, but, to the credit of these early Christians thus cruelly scattered abroad, they “went everywhere preaching the word.” No, not “ordained” clergy, but what the religionists today call “the laity.” Such is the way Christianity spreads and spreads. Eliminate from your image the clergy-laity distinction and its blocking of the activities of the members of the body by which the Great Commission was and is executed. Eliminate, too, this “canning-up” inside the four walls of church edifices of the saving truth of the gospel. There was no casting of the precious seed against enclosing walls and empty pews in those days.

But go on in your research and discover other features for your developing picture. Find what is commended and what is exhorted at Ephesus, at Philippi, Thessalonica, Philadelphia, et al. What is thus added to your image, the while you faithfully eliminate what is disapproved, this corrected and developed picture is what we should mean when we speak of the N. T. church, the church of Christ in God. Withal, note the “simplicity and the purity toward Christ” (2 Cor. 11:3). Your image is otherwise sadly defective.

Beloved in the Lord, in these days of ecumenicity, of world movements and propaganda for a world church, the product of the great apostasy foretold, let others know unmistakably that we are not ashamed of “the simplicity” of the church of the Bible and its sweet, simple family relationship. As Moses at the sacrifice of all his prospects for greatness in the world-power of his day was not ashamed to identify himself with the enslaved and oppressed people of God, so may we unashamed stand steadfast with our brethren in

Christ undetached from the N. T. simplicity. Could it but be said of every church, it continues "stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers," not ritualistically, not formally, but really in the Spirit, "not denying the power thereof."

Two congregations in this area teach and practice the same things, but not in the same way. Are they therefore showing that they are divided?

Not unless one of them demands that the other conform, upon the penalty of ostracism. That is where trouble comes. The N. T. does not enjoin the method of doing the things commanded. Less talk publicising division will help. Fires die down when fuel is no longer piled on.

GOD'S PURPOSE FOR YOU

Miles J. Stanford

How wonderful and encouraging it is to know that our heavenly Father has made it clear in His Word exactly what His purpose is for each one of us. Now is the time—right in these next few moments—to make sure, on the authority of His eternal word, as to His purpose for your personal life.

GENESIS 1:26—"And God said, Let us make man in our image . . ."

The first Adam, the head of the human race, was made in God's image in the realm of personality, intellect, emotions, will, etc., so that there could be communion, fellowship, and cooperation between them; with God sovereign and man subject—subject to His will, which is perfect freedom. But we know that Adam was beguiled into choosing his own way in preference to God's way, relying upon himself only, loving just himself. As a result, he immediately became self-centered instead of God-centered; dead to God who is the Source of all life, dead in trespasses and sins. In this condition Adam "... begat a son in his own likeness, after his (fallen) image" (Gen. 5:2). Thus he brought forth a sinful, ungodly, self-centered race "... dead in trespasses and sins" (Eph. 2:1).

HEBREWS 1:3—"God . . . hath in these last days spoken unto us by

His Son . . . who being the brightness of His glory, and the express image of His person . . ." Here is the image of God back on earth, this time in the person of our Lord Jesus Christ, God's last Adam (1 Cor. 15:45, 47). Our natural birth made us members of the fallen, sinful first-Adam race. Our transition from the old sinful race to the new godly race is known as the "new birth." When we were "born again," through "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), we were born into Him—He became our Life (Col. 3:3, 4). "Thou wert cut out of the olive tree which was wild by nature, and wert grafted contrary to nature

into a good olive tree" (Rom. 11:24). "For as by one man's disobedience (Adam's) many were made sinners, so by the obedient of one (Christ) shall many be made righteous" (Rom. 5:19).

Our heavenly Father is still carrying out His purpose of making men in His image. Although His original purpose is the same, He is not using the original man to bring it about. *All* is now centered in the last Adam, our Lord Jesus. Being born into Him through faith we became "partakers of the divine nature" (2 Pet. 1:4), and as the Lord Jesus is allowed to express Himself through our personality this poor sin-sick world will see "Christ in you, the hope of glory" (Col. 1:27). In 1 Cor. 15:49, Paul gives us the heartening promise: "As we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly (Christ)."

ROMANS 8:28, 29—“And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son . . .” Here is the "good" for which God is working all things together—His original purpose of making us in His image, which is centered and expressed in His Son, Christ, who is our life. Paul's determination for each of his converts was, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19).

The open secret of healthy spiritual growth is to know and settle down upon this fact as set forth in Romans 8:28, 29. When we see that *all* things are working *together* to make us more and more like the Lord Jesus, we will not be frustrated and upset when some of these "things" are hard, difficult to understand, and often contain an element of death. We will be able to rest in our Lord Jesus and say to our Father, "Thy will be done." And our constant attitude of faith will be, "Though He slay me, yet will I trust Him" (Job 13:15). *This* is our matriculation to spiritual maturity!

2 CORINTHIANS 3:18—“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.” It is one thing to know what God's purpose is for our lives, and it is another to know something of the "how" as to entering into it all right here and now. One of God's most effective means in the process is failure. So many believers are simply frantic over the fact of failure in their lives, and they will go to all lengths in trying to hide it, ignore it, or rationalize about it. And all the time they are resisting the main instrument in the Father's hand for conforming us to the image of His Son!

Failure where self is concerned in our Christian life and service is allowed, and often engineered by God in order to turn us completely from ourselves unto His source for our life—Christ Jesus, who never fails. Rejoice, dear friend, in your need and hunger of heart, for God says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6). As we, in our abject need, consistently and lovingly look upon our Lord Jesus

revealed to us in the Word, the Holy Spirit will quietly and effortlessly change the center and source of our lives from self to Christ—hence for each of us it will be, “Not I, but Christ.”

God has a natural law in force to the effect that we are conformed to that upon which we center our interest and love. Hawthorne brought out this fact in “The Great Stone Face.” Then, too, think of Germany some years ago, full of little Hitlers all because of fanatical devotion to a second-rate paper hanger! Here in our country comic books, radio, TV, and movies have all contributed in giving us a rising generation of young Davy Crocketts, cowboys, gangsters, etc. And what of the believer? If we are attracted to this present evil world, we become increasingly worldly; if we pamper the flesh and live for self, we become more and more self-centered; but when we look unto Jesus, we become more and more like Him.

Norman Douty writes, “If I am to be like Him, then God in His grace must do it, and the sooner I come to recognize it, the sooner I will be delivered from another form of bondage. Throw down every endeavor and say, ‘I cannot do it, the more I try, the farther I get from His likeness. What shall I do?’ ‘Ah,’ the Holy Spirit says, ‘You cannot do it; just withdraw; come out of it. You have been in the arena, you have been endeavoring, you are a failure. Come out and sit down, and as you sit there, behold Him, look at Him. Don’t try to be like Him, just look at Him. Just be occupied with Him. Forget about trying to be like Him. Instead of letting that fill your mind and heart, let Him fill it. Just behold Him, look upon Him through the Word. Come to the Word for *one purpose*, and that is to meet the Lord. Not to get your mind crammed full of things about the sacred Word, but come to it to meet the Lord. Make it to be a medium, not of Biblical scholarship, but of fellowship with Christ. Behold the Lord.’ ”

“Thou sayest, Fit me, fashion me for Thee.

