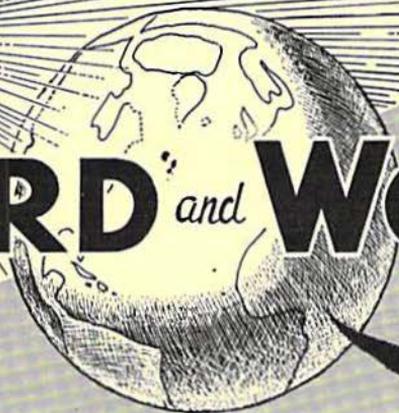


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MARCH, 1968



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"A monthly magazine set to declare the whole counsel of God."

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Talking Things Over

G. R. L.



"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" (Mt. 24:14).

The preaching of the Gospel does not always result in the salvation of the hearers. Christians are sometimes discouraged because of lack of response to the Word. It is true that one edge of this two-edged sword, the Word of God, convicts the heart to bring salvation. It is no less true that the other edge cuts just as deeply (Acts 5:33; 7:54) as a testimony of judgment upon the unbeliever. It would seem, from the Lord's statement quoted above, that end-time preaching will be predominantly of the latter type — diffusion of the message on a massive scale, but with relatively small acceptance. Even so, the sending out of the Word is not in vain; it will accomplish God's purpose.

THEN COMETH THE END

Worldwide evangelism seems to be one of the marks of the approaching end of God's year of grace. Within the usual use of language, we could say that already, in our time, the Gospel is being preached "in the *whole* world for a testimony unto *all* the nations." It is true that a large number of tribes have not yet a single Gospel witness, or a single page of the Scriptures in their own language. There are nations where, as far as we know, there is not a single congregation of Christians meeting. It may be that the meaning here is that every last tribe shall hear the Good News, none excepted, before the Lord Jesus returns (some hold to this position). Even if this be true, current developments in evangelism should make us realize that "the end" is not far away.

One of the greatest developments of our day is radio evangelism. The whole world is literally blanketed over and over again with the Gospel 24 hours a day. The programs available on our local radio outlets are few in comparison to those within reach of short-wave receivers such as are common in foreign countries. Our most powerful stations are limited to 50,000 watts; some of the super-powered giants that give out the Gospel in many languages are a hundred times more powerful, the largest now being nearly one million watts. In this hemisphere we have Radio Bonaire off the coast of Venezuela and HCJB in Ecuador. In Europe, Trans World Radio in Monte Carlo. In West Africa, ELWA. In the Far East, KSAB on Okinawa

and DZAS in Manila. Besides these, there are many others ranging up to 100,000 watts in power located at strategic points over the globe, with directional antennas beaming the signal into such places as Red China and Russia. One chain of stations alone – the Far East Broadcasting Company – programs nearly 1,000 hours per week (it may be more than that now) – a close third place behind the international broadcasts of Red China and the USSR. Results? Gospel broadcasters in Jamaica reported that in 1967 over 6,000 people on that island alone had written that they had been converted as a result of listening to the radio. The Word is getting results in other parts of the world as well – wonderful results, that we don't have space to tell.

Another great development of our time is literature evangelism. Last year *billions* of pieces of Christian literature were distributed (nothing in comparison to what the Communists are doing, however). A church of some 30 members sprang up in a little town in Italy as a result of one man's riding over there on his bicycle after work over a period of some months and handing out tracts from door to door. One publisher alone put three million Gospels of John into Indonesia. A couple I know in Michigan on semi-retirement went through Louisville a few weeks ago with a truck-load of tracts and scripture portions. They spend 3 or 4 months every winter in some Florida city, systematically distributing literature from door to door. Teen-age Christians all over the world are supplying a large percentage of the man-power for literature distribution. Some 200 from the U.S. and Canada spent their 1967 Christmas vacation from school doing this kind of work in Mexico City. The churches may not be sending missionaries as they should, but the Lord has raised up multitudes of short-term missionaries who are willing and able to go at their own expense on such ventures as those described above.

Yes, the Gospel is being preached – on a much wider scale than most of us are aware of. The things “that Jesus began to do” (Acts 1:1) He is continuing to do wonderfully, calling out a people for His Name. Christians are catching a sense of urgency in fulfilling the Great Commission, and they are doing far more than is shown on our church registers. These few paragraphs don't tell half the story. How long do we have left to finish the job? The stepped-up tempo of evangelism is a sign of the times. Happy is the person who is found occupied with the Lord's business when He comes!

REVIVAL IN OUR TIMES

Not all the seed falls by the wayside to be caught away by the birds. Some think it inevitable that Gospel preaching in our day should bring little or no results. Three thousand conversions in one day could happen at Pentecost, but now it would be folly to even think of such a thing. Really? Would you believe that in Indonesia – in spite of a lack of American missionaries – 2,000 people have turned to the Lord *every week* for a period of about two years? I have seen this report from three widely separated sources, and I judge it to be reliable – 200,000 new Christians since 1965! One report

reads: "Those professing faith in Christ declare their faith by public baptism. They are given 50 to 60 Bible lessons. They hunger for Christian literature. Spontaneously, groups of believers take off for two or three weeks to cover other cities and towns. On the island of Timor, noted for its black magic, one team was seeing about 100 conversions a day. The people gathered at night to burn their fetishes, defying Satanic forces, acknowledging Christ as Lord, triumphant over sin, death, and the devil." Another writes: "In the past month, eight evangelists in this area have won almost 4,000 heathen to Christ in the 23 villages here . . ."

All of this is happening in the face of persecution. Indonesia is a Moslem country. From various areas come reports of the sacking or burning of churches, of the stoning of Christians and the burning of their homes, of economic boycotts. Crops of Christians have been destroyed. And those who are enduring such trials are, for the most part, but babes in Christ. Yet the Lord knows His own, and He knows how to sustain them in the face of "tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword." Hallelujah! Wonderful Savior! Blessed are those who follow in His triumphant train!

Brethren, it is time for us to de-emphasize ourselves and our problems and get on with the work while it is yet day. LPG! "Look on the fields . . ." "Pray ye the Lord of harvest . . ." "Go ye . . ." There is *power* in our Lord's command. Blessed is he who believes (1 Jn. 5:5).



Since writing the above, the following report has come in. The reporter is Dr. Clyde Taylor, an official representative of the Evangelical Foreign Missions Association and the National Association of Evangelicals. We give only the highlights of his report.

"On the island of Timor alone, there have been more than 100,000 conversions in the last 18 months. Including all the islands, and we know that we have only a fragment of the report, we can account for 500,000 by now who have been baptized in the last 18 months in Indonesia . . .

"Along with this, there are fantastic things happening. This is where I get into trouble because I don't know whether I want to tell you what I know and be called a liar, or whether I want to be discreetly silent and respected . . .

"One characteristic in these islands is that they are meeting between 4 and 5 a.m. each morning for prayer seven days a week. The high school kids are meeting in these early hours for prayer . . . In one of the major cities . . . the jail was empty.

"We discovered several things that are notable:

- (1) The movement is not being run by preachers and missionaries. It's being run by lay people.
- (2) Very frequently it starts out with a cell of people who meet to pray and read the Bible together, and the first thing you know they are out proclaiming the Gospel.
- (3) They are proclaiming a Gospel that meets the needs of

everyone. If you are sick, they will pray for you. If you need a job, they will help you hunt for one."

Three years ago Indonesia was a partner of Red China and the Communists were on the verge of a complete take-over. Graves for the missionaries had already been dug, but GOD . . . ! Somebody prayed for Indonesia. Are you praying for anything that big?

To Have But Not To Hold

William MacDonald

The next question we must face is this: "Is it wrong to hoard money?" As far as the New Testament is concerned, the answer is an emphatic *Yes*.

The Bible condemns no one for being rich. A person may receive an inheritance and become rich overnight. But it does have a lot to say about what we do with our riches.

Here is what the Bible teaches.

1. First of all, we are stewards of God (1 Cor. 4:1, 2). That means that all we have belongs to Him, not to ourselves. Our responsibility is to use His money for His glory. The idea that 90% is for us to spend while the other 10% is the Lord's portion is a misconception of New Testament stewardship. It all belongs to the Lord.

2. The second point is that we are to be content with food and clothing. "And having food and raiment, let us be therewith content" (1 Tim. 6:8). Here the word for raiment means a covering or roofing. It can refer to any kind of shelter or clothing. So the verse says we should be satisfied with the necessities of life—food, clothing and housing. And in making allowance for roofing, the Lord here permits us to have more than He had when He was here; He had no place to lay His head (Matt. 8:20).

The Christian who owns a business will of course need fixed capital and working capital to carry on. He must be able to purchase raw materials, pay his employes, and meet the other financial demands that come to him day by day. Nothing in the Bible prohibits a Christian in business from having the funds necessary to operate.

3. Next we should live as economically as possible, avoiding waste of every kind. After Jesus had fed the five thousand, He told the disciples to gather up the food that was left over (John 6:12). His example teaches us to conserve wherever possible.

We buy so many unnecessary things. Especially at Christmas time, we spend a small fortune on worthless gifts that soon make their way to the attic or store-room where they do no one any good.

