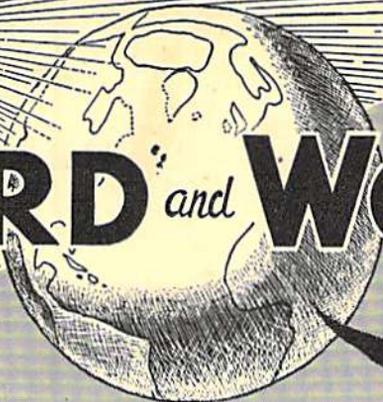


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Talking Things Over

G. R. L.



Orell Overman once pointed out that the signs of the Lord's return have been present in every generation since He went away. What we see in recent decades is an *intensifying* of these phenomena. This is especially true of the "mystery of iniquity" spoken of by Paul (2 Thes. 2:7). John acknowledged that the spirit of Antichrist was already at work in his day, though not yet fully developed (1 Jn. 2:18). What is this "mystery of iniquity" which was even then at work? What are its manifestations today?

HUMANISM—THE SPIRIT OF LAWLESSNESS

Paul's "mystery of iniquity" is literally the "mystery of lawlessness." How could men become any more lawless—or sinful—as centuries go by? Is such possible? If we were to make a statistical study, I doubt that we would find any increase in the sin rate per capita. Then what is different? What is the new thing prophesied by Paul?

David (Ps. 2) is very explicit: "The kings . . . and the rulers take counsel together, against Jehovah, and against his Christ, saying, Let us break their bands asunder, and cast away their cords from us." Paul's "lawlessness" (or "iniquity") is a deliberate choice to be free from divine restraint. "All we like sheep have gone astray"—this describes our basic nature which sins without trying. The remainder of the verse—"we have turned everyone to his own way"—describes the headstrong determination of the sinner to be *without law* (lawless), without direction or restraint from God.

SIX HUNDRED YEARS AGO

Historically, the unleashing of this attitude of defiance of God can be traced to the rise of humanism in the Renaissance. For a classic treatment of this phenomenon (from a secular point of view) I would recommend Jacob Burckhardt's *The Civilization of the Renaissance in Italy* (your public library should have it). A good follow-up (from the Christian viewpoint) is *Darwin—Before and After* by Robert E. D. Clark (Moody Press—89¢). *Why Scientists Accept Evolution* by Bales and Clark is very much to the point: Darwin *et al* plainly chose to believe evolution for one reason only; they did not want to accept creation, which would necessarily imply God.

Humanism, briefly, is a way of looking at life. It puts man at the center of the universe. Man must decide his own fate and fulfill it.

Man is destined to rule the very cosmos; he can now take the place of God, says Huxley. But to do this, he must become unshackled from superstition (that means *religion* in today's language!), from social mores, from cultural patterns. This is where the "new morality" comes in. Man must be free from externally imposed restraints; he must decide his own course on the basis of the circumstances of the moment.

Believe it or not, this philosophy has paid off handsomely in terms of human progress. Certain aspects of it have a positive validity. If it were but God-oriented (as we see in Erich Sauer's *The King of the Earth*), it would be entirely good. Because it has been responsible for the tremendous scientific advances of our age, it is now being given priority in education. Three years ago I heard the dean of Speed Scientific School (U. of Louisville) give this as an explanation for recent curriculum changes in that institution. Last fall I heard another top-flight educator say that it was hoped that education would be entirely humanized by the year 2000. This means the elimination of all ideas of influences or forces outside of man himself. All across the USA high school curricula are undergoing drastic changes—and all for the purpose of promoting humanism. Witness the BSCS biology curriculum. The steering committee for this project openly included in their goals the "emanicipation" of teenagers from unscientific religious prejudices, etc.

HUMANISM AND COMMUNISM

One of the announced aims of the new Communist Party (USA) daily newspaper is to promote humanism. Humanism, you see, is the soil that Communism grows in. That is why the Communists get so much help from so many unsuspecting souls. If you're a humanist, you're running on a track parallel to Communism. Existentialism—the characteristic philosophy of our times (see my article in June issue)—is humanistic. Most of our civil rights agitation—religious and otherwise—is humanistic in content: "We shall overcome!" They sneer at the idea of "pie in the sky"—a slur at the admonition to "Wait on the Lord." Democracy—let's face it—is basically humanistic. It is not really "a nation under God," but *people-rule*. The government is supposed to respond to the will of the people (even a minority, according to current thinking). The obvious trend is toward more of the same.

No, people are not sinning any more than before. Sinners are still sinners. The hearts of all sinners are still desperately wicked, as in Jeremiah's day. The difference is that now sinners are becoming "organized" in a sense (perhaps "polarized" would be more descriptive). There is a growing sense of unity in rebellion against God, a growing impatience with the idea of being restrained, or guided, or even helped, by Someone from outer space. The logical climax is the deification of man himself. This culminates ultimately in "the man of sin" (2 Thes. 2). Present conditions are such that he could appear at any time. Now, if ever, Christians need to be aware of the course of this world and to stand apart from it.

THE CHRISTIAN RESPONSE

But what are Christians doing? Many are so busy enjoying the ride that they have forgotten to ask where it's going. Prosperity and comfort have drugged their senses; they can't see the world plunging headlong into hell. They correctly go through the motions of religion at the appointed times, but they have no awareness of the spiritual cataclysm that is sweeping the world. Oh, they're worried about Vietnam and who'll win the presidential election, but they don't deprive themselves of any self-indulgence for the millions being swept over the brink of eternity without Christ.

There is something better than this for us who acknowledge Jesus Christ as Lord, who have been bought with a price, set apart from the earth to be His own particular possession. Others may see man working out his own destiny; we see a Man who has finished His course—crowned with glory and honor, seated at the right hand of the Majesty on high. We see a living Savior, able to save to the uttermost those who draw nigh unto God by Him. We see a great High Priest, making intercession on our behalf, and a glorious, triumphant King, coming to rule the nations. And we see ourselves seated with Him, our destiny sealed in His. Yes, *we*—destined to reign with Him throughout eternity! Not because we struggled or evolved, but because He loved us while we were still dead in trespasses and sins. Honored by the Father! What can earth offer that compares to that?

Such a gift to us implies a mission, an urgent mission to those about us. They are entranced by the wonder of man and the world that man is making. They prophesy great things for the centuries ahead. They don't know that their destiny has nothing to do with scientific triumphs or social reforms. And they don't know that in reality they are rushing into judgment. "But ye, brethren, are not in darkness. . ." We have the message of deliverance! The blood of Jesus sets free! There's salvation, there's power, there's life, there's joy—all in the blessed name of Jesus Christ!

So let's be aware of what is going on in the world and recognize the lateness of the hour. And then let's be about our Father's business—making known the saving grace and power of our Lord Jesus to lost souls around us.

(Next month: Did you know that the Bible prophesies the teaching of evolution?)

It is strange how we have "singing schools" but never "praying schools." We have "training works" to teach men how to preach, but where are our seminars to teach men how to pray? May I remind you that the disciples never said, "Lord, teach us to sing," or, "Lord, teach us to preach." They rather said, "Lord, teach us to pray." Jesus responded to their request gladly. He knew the value of it.

—N. E. Rhodes, Jr.

What Is Happening In The Name of God?

(Part III)

Mrs. W. F. Frisbie

WHAT PRICE GLORY?

Jesus said: "What doth it profit a man if he gain the whole world and lose his own soul?" This is one of the few Scripture verses most of us know by heart, but who believes it? Certainly not our brethren who are accepting, without question, the New Breed preacher and teacher who promises to usher in a "millennium" of peace on earth by means of the "philosophy" of Jesus (the man, the teacher), overlaid with an erroneously concocted "love" theme.

The human heart responds to love, even to false love. In fact, false love often is more persuasive and more appealing. *Pure* love demands responsibility, is often fierce, but it should be no less emotional and sympathetic than that which *poses* as love. Jesus said: "Love your enemies. . . do good to them that hate you." It took our new "thought revolution," however, to interpret this to mean that churches are to tolerate the intolerable in the pulpit; that schools are to foment revolution in the classroom; and that governments are to peacefully capitulate in the face of anarchy.

You see, the New Breed have caught sight of a Cause. They've got something to believe in—the Cause. They've got somebody to believe in—Man. They have a program to promote—Human dignity and Human majesty. Satan got hold of the greatest tool of his diabolical career when he switched from temptation to ideology. He chose his disciples well, and socialism and communism have become believable and appealing panaceas for the human heart that longs for a saviour.

Socialism and communism are as far removed from God and Truth as Heaven is from Hell. The *social gospel* is nothing more than misquoted, mis-interpreted Scripture applied to the evils of society, not for the purpose of saving souls from damnation but for the supposed purpose of making Earth a more pleasant habitation. I have not found, nor have I found anyone else who has found, any preacher of social-gospelism who is not at heart a socialist of one degree or another. I don't care whether he calls himself a Republican, a Democrat, a Laborite, a Neutral, or claims to have "no political leanings." This, of course, won't excite most of you as it should, since you know no more about the creeds of any kind of socialism than you do the beliefs of Zoroastrianism.