Stretch forth empty hands, and be thou still:

O restless soul, thou dost but hinder Me

By valiant purpose and by steadfast will.

Behold the summer flowers beneath the sun,

In stillness his great glory they behold;

And sweetly thus his mighty work is done,

And resting in his gladness they unfold.

So are the sweetness and the joy Divine

Thine, O beloved, and the work is Mine.”

—Gerhard Tersteegen

“For it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:13). And what is His “good pleasure” He is “performing” in us? He is working everything together for this one purpose, “That the life also of Jesus might be made manifest in our mortal flesh” (2 Cor. 4:11). This is life: “For to me to live is Christ . . .” (Phil. 1:21). This is service: “And there were certain Greeks . . . saying . . . Sir, we would see Jesus” (John 12:21).

(From The Green Letters)



Faith, Hope, and Love

J. R. Clark

Faith, Hope and Love might be called the Grace sisters. Find one of these graces in the New Testament and the others will likely be nearby, if not in the exact words, yet in thought. Let us see a few examples:

"But now abideth faith, hope, love, these three: and the greatest of these is love" (1 Cor. 13:13). Again, "Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father" (1 Thess. 1:3). Another from Col. 1:4, 5, "Having heard of your faith in Christ Jesus, and the love which ye have toward all the saints, because of the hope that is laid up for you in the heavens."

At a recent preachers' meeting I asked this question, "Why do churches that are inclined to be more or less legalistic have better attendance than we who emphasize the grace of God, the indwelling of the Holy Spirit, etc.?" Quickly a brother answered, "Because they are taught they will be lost if they do not attend." One preacher put it this way, "I tell them they will go to hell if they don't attend the mid-week meeting." If a brother or sister is brought up on this kind of teaching, he is likely to be regular in his attendance! However, he who attends church services just because he has to is of poor quality, even though a Christian should attend whether he wants to or not.

And now I will show you a more excellent way. It is the way of faith, hope and love. If we are filled with these graces as we should be, we will go to church joyfully and regularly!

FAITH goes to church. She lays hold of "This do in remembrance of me" of 1 Cor. 11:24, and of "Not forsaking our own assembling together, as the custom of some is" (Heb. 10:25). The word faith appears 25 times in Hebrews 11, and thirteen times in James 2. And faith moulds our lives after His will.

HOPE goes to church. Let us finish reading the Heb. 10:25 passage, "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." What day? Is Paul speaking of the Lord's day? If so, we would be rather weak in our exhortation on Monday and gradually build up momentum each day, and when

Saturday comes, go all-out in your exhorting. However, the day which the writer has in mind is the day of our Lord's return. This passage applies to us, if anything, even more than it did to the early Christians, for the text says, "so much the more" as that day draweth nigh.

LOVE goes to church. When asked what he considered the reason for lack of church attendance, Brother Frank Mullins said, "The main reason is the lack of love." Jesus said, "If you love me ye will keep my commandments." (John 14:15). If a young lover has an appointment to meet Mary at a certain place and a certain time, and he fails to show up, what may Mary think? Even so, Christians have a rendezvous with the Lord, to meet Him at the assembly of the saints. What will He think if we don't keep this appointment? He said, "For where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20).

Faith, hope and love are strong incentives to church-going. Can we imagine these sisters loitering around when the church has assembled for worship? A Christian who is careless about this matter tells on himself—he is lacking in faith, hope and love. Let us cultivate these graces by study of the Word, by earnest prayer, and by loving obedience to God's will set forth in the Bible.

RUTH THE MOABITNESS (IV)

Mrs. Paul J. Knecht

THE KINSMAN REDEEMER

The picture of the kinsman redeemer in Boaz has been ably set forth in *Ruth: The Romance of Redemption* by J. Vernon McGee, and also by other writers. It shows in type the work of our Lord who "became flesh and dwelt among us" in order that He might redeem us from our sins and continually cleanse us from all unrighteousness. He had to be man, a kinsman, in order to qualify for the office of redeemer. The kinsman redeemer had to have the price of redemption, and more, he had to be willing to pay it freely—he could not be forced to assume the role and pay a high price, beyond what he had or was willing to pay. This indicates that love was necessary; it is the all-powerful incentive. These qualifications of the kinsman redeemer were perfectly combined in our Lord. He became flesh. He willingly paid the price, which was the pure blood of the Lamb of God, the only begotten Son of God, given out of the great love of the Father (John 3:16).

But Boaz pictures not for us the suffering of the Lord; there is no blood in the picture. The only death is that of the first husband through whom Ruth entered into covenant relations with the God of Israel. Boaz portrays rather the grace of final salvation, redemption of the land (Rom. 8:20; Acts 3:31) and the consummation of

the work of grace in uniting the church with her Lord at the end of this dispensation. Ruth could not have been a beneficiary under that law of redemption had it not been for Mahlon, who had already translated her from the nation of Moab into the nation of Israel by marriage. By his death she was in line for final salvation.

Ruth obviously suggests the church. Translated from the kingdom of Satan into the kingdom of God's dear Son, by the death of the Lord, the church leaves the world and worldly things in company of the Holy Spirit (as did Ruth leave Moab with Naomi). She travels the spiritual highway to higher ground and her eventual meeting with her Lord. She works in His vineyard and gleanes in His word until the marriage. Even so Ruth gave up her citizenship in Moab to become the wife of Mahlon, left Moab behind her with its dead, and came out to Israel to be united in due time with her kinsman redeemer, Boaz.

Orpah suggests the apostate church that came a little way and then turned back "to the weak and beggarly elements of the world"—to the idols of worldly wealth and power among the dead in sin.

Mahlon, the first husband of Ruth (with Chilion and Elimelech), suggests the Jewish nation by whose temporary fall (Rom. 11: 11, 17-21), or spiritual death (Ezek. 37:1-3, 11), salvation came to the Gentiles. Over the dead body of the Jews, so to speak, the church stepped into blessing and power. The promised restoration of the Jews is not apparent in this story, unless it be implied in the fact that the first born of Boaz and Ruth would belong to Elimelech and raise up his name on his inheritance. Incidentally, Ruth inherited not only Mahlon's but Chilion's property as well, for Orpah turned back and missed the inheritance.

A backward glance at Naomi, taking a hand in the rearing of Obed (Ruth 4:14-17), gives us a glimpse of the work of a spiritual grandmother in the home—an aged woman doing what, centuries later, Christian women were urged to do, i.e., teaching in the home (Titus 2:3-5; 2 Tim. 1:5).

One last word about the bundles of grain before we leave this fascinating story of Ruth, the Moabitess. In Ruth 2:15,16 Boaz told his men, ". . . Let her glean even among the sheaves, and reproach her not. And also *pull out some for her* from the bundles, and leave it and let her glean and rebuke her not."

So also, the writer of the Scriptures, the Holy Spirit, in obedience to the will of God, has done with the word of God, leaving some handfuls of truth of purpose for those who glean behind the reapers in the Bible. Yes, and I am persuaded that even He, through His apostles, pulls out some from the bundles for honest hearts to glean. The gleaners are needed as well as the reapers. The least truth discovered has its measure of importance in its relation to the whole. Perhaps it has a greater measure than we think, for we are told that no word of God is without power (Lu. 1:37). May He bless the study of us all as He has blessed the writing of this paper. In Christ's name, Amen.

