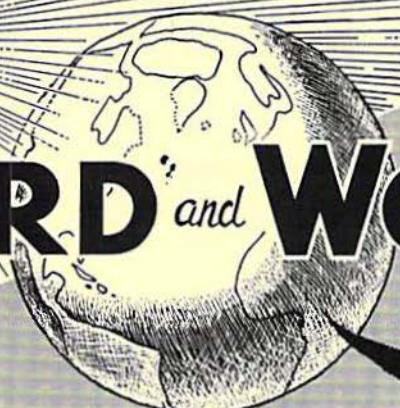


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FEBRUARY, 1968



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# THE WORD AND WORK

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

GORDON R. LINSOTT, Editor—Publisher

WM. ROBERT HEID, Missionary Editor

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# Talking Things Over

G. R. L.



For at least 15 years I have been hearing and reading—even in some of the most conservative Church of Christ publications—that the name “Church of Christ” was being used in a denominational sense, and that the Lord’s church has no name. In spite of all the talk, it seems that nobody has had the courage to break with tradition—until now. Our brethren in the Philippines have made a change—but not merely for the sake of change. Alex Wilson gives their reasons on another page of this issue. To some, the reasons won’t mean a thing. We all know too well that in most congregations there are some to whom the strongest argument is, “We’ve always done it this way.”

## SIGNS AND NAMES

This whole business of promoting denominational names and putting them on buildings is of modern origin. The divisive spirit behind it all is old (1 Cor. 1:12), but only the last 150 years has seen a spirit of competition that nearly matches that of the business world. The original Restoration Movement was not committed to a group name of any kind. The name “Church of Christ” (as a group name) did not gain general acceptance as a result of meditation on the Scriptures; it was born out of strife. The controversy over instrumental music—which dragged on for two or three decades and finally came to a head in 1906—induced many congregations to take the designation “Church of Christ” as a means of identifying themselves with the anti-instrument party. Not all did this. I have visited a congregation in Tennessee that still identifies the meeting place by the name originally used: “Christian Chapel.” This names the *place*, but not the church itself. This helps avoid the common error of associating the word “church” with a building or a locality. When we label a building “church,” it is hard to un-teach what the sign implies.

## ARE DENOMINATIONS NECESSARY?

“You have to belong to a denomination if you are going to accomplish anything.” So spoke a brother much esteemed in the Lord, both for his life and his work. He cites his own experience as proof. I cannot accept this reasoning. The Lord has done many wonderful things with vessels most unfit; this does not mean He approves the defects of the vessel. “We are ‘a group’ and we may as well face it.” This I hear periodically in justification of denom-

inational tendencies among churches of Christ. I reply, All right, let's face it. Does recognizing a defect license us to approve it and continue in it—or even worse, to promote the growth of it? These questions, and others related, are often discussed in meetings of church leaders, but I doubt that they will ever be resolved in such meetings. I believe the problem of denominationalism is one which must be worked out personally, on the level of the individual. (A fuller discussion must await another time.)

Common sense tells us we must band together to be effective, we must pool our resources if we are to succeed, but history says, No. Where are the accomplishments of the great denominations? The men and women whose names still shine as bright lights, the people who have made history in giving the Gospel to the world, did not go out as representatives of a missionary society or a group of churches. Some who began under such an arrangement (e.g., Hudson Taylor, Amy Carmichael) entered into real fruitfulness after dissolving the relationship. Warned that they would starve for lack of support, they found the Lord faithful (Heb. 13:5). Those who have dared to be faithful to the Lord, contrary to the advice of well-meaning brethren and the appearance of things, those are they who have entered into the secret place of the Most High. Those who went out to establish organized, well-financed programs have sunk into oblivion.

Our brethren in Manila have acted contrary to what might have been advised: "Don't you know that you'll lose support by doing this? People won't understand! If you don't use the name 'Church of Christ,' they won't feel obliged to support your work." To a degree, such criticism is no doubt true. Denominationally-oriented brethren judge by the brand-name; they do not consider whether or not the product is genuine. However, even though some may feel this way, don't think that for this the work in Manila will fall to the ground. Many unfaithful ones disregard the Great Commission, but the Gospel is preached anyway. The Lord knows His own, and He will continue to show Himself faithful to them.

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"I have found it a good practice to learn to enjoy my problems! It may sound a little crazy, but what I am saying is, Don't let the problems rob you of your joy in the Lord. We have never had more problems than we are faced with at the moment, but I am determined to 'rejoice always.' It is simply amazing what this does for you. It is very easy to drift into being 'problem conscious.' After all, they are provided by a loving Father to enable us to praise His faithfulness."

(Excerpts from personal letters from Joseph Carroll. At the time of writing these he was in Japan; now he is in the U.S. for the present.)

# Impossible Things

Winston N. Allen



Christ said to His disciples on a certain occasion, "The things that are impossible with men are possible with God" (Luke 18:27). An angel made the assertion to Mary, "with God nothing shall be impossible" (Luke 1:37). Being omnipotent, nothing is impossible with God except those things which are not in harmony with His perfect character.

The writer of the Hebrew letter said, ". . .it is impossible for God to lie. . ." (Heb. 6:18). Moses wrote, "God is not a man that he should lie, neither the son of man that he should repent. Hath he said, and will he not do it? Or hath he spoken and will he not make it good?" (Numbers 23:19). We can have perfect confidence in the promises and prophecies recorded in the Bible. It is impossible for God to lie! To Jeremiah He said, "I watch over my Word to perform it" (Jer. 1:12b). Abraham was "fully assured that what God had promised he was able also to perform" (Rom. 4:21). Satan and his demons are deceivers, and we find liars all about us in the world (Rev. 21:8), but here is a truth we can anchor to, "It is impossible for God to lie." Joshua said in his farewell address to Israel, "not one thing hath failed of all the good things which Jehovah your God spake concerning you" (Joshua 23:14). The Lord keeps His promises. Again and again while serving as missionaries here in Alaska we have found the promise true, "seek ye first his kingdom and his righteousness, and all these things shall be added unto you" (Matt. 6:33). Every prophecy in the Word of God either has been, is being, or will be literally and completely fulfilled. The very character of God is at stake with reference to His promises and prophecies to and regarding Israel, the Nations, and the Church. We can be absolutely sure the Lord's promises and prophecies regarding the Rapture, the Judgment Seat of Christ, the Great Tribulation, the Battle of Armageddon, the Millennium, the Great White Throne Judgment, Eternal Torment, the New Heaven and New Earth will be fulfilled. It is impossible for God to lie!

Another impossible thing is given in Hebrews 11:6, "and without faith it is impossible to be well-pleasing unto him, for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." The Lord is looking for faith and He always responds to genuine faith, faith that is manifested in obedience (Heb. 11). A dramatic demonstration of faith is recorded in Acts 27: verse 25 gives a good definition in the words of Paul, "Wherefore sirs, be of good cheer, for I believe God that it shall be

even so as it hath been spoken unto me." Faith is simply believing God's spoken or written Word and acting accordingly. Unbelief is the equivalent of accusing God of being a liar (1 John 5:10). There is an abundance of evidence (Creation, Christ, the Bible) on which to base our faith; in fact the unbeliever is "without excuse" (Rom. 1:20). Faith connects us with the unlimited resources and power of God, thus making possible salvation and victory. Is it difficult to become a Christian or to live the Christian life? It's impossible apart from faith in the working of God. "He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). Without faith it is impossible to please God!

A third impossible thing is stated in Hebrews 10:4, "For it is impossible that the blood of bulls and goats should take away sins." God through Moses said, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement by reason of the life" (Lev. 17:11). Shed blood represents life that has been forfeited or given up. Since the wages of sin is death (Rom. 6:23) and every sin must receive a just recompense of reward (Heb. 2:2), we read in Heb. 9:22b, "apart from shedding of blood there is no remission." Only Christ, the sinless Son of God, was qualified to make the perfect sacrifice for our sins and become our Redeemer (1 Peter 1:17-19). Writing to Christians the Apostle John said, "The blood of Jesus, his Son, cleanseth us from all sin" (1 John 1:7), and again referring to Christ he wrote, "Unto him that loveth us and loosed us from our sins by his blood" (Rev. 1:5b). It is impossible for our just and loving God to forgive sins except on the basis of the shed blood of His Son. Christ paid the penalty for sin and as our Substitute met the demands of justice and righteousness. How important it is to accept Him, and to tell others of the pardon and the victory which God has provided!