It might enlighten you a little if I tell you that socialism is so all-loving that it tolerates even the grossest immorality. It is so interested in freedom that it *demand*s that evolution be taught in schools. It is so peace loving that it instigates rebellion. It has such a high regard for truth that in the final outcome you will not

be allowed either at home or at church to teach your children that God and Truth are Absolute. It is desirous of controlling the minds and the bodies of its subjects—for the good of humanity, of course.

The social-gospel preachers will in varying degrees and with different modes of persuasion try to convince you of salvation by birth control, peace marches, enforced integration, the abolishment of nationalism and patriotism, equality of income, the "new morality," situation ethics, and a number of other things that have nothing whatsoever to do with God the Father, Jesus the Son, and the Holy Ghost, the Comforter.

War is hell! the social-gospeler tells us. No, it isn't! According to Scripture, Hell is not on earth. Hell is an actual place of final punishment for the damned. But all wars may be directly attributed to the workings of Satan since he it is who is the prince of darkness as well as the prince of the world; and he would like nothing better than to convince us that the Scriptures reveal only myths, and that war is the extremity of horror.

One Church of Christ deacon told me he is no longer a socialist, but that I would have to admit that all the progress that has been made in the field or labor has been made by and because of the socialists. Well, first of all, I never did see any reasons to believe this man is no longer a socialist. Secondly, all that may be called progress is not progress. Our prosperity may have made more of us comfortable, but it certainly hasn't made mankind safe from wars, Holy unto God, or free from death and suffering. And thirdly, the socialists like to take credit for closing the sweatshops, but it was the general prosperity of the country, the gradual adjustment of immigrants to their new surroundings and the work of Mr. Samuel Gompers, an avowed ANTI-socialist, that closed the sweatshops.

Despite the fact that socialism is deceitful and treacherous, you will probably listen to many social-gospel sermons and be completely oblivious to what has been said. The "love" notes and "peace" pacts are delivered so cleverly and so generously sprinkled with appropriate sounding Scripture that you will be like some I have heard who walked out and told the preacher that it was a good sermon. "I didn't know what you were talking about most of the time, but it was a good sermon."

I witnessed two carloads of people who traveled a round trip of two hundred miles to fawn over their beloved preacher who had left them for another congregation. His sermon that morning was "The Philosophy of Jesus," and when he'd gotten done making a mockery of the Sermon on the Mount, one starry-eyed mother of four half-grown children came up to me and breathed, "Isn't he wonderful!" Seems like Paul had something to say to Timothy about silly women.

Well, the social-gospeler employs a great deal of emotionalism in his pleadings. His sermons are not the dry, heartless, tradition-bound "lectureships" of the past generation. He often has the

terror of Moody. He attaches himself to the young and malleable, but ingratiates himself with the middle-aged and elderly.

He does not, though, go to any great length to cover his intentions. Even a head full of good, common horse-sense, that knows and believes the Scriptures *ought* to be able to see through the social-gospeler and brand him a charlatan. Why is he allowed to exist? Here it is:

Brother Homer Hoakie, B. A., M. A., has come from a C. of C. home, has gotten his B. A. from a C. of C. college, and his M. A. from a public or privately endowed university. With these sterling qualifications in mind, the elders extend him an invitation to preach for the congregation. Brother Hoakie arrives on a Saturday evening and stays in the home of one of the elders or deacons. He is pleasant, smiles easily, dries dishes, talks to the youngsters, plays with the pet, and everybody instantly agrees that he shows great promise.

Brother Hoakie will in all probability only be called on to pray at breakfast. He mumbles a sleepy "Thanks" and "Amen," and the equally sleepy family are grateful for the brevity. Since any serious conversation regarding religion, politics, education, or current national events is virtually non-existent in any of these homes, Brother Hoakie knew before his arrival that there would be no sticky controversial issue to tax him. Conversation is confined to which of the "brethren" everybody knows in various parts of the country, reminiscences; and a never-ending succession of jokes, designed to enhance the popularity of the guest and alleviate any possible boredom.

All that remains is for Brother Homer to deliver a message on Sunday morning that will at once endear him to the hearts of the hopeful congregants. This he does, and mighty well. In a world that has become so accustomed to the genial suavity of Huntley and Brinkley, one can hardly blame even the saints in the C. of C. for being exhausted with some of the common fare they have been subjected to in the ministry.

First of all, Brother Homer is charming, in that boyish way that is so generally popular nowadays. No one hardly at all demands a man who looks like a man and thinks like a man any more. No wonder! It's been at least a generation and a half since strong-hearted-strong-livered men walked the streets, ran the household and stood in pulpits.

It is a very small concession to what is left of his conscience for the New Breed preacher to state unequivocally to the elders that he is *against* instrumental music, *for* the weekly Communion, and accepts "baptism for remission of sins." He recognizes that it is these routine traditions that bind the group together, and it is likely he will not be called upon to testify to even this much of what he "believes." He knows instinctively that once he sells himself, he will be free to preach or teach his "new approach" to the gospel—not only with the congregation's blessings but with their protection.

So long as he goes through the traditional legalisms, Brother Homer will have a free hand. The trite old phraseologies have become so tiresome to their itching ears that the congregation is liter-

ally enraptured by his sermons, even though they haven't the foggiest notion of what he is telling them. It is a fact, however, that if he says it often enough and in enough different ways, Brother Homer will in time make them his converts.

What, exactly, IS Brother Homer Hoakie telling them? Very briefly, this:

1. Jesus will be presented as a wise philosopher whose sayings constitute our new book of rules, replacing, as it were, the Ten Commandments which didn't work anyhow.
2. The first of these wise sayings of Jesus are found in the fifth chapter of Matthew. "Blessed are the peacemakers." Another is "blessed are the meek." Another is "blessed are the poor in spirit." Too bad I haven't the space to develop one of these sermons for you. They are truly magnificent to behold! "Blessed" means happy. "Peace means variously the end of wars, nationalism and segregation, via revolution if possible; otherwise, legislation. "Meek" means subservient to the NEW THINK. But the "poor in spirit" is by far the most soul-stirring. By whatever devious route Brother Homer may choose, and there are several, it always means we must be willing to "sacrifice" our "lust" for money in order that there will be equality of income for all. (*This, my innocent readers, is the first tenet of Marxism: From each according to his ability, to each according to his need!*)
3. The "love" theme furnishes a background for all sermonizing. Love of your fellow men. Love of enemies. And by this circuitous route, you will show, eventually, the love of God (if there be a God). After a thorough indoctrination in the art of loving, the congregants will have learned to despise their brothers in Christ and to love their enemies out of Christ.
4. The word "hate" will be used as often as the word love. Brother Homer will offer this as the reason for the church's "failure," and the reason for all human ills.
5. Using these themes, and others, Brother Homer will soon give his hearers a thoroughly fearful guilt complex. In light of the church's failure and each member's personal failure, a "reconsecration" program will certainly be in order. Following reconsecration, the next thing is to "reconstruct" the church in order that it may *serve society*.

RESULTS: Oh, for shame! All these years our heart has skipped a beat when the flag went by and we heard the national anthem. How wrong we were. Jesus would frown on nationalism and patriotism. They are selfish; they start wars; they betoken racial superiority. Fie on them!

Since there is at least reasonable doubt as to Absolutes (truth, morality, commandment, salvation, etc.) we must certainly be concerned with saving the bodies and minds of the masses. We must sacrifice ourselves and our "wealth" to this end. Fie, indeed, on those who are waiting for the coming of Jesus to reign on earth! The dignity of MAN is at stake, Jesus is dead, and the time is NOW!

Fie on those who say we are saved by Grace and we have no works to do. We must feed, clothe, teach, integrate vote, write, publish, propagate, force, persuade, work out our salvation. What a glorious destiny! (But, oh, what a price!)

It should be needless to point out, that under the brothers Hoakie, secularism and humanism have taken over, and the Lord has never had it so good. The intellectuals and their toadies are telling Him how He should have put the world together in the first place, and I suppose if I would relax and put myself into their tender care I would soon realize the excellence of this earthly paradise.

Being, however, of a different disposition, I continue to believe in the old-fashioned conception of the Bible as fact—not myth. I believe sin is what ails the world, not hate. I do *not* rejoice at the "thought revolution" sweeping the churches. I despise it! I do *not* believe in tolerating it nor the brother who is preaching it. I believe in denouncing his heresy and apostasy publicly; in sending him packing, and in writing letters and publishing the facts all over the country, preventing his employment in any Bible-believing congregation.

I, further, believe in God the Father Almighty, Maker of Heaven and Earth, and that Jesus Christ is His Son and our Lord—IF we are saved by the *Blood*—not by ecumenism. I believe in repentance, in prayer, and in the intervention of the Holy Spirit into the affairs of men. I believe we ought to *resist* Satan with at least as much vigor as is being expended to *assist* him.

Giving—Emotionally or Spiritually?

John Smart

The Bible has a great deal to say about the subject of stewardship. It views the entire life of the believer as a stewardship. The redeemed belong to the Lord. They are His possession: the purchase of blood. For this reason all their endowments of whatever kind are His. They are intended to be employed for Him. The believer is a steward—not the owner—of his Lord's goods. He is responsible to use them as the Lord may direct.

