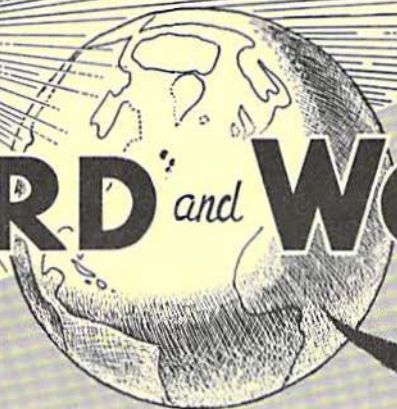


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If I were editing the hymn for "Great Songs" I would place the asterisk before the second stanza, which (in this book) marks the verse that may best be omitted, if any. Such omission has come to be almost universal practice, unless all verses are requested.

FACTS CAREFULLY CHECKED ABOUT "HOW GREAT THOU ART"

The hymn was written in Swedish by Carl Boberg in 1885 when Boberg was 26 years old. He was born 1859 and died 1940. The text was translated by Stuart K. Hine and copyright in America in 1955. Hine is an Englishman, born 1899 and still living (in England), age 68. The melody is also Swedish. The Swedish hymn bears the title, "O Store Gud" (pronounced in Swedish "O Stoor-e Gud," with the u in Gud having the sound the French give to u, or the diphthong eu, in "adieu"). The American title, "How Great Thou Art" belongs only on the Manna edition, and their copyright to the words, musical arrangement, and the title of their popular version is absolutely and strictly valid. It needs hardly be added that George Beverly Shea has sung the hymn around the World. —E.L.J.

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Talking Things Over

G. R. L.



Isn't right *now* a wonderful time to be on earth in the service of the Lord Jesus?!! There was a time when I would have preferred the time when He was here in the flesh. However, Jesus Christ is the same today as He was then, and sharing His life is just as thrilling now as it was then. Today there is an added element, an element of suspense created by the cultural convulsions that grip the world. What will tomorrow's headlines be? Anything can happen! We can no longer count on a tomorrow just like today. Tomorrow's demands for new wisdom and new power will bring new experiences of our Lord's wonderful sufficiency.

But how is it possible to have a bright outlook when the future appears so foreboding? Professing Christendom is in a state of decay, Bible-believing churches are stagnating, society seems to be in revolt against any form of organized religion, and over the horizon hangs the threat of international government-imposed atheism. Is *this* a promising situation? Is it possible to be glad in the Lord and to rejoice in His triumph even *now*? Isn't that a bit unrealistic?

CHURCHES IN NEED

It would be indeed unrealistic to ignore the conditions around us, and especially the condition of the churches, but there is a bright spot in the middle of this bleak picture. Many are beginning to see the problem and to be concerned about it. From the leaders all the way down (in *age*—not necessarily in spiritual discernment) to the teen-agers, there is a growing awareness that a good attendance and contribution record does not indicate that all is well. In the midst of much spiritual deadness there is at least the thought, "We need *something* here!" And that much is encouraging.

Finding the answer is a different matter. "Lo, here!" "Lo, there!" There are many ready-made answers, and most of them deal in *things*: A new kind of bulletin, a new kind of program, a new building, a new location, a new preacher, etc. Each holds out hopes, each may provide a temporary stimulation of "interest" (whatever *that* is!), but each finally disappoints. Alex Hay and Watchman Nee—authors of *The New Testament Order* and *The Normal Christian Life*—both warn that merely copying New Testament methods will not bring N.T. results. No doctor is content to treat symptoms; he must find the cause, the disease. It is encouraging to note that scattered Christians are looking beyond the symptoms of the spiritual

ills of the churches. When this is true, can the remedy be long in coming?

THEY POINT THE WAY

Maurice Clymore, writing in *The Exhorter* echoes an opinion which other brethren have voiced here in Louisville. "When the male members of a congregation can sit smugly in their seats (and not participate in the meeting), there is something wrong with the membership of that congregation. Either they are not interested in the work of the Lord, or they are not dedicated, or they are not converted." There's something wrong with the *people*, not with the program. Orlan Savey points out in *Firm Foundation* (Feb. 27 issue) that the "pastor system" now prevalent in the churches of Christ is an outgrowth from Roman Catholic clericalism. But he isn't just complaining about our having the wrong system. The real point of his article is that the people in the churches reject (in practice) the Headship and Lordship of Christ, even as the people of Israel chose to have a king and so rejected God. Again our attention is directed toward *people*, not method. Well, what is so great about that?

The wonderful thing is that so many are ceasing to look to groups and movements for the answers. If there is a problem, it can finally be traced to the relationship of an individual to His Lord. People are awakening to the fact that solutions are individually packaged—the answer is not to straighten out the church as a whole, but to get right with the Lord *myself*, and then help others do the same thing. The same principle applies to service. The basic problem is not one of getting a whole congregation to back a certain program, nor is it even a matter of getting the individual members enlisted in the program; the need is simply to get Christians individually living in a person-to-person relationship to the Lord. Bill Hearn (*Firm Foundation*, March 12) tells the story of Victor Cross, who was put into business with the Lord about 10 years ago through the help of two elders. Victor began inviting people to a Bible study. He relates

... But the first question invariably was, "What denomination are you, Mr. Cross?" At first he didn't know how to answer that question. No matter how you said it, just as soon as you mentioned the church of Christ the door was closed. So Victor reasoned that if they wouldn't study with the church, maybe they would study with him.