Another impossibility, closely related to the above, is implied in the question recorded in Heb. 2:3a, "How shall we escape if we neglect so great a salvation?" If God spared not angels when they sinned; if He spared not the ancient world from destruction by the flood; if He spared not Sodom and Gomorrah (2 Pet. 2:4-6); if He spared not His Son from being our Substitute, do you think He will spare us if we fail to trust and obey Christ of Whom it is said, "And in none other is there salvation, for neither is there any other name under heaven that is given among men wherein we must be saved" (Acts 4:12). It is impossible to escape eternal torment "if we neglect so great a salvation."

Finally, a precious impossibility is implied in the question and answer given by the Apostle Paul in the latter part of Romans 8. He said, "Who shall separate us from the love of Christ?" Even though Satan tempts us to doubt God's love when persecutions and troubles and sufferings abound, the Christian should rest in the certainty that it is impossible to be separated from the love of God. "For I am persuaded that neither death, nor life, nor angels, nor principalities,

nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

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## Human Righteousness vs. Imputed Righteousness

Dee L. McCroskey

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).  
"For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul" (2 Pet. 2:8).

BUT—

"As it is written, There is none righteous, no, not one" (Rom. 3:10).  
"All our righteousnesses are as filthy rags" (Isa. 64:6).

From these four Scriptures we can see the problem. There have been men and women on earth that God described as "righteous," many of them. And yet, the same infallible and inspired Word of God tells us that there is "none righteous," that "They are all gone out of the way," and that "all have sinned, and come short of the glory of God" (Rom. 3:10, 23).

How, then, can any man be righteous before God when there are NO righteous people in God's sight? Worse yet, think of the man in one of the Scriptures above, whom Peter calls "that righteous man." If you know your Bible at all, you know who he is. He is Lot, that poor man who did about everything wrong. He moved to Sodom, that wicked sin-pot of a city. It is a type of this wicked world. And there, Lot lived his selfish, worldly life and raised his family in it. His righteous soul was vexed with the immorality and ungodliness there. But he didn't move out! And even after God brought him out of it, his life after that was certainly not the life of a morally righteous man. But God's Word calls him "that righteous man"!

When we humans think of righteousness, we can only think in terms of human behaviour. We can think and judge in terms of the *condition* of a man's life, but by nature we are in total darkness about *relationship* with God. For instance, many times I have been at an open air gospel meeting when the name of King David is mentioned. Immediately some chap steps up and says, "David? Why, that old adulterer and murderer! How could he ever be in heaven?"

But he is there, in spite of his bad deeds (for which he was severely chastened while here on earth). And he is not there because his "good deeds outweighed his bad deeds," which is the way most people think God judges. But God judges by another kind of righteousness, one that is based upon relationship with God, and it is called:

### "Imputed Righteousness"

In Psalm 32:1-2, David wrote, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose sight there is no guile."



To "impute" something means to "reckon it," or to "put it to the account of" somebody. Paul used this expression when he wrote to Philemon (verse 18), about the latter's escaped slave, saying, "If he hath wronged thee, or oweth thee ought, put that on mine account."

This "imputed" righteousness is called "the righteousness which is of faith" (Rom. 10:6, 3:22). It simply means that when any sinner, no matter how sinful or guilty he has been, puts his trust in the precious blood of our Lord Jesus Christ to pay for his sins, God "imputes," or puts to his account, the perfect righteousness of His sinless Son. This sinner then has a new righteousness, not his old, natural, imperfect righteousness, but one that is acceptable to God, the perfect righteousness of the Lord Himself. See it in the following passages:

"For what saith the Scripture? Abraham believed God, and it was counted unto him (or imputed unto him) for righteousness" (Rom. 4:3).

"And he (Abraham) believed in the Lord, and He counted it to him for righteousness" (Gen. 15:6).

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted (imputed) for righteousness" (Rom. 4:5).

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-8).

#### *Justified by Faith*

This is why Lot — poor, failing man that he was — is called "just Lot," and "that righteous man," in 2 Pet. 2:7-8. It means that Lot was saved, and we will see him in heaven. That is not because he had good deeds to his credit, but because he had saving faith in the Lord, and God counted that for righteousness. The words "just" and "justified," as used in the Scriptures, mean to be accounted one hundred per cent righteous in God's eyes, because of faith in the finished work of Christ on Calvary. It means to have "imputed righteousness."

*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).*

Many a man who lived a far better life than Lot, left this world a lost soul for eternity. And many a man who never committed David's great sin, also missed heaven. In both cases, they trusted themselves instead of in the Saviour. They had their own imperfect righteousness, but they despised God's perfect righteousness, the only righteousness that can enter heaven, and a righteousness that God wanted to impute to them!

"Him who knew no sin He (God) made to be sin on our behalf; that we might become the righteousness of God in Him" (2 Cor. 5:21, RV).

*In Last Day Messenger*



# Truth Advance Section

Stanford Chambers

## Questions Asked Of Us

It is admitted that America should have entered 1968 on bowed, penitential knees; perilous times are here. Instead we have been reveling, carousing and rioting. A word from on high has been sent, but goes unheeded. 2 Chron. 7:14 reads: "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." Why does such a word go unheeded? Is there any other way out?

No other way out! And a people too proud to humble themselves before God and pray will "trip the light fantastic," and go on its (unrecognized) way to perdition, just "as it was in the days of Noah" and "as it was in the days of Lot." It is stated re. Noah's generation, "they knew not until . . ." But they had no excuse, for Noah, "a preacher of righteousness," warned and warned incessantly, "while the ark was preparing." And the ark under construction was proof of Noah's sincerity and conviction as to his warning; but warning is the last thing people wish to hear. "Business as usual" was the slogan that carried. "Let pleasure be unconfined." The remunerative job is the all-important; it sustains complacency. And it's "on with education" for on that the scale of wages depends. Who has time or taste for 2 Chron. 7:14?

Time and taste they will have at the fast-approaching time of Rev. 6:15-17, the appointed prayer meeting of all history! Too late! Too late! The rocks and mountains are not the proper address for prayers and lamentations! "Who shall be able to stand?" Not one! People indifferent to the opportunity of the rapture do not know what the great tribulation will be like, for they do not take seriously the warnings and provisions of grace. Alas! Alas!

In 1 Jno. 2:19 we read, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us." Were there "splinters" in N.T. days. Who are the "us" and the "they"?

Yes, there were "splinters" in N. T. times, divisions and schisms antecedent to sects, later on, denominations. The "they" of the passage cited were apostates possessed of the spirit of antichrist. They denied the deity of Christ and thus denied both the Father and the Son. The "us" are those holding fast with John. The apostates most likely continued calling themselves Christians, and called those a sect from whom they went out. But John says that in their going

out from us they had made manifest that "they were not of us." At Corinth, Paul shows that a resultant of division there was that those approved were made manifest. Note 1 Cor. 11:19. Think it not strange that today we have the splinters, even splinters of splinters. But woe to those causing the division. They always deny the charge, which makes their judgment all the heavier. Paul shows the impossibility of eating the Lord's supper by those responsible. Of course they could continue to go through the motion, and do it very piously. Today ecumenicity is attempting to unite the splinters and make of them one big log! That is far removed from that oneness for which our Savior prayed. The world church, clearly in the offing, is the counterfeit of Rev. 17. The harlot church cannot set the Lord's table; the out-goers of 1 John could set a table, but it would not be the Lord's table. A "splinter" cannot set the Lord's table.

What about the doctrine of "total depravity" and "original sin"? A preacher declared publicly, "It is no more sin for a baby to cry than for a pig to squeal." David said, "In sin did my mother conceive me." Just where does responsibility set in, and where does it end?

David is not saying that conception is a sin. By birth he was brought forth into a state of sin; it was immediately his environment and ever continued so. Proper attitude regarding the same is a person's responsibility. Paul's teaching in Romans 5 shows that Adam's transgression contaminated his very nature, planting within him the seeds of death. He died spiritually the day he ate "thereof." His physical death years later was the result of his spiritual death. And the seeds of death were transmitted to all his posterity. "All in Adam die," for being in the loins of the first man, all mankind sinned representatively. "All have sinned." That nature of Adam that passes on down to each descendant is, I suppose, what is meant by "original sin." The infant has inherited the nature of its ancestor, but is in nowise responsible, is not chargeable until accountability arrives and a wrong choice is made. The Lord alone knows when that occurs. Responsibility begins at that point and never ends. The "total depravity" doctrine makes the infant amenable to the second death as well as the first, and so, concluding that something must be done about it, infant baptism was brought into practice, and a very great number of parents have been made to fear that unless the little one is baptized, it is lost if it dies. Baptismal regeneration came thus into vogue. Jesus' words are more comforting than the musty old theologies. "Let the little ones come unto me . . . of such is the kingdom of heaven." Have I any misgivings about a little grand-daughter whom death claimed before she was a year old? But as for your responsibility regarding your little ones, bring them up "in the nurture and admonition of the Lord."