In essence, Christian life is a spiritual experience in all its phases. There is really no division between sacred and secular matters. To the spiritual man all of life is sacred. For him, life is to be lived solely under the Lordship of Christ, employing time, energy, talents and money as He may direct. Stewardship, in all of its aspects, is a matter of personal concern for the spiritual believer. Necessarily it is so. Christian life cannot be lived by proxy. Each believer must live as before the Lord, answerable to Him in all things. We must draw breath for ourselves. No one else can do this for us. Nor can any other get guidance for us or make decisions for us in personal matters. As stewards we are responsible to know and do the Lord's will. "It is required in stewards that a man be found

faithful." This means that we must be impressionable enough to discern and obey the voice of the Spirit.

There are diverse methods of giving and receiving in connection with the Lord's work. On the one hand, there are direct appeals for support; on the other, there is commitment to God for financial supply without solicitation for funds. Does it make any difference how money is raised? Certainly! It has a profound effect in two directions: first, upon the donor himself, and second, upon the end-of-the-line results on the work in view. This being so, it is a matter of high importance that the only truly spiritual influences be brought to bear upon the Lord's stewards in regard to giving. It is equally important that the Lord's work be set in motion and maintained upon God-honoring principles. Unless these factors are kept in mind, both the donor and the work to which he contributes may suffer loss.

That high pressure techniques are employed in raising funds for Christian work is common knowledge. We have become familiar with direct appeals for money in support of one enterprise and another. Unfortunately, we become so accustomed to this thing that we take it for granted. It's the "done thing." And so we respond to appeals. But is such response true stewardship? We doubt it. It may be little more than purely human reaction to human pressure. It is possible to create a climate which produces results in which the Holy Spirit of God has little, if any, part. In such a situation the donor may respond with giving which can hardly be described "as unto the Lord." His giving may be under an emotional or psychological, rather than a spiritual impulse. This may easily happen. Nor does the matter end there. As time goes on, the Christian may find that he fails to respond to appeals as he once did. This kind of approach is like medicine: the dose must be increased to produce results. Finally, the medicine fails to work at all!

It is desirable that the Lord's stewards be taught scriptural principles of stewardship. They should be aware both of their privilege and of their responsibility in this regard. Stewardship is a spiritual function. As such, it should not be subjected to pleas or pressures that may issue in less than spiritual action. If our giving is to be directed by the Spirit of God, there must surely be sufficient freedom and quietness of mind to think and pray and decide about giving without any external interference. There are many distracting influences from which the Lord's stewards must be freed if they are to think and give in a spiritual manner.

Not only is it important for the steward that he enjoy quietness in order to learn the Lord's will in distributing gifts—it is important for the Lord's work also. Commenting upon a certain development to which he had been urged to give, a brother remarked, "I'm afraid that all I've put into that program has gone down the drain!" He responded to appeals which brought no joy to his heart; further, the misdirected funds might have been used in a highly productive ministry. In this case the steward lost something; so did the Lord's work.

Even if all our giving goes into something worth while, it does not necessarily follow that we have given in a Spirit-directed way. Perhaps we have done well in giving when we might have done better! In stewardship, as in other areas of life, the good can easily become the enemy of the best.

Do we think about those workers whose principles forbid that they dramatize their work? The Lord's work in the hands of quiet, effective men and women may be passed by if we permit the clamor of human appeals to drown the voice of the Spirit. For our own souls' good and in the best interests of the Lord's work let us all listen carefully to what the Spirit saith to the churches.



A Christian Views The News

Ernest E. Lyon

THE WORLD COUNCIL OF CHURCHES

Delegates to the Fourth Assembly of the World Council of Churches declared that the legal right of the individual to refrain from participation in "particular wars" on the grounds of conscience must be regarded now as essential to the protection of fundamental human rights. Other sections of the assembly's statement urged the admission of Red China to the United Nations, the withdrawal of church investments from "institutions that perpetuate racism," and support for the recent treaty to halt the spread of nuclear weapons because it is "an important step toward averting nuclear disasters." (Comment—There was no statement opposing the enslavement of the masses behind the iron curtain).

In Section II of the agenda of the WCC meeting at Uppsala, Sweden, was the theme "Renewal in Mission." It said nothing about the necessity that all men believe that Jesus Christ is the Son of God and the Savior of the world in order to be saved and said nothing about sending missionaries into all the world to

make disciples or baptizing them or teaching them to observe all that Christ commanded. Instead it talked about "nations and families, birds, trees and flowers" yearning eagerly for the revealing of the "new man" and a new social order. It advised that the church sit down with men of other (non-Christian) faiths, with artists and scientists, with atheists and agnostics in dialogue, that it may learn "what good news Christ has for it through them." The ultimate aim of this sort of mission is to be the elimination of poverty, disease, illiteracy, and all other such temporal things which have beset a sinful society since the beginning of time. No concern is shown at all for the spiritual salvation of the two billion souls alive now that are not in Christ.

A new film was prepared under church auspices to show at the Uppsala meeting. Entitled "Another Pilgrim," the WCC said it depicts "in poetic form the exhilaration of modern man, as well as his bewilderment in a world where the only permanent factor is change." It has no plot, relying instead on a series of fragments of images to convey the theme that God

made man, and man should accept and rejoice in himself as he is. The film, commissioned by the WCC and paid for in part by five Protestant denominations, will be distributed to churches in the United States. It revolves around a traditional worship service, with conscious and subconscious perceptions by both the minister and his congregation flashed across the screen. The minister's removing his clothes at the end is supposed to symbolize the stripping away of barriers between people, which the film suggests is necessary to a proper understanding of both God and man. (Comment—Surely no comment is needed!)

THE STANDARD PUBLISHING COMPANY

An unwarranted attack on the Standard Publishing Company of Cincinnati, Ohio, in a magazine that is distributed nationally, calls for a statement of some facts that the writer of the attack apparently did not know. That printing company has been a great power among the conservative independent Christian Churches for many decades. Several years ago it was sold and is now a division of Standard International Corporation, a stock company listed on the American Stock Exchange. The principal stockholders are a group surrounding John Bolten, Sr., in Andover, Mass. Mr. Bolten is, I am told, a devout immersed believer in Christ. He has many business enterprises but he does not seek to control in any way the editorial policies of the many church publications of Standard Publishing. I have a copy of his printed directive investing that responsibility on the editors and a publishing committee. I personally know several of the editors and three of the publishing committee and can vouch for their faith in Christ and their devotion to publishing true-to-the-Bible, Restoration-centered material.

One of the curious things about the article I referred to above was its contention that Standard was supporting the National Council of Churches because it pays royalties to the NCC for use of the International Uniform Lesson series for Sunday School Material. I doubt that the royalties cover much more than the cost of the operation of the committee

that draws up those lessons which so many evangelical publishers (including the Word and Work) have found useful. You may not like the international Lessons, but it is a bit ridiculous to say that Standard's paying \$9,000 (the figure quoted in the article) per year subsidizes the many nefarious activities of the NCC. The NCC gets contributions approaching twenty-million dollars a year—more than all the "right-wing" organizations I know of put together, and far more than all the evangelical church foundations that I know of. I hope that more publishing firms will contribute as much to Christians as Standard continues to do. And I hope that the untimely and mistaken article does not hurt the writer of it in his efforts to rid our country and our churches of the communist influence that he knows so well.

THE STATE AND THE CHURCH In Sweden:

Pastor Tom G. A. Hardt left the Church of Sweden in 1958 and is now the pastor of a few Lutherans who formed an orthodox congregation in Stockholm. The following was written by him for *The Christian News*, Feb. 1968 and reprinted in *Documentation* in May, 1968:

"The social gospel has its most prominent promoter in the new archbishop, Ruben Josefsson. . . The gospel that is taught by the archbishop is as follows: He has become acquainted with 'progressive Christians' who are fighting for social revolution in accordance with the pattern set by Red China and Castro's Cuba. . . (He) says, 'Christians can through their collaborations with revolutionary movements deepen the notion of brotherhood.' The church 'can function as a pressure group and even give support to the revolutionists.'"

Pastor Hardt tells about the Minister of Ecclesiastical Affairs, Mr. Olof Palme "who by the way is likely to become the next Premier of Sweden, holds an office that makes him the superior of the bishops and the archbishop. He is an extreme radical, an adherent of the left wing of Socialism, and he takes every chance he gets to increase his popularity. He recently took part in a Swedish motion picture that is running with great

success at the cinemas . . . (in which) not less than a dozen acts of copulation are shown in detail. (The aim of the film . . . to teach socialism through sex). . . This is Sweden today . . . What is new is not the fact that people sin, but that it is publicly taught that sin is not only permissible but right . . . To all this the churches say no Biblical 'No.' There is no longer any law, there is no Gehenna, no damnation, and thus, no Gospel either . . . This is the environment in which we live. Our little congregation is not giving up of fear and despair . . ." (Sorry we couldn't give you more of this letter but it would take up the better part of W & W. This much should be enlightening if you have been led to believe it isn't a sin to vote for a socialist form of government.)

In England:

The following words are from Mr. Malcolm Muggerridge who resigned this year as rector of Edinburgh University in protest over student demands for birth-control pills. Quoted from the same source as the above.

"In an average English village today Anglican worship has become little more than a dying bourgeois cult. It never occurs to most villagers that the church is (sic) anything to do with them apart from the need for baptism, marriage, and burial."

