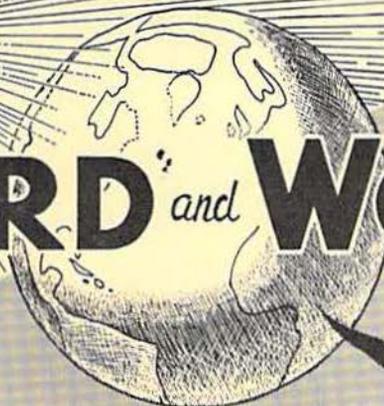


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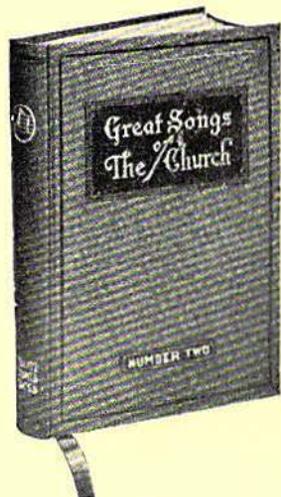
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Talking Things Over

G. R. L.

The "New Morality" isn't all bad. In asking, "How can we know right from wrong?" it at least acknowledges the necessity of facing such a question. Indeed, it is a question that needs to be faced. It needs to be faced by Christians. I believe that the churches today are being bombarded by such a variety of questions—having to do with everything from the Viet Nam war to fluoridation of the local water supply—that the big, underlying issue has been all but forgotten. That question, the answer to which is the key to these other questions, is simply, "How can we know right from wrong?" So the "New Moralists" must be credited with having called our attention to the true issue.

HOW CAN WE KNOW RIGHT FROM WRONG?

But how is the issue settled? There are two approaches. When I say "two," some will cry "over-simplification," because there are many systems of ethics. (Ethics is the field of study that deals with distinctions between good and bad.) A book giving just a brief sketch of various ethical systems may easily run to 500 pages. Nevertheless, I would reduce all approaches to two: First, and most common, is the philosophical approach. This is the one that fills our bookshelves on the subject. It includes the names of many great and worthy men—and a few not so worthy.

With the exception of those few, their writings are not "trash." Then how can I—or anyone—arbitrarily rule out even considering the thinking of such men as Socrates, Kant, and Bergson? I genuinely appreciate most of these men, and I call them "great" as easily as I can apply that term to any man. I do not reject them or their works, but I do rule them *unqualified to speak authoritatively and definitively* in the matters of right and wrong. They represent the best of the human race, but this is a fallen race, a race in rebellion against right, *against God*. Shall gangsters be called in to enlighten us on "good and bad legislation"? If so, then we may expect human reason to discern right and wrong. This is the fatal weakness of "situation ethics" and every other system of earthly origin.

THERE IS SOMETHING BETTER THAN LEGALISM

The alternative approach is not "legalism" (or "code ethics") as some would refer to an appeal to the Scriptures. Those who use such terminology see nothing more than humans wrestling with the problem of how to apply the commandments of God. Our question

is not, "Are we able to correctly interpret and apply the principles of Scripture?"—there may indeed be some problems there—but, "Has God spoken with finality upon the subject of right and wrong?" I say *yes*. I believe that the question of right and wrong can be settled only by *revelation*. Furthermore, there are some absolutes, for otherwise how can Isaiah (5:20) exclaim, "Woe unto them who call evil, good, and good, evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!" No sneering here at the idea of black and white!

FACTS ALONE ARE NOT ENOUGH

But still, it is not as simple as it may sound. To be able to discern between darkness and light (or black and white) requires more than mere Bible knowledge. Just because your mind has accumulated an impressive array of Bible facts does not guarantee any improvement of your morals. This fact seems to be hidden to many Bible-toting Christians. Children are taught to sing, "The more I read the Bible . . . the better I'll be!" I have heard the same mistaken idea preached from many (Church of Christ) pulpits and proclaimed in Sunday schools. And yet the woods are full of walking contradictions to it. We shouldn't be surprised that there has been such a widespread reaction—in the churches—against Bible teaching. Much of it can be blamed upon this false emphasis. Some have concluded that any appeal to the Word of God as an absolute authority is in the same category with this erroneous, fetishistic approach. The real trouble is not the Bible, but the false claims made for the Bible by people who supposedly stand firmly upon the Book. What we get from the Bible depends upon the way we approach it. Is it a magical religious object that exerts a mysterious influence simply through being read or carried, or is it the living word of God?

IS THE BIBLE A RULE-BOOK?

One thing the Bible is not. It is not primarily a book of ethics; its purpose is to reveal God—not merely to define good and evil. "There is none good but one, that is, God." All is good or bad because of its relationship to Him. "Thou shalt not kill" was not given for the sake of sparing a fellow human from being murdered. Rather it is to reveal the nature of God. The ten commandments were never intended to be mere means for regulating human conduct; the first commandment should be evidence enough of this. Rather, the law mirrors the image of God. However, it is an imperfect mirror; rules of conduct cannot fully reveal His love and His grace. It is just in this connection that we read, "Grace and truth came by Jesus Christ" (Jn. 1:17). Only in the Lord Jesus do we meet the Father, and only in knowing Him do we begin to appreciate the intent of His commands. Before, "thou shalt" and "thou shalt not" rankled within us—we chafed under their restraint. Now, as recipients of grace—forgiven rebels now made sons through the blood of Christ—we can say, "His commandments are not grievous." What makes the difference? Is it because we see the "humanistic intent" of those commandments? Or

is it not rather because we have been reconciled to the One who gave them? Beyond the letter of the law, we see Him.

LOVE IS NOT ALL-INCLUSIVE

The New Moralists are only partly right when they say that morality is "bound up very tightly with the idea of love." You see, the love they speak of is the love of one person for another, while love in the biblical sense is something supernatural. "Love is of God . . . Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins . . . If God so loved us, we ought also to love one another" (1 Jn. 4). The picture is clear. Love originates with God, comes to us in the gift of His Son, and *then* flows out from us to others. There is no morality if the cross is omitted! Note that God's love is fully manifested only at Calvary where He delivered up His Son to die for our sins. Only at the cross can the love of God be known and received. It is useless to talk of loving others if we haven't received God's love-gift for ourselves. This is the indispensable prerequisite to Christian morality. However, the fact that we have received the Lord Jesus does not give us an automatic guarantee that we will always shun evil and do good. This should be clear from the length of John's remarks (1 Jn.). There may easily be a gap between receiving God's love for ourselves and the overflow of that love from us to others.

Paul suggests (Phil. 1:9, 10) that love must be tempered with knowledge and perception, and that it should result in "discerning between things that differ." One version (Luzzi) renders this, "My prayer is that your love may abound in knowledge and in all discernment, in order that you may distinguish between good and evil . . ." Clearly, making ethical judgments depends upon love, but what degree of success may be expected? To the degree (it is implied) that that love abounds in knowledge and discernment. Might we not look at love as being the necessary motivating factor, and knowledge as the means of regulating or directing that motivation? Neither love nor knowledge is self-sufficient.

OUR ACTIONS SHAPE OUR DECISIONS

This is reinforced by Heb. 5:12-14 which speaks of those "who by reason of use (of the word of God) have their senses exercised to discern both good and evil." So we see that "knowledge" of Phil. 1:9 is not just a "book knowledge" acquired by a study of ethics. The word "prove" in Rom. 12:2 ("that ye may prove what is the good . . . will of God") bridges the gap between the other two passages. "Prove" here may be translated "know by experience." Putting these three scriptures together, we conclude that love—the love of God poured out in our hearts—supplies the motivating power, but that same love is directed into right channels by knowledge—the knowledge of the word of God that comes from experience in obedience to it.

There is no magic key to instant ethical decisions; there are no short cuts. Right decisions are not isolated events; they are part

of a pattern of life that is shaped by God's word. "My son, keep my words . . . that they may keep thee" (Prov. 7:1, 5). There is no substitute for a life that is characterized by humble submission to the commandments of the Lord. "He that followeth me shall not walk in darkness, but shall have the light of life" (Jn. 8:12). The key factor is not understanding, but *trust*—otherwise known as faith. Since we can but rarely see the eventual consequences of our actions, it is imperative that we trust the wisdom of God when He says "Thou shalt" or "Thou shalt not." And where there are no explicit instructions, the heart that habitually follows the Lord Jesus will be guarded from stepping off into the dark.

THE BLESSEDNESS OF BEING DEPENDENT

My old nature—the nature that came to me from Adam, by natural birth—would be glad to have a ready-made answer to every question of what is right and wrong. But if that were possible, what would it do to me? No longer would I need to pray, "Show me thy ways, O Lord!" (Ps. 25:4). I would be morally independent. The dream of the human race from Eve to now would be fulfilled, for we would "be as God, knowing good and evil." Yes, my old nature desires such independence, but it is a thousand times better that I am driven to the Lord to ask wisdom, to cry out, "Cause me to know the way wherein I should walk!" (Ps. 143:8). I gladly acknowledge that I have been bought with a price, I am not my own—and that includes my intellect and my will. I am dependent upon my Lord, and yet I lack nothing. I can't count on ready-made answers, but I can count on Him. When I stand perplexed at the crossroads of life, I can say, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). I have something so much better than an ethic; I have a Person, a Savior, a Lord who "maketh my way perfect" (Ps. 18:32).