"I think oftimes as the night draws nigh, Of an old house on the hill; Of a yard all wide, and blossom-starred, Where the children played at will. And when the night at last came down, Hushing the merry din, Mother would look around and ask, 'Are all the children in?' 'Tis many and many a year since then. And the old home

on the hill No longer answers to childish feet  
And the yard is still, so still. But I see it yet as the shadows creep,  
And though many the years have been  
Since then, I still can hear mother ask, 'Are all the children in?'  
I wonder, if, when the shadows fall, On the last short earthly day;  
When we say good-bye to the world outside, All tired with our childish play;  
When we meet the Lover of boys and girls, Who died to save all from sin,  
Will we hear Him ask, as mother did, 'Are all the children in?'"—Unknown.

Why do some refer to the word of God as "a dead letter"? Did not Jesus say they are spirit and they are life? And Heb. 4:12 says "the word of God is living and active." Isn't what the word does nonetheless what the Spirit does?

The word of God is indeed a "dead letter" to those who reject it. Those who disobey the word grieve the Spirit who gave it. But just as there are some to whom the word is a "dead letter," so there are others who disallow the Spirit's activity in and through the Spirit-breathed word. And that, too, is grievous. Satan tempts people to either extreme as he can buy up the opportunity. "Pray that ye enter not into temptation." I once went with Brother Boll to visit a sister who was absenting herself from the assembly. We had to listen to her relating a wonderful experience in getting "the baptism of the Holy Ghost." And the Spirit had not only given her "entire sanctification," but had definitely told her to "go forth and preach." She was attending a church where the women spoke in public and were encouraged to do so. Bro. Boll kindly pointed her to the texts instructing women not to do so. She replied, "But the Holy Ghost plainly told me to do it, and I must." Bro. Boll then showed her 1 Cor. 14:37, and read it to her. She said, "No difference what Paul says, I know what the Spirit said to me." Yes, but the things Paul wrote are "the commandment of God." We failed to "restore" this sister to a surrender to God's will.

Allow me to call attention to a fact by some overlooked. Our Lord makes promises in very positive language without always stating the condition or conditions on which He fulfills. For instance in Acts 27:24 Paul assures the storm-tossed passengers and crew that information from heaven had been given him and that "God had granted" all them that sail with thee." Paul then declares his faith in the heaven-sent message: "I believe God, that it shall be even so as it hath been spoken unto me." The ship-wreck was also foretold him in connection. As the ship was breaking up, the sailors were seeking to flee out of the ship. Paul spoke to the centurion in command and to the soldiers, "Except these abide in the ship, ye cannot be saved." Was that contradictory to what he had previously stated? Jonah preached, "Yet forty days and Nineveh shall be destroyed." But it did not come to pass. "My sheep shall never perish." It is in the context, however, that His sheep hear His voice. That is their responsibility, which the Lord does not relieve them of. Moreover, He has left Himself ample room to "work in us both to will and to do" the while our free moral agency and recognized responsibility are not violated.

# We Wouldn't Marry Each Other Again

Maxwell Hamilton

(Under the above caption the following article, written by a Roman Catholic, appeared in *Parade*, November 14, 1954.)

A young Catholic friend of ours called on my wife and me recently to introduce us to his fiancée, a lovely, completely captivating girl he'd met at a college dance. Since she was a Protestant, he logically assumed we'd be the ideal couple to whom to talk before they made their wedding plans.

"Everybody else is opposed to our marriage," he said ruefully. "That's why we came to you."

I looked at my wife at the same moment as she looked at me, and we smiled wryly. Then I gave this young couple an unexpected jolt.

"Jack," I said, "don't do it. Sure we've been married 18 years; and, though Dorothy is a Protestant and I'm a Catholic, I guess we have been fairly happy. But there's one thing we know—if we had it to do over, if we were in your shoes right now, we'd each marry someone else."

We didn't convince them, of course. After all, no one could convince us before our wedding, either. Because, when you're young and hopelessly in love, what is so inconsequential as a difference in religious beliefs? It's something you're told has been a major factor in thousands of broken homes; but yours, of course, will be different.

It never is, or rarely so. And even though my wife and I couldn't imagine being separated from each other now, we alone know the long and bitter struggle it has been, and probably will be until we die. And we also know how much easier it all would have been if we both were of the same faith.

In our case, as in every other, it started the day we became engaged. As a Catholic, I had to obtain a dispensation to marry, since the Catholic Church expressly forbids mixed marriages and makes an exception only when circumstances warrant it. And this very dispensation launches the friction, with the Protestant—my wife—naturally bristling at the very suggestion that her beliefs and practices are not as strong and as valid as a Catholic's.

Next, Dorothy had to take a course of instruction for her role as the wife of a Catholic. She had to follow this with a statement agreeing not to use birth control, to bring up children as Catholics and to take part in no wedding ceremony but the Catholic one. "I felt," she told me, "like a paroled criminal, or a heathen who was being accepted reluctantly, and on good behavior."

I think one reason for this feeling on Dorothy's part was that, during this course of instruction, she constantly was alluded to as a "non-Catholic." "Can't we be a bit more positive about it?" she laughed one night as we drove home. "I don't call you a non-Lutheran, and I don't think you'd like it if I did. You're a Catholic, I'm a Protestant."

The priest who instructed Dorthy apologized for his attitude by saying that he admitted the Catholic Church was narrow-minded in its views. ("Everyone who's convinced he's right is narrow-minded," he said, "and we Catholics simply are convinced we're right.") Nevertheless, this course of instruction was the first small wedge that was driven between Dorthy and me. And this before we even got married!

As for the wedding itself, my wife's parents felt that, since they had made concessions, my church should make some too, and they naturally were bitter at the objections to a second marriage ceremony in the Lutheran church where my wife had been baptized. So a second wound was opened.

Because it was a mixed marriage, my church further forbade a ceremony in the church proper—such a blessing was denied to non-Catholics—and we had to be married in the rectory, in a drab, cheerless room into which we were allowed to squeeze a maximum of 10 guests. Flowers? No, the priest said: after all, this was an office, not a chapel.

"The Catholic Church is right," my wife admitted afterwards, "in saying that a quick ceremony before a justice of the peace is hardly the proper way to begin a marriage. But I think now that some vine-covered J.P.'s cottage would have been heaven compared to that horrible little room we had . . ."

Once the children arrive, the lives of a mixed-marriage couple really begin to take on burdens. We didn't have children of our own (and thus were spared having one day to face the decision as to whether my wife would do as so many non-Catholics do and go back on her promise not to practice birth control), so we turned to the thought of adoption.

Here again we were brought up short by our being different, for no accredited adoption agency will consider placing a child in the home of a mixed marriage. Eventually, we adopted our son—a dark-eyed, eager-looking seven-year-old named David—from an agency in a distant state.

"I feel like some undesirable who's working through the black market," my wife said of that.

As soon as we had David home, of course, he had to be baptized, and again this was but the beginning of our troubles. For my wife felt she'd like to name our son after her father; and I agreed. Only my father-in-law didn't have a saint's name, and the Catholic Church insists on the latter.

As for schooling, the Protestant wife has promised that she'll see that the child is raised a Catholic. But she had little conception, before her marriage, of how all-encompassing that training will be.

"Just ask yourself," Dorthy told Jack's pretty fiancée, "how do you go about teaching a child catechism, and getting him to believe with all his heart things you don't believe yourself, and in fact actively oppose! You'll begin to resent it; eventually, you'll begin to resent your husband."

So the children go to parochial school, where their religious training is left up to the nuns. But the nuns can't temper their

teaching to cover pupils whose parents aren't Catholics; a parochial school is for believers in Catholicity. And the day arrives when your son comes home and weeps agonizingly because his mother is a Protestant and probably won't be saved. His mother! The one person closest to his heart—and in his eyes, she's doomed!

David, as it turned out, was an impressionable child, and one who took a fierce pride in his new family. Having lived seven years without a mother and father, he took to us as he would if he'd suddenly found his own parents. As a result, he was torn between love for his new religion and for his new mother and father, and this anguished inner wrestling convinced Dorthy and me that it was almost more than a small child should be forced to bear.

It isn't just catechism. In a parochial school, the entire curriculum is based on Catholicism. Emphasized are Catholic historical figures—Calvert, Father Marquette, De Soto. The spelling words are primarily Catholic words—Virgin (always capitalized), rosary, saint, priest. English and grammar are illustrated with biblical words and phrases. Even arithmetic can have its theological overtones . . .