Both England and Sweden, of course, had a State church before they had socialism. Mr. Muggerridge adds:

"The simple fact is that, were the Anglican Church in England to be disestablished (state support taken away—EEL), it would fall flat on its face. Yet the connection is unlikely to be broken in the near or ascertainable future. A moribund church and an ever more hedonistic civil power cling together like two drunkards, each one knowing he will collapse if he loses hold on the other . . ."

"In matters like divorce, homosexuality, and the so-called new morality the tide is flowing strongly against the traditional Christian position; often with the connivance of eminent churchmen . . ."

BRIEFS

The Southern Presbyterian and the

Reformed Church in America have voted to merge. That is Union, of course, not unity.

Item from the Christian Standard of July 6, 1968: "No Comment Department: According to the Chicago Tribune, the father of Miss Linda LeClair, Barnard College sophomore who sparked controversy by admitting she was sharing a room off campus with her boy friend, has said that what his daughter learned about "the facts of life" was gathered from lectures sponsored by the National Council of Churches." Reprinted from The Christian Century, May 15, 1968.

Many Christians supporting taking God out of public life and especially out of public schools say nothing against atheism under the guise of evolution. (Comment—Babylon committed spiritual adultery [see Rev. 18:3, for example] by not acknowledging God. How much more this land, where Bibles and churches and Christians are plentiful and He was acknowledged publicly for so many years.)

"The Chief Rabbi" of Moscow visited this country, espousing communism. Strange that he is called "chief" when he is the only rabbi allowed in Moscow!

A local (Louisville) church recently appointed deaconesses and said in their church paper, "Deaconesses were truly a vital part of the leadership of the apostolic church and there are many accounts in the New Testament concerning the ministry of deaconesses in the early church." Strangely, they failed to quote any of those accounts!

When he was visiting this country the Christian Century urged its readers to see and hear Nhat Vinh, a Vietnamese Buddhist Monk who went about saying that the Viet Cong were "champions of independence," a strictly communist line. The CC said that Vinh represented "90 percent of the people of Vietnam." (Comment—The CC failed to give the results of its pretended poll of the Vietnamese!)



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

In your comments concerning deacons you make out that all servants who minister to others are deacons. Why then the appointing of men as deacons implied by Paul in 1 Tim. 3, where their qualifications are laid down?

Yes, every one who serves or ministers to others is in the record called a *diakonos* (plural, *diakonoi*), the word which in three passages, (King James V.) is translated deacon, but in 20 passages is rendered minister (one who ministers, whatever it is that he ministers to anyone). It is used 7 times as servant, ten times to serve; then a number of derivatives of these words are to be found a number of times. Deacon (KJV) in 1 Tim. 3:8; 3:12; Phil. 1:1. The Lord Jesus is more than once spoken of as a *diakonos*. The apostles are often spoken of as *diakonoi*. And "He that would be greatest among you, let him be your *diakonos*." Timothy is called a *diakonos*. Again, "make full proof of thy ministry (*diakonian*)." Tychicus (Col. 4:7) is a faithful servant (*diakonos*). More often, however, the word servant is from *doulos*, meaning bond-servant, a slave. When you minister to some one you are a deacon, if that word must be retained, though, as we have said before, some translators avoid the term because of its abuse in ecclesiastical circles.

But there are two kinds of Ministrants (deacons, servants) just as there are two kinds of elders (overseers, those who "labor in word and doctrine," and those who do not so labor. See 1 Tim. 5:17, 18. So there are "deacons who are appointed to a certain service, and those who serve without being specially appointed. You do not have to be appointed before rendering a service. You serve and are therefore a "deacon," *diakonos*, but not an appointed one. In Acts 6, because of a neglect in the distribution of relief, and a consequent complaint, seven men were appointed "over this business," a serving of "tables." It was no small job, having become too large for the twelve, unless they 'forsake the word of God.' The assignment was of such magnitude and of such consequence, handling funds not their own, that the seven were appointed the apostles laying hands on them. Paul in 1 Tim 3 is not laying out organizational plans to be followed out wherever a church is planted, but when a certain service needs to be rendered, to avoid its neglect, then 1 Tim. 3:8-12 is indeed applicable. "Overseers in every church" (Acts 14:23), but it is never so stated concerning deacons.

What is the meaning of the word *Selah* occurring so many times in the Psalms?

Researchers seem unable to dig up anything authentic on the term. It may be a sign to the reader to pause and consider the import of what has just been written. Except two occurrences in the 3rd chapter of Habakkuk (a poetic passage) the word occurs only in the Book of Psalms, hence it is thought by some that it is a musical term, a signal for a pause.

Does the restoration we plead for involve the discarding of denominational affiliation, name and creed formulated by men?

Shall we compromise on a part-way restoration? Is restoration more than a theory unless we get back to the Bible way? "No man can serve two masters." Does not the Spirit of Christ within us discern between human authority and our Lord's "all authority"? Are you true to Him if His word is not final with you? Paul's instructions to that segment of the Corinthians saying, "I am of Paul," to leave off his name. "Were you baptized in the name of Paul?" Unless they left off Paul's name, Corinth could not be restored to its former unity. Let the name of Luther or of Calvin or of Wesley or any other appellation of human origin be dropped. Pray that all be true to "the honorable name by which ye are called" (or Margin: "which was called upon you"). (Jas. 2:7). Some cross-bearing is involved just here, especially for the partisan devotee, and there is in evidence much plain avoidance of "the offence of the cross." "Let party names no more." Indeed "Back to the Bible way." That be the slogan of each and unashamed. Some like most any name better than that of Christ, alas. What my "ist or "ite" friends do is just about right and so nice; just about anything a church of Christ does is wrong!

Is it wrong to spend your money for the luxuries of life?

Not if it is your money. But is it yours? You, who "are bought with a price"? "The gold and the silver is mine, and the cattle upon a thousand hills." Many admit that who go ahead and act as though it is untrue! If the cashier of our bank acts thus, we deal with him as an embezzler. You are but a trustee for your Lord's money or substance. He calls you His steward. "It is required of a steward that he be found faithful." All books are yet to be audited.. "He that is unfaithful in that which is little is unfaithful also in much." Believeth thou this? Does Acts 4:32 meet with your hearty Amen?

Is your question "How much of my money must I give to the Lord and His work" or do you ask Him as to how much of His money you shall use for this or that? I should not use one cent except it be by His will. How much must I pay for my needed suit of clothes? How much for adornment? How much shall I give of Thy money to this missionary or that? to this needy cause or that? Has the querist planned with the Lord and Master the course to pursue in money matters, or do you say by your course of conduct that it is my business, not His? "Be ye free from the love of money." You may not be right while imagining you are.

I observe quite a bit of repetition in the questions that are asked. . . .

Yes, some have failed to read previous answers, some do not have Word and Work on file, and then there are some new readers. And read Phil. 3:1. Some things are worth repeating. We take occasion here to repeat that what we write is to be checked. "Prove all things; hold fast that which is good." We are fallible, consciously fallible. The Bible is infallible and final.

Do the Scriptures plead for oneness that is objective, or merely subjective, which?

Hear the Saviour's prayer: "that they may be one . . . that the world may believe that thou didst send me" (Jn. 17:21; also v. 23). A oneness that the unregenerate world may see has to be objective. What the world sees today is division, the professing church torn with strife and prejudice. But back of the manifestation of unity must be an inward, spiritual unity for it really to count. Oneness in the Spirit and in the truth effects the outward manifestation the world needs to see.

It is argued that if obedience is precedent to justification, and that in baptism is the required obedience, then justification is obtained by one act of obedience, whereas obedience is the continuous course of the Christian's life. Is that logical?

When one is scripturally baptized there is a token obedience, a surrender and laying down of all weapons of rebellion or disobedience. It is the live faith in action, faith the ground of justification. But what about faith? "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ, and we rejoice in hope of the glory of God." Isn't that a "token" faith? Is not faith to be continuous throughout the Christian's life? An argument that knocks out a "token obedience" in this connection knocks out a "token faith" also. But why, why do people quibble?

There is a Greek preposition that always has the forward look, the preposition *eis*. Note some instances of its use:

"With the heart man believeth unto (*eis*) righteousness."

"To the Gentiles hath God granted repentance unto (*eis*) life."

"With the mouth confession is made unto (*eis*) salvation."

"Whether of sin unto (*eis*) death or of obedience unto (*eis*) righteousness."

"Repent ye and be baptized, every one of you, in the name of Jesus Christ unto (*eis*) the remission of your sins; and ye shall receive the gift of the Holy Spirit."

"This is my blood of the covenant, poured out for many for, unto, (*eis*) remission of sins."

Instances like these could be multiplied. Not to be baptized is disobedience, is sin.

And now let Luther make us feel the need of a continuous flow of grace usward:

"In truth thou canst not read the Scriptures too much;

And what thou readest, thou canst not read too well;

And what thou readest well, thou canst not too well understand;

And what thou understandest well, thou canst not too well teach;

And what thou teachest well, thou canst not too well live."

Precious Reprints

Walking By Faith

R. H. Boll - 1952

There is nothing greater than that a man should do what God says, even against his preferences, and when he sees no particular use of it. Then is the time to walk by faith. How we sometimes shrink from obeying God! How, when we are struck fairly between the eyes by a passage of scripture, we yet try to let it glance, to find an excuse, to explain away what God has said! How all kinds of considerations rise up and mistaken notions of duty, gratitude, or love, and we even persuade ourselves that in our case it would be wrong to obey God!