Thou Right Arm of the Lord! Thou Servant of Jehovah!
Thy precious blood has bought us. Thy Holy Spirit,
All the days of this our pilgrimage, hath taught us.
Rend the veiled day, when in Thy presence we shall say,
"Our Jesus all the way to Glory now hath brought us!"

—Janet R. Bause

When sinners are careless and stupid, and sinking into hell unconcerned, it is time the church should bestir itself. It is as much the duty of the church to awake as it is of the fireman to awake when a fire breaks out in the night in a great city. The church ought to put out the fires of hell which are laying hold of the wicked. Sleep! Should the firemen sleep and let the whole city burn down? . . . And yet their guilt would not compare with the guilt of Christians who sleep while sinners around them are sinking stupid into the fires of hell.

—Charles Finney



Truth Advance Section

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QUESTIONS ASKED OF US

Jesus said, "Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles" (Lu. 16:9). What is the instruction He means to convey?

The mammon of unrighteousness, like "filthy lucre," is money. Christians are aware that "it shall fail." Of what use is it to them? While on earth, they must use earth's coin as a means of exchange. With it they can make friends, that is, especially by helping those who have need. They thus become benefactors and objects of affection and intercessory prayer. Note the example afforded in 2 Cor. 9:14. Many of them will precede their benefactors to the "eternal tabernacles" and be there to welcome them upon their arrival. So there is a righteous use to which the unrighteous mammon can be put, and it is a matter of prudence (the only thing the unrighteous steward is commended for—which did not keep him from being "put out of the stewardship"). "The sons of light" are not to be excused for failing to exercise that much foresight. Friends so made in nowise hold the key of entrance into heaven, neither is entrance there merited by one's benevolence, a welcome there by others will be a part of its heavenliness. My mother used to sing,

I think I should mourn o'er my sorrowful fate,
If sorrow in heaven can be,
If no one should be at the beautiful gate,
Both waiting and watching for me.
How sadly I'd feel in the heavenly state,
If sadness in heaven can be,
If no one should be at the beautiful gate,
Conducted to glory by me.

The highest use that can be made of money is to invest it in the souls of our fellowmen, and the most tender affection possible is that of a redeemed lost soul in appreciation of the one used of the Lord to win him to the Savior. A man thus won, rode with me to an outdoor baptizing. Before we got out of the seat he threw his arms around me and between sobs said, "You saved my soul from eternal destruction!" Yes, "Make friends by means of the mammon of unrighteousness," by doing good therewith, of course not by defrauding your Lord and Master.

If it does not affect practice and doing the will of God, what great difference does it make in the Christian life if one does hold the amillennial view

of Christ's return?

It is hardly possible psychologically for one to "love his appearing," so as to pray, "Even so come, Lord Jesus," if His coming means the passing away of the heavens and the earth, the works therein burned up. Such is the amillennial teaching. The crown of righteousness is promised to them that "love his appearing" (2 Tim. 4:8). Those of the amillennial view do not speak very enthusiastically about loving His appearing or of "that blessed hope" (Titus 2:13). The amillennial view is responsible for disregard for the Savior's admonition, "Watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Lu. 21:36). This prayer request is not met by a half-hearted or reluctant acquiescence in the probable wisdom of some praying concerning the matter. And as to escape therefrom, "How vain any such hope." One of the sweetest of all promises is that to the faithful church at Philadelphia (Rev. 3:10): "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." The perils of such a time are depicted by both Daniel (12:1, 2) and the Savior (Lu. 21:25, 26; Matt. 24:21, 22 et al.). Who dares face the Savior bearing the responsibility of having withheld such a warning and let the people of God be unprayerful as well as unwatchful concerning those days, and failing to "discern the signs of the times"! Dire is the need for a reviving of trembling at His word. Why defend a doctrine that must bear such a responsibility? Can they laugh these things out of court?

What is the image that Rev. ch. 17 is intended to bring before our mind's eye? Is it not ecumenicity in its consummation? Is the ecumenical movement destined to prevail? What could defeat its purpose?

"Of whom the world was not worthy" was God's own estimate of ancient worthies of faith, a faith which they believed to be worth dying for. The world today is swiftly intensifying its animosity toward the cause of truth and righteousness and toward all who stand by their convictions concerning the same, as well as toward God Himself, so that soon, how soon! God may make the same pronouncement against this wicked and corrupt generation and snatch away those who are truly His. When that happens wickedness will swiftly head up in such form as to fill out the picture and fill up the cup of iniquity as symbolized in the chapter referred to.

The scarlet woman, the mother of harlots, has her daughters, and she in union with them (ecumenicity) holds sway over "peoples, and multitudes, and nations, and tongues" (17:15). "And the woman whom thou sawest is the great city (system), which ruleth over the kings of the earth" (v. 18).

This mother of harlots holds in her hand the cup full of the abominations of the earth" (v. 5), "the unclean things of her forni-

cation" (v. 4). Her spiritual fornication is idolatry. The pagan world with its gross demonic idolatrous forms and practices will be included, is even now being embraced by the World Council of Churches and the National Council, and thus will the "Ecumenical Movement" consummate the world church of Rev. 17.

But you do not miss the picture of the scarlet woman coming in on the scarlet colored beast. She has courted and won over (temporarily) the beast's World State. The beast of this chapter is identified with the first beast of chapter 13, whose universal authority is shown in 13:7, 8. "And all that dwell on the earth shall worship him." This is antichrist, whom Paul sees self-exalted to that position in the temple of God "above all that is called God or that is worshipped . . . setting himself forth as God." His reign was measured—shortened—else no flesh should be saved (Matt. 24:22). As far back as Dan. 7:25 it was decreed at "time, times, and half a time," (A time was, say, from one passover to the next; or from one day of atonement to the next; not quite identical with a year, the full moon determining the length of a "time"). This 3½ years is stated repeatedly in Revelation. Antichrist's reign is terminated by the coming of the true Christ upon the scene as in 2 Thes. 2:8 and as also in Rev. 19:20. During his reign of terror martyrdom will be the order of the day. To blaspheme, that is, to deny Christ, was the way of escape from torture and death. Blasphemy is the "stock in trade" of the scarlet-colored beast that brings in the scarlet woman, and this union of the world-church and the world-state is right now softening up the professing church (Liberalism and Modernism that dominate the Ecumenical Movement, aided and abetted by atheistic Communism with amazing success undermine faith in the Deity of Christ and the inspiration of the Scriptures, so that escape from martyrdom will be made easy and fashionable. Challenged even now, how many of this generation can give a "reason for the hope within them"? How many parents are concerned about their sons and daughters being "grounded in the faith" of the gospel of Christ Jesus? "When the Son of man cometh, will he find the faith on the earth?" At stake? Save the life and forfeit the soul, unless there is "faith to the saving of the soul." "He that shall lose his life for my sake shall find it." The outlook as shown by the lamp of prophecy causes a warranted shuddering. Fathers and Mothers, on your knees and to the Book—with your children with you. You can't begin too early nor persevere too long. May there be far and wide a reproduction of the sacredly beautiful picture of 1 John 2:12-14.

The apostle reminds the Corinthians (1 Cor. 3:10, 11, also 6:19) that their body is a temple of the Holy Spirit. "If any man destroyeth the temple of God, him will God destroy, which temple ye are." Murderers cannot get by, neither suicides, but how about those committing suicide by slow degrees, by alcoholic drinks, by nicotine, marijuana, or other narcotics? Will they not have to answer?

Yes, the apostle says in the same connection, "Glorify God in your body." It is in God's plan and provision for His Spirit to have the use of the Christian's body as a fit vehicle and instrument for service for the space of "threescore years and ten." Sometimes a body of weakness is inherited that does not reach that figure; and many a martyr has gone sooner, but no one is to be responsible for a briefer life. How many have shortened their days by wrong habits of life! Remorse awaits all such yonder, when the secret things are brought out into the open. The Spirit and grace of God, if allowed, can take care of those life-shortening habits.

PROPHECY

EDITED BY: DR. HORACE E. WOOD

MUST There Be A Millennium?

By Dr. Thomas S. McCall, American Board of Missions to the Jews
5324 Northwest Hwy. Dallas, Texas 75220

It seems that evidence continues to mount in favor of the pre-millennial position, so its detractors and opponents seem to multiply. It would therefore be good for us to think about some of the questions posed by the concepts of premillennialism, Israel and the Church. For instance, one question that comes to mind is, Why the Millennium? We are asked this time and time again in our expository ministry. Why does there have to be a millennium after all? Let us consider. Is the future kingdom of Christ on the earth, the millennium, primarily for the benefit of the Church? I think we would have to say no. It is true the Church will participate in the Millennial Kingdom. We are told that if we suffer with Him, we shall also reign with Him. We will be at the side of the reigning Christ as His bride. The Church will enter into it, but after all, if the wheels of eternity began today, if there were no millennium, I don't think that we would feel that the Church had been robbed or that it had suffered any loss of its glorious promises. At least the millennium is not primarily for the benefit of the Church, though we shall share in it.