When our boy was old enough to join the Boy Scouts, it was to join a troop affiliated with the Catholic Church. "I'd thought that at least on that score I'd have some influence on him," my wife mourned. "But I can't make him join another troop when practically all his friends belong at the church."

Later on, he wanted to become an altar boy; as usual, my wife was willing. Even though she'd be the one who had to pile out and drive him to 6 o'clock Mass (I couldn't do it and catch my commuter train), wait till he was finished, drive him home to breakfast, wash and iron his surplice and cassock, see that he got to Confession and Communion.

"The maid," she once remarked to me, bitterly.

I know how she feels, just as I know how she must have felt at having to dress him up for school religious processions, plays, and festivals, and to attend such affairs—and stand, an outsider, on the sidelines—on the days when I was at work and couldn't do these things for him. (On Sundays, of course, David and I attend church together, and we hurry home with the car so that Dorthy can go off to her own services later).

But anyone who has ever attended a social function where he was the only outsider there—the only Negro in a roomful of whites, the only American in a gathering of foreigners—will know what I mean, and will know that Dorthy and I both experienced this same sensation on the rare occasions when we did attend functions of each other's church. There's the startled look when they discover you're not one of them, the embarrassed excuses, the moving away as quickly and as unobtrusively as possible.

Indeed, it all adds up, little by little, to a cleavage so great, a gulf so wide between Protestant and Catholic, that, as statistics prove, it is next to impossible to make it succeed. Which is why we told our friend Jack, and anyone else who asks us about it, that, yes, we're

happy, and we hope and pray we'll continue to be happy for many years to come . . .

But we know, too, as we go our separate religious ways, and look around at our many friends who married within their own faith, that genuine, idyllic married happiness never has been truly ours, nor ever can be. For we are, despite our perfect compatibility in other matters, ancient worlds apart.

Which is why we say, if we had it to do over, we wouldn't marry each other again.

(The above appeared in the *Voice of Freedom* in March of 1958. But no major change has been made in the Catholic marriage laws since then, despite the recent Ecumenical Council. Now, a Protestant preacher may be present at the wedding of a non-Catholic with a Catholic, and after the ceremony he may "say a few words," of encouragement and offer a prayer. But beyond this, nothing more is permitted). —In *The Truth*.



## *Mechanical Music — Strange Fire Before Jehovah*

Wm. Robert Heid

For the past several years, relatively little has been presented, publicly or in print, on the subject of using instruments of music in the worship of the church. Consequently, many of our younger members know little or nothing of the problems of yesteryear that divided the brotherhood, and are apt to assume that there really was no scriptural substance to the controversy for either side, else it would not have died out with the past generation. Furthermore, today's spirit of tolerance toward everything, makes it almost unpopular to bring up the matter for discussion. At least five reasons lie behind our present silence:

1. A weariness of being "peculiar" on this point.
2. Complete lack of personal conviction on the subject, either because of a liberal environment, or a refusal to open-mindedly search the scriptures that apply.
3. A hesitancy to offend those who differ from us.
4. Honest doubts in our own thinking in the matter.
5. Failure to attach any importance to it, either way.

When I affirm that there is neither scripture nor approved example to permit the mechanical music innovation, another will as stoutly claim that there is no direct injunction against it. To some minds this appears to even up the score. But hold on. In the tenth chapter of Leviticus, we have the story of Nadab and Abihu offering strange fire before Jehovah. Except for the fact that it was that



"which He had not commanded" there was nothing else wrong with it, and yet God, in His swift displeasure, judged them with sudden death. Perhaps the main verse in this chapter is verse 3: "Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh (mg. are nigh) unto me." No one would deny that the manner of our worship of Jehovah and our Lord Jesus, is important beyond compare. If we are not silent where the Bible is silent, then there is no end to where we might go in trying those things which seem "right in our own eyes." The real matter of our conscience and the proper and acceptable manner of worship must rest upon a scriptural "thus saith the Lord" and the evident pattern set by the example of the early church—which was the utmost in simplicity, participation, and fervor. Jesus said to the woman of Samaria, "They that worship Him must worship him in Spirit and truth, for such doth the Father seek to be his worshippers." We should honestly search out whether the use of an organ, piano, or various other instruments has enhanced the spirit or truth of worship.

*At its best*, mechanical music can be charged as follows:

It is pleasing to man, appealing to his nature and sensation. Different kinds of music can create different moods, and this is well known by those who recently brought "jazz" into the public worship up East.

It supplants much of the worship in song by simply drowning it out and burying it.

The instrument, with all its loudness, has no soul, no feeling.

It, at its very best cannot approach the beauty of the human voice, although centuries have been spent trying to so perfect such tones from the violin, organ, trumpet, and the like. Fans of band leader Harry James used to say he could almost make his trumpet "talk." Yes, *almost*. But no instrument will ever equal the poorest of human voices which alone can convey emotion, feeling, and intensity along with pitch and volume.

Mechanical music may bring visitors to the meetings, but such will not be held unless the musical fare is both predominant and superlative. Such attenders are not worshippers.

*But at its worst*, we find the following:

It becomes the center of the worship, as with the pianist of the "Old Fashioned Revival Hour." Who among us does not marvel that he is able to make a continuous run of the keyboard and still be in constant harmony with all major chords of the song? —By the way, what song was it that he was playing? Were there any singers? It seems to have escaped me. But he could really "tickle the ivories."

It stifles singing, if it does not virtually kill it for many. "Who can sing against that" one feels, facing the might of an \$80,000.00 pipe organ. Many are eliminated from participation, if for no other reason than feeling so useless.

Further, it promotes choirs, a distinction that ought not plague the body of Christ. "The Anthem" is often reserved for the chosen few, and is supposed to be the "worship offering." Only the learned

and the gilded are encouraged to enter into it. Rural churches are only a few steps behind the large city churches in this matter.

Often personality problems are fomented when the wrong ones are chosen for the solos, obbligatos, ensembles and the like, while for various reasons, others are set aside. Envy, criticism, and even jealousy are not unknown at choir practices.

Mechanical music becomes a crutch to such an extent that if absent, it presents a more serious problem than the absence of the minister. Group singing then goes flat, because there is not the pitch of the reed or the string to constantly shore us up. Near Louisville, a small church would have cancelled its night service when the pianist failed to arrive. A singer from one of our churches who chanced to visit there, led some songs for them and a service was held.

As the musical program is broadened and improved—which is always the aim—there is a trend toward self-aggrandizement and consequent drawing focus from the Lamb of God. It takes more than normal effort to prevent this distortion, and such vigilance of itself would be unpopular.

Grown to its full height, the use of instrumental music becomes an unnecessary expense, if not an outright abuse, as singers are hired and paid, according to their ability, to do the "praising" for the richer congregations. Paid singers have been a fact for thirty years or more, to my knowledge, in Louisville churches, as elsewhere. And what about the paid organist, pianist, (some need both) and the minister of music? "The laborer is worthy of his hire" to be sure, but need the worship of God entail labor? If, rather, it is a joy, why should some be paid for it? And why should, for example, a member of the church of Christ hire out to sing at a denominational church for \$10 a Sunday (that was the going rate for a bass, thirty years ago, in Louisville) when he could have served the youth of his own church the while?

Someone will glibly say that the song book is just as much out of place as the piano. Not so. The points just mentioned about "Mechanism at its worst" cannot be charged against hymnals, literature, hat racks, electric fans, PA systems or air conditioners. This argument is to beg the question with a smokescreen. But if these adjuncts be found to offend a brother's conscience, they, too, should be eliminated.

Christian worship is more important and more serious a matter than we realize. Only God, who has made us for Himself, can fully appreciate what it means for us to direct our hearts and voices to Him in gratitude and supplication. Distractions should be reduced to a minimum, and will be, when the worshipers realize that "The Lord is in his holy temple." Some periods of complete silence would often be an improvement over the hurried, rapid-fire program that gives more attention to the clock and the financial report than to the examination of my own heart before God. Out-doing the church down the road is a poor interpretation of the great commission.

Refrain from offering strange fire unto God, even though it be an appealing innovation. "Behold, to obey is better than sacrifice, and to harken, than the fat of rams."

# Precious Reprints

## Evil Days

R. H. Boll — 1933

All days are evil, but there is a day which is "the evil day" above all, in which it is supremely important to stand, and for which we must be prepared. So also are all times perilous to the Christian, and never is there a time when he can safely relax his watchfulness and let himself drift; but there are days which are perilous above all others. Those are *the last days*. "In the last days," says Paul, grievous times shall come." And he draws us a picture of the type of *religion* that will prevail in the last days—a selfish, easy-going, money-loving, lax-moralled, lawless, pleasure-loving sort of Christendom, from which true servants of Christ must turn away (2 Tim. 3:1-5). In the last days *faith* will be rare; and because of abounding iniquity "the love of many shall wax cold" (Matt. 24:12; Lu. 18:8).