"How weak is thine heart, seeing thou doest these things!" says Jehovah. To be sure, "we cannot see;" but we walk by faith. To be sure, there are "if's" and "but's" in plenty, and preachers without number who will explain the very face off of any passage of scripture that goes against our wills and, if you are looking for such consolation, "opinions do differ." But if you will obey God, you need not be perplexed, and you will know what God has said and do it at any cost, and God will bless your faithfulness. For such things are tests, and God sets much by them.

THE END OF YOUR FAITH

Once, so runs a tale, a boy dreamed that he had hold of a string the other end of which was many miles away and had a priceless precious jewel attached to it. So he began to pull it in. It was long, tedious work; but when he tired, he remembered the jewel at the other end and began to pull and gather in again; for every arm's length he drew in brought the treasure that much nearer, and he knew he could not miss it if he kept on pulling. Whether he slept long enough to get the jewel, the story does not tell; but here is one of the finest illustrations of faith.

Away off in the land of promise is the jewel, and my faith is fastened to it and it to my faith. Keep pulling. You know it is there; you know every day of trusting Christ will bring it nearer, and in due time you will receive "the end of your faith, even the salvation of your souls" (1 Pet. 1:9). Nay, you are receiving it day by day as each day's pull brings it nearer, and you may confidently say with Paul: "Now is salvation nearer to us than when we first believed" (Rom. 13:11). But when your spirits flag and you grow doubtful or weary or impatient, remember this: "My righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul" (Heb. 10:38,39).

PRESENT BLESSINGS OF FAITH

As most other human illustrations of God's things, the one

given above is deficient. The string with the distant unseen jewel attached does illustrate the idea that our faith is our connecting line to the promise of God, and the means for attaining it, and it beautifully represents the lesson that we must steadfastly persevere in faith to receive "the end of our faith." But it shows not an item of the blessings of faith here and now. The dry, bare string, even if it has a treasure at the other end, is not good enough for us, God thinks. The while we pull on it there comes to us blessings and grace for grace. Our faith brings joy with it—joy in the midst of afflictions, and songs in the night; joy unspeakable and full of glory (1 Pet. 1:6-8).

It holds peace—the peace which the world seeks and cannot find, even the peace of God which passes all understanding (Rom. 15:13; Isa. 26:3). It guarantees us the unassailable protection of the Almighty, for we "by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (1 Pet. 1:5).

By faith we live, stand, walk, fight; and by our faith we gain the complete victory unto all assurance and hope. Would you have such a glorious faith? Hear the word of God and put your trust in it, and through it, in Him.



Questions -- Wrong and Right

N. B. Wright

Two questions found in the gospels are asked over and over again. Probably each generation of men stumble over these same principles.

Little could be accomplished by merely pointing out the wrongness of these questions if the proper questions and their Biblical answers were not forthcoming. It may be that human pride is back of each heart which trips over these matters. It is hard to conceive of a humble person stumbling and falling into these traps of Satan.

I. WRONG QUESTIONS

It was the disciples, strangely enough, who asked the first one.

There are three versions of it; the first two have a connection with their visit with Christ to Capernaum.

1. *Who is greatest in the Kingdom of Heaven?* Matt. 18:1.

Wonder whether they for the time being forgot the very spirit of the Master, even that of grace? Without His mercies there would be no entrance at all. Very well, we acknowledge that

there is an apparent human weakness or potential failure in the makeup of us all; namely, the desire to be important—or even the most important. Sometimes this importance is assumed; or one may put on a swagger in the company of strangers. Furthermore, we believe it to be a necessary feature in each human life: to be important to some one. But this position must be earned, not demanded.

a. Matthew simply states the event in these words: “In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?”

b. Mark 9:33, 34 is somewhat more dramatic. “And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? But they held their peace: for they had disputed one with another on the way, who was the greatest.”

If you boil this disputation down to essentials, the question would reappear in this form: Who will be pope?

c. Luke 9:40 reads: “And there arose a reasoning among them, which of them was the greatest.”

The Master was gracious to answer in each case. And the answer was in direct contrast to the puff-ball of human pride which is resident in each human heart. Pride is the greatest sin of all. We come now to the second wrong question.

2. *What good thing shall I do, that I may have eternal life?* Matt. 9:16

Ah, here is what every stranger to grace would like to do; namely, do some good thing to earn eternal life. Occasionally we pass off a pleasantry with folk who unfortunately experience an operation by saying, “Now you have something to talk about the rest of your life!” If a person, any person, could do some good thing to merit eternal life, he or she would have something to boast about throughout eternity. The eternal city, in that event, would be a city of bliss no longer with these braggarts about. The Lord God will see to it that not one such person will get in—no, not one.

II. ANSWERS TO WRONG QUESTIONS

To the disciples, the Lord used innocent, humble childhood to illustrate the principles of greatness. To the rich young ruler who ran (Mk. 10:17) to Him, Christ showed that he didn't love his neighbor as himself.

a. “Who is greatest in the kingdom of heaven?” This question gives way to a greater one, which we shall present in section III.

The Master gave the answer in Matt. 20:23 when the fond mother of the sons of Zebedee brought her darling “boys” to Christ with the request that her two sons might sit on His right hand and on His left hand in His kingdom, He replied: “. . . but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.”

“Who is greatest in the kingdom of heaven?” That matter is God's business; He has not been pleased to reveal it unto us. We believe the question is very wrong and may in many cases border

on wickedness.

2. "What good thing shall I do, that I may have eternal life?" Rather, you should ask: What good thing has been done already by which I may enter into life? It is very true that if I am to be saved by the doing of something good it must be done by some one else; I surely can't do it. Our Savior said: "Only God is good." He meant to say in regard to Himself: "I am either God or I am not good."

What good thing can the sinner do by which to earn eternal life? The answer simply is: Nothing.

III. RIGHT QUESTIONS AND PROPER ANSWERS

1. What question is proper for each person of every generation of men to ask? Not: "Who is greatest in the kingdom of heaven?"

The proper question is: "How can I get into the Kingdom of heaven?" The matter of entrance is the one about which all the children of men should be concerned—and concerned above all other important matters. The Father put the matter of the salvation of your soul above all interests. Can you afford to do less?

The answer is found in John 3:5 when Christ spoke to Nicodemus in these words: "Verily, verily I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." One? Yes, one, any one, every one; absolutely no exceptions. Entrance into the kingdom is by a new birth.

We believe Peter said the same thing to the inquirers on Pentecost when by the Spirit he explained to them the way of salvation in these words: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). These words obtain for you today—the same command and the same promise. Faith doesn't quibble.

2. "What good thing shall I do, that I may have eternal life?" This question contains a false inference; namely, that there is some good thing a person can do whereby to gain eternal life. Therefore, the question itself must be thrown out as a false, misleading one.

Rather, your question should be: "What good thing has been done already by which I may enter into life?" We believe you will agree that there is no false premise here. Since Christ as much as said to the young man this truth: "I am God, or I am not good," the urgent question is really: "What good thing did Christ do by which I might be saved?"

For you who today ask: "What good thing can I do?", the answer is: You are 1900 years too late; it has been done already. It was done by Another, the Son of God, in His finished cross-work (John 20:30). You cannot save your self by good works of merit or law-keeping. Otherwise, why must the Christ come to earth and die on the cross? Only God can save you; His way is to do so by His Holy Son taking the place of sinners on the cross—your place and mine—in death and in the shedding of His blood.

Say, did you know that Christ ever lives and invites you to come to Himself? Our main business is to enter into His kingdom by grace; then by grace to live faithful lives in devoted service.

Louisville Christian Fellowship Week

August 25-29, 1968

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ

THEME: CHRISTIAN FREEDOM IN TODAY'S WORLD

MONDAY		Chairman, Brent Hickman
7:30 p.m.	Singing Period	
8:00 p.m.	Eternal Basis For Freedom	Antoine Valdetero
TUESDAY:	Theme for the day: Christian Freedom In Today's World	Chairman, Bob Morrow
9:30-9:50	Prayer Time	
9:50-10:25	Freedom From The Law	John Mengelberg
10:25-11:00	Freedom From Sin	Gordon Linscott
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: Galatians	Orell Overman
12:00-1:30	Lunch and Free Time	
1:30-2:00	Responsibilities of Freedom	H. N. Rutherford
2:00-2:30	Freedom Of and From Convictions	Robert Heid
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	Involvement in Nationalism	Jack Blaes
WEDNESDAY:	Theme for the day: Freedom To Preach The Word	Chairman, Mike Sanders
9:30-9:50	Prayer Time	
9:50-10:25	Preach The Word	Bernard Wright
10:25-11:00	How To Preach The Word	N. W. Burks
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: Galatians	Orell Overman
12:00-1:30	Lunch and Free Time	
1:30-2:00	Who To Preach The Word	Terry Morrison
2:00-2:30	Where To Preach The Word	Frank Gill
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	Freedom To Evangelize	Alex Wilson
THURSDAY:	Theme for the day: Freedom in Worship	Chairman, Ben Rake, Jr.
9:30-9:50	Prayer Time	
9:50-10:25	In Spirit and In Truth	Asa Baber
10:25-11:00	Freedom In The Holy Spirit	Edward Schreiner
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: Galatians	Orell Overman
12:00-1:30	Lunch and Free Time	
1:30-2:00	Is There A Pattern?	Elmer Ringer
2:00-2:30	Tongues	George Gray
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	The Holy Spirit In Worship	J. L. Addams
FRIDAY:	Theme for the day: Is Freedom Being Lost?	Chairman, Bennie Hill
9:30-9:50	Prayer Time	
9:50-10:25	Do We Desire To Remain Free?	Dan Richardson
10:25-11:00	Pressures on Freedom	James Embree
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: Galatians	Orell Overman
12:00-1:30	Lunch and Free Time	
1:30-2:00	Current Trend Away From Freedom	Robert Boyd
2:00-2:30	Effect of Communism On Our Freedom	Dr. Burnett Magruder
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	The Prophetic Outlook For Freedom	Jesse Wood

Leadership in Christian Education

Curtis Lydic

For purposes of this discussion, the term "Christian education" should be taken to refer to the general business of teaching the truths and imperatives of Christianity; hence, it should be understood to include the teaching of children by their parents, the teaching of people in church-directed Bible classes, the teaching of the congregation by their elders, and the teaching of a friend by any Christian, as well as the teaching which occurs in Christian schools and colleges. The essentialities of leadership in Christian education should be of concern to all Christians.