Could we say that the millennium is primarily for the benefit of the nations of the world? Well, the world of nations will certainly benefit by the millennium. It has sought a Utopia, it has sought peace, it has sought some kind of common living for the good, for all of these thousands of years without success, and it shall have this when Christ reigns upon the earth. Righteousness and peace will be the hallmark of the Messianic reign and the nations will flow into Jerusalem and the law will go forth from Jerusalem and the nations will bask in the light of the glorious Son of God who will reign upon the earth, but we do not gather that this is the primary purpose of the coming Kingdom of Christ.

Perhaps we should ask if the millennium is to come primarily for the benefit of Christ Himself. Surely when He comes and establishes His kingdom He shall reign upon His own throne, He shall assume His rightful position as the Son of David upon His throne in Jerusalem. He shall enter into the prerogatives which are due Him. But isn't it also true that when eternity begins, when time shall be no more, that God and the Lamb shall reign for all eternity? Therefore, we do not feel that even this is the primary necessity for the Kingdom of Christ upon the earth. That brings us to another consideration. Is the coming kingdom, the millennium, primarily for the benefit of Israel? Here the Scriptures speak forth with a resounding affirmative. It is for Israel's sake that the millennium must come. It is because God has promised unalterably and unconditionally His promises to Abraham and to the fathers and to Moses and to David that there must be a regathering of the scattered people of Israel, that there must be a national conversion to the Messiah, Jesus Christ, that Israel shall be the head of the nations and no longer the tail and that with Christ at the helm on the throne of David all the nations shall be basking in the light of Christ and Israel. We are led to the conclusion that the basic fundamental necessitating reason for the millennium is for one purpose: because God has made promises to Israel which He will not forget, which He will keep. All the other matters are included but are of secondary importance.

Why is the Millennium rejected? The above conclusion leads us to a second question. If this is the basic necessitating reason for the millennium, why is it that throughout the centuries since the post-Apostolic age, the majority of professing Christian theologians and scholars have rejected the millennial coming of Christ? I cannot help but feel that it is for a reason, and it pains me to say it, but I believe one reason why the millennium, the future kingdom of Christ upon the earth has been spurned and rejected and neglected by professing Christian theologians is because of some kind of veiled theological anti-Semitism. It is an attempt to rob Israel of its rightful position in the Word of God, and in the plan and purpose of God. As the Christian centuries multiplied and the Lord's return was postponed, the professing Christian theologians began to consider that the Church had replaced Israel and that God was through with the Jewish people as a nation and had no continuing covenantal relationship, and so all the vast promises for Israel in the Word of God were set aside, were reinterpreted, were applied in some spiritualizing methodology to the Church. All the systems that deny the future millennial reign of Christ are in truth attempts to rob Israel of its rightful place in the Word of God.

Does Millennial Teaching Degrade the Church?

Then let us consider a third question. If we stress Israel's millennial future and the promises that are primarily related to Israel in the eschatological unfolding; if we stress this in our exposition, in our teaching, do we diminish the position of the Church? Have

we robbed the Church of any promise of any blessing? I gather that this is one of the arguments of the amillennialists and the post-millennialists. They say that we have attached ourselves to a Jewish heresy. And the connotation of this argument is that we are downgrading the Church by uplifting Israel and its future. Is this true? I say no, a thousand times no. Ten thousand times no! We have not robbed the Church of one iota if we place Israel in its rightful position. To the contrary, we establish the Church. We establish the superior nature of the Church.

I believe one reason why the Church has been downgraded in times past and in the present, is because it has been confused with Israel, and because of this confusion there has been a degradation of what the Church really is. If we interpret the Scriptures correctly and if we give Israel its rightful place in our exposition and in our practice, we establish and confirm the true nature of the Church. There is no creation in the universe that is like the Church and no one shall rob us of that glory. The Church is the bride of Christ. What other institution or group can claim that? It is the body of Christ. It is that mystery Paul tells us which was never revealed in Old Testament times, never even imagined by the prophets: that ingathering, that calling out of believing Jews from Israel and believing Gentiles from among the nations and putting them together as one body in Christ so making peace, one new man in Him. Such a thing was never imagined by the Old Testament prophets, nor considered by them, nor revealed to them. We shall participate fully and we shall have the spotlight with our Lord in the Marriage Supper of the Lamb. We shall reign with Him, I gather, somewhat as His "queen consort" in the kingdom age, and we shall occupy the most glorious position in the new heaven and the new earth, all by God's grace. Peter tells us that the angels are mystified and are in awe when they consider what is happening in this age in the creation of the Church. By giving Israel its rightful position, by exalting Israel insofar as the Word of God exalts Israel and God's future plan for Israel and by exposing God's revelation concerning the Church and the superior and glorious position which it has, we establish both. We confirm the Word of God. We have been guilty neither of robbing Israel nor the Church and we shall experience in our preaching and in our ministry manifold blessings from God.

We leave our places of worship, and no deep and inexpressible wonder sits upon our faces. We can sing these lifting melodies; and when we get out into the streets, our faces are one with the faces of those who have left the theatres and music halls. There is nothing about us to suggest that we have been looking at anything stupendous and overwhelming. Far back in my boyhood I remember an old saint telling me that after some services he liked to make his way home alone, by quiet by-paths, so that the hush of the Almighty might remain on his awed and prostrate soul. That is the element we are losing.

— J. H. Jowett



Viewing The News

(This month we welcome to our column Mr. Chester B. Hall, an elder of the First Presbyterian Church in Louisville. Mr. Hall earns his living as a representative of the Mutual Benefit Life Insurance Co. He is an active lay member of Concerned Presbyterians in the Louisville area and has exerted a wide influence in opposing liberal trends in the Presbyterian Church. Both in and outside of the Church, he has been very articulate in supporting many conservative causes. A member of the Boy Scout Council, Mr. Hall has received the highest awards given for work in that organization.)

PRESBYTERIAN CHURCHES TODAY

Chester B. Hall

"Presbyterianism has produced some of Christendom's most revolutionary leaders. Protestants owe Presbyterians a great debt for the part they played in deliverance from ecclesiastical despotism. For centuries Presbyterians have fought for the absolute authority of the Bible in all matters of faith and life and for the sovereignty of the individual conscience in its interpretation." —quoted from *The Protestant Revolt*, Chapter X, by Rev. James DeForest Murch; Published by Crestwood Books (1967), Box 2096, Arlington, Virginia 22202.

Note: Mr. Murch is an ordained minister of the Christian Church. In my opinion *The Protestant Revolt* is a book which is a must-read book for every concerned Christian today.

In the above quotation from *The Protestant Revolt* we find both the strength and the Achilles' heel of Presbyterianism. While the Westminster Confession of Faith recognizes the "absolute authority of the Bible in all matters of faith and life," it also holds

that no Court of the Church has jurisdiction over the conscience of an individual in the interpretation of the Holy Scriptures.

Thus, the "seeds" of chaos are planted in Presbyterian doctrine. However, where there exists basic integrity and goodwill—where open lines of communication and a mutual desire to have the will of God prevail—the system of government in the Presbyterian Church provides the means for the resolution of doctrinal differences short of rebellion.

The Presbyterian Church has a number of separate denominations. The largest, with approximately 3 million communicants, is the **United Presbyterian Church** in the United States of America. This is designated as U.P.U.S.A. and is often referred to as the **Northern Church**.

The next largest is the **Presbyterian Church** in the United States, is designated P.C.U.S., and is also known as the **Southern Church**.

The oldest and third largest is the **Reformed (Presbyterian) Church** in America, designated R.C.A., and also is known as the **Dutch Reformed Church**.

The **Southern Church** has about 950,000 members, while the **Reformed Church** has 250,000.

With the tragedy of the American Civil War, the Presbyterian Churches in the South separated from those in the North. From then until presently we have had the **Northern** (U.P.U.S.A.) and **Southern** (P.C.U.S.) branches of Presbyterianism.

Initially the division became expedient because of the severance of communications because of the war. However, with the even greater tragedies of the post-war period, doctrinal differences took precedence and the division became permanent. In no war in the history of the United States

has a defeated adversary been so ravished as were the people of the South in the years immediately following the end of hostilities. This was the era of the invasion of the South by the "carpetbaggers" of the North, who took advantage of disorganized conditions and exploited both the Blacks and the Whites.

While the hierarchy of the Northern Church departed from the Westminster Confession of Faith many years ago, it was only in 1967 that this branch of the Church made it official through adoption by the U.P.U.S.A. of the "Confession of '67."

The Southern Church (P.C.U.S.) still officially holds to the Westminster Confession. Nevertheless, many clergymen, ordained since 1940, take their vows of ordination with mental reservations and tongue-in-cheek.

Southern Presbyterians have always been violently opposed to the episcopal or hierarchical form of church government. However, fifteen years ago there came into being an organization known as the Fellowship of Saint James. Its membership consisted of liberal clergymen, all of whom were dedicated to the proposition of changing the Christian Church into a pre-Reformation socio-political apparatus with a bishop at its head.