In those days men will not endure the sound doctrine and teaching, but will heap to themselves the sort of teachers that will gratify their itching ears, and turning away from the truth shall be turned unto fables (2 Tim. 4). Seducing spirits and doctrines of demons shall cause many to fall away from the faith (1 Tim. 3:1 f.). False Christs and false prophets shall lead astray, if it were possible, the very elect (Matt. 24:24). No one acquainted with the present religious situation and spiritual conditions within the professing church, would deny that we have passed at least into the outer shadow of the "last days." They are days of great peril; they are also days of great opportunity and privilege.

### SAFEGUARDS OF THE FAITH

God has provided safeguards to protect the faith of His people against the cunning craftiness of Satan and his agents. They are much needed today. Here are some of them:

First—the Word of God. By this we mean, the written word, the Bible, as against all visions, dreams, impressions, traditions of men, or anything else that pretends to afford spiritual guidance and illumination. This is fundamental. It is utterly impossible for man to find his way. "It is not in man that walketh to direct his steps" (Jer. 10:23). His guidance must come from God, and through God's word. "Thy word is a lamp to my feet and a light to my path" (Ps. 119:105). If therefore men speak not according to this word, surely there is no light in them.

Then, there are certain fundamental doctrines which constitute the framework and the backbone of the divine revelation given us in the Book. Among these, first and foremost is the teaching that concerns the Person of our Lord and Savior Jesus Christ. Beware of any teaching that would tend to detract from His absolute and universal authority and Lordship; or would discount His divine nature

and Being, or would in any way lead men to honor Him less than they honor the Father (Jn. 5:23). The belief in the truth concerning Him is vital (Jn. 8:24). Any teaching that would deny that He, the Man Jesus, is the Christ (1 Jn. 2:22) is anti-Christian.

Then as to the facts of the Gospel — “that Christ *died for our sins* according to the scriptures (See Isa. 53), that *He was buried*, and that *He was raised* on the third day according to the scriptures.”

If any doctrine or theory is seen to meddle with that, shun it without further consideration. However plausible it may present itself, it is fundamentally false. The Cross, the Blood, the actual bodily Resurrection—by these we can test every teaching. It has also been often noted that every false cult and system of doctrine minimizes *sin*, counting it a light matter, or as a temporary imperfection in the present stage of things (as in the slogan, “Evil is only good in the making”) or denying its reality and existence altogether. This is a sure mark of Satan’s work.

#### “ORDINANCES” PROTECTING THE FAITH

The outward acts, sometimes called “ordinances” by some, are important safeguards. One of these, baptism, is placed at the entrance; the other, the Lord’s Supper, is set within God’s house. These have an important place and function in preserving the truth, baptism embodying the fundamental facts of the gospel (1 Cor. 15:1-4); the Lord’s Supper keeping before our minds the Sacrifice of our Lord for us, the atonement, the blood shed for the remission of our sins, and our joint participation therein, and the fact that we have life through Him in His death for us. Thus Christians show forth their Lord’s death until He come. Much strange objection and opposition has been brought against these acts. Some sects in an affectation of superior spirituality have discarded these things. They fear “formalism,” and “ritualism”—though even that could not be worse, nor even as bad, as the disobedience which ignores the Lord’s word. But, by the Lord’s will, in these tangible things the spiritual truths of the gospel are preserved to men; and in these outward acts we are by faith brought into touch with the invisible verities. We must cleave to them. Shun any teaching that abolishes or disparages God’s ordinances.

#### “TRUST AND OBEY”

Finally, there is one more safeguard that will keep us true to God’s way in evil times. The formula of it is “*Trust and Obey.*” Obedience to Christ is the thread which guides us safely through the labyrinthine mazes of life—not an obedience of law and in the spirit of bondage, but the obedience of faith and love, in the spirit of the gospel. “If any man willeth to do His will”—that is the key to light and truth. “Who is he that is among you that feareth Jehovah, that obeyeth the voice of his Servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God” (Isa. 50:10). The way of obedience is that path that, as the dawning light, shineth more and more unto the perfect day.



# The Name Of The Church

Alex V. Wilson

What is the right name of the church? What did the congregations in apostolic days put on their signboards—or did they have signboards? Some years ago Brother H. L. Olmstead made a thorough study of all the various terms used in the New Testament to describe the church. Then he published a pamphlet on this subject. As the result of his investigation he concluded that the church does not have a name! In other words, scripture does not give any specific name or title by which God's people, the church, must be called. Here are Brother Olmstead's exact words:

It is our conclusion in the light of all these scripture passages that, strictly speaking, the NEW TESTAMENT CHURCH HAS NO NAME! It is simply and only everywhere, "the Church" or "the Churches." What authority there is for selecting one (phrase or title) as the specific name for the church stems from men and not from God. (pp. 7-8)

## BIBLICAL USAGE

What was the scriptural evidence which led him to that belief? According to his research, the following expressions describing the church are found in the New Testament: the church of the Lord (Acts 20:28), the churches of the Gentiles (Rom. 16:4), the churches of Christ (Rom. 16:16), the churches of the saints (1 Cor. 14:33), the church of the firstborn (Heb. 12:23), and the church or churches of God (used in *ten* different passages).

Those who take the name, "church of God" as the correct name for the church have, at least, the preponderance of scripture passages on their side. We, however, think these prepositional phrases (that is, "of Christ," "of God, etc.) are not names at all, but denote ownership or relationship to God and Christ. I might say, "this is my hat," but I would not infer from that that the name of my hat was "the hat of H. L. Olmstead." It might be a Stetson. If so, that would be the name of the hat. Neither can we infer that because Christ said "my church," therefore the name of the church is "The Church of Christ." It would, however, indicate its ownership. If I say, "the farm of John Smith," that certainly is not the name of the farm. The farm might have a name such as "Fairview" or "Crystal Branch" but the statement "farm of John Smith" is not its name. (pp. 7, 6, and 4).

Some brethren feel that "church of Christ" is the only proper name to use, and that any other is unscriptural or at least dangerous or unwise. But in the light of the facts mentioned above, that view itself seems refuted by God's word.

## PRESENT-DAY CONFUSION

The purpose of a name is to identify and clarify. In other words, it would reveal who you are or else what you do—your identity and/or location or purposes. But because of various church groups existing today, some names only confuse. For example, "church of God," the term found most often in scripture, is used by a holiness denomination for their name. Thus for us to use it would mislead people regarding our teachings and principles.

But "church of Christ" is also misleading in some places, especially in the Philippines. For in this land there are the following groups: the United Church of Christ in the Philippines; the Iglesia ni Kristo ("Church of Christ" in Spanish and Tagalog); the Church of Jesus Christ of Latter-Day Saints; plus about half a dozen other bodies called Church of Christ or something similar. The first denomination just mentioned is a modernistic ecumenical group formed by the merger of Presbyterians, Disciples of Christ, some Methodists, and others. The second is a large and powerful cult here, founded by a Filipino who claimed to be the angel mentioned in Rev. 7:2! They deny the deity of Christ. The third name mentioned above is the one used by the Mormons, who are spreading rapidly in Manila.

The church of Christ with which we work here has often been confused with these different groups. To add to the confusion, there are also in this country some American missionaries of restoration-movement background who are legalistic and sectarian in practice. They call themselves "church of Christ." Some of them have opposed our work and at times have tried to turn against us entire congregations started by Brother Broaddus and other co-workers. They have even passed out literature accusing us as false teachers. Needless to say, this creates a great deal of perplexity in the minds of many people.

For all these reasons, our congregation in Manila has decided not to go by "church of Christ" at its new location. After study, prayer, and discussion, a number of suggestions were made by the members. Finally the church chose "Central Gospel Chapel" to be put on the signboard. This is appropriate because the building is a *place* for proclaiming the *gospel* of Christ in *downtown* Manila. (Of course we are still incorporated with the government here under the name Church of Christ, World-Wide.)

We hope the fact presented in this article make clear our reasons for this step. Naturally "Central Gospel Chapel" also will raise questions in people's minds: What does that mean, what denomination are you, etc. But at least in explaining what we *are*—simply New Testament Christians trying to follow God's Word—we shall not have to explain what we are *not*. We shall no longer be identified with the modernistic ecumenical movement on the one hand or with weird cults on the other. Thus by not using the *name* "church of Christ" we believe we can actually *be* a better church of Christ, following Him and inviting others also to be "just Christians."