Finally, one evening as he was leaving a doctor's office, he asked the secretary if she would like to study the Bible. The lady said, "With what denomination, Mr. Cross?" Victor paused and prayed for the right answer. He turned a profile and said, "Look at me." She said, "What do you mean?" He turned the other side and repeated, "Look at me! Do I look like a denomination?" She said, "You sure don't. I see what you mean." Victor quickly responded, "Then will you study the Bible with me?" She did and eventually was baptized.

Victor has since used that approach with thousands of people and it has worked with astonishing success. He has shared the idea with others and it has worked with them also. People will study with individuals when they will not study with a denomination or a church.

"WITHOUT THE CAMP"

There are multitudes of Victor Crosses. Not all are doing the same thing, not all are using the same approach, but certainly they glorify the same Lord. Many of these are virtually unknown, as Paul (2 Cor. 6:9), or George Verwer, the "international nobody." Many are misunderstood by their brethren. Some are practically ostracized by the churches they desire to help; Victor Cross experienced this. Yet through those who are willing to "go forth unto him without the camp," the Lord is doing wonderful things throughout the world. He will continue to sustain His saints and to call out sinners until the church is completed and caught up into glory. In the meantime, what could be more glorious than to be counted a fellow-worker who shares His burdens (2 Cor. 6:1), a friend who shares His secrets (Jn. 15:15), or a fellow-heir who shares His glory (Rom. 8:16, 17)!! May such a happy portion be yours!!

Repentance Is Still Necessary

Nathan Bailey

Most gospel preaching today stands in stark contrast to the preaching of the apostles and that which characterized the church until a generation ago.

The missing element in contemporary preaching is the doctrine of repentance. In Acts 20 the apostle Paul declared: "I kept back nothing that was profitable . . . testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (verses 20, 21). Both the religionist (the Jew) and the rationalist (the Greek) needed this message. John the Baptist was even more pointed when he cried, "Repent, ye generation of vipers."

There is in our day an unconscious (or otherwise) conformity to the concepts of modern psychology and theology relative to sin and its sinfulness on the one hand, and a misunderstanding of the grace of God on the other. Universalism is the message of the liberal and easy believism the practice of the conservative. We come with an ice pack for the fevered brow instead of a poultice for the abscess.

Biblical repentance consists of two parts: a godly sorrow for past wrongdoing and a conscious and deliberate turning away from and a forsaking of what is wrong. (Godly sorrow should never be confused with remorse, which often is merely the pain associated with the results of sin.)

Ours is a generation that has been conditioned to reject all personal responsibility for wrongdoing or sin. No basic guiltiness attaches to any act of men. Good and evil depend upon the context in which the act is performed, the situation in which one finds himself. This so-called "situation ethics" has taken the sinfulness out of sin. Moral, ethical and spiritual absolutes are no longer acceptable standards for the judging of personal conduct. Wrongness is made a matter of relativity. Personal responsibility is explained away and no one is to blame for his sins, for there is no sin. This new morality

is "repealing the Ten Commandments." As Billy Graham said in a recent sermon: "In upholding our theory of the dignity of man we have vindicated all, condemned none, and provided alibis for each and every offender."

When men came to Peter after Pentecost he wasted no time commending their religious zeal, nor did he seek to comfort them. Rather, he cried against them that they had rejected the Christ of God and it was their own wicked hands that had crucified Him. *His* blood was on *their* hands. Convicted of the truth they cried, "What shall we do?" Peter's reply did not equivocate or temporize: "Your only hope is to repent . . . Save yourselves from judgment . . ."

Now we quickly admit that Peter also preached faith in Christ, but there was no easy believism in his sermon. Men were called upon to judge and repudiate the sins of their own lives and to disassociate themselves from the sinful generation of which they were a part. The repentance he set forth demanded a radical change of concept, conduct and character. A man must not only face up to personal pride and self-righteousness and repudiate them, he must also leave the way of the world. Not only are the acts evil; the spirit that accepts and permits them is likewise contrary to God's holiness. The man who seeks to follow Christ and to know His blessing must of necessity have his sin judged and cease to follow sinful ways.

This is part of the stigma of the cross. Life and conduct must conform to God's righteous standards. The spirit of the world can no longer rule.

True discipleship is costly, but Jesus never made it easy, nor dare we. Standards which before we did not even live by we are now asked to die by. If men and women and young people are not made to face the cost of following Christ their commitment can only be shallow and temporary. The "summer soldier" soon lays down his arms.

True gospel preaching must be faithful to the whole counsel of God. Men must be made to see themselves in sharp, clear focus in relation to the moral demands of the gospel. We must call men to repentance as well as to faith, for shallow preaching makes shallow converts. That repentance precedes faith is part of the declaration of the gospel.