One of the few references to *teachers*, per se, in the New Testament, is a note of warning and discouragement. James 3:1: "My brothers, not many of you should become teachers, for you may be certain that we who teach will be judged with greater strictness." This statement is in accord with all that the New Testament teaches about *stewardship*. The point is that there is *responsibility* involved, which needs to be taken very seriously. In fact, the keynote to leadership itself is responsibility. Other things are involved, but it must begin here.

"To whom much is given, of him will much be required," said Jesus, who discharged the teacher's responsibility faultlessly. To whom was more ever given than to Him? Of whom was more ever required?

Of every Christian teacher it is first required that he *be a disciple*. Of each disciple it is required that he *take up the cross*. Anyone who would assay the teacher's role, having circumvented the cross, is a fraud, and will bear judgment as such. Jesus told His disciples, "Go and make disciples. . ." The role of the Christian teacher is the same today: to help shape and build the body of Christ through instruction in discipleship.

The Christian teacher must, if he is to edify, "interpret spiritual truths to those who possess the Spirit." (1 Cor. 2:13, RSV) This presupposes *his* possessing the Spirit, of course; and it also means that his teaching must be in the wisdom and power of the Spirit—for how else could he "interpret spiritual truths"? (It is a matter of some concern to me that relatively few ministers and teachers in the church today will profess to have the advantage of the Spirit's direct influence.) So he must be subject to the instruction and guidance of the Holy Spirit, who was sent for that purpose. 1 Cor. 12:28 and Eph 4:11 list "teachers" as one of the Spirit-administered "gifts." So be it, by the grace of God.

Leadership implies progress; people who stand still are not *leading*. Leadership in Christian education implies leadership in learning. This means that the teacher is learning too. Any teacher who professes a desire for spiritual growth admits imperfection.

Who will deny it? Yet some people who admit they are imperfect do very little about growing. Some teachers who profess belief in the principle of openmindedness actually appear quite hostile to any ideas which contradict their own, and seem *afraid* to give them fair and honest consideration. Any "leader" who cannot afford to give honest consideration to any idea will lose the respect of those who are lovers of truth. The young people of today will not respect such leaders. They will respect the teacher who stands for what he believes but is also willing to reexamine it.

The Christian teacher must recognize the necessity of subjecting himself to the same degree of discipline which he urges upon his students. For him to require of his students a dedication or conscientiousness which exceeds his own will mark him as a hypocrite. When this happens he will do more harm than good. This should never happen if the teacher is not deceived into thinking that he has *arrived* at a point of completeness, if he remembers that he too is a learner.

Finally, the Christian teacher must recognize the responsibility which is his by virtue of his influence. His personal conduct will speak with more force and volume than all his words, so it should be exemplary. His own personal freedoms and preferences must give way to expediency, for the good of others. Love will require self-denial, and without love his teaching will be as "sounding brass."

Hindrances to Fellowship

Extracted from a paper delivered at the Third Annual Unity Forum

Ernest E. Lyon

My presence on this program is a bit of an oddity since the subject for the evening is "Fellowship as a Social Problem" and I do not believe that fellowship is a *social* problem. There may be social consequences and the social structure may hinder the realization of fellowship, but this is always brought about by other influences and fellowship is actually a matter of FAITH. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31), and thus God calls us "into the fellowship of His Son Jesus Christ our Lord" (1 Cor. 9:9). To state it another way, Fellowship is a matter of LIFE. "He that hath the Son hath the Life; he that hath not the Son of God hath not the life" (1 Jn. 5:12). We come to "have the Son" by belief on Him, by the new birth, by entering into His family by grace through faith. Since we are then in Him and in His fellowship we are thus in the fellowship of each other. Therefore, the entire problem of hindrances is not to fellowship itself but to the practical out working of that fellowship in our relationships one to another. We have fellowship on with another whether we like it or not! —That is, we have that *if* we are children of God.

This last statement brings up the fundamental statement on hindrances to fellowship: Unless you are born again we are not in fellowship. Maybe we should repeat the corollary of that: If you are a born-again Christian, a sinner saved by grace, then we *are* in fellowship. At this point perhaps we should remind ourselves of Paul's statement in 1 Corinthians 11:29 that there are those who fail to "discern . . . the body." The body of Christ is made up of those who were dead in trespasses in sins but who have been saved by grace through faith, made alive in Christ, raised up together with Him and seated with Him in the heavenly places in Christ Jesus. This is the church, "which is His body, the fulness of Him that filleth all in all" (Eph. 1:23). *There* is not only the *grounds* of the fellowship, there *is* the fellowship, and a failure to realize this is a fundamental reason why fellowship is often hindered in its working out. All in Christ have the same Father (and are therefore brethren) and are heirs of God and joint-heirs with Christ (and therefore have all things common). As Carl Ketcherside has been trying so hard to make us see, the very things that make us Christians put us in fellowship with one another. Our problem is not to *create* fellowship but to practice the obvious implications of the fact that in Christ we have such fellowship.

In thinking about this unity forum I wondered for a while if you shouldn't change the name since we have a unity and our job is simply to keep it. I began to think that maybe we should change the name to "fellowship forum" and then came up with the realization of what I have just said—that we "were called into the fellowship of His Son Jesus Christ our Lord" and that we *have* such a fellowship that we should practice. Let us keep the unity of the Spirit and grow into the unity of the faith; along the way let us realize our common birth, our common heritage, our common love, and all the things in common that the word fellowship implies. To put it a bit lightly, *we* are the only *real* hindrances to fellowship.

It is strange how often we one-track humans get onto a subject like fellowship or unity and overlook the reasons why we are on the earth in the first place. God has placed us here for two reasons: to glorify Himself and to win others to Christ. There are many who keep saying that our witness to the world suffers because we do not present a united front. Nothing could be further from the truth. Our witness to the world suffers because Satan, our great ever-present enemy, gains too many victories from us as we take our eyes off him, as we neglect some part of the whole armor of God, as we forget that our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. As a consequence of this neglect we allow him to introduce his suggestions into our thought processes and we not only fail to resist him, but also we go along with his suggestions and live for self, not for God. As a result we manifest the works of the flesh, which include enmities, strife, jealousies, wraths, factions, divisions, parties and envyings and such like.

The Bible is a two-sided book, a complete guide to make "the man of God . . . complete, furnished completely unto every good

work" (2 Tim 3:17). But we go off on one tangent or another constantly. Many of us like to emphasize that Christianity is an individual matter, that Christ calls us one by one, that we are won by individually coming to Christ for His cleansing, for His newness of life. But we overlook that Christ, from the very beginning, grouped us together. He called His apostles one by one and they became one group. There was a tax-collector, for example, who had collaborated with Rome and a Zealot who had worked with others toward the overthrow of Rome and ten others who probably hated both extremes. But they had all things common—the very essential idea of fellowship. Three thousand souls were saved individually on the day of Pentecost as recorded in Acts 2, but the Holy Spirit baptized them into *one body*.

Many others, of course, take off on the other tangent and decide that Christianity is entirely a social thing, that the reconciling of men to each other, the making of men as parts of groups working for a better life here, is the ultimate aim. They look at the false emphasis on individualism of some of us and then go off to an even *more* false idea of collectivism. Fellowship, or having all things common, becomes an end in itself and loses completely the Bible principle as it is wrongly applied to the world about us.

Another good illustration of our swinging the pendulum to one side or the other instead of grounding ourselves in the Word of God is present now in the churches. In past years many have denied the personality of the Holy Spirit, confining His operation in the world to the work of the Word of God, the Bible. Some of those with this obvious lack of appreciation of the person of the Spirit have recently come to realize that when Jesus said He would send *another* Comforter He meant another like Himself, therefore a real person. Instead of taking up the Word carefully and finding what God says about the Spirit, they have taken off on a far-out tangent of Pentecostalism that forgets to inquire if we are saved by grace through faith and inquires only if we have had an "encounter" and are led by the Spirit. Such swinging back and forth to extremes hinders the working out of fellowship in the lives of the children of God. The fact that Alexander Campbell is said to have swung from Calvinism to de-personalizing the Holy Spirit does not give us an excuse for such unsteadiness in the Word.