Books of Interest

G. R. L.

IMPRESSIONS — Martin Wells Knapp.

This little book is one of the most significant and most timely of anything printed in recent years. I know of no other book that deals in such detail with the important topic of spiritual deception. It is a practical study into the Divine and Satanic influences on the soul of the sincere Christian who desires to be led of God. Particular emphasis is given to the subtle devices of Satan, designed to deceive the untaught believer and to give false guidance. The author points out some of the more refined means of deception that Satan uses on those who are less easily deceived.

The dangers and avenues of deception are followed by practical tests by which one may definitely discern between real and counterfeit guidance. Then the author gives a chapter on genuine guidance, and how a Christian may *know* that he is walking in the will of God. Only in this chapter do I find something lacking; the author evidently is not aware of the guidance that the Lord gives through the prayers of two or more assembled in His name (Alex Hay's book gives a good treatment of this). This lack does not take away from the value of the rest of the book.

(Voice Christian Publications, Paper, 32 pp., 35c.)

THE CHRISTIAN BOOK OF MYSTICAL VERSE — A. W. Tozer (ed.)

The word "mystical" in the title may frighten some, as the compiler himself notes. He explains, "The word 'mystic' as it occurs in the title of this book refers to that personal spiritual experience common to the saints of Bible times and well known to multitudes of persons in the post-Biblical era . . . (the mystic) exists in a world of spiritual reality. He is quietly, deeply, and sometimes almost ecstatically aware of the Presence of God . . ."

The names of those whose poetry appears here is enough to recommend the book: Bernard of Clairvaux, Horatius Bonar, Anne Cousin, William Cowper, Frederick William Faber, and many others down through the alphabet to Count Nicolaus Ludwig von Zinzendorf—a veritable roll-call of the best-known and best-loved writers of devotional verse. The compiler acknowledges that this does not pretend to be a complete collection: "Admittedly much pure gold has been left out of this treasury. The chief reason is lack of space. I have tried to keep the book small enough to be portable, that its possessor may carry it with him and so turn any bus or train or airplane into a sanctuary."

The purpose of the book is well set forth in these words: "This is a book for the worshiper rather than for the student. It has been

carefully and lovingly prepared for those God-enamored persons who, while they feel as deeply as the enraptured poet, yet lack the gift that would enable them to express their feelings adequately. Such will sense a kinship with the gifted souls they find on the pages of this book and will join them as they mount on high to pour out their hymns at heaven's gate."

The practical usefulness of the book is greatly enhanced by the grouping of the poems by topic, and by the provision of three indexes. Authors, first lines, and titles are indexed separately. The heavy clear plastic dust-cover guarantees durability.

(Christian Publications, Cloth, 152 pp., \$3.00)



A Sure Thing

J. H. McCaleb

"At the close of the war in 1865 an item in a New York paper stated, 'a man has been arrested in Brooklyn in attempting to extort funds from ignorant and superstitious people, claiming he can make a device which will convey the human voice, at any distance, over metallic wires. Well-informed persons know it is impossible to transmit the voice over wires; and that were it possible, the thing would be of no practical value.'"

Always there has been skepticism about matters that we do not understand, or with which we have had no personal experience. We know now that the telephone has developed beyond all imagination. Furthermore, the wires are not necessary in some cases for the transmission of speech. Even so, man's forecasts could fail. Every well that is sunk does not produce oil.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

The last quotation is from God's Book. While some of the forecasts of men actually come to pass, we may be sure that not one word which God has spoken will fail. To question the predictions of science might bring some material loss. To doubt God's statements will result surely in eternal ruin.

Precious Reprints

R. H. Boll — 1932

WHAT HE SAVED US FROM

That I may grasp the meaning of Divine Love, I must also realize the nature of the great thing the Lord has done for me. It is not enough to know what He gave and how much He bore and suffered, but I must know *why* He did it. An infinite sacrifice is of no value or meaning unless there was a corresponding need of it. And I must have some understanding of what the need was, and what love accomplished by its wondrous sacrifice. The end attained must justify the outlay—else the outlay would seem only foolish and regrettable.

If, for example, a man should lose his life chasing my hat blown by the wind across the street—well, I should certainly be sorry and would wish it had not happened. I would rather have lost many hats than to have the poor fellow lose his life. But no overwhelming sense of gratitude and devotion for the man who thus sacrificed his life for me to rescue my hat, would fill my heart, though his life was the best he had and all he had. But if one should give up his life in order to save mine out of a watery grave, say, or from some great disaster—that would bring me to my knees.

A great sacrifice is justified only by a great need; and the more terrible the need, the greater and more wonderful in our eyes is the great sacrifice and the love that prompted it. This simple philosophy applies to the Sacrifice of God for me. If God so loved me that He gave His only begotten Son, yea, gave Him up unto death, I can appreciate it only if I see a commensurate need that called for such a Sacrifice. That need is expressed in the word “perish”—“that whosoever believeth on him should *not* perish, but”—(now the glorious end to be attained)—“should have eternal life.” I must know both what I was saved by and what I was saved from. As I apprehend that, my heart bows low before the love that passeth knowledge. What then is it to *perish*? Why must I perish? How did God’s love in the sacrifice of His Son save me from perdition that I should have eternal life?

CHEAPENING SALVATION

Next to the man who denies the Deity of the Lord who died for me, nobody cheapens the love of God so much as he who denies the scripture teaching of the sinner’s fate and destiny. In proportion that hell is tolerable, salvation is negligible, and the work of Christ needless. Nothing less than such a hell as God’s word pictures could justify such a sacrifice as the gospel sets forth. If it had been something that we could have faced and gotten through with, Christ died in vain. We cannot realize the worth of such redemption.

If eternal death were a mere annihilation of our being—many would even prefer that. The atheist and the Sadducee glories in the prospect. The man tormented by memory and conscience or the burdens of life would long for it; yea, (as Job said) he could wish that “as a hidden untimely birth, he had never been.” The suicide plunges unto death vainly hoping to be swallowed up in nothing and forgetfulness for ever. The Buddhist makes it his heaven (“Nirvana”) and looks forward to some time when the dewdrop of his personal life slips back into the infinite ocean of the Everything and Nothing.

Was it merely to save us from such a fate as that, that the Savior died? That would have been a small matter in comparison, not worthy of God’s vast outlay. Why not, like the birds or the insects, leave us to live our little day and pass out for ever? But there are factors in man’s nature and being that forbid such an issue. Man’s capacity for suffering and for enjoyment is boundless, and it will be the one or the other for him, for ever. Life, in the Bible sense, is something more than mere conscious existence; and Death therefore, which is the opposite of life, is something else than cessation of existence. Infinite consequences hang on each and either.

FRUIT OF GOD’S LOVE

The love of God was without reserve. He held nothing back. He gave Himself, in giving His Son. It was God’s extreme sacrifice in the presence of man’s extreme need. He wants us to know this love (though it is past knowledge), and to understand it (though it passeth understanding), and to trust it with all our being. He wants us to receive it into our hearts—He Himself will shed it abroad in our hearts by the Holy Spirit which He has given unto us—that it may flow out from us to others. “We have known,” says John, “and we have believed, the love that God hath in us . . . We love because He first loved us” (1 Jn. 4:16, 19). And “the love of Christ constraineth us . . . He died for all that they that live should no longer live unto themselves but unto him who for their sakes both died and rose again” (2 Cor. 5:14, 15).