We buy expensive things when cheaper items would often do just as well. (It is not always true that the cheaper item is the better buy. We must weigh price, quality, time saved, etc.).

We must discipline ourselves to resist the temptation to buy everything we want. And we must develop the habit of living frugally for the Son of Man's sake.

4. Everything above our necessities is to be put to work for the Lord (1 Tim. 6:8). Remember! It all belongs to Him. We are His stewards. Our business is to advance His cause on earth to the best of our ability.

It will immediately be objected that to plunge everything above food, clothing and housing into the work of the Lord is foolhardy, improvident, short-sighted.

Well, we have the record of one person who did it. She was a widow, and she cast her two mites into the treasury. Jesus did not reproach her. He said, "Of a truth I say unto you, that this poor widow hath cast in more than they all (the rich): for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21:3, 4).

5. We are forbidden to lay up treasures on earth. The words of Scripture are plain and unmistakable.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21).

As far as most of us are concerned, these verses might just as well not be in the Bible. We believe Jesus spoke them. We believe they are divinely inspired. But we do not think that they apply to us. We do not obey them. And so as far as we are concerned, it is the same as if our Lord never spoke them.

Yet the truth remains that it is SIN to lay up treasures on earth. It is directly contrary to the Word of God. What we call prudence and foresight is actually rebellion and iniquity.

And it is still true that where our treasure is, there will our heart be also. Dr. Johnson was once taken on a tour of a luxurious estate. He went through the mansion and over the well-kept grounds. Then he turned to his friends and said, "These are the things that make it hard to die."

6. Finally we are to trust God for the future. God calls His people to a life of faith, to a life of dependence on Himself. He teaches us to pray, "Give us this day our daily bread" (Matt. 6:11). By the story of the manna, He teaches us to look to Him day by day for the supply of our needs (Exodus 16:14-22).

He Himself is to be our security; we should not lean on the broken reeds of this world.

This, then, is our Lord's will for His people — that we should realize that we are stewards and that all we have belongs to Him; that we should be content with the necessities of life; that we should live as economically as possible; that we should put everything above our needs into the work of the Lord; that we should not lay up treasures on earth; and that we should trust Him for the future.

—From the booklet *Where is Your Treasure?* (30¢)

A New Kind Of Missionary

Harold Sims

Modern missionaries are facing a different situation than the pioneers of the movement did 150 years ago. Everybody knows the world is rapidly changing, but recently it has become revolutionary. Books on missions now have titles such as "Missions in Crisis," "Missions at the Crossroads," etc. It is high time to give long and serious thought to the present problems and future course of missions.

One of the changes in the world is urbanization. As a representative of the largest city in the world (Tokyo), I would like to speak a word on behalf of the cities. *Time* magazine in its July 28 issue says that 70% of the American population lives in 10% of the land area—in 224 major cities. The same basic proportion would apply to the rest of the world as well. The big city is the main fact and principal problem of our time, and it is the neglected mission field. The most civilized place is the least Christianized space on our planet.

It is fine to go to primitive tribes in the upper Amazon, etc. To learn the language, reduce it to writing, teach the people to read and translate the Scriptures into hitherto unknown tongues is indeed a noble and useful work. I commend those who are able to overcome their fear of snakes and tigers and to give up most of the amenities of life and do this work. I would not have anyone give up support of, or participation in, such ventures.

But this type of field is very much on the fringe, if not disappearing in our age. The scene and the action is in the city. This is where the people are, and the rest of them are heading there. The dangerous and difficult mission field in 1968 is the jungle of asphalt and steel, filled with wild people and ideas. I am no prophet, but I will guess that 20 years from now the ones who penetrate this forbidding territory and really reach the people with the Gospel will be heroes like David Livingstone was two or three generations ago.

The people in the churches I represent are mostly Midwestern, small-town conservative Americans. That is what I am and where I have the greatest feeling of belonging. The glamour mission fields for us have always been primitive, underdeveloped areas like the Congo or the Tibetan border. The work in these areas is fine, and I am not opposing or discouraging this in any way. But this type of missionary work has a certain ego-satisfying element for us. We feel that we are superior, and we are going to these people in darkness with the light. Much of our missionary motivation is the very worthy and Christian virtue of compassion—for the poor, the ignorant, and the sick.

It is a humbling and illusion-shattering experience for us to move into the urban areas, but we must do it. Here the "natives" don't need hospitals, schools, etc. Well, the need is still there, but the government is working on that far ahead of us and with billions of dollars to draw from. You say, "Yes, but they are still in spiritual

darkness—lost in sin.” Very true. But the city people are proud and sensitive. They do not think of themselves as a mission field, and have but a very slight feeling of spiritual need if any at all. They will reject out of hand anyone who takes a paternalistic or patronizing attitude toward them. They don’t want to be told anything, because they think they know all the answers. The great American culture and civilization no longer impresses either foreigners, Negroes, Puerto Ricans, or other minority groups in our cities as either Christian or worthy of imitation. How do we communicate the Gospel to these people?

THE MISSIONARY SPECIALIST

For the big cities here and abroad I recommend two new types of missionaries. First, let us send men to these cities who could be described objectively as experts or specialists in the Word of God.

It fits in with our native American sense of efficiency that the churches send to the cities men who are able to command respect and a fair hearing from the multitudes—men who can accomplish the most good and reach the largest number of people for the least investment of time and money. The city slickers have a right to expect the churches to select the best qualified men to do this job and to equip and pay them adequately.

This is the age of specialization. People don’t get to hear the Bible explained in schools or at home and not even in many churches any more. But I still believe this is what the intelligent people really hunger for when they come to church. If the Word of the living God were preached we wouldn’t have to worry about attendance. People will assemble to hear someone (anyone) who knows what he is talking about. We ought to give more attention to understanding and preaching the true Gospel message in a manner and depth that will cause the thoughtful man of our world to listen. This can be done. I believe men are looking for it.

I know of one case where one of our Japanese preachers who is an exceptional Bible scholar and teacher was asked by the president of a small company that manufactured speakers and amplifiers to come to the factory and give lectures to all the employees about the Bible. The executive said, “They need to know more about this classic of literature and the basic book of the Western world, and you are the one to tell them. In order to contribute to the morals and education of my employees I will sponsor these lectures once every week on company time.” This preacher was paid \$3.00 per hour for taking advantage of this wonderful opportunity.

People are looking for experts in the Bible. If we attempt to be this, they will treat us as such and give us a hearing.

Now please don’t misunderstand me. I am not saying that we should over-emphasize high-sounding degrees or musty, dusty scholarship itself. We don’t necessarily need more Ph.D’s. But we need men who are not afraid of Ph.D’s and can present the Gospel in a way that will not repel them. We need men who know God and man, and God and man’s world, and are able to bring them into spiritual perspective with discernment and love. We need men like

Paul, who could dispute with the most intellectual Athenians and quote the Cretan poets, but who deliberately chose to know nothing save Christ and Him crucified so that men might not base their faith on his considerable knowledge or ability, but on the power of God and His Spirit in man. We need men who will heed Paul's admonition in 2 Tim. 2:15 in the fullest sense and be workers and students of the Word who are unashamed.

We have seen several men with higher scholastic degrees whose influence in Japan was considerable. Lewis Foster's brief visit to Japan for a few weeks in 1965 did the work a lot of good, in my opinion. But let's face it—most of us missionaries are just not what I am describing as specialists in the Word of God, able to hold their own and defend their ground in the midst of modern scholars. We don't write and often don't even read the great books.

On one occasion one of our Japanese brethren was criticizing a missionary colleague of mine for a lack of study and a shallow level of teaching that was discouraging the college-age young people. He looked me in the eye and asked, "Mr. Sims, isn't the church of Christ a small and countrified denomination?" In trying to protect the missionary I said he had a problem learning and speaking the Japanese language. His retort was, "If he had something really worthwhile to say to us, we would be willing to learn English just in order to listen to him."

It is time to ask ourselves some serious questions about the kind of missionaries we are sending out. But I must add one final word. There is a redeeming feature about the Gospel. Christ made a fisher of men and a rock and a shepherd out of Peter. He can make us over and use any of us for His glory when we are wholly committed to Him and teachable. Most of what I have said here would disqualify me as a missionary to Tokyo first of all. But I intend to return next year, trusting the Lord to guide, use and empower me, hoping that I may continue to humbly recognize my inaedquacies, and studying to present myself approved unto God a workman that doesn't need to be ashamed—handling aright the Word of truth.

THE FAMILY MISSIONARY

Secondly, let us encourage more of our families to live out their Christian faith in the cities. They are moving in anyway. What I urge is that while supporting themselves by regular, secular employment, they have Bible classes in their homes for their families and the circle of friends that we all have. They can bear an effective witness for Christ in the apartments where they live and the factories, offices, schoolrooms, etc., where they work. This kind of positive and realistic approach is very much needed by Christians these days.

I visualize that during the next 20 years the churches in the cities may go a long way toward restoring the New Testament practice of meeting in believers' homes. Land is becoming so high priced that church buildings with parking lots, etc., are practically impossible to consider in any of our major cities. Perhaps we should welcome this change and adjust to it quickly. Of course there can also be meetings in rented halls, hotel rooms as well as in local homes. But I dream of the day when Tokyo will have at least 100 different

groups meeting in homes all over the city where the Bible is taught and discussed, quiet and sincere prayers go up, family type fellowship is enjoyed, and the Lord's table is shared.