There is, therefore, a desperate need for someone in the spirit of John the Baptist to stand forth from the immoral, sensual, selfish and gross wilderness of our day and preach a baptism of repentance for the remission of sins. John reminded his hearers of One who would come in judgment upon the earth. There would be a day of purging when the wheat would be gathered into the garner but the chaff burned with unquenchable fire. Such a message was not popular then nor is it today, but who said we must be popular? This base craving for a popular message, this suiting of the message to the itching ears of the people, has destroyed more preachers and damned more souls than anything else.

Like Paul, let us who preach the gospel, whether from pulpit or pew, seek rather to be faithful to our calling and thereby free from the blood of all men.

—In *The Alliance Witness*



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

Must churches, in order to be scriptural, strive to be uniform in their observances, or is there to be endeavor to avoid uniformity? What would be the point in either course?

"Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). And stereotype is to be avoided; people are not born again to be placed in an inflexible mold. On the other hand, it is scriptural to "inquire for the old paths, that ye may walk therein." Some uniformity is an advantage, so that "companions in travel" may not be at a loss or be confused, stepping into an assembly for the first time, to know what to expect or expect next. "As I gave order to the churches of Galatia, so also do ye; upon the first day of the week . . ." (1 Cor. 16:1-2). That instruction establishes some uniformity among the congregations even of different countries. "As in all the churches of the saints, let your women keep silence . . ." (1 Cor. 14:33, 34). Uniformity in that respect. "We have no such custom, neither the churches of God" (1 Cor. 11:16). New Testament churches were uniformly called churches of God (see above, et al.), churches of Christ (Rom. 16:16), and churches of the saints (see above). The hour of the day is not set for the assembling together, but there is an advantage in a bit of uniformity as to the hour, in consideration of disciples away from home and who do not wish to be absent from the table of the Lord. At Troas "the disciples came together to break bread," "upon the first day of the week." S.D.A. leaders deny that the breaking of the bread there was on the first day of the week; they cannot deny that they did meet on that day, and it is undeniable what their purpose was. The form of expression used clearly indicates that the practice was their custom. Earliest church history after Acts corroborates the view that the churches uniformly gathered upon the first day of the week for the breaking of bread. Uniformity is no transgression, and diversity for the sake of being different (the apparent delight of some) "availeth nothing." Who does not enjoy, when attending worship in a new place, an at-home feeling, finding the same observances as enjoyed back home? Who prefers abruption instead?

A slogan reads, "Hate the haters!" You have stated that some of the most intolerant of today are those "intolerant of intolerance." Shall we be intolerant toward that in religion for which chapter and verse cannot be given or found?

People "meet themselves coming back"! The more road sigus, the easier to become confused. "If any lack wisdom, le him ask of God, who giveth to all men liberally and upbraideth not." How great is the need of "that wisdom which is from above" in these evil days! To ask for and receive the same is the priceless privilege of the child of God. Let us not attempt to go through this world of ungodliness without it. "The Spirit helpeth our infirmities." "To the law and the testimony, if they walk not according thereto, there is no life in thee." Be not tolerant of that for which there is no chapter and verse. "I hate every false way" (Ps. 119: 104).

What is meant by being "washed in the blood of the Lamb"? We hear it thrown up that such a thing never did take place, that nothing could be made white by being washed in blood, that we should cease the use of such an antiquated expression.

Wise in their own conceits, men become wise "above that which is written," wiser than God! They can be very prolific in their use of figures of speech in all except religious lines. Nevertheless the inspired word repeatedly uses this figure. So we read, "fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 Jno. 1:7). "They washed their robes and made them white in the blood of the Lamb" (Rev. 7:14). From the sacrificial lamb of Abel's offering to the washing of robes in the last chapter of Revelation, blood and sin-cleansing are shown in connection. "Without the shedding of blood there is no remission" of sins (Heb. 10:22). "This is the blood of the new covenant, shed . . . for the remission of sins." "Unto him that loosed (washed) us from our sins in his own blood" (Rev. 1:4). "He died for our sins, according to the Scriptures." See Isa. 53, e.g. "He gave his life as a ransom." See Matt. 20:28; Mk. 10:45. "The blood is the life" (Gen. 9:4 et al.). For one's blood to be shed, it evidenced death, death by violence. Jesus shed His blood, that is, He suffered death. Thus did He lay down His life as a ransom for souls under sentence of death. "He is the propitiation (satisfaction) for our sins" (1 Jno. 2:2). When by faith we accept the Son of God as the divinely approved and accepted answer, meeting the requirements of justice involved in our sinning, then are we "loosed" from sin's condemnation and are said to be washed from our sins. That is to be washed in His blood. On the ground of that sacrificial death and a by-faith acceptance of the same, God can be just and the justifier of violators of justice, which every one is, for "all have sinned." "Washed in the blood of the Lamb" is a figurative expression of what takes place in one's being saved from sin. The Son of God atones; the sons of men respond, unless they disbelieve. Our Lord makes the provision and appeals. The sinner is convicted, his heart is melted, he humbles himself, makes application and thus is reconciled to God. "Blessed are they that wash their robes" (Rev. 22:14). How immeasurably important it is that men exercise "faith in his blood" (Rom. 3:25). "He that disbelieveth shall be condemned." To disbelieve in His shed blood is to disbelieve Him. Faith in His blood is faith in Him.