I have not failed to study; I have not failed to write and meditate; but I have failed to pray . . . Now, why have I not prayed? Sometimes because I did not like it; at other times because I hardly dared; and yet at other times because I had something else to do. Let us be frank . . . I have heard men talk about prayer who never prayed in their lives. They thought they did; but when you have heard them, they made their own confession in a ruthless way. —An aged minister

Oh, what deep-seated malice against God is this, that I will do anything and everything, but to go to Him and remain with Him in secret prayer! —John Calvin

"50% of those baptized in Japan leave the church within a year's time and 90% within ten years" says a noted pastor. Here is a program to change that ratio.

TOTAL MOBILIZATION

Robertson McQuilkin

(This article, written for missionaries in Japan, has a vital message for all missionaries and all U.S. Christians. —Alex Wilson)

This term has a distant, unreal ring to the ear of a cold war generation. Negotiation, treaty? Yes. Brush-fire, contained war? If necessary, so long as it doesn't spoil our fun. But not, truceless war and TOTAL mobilization? Yes, the truth is we are behind enemy lines in a total, no-quarter war to the death.

Most Christian soldiers give assent to this as a proposition but don't really understand it. Some do. For example, Daniel understood this thing, even a great warfare (Daniel 10, A.S.V.). This was late in a life full of experience and great success. Didn't he have a right to rest this campaign out? Or at least to retire to the safety of headquarters and supply the brain work like many an old soldier has done?

But not Daniel. And because he understood, Daniel knew that it was senseless to rely on his own vast experience or great intellectual powers. He knew that his contacts with influential men were useless. This great old warrior understood the cosmic struggle and joined combat in the only place the enemy is vulnerable. For twenty-one long, grim days Daniel went to his knees, locked in mortal combat with the spiritual hosts of wickedness in heavenly places. His prayer had been heard and answered on the first day but a three-week battle was required to get the answer through. "Daniel understood the thing, even a great warfare."

I think we who serve in Japan are in a unique position to understand the war. But do we? How many busy junior officers go to bed with a salute toward headquarters and rise with a sleepy round of scatter-shot in the general direction of enemy lines and call it prayer. Perhaps we do not understand the deadly grip of dark spiritual power in Japan after all.

Prolonged Prayer: Assaulting the Enemy

Daniel isn't the only one who understood. Jesus understood and found prolonged prayer—prolonged to the place of missing sleep or food, those two blessings we love so fervently—as the basis for his massive assaults into enemy territory. He prayed thus as a regular pattern of war, not as an annual formality. He prayed thus, he who of all men could surely be expected to war successfully on his own, without prayer. And we are given this pattern not as an optional weapon to be used if desired, but we are under orders to so wage war.

Of course we can't fast every day and spend every night in

prayer. But we have other marching orders for the daily battle, "pray without ceasing." Certainly this refers to a different type of prayer than those concentrated prayer assaults of Daniel and Christ. Different, but just as necessary. I don't know all the implications of this command but if we look at the life of the peerless warrior who issued the order a most interesting pattern emerges. He rises long before dawn and works till midday as a successful artisan. Then in the afternoon and late into the night he works at turning the world upside down, carrying the battle from house to house and into the streets. We are busy men, we missionaries to Japan, but who can claim to be in Paul's league? And yet this little man, this titanic battler, prayed ceaselessly. Perhaps the little man became a titanic battler precisely because he knew how to pray ceaselessly.

True, Paul was not so busy when he wrote the Church in Colossae, for he was in jail! But he wasn't in jail when he wrote, "pray without ceasing." And he writes to the Christians in Colossae, "I want you to know that we are constantly praying for you . . . we do not cease to pray and make request for you . . . To this end I am toiling strenuously with all the energy and power of Christ at work in me. For I want you to know how strenuous are my exertions for you . . . For though I am absent in body, yet I am with you in Spirit." Here is a soldier, a busy soldier, who fully understands the thing, even a great warfare. Result: while he sits in prison, or works his needle through a heavy strip of canvas, or walks from house to house, he is wrestling in locked combat with the enemy. Toiling so strenuously, in fact, that he feels he is present with those for whom he prays.

Prayer for Unknown Christians

Notice another thing. This church in Colossae was not Paul's work. In fact he had never seen these Christians. Here is a hint of one of the most important, and most neglected, weapons at our disposal.

If our friends in the homelands do not pray as Paul did for our Christian friends here, friends whom they have never seen, for work which is not their own, is it because they do not understand the war, because they do not care? Or is it rather because we do not understand? Perhaps we have not considered the concentrated fire-power of our homeland prayer "warriors" of sufficient significance in the battle here to provide the necessary liaison. We're simply too busy to keep our prayer helpers adequately informed. If so, this could be a major reason for that tragedy in our work here, the constant stream of defections from the church.

Forty years of experience led one successful pastor to the conclusion that 50% of those baptized in Japan leave the church within a year's time and that a decade witnesses, on an average, a 90% loss. Can nothing be done to staunch the flow? Why men bound for centuries by Buddhistic philosophy and Confucian ideals, men filled with the good things of modern civilization should spurn the "good news" is not hard to understand. But how could one who has once

tasted of the heavenly gift ever turn back? Perhaps we should ask, rather, how one called out of centuries of Buddhist and Confucianist thinking, one stepping out alone against his family and society, one with a knowledge of only the simplest Bible truths could ever be expected to stand at all. In spite of this *there is a gross inequity: I who was born to a Christian family, I who have had years of Bible training and Christian experience have scores of people praying for me while none prayed for my new-born brother.*

Prayer Adoption Gets Results

Because of this imbalance we began, several years ago, a program of *prayer adoption*. We wrote our constituency and asked for volunteers to adopt one Christian as a personal, daily prayer responsibility. For our part we agreed to introduce a Christian friend for whom no one was praying, to send a brief biographical sketch and a snap-shot if available. We also agreed to keep the "adopter" informed of progress from time to time and particularly to write when there was special need.

We were not prepared for the enthusiastic response. About sixty friends replied immediately, asking for such a privilege and responsibility.

A housewife in America wrote asking for "the most difficult case you have." Quite an order! We always had a surplus in that department. But even so, Miss Ikeda was in a class to herself. She had been in and out half a dozen times and currently was out. We'd given her up, more or less, but if this lady wanted a difficult case. . .

Within a month Miss Ikeda had quietly returned to church and apparently had really met God, for she has weathered many a heavy storm and has been a valiant little soldier for God. Several years later we heard again from the housewife in America. "Miss Ikeda has become almost as one of the family to me. I seem to understand her temptations and heartaches. As I wash dishes and clean house she is on my heart in prayer." So today there is a housewife in Japan who, in turn, is bearing the burdens of others.

In our new work there had been no casualties until the second summer and then five fell away in quick succession.

The Case of Tanaka San

Tanaka San was one. He had been earnest and his growth rapid. He had been very aggressive in evangelism and, along with other young men, adopted ours as a second home. But now Tanaka San was gone. I couldn't even find him till one day we met on a downtown street. Eyes blazing hatred he said, "I don't need you and I don't need your Jesus. I don't want to have anything to do with a God like yours." He told a mutual friend to tell me that he never wanted to see me again. We sent an S.O.S. to the Carolina business man who was praying for him.