The National Council of Churches was the catalytic agency which spawned the Fellowship of St. James. Operating clandestinely the first objective was to place "trusted" members of the Fellowship in all the "seats of power." This included the theological seminaries, church related colleges, pulpits of influential congregations and the administrative departments or agencies of the Church.

The Union Theological Seminary of New York became the center of this onslaught under the able leadership of its President, Dr. Harry F. Ward. Under investigation by a committee of the U. S. House of Representatives, Dr. Ward was identified as a member of the Communist Party. When exposed by this committee, the Fellowship of St. James dissolved and was reorganized under the name Fellowship of Concern.

Notwithstanding one hundred years of separation, the Marxist element in both the Northern and Southern Churches undertook to unite the Churches in 1954. This move was turned down by vote of Presbyteries. The hardened devotees to the philosophy of "conquer or destroy" then began a fourteen-year drive to put their members in all positions of power. Their success was exceeded only by the apathy of the rank and file Presbyterians. In the past fifteen years only one layman—who had no occupational connection with an agency or board of the Church—was elected Moderator of the General Assembly.

So tight was the control of the Fellowship of Concern that they caused the General Assembly to disregard constitutional provisions of the church law and to send down to the lower courts (Presbyteries) a vote on union—not on a denominational basis—but on a local court basis (Synod or Presbytery). This piece-meal, back-door approach boomeranged and the Presbyteries turned the proposition down. Happily, once again God had intervened and this effort to prostitute the Southern Presbyterian Church failed. This was something of a miracle since the "power structure" controlled the money, held the "seats of power," and monopolized the lines of communication. The people in the local churches had God on their side.

Through these fifteen years of unrest, the only effective opposition to the Anti-Christ element in both the Northern and Southern Churches was that provided by Concerned Presbyterians, an organization of laymen in the two churches. These laymen had and have the support of many clergymen, who—like all Concerned Presbyterians—accept the Westminster Confession of Faith, including that portion which states that all Christians are brothers in Christ despite denominational differences which may appear to separate us.

Many Christians have too hastily accused those "activists" who are bringing so much hardship upon the Church today—accused them of being apostates. The apostate is one who forsakes his church; deserts one's principles, party or cause. Therein we err, because we assume that pious mouth-

ings and ecclesiastical robes and demeanor—or even a seminary degree—makes one a Christian. It is inconceivable to most of us that a false prophet would enroll in a seminary, accept a degree and a pulpit. However, J. Edgar Hoover (Federal Bureau of Investigation) points out that this is being done. These so-called leaders of the church cannot be apostates if they were never Christians to begin with.

The real problem in our Churches today lies in the unwillingness of Christians to match the dedication of the Anti-Christ element with devotion and equal dedication to our Lord. The false prophets are held together by a zeal and determination unmatched by the followers of Jesus Christ today. We want to ride first-class, but we don't want to buy a ticket. The contemporary Christian "fiddles while Rome burns."

It is we who have deserted His cause. It is we who have forsaken His Church, His teachings. It is we who should forget the press in our trousers and get down on our knees—in our homes and in our places of worship—and expose our hearts to God in prayer for forgiveness of our failings. Our God is not dead. He has arisen and is living.

. . . .

BRIEF NEWS AND COMMENTARY
"THOU SHALT NOT STEAL"—so God respects property rights. Where men do not respect property rights no civilization develops. Remember that the next time that someone tries to contrast "human rights" and "property rights".

"A NATION can survive its fools, and even the ambitious. But it cannot

survive treason from within."—Cicero. The same thing may be said to be true of churches, especially if the churches continue to treat the traitor as a friend. This is by no means an excuse for hanging those we disagree with, however!

THE RAISED, CLENCHED FIST is the Communist salute throughout the world. Is it not significant that many of the rioters in colleges use this salute?

"IN THE BEGINNING, GOD" was originally scheduled to be on our Apollo-8 stamps, then it was removed, and now, because of thousands of protests, it has been restored. Buy the stamp and use it.

A CZECH "THEOLOGIAN" (remember that Czechoslovakia is a Communist country) is in this country lecturing at Union Theological Seminary in New York City. Early in March he gave a series of lectures at Princeton Theological Seminary on such subjects as "The Church in a Socialist Society," "The Marxist-Christian Dialogue," and "Ideology and Tolerance."

"SOME ACTS of violence by oppressed people in this country may be justified"—that statement was made by a speaker before a meeting of the General Board of the National Council of Churches. The same speaker said, "The church's ideology of the status quo must give way to social revolution by the world's poor people." And it is still called a church organization!

Continue to send your news, comments and questions to:

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

There is no use talking as if forgiveness were easy. We all know the old joke, "You've given up smoking once; I've given it up a dozen times." In the same way I could say of a certain man, "Have I forgiven him for what he did that day? Why, I've forgiven him more times than I can count." For we find that the work of forgiveness has to be done over and over again. We forgive, we mortify our resentment; a week later some chain of thought carries us back to the original offence and we discover the old resentment blazing away as if nothing had been done about it at all. We need to forgive our brother 70 times 7 not only for 490 offences but for one offence.

—C. S. Lewis

Honor To Whom Honor Is Due

Leroy Yowell

If it is right for a Christian to honor those in the world to whom honor is due, (Rom. 13:7), then it is certainly right for them to give due honor to those who are in Christ regarding their faithfulness in the Lord's service. Of course none of us are able to discern the relative greatness of faithful men, as our Lord can and does, for we are inclined to misjudge, and may count some who are greatest to be least or vice versa—but to the best of our ability we can observe the obvious traits of goodness and faithfulness, especially of our honored dead, and point them out to one another for purposes of encouragement, and to the world for witness and testimony. This is good and acceptable to our Lord for whatever is done in truth to honor those who are His it is just the same as if it were done to Him (Matt. 25:40). It scarcely needs to be pointed out that if we resort to flattery this would not be true (John 5:44; Gal. 5:26).

It is with this in mind that I write the following little tribute to two of God's great faithful servants. They are J. R. Clark and E. L. Jorgenson. I shall present my tribute to them in the order of their decease.

J. R. CLARK

In honoring Brother Clark I am limited to my knowledge of his writings and an occasional bit of correspondence only. I met him only briefly when I attended the conference at Portland Avenue Church in 1954.

If Brother Clark's writings failed in any way to receive the recognition which was due, it might have been due to the fact that they were, for the most part, placed along side those of R. H. Boll. Brother Boll was such a giant in the field that most of us still stand in delighted amazement at the truths he found and made known from the word of God. For some of us—that I blame not myself altogether—this fact could have obscured temporarily the greatness of Brother Clark's writings. But his articles will stand the test of time for they are well-written, scriptural documents and they reveal a depth of insight into the great truths of the Bible which is missing from much of Christian literature today. The proof of this can be had by any one who will re-read his articles. In his writings one is impressed with the fact that he accepted the Bible "as it is in truth the word of God" (1 Thess. 2:13). The older I get the more I appreciate men who do so. There is a tendency in our day, *and that too close to home*, to deviate from this. The scriptures are no longer regarded, by many, as being "inspired of God" and therefore adequate to furnish the man of God "completely unto every good work" (2 Tim. 3:16-17).

Brother Clark once took time from his busy schedule to write me a letter in which he complimented a little article of mine. Coming as it did from the great man personally, it was of considerable encouragement and worth to me.

I told him in a letter once that I loved him. He replied in kind. I'm glad now that I did that, and this may be a cue to all of us to sit down quickly and write to some brother or sister whose faithfulness is proven and tell them of our loving regard for them and our appreciation for their faithfulness before they too slip away home and it is too late.

E. L. JORGENSON

Those of us who have known E. L. Jorgenson *as a brother in Christ* have had a rare privilege indeed. He was rare not only in his faithfulness but in his calling. I was commenting once to Bro. F. S. Spaulding (of precious memory here), on the obvious truth of the statement in 1 Cor. 1:26, "that not many wise after the flesh, not many mighty, not many noble are called." When I had finished, Brother Spaulding replied thoughtfully, "yes, not many of us are E. L. Jorgensons." I had to agree with him in his application. It is my thought that if Brother Jorgenson's talents, energies, abilities had been directed into the channels of this world's activities, he could have named his own price and set his own goals.

But instead, in response to God's love, the great man surrendered everything he had "in the flesh" to be used of God to honor His Son Jesus Christ. To this end Brother Jorgenson humbly bent his efforts. How humble he was! How unselfish, especially with regard to his great song work. How condescending "to the things that are lowly." I remember well his sincere prayerful interest in our humble little work on Admiral St. in Tulsa. How much he valued what seemed to be our pitifully inadequate efforts.

During the time that I was with him—which was not more than two or three days at the most—I was impressed with one particular trait of his character which one could recognize by the look of his face and the sound of his voice. *He was just about the kindest man I have ever met.* This was especially impressive to me because I knew that underneath all of his kindness—which was not one whit feigned—there was a man of stern unrelenting convictions with regard to the principles of truth. He was so kind that when I asked him once to give some constructive criticism, he answered rather with *one kind suggestion.*

I did not know him well enough to call him "Jorgey" as some did, but I knew him well enough to be happy, though unworthy, to call him "brother," and this only because of the love the Father hath bestowed upon us all, that we should be called children of God. And such we are.