We understand the gospel of Christ to be a heart religion. Does that mean that the intellect is bypassed in its appeal?

No, indeed. It is through the intelligence of man that his heart is reached. "Yes, but whose intellect is capable of being appealed to unless a work of grace is performed in its behalf? "He sent his word and healed them." Would you bring God's word down to the level of man's word?

In class a discussion came up concerning the "sons of God" in the 6th chapter of Genesis, and one member made them fallen angels who made themselves human and married women of earth and became the sires of the "giants in the earth" in the days before the flood. He thinks the Book of Enoch was by Enoch, "seventh from Adam . . ."

Angels are indeed called "sons of God" (as of course they are) in Job 1:6, 2:1. But when were "fallen angels" ever so called? But men in fellowship with God are called "sons of God" in both Testaments. The Seth line in Genesis consists of such, and they are "sons of God." But they intermarried with the "daughters of men" of the Cain line, and thus was the Seth line corrupted (excepting Noah and his family). Sons of God in the O.T.? Note Isa. chapters 63, 64 et al. But "there were giants in those days." Nephilim is the name for them. They were "men of renown." And they propagated a race of mighty men. But hold: If they are the progeny of fallen angels would they be called men? And do hybrids propagate? Just suppose they should, what would the resultant progeny be? Evolutionists would be happy could they but present examples! "Every seed after its own kind" is a law inexorable.

Yes, there were Nephilim in those days, the physical product of cross-breeding of human beings, and the products are human beings, not hybrids. Nephilim before the flood? Yes, and after the flood likewise. See Num. 13:32, 33. And the Nephilim, "sons of Anak," are men, not hybrids. But their ancestors are not antediluvians, but descendants of Noah. Was Noah's sire a fallen angel? "But the "sons of God" in Genesis 6 were not fallen angels before their marrying the daughters of men"? The moment they reached a decision to leave "their first estate" they became apostates. The "Book of Enoch" is an apochryphal writing, the product of a Jew of a fertile, fantastic mind, who drew on his imaginative powers and set forth seven heavens, seven archangels and many other things beyond the inspired writings. Jude, inspired as he was, needed not a quotation from the Book of Enoch; he could do better.

I have a commentary that makes the rider on the white horse in Revelation 6 represent the counterfeit Christ, contending that white is the emblem of peace and purity.

It is not to be ruled out as impossible. I once was favorable to that idea. On what ground? White as an emblem. I had no other ground and know of no other. In chapter 19, the Rider of the white horse of that chapter is clearly identified. But though white is the characteristic color there as in the first seal (ch. 6), there is much in evidence of blood as well as the white. The blood sprinkling His

garments is not the blood of the cross. Whose blood except blood of His foes? He who went forth "conquering and to conquer" does some conquering before the climax is reached and the conquering is done (19:20). The counterfeiter is truly manifest, but he is the rider of the scarlet beast of chapter 17. But he is conquered; that is the glorious thing about it, and praise be to the KING OF KINGS AND THE LORD OF LORDS. Amen.

Fellowship With God

Martin O. Massinger

John survived the other apostles and perhaps most of the generation with which he grew up. Now as an old man in the last decade of the first century he looked back over some sixty years to an amazing series of incidents which had taken place in his youth. He recalled that wonderful day when the Lord had called him from his nets and his fishing in the Sea of Galilee to become a fisherman of men. He remembered those wonderful three years during which he and other disciples had been with the Lord constantly going about the country, listening to Him speak and seeing Him perform miracles. He remembered that awful storm of opposition which arose and which culminated in the crucifixion. But he also remembered that glad day when he peered into the empty tomb. He went back in thoughts to the group on the Mount of Olives as they watched the Lord Jesus ascending to heaven.

Now as an old man he writes to the younger generation, which was born several decades too late to witness these things. But he does not write as an old man might, merely to entertain the younger generation with stories of the good old days. He has a definite, serious purpose, and one related to us as well, who have been born nineteen centuries too late to be there when it happened.

To discover this purpose and to enter into its benefits, let us together examine the first few verses of John's first epistle, gathering our thoughts around the phrase: "fellowship with God."

The amazing events of John's youth alluded to above amounted to this: God Himself, the creator of all things, had actually come from heaven down to this little spinning speck of a planet and had lived among men. He had become one of us, being born of the virgin Mary, so that He actually was the God-man living among men as a man.

John and the others had heard Him speak, had seen Him with their eyes, looking upon Him, indeed had even handled Him with their hands, this One who was life itself. And John was now testifying to these facts as he wrote to the Christians in and around Ephesus.

How had this One, who was God manifest in the flesh, acted?

And how had they, mere mortals, reacted? Had they merely stood and gaped in amazement and awe? No, the fact is that they

had had fellowship with Him and with the Father, who had sent Him.

Fellowship is a delightful word. It means having something in common. Talking together, walking together, praying together, doing things together, and enjoying every minute of it because of mutual love.