One hot night in August Tanaka San slipped into a suburban evangelistic meeting and slumped into a chair in a back corner of

the upstairs room. The next Sunday he came to church—came late and left early. But he came. And he told our mutual friend that he was coming back to the Lord. A few days later my wife said, "Honey, don't you think Tanaka San will come and apologize personally if he really means business?"

"Let's not expect the impossible," I replied. "If he'll just slip back into the fellowship of the Church I'll be happy. After all, that in itself would be quite a lot of face to lose." As I spoke there was a loud knock at the door. By the time I reached the front door Tanaka San already was on his way in.

"I have something I want to talk about," he said. And as we squatted on the floor he did another thing quite out of cast: he began to cry, broken for the way he had sinned against God and the Church and us.

By the end of the summer all five of those first "casualties" had returned to the Lord.

With shaved head and worn student uniform Matsuda San didn't look very impressive. But somehow I felt there was, in this new Christian, a potential that called for real prayer support. The most faithful intercessor I knew had written of her availability to help and so we wrote to her and introduced Matsuda San. Miss Briggs, white-haired campaigner of more than eighty years, began to pray.

But I never heard from Miss Briggs again. She had fallen, was severely injured, and lingered long at the very threshold of death. She could hardly be expected to pray in such a condition but I watched with wonder as Matsuda San grew as I had never seen a young Christian grow. On arrival in the States I asked a mutual friend about Miss Briggs. She was lying unconscious in a hospital bed in a distant city and I would probably never see her again.

"But," the friend went on, "If you would visit her room you would find a picture of one of your Japanese friends." My pulse quickened as she continued. "Even when Miss Briggs could no longer speak coherently she would hold that little photograph up before the Lord in prayer." And half a world away a young man she had never seen developed into a power for God.

Long-term Results

Have none fallen away? Yes, and of course this is the heart-ache. But not 90%. Nor 50%. Though a few have yet to cross that crucial three-year "faith-barrier," so far, at least, less than 20% have fallen away from the church and only two or three of these could actually be called apostate. I do not mean to imply that the prayer partner has failed in the case of one who has not continued. Nor do I mean to imply that others will not fall away. For there are many other factors involved. But surely this has been a very strategic factor.

Even though such a program may not be possible or advisable in many cases or in many mission fields, the underlying principle

is not only valid, it is imperative: Total mobilization of our prayer potential. Nothing less can shake the gates of hell.

How frustrating it is to pray for missionaries to unknown lands in situations we know nothing of or battles that must have long since been consummated and in what manner we know not. Prayer under such circumstances may become little more than a *Protestant rosary*—naming off a list of missionaries like so many beads on a string. Is this the thing that Daniel understood? Is this what Paul commanded? Rather should we not mobilize our forces in a concerted assault against this citadel of Satan, challenging our comrades-in-prayer to join as full partners in the conquest of Japan for Jesus.

The Soldiers Had Swords

The *Prarie Overcomer* writes concerning a missionary in Malaya:

He and another had to walk some distance to collect some money sent to a bank there for them. Night overtook them before they could reach home, so committing themselves to God they lay down to sleep on the lonely hillside and finish their journey the next morning.

Some weeks later a man who came to the hospital for treatment stared at the missionary and said, "I have seen you before."

"No," replied the missionary, "I don't think we have met."

"Oh, yes, we have," said the man. "You were sleeping on a hillside a few weeks back. Several of us saw you at the bank and followed you, intending to rob you when it was dark, but we didn't dare because of the soldiers."

"Soldiers?" The missionary laughed. "There were no soldiers with us, my friend."

The bandit was adamant. "There were — we counted them. There were sixteen, and they had swords."

The missionary humored the man and dismissed it as a hallucination.

After he had told the incident while on furlough, a friend asked, "What date was it that you camped on the hillside?"

The missionary found the date in his diary, and his questioner checked the date in his own diary. "That night," he said, "we had our weekly prayer meeting . . . Your name was brought forward for prayer, and," he added, "there were sixteen of us in the meeting that night."

Daniel fasted and prayed in mighty assault till the answer came Paul prayed throughout each busy day. They understood the thing, even a great warfare. Do I?

It is strange but many of us say we love a God to whom we never speak. An odd way to express our love, to say the least! We throw away a great privilege and a high honor when we do not pray. Lord, teach us to pray! —Don Taylor



Survey of Missions In Alaska

(PART IX)

Winston N. Allen

SUMMARY AND CONCLUSION

Alaska was discovered in 1741 by Captain Vitus J. Bering, leader of an expedition sent out by the Czar of Russia. Explorers' accounts of fabulous wealth in the newly discovered land stimulated Russian fur traders and trappers to enter Alaska. The Russian-American Company was organized in 1799 to promote discovery and commerce and to spread the Russian Orthodox faith in "The Great Land." During the period of her third 20-year charter the Russian-American Company faced serious financial difficulties partly because the fur catch of sea otters was rapidly declining. The proposal to sell Alaska to the United States originated with the Russians. In 1867 the price agreed on was \$7,200,000 or about 2c an acre for an area as large as Germany and France combined.

During the first 10 years of American rule, the churches in the United States showed little desire to sponsor missionary work in Alaska. In 1877 Dr. Sheldon Jackson, a Presbyterian, entered the field and found it so vast and the needs so great that he urged other denominations to assist. A division of the field was worked out in 1880 among the Baptists, Episcopal Church, Methodists, Moravians, Congregationalists, and the Presbyterians.

One of the men who responded to Dr. Jackson's call for missionaries to the 35,000 heathen natives of the far Northwest was S. Hall Young. He worked among the Indians in the Panhandle, helped to organize the first Protestant church in Alaska, and preached to the stampedees at the turn of the century in Juneau, the Klondike, Nome, and Fairbanks.

Following the gold rush, missionary activity subsided to a great extent. It took a national crisis in the 1940's to focus attention on "The Great Land." During World War II Japanese forces occupied and fortified two islands in the Aleutian chain. After the construction of the Alcan Highway and the stationing of military forces in Alaska in substantial numbers, missionary activity by the major denominations, religious groups, and cults was accelerated.

Today the writer estimates there are missionaries from about 45 religious groups in the 49th State. The great majority are concentrated in the cities and larger towns, and competition is comparable to that in the 49 states. In addition to regular church work a

wide range of ministries is being carried on, including schools, hospitals, youth camps, visitation by plane and boat, radio stations, literature distribution, and children's homes. A degree of indigeneity has been achieved by groups having as their goal the establishment of indigenous churches.

There are few if any large completely unevangelized areas in Alaska, but there are unevangelized villages. Many small towns and villages do not have any consistent Christian witness.

A survey in Anchorage, Alaska's largest city, indicated less than 5% of the population is reached by any type of church. The situation is even worse in view of the fact that there are comparatively few Gospel-preaching churches in the 49th State. A real need exists for missionaries who will teach and preach "the whole counsel of God." There is a need for simple New Testament Christianity, for missionaries who are committed only to Christ and to His church and are not seeking to promote some human organization. There is a need for those who, though not claiming to be the only Christians, seek to be Christians only.