Precious Reprints

The following was first delivered August 24, 1966, during the Louisville Christian Fellowship Week, and then it appeared in the October, 1966, W&W. It is reproduced here by request. Part II will follow next month.

Lost Truth About Justification

E. L. Jorgenson

Part I of this paper deals with the question, "Is there any conflict between Paul and James on this line, as Luther once thought? The second part will answer the question, "Was there then (if Genesis 22 be set aside) no act of faith in connection with Abraham's justification? And are our modern evangelists right that to request of converts some outward act as the visible expression of saving faith would vitiate the faith, and make void the doctrine of justification by faith?" These two questions have tremendous bearing on the conversion and fellowship practices of churches today, and of course on "Union Meeting" evangelism as carried on by the popular evangelists. The answer concerns those of "Restoration" background in a peculiar and particular way.

PART I

First then, No, there is no real conflict between James and Paul when one understands that they are using the words, "faith," "works," and "justified," with different connotations, and *above all* when one comes at long last to see that the two inspired writers are speaking of two different periods in Abraham's life: Paul, before Isaac was born; James, when Isaac was offered, perhaps twenty or thirty years later. It is important to note that *both men* quote Genesis 15:6 as fixing the point of Abraham's original justification. Sarah was past 75 and Abraham past 85, when God said, "Look now toward heaven, and number the stars: So shall thy seed be." And "Abraham believed God, and it was reckoned unto him for righteousness." The word "believed" is in the emphatic position in the Greek of both Romans 4:3 and James 2:23, as if to contrast it with works. Then, after quoting Genesis 15:6 as "the scripture" which settles the time of Abraham's justification, Paul says with finality, "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works—" (Rom. 4:4-6).

The Greek offers no ground for evasion of these plain statements. Our Authorized and American Standard are faithful renderings on this subject. Nor is there any logic in referring Paul's statements in Romans 3:20; 4:2, 6 merely to the law of Moses. The original has no article here. It reads simply "works of law." Tell me, "ye that

would be under the law," what "good works" are there that were not comprehended in the Mosaic law? Paul is surely and definitely *excluding* all works as a basis of acceptance with God (Rom. 4:1-8). He then goes on to show more fully that justification comes not by works, not by circumcision, not by law-keeping, but by trusting (faith: Chapter 4). He does elsewhere include good works for reward, and for evidence to men of our faith (Gal. 5:6), but rules them out decisively for justification.

Because of this conflict, Luther at first rejected James as a true epistle; but later he said: "When I saw that Paul was writing about works that make faith void, while James was writing about works that make faith perfect, I accepted James as a genuine epistle." This is a helpful statement, but it is not the final answer. The real answer is, that James is *not* writing about Abraham's *original* justification, but about the offering of Isaac as a "fulfillment" of the scripture; and the scripture quoted is Genesis 15:6. It was indeed a fulfillment, vindication, a test and proof of a great believer's trust in God. His case is cited here, also Rahab's, as examples of active, working faith. No other is of any value. But how could the offering of Isaac have *anything to do* with Abraham's original acceptance, since (as James and Paul agree) Abraham had been a justified man long before the son was born!

Yet, in one of the larger (and better) "churches of Christ" I picked up a tract entitled "Are We Justified By Faith Only?" The writer states emphatically, "We are not justified by faith only." We are not taking issue with him on this at this time; but when he quotes James 2:14-26 as proof, both of Abraham's acceptance and ours, we must take issue with all our might. What is this strange twist of mind that prevents good brethren from seeing that, at least in Abraham's case, this simply cannot be. James picks up his subject many years too late to apply to his original acceptance. Years before, when Abraham and Sarah were about 85 and 75, and childless, God had said, "Count the stars if you can: so shall thy seed be." Abraham believed the promise, and the Hagar-Ishmael experience followed. But God said, "Cast out the handmaid and her son." Then, when Abraham was 100 and Sarah 90, still childless, God said: "I will bless her, and moreover I will give thee a son of her." At first, Abraham laughed, as if there were some temporary doubt about the possibility. Sarah also laughed when the angel came with the announcement; but if there were temporary incredulity, it soon turned to trusting faith. They decided to claim the promise, impossible except through faith and God's enabling, and their laughter became the laughter of joy: God thus fulfilled the promise of a direct legal heir! They had both laughed, but they both believed, and both were justified. That was years, of course, before Isaac was offered, yea even before he was born.

Now, with these facts before us, how is it that many preachers and churches of "Restoration" background still resort to James to prove, not only that Abraham's initial justification was at the offering of Isaac, but that believers today are indeed justified by faith, but not

without works? I speak of the extremely sectarianized "Churches of Christ," some "Christian churches," possibly some others; not of the *whole* Church of Christ to which all the born-again belong, nor yet of the entire so-called denominational "Church of Christ," for there are many among them who have never consented to any sort of sectarianism, whether that which is without, or that which rises up so easily and unawares from within. These are the men who have been "down at the cross" and who have themselves been crucified with Christ. These not only preach Christ and Him crucified, but they preach Him in the crucified spirit. There is no unity or fellowship problem with this group. I have in mind (when I speak in criticism of "Churches of Christ") only those churches that, under misguided leadership, have cut off and cut off and cut off, until they have lost the balancing influence of many who might have been a help to them. This situation stands out today as the great shame and blotch on the high-toned purposes of the original "Restoration" fathers of the nineteenth century. Where any longer, in such churches, does one hear the Pauline gospel expounded in depth as it is laid out in Romans and Galatians, though verses may be picked up here and there that show baptism to be "essential" (a term not found in the Bible), yea, *just as essential* as the faith and penitence that leads the convert to it! We all know, or ought to know, that whatever teaching it takes to move a man to a necessary commitment is just as necessary as that commitment. (Here is where an understanding of prophecy is often necessary to salvation, for prophecy has motivating power.) But who can say that baptism is *as* "essential" as faith and repentance—unless salvation is by a kind of chain process of legal steps, one step as necessary as the other? All who understand Romans and Galatians know that it is not set forth in the apostolic writings as that kind of legal thing. There, our Lord is not set forth as the originator of a "Plan" or a "system," but as the ever-present personal Savior for every man, both Jew and Greek. He is the subject of virtually every inspired sermon in the Book of Acts. Jesus Christ was then exactly where He is today; no nearer, no farther away, but ascended and exalted at the Father's right hand, and able to save to the uttermost. It was not, in apostolic preaching, some "system," some "five-finger exercise" of hearing, believing, repenting, confessing, and being baptized—all of course in the exactly correct order (as the debaters have "proved" it)—even to understanding the design and purpose of every step, each and every step as "essential" as any other! In other words, it is the N.T. "Law of Pardon" (another term not found in the Bible); all carefully worked out as if by a computer, all nicely pigeon-holed and written down in the "unwritten creed" for younger preachers to repeat without too much individual study; but (we say it again) without real looking to "the great God and our Savior Jesus Christ, who gave himself for us" (Titus 2:13, 14). If this is not a law gospel, what is it? Could it be that this law-message (so contrary to the teaching of Paul) has had much to do with the extreme to which the historic churches have now gone in rejecting *any* act as the outer evidence of justifying faith? Have we of Restoration background caused them in some degree to swing too far the other way? This

should be a heart-searching question. Of course, *they* say that to require *any* act of converts would vitiate their faith, and destroy the doctrine of justification by faith; yet, it is common practice for the popular evangelist to ask for some simple act of decision and commitment—to “come forward,” or to stand up, to raise a hand, or to make a mass confession with the mouth. Why do *such* acts not vitiate faith, or make null the doctrine of justification by faith? Of course, to ask of converts the passive act of baptism (never called a “good work,” but uniformly preached and practiced in New Testament evangelism) would reduce crowds to hear, and the number of converts to be reported; yet, in Bible justification, Old Testament and New, there seems to have been always and uniformly some suitable *act* in which saving faith was given outward expression. It was so in Abraham’s case, as we shall see later; and it was *not* the offering of Isaac!

Missionary Messenger

“Greater things for God”

W. L. BROWN, Salisbury, Rhodesia, February 28.

This morning I left home at 7:30 and drove to the Highfield Secondary School and started my Bible class of over 60 students at 8 a.m.

While the students were assembling in the classroom one of the teachers in the school, (a Catholic), came to me and asked if he could “sit in” in the class. He had his Bible with him, and after the lesson he said he had learned some “new things” and asked if he might attend the class regularly.

For the first term this year we are studying the “Sermon on the Mount.” Next term we will take up “The Parables of Jesus,” and the third term we will have the “Book of Acts.”

It is wonderful to be able to walk into a classroom of a Public High School with your Bible in your hand and teach the truth of God’s Word with perfect freedom. In America this would be “UNCONSTITUTIONAL,” but in Rhodesia we enjoy this freedom. No wonder that Satan is using America and other nations to impose sanctions and embargoes against Rhodesia, and in so doing, America is working hand in hand with the Godless Communistic world to enslave. We pray that this may never happen to Rhodesia.