One of our Japanese preachers has long advocated this meeting in homes for various reasons. He says he feels that modern people tend to distrust a missionary as a professional salesman of religion who is just paid to talk, but they are deeply moved by the quiet witness of an ordinary Christian who firmly but unobtrusively stands for his faith and the Christian outlook on morals and all of life. One day he told me that he was thinking of a new departure. He would rent a hall and charge people money for coming to his Bible studies. The thought of charging people to hear the Word was quite shocking to me, but after I recovered, he rationalized it this way. They will place more value on it and attend more regularly if they have to pay for it. They pay to study French, flower arrangement and everything else. Don't we think the Bible is worth paying for? This set me to thinking. Is my mid-week Bible study worth enough that I could in good conscience charge people tuition to hear it? It ought to be.

What kind of impression are we making on the world? It is time to re-think our handling of the treasure entrusted to us. Evangelism is serious business.

(From a message given by Harold Sins at the Lake James School of Missions, on July 29, 1967)

WORD AND WORK THREE-SCORE YEARS OLD

March 1908 — March 1968

Word and Work began its career in the month of March, 1908, 734 Canal Street, New Orleans, La. The prime mover and Managing Editor was D. L. Watson, MD., an elder of the Seventh and Camp Streets church, an isolated congregation at that time. No sister congregation was known in more than a hundred miles in any direction. The plea was that a publication was needed to present the need of evangelizing in the whole of the vast Gulf Region. Thus Word & Work came to see the light of day just sixty years ago. The writer, though tied down in The Christian High School there, agreed to be an associate editor with the Doctor and A. C. Harris, also, then Principal of said school. A mailing list was worked up, and a subscription list began to grow. Attention to the vast home mission field grew also, and the magazine came to justify its existence. After three years the Doctor took it upon himself to change to a weekly publication, offering the same to new subscribers for 10c a year! The subscription list jumped to 10,000! The mushroom growth however could not be sustained, nor the financial load. So in 1914 it was switched back to the monthly magazine form and has so continued till now. The writer became owner and publisher in 1914 and continued so until Jan. 1916, when Word & Work was transferred to abler hands (R. H. Boll & E. L. Jorgenson) and to Louisville, more centrally located than N. O., on the outer edge of things. Here's a hearty endorsement of the Office Manager's move to double the present subscription list of Word & Work. How many seconds have we? People who believe in declaring "the whole counsel of God" owe it to His cause to expand the usefulness of Word & Work. How loyal are its loyal friends? Put yourself out a bit and help multiply its number of readers. Don't lay this issue aside till you make a move toward this goal. No writer for Word & Work gets a penny for his labors, requiring time and some thought; what about some time and thought on our part? Seriously yours, —Stanford Chambers.



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

"If he discern not the body" (1 Cor. 11:29) — what body? This question is under discussion.

Jesus, taking the bread, said, "This is my body." (Representatively, of course, for though the disciples did "take and eat," He was bodily present during and after the eating. No transubstantiation when He said, "This is my body"; there was no mistaking the body He meant. There is, of course, the "one body" of Eph. 4:4, as well as 1 Cor. 10:17. When He took the cup, He said, "This is the blood" . . . The broken loaf and the fruit of the vine, separate elements, partaken of in remembrance, "do show forth his death," and we are to do that "until he comes." The body and blood, separated by a violent death, are symbolized by the loaf and the cup. The Lord's supper affords opportunity for the church, the body of Christ assembled in one fellowship, to meditate on the fact of His death for our sins, to evaluate the love of God for fallen man and to have our appreciation of our Savior increased. Nevertheless, since many become one in Him, and the many made one eat of the one loaf and drink more deeply into the "one Spirit," to discern the "one body" which His true church is, will add to our appreciation of "the church . . . which he purchased with his own blood." Discern the body in both senses. The one will not detract from the other in the least.

Are Christians under the Ten Commandments, as the Seventh Day Adventists teach? And are these people right on prophetic lines?

"Ye are not under law, but under grace." The law of commandments, as a code, was nailed to the cross (Col. 2:14; see also 2 Cor. 3). Nine of the ten commandments, based upon moral principles, as they are, are found in the New Covenant. The fourth one is not in the N. T. It is not based upon a moral principle. It was to be obeyed, because God commanded the children of Israel to observe it. It comes under the head of positive command. God has the right to command, to ordain, to decree. Such a decree becomes at once a test. The Sabbath was by His decree "a sign between me and the children of Israel for ever" (Ex. 32:13-17). It was never so decreed to the church of God. True, the Sabbath is referred to many times in the N. T., but the commandment is not there. People (Jews) are found observing the day, but nowhere is it stated that the church taught or observed that day. One is at liberty to refrain from work

and to rest on that day (the seventh day of the week—which is Saturday) but Romans 14 forbids binding it upon others. The Seventh Day Adventists make it their chief tenet, and you are not a Christian unless you “remember the sabbath day to keep it holy” (the quote is from the O. T.) and a church is not a true church if it does not observe the same and teach it.

That the Sabbath commandment is not based upon moral law should be evident to one who stops to think: A man cannot steal for the sake of his ox, but if the ox falls in the ditch, he may work all day if need be, and engage other men’s labors, even if it should be the Sabbath. To steal is to violate a moral law; to labor on the Sabbath not so. Yet unless there was an emergency, to violate any positive law divinely enacted was indeed sin.

The S. D. A. denomination puts its people under law. Quote: “What is the seal of the living God, which is placed in the foreheads of His people? It is the mark which angels, but not humans can read; for the destroying angel must see this mark of redemption. Those who wish this seal must keep the Sabbath.” Mrs. E. G. White, whom these people are made to believe is inspired, emphasizes Sabbath keeping repeatedly. Quote: “No church without this gift (meaning this prophetess) could rightly claim to be God’s true church.”

Their prophetic line: To buttress their chief tenet (Sabbath observance), they, from Uriah Smith (contemporary with Mrs. White) on down, make the “little horn” of Daniel 7, that becomes the great one, who “thinks to change times and seasons” (Dan. 7:25), to be none other than the Pope of Rome. Then they make out that the pope changed the Sabbath from the seventh day to the first day of the week, and therefore Sunday observance is “the mark of the beast” and brings sure condemnation. The Lord only knows how many converts they have made by thus interpreting Daniel 7 & Revelation 13. We would hold no brief for the pope, but no pope has been big enough to fill out the prophetic picture of the beast. These people teach many important truths set forth in the prophecies, and their warnings and their emphasis on “the signs of the times” are not to be deplored. But no S. D. A. would ever have written the 14th of Romans, the 2nd of Colossians, or the 3rd of 2 Corinthians. They have had to learn how to explain these scriptures away. Now read Hebrews 8.

The question of the woman’s silence in church is being discussed. Are some of our sisters in Christ out of sympathy with the plain N. T. teaching, like 1 Cor. 14:34 or 1 Tim. 2:12? Do they feel that the woman should have been created before the man and not for the man? To find fault with God and His ways is fashionable these days, and to be out of style is to some unpleasant. Can you set forth services for Christian women to engage in? What can our sisters do?

The “question” is undebatable, if the inspired word is final. With many it isn’t, of course. Are such to be allowed to set the fashion? Of course there are some not in sympathy with the assigned subjection and the reasons assigned, as in 1 Tim. 2:13, ff. Not all pray heartfully, “Thy will, not mine be done.” That makes a difference.

The avoidance of confusion seems to be the aim in the Corinthian passage, and to guard against the woman's usurpation of authority; and against her insubordination the aim in the 1 Timothy passage. Both safeguards are necessary. A Christian woman (and one not married most likely will be) has the high honor divinely provided her to symbolize the true and chaste bride of Christ, which is ever and always subject to Christ in all things. A church is out of place and fails of her high office if she begins to legislate for Christ. Let not the Christian wife spoil a beautiful type the Savior wants her to be. He needs her to symbolize His bride in this unfriendly, ungodly world. God bless her.

Consecrated women's activities, while joyfully occupying the position divinely assigned her? "Diligently" follow "every good work" (1 Tim. 5:10). She is to be a good wife (whether she has a good husband or not) for the love of her Savior. Bringing up children engages her, using "hospitality to strangers, washing the saints' feet, relieving the afflicted, ruling the household well." In Titus 2:3, ff. aged women are commissioned to be "teachers of that which is good," being of course what they teach the younger women, loving their husbands, loving their children, being sober-minded, chaste, keepers at home, being kind, in subjection. Gladly taking the subordinate position for her dear Lord's sake and for His church's sake. Fruit to her account, record of which her Lord keeps, will show up in the grand and glorious day to come. God bless her.

What is the greatest lack in the church today? We have this matter under discussion.