Those were indeed the good old days. But sixty years later, as John wrote, in a real sense those days were not past. Nor are they past today as we are about to enter the last third of the twentieth century. To be sure, the days of the Lord's actual physical presence on earth are long since past. But the fellowship continues in a more wonderful and truly enjoyable form than in those early days.

For when the Lord went back to heaven, He made provision for such fellowship by sending the Holy Spirit to indwell believers (John 14:16, 17) and to reveal Himself to them (John 16:14). He gave the privilege of prayer in His own name (John 16:23, 24). And by inspiration He gave the New Testament to be added to the Old, thus completing the written revelation, which reveals Jesus Christ to the heart of the believer (John 5:39, 46; Rom 1:1; 19:10). Thus through the ministry of the indwelling Holy Spirit, prayer and the written Word we have fellowship with Christ and the Father in a more wonderful, and more permanent way than was ever possible for the disciples in the days of His physical presence in Judea, Samaria, and Galilee.

In fact, the Portion of Scripture before us is an example of this very principle. He said: "that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." Yes, we have been born too late, certainly too late, to accompany Him on His earthly preaching tours, but John's inspired writing and that of the other inspired writers enables us to enter into that precious experience of fellowship along with John, Peter, James, Andrew, Thomas, and the rest. Have you ever thought of your Bible reading in that way? It is just as if we were sitting there on the shore of the Sea of Galilee that morning when the Lord fixed breakfast for the little group and then talked to them after breakfast. Only better!

No wonder John goes on to say: "And these things write we unto you, that your joy may be full" (1 John 1:4). Fellowship results in joy, full joy. Peter in his letter calls it unspeakable joy when he writes about the Lord Jesus, "whom having not seen, ye love: in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

Someone, even some saved person, reading these lines, may be saying wistfully: "I really don't know much about joy. I wish I did." It would be cruelty to speak of such joy and then leave it dangling before our eyes, just out of reach. But this is not God's way with us. He moves John to go ahead and explain to us in very simple terms how this joy of fellowship with Christ and

the Father can be had by any child of God. By you, right now! Let us read on.

"This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all" (1:5). What does this have to do with the matter in hand? Very much. Joy is dependent upon fellowship with God. Therefore we need to know something about God. And the supremely important fact to be known in this connection is that God is light. And this refers to no mere physical light with its watts and its candlepower. Here is moral light, spiritual light, complete absence of sin, and infinite glory. If we desire joy which can only be had by fellowship with God, then we must walk with Him in the light. Those in John's day, or in ours, who claim to walk with God and are walking in moral and spiritual darkness, that is, in sin, are simply lying (1:6).

On the other hand, "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1:7). What does walking in the light mean? Does it mean being sinless? Verse 8 and 10 of this passage make it clear that this could not be. Anyone who claims to have no sin is fooling himself, and anyone who claims not to have sinned is making God a liar. Hence, walking in the light could not mean what is sometimes called "sinless perfection." But it does mean walking in such fellowship with God that we are constantly exposed to the light of His holiness as it shines upon us from His Word, revealed to us by the Holy Spirit. The moment some sin occurs in our actions, in our words, or even in our thoughts, the light immediately shows it up. There is that sin, even that "little" sin in all its ugliness. A child of God, walking in the light, thus becomes aware of his sin, acknowledges it, and has it cleansed away immediately by the precious blood of Christ. That is the meaning of verse 7 and verse 9. Once we trusted Christ and had the guilt of our sins cleansed away by His blood once and for all. Never since then have we ever been guilty again or condemned by the holy wrath of God. But now, guiltless as we have been since the day of our salvation, we yet become defiled as sin occurs in our lives. And it is this defilement that ruins fellowship and joy. However, the walk in the light that has just been described, the revealing of sin by the light, the resultant confession and cleansing, give instant relief from this condition. Many years ago one of God's servants used the illustration of the marvelous mechanism which God has given us to keep our eyeballs clean. It would be incorrect to say that no speck of dust ever defiles the surface of our eyeballs. Dust does strike them, but the liquid secreted by the tear duct and the washing action of the eyelids instantly removes the defilement. This is the way it can be with us as concerns sin. And by the grace of God may it be so. Then we shall experience the fellowship and joy which John mentioned in verses 3 and 4, the most wonderful experience this side of heaven. —In *Dallas Bible College News*

A Missionary Safari

Mae Jardine

When I heard Oswald J. Smith say, "The world is fast becoming literate, the printed page is dynamite; now is the hour!" I wished with all my heart that I could make the most of this "hour."

About this time I received a letter from Jack McAlister of World Literature Crusade informing me that Faustino Ruivivar, Jr., from the Philippines, would be in our area soon. "Please tell your pastor he will be available to speak in his church."

I went to my pastor first. He was busy planning a series of meetings with a "chalk artist with magic mysteries," who was guaranteed to attract a crowd and build up the sagging attendance.

I drove to a neighboring church that was interested in missions. The pastor wistfully said, "I'd like to have him. I'll let you know." When his answer came, it was: "Headquarters objects to outsiders; we need the money for our own missionaries." WLC furnishes "tools" for all denominations in 210 countries. The purpose for Faustino's coming was to recruit prayer warriors, not to ask for money.