Qualified Christian schoolteachers filling positions in village schools have excellent opportunities for missionary work. Christian nurses employed by the Department of Health and Welfare Facilities also can minister to spiritual as well as physical needs of patients. More workers are needed to minister to children, young people, and to service men and their families. More Christian schools are needed to help train converted Indians and Eskimos to minister to their own people.

Alaska is considered a most difficult mission field. Problems and difficulties to be faced include high cost of living, climate, transportation, materialistic attitude of the people, insects, isolation, housing shortage, problems related to public health, and problems arising from the Ecumenical Movement. The prospective missionary to Alaska should count the cost and "be prepared." Above all, he must be sure of the Lord's leading.

On the credit side of the ledger Alaska has some of the most beautiful scenery in the world. Abundant natural resources and great agricultural and industrial potential are attracting many to "The Great Land." As the population explosion produces an overcrowded world, the vast, sparsely populated areas of the North will probably assume an ever-increasing importance. It is estimated that by 1970 the population growth in Alaska will almost triple the rate of growth for the United States as a whole.

Regarding the relationship between God's Word and the future of Alaska, Governor Egan's representative, Dr. Jackman, stated, "I am sure that this will be the source of truth and happiness to the people of Alaska as we look into the future."

The missionary to the North country, if he is to be successful, must go in the confidence of the promised presence of the Lord and with the knowledge that victory comes "not by might, nor by power,

but by my Spirit, saith Jehovah of hosts." The missionary and his work must be undergirded with prayer.

The faithful Christian can hasten the close of this present evil age, and the ushering in of the glorious millennial age by heeding the Lord's words, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

(Though this installment (Part IX) is captioned "Summary and Conclusion," we cannot over-look a very interesting chapter on "Survival" which we promised to exhibit in due season. It, and a short report on the evidences of the fossils found in Alaska, will follow next month.—E. L. J.)



A Christian Views The News

Ernest E. Lyon

CHRISTIAN FREEDOM FOUNDATION, INC. One of our valued readers some time ago asked me to supply information concerning this foundation, which publishes *Christian Economics*, one of the best sources I have for news that I do not see in my newspaper. The president of the foundation and editor of the paper is Howard E. Kershner and the foundation is, to quote their own literature, "a non-profit educational and religious organization, incorporated in 1950 under the laws of New York. It is dedicated to the cause of human freedom, self-government and economic well-being, to be achieved by loyalty to the moral law of God and a better understanding of economic problems and finance." The foundation and the paper have people of many different Christian backgrounds. Kershner is what we would call a Quaker himself, but the directors are from many different backgrounds. The vice presidents of the foundation are Lutheran, Baptist, Christian (Ross J. Griffith, President of Northwest Christian College, Eugene, Oregon), and one from the Eastminster Church, Pittsburgh, Pa., presumably an Episcopalian. Daniel K. Poling is the secretary and Norman Vincent Peale is the treasurer. A left-wing publication sometime ago said that J. Howard Pew, retired president of Sun Oil Company was the main source of income for the foundation. If you wish to judge whether that is good or bad read his article "Faith and Freedom" in the August 3, 1965 issue of the paper, one of the most interesting articles on economics I have ever read. Mr. Pew, incidentally, graduated from college in 1900, so his years of support are limited! Here are a few

samples of statements from the article: "All of our so-called freedoms stem from Christian freedom. Without Christian freedom, no freedom is possible . . . Communism, crime and delinquency are not caused by poverty, bad laws, poor housing, or any other economic, social or political condition. They are caused by sin. The only way to eradicate sin is by the redemptive power of the Gospel of Jesus Christ."

SAMPLES OF THE AUGUST 3, 1965 ISSUE OF CHRISTIAN ECONOMICS: The column "Voice of the Editor" carries eight items, including a story about the New York Bible Society issuing freedom seals, one of which shows a picture of the Bible with the legend, "The Charter of Freedom." Another speaks of the futility of negotiating with the Communists and shows how they have never kept a treaty unless it was to their advantage. Another paragraph shows the indirect cost of subsidies. Another shows how French socialism is failing, with figures on the tremendous deficits shown by the state-owned businesses. Another paragraph gives the figures showing how the right-to-work states have prospered more than those states that have not passed right-to-work laws. Another paragraph gives some of the salaries of bureaucrats, including a statement that Sargent Shriver has hired 54 full-time aides in Washington alone, at salaries ranging from \$18,000 to \$30,000 in his "war on poverty." His column ends with what is always an interesting "Do You Know" set of briefs such as "Do you know that privately owned Pan American Airlines operates 116 planes with 24,851 employees. Government-owned British Overseas Airlines operates less than half that number of planes with only 20 per cent fewer employees—20,783." His items in this issue's column deal with airlines and concludes with "Do you know that on the whole, one person in the privately owned airlines does the work of about three in the government-owned airlines." Editor Kershner then has a separate article on a Quaker professor who has been teaching strange things about anyone who believes the Bible will be a Communist! With ample quotations from a tape recording of a Milton Mayer he shows how Mr. Mayer has been speaking against the United States and in favor of Communism. In another article the Honorable Richard L. Roudebush, a member of Congress, shows how Sweden's socialism is gradually dragging that country down. There is usually a sermonette in every issue, but it was omitted this issue because of the length of Mr. Pew's article, which was an address at the annual meeting of the Christian Freedom Foundation. If you care to investigate more, write to the Christian Freedom Foundation at 250 West 57th Street, New York, N. Y. 10019.

SOME SOBERING FACTS have been printed and re-printed concerning Communist use of the printed page. I have seen them several times, but took them for this column from a newsletter from the International Christian Crusade, which says they are excerpted from an article by Kanzer in October, 1964, *Action*: 1. The Bible, which has been the best seller for over 1,000 years, has in the past five years been outsold by Karl Marx's *Das Kapital*. 2. The Russian

government spends over five billion dollars a year to produce over 125 kinds of magazines which are translated into more than 400 languages and circulated around the world. 3. The government of India has opened over 53,000 public reading rooms in the last decade. Seventy per cent of the materials flooding into India is written with the Communist slant. 4. South American Communists have a choice of nearly 1,500 books and periodicals. There are 216 publishing houses and bookstores producing and selling their revolutionary literature.

SOME ENCOURAGING FACTS were given by James DeForest Murch in his column in the July 17, 1965 *Christian Standard* concerning the increase in religious broadcasting in spite of the opposition that I have noted several times in this column. He notes also an increasing interest in religious television (there is now a television station on the East Coast that does only religious programs) that is being helped by the ruling that requires all new television sets to have UHF. Carl Ketcherside reports that he is on the committee for the script of a program to be on CBS this fall "Back to Jerusalem," being done by the Vernon Brothers, of the conservative Christian Churches. Murch's column in that issue also gave details of how the "liberal" forces had written the new creed for the Presbyterian Churches and are forcing its adoption in spite of most Presbyterians because they, the "liberals," have control of the machinery of their General Assembly. That creed takes the position, as a sample, that the Bible is not the Word of God.

OLD-FASHIONED PRAYER MEETING

How many churches still hold prayer meetings where the principal purpose is to pray and listen to God? The songs selected are praise and prayer songs directed toward God. A season of prayer is held in which volunteers are invited to lead a sentence prayer. There is time to be quiet and to meditate. Brother G. C. Brewer took great pains to stress such a prayer meeting at the mid-week service. He loved to lead the brethren to a deeper understanding of worship.