W. L. BROWN, Salisbury, Rhodesia, March 10.

Dora came home from the hospital, I believe it was Friday, but the baby is still in the hospital but is improving I believe. It has been quite an ordeal for them and it has been nice that we are near them to help out. I don’t know how they would have managed.

A man about 50 years old was baptized last Sunday here at Waterfalls. This makes 8 Europeans that have been baptized since we opened the new building.

We have a European wedding coming up Saturday, March 29, in the new building. They expect over 300 guests and it is to be a big affair. This will be our first wedding in the new building.

We only received \$150 from Bro. Houtz for the month of February. I have to spend some money on my car, as it's giving trouble. It is 10 years old, so I guess I can expect it to need repairs. Garages charge very high prices here. (Ed. note. Brother Edw. Schreiner will receive and forward any funds designated for car repairs. Send to 7701 Fegenbush Lane, Louisville, Ky., and specify use.)

ALEX And RUTH WILSON, Toward Manila, March 26, 1969

We shall leave Louisville April 14, Lord willing, and drive to Chicago. We'll fly from there the next day, and after spending several days with the Dennis Allens in Hong Kong, arrive in Manila a week later, on the 22nd.

We cannot find words which are adequate to express our gratitude to the many kind friends who have helped us this past year. To all of you who have opened your homes to us, prayed for us, or supported us financially, we say from the depths of our hearts: Thank You! Special mention must be made of those brothers and sisters in Christ who give many hours of their time to help us. George Albus, our treasurer; J. K. Scoggan, treasurer for the Manila building fund; Helen Condra, who types our newsletters; and Cecil Thompson, who mimeographs them. All of these have made a wonderful team to work with. And our parents have helped and encouraged us in so many ways we again are at a loss for words. We praise our Heavenly Father for each one of these.

Anyone wanting to receive our newsletter, "Philippine Ambassador," should send their name and address (including zip code) to Mrs. C. V. Wilson, 231 So. Galt, Louisville, Ky., 40206. We are in need of your prayers.

SHICHIRO NAKAHARA, Shizuoka City, Japan, March 11.

Today I just got word from Brother McNeil, stating that he has so far received \$15,000. for the proposed plans for the kindergarten, and told me to go ahead with it. However, it has not been made clear to you, I believe, yet that we may have to move away from Shizuoka City to Ibaraki Prefecture, 300 miles north-east from here, where land is much cheaper. We could get one-third of an acre for one-third of the money we will pay here in Shizuoka.

I just thought I should call up one of my brothers living near Mito, government seat of Ibaraki Prefecture, and his reply was that he would be glad to help me out in it and promised that he would be responsible for it as I live so far away from him. I haven't heard a word from him any further yet, but I am going to call him up again to make sure that whether or not there would be the possibility before we make any decision. The church here has

accepted that they would let us go if that is His will for us and they will carry on the work as ever. Of course, I would like to get some one who can take care of the work after I am gone, so that the work here may continue. We ask you to pray for us and the work here, for we will have to make our final decision as to move or remain. But the Lord laid it on our hearts these years that we would do the kindergarten work through which we can reach and accomplish the purpose for which we are striving.

The present funds are just enough for the land, and far more to do the building. We are also looking for a married couple who wish to come to help us in the program we are going to undertake. We need someone who has been trained and has a degree in Elementary Education if possible. Of course, this is not all we need. We need some one who wishes to be a missionary to Japan. Do you know anyone who is interested. If not, please take the matter before Him in prayer, along with us.

DENNIS ALLEN, Hong Kong, March 17.

Three or four students from Hong Kong Christian College come every Sunday for the church services here now. Some others come occasionally. A letter from Victor Broaddus today says they plan to come here April 29. However, they will be on a missionary flight so will be able to stay only one day. It has been 7 or 8 years since we have seen them. I think Alex and Ruth are to come through about a week before that. Hope they will be able to stay longer, but our time with them will be limited since we are both teaching.

J. C. SHEWMAKER, Bulawayo, Rhodesia, March 13.

This week we came across a 17-year old boy who used to attend Eureka School and stayed in our hostel there. He became a Christian while there and is now living with his parents in Bulawayo. We hope to keep in contact and get him back into the straight and narrow way. It has always been hard for these children who attended Eureka, who are now scattered, and are with parents who lend no encouragement. We have two young men (now married) at Hillside, who attended Eureka. J. C. baptized one of the wives last year. They are very faithful. We have just learned of a Eureka girl, daughter of a Zambian tobacco farmer, who has recently become a Christian at Pepperdine. She went to the U.S. with Stan and Jo Ann when they returned about three years ago.

E. A. RHODES, Yokohama, Japan, March 12.

I haven't been to church now since the first Sunday in January. I was feeling fine that day; felt almost like running down the hill to the bus stop. But the wind was strong and a little chilly so while waiting for the bus a few minutes and transferring several times on the way, I got rather chilly and it took all the "life" out of me within a few days. So I had to stay inside as it was winter. I'm making some progress now in getting back to normal but it has been slow.

The brethren here have prepared to celebrate our Golden Wed-

ding anniversary and the 50th year of our work in Japan. From about 100 miles south of Tokyo and about the same north, brethren are planning on coming to Yokohama to a banquet which has been prepared. This will be on the 22nd inst. I hope that it will be a nice day so I can attend.

THOMAS W. HARTLE, Cape Province, S. Africa, March 13.

We are happy that on the evening of February 21 a married woman who works in the home of one of our brethren, was baptized into Christ. Our prayers are that God might bless and use her to encourage others to Christ.

The Bonteheuvel church attendance seems to be growing, with many visitors. At times there are 60 present, with the number at Bible school for the children about 50. Our Bible school at Woodstock re-opened on March 2 with 14 in attendance already. May the Lord bless those who have volunteered to teach in this renewed work.

On The Teen Scene - -

EDITED BY TERRY ALLEN MORRISON

"Wonder About"

Julius M. Hovan

A local Dallas radio station has a game it plays called. "Wonder About." The listeners are urged to send in things which are real puzzlers and will cause others to wonder about them. Usually there is no sure answer for the question. I am sure that all of us have at one time or another, found things in the Bible that have caused us to wonder and have left us with unanswered questions that we will never answer in this life. We might refer to such questions as "What if?" situations. Let us consider one such case from the life of Jonathan.

We may easily establish excellent qualities about Jonathan because he is a highly praised character of the Bible. We would not want to overlook these good points as we look into the "What if?" situation in his life.

A reading of the exciting story in 1 Samuel 14 will clearly show him to be a *hero*. Note closely the facts of this story of bravery in a young soldier.

Another of his characteristics stands out in 1 Samuel 14:6. He had an active *faith* in the living God! He knew his God was not restrained by man's weakness.

It is a third characteristic of Jonathan that leads us to our main point. He had a real *love* for the young man David. Many pass-

ages in 1 Samuel show this to be true. Note especially the touching scene in 18:1-4, keeping in mind that Jonathan was the king's son and David only a lowly shepherd boy.

This love is best shown in his loyalty to David even in the face of his father's plan to take David's life. Jonathan interceded for David and brought reconciliation for a time between Saul and David (19:1-7). Unfortunately this did not last long, but Jonathan continued in the precarious position of go-between for David.

Saul soon realized what Jonathan was doing and the words of 1 Samuel 20:30, 31 reveal the bitterness of Saul toward his own son. Because of Jonathan's continued loyalty to David, even as his father's army was hunting for David, Saul finally exploded and tried to kill his son. Jonathan's desire is expressed in 23:17: "Fear not for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."

But what happened? Jonathan never enjoyed that delightful prospect of ruling with David. He never saw David on the throne. He never assumed his place of authority in David's kingdom.

As related in 1 Samuel 31:1, 2, Jonathan died on the battlefield fighting with his father's army as they defended the country against an invasion of the Philistines. Thus were all of his hopes dashed to the ground. Here comes our "wonder-about."

Should he have died? What if he had left the court of Saul and thrown in his lot with the despised David? An article by T. S. Rendall in the February, 1969, *Prairie Overcomer*, suggests the following: "If he had become a member of David's hunted band, he would not have become involved in helping defend Saul's tottering kingdom. His place was with David in the wilderness, not with Saul on the battlefield."

To be sure, we could have a lively discussion on this proposition. But if Jonathan had made one more decision, that of sharing David's exile, his hopes would have been fulfilled. Are there not hundreds of such "what if?" situations in our modern attempts to serve the Lord? What if a fuller commitment had been made? What if that small task (or large one) had been done, or that all important decision to serve the Lord?

May we urge all of God's people to seek His guidance in every area and decision of life. Especially would we say to our youth—those with the most fruitful years ahead—be a person of fine character, even as Jonathan, but be willing to go that extra step and thereby eliminate the "wonder-about" and "what-if" situations from our lives. At least let us seek to reduce them considerably.