This pastor invited me to a united service of his denomination to hear some missionaries who had been forced to leave Africa. The labors of forty years could go to the Communists unless held up by quick action and prayer.

As I entered the building, I smelled coffee, heard the clatter of dishes and the hubbub. The women were clearing away the remains of a potluck supper. The men were joshing each other, talking jobs, crops, etc. The frustrated missionaries, who had faced death in Africa, looked wistfully on.

After hearing their stirring stories, I waited in vain for the congregation to get on its knees in prayer.

I went to our town and talked to a member of the Ministerial Alliance. As I poured out my heart, he expressed real concern. I suggested a united service of all churches. He promised to bring it up before the Alliance.

I waited. I knew he taught three days at a Bible school, that he was busy with many things. Hoping to give him a nudge, I attended one of his Sunday night services.

The drama class from the Bible College was presenting a play. The house was packed. We were given printed programs. The stage was equipped with theatrical apparatus capable of creating storms, mob scenes, etc.

The students' acting was superb. The play was scripturally correct, nothing to disturb the comfort of the evangelical crowd.

Why couldn't I enjoy it? I was so familiar with the story of the stoning of Stephen. I knew what was coming next. I had heard it from childhood. Are we so satiated with the Gospel that it has to be embellished with drama and served with all the trimmings, to get us out to the house of God? I kept thinking of how many Gospel tracts the cost of this service would print. Oswald J. Smith

says that in some areas 14 cents invested in literature, covered with prayer, will save a soul in heathen lands.

When I asked the pastor if he had found an opening for Faustino, who had come from 10,000 miles away, he said, "I'm sorry, but I can't possibly squeeze him in." I asked, "What about the Alliance?" He answered ruefully, "They're just like me."

Driving home, I couldn't rid my mind of a picture sent me by the Far East Broadcasting Co. On one of the islands in the Philippines, a funeral is being held. The bare casket, in the midst of the mourners, has only a small transistor radio on it (a "portable missionary"). With no minister to conduct the funeral, they tuned in to FEBC and Charles Fuller preached.

While hunting for an open door for Faustino I attended a convention sponsored by an evangelical Bible college. 2,000 guests were registered, 500 students were present. It was the closing night and a 120-voice choir was to perform.

After a lengthy pre-program, a great-souled speaker gave a stirring message on separation and consecration to the will of God. He closed with an appeal for decisions. My eyes sparkled with anticipation. I visualized students deciding for the mission field. There was a stir. The students were coming!

Surely my eyes deceived me! The choir director began moving the standards into position for the rear rows to mount, scraping and distracting attention from the altar. The words of the hymn, "Consecrate me, Lord . . ." died away, the speaker lifted his bowed head and quietly tip-toed from the platform. Simultaneously, the students streamed onto it 120 strong. The director mounted his stand. There was a great burst of song, with excerpts from Handel's *Messiah*. Voices trained and polished flowed on and on in harmony with the leader's gesticulations.

One seemed to wonder if the Holy Spirit, who had been moving near the altar, did not slip away to smaller crowds where there was less energy of the flesh.

With a like-minded friend, we borrowed chairs, advertised Faustino, and had the service in his home. A goodly crowd attended.

God opened a door way out in a rural community of Missouri. They welcomed us with a cheering crowd of children and young people (prospective missionaries). They came in spite of rain and sleet. Precious seed was sown. But time had run out for Faustino. We rushed him to the bus depot, handed him a sack lunch, just in time for his 1 p.m. bus. Thus ended the missionary safari.

The question before the church is: Is it to be program or prayer? When the call goes out, "Behold, the Bridegroom cometh!" will I join the marriage procession and enter in? Or will I rush frantically out to buy oil, and return to find the door shut?

I do not mean to imply that the programs we enjoy in our churches are not good, or even necessary. But all about us is *change*. Is it not *time* for the church to *wake up*, quicken her pace and keep in step with the Master?

—In *E.H.C. Prayer Bulletin*

The Power of a Paper Preacher

T. J. Bach

It has been my privilege to know Christ in four ways, and by God's grace I expect to know Him in the fifth. My purpose in this article is to tell how I came to know Christ the fourth way—as my personal Saviour.

When I was a child, three years of age, I came to know Christ the first way: by *name*.

At seven years of age, I began to read the stories of Jesus and came to know Him the second way: by *history*.

When I was fourteen years old, I came to know Christ the third way: by *doctrine*. I studied the doctrines of sin and grace, Heaven and Hell. But I did not have any personal relationship with Him.

It was not until I was eighteen years of age that I came to know Him in the fourth way: *as my personal Saviour*. And, by God's grace, I shall some day know the Lord Jesus in the fifth way. *face to face*.

It was good to know Christ by name, by history, and by doctrine. but that was not sufficient. Though the Holy Spirit used my academic acquaintance with Christ to bring me under conviction of sin, yet it is one thing to be convicted; it is another to be born again.

It took the distributor of a gospel tract and the reading of that tract to change my conviction to decision.