It is important to study the Bible in classes, but it is also important to practice what we learn. We need desperately to realize that the Lord is present during scriptural worship. Often the Sunday morning worship is crowded and we need more time to pause and pray. May I suggest that elders consider a three or six-month series of well-planned prayer meetings. God will surely bless Christians who take more time to pray.

In these days of pressure and rushing to and fro, we need, as congregations of believers, to "be still" and know God. "In nothing be anxious but in everything by prayer and supplication let your requests be made known unto God and the peace of God which passes understanding shall guard your hearts and lives in Christ Jesus."

—M. Norvel Young in *Christian Worker*

NEWS AND NOTES

Cynthiana, Ky.: We have had a wonderful meeting with six responding for confession and baptism, one to be restored, and one for membership.

Just before the meeting began two young people accepted the Lord and obeyed the gospel. One of these obeyed while at camp, the other upon returning home.

Since June 5 we have had a total of 9 baptisms and one older brother to be restored after being in the world for some twenty years. —Buford Smith

Louisville, Ky.: The meeting at Sylvania was extended from one week to ten days. The messages were timely and forceful. Emphasis was placed on the Lord Jesus Christ and on the purity of heart He desires and gives to those who seek Him.

The messenger was Paul S. Knecht. The Lord gave a good meeting through His Holy Spirit. Three were baptized into Christ and nine came forward for prayer. —John A. Keeton

Warsaw, Ky.: Mrs. Homer Spencer is convalescing at home now after spending three weeks in a Covington, Ky., hospital, suffering from a serious heart attack. —H. H. Spencer

Lexington, Ky.: There was an error in the bulletin from which you copied the list of preachers for our Fall Revival. Brother Buford Smith of Cynthiana, Ky., will be evangelist for October 30th. —H. N. Rutherford

Mackville, Ky.: I am enjoying working with the brethren very much and the Lord is blessing, attendance good and interest fine, morning service 75 to 80 and night service 40 to 50 and the same on Wednesday night when we have a fine Bible Study. Many are taking part in the discussions, which makes a very interesting service.

The first two Sundays of August we had 9 responses—5 for baptism, 2 for membership and 2 confessed sins and rededicated their lives to Christ. To Jesus be all the praise. —Asa Baber

Detroit, Mich.: Have greatly enjoyed W & W for August. It is one of the most literate publications of the Brotherhood, if not the most literate. —A. B. Keenan

Louisville, Ky.: We received a letter from Glenn Baber in which he says that he feels that it is God's will for him to accept our invitation to preach at Ornsby. He will also teach grades five and six at Portland Christian School. —J. R. C.

Searcy, Ark.: Please send two copies of July W & W. I have special need of "Truth Advance" and "God Doesn't Hurry." I like all articles. —Mrs. Anna Healy

Louisville, Ky.: The capacity of our church auditorium was taxed last Sunday afternoon at the Youth Rally, when 181 responded to the roll call by churches. And the air-conditioning of the auditorium was taxed beyond capacity. There were several good talks, including one by Richard Ramsey, of Louisiana, who was visiting in the area. There was also some good singing, including a special inspirational number by a large group of boys, conducted by T. Y. Clark. We hope the young people will come our way again. —Willis H. Allen

Hammond, La.: At last the 7000 copies of Prophecy are all printed. What a job! I save \$1000.00 by doing it myself, but oh! the time it took! A few more than 2000 have already been mailed. The others are being assembled and stapled and trimmed steadily. Looks like a terrific financial loss.

—Richard Ramsey

Deadwood, S. D.: I still get letters from God's people with money enclosed. How good is our God! In the next issue of W & W I want you to thank them for me. You'd be surprised how many have responded. I don't want to continue to be a burden on them. . . I get \$40 Social Security per month. I have some other income. I want to move into a smaller apartment where the rent is not so much. My neighbors have cooked for me, washed my clothes, etc. etc. There are so many good people in this world.

The doctor said he took out my hip and put in an artificial one. I didn't know anything until time enough to mend that had passed—and they were pleasantly surprised that I could walk. I have a long scar. —Ethel Mattley

Nelsonville, Ky.: One was baptized in an eight-day meeting at Nelsonville, Ky., with Brother Jesse Wood doing the preaching. Attendances from our own area was a bit better than usual, and quite consistent throughout the meeting.

Brother Vernon Lawyer was present on Saturday night, and after the regular service, we prevailed upon him to show his slides of Africa to us.

This past Sunday evening we enjoyed the presence of the Billy Ray Lewters (with others from Louisville). They will be leaving Standiford field for Hong Kong on Tuesday (Aug. 31). Bro. Lewter's message was a real inspiration to us all. —Robert Heid

Louisville, Ky.: I had the privilege of preaching in a series of meetings at the Highway Church of Christ, Pekin, Ind., August 1-8. In addition to preaching nightly, we had a Bible class each morning and studied Daniel. The Lord blessed this effort abundantly. Attendance was consistently good throughout and there were eight baptisms. Robert F. Gill is the minister at the Highway Church, and it was a pleasure to be associated with him in this special effort.

Lord willing, I'll be with the South Louisville Church of Christ Sept. 12-19, and with the Eastview congregation Sept. 27-Oct. 3. (Note: The meeting with the Eastview Church of Christ was incorrectly reported previously for the last week in October. The correct date is Sept. 27- Oct. 3).

The work at Buechel has held up right well this summer. One placed membership early in August. Two placed membership in June, and two in July. Bro. John T. Glenn preaches when I'm away.

One was baptized into Christ on Wednesday night, August 18th.

—Robert B. Boyd

Louisville, Ky.: It was good to see Bro. Jorgenson able to be out to the service recently.

At our last business meeting it was decided to send a letter of welcome to the planning committee for the North American Christian Convention (conservative Christian Churches), which meets in this city the latter part of June, 1966.

It was also decided to establish a church library, of which Sister Glover will be the librarian. —Ernest E. Lyon

Abilene, Texas: I am happy to report a good trip to Tennessee, Kentucky, and Georgia. The Allensville, Ky., meeting produced no visible responses, but interest and attendance was good. The stay in the John Gill home was a real blessing.

Besides visits with the Locust Street congregation in Johnson City, we were also privileged to be with the Hapeville, Georgia, brethren. It was good to find that work showing good progress and encouraging growth under the ministry of Bro. David Schreiner. Our thanks to the men of the congregation here who carried on with the work.

—Carl Kitzmiller

KETCHERSIDE UNITY MEETING

The Unity Meeting at Highland Church of Christ August 2-6 was a great success beyond our greatest dreams. There were people in attendance from eleven states, most of whom had come especially for the meeting, and they represented six or seven different "segments" of the Churches of Christ and Christian Churches. The messages brought by Bro. Ketcherside were of great value and the feeling of hope for a real expression of unity among us was very great. We thank God for His great grace and for the love of God that, having been shed abroad in the hearts of men, was shown toward others at the meeting. We were delighted also to be able to make the acquaintance of so many who had been simply names on paper and on tongues in the past. —E. E. Lyon

SEVEN REASONS FOR OPPOSING EVOLUTION

An article of unusual merit by this title appears in the July-September issue of *Bibliotheca Sacra*. The author, Henry M. Morris, is Chairman of the Department of Civil Engineering at Virginia Polytechnic Institute, a man of recognized standing in several professional scientific organizations. He is also author of the book, *The Genesis Flood*.