When one duty jostles another, one is not a duty. —Mary Slessor
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The Christian and Social Problems

John W. Blaes

The following is an article I clipped from *Human Events* over a year ago, but which is still timely because the situation it deals with hasn't changed a great deal if at all since then. It originally appeared in the *Chattanooga News-Free Press*. Since it appears without giving an author, I assume that it came from the editorial room.

WHAT CHRIST REALLY PREACHED

The associate general secretary of the National Council of Churches, the Reverend J. Quinter Miller, tried to defend the indefensible political, sociological and other controversial actions of the National Council in a statement delivered at Vanderbilt University recently, saying the NCC positions were taken because "we are under orders from Christ to do so."

Such claim reflects the same bad judgment that many of the National Council actions do.

If, indeed, the Rev. Mr. Miller feels conscience-stricken to take any action, he should take it only in his own name. He and his National Council colleagues have no moral right to use their positions to give the impression, directly or through implication, that they speak for the individuals in the Protestant denominations that are members of the National Council. What his conscience may tell him to do may be quite different from the convictions of the denominations and congregations and individual Christians of our nation.

But most unworthy was the Rev. Mr. Miller's effort to imply that the National Council's political and sociological activities are a result of orders from Christ. This claim is the kind that conveniently seeks to forestall a different point of view through the implication that any who differ with the Rev. Mr. Miller differ with Jesus Christ Himself. Such a reprehensible position is disgusting. It is also in gross error.

Our Lord and Savior Jesus Christ lived on this earth in the form of a man at a time of harsh Roman political domination; He did not try to lead a revolt against a temporal authority. He lived at a time when slavery itself was common practice; He did not agitate for emancipation. He lived when social injustices were rampant; He did not preach for legislative reforms, or for mob demonstrations against authority, or for boycotts, or for political pressures to be applied.

He preached that all men are sinners and need a Savior; that through grace God has provided them a Savior in the

person of His Son; that all who believe on Jesus and accept His shedding of blood in His death on the cross in payment for our sins may be justified and have eternal fellowship with God. He preached for man to love God and to love his neighbor, and to go into all the world preaching the Gospel.

Those who subvert the Gospel to social reform miss its great meaning and its great opportunity.

The main reason I saved this article was the clear and concise statement of the Gospel coming from this man who spends his time in the hurly-burly life of the news-gathering business, which we generally feel is not in accord with such conclusions. I feel very strongly that he knows the Lord as I know Him.

As to the Christian and the reforming of modern society: Actually, we have no blue print for reform given us in the New Testament. This is not to say that when a person becomes a Christian he loses any sense of the physical or material needs of his fellow man. The reverse is actually true. After a man becomes a Christian he finds his concern for others is greater than he could ever have imagined that it could be. The greatest personal sacrifices for others since Calvary have been made by dedicated Christians. But these sacrifices were not made in the name of nor in the spirit of reform. However, reform has always followed Christianity. This suggests to me at least an order which we would do well to behold and follow. To approach our problems by immediately calling for reform may be quite natural, but it is to try to enter from the back door. If we would make a little reflective study, we would soon see that the problem that needs reform is itself the result of a greater problem. If we would just remove our immediate attention from the sad, sorry *result* to the even sadder and sorrier *cause*, we would see that we lack the power, and worse still even the *will* to deal with this. It is right here that reform movements have broken down: even where they have met with a degree of success, the root remains to produce the same fruit when the conditions are more favorable again. The problems which are facing our society today and which are crying for reform are the head of the body of selfishness. The heart of this selfishness is sin. Until sin is properly dealt with, selfishness will dominate the character. This is precisely what Christ does through the Gospel.

The big problem with the Christian today is lack of dedication to Christ. In the Gospel we have the tool, and the power to cope with any and all the problems facing us. *But we lack the will.* And this, my brother, is sin! And this is not a minor sin—it is indeed major, and calls for a great repentance. And it calls for immediate attention from every one of God's children. This is the only way that the will of God will be done on earth as it is in heaven. This lack of dedication is a roadblock against the will of God. By God's grace, let's remove it.



Pink Elephants and Changed Lives

Alex V. Wilson

It's nearly time for Sunday school to begin when suddenly you notice the superintendent dashing up the sidewalk toward the church building. He is really sprinting! But as he gets nearer, the expression on his face impresses you even more than his running. He has an odd gleam in his eye. Rushing up to you, he exclaims breathlessly, "I just saw a big pink elephant walking down the middle of the street four blocks away!"

Seeing unbelief written on your face, he continues excitedly, "It's true, honest! I really saw a pink elephant wandering down the street, just five minutes ago." (A knot of Sunday school teachers and pupils form about him now as he talks.) "You don't believe me, do you? I couldn't believe it myself at first. I stopped and stared and pinched myself and stared again. When he came to about twenty feet from me, I took off running and didn't stop. Let's call the police, or do something!"

You are no lawyer, but automatically your mind begins holding court and considering various explanations for this wild tale. Is Brother Jones a liar? Oh no, you eliminate that possibility immediately. You've known him for years; he's a good Christian with unquestioned character. Then is he deluded—sincere but deceived? Maybe he actually thinks he saw an elephant, but for some reason he is fooled. Maybe some kid had an elephant-shaped balloon and Brother Jones' eyes played tricks on him. Or maybe he had some kind of hallucination, the way men in deserts see mirages. Yet he's always impressed you as a very stable fellow, not emotionally off-balance. And his eyes have never bothered him before. Then could it possibly be true? Maybe the circus that just came to town is pulling some publicity stunt. Or perhaps its elephant escaped. . . .

Any time we hear about something incredible, we naturally wonder about it. The report may be about pink elephants, flying saucers, or miracles in the Bible. Whatever it is, we begin asking questions about the person who says he saw it. Basically there are only three alternatives. He is either 1) *lying* (or kidding): he knows that he is not telling the truth but wants to deceive other people; or 2) *deluded*: he thinks he is telling the truth but is actually deceived himself (perhaps he is simpleminded or superstitious or suffers from hallucina-

tions); or 3) *telling the truth*: what he says actually corresponds to reality. To find out which of these alternatives is true, we ask questions about the person's character, past experiences, mental stability and physical ability to discern accurately. We also consider motive: (what benefit does he get from telling this story?), and whether he sticks to his report or begins contradicting himself, and whether there are other witnesses to this event (does their story agree with his?).

These tests can be applied to past as well as current events. So when we read that the apostles repeatedly claimed that Jesus arose from the dead, and we know that Christianity resulted from those claims, we can apply tests. Were these men honest and good? Yes. What benefit did they get from saying Jesus arose? Very little, humanly speaking; rather, they were bitterly persecuted because of their belief—and never recanted, even in the face of death. Were they emotionally stable? Perhaps Mary Magdalene was not, but the fishermen brothers, Matthew the tax collector, doubting Thomas and the others were. Were there many witnesses to the resurrection? Yes, once over 500 saw Him. Was He seen often or just two or three times? Many times, in different places and circumstances; and He was not merely seen but also conversed with and physically handled. Did everyone who heard that Christ arose believe it? No; many did but many others did not, and some strongly denied the story. What evidence did those opponents produce? None; they spread a rumor but they could never find His body to disprove that He arose. In fact, "the silence of the Jewish leaders is as convincing as the preaching of the apostles." What effect did the reputed resurrection have on those who believed it? A tremendous impact. They were morally transformed and began living with such dedication, love, sacrifice and purity that as time went on the entire Roman world sat up and took notice of them.

On and on the investigation could go. But let's take the last-mentioned fact and examine it in more detail: What moral impact has belief in the living Christ of the Bible had, not merely in first-century disciples but also down through the ages?

Transformed Lives, A Foundation for Faith

Paul put it this way: "We thank God . . . that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, *which is at work in you believers*" (1 Thes. 2:13). In other words, we can intelligently believe the message of Scripture not only because it comes to us from apostolic eye-witnesses (which is in itself a good reason, as we have seen above), but also because the message produces grand results in lives. Note some examples.

Transformed Individuals: Jim Vaus was a wire-tapping expert for a criminal gang. He was saved during a Billy Graham meeting, and what an about-face took place! He typed out nine pages of

wrongs in his past life which needed confessing and/or paying back. To make right those wrongs took thousands of dollars, and cost him his home, furniture, car, and the next two years' earnings! Later Vaus began a ministry to hoodlum gangs in New York City, in which he is still engaged. An article in the December, 1961 *Reader's Digest* quoted an authority who said that Vaus has done more to reduce crime among teenagers in East Harlem than any other single influence. What made the striking difference in this man's life? The living Christ, revealed in the Bible.

Transformed Communities:

The thrilling saga of the MUTINY ON THE BOUNTY has been retold and popularized in newspapers and books for years. However, there is one incident of this true story that is little known.

The mutineers sank their ship and landed on the lonely island named Pitcairn. There were nine British sailors, six Tahitian men and ten women. One of the sailors discovered a method of distilling alcohol, and the island colony became debauched with drunkenness and vice.

After a time, only one of the white sailors who landed still survived, surrounded by women and children. This sailor, Alexander Smith, found in one of the chests taken from the "Bounty" a Bible. He began to teach his fellow exiles its principles, with the result that his own life and ultimately the life of the entire colony was changed. In 1808 the U.S. ship "Topaz" visited the island, and found a thriving and prosperous community without liquor, without a jail, without crime, and without an insane asylum. The Bible had changed the life of that entire island!