At that period of my life, I was studying engineering in the city of Copenhagen, Denmark. On a Sunday afternoon, as I walked along one of the streets, a young man came across the street to meet me. He apologized for stopping me. Then he took a tract out of his pocket and said, "Will you please take this little tract? It has a message for you."

I crushed the tract in my hand as I replied: "Why do you bother people with such reading? I will take care of my own interests." I tore the tract into pieces and stuffed them in my pocket.

The young man did not respond to my words. As I turned to leave, I noticed that he had turned his face toward a doorway. But I could see that tears were running down his cheeks and that his hands were folded in prayer. He had given his money to buy the tract; he had given his time to distribute it; and now he gave his heart in prayer to God for me.

The young man's attitude toward my crude actions and hard words brought deep conviction to my heart. Half an hour later I was in my study. The first thing I did was to paste together the pieces of the tract. Before I had finished reading it, I was down on my knees asking God for forgiveness of my sin and for the grace to accept Christ as my Saviour. He heard my prayer. That very evening, I went to a gospel hall and gave my testimony for Christ. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and

with the mouth confession is made unto salvation" (Romans 10:9, 10).

I am anticipating the privilege of meeting in Heaven the young man who gave me the tract, and wept and prayed for me. And may there be some there who have received tracts from my hands and have been the subject of my prayers and tears.

Why Are the Laborers Few?

Vincent Brushwyler

For some time we have been deeply concerned about the diminishing number of young people applying for foreign missionary service—a situation which I have found to be nearly universal. Why?

Is it because missionaries are no longer needed? Hardly! The world population is growing at the rate of nearly 50 million per year . . . of whom 45 million are being added to non-Christian lands. The missionary enterprise is not even keeping up with the increase, much less making imprint on the vast masses of unevangelized.

The lack of volunteers may be due in part to some false conceptions regarding missionary work.

1) Some people believe that in this day of increasing nationalism, missionaries may be more hindrance than help and that the national church must do the evangelizing. It is true that the well-trained national can always do a better job among his own people than the stammering "foreigner" with his odd customs. But someone must win and train those nationals!

2) Some think that doors are closing so rapidly that in a short time all missionary work will be over. This is less than a half-truth. Some doors *have* closed. But other lands are still wide open: South America, Africa, Japan, Formosa, Philippines, most parts of Europe. These areas need thousands of additional missionaries.

3) There are some who think the most talented people are needed at home and should not "waste" their talents in foreign missionary work. This indicates lack of understanding of missionary service. If there is any area where the highly talented and consecrated are needed, it is in foreign missionary service. In fact, the work taxes every true missionary beyond his natural capacity and throws him hard upon the grace of God. At the same time, missionaries testify that no work utilizes *every* talent as does missionary service.

4) Many Christians have a false concept regarding the "call" for missionary service. They think they can "choose" a profession in the homeland, but must have a special "call" to go overseas. The Bible recognizes no such distinction. All life for the Christian is a sacred trust. No Christian should consider entering any life-work without a "call" from God.

5) *Many young people have an "unregenerated" sense of values in*

life. They do not see clearly the difference between the essential and the non-essential, between the temporal and the eternal.

The Bible teaches that all men outside of Christ are lost, and that there is no way of salvation except through Jesus Christ. How can we face these solemn realities without making sure that our own lives are invested for eternal values?

6) Many would-be missionary volunteers have let *marriage* interfere with their call to missionary service. We all recognize that marriage is a God-created institution, designed to bring blessing and joy to our lives. Yet hundreds of young people who volunteer to go to the mission field never get there because they permit themselves to fall in love with someone who does not share their convictions about missionary service. During my years as a pastor and mission director I have listened to the heartbreaking experiences of scores of people who said they felt called of God to foreign service but their marriage interfered with the divine call. Casualties of this type are countless.

7) Although few will admit it, *this country's high wages and comfortable standard of living have held back many in subtle ways not easily recognizable.* Many young people who have full intentions of completing their necessary academic and theological training must take a job "for a while" to earn the required funds. Accustomed to financial independence after a bit, they become unwilling to give it up in favor of more training for Christian service—and the call of God is stifled.

8) *The lack of spiritual discipline* often eats slowly into the soul of young people until they are made almost unusable in God's service. This often comes so slowly and so unconsciously that they themselves are not aware of it. The way one disciplines himself in his studies, the choice he makes in this action, his reaction to that situation—all of these leave an indelible impression. And if a man or woman makes the wrong choices, these can eventually produce a kind of spiritual "creeping paralysis."

9) Perhaps the greatest reason the laborers are few is that we do not follow the command of Christ, "Pray ye therefore the Lord of harvest that he will send forth laborers into his harvest." If we would spend even two minutes a day *praying for laborers*, this would have its effect upon our own lives. No one can honestly pray to the Lord of the harvest to send forth laborers without a willingness to do his part.