# Missionary Messenger

*"Greater things for God"*

Jack and Rena Chrissop,  
South Africa, January 1, 1968.

Our thanks to all workers in the M.M. and W & W offices for all that they have done and are doing for us; we thank the Lord often for your labor of love. You will note that we have changed our address: we are now in Simonstown, or rather, just outside, in the little house we have so often prayed for, on the mountainside overlooking the sea. The Lord chose the site well—it is a beautiful spot, peaceful and with a magnificent view.

The small group here in Simonstown has been meeting, since the "split" some years ago, in various members' houses for gospel meetings, and although this is an ideal way of spreading the word it appears that outsiders are loathe to attend worship regularly in a private home. A couple of weeks ago I went after an empty shop. It would have suited our purpose perfectly and the owner was quite agreeable to us having it until he was told that Coloreds would be using the place, when he immediately withdrew his offer and closed our discussion. It was very hard for me to tell these people that the refusal was brought about because of the color of their skin. With the Simonstown area now declared European, it seems virtually impossible that we shall ever have a central meeting place. If the Word is retarded in one place then the Lord sees to it that it will break forth in another; out at Mowbray where they have just completed a new meeting place, plans are afoot to start up in June a new work in the Bergolia area (this is a European residential one). Out at Bridgetown the new building awaits final inspection. After ten years of meeting in a private home they now have by their own labors and efforts a place of their own. May it please the Lord to fill that building to overflowing—the harvest is there ripe for the cutting.

Vernon C. Lawyer,  
Howey, Florida, January 27, 1968.

We truly miss the close communication with the churches and faithful fellow-workers. Our days are crowded with the routine of the classroom and so much of the trivia surrounding the modern high school. Am thankful to be teaching in a school where the Administration has some regard for the spiritual, but still it is grievous to see the poor emphasis it is accorded.

Having my twin brother and his family with us at Christmas was a special joy. Virgil spoke to the Orlando assembly at the service on Christmas eve. A few weeks before, Bro. and Sis. Scoggan had looked us up to be with the church on a Sunday evening. Finally, we are further blessed in having Bro. Larry Slider, of 5th & M Sts.

church now meeting with us regularly. Larry is a fine Christian and a real credit to an outstanding congregation and a godly home. Always willing to serve, he helps with the song-leading and in any way called upon.

At Thanksgiving we enjoyed a visit with the church at Brandon. We are happy to hear that the Forcades are now with the brethren there.

David and Dora Brown,

Salisbury, Rhodesia, January 17, 1968.

We enjoyed a visit by Bro. and Sis. Merritt day before yesterday. They plan to return to the States permanently in about four months, and are making a last visit around. They have been on the field for 40 years.

Rhodesia is still in the grips of a drought. In most areas there will be very little if any harvest. The African population out in the villages will be hardest hit, for they rely on the crops for their food and sustenance.

The Waterfalls church building continues to make progress. The roof is on, and the walls are all plastered. We are beginning work on the ceiling now. There always seems to be so much more involved than what one is able to see on the surface in building, so that it takes longer to complete than what you figure at first. Then, too, we are anxious to get into the building, and I suppose we are inclined to count on less time than is required. The Lord's blessings upon this work have been many. We have come to know better than before, the wonderful grace of God in providing for His work, and His faithfulness to His own. My heart can't help but cry out in praise with the heavenly beings, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen!"

We have begun to compile our studies in the book of Revelation. We will print these as we are able. It may be months before the lessons are printed—that is, all printed. Brother Robert Garrett does the printing, and this takes a lot of time to do. With the other work, it is unlikely that the printing can be done very soon.

Leonard and Mabel Bailey,

Kalomo, Zambia, December 22, 1967.

The need at Sinda has been on our hearts for some time and we feel it is the place we should try for awhile. Sinda is 75 to 80 miles from here and 17 miles from Livingstone which will be our center for shopping and getting our mail, etc.

We will miss being "boarding school parents" to our 163 students. We have enjoyed our time with them and pray that we have helped to plant the Word of God deeply in their hearts. We hope to be able to keep in touch with some of these young people as they scatter about the country, by letters and by sending those who show an interest some of the Christian reading materials that we receive from you.

Leonard is also giving up his work as manager of schools and we hope that the relief from so much office work will allow more time for visiting and teaching in the many villages near Sinda. We hope



to have two of the young preachers go with us. One will spend most of his time teaching Bible classes in the government school, the other will help with translating and typing and will go out with Leonard on his motor bike and help interpret. All will be busy on Sundays helping with meetings at the different places.

There is a nearly new well-built house at Sinde for us to use. It will need a lot of window glass replaced and cleaning but it should be easy to fix up. Houses for the other workers who plan to go with us will need a lot of repair. There is a good water supply with a windmill, so we are hoping to revive the citrus orchard and have a good vegetable garden. We hope to be able to have some flowers and flowering shrubs and trees that flourish so here.

The boys are looking forward to the move but we will all miss our friends here. Ronnie was three on December 1 and tries to do everything Allen and Hugh do. Hugh is happier than he used to be and he sings a lot. Allen will be six in January but he has been at school a year. He did not finish all of Grade I. We will have school at home at Sinde as the government school is taught in Tonga until Grade V.

Our new address will be SINDE MISSION, BOX 132, LIVINGSTONE, ZAMBIA. We will be waiting to hear from you.

Dennis and Betty Allen,

Hong Kong, January 9, 1968.

We enjoyed a one week visit with Paul and Louise over Christmas. It was soon gone but even that long was awfully nice. Paul is finding some good opportunities in Bangkok. The day they left, Robbie felt bad and had fever; that evening he broke out with a rash. Then Steven turned up with flushed face and fever and both girls were feeling low for a few days. The Doctor evaded a diagnosis—said it might be scarlatina for Robbie, and gave Steven penicillin for throat infection. Then Dennis was laid low by a bad sinus infection which he had been fighting for days . . . and maybe flu combined. He is now on antibiotics and feeling better. We've been running a junior hospital here. Robbie is peeling, but Dr. still doesn't say it is scarlet fever, so I wouldn't know what to call it.

Carol's orthodontist tried to locate several dentists to refer us to, since ours is ill, but two out of the three he called have left recently for the States. He said many doctors and dentists left hastily during the disturbances and that he too was poised to fly. Actually there has been a lull for some time now in the political unrest. Except for the finding of caches of bombs and bomb-making materials from time to time, things seem quite normal.

We enjoyed very much a visit with Rosalind Ferguson last week. She is teaching on Okinawa for a year and was in Hong Kong for a few days. We were sorry our sickness hindered us from being with her more.

We have been concerned since we learned that Daddy Allen would have to undergo major surgery. We are so thankful no malignancy was found and that he seems to have stood the operation well. It is an answer to prayer.

Herb Hatfield,

"Little Children's Mission," El Paso, Texas, January 18, 1968.

The memories we have of our extended stay in the Louisville area are truly good ones. We feel that our own lives were deepened by the experience as well as were some of yours.

We are thankful for the many prayers that are made for us and this mission point from the many brethren and congregations that we had such meaningful contact with. Also the support that many have sent to this point of endeavor has been greatly appreciated by us and by all of the children.

There are now 165 children in the Home and 270 children in the school.

The spiritual maturity that we have seen in the older children this past year has been worth all of the pain and suffering of these past six years that the Home has been established.

We now have four of the best of this group of the older girls living with us in our house. They are a great blessing to us as they bring the Home and all of its personal aspects closer to our hearts. We pray that we are as much a blessing to them as they are to us.



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## *Is It Scriptural To Pray For A National Revival?*

N. B. Wright

We believe there is a great need to pray for a revival of us as individuals, for a revival of our local churches, and for the same in regard to the churches at large.

Many writers and preachers present reasons why there is no revival and offer prescriptions to show how they may come. We believe, however, there is a tendency to forget one fact in our godly zeal: Granted that these days are the last days before the rapture of the church, the Bible nowhere indicates that there will be a national or international revival. We are not led to believe one should be expected. Should our enthusiasm lead us to pray expectantly and to plead the promise of God, we ask you a simple question: "What promise?"

Are we not to pray for individual rededication? for many responses in evangelistic meetings? Yes, rightly so. Then why are there far fewer responses today than there were a few decades ago?