—Billy Graham

Dr. Rendle Short gives another example. It is from the life of Charles Darwin, the "father of evolution." "In his own village (in England), the preaching of the story contained in the Bible had such a good effect in a hall which had been lent by him that he wrote to Mr. Fegan, the preacher, 'Your services have done more for the village in a few months than all our efforts for many years. We have never been able to reclaim a drunkard, but through your services I do not know that there is a drunkard left in the village!' The hall is being used for Christian work today."

Another very similar example was reported in the *Reader's Digest* some years ago. The article was entitled, "The Village that Lived by the Bible." It told how American troops discovered an unusual village in one of the Japanese islands. Some time before, a missionary who had to leave gave the local leaders a Bible and told them it was God's word. As a result, the leaders studied the book thoroughly and tried to rule their people according to its teachings. In morals, education, family life, and politics that village far surpassed all other places the soldiers had seen.

Transformed Tribes:

The testimony of Charles Darwin, who will not be suspected of any undue bias towards Christianity, may be quoted here. In his *Voyage of the Beagle* there is as dismal an account of the misery, low estate and dangerous wickedness of the people of Tierra del Fuego as could be well imagined. But when he returned to the island many years later, after the Bible had been spread abroad in the island, the change for the better was so incredible that he not only testified his astonishment and admiration but became a regular donor to the missionary society.

—WHY BELIEVE?, by Dr. Rendle Short

The Auca Indians provide a thrilling example from our own times. This tribe in Ecuador has a Stone-age culture. They hunt and war with spears, bows and arrows. So suspicious, hateful and fierce were they that they had absolutely no peaceful contacts with other tribes, even for trade. And there were numerous bloody feuds within their own tribe. The story is now well known about their slaughter of five missionary men in 1956, and of how the gospel of Christ was finally brought to them. Christ has now "crased their hearts," as one of the former murderers expressed it. A number of Auca have experienced His life-changing power, and now some Auca missionaries have been sent out to tell other Indians of the one true God!

Such examples could be multiplied, including the headhunting Ilongot tribe of the Philippines, and other tribes from the four corners of the earth.

Transformed Countries could even be mentioned. An outstanding example was England during the 1700's. Space prohibits a detailed explanation. But it may be boldly claimed that the gospel preaching of Whitefield, the Wesley brothers, and a host of other bold and zealous evangelists saved England from undergoing a violent bloodbath such as burst upon France in the 1789 French Revolution, with its "reign of terror," anarchy and godlessness. Secular historians have admitted this fact. One writer stated, "John Wesley produced a spiritual revolution in England which spared it from a political revolution." Between 1740 and 1790 this Evangelical Revival gradually but deeply influenced English moral standards, politics, education, law and order, respect for women, and other aspects of life. Widespread preaching and teaching of the Bible lay at the root of these reforms.

Transformed individuals, communities, tribes, and countries: proof of God's power. By the way, is He through His word working in *your* life??

NEWS AND NOTES

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

Preacher Wanted at Lily Dale

If interested, write to: Vernon Litherland, Star Route, Tell City, Indiana 47586.

Maine: Please find enclosed check for renewals. . . We enjoy the magazine as much as ever. . . **Colorado:** Please send me twelve copies of the March issue; it has everything for my friends and relatives. . . **Kentucky:** March issue is so timely. . . please send me three copies. . . **Louisiana:** We really enjoy the W & W Quarterly. Increase our order for next quarter. . .

Louisville, Ky.: The steady stream of gifts toward payment of the building at Rangeland has been encouraging. Attendance is almost back to normal after much sickness. The congregation hopes to be in the new building by the end of March.—Robert B. Boyd

Fisherville, Ky.: John Gottuso from Glendale, California, is to be with us Easter weekend. Bro. John preaches for an undenominational Christian church and has a degree in psychology. He spent a week at SCC and was well received. We have been having some wonderful meetings lately.—Terry A. Morrison

Jeffersontown, Ky.: All the installation work of our new baptistry is paid for. We were able to witness the first use of the new baptistry on March 12 with the baptism of Brother C. N. Frederick, Jr. We rejoice with him and are happy to have him and his good wife with us here.—Ray Naugle

Overheard at SCC Lectureship

Jack Blaes says the Antioch church is adding classrooms, restrooms, and a baptistry. . . Ivy Istre teaches Sunday School classes in French at Jennings, La.; he also preaches at Crowley. . . Dick Lewis is encouraged by the way the men in the congregation at Linton, Ind., are getting involved in the work of the church. . . Eugene Mullins announced a Dallas-area lectureship on evangelism in Christian educa-

tion for April 30-May 3. Earl Mullins from Portland Christian School and Bob Yarbrough from East Dallas Christian School are among the scheduled speakers. Eastern Hills church in Garland (Texas) has begun a mission work in a slum area of the city, with good response from young people in the neighborhood. . . Hall C. Crowder announced that there will be a youth camp on the SCC campus again this summer. Junior week, July 6, and Senior week, July 13. Julius Hovan is to hold a meeting at Gallatin (Tenn.) early in April. . . Orell Overman reports that Woodland Bible Camp now has heat in its cabins.

SCC LECTURESHIP

The lectureship on God's dealings with the Jews was edifying and encouraging. All of the messages were good and inspiring, but the high point of the meeting came during the discussion period on Thursday morning. It was the confrontation of the speaker of the morning, Rabbi Leffler of Lexington, whose subject was Judaism, by a Jew who had not stumbled at the cross of the suffering Messiah. The brief, powerful testimony of Art Katz, Christian Jew and worker among his people, was in effect a challenge to the Rabbi (he had admitted that he had no salvation to offer his people) to accept the Messiah, Jesus, who had died for his sins.—Mrs. P. J. Knecht

Lexington, Ky.: Revival this week at the Melrose Church of Christ with Bro. John Gottuso. Clinton Rutherford will be speaking here at the morning service on April 6.—H. N. Rutherford

Henryville (Ind.) Builds

David and Richard Rash, Brent Jones, and Clifford Struckman were among the boys from the Sellersburg Children's Home who have been helping Bro. Knecht clear the ground of stumps. The paper work is done, and construction can begin as soon as the contract is ready.

Salvisa, Ky.: Despite so much sickness, the Wednesday night home meet-

ings keep showing more interest, and crowd keeps growing. A. L. Ransdell's living room was about full, fifteen present. Maybe we ought to keep meeting in the homes. About June 15th we hope to have a series of lessons on revival preparation and work.—N. Wilson Burks

Sellersburg, Ind.: Brother Terry Morrison is to hold a youth revival at Sellersburg in June 8-14. Later in the summer Stanford Broussard will hold a meeting from August 17-24.—Bob Morrow

Winchester, Ky.: The church here at Belmont has experienced some signs of growth and the Spirit of God is at work among us. In the past three Sundays ten have responded to the invitation of the Lord. Last night we had an ordination service in which Bro. Danny Thompson was ordained to the ministry. We praise God and solicit your prayers.—Howard Sawyer

Dallas, Texas: Sunday evening, March 16, right after the evening worship, a time of fellowship was enjoyed, including refreshments. At that time Brother Horace Wood was honored for his years of service as an Elder of this congregation.—Neal Phillips

Louisville, Ky.: Highview's building program is under way. The foundation has been laid and the weather has permitted much work to be accomplished. It is hoped that our new building will be ready by late summer or early fall. Highview has been working hard to build up its attendance also. We have already met our goal twice this year and are working hard to surpass it again on Rally Day, April 13. Highview has added ten new babes in Christ to its congregation since last June. Our building is filled with "joyful noises."—Linda Hobbs

Good News For Missionaries

Here are two special offers for missionaries which would be worthwhile considering.

You may get the following books free: *Missionary Life and Work*, by Harold Cook; *The Missionary Wife and Her Work*, by Mrs. J. Tuggy; *Missionary Health Manual*; and *Missionary Legal Manual*. All these are published by Moody Press; their total cost would be \$13.50 in a book-store. One of our missionary ladies recently read the book about missionary wives and highly recommends it. The books are given free of charge to foreign missionaries by Missionary Services, Inc. (formerly called Missionary Equipment Service), 900 North Franklin St., Chicago, Ill. 60610. If you write them about this offer, send along some proof of your being a missionary.

Also, you may get the *World Book Encyclopedia* (20 vol., usual price \$200) for only \$25, and *Child-Craft* (15 vol., usual price \$140) for only \$20 plus postage. These sets are excellent helps for children in their schoolwork. They are reduced either because they are 2nd-hand (being returned by buyers who could not keep up the payments), or else because they are slightly defective. They can be bought only by people living outside the U.S. For information, write to Field Enterprises Educational Corporation, Merchandise Mart Plaza, Chicago, Ill. 60654. Include some credentials of your being a missionary.

Bro. Alex Wilson, who supplied the above information, indicates that these offers are subject to modification without notice. Write (to the addresses above) for confirmation before ordering.

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