Which church? What one congregation most lacks another may not. Going about among the churches quite extensively, north and south, I have found in many a shortness in action. People seem to feel most of their duty is discharged in their attending church, whereas the meetings afford the opportunity of exhorting one another, provoking unto love and good works. "We are his workmanship, created in Christ Jesus for good works." "Zealous of good works" is a to-be-looked-for mark of the church of our Lord. In these good works, we are to be redeeming the time, buying up the opportunity. Good deeds speak louder than words, and the Lord has need of loud speakers of this kind. "That men may see your good works," said Jesus; what are men seeing? bushel over candles? self-centers rather than Christ-centers? Too much seed is thrown away—against four bare walls and many more empty seats. Contact and communication with sinners is not in evidence or passionately desired. Whereas the Master says, "Go out into the streets and lanes, the hedges and high-ways, and compel them to come in" (into grace and salvation in Christ), we find less resistance by the flesh, if we sit down expecting (?) them to come to our meetings, then bewail their staying away. An ex-postmaster said of a certain church in town, "People do not know that church exists." Contact and communication is the great lack of too many churches.

Then there is great lack of efficient, fruitful teaching. There is all but a dearth of trained and qualified teachers for the classes—classes God made, aged men, aged women, young men, young women,

children. Milk is to be administered to some, meat to others. Babes cannot take in strong meat; adults cannot be sustained on milk. "Become all things to all men, if by all means" we may save some. Many are short on adaptability. See 1 Cor. 9:19-23. Many churches suffer more losses than the recruits they enlist. And "when by reason of time ye ought to be teachers, ye have need that some one teach you" the ABC's. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." Must it be that the sons of this generation are wiser than the sons of light in the methods of reaching and teaching the unlearned?

Spiritual Education

John Smart

The emphasis on education is increasingly evident almost everywhere. There are over 48,000,000 persons (nearly 25% of the population) in the schools of the United States. A sizeable portion of the taxes collected in our cities are for the purpose of education. Education is a "must." On this, virtually all are agreed. But what is education? By what criteria do we determine who are, and who are not "educated"? What is the purpose in education? Is the primary objective spiritual, cultural or material?

The Word of God enjoins the Christian parent to bring up his children in "the nurture and admonition of the Lord." Obviously, the emphasis here is on spiritual considerations. These are primary. Timothy's early life was influenced by God's Word. "From a child thou hast known the Holy Scriptures." This is not to say that no other factor than Scripture influenced his childhood. But it does suggest that the chief molding influence in Timothy's boyhood was the Word of God, brought to bear upon him by his mother, grandmother and then later, through the life and ministry of Paul the apostle.

Christians are agreed on the paramount value of a distinctly spiritual home life. That it leaves a life-long, high-quality impression upon any individual cannot be doubted. In fact, "the nurture and admonition of the Lord" are designed to qualify our young people for life on a spiritually significant level. The foundations of life are spiritual. These foundations are well laid through sound instruction reinforced by consistent parental example in the home. Without such early training our youth will be short-changed in their approach to life.

A spiritual view of life is imperative. Of what ultimate value is a life spent in pursuit of the material? The parable of the Rich Fool is sufficient comment on a materialistic life-attitude. The education of our young people should be designed to impress upon them a Christian view of life and the world. To this end parents may well give serious thought to the influences they wish to form the thought-patterns of their family.

Study of the Bible and related subjects in a sound, spiritual school, will most likely pay rich dividends throughout a young person's adult life.

—In *Emmaus Newsletter*

Christ for the Alcoholic

B. McCall Barbour

In his St. Louis law office, one day, Thomas M'Pheeters came to see Cyrus I. Scofield. After talking awhile, M'Pheeters got up to go. With his hand on the door knob, he turned and faced Scofield, saying, "For a long time I have been wanting to ask you a question that I have been afraid to ask, but that I am going to ask now."

"I never thought of you as afraid," said Scofield. "What is your question?"

"I want to ask you why you are not a Christian," came the unexpected reply.

The lawyer replied thoughtfully, "Does not the Bible say something about drunkards having no place in heaven? I am a hard drinker, M'Pheeters."

"You haven't answered my question, Scofield," the other man replied. "Why are you not a Christian?"

"I do not recall ever having been shown just how to be a Christian. I do not know how."

Now M'Pheeters had his answer. He drew up a chair, took a Testament out of his pocket and read passages from the Bible, plainly telling his friend how to be saved. "Will you receive the Lord Jesus Christ as your Savior?" he asked.

"I'm going to think about it," said Scofield.

"No, you're not," answered M'Pheeters, "you've been thinking about it all your life. Will you settle it now? Will you believe on Christ now, and be saved?"

The logical-minded lawyer liked clean-cut statements and unequivocal questions and answers. After a moment's thought he looked his friend full in the face and said quietly, "I will."

The two men dropped down on their knees. Scofield told the Lord Jesus Christ that he believed on Him as his personal Savior, and before he arose from his knees, he had been born again. The man of superior ability as a lawyer in his own community became a little child in simplicity of faith in God. After his conversion he became known world-wide as the editor of The Scofield Bible.

From a letter written by C. I. Scofield to his friend and biographer, C. G. Trumbull:

"It was a Bible conversion. From a worn pocket Testament, Thomas M'Pheeters read to me the great Gospel passages, 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' John 3:16. Acts 13:38-39, and the like. And, when I asked, 'What must I do to be saved?' he just read them again, and we knelt, and I received Jesus Christ as my Saviour. And—oh! Trumbull, put it into the story, put it big and plain—instantly the chains were broken never to be forged again—the passion for drink was taken away. Put it *instantly*, dear Trumbull. Make it plain. Don't say, 'He strove with his drink-sin and came off the victor.' He did nothing of the kind. Divine power did it, wholly of grace. To CHRIST be

all the glory. Yours in His love, C. I. Scofield."

The story of C. I. Scofield is just such as may be repeated in the experience of any man. Here is hope for every soul fettered by fear and sin. CHRIST is THE cure!

The above is available in tract form under the title "Christ the Cure," from Good News Publishers, Westchester, Illinois 60153.

What Is The Cross?

Frank McLellan

In Galatians 5:11 the apostle Paul asked this question: "Is the offense of the cross ceased?" Here the cross is referred to as an offense. I fear that today we too often think lightly and speak glibly of the cross without real spiritual understanding of its true meaning. We sing of the cross without realizing what was involved in the death of Christ on the cross and the lesson that it teaches.

The apostle Paul knew that the cross stands like a barrier across the common track of man's mind. He knew that the cross throws man's reckonings into confusion and is significant of shame, failure, defeat and dishonor.

The cross is an offense to man's morality because the cross reveals that man's good works cannot justify him before God. Man has always wanted to save himself by working for his salvation or earning his own redemption. In doing this the flesh can boast.

This statement is worth repeating: "Morality may keep you out of jail but only the blood of Christ can keep you out of Hell." This is not said in order to belittle morality. The Lord knows that in our country there is a great need for clean, honest, upright living. But this kind of living cannot forgive sins nor save a soul, because if it could, then why was it necessary for Christ to die upon the cross of Calvary? If all that is needed for salvation is morality, then the death of Christ was in vain.

Ephesians 2:8-9 states: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

The cross is an offense to philosophy because it appeals to faith and not merely to man's human reasoning. It seems that in this age of higher education and scientific advancement many would like to put God in a test tube and try to analyze Him. There seems to be no room in their hearts for faith. Hebrews 11:6 states, "Without faith it is impossible to please God: for he that cometh to God must believe . . ."

To the Jews the cross was a tree of shame and horror and a crucified person was "accursed of God." To the Greeks, who were great philosophers, the cross was a sign of weakness and a murderer's punishment. The Bible teaches clearly that the cross (the death of Christ) bridges the chasm between God and sinful man, between life and death, light and darkness, Heaven and Hell. —In *The Truth*

Precious Reprints

The Failure of Philosophy

R. H. Boll — 1928

Philosophy is man's attempt to solve the riddle of existence and of the universe. At the bottom it is really the attempt to discover God; for all questions finally center in that Something (or Somebody) that is the "First Cause" of all, and the secret or the key to all other secrets. The philosophical method is to seek for a basis of certain knowledge and to reason from it to the ultimate issue, the final truth which is the answer to all questions. And this, let it be called whatever it may, is God.

The attempt is fore-doomed to failure, and the greatest thinkers frankly confess as much. "I see that we cannot know anything, and that well-nigh consumes my heart," sums up the findings of them all. "They say I am the wisest man in Athens," said Socrates, "—so I am: I know that I know nothing; the rest know nothing, but they do not know it." "It is necessary that a Lawgiver be sent from heaven to instruct;" said Plato, "O how greatly do I desire to see that man and who he is." This was his acknowledgment of the inability of man's intellect to attain the truth. "Canst thou by searching find out God?" (Job 11:7). "The world by its wisdom knew not God" (1 Cor. 1:21). For the wisdom of the world is foolishness with God. No more than a man can by his own works attain to salvation, can he by his own reasoning attain to the truth.

THEY BECAME VAIN IN THEIR REASONINGS

The vanity of the world's philosophy lies in man's original ignoring of God. Contrary to the modern idea, man did not start from the bottom with crude notions of the Divine Being and gradually work himself up to higher and more spiritual concepts; but he began with a knowledge of the true God and degenerated. The process of the decline is traced in Romans 1. "When they knew God" — that was the height from which they fell — "they glorified him not as God, neither gave thanks." They found it irksome to acknowledge God, to give Him the honor, the glory, the recognition that was due to Him as God; they refused to offer their gratitude to him and to own their dependence on Him as the giver of all good. Back of this was pride and rebellion. They turned their backs on Him.