One reason for fewer conversions is a lack of spiritual energy generated by the prayers of God's people. There are two reasons for this. *One:* There are fewer people alive to pray. We bring a

testimony from Psalms and Isaiah. Ps. 12:1 reads: "Help, Jehovah; for the godly man ceaseth; For the faithful fail from among the children of men." Isa. 57:1 reads, in part: "The righteous perisheth, and no man layeth it to heart." What does it mean? The answer is not difficult. The righteous people of the earth die off, and that fact goes unnoticed by the world. And if you will think for just a moment, you will realize that the majority of spiritual giants you have known are no longer here. There is a lessening of spiritual power in the world. The latter part of the verse may refer to the rapture. So there is a tie-in of the paucity of righteous people with the presence of the last days. *Two*: The Bible reveals that in the last days people who have power with God will be fewer and fewer. We read: "But know this, that in the last days grievous times shall come" (2 Tim. 3:1). Other verses show that in the last days men shall be lovers of anything and everything except God, His truth, and His cause. Hence there is further lessening of spiritual power. Then should not those who are true to God pray even more?

We propose two main divisions of our theme: Why a national revival may not be expected, and, what revivals are promised and how we may work for them.

#### WHY A NATIONAL REVIVAL MAY NOT BE EXPECTED

First, we know of no Scripture which promises such a revival to come. And since none is promised, so far as we know, we do not see how one can pray for it. True, unless there be a national turning to God in this country, conditions may sink to such a state that there will be no repair.

Second, we believe the Bible teaches that a condition exactly opposite to revival shall prevail in the last days. We have pointed you to 2 Tim. 3:1-9. Then in 2 Tim. 4:1-4 there is an illuminating commentary on the last days. The appearing of Christ and His kingdom are the background for the statements of the inspired apostle. We quote verses 3 and 4: "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." Who would question that these days are upon us now?

Another verse, 1 Tim. 4:1, speaks: "But the Spirit saith expressly, that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." Does this verse, as well as the other verses given, tell us of a mighty working of the Spirit of God in great revivals, or do they indicate a world taken in by seducing spirits and accepting doctrines of demons? We are persuaded that the Bible shows no reason to pray for or to expect a national or international revival. Moreover, we believe it teaches that conditions of the exact opposite pole shall prevail.

#### REVIVALS PROMISED

Can it be that the Bible is silent on the subject of revivals in the last days? By no means. And unless we know what God has promised, how can we pray so as to be heard and answered? Two revivals are in the offing.

### 1. *Revival Among The Jews.*

Let us turn to Joel, chapter 2. The early verses depict an atomic war in the Great Tribulation—a period of seven years to follow the rapture of the church. Vs. 21-27 contain a blessed and vivid picture of the millennium. Now from vs. 28 to 32 you will need to read carefully. Note the division in vs. 28. The 'afterward' refers to 'after the millennium begins.' For 'and' you can read just as grammatically 'but.' This reading shows the division clearly and brings us to a time *before* the millennium. What does God say happens before the millennium? Speaking to the Jews He said: "Your sons and your daughters shall prophesy . . . and also upon the servants and handmaids in those days will I pour out of my Spirit." It was partially fulfilled on Pentecost. Was not the first church Jewish? Get the connection in Joel: before God pours out His Spirit upon all flesh, Israel is converted. And before that wonderful day comes God brings a revival among Israel by the giving of His Spirit to some of them. For the restoration of Israel is a program, a process, a development, as we see in Ez. 37. One of the first contributing factors in this revival may be brought about, at least in part, by the appearance of a strange man among the Jewish people who is called Elijah (Mal. 4:5, 6).

The latter part of Joel 2 and Mal. 4 identifies the time as being before the great and terrible day of Jehovah, the tribulation. Whether it will be before the rapture or soon afterwards we do not know. We think it can be before.

### 2. *World Revival Brought About By The Jews.*

Is. 28:23-29 gives us a picture of the Plowman, the Sowers and the Harvest of the Great Tribulation. God prepares the seed-bed of the souls of men by terrible tribulation judgments—they are described more fully in the book of Revelation; the Sowers of the seed, the Word of God, we learn by other Scriptures to be the 144,000 believing Jews; and the Harvest is a world revival of soul-saving work.

From Isa. 26:9 you will learn the secret: "For when thy judgments are in the earth, the inhabitants of the world learn righteousness." Here is a Hebrew idiom which means the majority or the bulk of the world's inhabitants. Isaiah says that when the tribulation judgments come, over one-half of the world will be saved. Remember, Isa. 24-27 is one literary unit, the 'little apocalypse' or 'little revelation'; it has to do with the seven-year period of the tribulation, with its judgments and revival.

An even clearer picture is afforded in Rev. 7. Here we find two groups of people. One is the 144,000 of saved Jewish people, evangelists. In verse 9 is the other company, a number larger than man can count; they stand in white robes with palms in their hands before the throne of Christ. This group is saved, of course. An elder asks John their identity; John did not know. So the elder answered: "These are they that come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb." Of the great tribulation the Greek says: "the tribulation, the great one." Rev. 7 agrees perfectly with Isaiah.

## CONCLUSION:

We may accept God's revelation as illumination and as a prayer guide. Since He has revealed His plan, it is ours to work and pray for the salvation of Jewish people here and now. Also to give out the Word by Bibles, testimony and suitable literature, to be used of God to call out the 144,000 in His own time and way.

The next *revealed* revival will be among the Jews and the world revival will be conducted by them. A revival which may possibly come from America (Isa. 24:15) may well blend in with the one we have just mentioned.

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The great revivals of the past two centuries came in spite of the fact that they were not revealed in prophecy. Brethren, keep on praying! —Editor

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## They Prayed for Revival

Ed Allen

Spanish Wells is an all-white island in the Bahamas with a population of about 800. The working people are mainly fishermen or farmers. Late in 1967 Spanish Wells was visited by a team of young Negro workers. One of them, Ed Allen, wrote the following in a letter to James Boswell of Ontario, Canada.

We have seen revival here in every sense of the word. The Word has been preached and God has blessed. The revival spread through the Island and over to the mainland. Nearly everyone in this island has professed faith or has been restored to the Lord. People have been waking us up at night to be dealt with. People have been crying in the streets, men at work on the farms have been saved, people just walking have been struck down and have cried to God for mercy. Meetings have been packed; there's no place to put the people. Scores have been pouring in from Nassau to witness it. People won't leave the building. Counsellors have been dealing with inquirers until 4 a.m.

At midnight the church is still packed, some crying and others rejoicing over loved ones saved. Some nights as many as 30 or 40 are counselled. It is difficult to describe. Many coming from the mainland have to make reservations for seats.

The people say it is the greatest thing they have ever witnessed in the Island. For the Breaking of Bread, extra seats had to be brought in. Think of 30 to 50 men praying each morning at 5 o'clock for four weeks!

We counselled 176 for salvation or restoration, baptized 107. Forty-eight have come into the fellowship of the assembly; we expect others to follow. The other churches had to close down, because no one attended them. They finally joined the crusade and many of their members were converted. We have been teaching right along; Tom Roberts has stayed on for two more weeks for teaching, then Bernard Fell will go on for a month. Frank Perry has been a real help.



## *A Christian Views The News*

Ernest E. Lyon

**THE APOSTATE CHURCH CONTINUES TO DEVELOP.** Back in 1954, David Hunter, an Episcopal priest, a top official of the National Council of Churches, at a Lenten meeting in Detroit was quoted as saying: "Learning the Bible is not necessarily good for the child. I do not think it of major importance that he have a comprehensive knowledge of what is in the Bible. But what is important is that the child should experience what is important to him." . . . Today we have churchmen calling for an "appreciation of homosexuals," for violence in the streets to expand the welfare state to the point that those who will not work can live as comfortably as those who do work, for the institution of alcoholic drinks in the home, for "free love" (now openly called sexual intercourse outside of marriage), and for a variety of "left-wing" or "extreme radical" positions on revolution, against free enterprise, and a thousand other things in opposition to the teaching of God's Word. . . Wilbur Smith, in his column "In the Study" in *Moody Monthly* last month gave some interesting figures on the use of drugs today and then added: "My own opinion. . . is that those who are using these drugs are opening their lives to the invasion of destructive and degrading evil spirits who will be unusually active, according to the Scriptures, in these last days." Included among his facts on drugs were these: There are 10 million amphetamine users, 20 million barbiturate users, with 3,000 deaths a year in this country. There are 10 million known marijuana smokers here also, and 70 million users of alcohol with 5 million alcoholics; add to that 60,000 heroin addicts and the tremendous increasing use of hallucinogenic drugs such as LSD and you have a deplorable situation that not only will undermine our country but also contribute to the development of the apostate church.