To get down to one of the great troubles that hinders fellowship in our churches, it seems to me that the source is a confusion of two things—authority and faith. We have an authority that should guide our faith—God and His Word. That authority should guide us all the way and we should be ready to bow to it fully—not just as far as we can fit into the 19th century restoration movement, nor so far as we can fit it to the age in which we are living. In relation to that latter point, may I point out that it is not our responsibility to fit the gospel to the spirit of the age nor to *catch* the spirit of the age—it is our responsibility to *correct* the spirit of the age.

(The second half of this address will follow.)

He Is Faithful

Mrs. Paul J. Knecht

I tried to cast a little mote
 Out of my brother's eye.
It seemed so big and black to me
 I thought I ought to try.

But in my own deluded eye
 A beam my friend showed me.
I had to let his mote alone
 And go to work on me.

He gouged. I gouged; he helped until
 The beam at last came free,
But when I reached to pluck the mote
 He turned away from me.

He would not let me pluck it out
 Nor own that it was there.
I had to let it go at that
 And turn to God in prayer.

God gave me grace—His Spirit filled
 My heart with joy supreme.
No longer did I see the mote
 For love replaced my beam.

My brother I commend to God
 And to His grace who calls,
"Come unto me." To Him alone
 My brother stands or falls.

And in that blessed day to come
 We'll face Him hand in hand
Secure in Jesus Christ our Lord
 In whose great grace we stand.

Missionary Messenger

"Greater things for God"

OUR FRONT COVER PICTURE

A FRIEND OF MISSIONARIES

1895 - 1968

Eternal rest came to Sister Ethel Sevedge, on July 25, 1968, after a long illness. Her loved ones and a group of friends in the Louisville area laid her "earthly house" to rest in the stillness of Resthaven Cemetery, Saturday, July 27.

Hers has been a long service to the Lord and to His servants who labor across the seas. From the days of Brother Don Carlos Janes, she has been secretary and in the center of communication with the missionaries of the Churches of Christ in this area. For the last eighteen years, her home addresses, both on Pennsylvania and Sherwood avenues, have been correspondence offices and work shops for mailing the "Messenger." Few among us have as much of the burden of foreign fields as was constantly upon her heart.

As the burden of the details became heavier, and her abilities to handle the load began to fail, Sister Sevedge called to her aid Sister Clifton Smith, who handles the correspondence, and Sister Verna Wilborn, who does the book work, so that there has been no interruption in the handling of missionary funds and affairs. Two months ago we did notify our readers of the new mailing address, which we repeat: 4020 Alton Road, Louisville, Kentucky 40207.

Surely hers has been the welcome to which we all may aspire: "Well done, thou good and faithful servant; enter thou into the joys of thy Lord." —Wm. Robert Heid

Elaine Brittell

Livingstone, Zambia, July 25

Just now we have begun Bible classes in Musokotwane village—about 4 miles from here—each Wednesday afternoon at 2. 11 to 13 women usually come with children and one or two nearly blind men making up the number to 25 or 30. We sing, pray, and read the Bible and ask questions. We are trying to learn to be ready to give a "reason" for the hope we have in Christ. We are studying Matthew at this village. Then Thursday morning at 8 EnaSitale and I walk to Mujala where EnaMusabwe joins us to walk on to Inhanda. (We arrive there around 10:30—it's a long way from here.) We have Bible class for the women. Last Thursday was the first time, and there were 13 women (2 could read from this village) besides 13 children and 5 men who listened to God's word. One was the headman from Pisani village and he asked us to come to his village to

read the Bible with the women. We promised to come there this week, so this morning EnaSitale, EnaMusabwe, BaMukasunda with her baby on her back, and I walked to Pisani village where there were 9 women besides 7 children and one man. We go to Inhanda one Thursday, then to Pisani the next Thursday.

I started this letter last Wed. and only got as far as "July" when the phone rang and a man wanted to send a message to his wife—their child was ill in the hospital. Then just as I was ready to leave last Thursday morning for Inhanda village, the phone rang saying the oldest Christian man at Mukuni had died in hospital and could I come help them take the body to Mukuni. I told them as soon as I came back from Inhanda I'd come to the hospital. We arrived back here at 1 p.m. so tired we could hardly walk. We cleaned up and left for the hospital about 2 arriving at the hospital about 2:30. In a short time they had the coffin and six people in the back of my car and 3 of us in the front, and we followed the head-teacher's car out to Mukuni each car singing the departed brother's favorite songs. Arriving at the village they carried the casket into a hut, and the women sat around the casket, and outside near this hut, while the men sat by themselves a little way off, then everyone sang continuously until 6:30 when some men came with lanterns, nailed down the coffin lid, lifted the casket on their shoulders and we all marched singing down to the grave. We sang until they were ready to give the message, then afterwards we sang until they had finished covering the grave, then everyone went back to the village and sat around a big fire. It was 8 o'clock by this time so we left for town with some people who were going to Linda and Maramba. At 9 p.m. EnaMusabwe and I stopped in town at the "fish and chips" shop and bought some chips—first food we'd had since breakfast. It was so good. This is the first time I've ever attended a funeral at Mukuni where they sing all the time. It is wonderful to hear the songs and remember how the loved one sang them to his Savior while he was here with us. All the two weeks before BaSialbeni died his wife had been seriously ill hardly able to breathe. Much of the time while the people were singing, 6 or 8 women sat around his wife in the house next door watching over her wondering if she would live. Then Friday evening when we went out for Bible study, there she was sitting up looking much better. Many had been praying for her. Please pray for her as she is so crippled she can't straighten up to walk. Now she has no one to be with her like her dear husband was. How quick the death angel comes. Just the Sunday evening before he died we took EnaMatakala a load of wood and went to visit BaSialbeni and his wife and she looked as if she would be the one to die first. But God took him first. May we all be prepared to go to be with our Lord whenever He calls.

You will be happy to know yesterday the government brought cement, culverts, etc. to fix the broken wooden bridge down by the little river. We truly thank God for this blessing as we have been going way out in the grass across the dry river bed. If we only lift up our eyes we can see so many blessings God sends each day. God

let the big grass fire blow away from the thatching grass so each day we are cutting grass for the house upon the hill. Soon there will be enough.

Please pray for the villagers who have no one coming to teach them about the Lord. They don't ask for a church house, just for someone to come and teach them about God. Oh, that there were more like the Apostle Paul who went out preaching, then went out again to encourage those new Christians again and again and to show them how to grow in the Lord. They need to be taught so they can go onward to stronger food spiritually and grow in the Lord. Women can go out and teach the women and children, but the men also need someone to come and teach them. Workers are needed in every field. I guess there will never be enough Christians "going" until each Christian realizes his own responsibility to go and teach others—near and far. Please pray we may be more diligent in teaching others about the Lord by our words and our lives.

The other day when the call came to go help the people take Ba Sialbene to Mukuni, we prayed for the Lord to provide for us to buy petrol. And do you know when we went to the post box, there was a letter from a dear sister saying "use this to buy gas or whatever you need." Truly the Lord always answers our needs to help others. Since last Sunday we've gone 265 miles on various "missions of mercy."

T. W. Hartle

Capetown, South Africa, July 13

Though I have been so busy in various areas, Bonteheuvel, Grassy Park, Woodstock, Bridgetown, etc., showing filmstrips, the opportunity came for me to preach at a cottage meeting at Bokmakirrie on the 25th of June, and this was actually in a completely new home, with an attendance of 34, among which were many precious souls ready for baptism, I know! This congregation at Bokmakirrie is very small in membership, and yet they are to be admired or their aith and determination or the lost. The membership is about 15, with a Sunday school conducted in the afternoon of about 25. Let us pray that this small nucleus might also grow as did the church at Bonteheuvel.

I am asking others to pray with us as a family to the intent that a new car will be provided, as the Lord sees fit. My miles per month in travelling is about 1500.

E. A. Rhodes

Kanagawa-Ken, Japan, July 18

Bess' condition is about the same as it has been for several months and likely it will continue about this way for quite some time. Since her health was good before this affliction came on it may be that the good food that she is taking now will, in time, help to repair some of the damages done, and build her up some, at least.

The short meeting which we had recently was the best yet as far as numbers and interest are concerned. Everyone seemed to

be encouraged. Likely there will be another effort put forth before the end of the year. The parents are much interested in their children's education but not in the spiritual part. However, we are beginning to break through with some.

I was glad to see in the May issue of the W. & W that there was enough cash on hand to begin the first phase of building the buildings needed for the Portland School. It would be wonderful, indeed, if the Lord could stir up the spirit of the brethren and others who are interested in the school, so that all of the funds needed would be on hand as they were required! There would be that great rejoicing such as we read of in the book of Ezra, regarding the temple, to the joy of all concerned and to the glory of the Lord. If they could do it those days, surely it could be done now.

Betty Allen

Hong Kong, July 19

A few weeks ago one of the teachers at the school where Dennis teaches had to be replaced, so I took his place for the remainder of the term. Busy weeks—but I thoroughly enjoyed the contact with so many teenagers. Here one and there one are responsive for the word and seed is sown in other hearts that are not openly responsive. So many have no aim or direction or purpose.