The first effect of this attitude was that "they became vain in their reasonings." Having lost the knowledge of God, they thereby lost the clue to all truth and the only possible basis of true reasoning. Except a man accept God by faith he can know nothing. The axioms and premises on which all human reasoning is based will not bear examination. As a foundation of knowledge and certainty the axioms of human knowledge are ridiculous. The only logical issue of such philosophy is the denial of everything, or else an all-embracing ag-

nosticism — which goal some have indeed accepted. So “they became vain (empty, futile) in their reasonings and their senseless heart was darkened. Professing themselves to be wise they became fools.” Therefrom they began to personify, to deify, to picture and to represent under the symbols and forms of living objects various forces of nature, gradually losing even that thought, and degrading themselves to worship the objects themselves.

PHILOSOPHY AND LIFE

There is the closest connection between philosophy and conduct. A man's philosophy becomes the principle of his life, for as a man thinketh in his heart so it he. The philosophy of Nietzsche was held to be responsible for the Great War (and also W.W. II —Ed.). The philosophy of evolution accounts in great part for prevailing immorality in educational centers and elsewhere. As a result of their vain reasoning and by way of the natural consequence of it, but also by God's judgment, the godless became ungodly and broke through all moral restraints, as we are told in some detail in Romans 1:24-32. We are seeing the same course repeated in our own day and for precisely the same reasons.

There is a wisdom (philosophy) set forth in God's word, but a wisdom which is not of the world and which none of the world's philosophers knew, for it is fundamentally different from the world's wisdom. In the world's philosophy, God is the goal to be attained. In the philosophy of the Bible, God is the beginning and starting point, and the fear of God is the beginning of all true wisdom. The Bible never argues the existence of God. It declares Him and reveals Him. It points out His greatness and power and certain moral traits of God through His works, but never tries to prove Him. God, according to the Scriptures, is the final truth, the one absolute certainty, the axiom of all true thinking.

Even from the standpoint of reason, to assume God (or rather, to accept Him by faith) is not as unreasonable as the so-called axioms of human thinking, for even these most fundamental things may be mere relative and subjective concepts which cannot be proved to be true. Since I must believe something, let me believe in God. It is every whit as reasonable to believe that “In the beginning God created the heavens and the earth,” as to assume that in the beginning “Nothing created something out of nothing.” Since we are bound to accept some foundation truth, and since God only can be the explanation of the universe and of the mystery of our being and existence, I believe in the word of testimony concerning Him. Apart from Him it is not possible to account for anything — not for the physical world, nor for man, nor for the Bible. And the faith “that God is, and is a rewarder of them that seek after him” is the foundation of life which is life indeed.

The faithful soldier does not feel his own wounds when he looks with love on those of his King.

—Bernard of Clairvaux

Missionary Messenger

"Greater things for God"

Thomas W. Hartle,
Cape Province, South Africa,

January 26, 1968.

The official opening of the new church building at No. 39 Bonteheuwel Lane, Bonteheuwel (for the members who have been meeting in the home of the Martin family who were so willing to "open the door" for a church in their house on October 5, 1958, at Bridgetown), blossomed into a living reality on Saturday, January 20, 1968, at Bonteheuwel.

Having started with only 4 members in 1958, the numbers grew (after much hard labor—personal and collective), to where there is now a membership of about 45, along with about 50 children, praise the Lord. This building took about 2 years and 9 months to build, in which some of the members had so faithfully given their moral support in the constructing of the same, under the supervision of Bro. Harry Bunting Gray. Its erection, entirely on faith, trusting the Lord, went forward by personal donations from various congregations. The roof was donated, the windows, the frames, doors, curtains, etc.—in all, God has proved His ability, providence, and promise!

We cannot be thankful enough to God, and to all those who augmented by their contributions, prayers, or otherwise, when we consider that from the very beginning, with the vision to rise and build, there were no funds really to speak about. But God has been good, and the brethren of the Bonteheuwel congregation are deeply thankful to all concerned, and for the prayers of the family of the Lord in various parts of the world, who had their interest focused on this hopeful project. Its "spiritual foundation" was laid in 1956, after I had left my secular work in 1955, when the Macedonian call of the 20th century came (as that of the 1st century), when a few families who had moved from Woodstock into the Bridgetown area, asked, "Bro. Hartle, can't you come and conduct cottage meetings for us?" But of course all the glory goes to God; then came what we might term "the watering, and the planting," by the cooperation of others, and at last the Lord gave the increase! (Eph. 3:20-21).

Thanks go to the Chrissops and to Bro. Nockie, the Jewish brother, who, along with others, shared towards the spiritual and moral support by preaching and otherwise. This is just a brief resume as to how and what transpired in the early years; then the deep need was realized, to apply for ground from the City Council, with the object to build a meeting place.

As I mentioned, the official opening took place January 20, 1968. Members representing the various congregations here in the Peninsula were present: Woodstock, Bonteheuwel, Grassy Park, Bokmakirrie (Athlone area), Rosebank, and Simonstown. Speakers repre-

senting each of these congregations spoke for 10 minutes. In all, including members, visitors, and children, there were 283 in attendance at the opening service which was from 4-6 p.m. After an interval of about 45 minutes, light refreshments were served.

A special gospel service was held from 7-8 p.m. in which Bro. Chrissop was the guest speaker. At this service there were 140 present. The lesson, "Exercising Faith in Christ," was very thought-provoking to all concerned.

E. A. Rhodes,
Yokohama, Japan,

February 13, 1968.

Bess returned from the hospital on the 29th of last month. She is still somewhat weak from the dehydration but she has gained some strength. The doctor gave us a formula which we are using and because she has no appetite as yet we are still feeding her through the tube in the nose. She is now getting the desired amount of nutrition and should gain strength gradually.

We got a nurse to care for her, who stays here (she is from Tokyo) and waits on Bess day and night. She is being fed four times during the day, and at night, midnight and four in the morning she gives her some juice. Bess' face looks full and she has a good color. Apparently she has no pain and sleeps quite a bit.

The promises of God are our joy and strength at this time. "Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me." I pray that this may be fulfilled in us.

The attendance at Yokohama has fallen off some since the first of the year, but the new converts, the women who were baptized some weeks ago, are very zealous to attend the meetings and especially the mid-week Bible study. They desire more knowledge of the word and want to grow in the grace of Christ and knowledge of Him.

Elaine Brittell,
Sinde Mission, Zambia, Africa,

February 21, 1968.

Thank you for your letter of the January donors which came when we were just moving out to Sinde. Mabel and Leonard and sons moved out here Tuesday of last week to sleep, then as they could they are moving the rest of their things down from Namwianga. On Wednesday and Thursday I moved the last of my things back to Sinde and slept at Baileys until Sunday when there was room enough for Esther and I to sleep in our little house. You can imagine how many things were stored in our little house during the two years away! However, we are thankful for the things to be sorted and shared with others. On Jan. 27th, BaGilbert, Margret and Dorica went with me by car to Gladys and Terance's to spend the night, then on to Pierces Sunday morning. BaGilbert and family went on to Fort Jameson to visit his folks, and I stayed with Pierces and helped them finish packing and to catch the big plane to America. It was a happy memory working with them during their last few days in Africa. Lord willing, they will be able to return a few months during each year to help the Christians with personal work and

meetings. All the Zambian Christians hated to see them leave, but promised to try to carry on faithfully for the Lord, growing in the work of the Lord and remembering the admonition they have received during the past 17 years from these faithful saints who have given their lives in the service of our Lord.

The 21st of January an elderly woman from Siamalange who attends worship at Mujala was baptized into Christ down at the Sinde river. Then we all went to Mujala and had worship. Sometimes the harvest seems very slim, then the Lord helps some heart to respond to His teaching and souls are won. Our Christian duty is to continue faithfully teaching His word daily from house to house and to each soul we meet through our lives and words. Just now when we are trying to clean up and sort out things it seems easy to be fully occupied and let some of the more important things slip by undone. At the end of the day when we have only done things for ourselves we aren't happy. This morning before Wilson and Esther went to school each of us tried to learn better how to pray—thinking of each blessing or supplication before we said our prayer. It seems sometimes we tend to just repeat the same things over and over from memory and don't really think what we are saying. Please pray Wilson, Esther, Titus, Joel and I will pray more acceptably to God, and live more fully for Him each day.

Robert Garrett,

Salisbury, Rhodesia,

February 23, 1968.

Mavare School, Sipolilo, opened this year with an enrollment of 87 children in grades 1 through 5. The head teacher last year did not prove satisfactory so he had to be replaced. The new head teacher in Davison Chidimuro. He and his wife both seem to be good Christians. In a school under the direction of the church the teachers will have an influence for good or bad on the Gospel. It is vital that if they are members of the church that they be faithful and zealous. Bro. Davison seems to be both. Pray for him. He is working in a difficult place.