**CRIME STILL ON THE INCREASE.** Since 1960 U. S. population has increased 10%, but the crime rate has increased 88%, according to latest FBI figures. About one fourth of criminals in Washington, D. C., are caught, compared to one-half ten years ago. And that percentage is on an increase. . . Some reason for this increase may be indicated by the case of a sixteen-year-old boy who stabbed a spinster to death and received only a sentence of five years in the reformatory, a sentence which will probably be greatly shortened by parole or other such means. . . The last year that I have figures for, 1963, shows that five out of six suspended sentences

resulted in the rearrest of the criminal within thirty months . . . The Federal Bureau of Investigation (FBI) has forecast another 70% crime increase by 1975.

**MORE ON DRUGS:** Dr. Constandinos J. Miras, a pharmacologist from the University of Athens, says studies show that chronic users of marijuana run the danger of personality changes and damages to the brain and other organs. He has observed marijuana users in Greece for twenty years and has seen results of slower speech, lethargy and lowered inhibitions . . . Nine medical scientists recently reported that LSD causes definite damage to the human chromosomes, the heredity factors found in all cells of the body.

**"ANTI-AMERICAN CHRISTIANS."** In the October 11, 1967, issue of *The Christian Century*, the leading magazine of the modernists, the editors put this question to their readers: "Unquestionably, Red China has engaged in aggressive acts against its neighbors; but how many of the UN members have not done so during the history of the peace-keeping organization, and which of the guilty exceed the United States in the number and scope of aggressive acts?" When these leftists say that the United States is worse than even Red China, which has executed millions of people, then if the Devil hasn't blinded their eyes, they certainly have a natural blindness of the brain. The National Council of Churches is one of the many propagandists for admission of Red China to the UN.

**UN ILLEGALLY IN UNITED STATES?** Senator Strom Thurmond, whose findings have not been denied by any authority, says that the United Nations never did sign the agreement by which they were to be permitted to build their building and meet in this country because the UN leaders did not like the restrictions put on by the United States Senate. He therefore points out that the UN is illegally here. This columnist has long said that Red China should be given *our* seat in the UN and the UN ordered to find a meeting place in some other country.

**LEFTIST CAUSES WITH INNOCENT NAMES.** Those sympathetic to socialism have often advanced their cause by taking leadership of organizations that have good names and good objectives and using these for their own purposes. For example, a League of Women voters was organized in Allegheny County (Pittsburgh), Pennsylvania in 1920 to educate women in public matters and work for better government. Others took up the idea and founded the National League of Women Voters in 1922. This latter group quickly was captured by the "liberals" who un-liberally began to dictate policies to the various local chapters in behalf of their pet projects. Now known as the League of Women Voters of the U. S., they have worked for these among many others: The Court of International Justice (World Court); repeal of the Connally Reservation (which prevents the World Court from getting into our domestic affairs "as determined by the United States"); opposition "of all its members" (?) to the Bricker Amendment (which failed passage in the Senate by one

vote, and which would have prevented the President's making any treaty, in secret or in public, without consent of the Senate); for international control of atomic energy; for closer relations with Communist countries. I even read recently in a national magazine that the League's pamphlet *Facts and Issues* states that "Poland and Yugoslavia are not controlled by International Communist conspiracy" and they therefore were for trade with those countries, which have been supplying arms and other help to North Viet Nam in their fight against the U.S. Don't by any means think this means that all members of the League are left leaning. It simply means that the national leadership has assumed the right to speak, and then to claim that they speak for the whole league. This is the same technique, though often denied, used by the National Council of Churches in its press releases.

Make 1968 a year of prayer. Pray without ceasing—or much you love may cease to be.

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## Slaves of Fashion

A brother in Christ notes that the fashion world makes merchandise of our desire for change. Frequent extreme changes in clothing design are simply a gimmick to persuade us to spend money on new clothes even when our current wardrobe, more than adequate for our needs, is still in good, presentable condition.

But further, the brother wonders about the moral motives of some designers of women's fashions. "These fashion perverts will go to any extreme to exploit gullible girls and women." Some of today's designs are indecently suggestive and make men wonder about the objectives of the girls and women who dress accordingly. The tragedy is that Christian girls and women who copy indecent fashion fads are, consciously or unconsciously, shoddy representatives of the lovely Lord with whom they profess to be identified.

Admitting that some women may not be aware of the bad impression such extreme dress gives, the brother gives the reminder that a girl or woman is considered well-groomed when she uses moderation in cosmetics and changing fashions; such a person is always acceptable and in place. It may indeed take a bit of extended shopping time to secure decent length dresses or to do some hem-dropping at home, but one's testimony for Christ and one's reputation with the men is worth it.

"Don't be a slave," he says, "to the idiot fashion designers. If the dresses go half way down to the ankles next year, stay with the just below-the-knee length. Since they have gone to the other extreme this year, stay with the knee length." Besides, everybody *isn't* doing it!

—In *Letters of Interest*.



# NEWS AND NOTES

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

**Minneapolis, Minn.:** Pat and I praise and thank the Lord for His goodness in providing for every need of His children, for His grace abounds always. Although we missed the good fellowship of the dear brethren in Christ in Louisville this December vacation, we had a good week in the home of Bro. and Sis. Greguson here in Minneapolis. They open their home to foreign students, and through their life and testimony lead many to Christ . . . We are glad to hear that Dale and Jean McLean are coming here to Bethany Missionary Training Center to prepare themselves for the Lord's work. — Arsenio Eniego, 6820 Auto Club Road, Zip 55431.

**Lyons, Ind.:** By the grace of God, the Pleasant Grove Church has had the greatest financial growth of any year. We are especially pleased to note that this is most evident in missionary interest and giving. We praise God who made it all possible and gave us the joy of cooperating.

James R. Overman, son of Mr. and Mrs. Orell Overman, and presently employed as a teacher at S.C.C., was ordained as a minister of the gospel at his home congregation Sunday, Dec. 31, 1967.

Camp schedule for Woodland Park, Dugger, Ind., will be as follows:

June 10-14—Family and Work Week

June 16-21—Grades 4-6

June 23-28—Grades 7-9

Aug. 5-9 —Family Week

Aug. 11-16 —Grades 10 and up

—Orell Overman

## "Press Pulpit" Report

As of Jan. 1, \$239.00 has been received for the "PRESS PULPIT" project of Bro. George Galanis in Greece. He states that he is ready to rent the hall from which the work will originate, as well as be used for public lectures on the Bible. We hope to hear from Bro. George concerning the political situation there, especially as it concerns him and his work.

He is planning to be in the States

this coming July through September. He desires to go among the churches and meet the people. If you would like to hear and meet Bro. Galanis, please let me know as soon as possible, so his schedule can be worked out.

—Ray Naugle, Treas.

**Lexington, Ky.:** I always enjoy the Word and Work, especially "Talking Things Over." Keep up the good work. —Joe A. Goins

**Abilene, Texas:** Best wishes for a good year, if He tarries. —Carl Kitzmiller

**Pekin, Ind.:** I have taken the Word and Work for more than 48 years. I am 90 years old. I go to the Highway Church where Bro. Robert Gill preaches. —Miss Bessie Bright

**Lexington, Ky.:** We had three baptisms recently. Love and best wishes for 1968. —H. N. Rutherford

**Dallas, Texas:** About the Watch Meeting: in spite of bitter cold and much illness in the area, we had a good turnout of 140 people for the first half, and about 75 people for the second half. Brother Richard Ramsey brought an inspiring message on the "Love of God." The film, "What is Christianity?" shown the second half, carried a simple but moving message. All in all, it was one of the finest watch meetings we have had the opportunity to attend.

Last Sunday night the evening service was devoted to an informal prayer and praise service. Attendance was down, but the interest and enthusiasm were high. Brother Bruce Casali brought a message on the responsibility of one who hears the precious word of God. —Neal Phillips

**Louisville, Ky.:** Bro. Linscott's articles are fine, and where do you find so many splendid reprints?

The Fern Creek Church of Christ now meets in the Community Center Building at 6108 Bardstown Road, on Sundays at 9:30 and 10:30 a.m. and 6:00 p.m. You are welcome! —C. T. Clay

Mrs. Paul J. Knecht, the author of **OUR GREAT HIGH PRIEST**, has been closely connected with the Word and Work for many years as clubber, prayer warrior, writer, and for 3 and one half years manager of the bookstore (until 1966). **OUR GREAT HIGH PRIEST** is the result of much study, thought, and prayer on this important subject. Included in the book is a chapter entitled "Why the Righteous Suffer" which is worth the price of the book.

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The consideration that has been given to the Word and Work in the past has been appreciated. We solicit your continued patronage.  
—Delmer F. Browning, Manager