This article is very different from most, dealing primarily with the philosophy of evolutionary theory. He shows how this philosophy stands in opposition to other philosophies, including religious liberalism, ethical humanism, and scientific rationalism. He answers the question, "Why do many accept

evolution?" He says that there are two reasons, and both of them are actually religious in nature. The entire article is 16 pages in length.

You may obtain this issue of *Bibliotheca Sacra* (which also contains eight other good articles) by sending 85 cents to Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, Texas 75204.

ADULT CHRISTIAN TRAINING

These evening classes sponsored by ministers and leaders of the Louisville area are offered again this year at South Louisville Church of Christ on Mondays and Thursdays, 7-9 p. m. Courses cover Survey of Old and New Testaments, Bible Prophecy, Part of Acts and Epistles, Bible Doctrine, Teacher Training, Family Life, first year Greek, etc. Faculty of ministers and teachers. Ask your minister for information or call Claude Neal, Director, 776-8433. Enrollment, Oct. 4.

RUBY F. DUSEL

In the early morning hours of August 5th God mercifully called Bro. Ruby F. Dusel to be with Him, thus ending a period of agony and suffering which had lasted several months. His home-going was quiet and easy. The surviving daughters are Miss Violet Mae Dusel, Mrs. Lucien Ritter, and Mrs. Thomas Davis. There were two grandchildren and three great-grandchildren.

Brother Dusel's passing came only about 13 months after that of his dear wife. Since then he many times expressed the wish that he might go and be with her. Thus his prayers have been answered through the mercy and grace of his Lord and ours. He was in his 78th year.

Brother Dusel had been a member of the Shawnee church of Christ from its beginning (or thereabout). The entire congregation join together in loving sympathy to the surviving loved ones, and commend them to the grace of our loving Father through His Son, Jesus Christ. —Willis H. Allen

JESSAMINE COUNTY SMITH

Our beloved sister Jessamine County Smith, a member of the Cramer and Hanover Church of Christ for more than forty-five years, departed to be at home with her Lord. She and her godly father and mother were the first with whom I became acquainted and learned to love during my first meeting in Lexington in 1920. I was in the

hospitable home of the Smith family and learned to honor and respect these beloved children of God and learned that they were like-minded with me and all who love the Word of God, especially the prophetic Word and the blessed hope of the Lord's return and the blessed events that accompany that hope.

Sister Jessamine loved His appearing and longed to go to meet the Lord in the air without dying. But now that it is in God's providence to take her to Himself in the bosom of His long and tender embrace through the vale of shadows, we are sorrowful yet always rejoicing—sorrowful that we shall see her face no more until we meet her again, rejoicing with her that she is at home with Jesus which is very far better. The church feels her loss keenly. Our congregation of departed ones is growing "over there." In that glad reunion when our blessed Lord shall come we shall meet one another again—"some from the earth, from glory some, severed only 'til He come."

Looking for His Blest Appearing

By Eva Gray

There's a longing for my Savior
That I cannot hide away;
There's a yearning wish to see Him
That will never pass away
Till the day when, looking for Him
He descends from out the sky,
He will come in all His beauty,
Take me to His home on high
Then my longing and my yearning
Will be over, for I'll be
Dwelling ever in His presence,
Throughout all eternity.

—H. N. Rutherford

MISSIONARY BRIEFS

Mt. Auburn Sponsors Vernon Lawyer

The Elders of the Mt. Auburn Church of Christ, Dallas, Texas, are happy to announce that as of September, 1965, the Mt. Auburn congregation will begin acting as sponsoring church for Brother Vernon Lawyer, veteran missionary of eighteen years to Africa.

In simultaneous statements, both Brother Lawyer and Brother Kenneth Istre, who has served as treasurer for the Lawyer Mission Fund for the past twelve years, agreed that such a change would be advantageous for the work in which Brother Lawyer is now engaged in Salisbury, Southern Rhodesia.

At present the Mt. Auburn Church

cannot assume the total financial burden, or even the increase needed to bring the monthly support for the Lawyer family to \$600. In the beginning, the much needed work of distributing news letters will be the prime contribution by Mt. Auburn. The continued help of regular supporters to the Lawyer mission, as well as new helpers, is greatly needed.

Brother Leon Addington is serving as the treasurer for the fund. All gifts, both from churches and individuals, should be mailed to: Mr. Leon Addington, or Lawyer Mission Fund, 6942 Patricia Street, Dallas, Texas 75223. Personal checks may include the words "Mt. Auburn Church of Christ" for full benefit on tax reports.

Those interested persons or congregations may request that they be placed on the regular monthly news reports mailing list by writing: The Mt. Auburn Church of Christ, P.O. Box 11092, Dallas, Texas 75223.

David Brown's Support Lags

"The Brown Mission Fund needs a shot in the arm," writes his treasurer, Bro. Thomas Luxton. The prayers of God's people are requested.

Contributions may be sent to Thomas Luxton, 809 H Street, Linton, Indiana.

Prestons Back to Manila

Upon the doctor's insistence that Vena remain in Manila for treatment, the Prestons have moved back there. The Lord wonderfully provided for school arrangements for the children and a home near the Broadduses and the Wilsons. Their address is again P.O. Box 2635, Manila, P. I.

Harold is again teaching in Central Bible Institute and hopes to work on some literature for translation into Tagalog. Of the future, he writes, "We have no definite plans for our future work, but we do feel that the Lord is making a change. Recent developments indicate that He is leading us into a work or phase of work which we

will announce as soon as it is confirmed from above. We need your prayers that we may know His will."

Anchorage, Alaska.: In an attempt to expand our radio coverage of more of the vast state of Alaska, we are now dealing with radio station KICY in Nome, Alaska. This station covers the western portion of the state where most of the Eskimos and Aleuts live, also many Indians and whites. The station reaches into Siberia and is relied on by ships in the Bering Sea. I have read that most Eskimo huts are equipped with radio regardless of whether or not other benefits of civilization are present. —Winston N. Allen

Tokyo, Japan: New students continue to come to us with our average staying around 40 each week. We hope to put up some signs soon (none have been used so far) to help those who are interested in contacting us. Some of the military personnel have been very cooperative and willing to help us in any way they can.

If you know of any one coming this way who is not using all their freight allowable they might be able to help us and the cause by bringing a small hand printing press we are thinking of getting from a friend of ours in Bakersfield, California. It probably weighs less than 100 pounds with the type, in fact probably more like fifty.

—J. Miller Forcade

S. Rhodesia: We are grateful for the many prayers on Dollie's behalf. She can see light with her left eye but not objects. I know the Lord has the power to restore her sight but from the human viewpoint it is impossible. The retina is detached in the center. It appears normal to others. Problems continue to arise in the work but we continue to sow the seed. One baptism at Harare on August 1. The second term opens Sept. 7. Bob and I plan to take a group of teenage boys from Arcadia on a camp for one week, D. V.

—S. D. Garrett

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It is as possible for a man to worship a crocodile, and yet be a godly man, as it is to have his affections set upon this world, and yet be a good Christian. —William Law, 1729

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