Twenty-five miles from Mavare in the Sipolilo Tribal Trust Land is a place called Murisa. Representatives from Murisa came to ask me to be the Manager of their school. Unfortunately missions are no longer permitted to open new schools. The people of an area must form a local government council and apply to the central government for permission to open a school. The school then will be under the control of the council and not under a mission. However, the Council must have someone to serve as manager (akin to superintendent in U.S.A.).

The people of Murisa are still in the process of forming their council and I hope they will be in time to put in their school application by March. If I serve as their manager I can hire and fire the teachers (paid by the government). If we can find good consecrated Christian teachers to go to Murisa, the teachers can evangelize the community.

I have often wondered why I had the Mavare School. It is only a small community. The majority seem hardened to the Gospel. Only

a handful of converts have remained faithful. Perhaps it was God's way of getting us into the Sipolilo area. Murisa school will serve 10 kralls (villages). Thus we are given opportunity to evangelize more than 10 times the number of people at Mavare. Bro. Davison has visited the Murisa people and met with a few of them one Sunday. He said they seemed very interested in what he had to say. These people are not completely ignorant of the Bible. Many of them are nominal members of one denomination or other. From Bro. Davison's report they are hungry for the Word. I plan to visit them sometime next month, Lord willing, and hold a Sunday meeting. Pray for these people that God will open the door and give us the grace and power to enter a work for Him.

Frank and Pat Gill,
Allensville, Ky. 42204,

February 20, 1968 (written in Ensenada).

For about a year the Lord has been speaking to us about leaving Ensenada. He began dealing with Pat and me individually about this, and when we shared with each other it was assuring to learn that He had been saying the same thing to each of us. As we unitedly prayed about it the Lord gave confirmation from the Word. However, being very cautious in the matter, we agreed to ask Him for a definite sign which would in itself be a glory to His name, a token of His blessing upon the work to which He was sending us, and a real miracle of His grace. For months and months we waited with no outward encouragement but with a growing confidence that He was accomplishing this work and thus with a definite and joyous expectation of its realization. In early December this answer came—exceedingly abundantly above all that we could have asked or thought—as final confirmation that He was moving us on. Confident that God gives His best to those who leave the choice with Him we cannot but follow.

Thus, with mixed emotions but with glad assurance, we are leaving the work in Ensenada to move to Southern Kentucky to the work which the Lord has afore-prepared that we should walk in. The ministry, we believe, will be varied, and activities will likely center in Russellville, Ky. We couldn't explain all that this might involve, for God's will is always a bigger thing than we bargain for. Please note our new address above. As we plan to leave here on March 5, use of the new address should begin immediately.

We hope to maintain definite connections with the work of the Lord in Ensenada—primarily through the promotion of a strategic prayer-ministry, but also, as the Lord might lead, through occasional visits to the field for short periods of teaching ministry.

This is a difficult letter to write mainly because we realize that many may not understand our move. But may we just say again that the decision was not ours; it was the Lord's. He says to one servant go and he goeth, to another come and he cometh. It is just as important to *come* at His bidding as it is to *go* at His command. Implicit obedience is His due. And remember that the big difference between the foreign missionary and the home missionary is that the home missionary has no furlough and no halo.

The Shunammite—A Great Woman

Mrs. Paul J. Knecht

The village of Shunem was situated in a rich, fertile country about three miles north of Jezreel in the land of Issachar. King Saul's last battle was fought between Shunem and Gilboa at which latter place he and his sons were slain by the pursuing Philistines. In Shunem lived a woman the Bible calls "great." Her name is not given. She was apparently wealthy, whether in her own right (women had few "rights" in those days) or through her husband we are not told. The word "great" seems to include in its meaning both "wealth" and "honor." Moreover, she could not have done what she did without money.

On a certain day Elisha, the prophet, came to Shunem and this woman invited him in to eat. He accepted the invitation and thereafter became a regular visitor in that home. As often as Elisha passed that way he found the same warm welcome and unflinching hospitality. As habits, good or bad, will do, this one of Elisha's grew beyond its beginning. This remarkable woman soon perceived that the prophet needed more than a meal. He needed a place for rest from his travels and for quiet communion with God. She consulted her husband, saying, "Let us make I pray thee, a little chamber in the wall; and let us set for him there a bed and a table, and a seat, and a candlestick; and it shall be when he cometh to us, that he shall turn in thither" (2 K. 4:10).

Not much is said of the Shunammite's husband except that he was old. Besides this fact we have only two glimpses of him. One is seen here in his apparent reaction to her request about a room for the Prophet. The other comes later on in the story. Surely he not only gave his consent to his wife's suggestion but saw to the carrying out of the project, for it was no sooner said than done. In the next verse (11) we see the prophet resting there. Either the husband was faithful to the Lord even as she, or he loved her so much that he was unwilling to oppose her wishes. As a result the man of God found a place prepared for him when he came again.

It was quite natural for Elisha to desire to show some appreciation to his hostess for her kindness. And here is a peculiar thing (vs. 12-14). He did not speak directly to her, though there was apparently no language barrier between them, for Elisha was from Ablemeholah, a town also in Issachar. He spoke through Gehazi, his servant, asking if she would like to be spoken for to the king or to the captain of the host. Whether he meant to present her at court, which from her reply sounds likely, or to bring some petition on her behalf is not told us. But why did he speak through Gehazi? The woman stood before him. Why did he not speak directly to her? The record does not tell us. Perhaps, since the woman was "great" he tested her spirit by speaking to her through his servant. Later he did the same thing to Naaman, the leper, causing him to turn away in haughty anger.

But the Shunammite woman was neither haughty nor angry. She must have been as meek as she was great, for she did not resent his devious way of addressing her. However, she answered simply, declining his offer with these words, "I dwell among mine own people." She must have been great in the finest sense of the word, else she would have jumped at the chance to be presented to royalty.

The woman must have turned away after answering, for he had Gehazi call her again (v. 5). Gehazi had called the prophet's attention to the fact that she had no child and was not likely to have one (v. 14). When she came "she stood in the door." Then he promised her a son at that time the next year.

She begged him not to lie to her. What a disappointment would be hers if she believed a lie! It would be good if more people were concerned about that now on the subject of their salvation. The unconcerned, those who love not the truth, will believe a lie to their own loss (2 Thes. 2:8-12).

But the Shunammite woman was not disappointed. She believed the prophet, and in due time she embraced a son.

(More next issue.)



A Christian Views The News

Ernest E. Lyon

WHY THE U.S. IS IN TROUBLE is the title of a thought-provoking article in the MOODY MONTHLY of February, 1968, by Bruce W. Dunn. He starts out thus: "We look out today on a turbulent world. Crime and violence abound. Personal responsibility and initiative have been replaced by the practice of looking to government for every need, real or imagined. Socialism advances all around us and the communist threat seems never to diminish but always to increase. An ecumenically-minded church is unable to turn the tide! What is the basic source of our troubles?" In looking for an answer in the world of today, Dr. Dunn notes that sin always results in corruption and, among other things, he quotes from the infamous statement of Robert Hutchens, head of the Center for the Study of Democratic Institutions in Santa Barbara, California—"... the democratic (i.e., liberal) faith is faith in man, faith in every man, faith that men, if they are well enough educated and well enough informed, can solve the problems raised by their own aggregation." With such a faith in man, the "liberal idea has inevitably decided that the evils of society (crime, delinquency, war, hunger, unemployment, etc.) are not the result of sin but of ignorance and faulty social institutions or arrangements. This leaves, as Dr. Dunn

points out, "no rational foundation for blaming criminals for their crimes, teenagers for their muggings, hippies for their dope, the non-working for their joblessness, city dwellers for the decay of their city, or the Communist party for their communism."

We tend to blame some individuals or groups of individuals (particularly the supreme court, aided and abetted by other courts) for the increase of crimes today, but from the foregoing you see that they are the result of the attitude developed, the natural consequence of which is that there is no ground left for punishment of the individual criminal. He is the result of his environment! Of course, the Word of God long ago showed that when man was placed in an ideal environment he disobeyed proper authority, stole (fruit forbidden to him), and fell from a high position to a low one. But so many that eagerly grasp the philosophy worded by Dr. Hutchens agree with Walt Rostow, personal adviser to President Johnson, when he said in his book, *Stages of Growth*, as summarized by Dr. Dunn—"that our real enemies are not wicked people, nations, or creeds, and certainly not the communism of Russia, but hunger and racial discrimination." Well does Dr. Dunn conclude his article thus: "But for more than forty years churches have substituted a social gospel for the gospel of personal salvation. In that same forty years the nation and the world in terms of morals and general social order have steadily been deteriorating. A return to the theology of the Bible is long overdue. Indeed, it is our only hope."

THE SCHOOLHOUSE WEATHERVANE, published by the National Association of Christian Schools, P.O. Box 28, Wheaton, Illinois 60187, is a very fine new entry into the field of analysis of the ills of our country. It is available by writing to the address given. The issue of December, 1967 (Vol. 1 No. 2) is a very fine issue on "Who is Winning The Battle for Your Child's Mind?" In one of the reports on this subject, entitled "Erosion of Spiritual Values," they quote this paragraph from one of the new remedial reading textbooks written for job corps campers: "Together Pete and Joey slugged away at Hank until his nose was bleeding and one of his eyes was black and blue. Then Pete landed two blows in the pit of Hank's stomach and Hank doubled over. He slumped slowly to the sidewalk. The fight had ended." They note also in this article that in the widely used Reading Laboratory materials of the Science Research Associates are "frequently found paragraphs, used to teach reading, that communicate that evolution is an established fact and that love of country is old-fashioned."