It seems that the era of rooftop schools may soon be over. Government is opening new schools all the time and extending help to needy students. Most students try to transfer to a government school after the first two or three years. We still get lots of kindergarten and first graders, because it is convenient for parents to let them attend in the same building where they live. We still have up to fifth grade. Another missionary told me recently they have three rooftops and are thinking of turning them back to the government because they can't compete with government's subsidized schools. We have some good little students and will continue to operate for a while; but we can see this coming.

Teaching at HKCC (Hong Kong Christian College) offers both opportunities and frustrations. We have been given complete freedom in teaching the Bible—40 some students per class. This is sowing seed broadside. Many of these students come determined not to be influenced by the Bible teaching—some from pagan homes, some from Catholic, some from atheistic. I think Dennis is especially well suited to teach here because he does not try to force his views on anyone, but patiently reasons and points out. . . It seems this teaching has begun a new phase of the work for us.

WATERFALLS CHURCH BUILDING FUND REPORT

We have received so far in June over \$1030.00 in response to our May report of the Waterfalls Church Building Fund. There were a few "large" offerings, but most of the responses came from those contributing \$4.00 or \$5.00. There were 117 such replies. Just think how the Lord would be glorified if the rest of the 2500 who received this letter would pray and give. We are very grateful to the Lord for all gifts, but especially those dedicated "widow's mites." The building is now complete and they are working on the landscape. Final payment to the contractor must soon be made. Thanks to all who have helped.

—H. E. Schreiner, treas.

NEWS AND NOTES

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

UNITY FORUM HELD

The Third Annual Unity Forum was held in Winchester, Ky., July 5-8. Participants on the program included representatives from many segments of the Restoration Movement, including the Disciples of Christ, the Independent Christian Church, and the Church of Christ (both amillennial and premillennial). Brethren from our segment on the program included Ernest Lyon, Bill Cook, and Robert B. Boyd.

The vast majority of participants were united by a personal faith in the deity of the Lord Jesus Christ and the personality of the Holy Spirit and His indwelling in the hearts of Christians. While there was some evidence that not every participant accepted the deity of Christ, the point was well made that with God there was but one class of people—those for whom Christ died.

The program itself was quite varied. An irenic spirit characterized the entire Forum. —L. V. Houtz

Lexington, Ky.: We were happy to have Jim David Yarbrough as our guest speaker last Lord's Day. He brought a splendid message. It was also our privilege to have the Bill Cook family with us. Sarah Louise Yarbrough was happy to meet her parents and brothers here.

The Youth Rally and Singspiration was held at the Melrose church last evening. The way young people attend from the different churches indicates that many of our young people still love the things of the Lord. —H. N. Rutherford

Abilene, Texas: Guest speaker for both services today was Alex Wilson, on furlough from Manila, Philippines. George Galanis, missionary in Greece, is scheduled to be with us on July 24. He is particularly interested in using printed materials in evangelism in Greece. Harold Preston is visiting with the brethren in Channelview (Houston). —Carl Kitzmiller

HOMER C. HINTON

On July 10, 1968, Brandon, Fla., Church of Christ lost its eldest and much beloved member, Brother Homer C. Hinton. He was 92 years of age, a devoted and consecrated child of God and minister of the Gospel.

He was active with Brother Stanford Chambers and others in starting the work of the church in Brandon, and has been devoted to the work since, though for the last few years he has had to live in the homes of his children, mostly Sister Amy Russell near Dade City. He has not been able to attend services with us except occasionally as he could visit with some of us. But his heart was in the work here.

The end came while he was with his son in Spencer, Indiana. He had attended church service Sunday morning and again at night, July 7th.

Survivors are 5 children, 14 grandchildren, 57 great-grandchildren and 3 great-great-grandchildren. —J. Scott Greer

COMMENT FROM CALIFORNIA

In connection with Bro. Heid's excellent article in May Word and Work on "The Located Preacher and God's Word," which is seasoned and well-balanced, I want to call attention to a matter wherein we have been sinfully neglectful—a subject whereupon we should get back to the Word.

We believe in and quote long and loud the Lord's prohibition when He said: "Call no man your father on earth" (Matt. 23:9). Taken in a religious sense, we practice it. But are we consistent? I think we are straining out one gnat, only to swallow another gnat.

In the very verse above He said also, "But be not ye called Rabbi (teacher): for one is your teacher, and all ye are brethren."

So what happens: We do not designate our so-called "churchmen" as "father"; but we do have Sunday

School teachers! And Bible Class teachers!! Which is the worst sin: To call and be called "father" or "teacher"? The Blessed Lord includes these three prohibitions; namely, teacher, father, masters (vs. 10). Our Teacher, Father, and Master are in heaven. —N. B. Wright

Meeting: Orell Overman at Highland church (Louisville), Sept. 29-October 4.

Sao Paulo, Brazil: We have 9,000 beautiful, easy to read, 96-page books on the press, soon to be in 9,000 homes. Can you visualize these 9,000 ardent little untiring evangelists preaching continuously, not just for a few nights, but for years and years? PRAY for the ministry of Christian literature throughout the world.

Note that our new address is: Caixa Postal 62, Pindamonhangaba, Sao

Paulo, Brazil. —O. S. Boyer

Nelsonville, Ky.: We will begin an eight day evangelistic meeting with Brother Jack Blaes, of Antioch church, on August 18. That day is also to see our annual basket dinner and singing service. —Robert Heid

Manila Fund Report

Over half of the money borrowed a year ago for the purchase of the new Central Bible Institute property has been repaid, for which we do thank God. There is a balance of \$5,900 owing on the loan; I am sure that there are many who would like to have part in clearing this debt. Checks should be made payable to Church of Christ Manila Fund, and mailed to 1823 Gresham Road, Louisville, Ky. 40205. —J. K. Scoggan, Treas.



The Applicator

J. H. McCaleb

It seemed that the skin was always damp when the ointment was applied. In spite of thorough drying that moisture always remained. Then it developed that my hand itself was wet. It was not the fault of the applied surface but of the applicator.

That same problem presents itself often to the amateur painter. His paint is good and his hand reasonably steady, but the application is streaky. The fault usually lies with a defective brush.

It may be that some of our failures to spread the gospel are due to a faulty applicator. We know that the good news is perfect and that it is the very power of God unto salvation. Many times the message falls upon deaf and unheeding ears; and the responsibility lies wholly with the hearer. On the other hand, there are numerous good and honest hearts that appear to grope and stumble. The message is not clear; the "paint" streaks. It could be that the applicator is faulty.

To be effective the truth must be preached in love. The intrinsic value of the message remains always constant, but the recipient receives a clouded impression unless it is presented in the proper setting. God loves the whole world and does not wish any to perish. Furthermore, God loved us while we were still sinners. There can be no streaks of unloveliness in our presentation of the great invitation.

MAIL ORDERS ONLY

**Effective August 30 the Word & Work
Bookstore Will be Closed**

Phone Orders Already Discontinued

MAIL ORDER SERVICE WILL BE CONTINUED ON SPECIFIED ITEMS ONLY

For several years the Word and Work Bookstore has been feeling the squeeze of rising wage requirements, postal rate increases, decreasing discounts on materials from some publishers, and stiffer demands to be met to qualify for certain franchises. After several weeks of assessing the situation and considering various alternatives, we have decided to permanently close the bookstore to walk-in traffic, to curtail certain aspects of our services, but to CONTINUE MAIL ORDERS ON CERTAIN ITEMS. We would like to continue to offer everything that churches or individuals might desire in the way of supplies or publications, but that would call for one of two things: Either the business would have to be subsidized by contributions, or prices would have to be raised beyond the established list.

The bookstore was established to help subsidize the WORD AND WORK monthly. Extra money beyond the subscription price you pay is still needed. If we closed the bookstore, this need would still exist. So we hit upon this plan: We will continue to offer the items which are most in demand and from which we can expect to realize some profit. Merchandise on hand will be gradually liquidated —BY MAIL ORDER— at reduced prices. From month to month we will list some of the remaining stock, for your convenience in ordering.

This new arrangement is being made possible by the volunteer help of two ladies from the Highland Church of Christ—Mrs. Verna Wilborn and Miss Mildred Lale. They will also take care of subscriptions and the mailing of the magazine. Since they will be able to

HOLLIS BROWN
2118 MARYLAND AVE.
LOUISVILLE, KY. 40205

HLD

come in just one day a week, we felt it imperative to make the work load as light as possible. This is another reason for limiting the mail order to specific items.

Here is a list of items that we will continue to supply by mail order:

Great Songs of the Church

Word and Word Lesson Quarterly (by Willis H. Allen)

Union Gospel Press Sunday school literature

Warner Press Sunday bulletin service

American Standard Version Bibles

New Scofield Reference Bibles

Communion Ware

All W & W Publications

Orders for other materials should be directed to our friend Richard Ramsey at the Exhorter Publishers, Hammond, Louisiana. Those within driving distance of Louisville will find Ray Craig at Berean Bookstore very cooperative.

In the course of this change, some temporary help has been employed and some services, even then, not attended to as well as in the past. We ask all to bear with us for the few weeks until this transition period is accomplished. Feel free to write to us about any matters pertaining to subscriptions, clubs, or other information.

The Word & Work, 2518 Portland Ave., Louisville, Ky. 40212