In another report, "The Disintegrating American Family," the Schoolhouse Weathervane reports that "the twelve million children from broken homes in the elementary and secondary schools of our land last year represented one-fourth of all the children in school." In the report entitled "Hope in Man—The Faith of American Education" they report, what is well-known, that Horace Mann (1796-1853) the father of American public education, was a Unitarian. They also give a quotation from "The Necessary Revolution in American Education" (Harper & Row, 1966) by Dr. Francis Keppel, then Assistant

Secretary for Education in the Department of Health, Education and Welfare: "American education rests on two assumptions from which all else derives; the idea that man is potentially good and that this good can be brought about by education . . ." Read the paper when you can.

BRIEF NEWS AND COMMENTARY: "One man, one vote" was first exploited by the Mau Mau terrorists, so far as I can find . . . A tremendous number of books are being written on the death of President Kennedy . . . The majority of Canadians of all national backgrounds are opposed to division into two nations . . . A book list put out by the National Education Association includes, among others, books by Langston Hughes (who wrote "Good-Bye, Christ" and "Put One More S in USA to Make it Soviet"), Victor Perlo (now writing for the Communist *People's World*), James Farmer, Malcolm X, W. D. B. DuBois (who died a member of the Communist party), and even Herbert Aptheker, leading Marxist theoretician for the Communist Party, U.S.A.

A new publication in Louisville on the need of returning to our Biblical heritage, is called "The Coming Storm," published by the Christian Heritage Center, 981 South Third Street, Louisville, Ky. 40203 . . . Nhat Vinh, a Vietnamese Buddhist monk lecturing in this country, sees the Viet Cong as "the one champion of independence," a strictly communist line. Yet the *Christian Century* urges its readers to hear Vinh and says he speaks for "90 per cent of the people of Vietnam." . . . An ecumenical "inter-faith service" in Louisville joined together on the program 2 United Church of Christ preachers, a Christian Church (Disciples) preacher, an Episcopalian priest, a Lutheran preacher, and a Methodist preacher with a Catholic "Rt. Rev. Monsignor" in a Catholic church . . . Dr. W. S. McBurnie, speaker on the radio program "The Voice of Americanism" has written a good pamphlet on "The Coming Convergence of Communism and the Apostate Churches" . . . The Montgomery, Alabama, Baptist Association voted to continue the ban on federal or state aid to its hospital . . . A Southern Baptist church near the Little Rock, Arkansas, Air Force Base lost five families when it decided to pioneer and solicit Negro members. Since then, however, membership and giving have nearly doubled . . . A "Church of England vicar, Stephen Hopkinson, has expressed the hunch that homosexuality may be a socially and morally desirable answer to the population explosion."—item from a news service . . . The Reformed Churches in the Netherlands synod decided a 1926 declaration of the literal historicity of Genesis 1 and 2 is no longer binding on members . . . The supreme court's ruling that before questioning a suspect in custody, police must advise him of his right to remain silent, to have a lawyer—provide one if he is indigent—delay questioning until the lawyer is present—and use no confession unless they can prove they complied with these rules opens up a problem I have seen little discussed: If ignorance of these laws is an excuse then doesn't that throw open to question the conviction of any person on any crime he can say he was not aware was a crime? . . . Pray without ceasing.

The Missing . . . Word

Barbara W. Johnson

A word is missing in Christian circles today, a word that is all too often left out of our thoughts and our behavior, a word which is imperative to our growth in grace and in the knowledge of our Lord Jesus Christ. It is *obedience!* Strange, is it not? It is apparent there are fewer and fewer people who feel the need of obedience to His Word.

One reason so few Christians have a vital relationship with Jesus Christ is because they have never learned to obey. This is, in the most practical sense, how we make Christ the Lord and Master of our lives: *simply by obeying Him.* We make the doctrine of holiness complicated when all we need is obedience.

Obedience in itself is a very simple thing, and yet among many professing believers there seems to be a lack of understanding as to what it actually involves. Obedience is our lifeline of faith; without it there is no faith. Every hero of faith mentioned in the Scriptures lived a holy life of obedience.

What do you think of obedience in regard to your own relationship to God? If you believe it means that you personally day by day follow the whole counsel of God as it is revealed in His Word, you are right. Obedience has nothing to do with churches or creeds; rather it concerns one's intimate fellowship with the Lord. Abraham was a man of faith because he obeyed God. His obedience to God and to His Word is what made him a man of faith.

Moses was a great leader of his people because he obeyed God. Gideon became a warrior for God because he obeyed Him. The true essence of Bible faith is obedience to the Word of God. In other words, if we believe God we will obey Him; not just certain parts of the Scripture which we choose to obey, but rather the whole of Scripture as it applies to our everyday lives.

In the Bible obedience is equated with love. Some have misinterpreted obedience to be the relationship of a slave to his master. In a sense this is true. However, let us not forget that the apostle Paul declared himself to be a bonds slave *by choice.* He chose to obey his Master. It was a relationship which resulted from his deep love for his Savior. The writer to the Hebrews says of our Lord, "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). Can anything less be required of His followers? No, we can never learn love except through obedience. Christ, the Son, the eternal Son, was equal with the Father—yet He must obey because of love.

It matters little to me how much my sons tell me they love me if they do not obey me. By their obedience their love is manifested. Our Lord said, "If you love Me you will keep My commandments." True Bible obedience springs out of a heart of love. It is God's purpose that every one of His children should be conformed to the image of His Son, who obeyed from a heart of love. Yet, we will never know this heart of love unless we obey. We can profess our faith and confess our love, but without obedience it is as sounding brass and a clanging cymbal.

The question now arises, what if we do not have this heart of love for our Savior? What if our love is lukewarm? Are we just as obligated to obey God? What if we feel inclined to do things another way? Are we, as children of God, compelled to be obedient to the Word of God and nothing else? These, I believe, are the basic questions facing the church of Jesus Christ today. They also face us as individual believers.

Recently a young college student said to me, "I received Christ as my Savior while a Junior in high school. Immediately I saw in the Scriptures that I was to live a separated life. Yet the youth director of my church called me into his office and told me that God did not want any Holy Joes and if I wanted to win my buddies to Jesus Christ I should go to movies and dances in order to identify myself with them. The one thing I desired above all else was to be used of the Lord to win my friends to Christ, and yet I saw in the Bible that I was to live a separated life. I don't mind telling you I was plenty confused."

Sad to say, this young man's dilemma is not an isolated case. There is an idea spreading in some churches that obedience to the Word of God is required only in relation to the circumstances and we are free to alter our course if the situation justifies. Obedience, some say, is a private matter which concerns no one but the person involved. This attitude, of course, cannot be accepted by lovers of Jesus Christ. We who belong to Him are His Body and each is, in a sense, responsible for the other.

Until the passion of our Savior's love grips us and is shed abroad in our hearts by the Holy Spirit, we are unable to grasp this responsibility. Obedience to God for the sake of others becomes a pure delight when once we see our oneness with Jesus Christ and crown Him Lord of our life.

It is just here we find the true nobility of obedience, yes, the very secret of obedience. "For others, Lord, I will obey Thee; not just for my own growth in grace, but for the sake of others." Herein lies the high calling of God in Christ Jesus. It was for others, for you and me, that He was obedient unto death. It was for our sake He learned obedience through the things which He suffered. It was for our sake He endured such contradiction of sinners against Himself. Certainly the most noble essence of obedience to God is when it is poured out for the sake of others.

While obedience may be an act between myself and God, ultimately it will affect the lives of others. We have only to look at the life of Moses to learn this lesson. Every trivial act of obedience or disobedience experienced by Moses affected the Children of Israel. The Epistle to the Hebrews reveals the secret of the marvelous, extraordinary acts of courage and faith effected by the heroes of Hebrew history. Obedient to their summons, daring to obey God in the smallest details, deeply repentant when disobedient, they are examples of what God can do through vessels wholly yielded to Him and obedient to His Word.

It is also noteworthy that the word "obey" comes from a Latin compound. It means that which you do in consequence of what

you hear. To live the Christ-filled life, to experience the reality of His Presence, to walk in the Spirit means everything which touches the domain of our senses must ever be placed under a sacred discipline of obedience—not only for our own spiritual progress but for the sake of others.

Lest anyone should imagine that a life which is thus lived in obedience to the Word of God is an irksome one, let me say that unflinching obedience always produces unflinching joy and peace. A joyless Christian is almost invariably a disobedient Christian. A life of obedience to the Word of God in the smallest details is a life of fullest liberty, for where the Spirit of the Lord is—where He is recognized and obeyed even in trivial details of life—there is liberty.

God grant that this word will be put into its rightful place in our thoughts and lives.—In *The Alliance Witness*

Satan the Chemist

Donald M. Taylor

Superficial thinkers, imagining they have made a great discovery, talk about the meaninglessness of existence. Like Solomon they declare that all is vanity and vexation of spirit. And there is a measure of truth in their thoughts, as there is in the Preacher's words. Life under the sun under the rule of Satan and self is senseless.

It is senseless because it is given over to seeking sensation, to whatever appeals to the senses. It is a life of impulse, of dodging the difficult and gratifying the appetite, or of diligent racing after an ephemeral crown, achieving a paltry ambition.

We come into the world equipped to learn to shun the evil and choose the good. We see and feel and taste and touch and smell. We have bodies, minds and spirits. We think and fear and hate and love; we mistrust and we believe. Our faculties and attributes are God-given but too often Satan-dominated. So we quell anxiety with tranquilizers instead of reaching to the root of the disturbance. We take pep pills when we need sleep. The expression of conjugal affection, God-given for making two one and perpetuating the race, degenerates into sensuality with the aid of pills to prevent procreation. This fosters immorality.

Diet drinks enable us to enjoy sweetness without taking in body-building calories. Appetite-satisfying foods are guaranteed not to nourish. Our generation has become like the Roman banqueters who gorged themselves and vomited so they might gorge themselves again, and again. LSD is advocated by some as a means of producing religious experience—without conversion. Satan, the master counterfeiter, twists God-given chemical reactions to thwart God's purpose that man's life should be meaningful and productive. That fear should lead to faith, anxiety to soul-searching and the Saviour. That sleep should be sweet and restorative, and not an escape from reality. That the love of godly husbands and wives for each other and their children should so portray the love of God as to lead those children to the Saviour. That the "religious" life should be one of concern for others and not the seeking of sensation. That all of life should

be for edification and not merely for gratification of selfish desire.

—In *Letters of Interest*

Billy and the Fish's Head

Ivy Middleton

Billy walked thoughtfully home from Sunday School. That was a good story his teacher had told the class, and like all the Bible stories, it was true. A tax had to be paid, his teacher had said, so the Lord Jesus told Peter to go fishing and the first fish he caught would have a coin in its mouth. So Peter went fishing, and sure enough there was the coin in the mouth of the very first fish he caught—and the tax was paid!

Now Billy's mother was a widow and very poor, and the more Billy thought about it, the more certain it seemed that if the Lord Jesus could do this for Peter, He could do it for Billy's mother! So Billy prayed, and he saved his pennies until he had a whole shilling.

"And what can I do for you, sonny?" asked the fishmonger, when Billy turned up at his shop, clutching his precious shilling.

"Please, I want a fish—a big one," said Billy.

The fishmonger looked doubtful. A big fish costs more than a shilling.

"Well, it's a fish's head I really want," Bill explained hopefully. "It doesn't need to have a body."

That was different, of course, and the fishmonger promptly produced a big one. He wrapped it in newspaper and Billy proudly carried it home. "Mummy!" he called excitedly, as soon as he got inside the door. "Look what I've bought."

"But what—?" she began.

"It's to pay our bills!" he said, hopping up and down with excitement. "Like Peter!" And he told her the story of the coin in the fish's mouth. Matthew 17:24-27.

Together mother and son opened their fish's mouth—but there was no coin there! With his faith almost shattered, Billy flung himself on his bed and cried himself to sleep.

Meanwhile his mother was glancing idly at the piece of paper in which the fish head had been wrapped. Suddenly, to her astonishment, she caught sight of her own name in a law firm's advertisement! Reading on, she saw that it was requesting her to get in touch with this firm of solicitors, and she would hear something to her advantage.

Yes, you've guessed it! A relative with whom she had lost touch had died, leaving her a sum of money. Billy's face was one big beam when he heard the news. "So Jesus did hear my prayer after all!" he exclaimed. "If it hadn't been for the fish's head, you'd never have known about the money!"

That story is perfectly true and it tells us that simple prayer, with *faith*, always works—even though the answer is not necessarily given to us in the way we had expected! —In *The Visitor*

NEWS AND NOTES

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

Salvisa, Ky.: At our monthly business meeting much time was used discussing an expansion of youth work. Concern was felt for the "fallout" of young people before reaching maturity. Almost every plan formulated pointed up a program for youth.

Revival Meeting plans called for a YOUTH REVIVAL in late summer, with a youth evangelist. Our youth leaders will be in charge of the meeting, and the rest of us would support the meeting as usual.

More supplies are to be purchased for the teaching program, including Sunday School equipment and a slide projector. —N. Wilson Burks

Louisville, Ky.: We are thankful to Virgil Smith for the sermon he delivered to us this past Sunday. Our prayers go with him as he returns to Brazil for a short period of time.

We are proud of our young people. We thank God for them and their interest in His work. John D. Bradshaw is one of these. John is a senior at Portland Christian High School. He hopes to attend Emmaus Bible School in Chicago next fall. John will be speaking to us this Sunday evening. —Michael T. Sanders

Louisville, Ky.: The Rangeland Church of Christ, meeting in the Rangeland Elementary School on Rangeland Road, has been in existence six months (as of Feb. 18). We thank God for leading us into an area of great challenge and opportunity. Recently there were four more responses to the invitation, involving two families that have been reached since starting this congregation.

Our need for a building site has been a matter of prayer, and we're thankful that a site, ideally located in the communities we're trying to serve, has been made available. In recent weeks I have informed several friends of our opportunity and need, and these have responded with donations amounting to about \$1,000.00. Our own group, in spite of a heavy

financial load (\$230.00 per month rent on the school building, minister's salary, etc.), has contributed nearly an equal amount to the building fund so that we now have about \$2,000.00. Total cost of the property (which includes a six room house) is \$19,500.00. The total down payment is approximately \$5,000.00. When we secure the property, we will be able to conduct night meetings in the house on the premises. We then hope to pay off the balance as soon as possible so we can go ahead and build a church building. Please pray with us that the down payment may be raised soon, as God is willing. —Robert B. Boyd

Lexington, Ky.: We rejoice and there was and is joy among the angels at the good confession with the mouth of Elizabeth Ann Peyton last Sunday night. We went the same hour of the night to the Melrose Church of Christ where she was buried with her Lord by baptism. —H. N. Rutherford

Abilene, Tex.: Brother Elmer C. Ringer, of Borden, Ind., is to be with us for an evangelistic meeting June 2 thru 9.

Bro. Neal Phillips, of the Mt. Auburn church in Dallas, joined Bro. Homer Winnett and Bro. Richard Ramsey on Tuesday to help work the Exhorter booth at the ACC Lecture-ship tent. He had planned to return to Dallas for Wed. night, but was hindered by bad weather. Bro. Phillips spoke for us on Wednesday night.

—Carl Kitzmiller

Louisville, Ky.: Despite some doubt and anxiety on the part of some of us, God enabled us in ten days of effort to sell all \$55,000 worth of bonds. Many who did not buy gave cash to the building fund and those who were not able to do either gave of their time and helped in many other ways. We are now awaiting the architect's completion of the plans and specifications so we may ask for bids.

—H. E. Schreiner

Denham Springs, La.: I have been reading the Word and Work over 40 years. Bro. Stanford Chambers and wife have been in our home for meetings at Glenmora and here since about 1920.

—Mrs. Sidney Mayeux

Dallas Area Spring Conference

The dates on that 3-day series are April 23, 24 & 25, Tuesday—Thursday night. Speakers are now being scheduled for this annual "highlight" event.

Brother Shichiro (Timothy) Nakahara, now serving as a missionary to his own country of Japan, is in the

United States. We will be expecting to hear from him while he is here. Also, Brother George Galanis of Athens, Greece, plans a visit to the U.S. some time the latter part of July.

Attendance was up some last Sunday night for the monthly Prayer and Praise service. A varied assortment of participants, in addition to a hearing of the recording "The Day Christ Died," brought real blessings to all present.

—Neal Phillips

Ontario, Canada: We continue to enjoy and find blessing in the Word and Work.

—W. E. Wait



Spiritual Aphakia

J. H. McCaleb

"Aphakia" is a medical term describing the result of cataract surgery. It indicates the absence of the crystalline lens that focuses the rays of light on the retina. To compensate one may use thick lenses that provide "tunnel" vision with a somewhat distorted perspective. Scientists, however, have developed a contact lens that provides wide vision, and allows all the pieces of sight to fall into their proper places. One sees again things as they really are.

Without help from God, man is incapable of seeing matters in their proper relationship. Often, that which is false seems true, and that which is worthless appears valuable. Jeremiah, at the command of God, spoke to the people: "Hear now this, O foolish people, and without understanding; which have eyes and see not; which have ears and hear not." Ezekiel, in the same vein, was told by God: "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear and hear not." It is easy to understand why David prayed: "Open thou mine eyes, that I may behold wondrous things out of thy law."

The people of old were not the only ones who suffered from spiritual aphakia. It would seem that it is a malady of all times. The crystalline lens of true understanding becomes clouded, and useless, and must be replaced by the lens of God's enlightenment, through Jesus Christ our Lord. Paul prayed for the Ephesians that the eyes of their understanding might be enlightened, so that they might know the hope of God's calling and the riches of the glory of His inheritance in the saints. When we see as God sees, we see indeed.

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