No Christian has a right to personalize the promises and privileges of the gospel without personalizing its obligations and responsibilities. Thousands of Christians have been assured of salvation by putting their own names into the "whosoever" of John 3:16. By the same token, we should put our names in the "go ye" of the Great Commission and ask God to lead us to the exact part we should have in world evangelism. —In *Missionary Mandate*

Precious Reprints

Thou That Repliest Against God

R. H. Boll — 1956

The attitude of the world against God has lost none of its presumption, arrogance, and blasphemy since the days of Cain. In fact, the vaunted enlightenment of this generation has made them more impudent than ever. They do not hesitate to arraign God at the bar of their human judgment, and to prate loudly about "what God ought to do." They are always ready to flout the Bible and to pronounce condemnation and curses upon "a God who would do thus and so." Even Christians are sometimes seduced into the thought that God has greatly mistreated and wronged them.

Now the God of the Bible is good and holy; but one need not study the Bible far or long before he learns that Israel's God does not propose to make Himself accountable to His creatures for what He does. They must give account to Him, not He to them. He claims the sovereign right to do exactly as He pleases and as seems good in His eyes. He always pleases to do exactly right; but He does as He pleases and does not ask our permission, nor does He propose to control His course by our notions of what He ought or ought not to do. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus?" (Rom. 9:20). "Woe unto him that striveth with his Maker! A potsherd among the potsherd of the earth!" (Isa. 45:9). The special curse of this generation is this, that they have no fear of God before their eyes.

BIG MAN, LITTLE GOD

The fleshly pride of man has always exalted itself against God. This is the mystery of iniquity that will culminate in man's self-deification, in the "man of sin" who opposeth and exalteth himself against all that is called God. And never has that tendency been more pronounced than now. Modern teaching on this point is remarkable. Modern theology, modern social philosophy, modern cults and writings subtly feed the Satanic pride that roots in the flesh. "Every man a king," "Man Unlimited," and such titles indicate the course of the current. Yes, you are wise, you are learned, you are great, you are infinite, you are divine! And they know not that they are wretched and miserable and poor and blind and naked; and neither will they know till that moment of utter helplessness when Death takes them at his will, or till the solemn hour when they shall stand trembling to give account of themselves unto God. And what will they do in that day? "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth" (Ps. 46:10).

THE WAY OF GOD'S LITTLE ONES

In striking contrast with the defiant, arrogant pride of the children of Cain stands the humble reverence of the people of God. While those blaspheme, excuse themselves, and judge God, these humble themselves and vindicate God. David said: "Against thee, thee only, have I sinned; and done that which is evil in thy sight; that thou mayest be justified when thou speakest, and be clear when thou judgest" (Ps. 51:4). In other words: "God is right, I am wrong; He is justified, I stand condemned." But to a man of such a mind come God's overflowing mercies; for "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (v. 17). "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite" (Isa. 57:15). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6).

The Shunammite and Her Son

Mrs. Paul J. Knecht

The first joy of the Shunammite was short-lived. For when her son was a lad of some years he went out into the field to his father and the reapers. Suddenly he became ill. He complained to his father, saying, "My head, my head." He was sent home to his mother where he died in her lap about noon. She wasted no time bemoaning her loss, or even to notify the child's father or call in a neighbor for comfort. It was a time for swift action. She placed him on the prophet's bed, resisting any temptation she might have had (and as mothers since have had) to cling to the little, lifeless form that shortly ago had been warm and loving. Resolutely she shut the door and turned away, leaving him alone in the house of death.

She called to her husband. Without telling him of the death of the child she asked for a servant and a donkey that she might run to the man of God and come again. When her husband wanted to know why, for this was no special day that called for a trip to the man of God, she brushed aside his questions with the brief reply, "It shall be well." Time was at a premium and she knew it. And the heart of her husband must have trusted in her, for he let her go without further delay. (Proverbs 31:11 proved true, for his gain was the life of his child, as dear to him as to her no doubt.) She saddled the ass and told her servant to "Drive and go forward" at full speed unless she stopped him. You may be sure she never stopped him. She bore the discomfort of such a hurried trip without even giving thought to it.

Elisha saw her coming and sent his servant, Gehazi, to meet her and inquire for the welfare of her family. He asked about each one separately, "Is it well with thee? is it well with thy husband? is it well with the child?" To all of which she answered, "It is well."

But the child was dead! Strange that she did not at once pour out all her grief and sorrow. But she did not. She simply said, "It is well." And it was. The child was in the hands of God who gave him life in the first place. This seems to be an example of believing prayer according to Mark 11:24, ". . . Whatsoever ye pray and ask for, believe that ye receive (*have received*, mg.) them and ye shall have them." Her faith said, "It is well."

But her "soul was vexed within her" as the prophet perceived when she caught hold of his feet and would not let go. He would not let the servant remove her by force. Either the man of God knew from her questions, or God revealed to him directly what the trouble was. He sent his servant to the child with careful instructions, but the woman refused to leave him. It may be that she knew Gehazi would not prove trustworthy. Elisha arose then and went with her. They met Gehazi returning after an unsuccessful attempt to wake the child. We are not told if he disobeyed instructions, proving unfaithful to the trust as he later did in the matter of Naaman (5:20).

On the other hand, it may be that this was a case for no less than the man of God himself. At any rate it took Elisha, himself, not his staff nor his servant, some little time to arouse the child (vs. 32-35). When the child had sneezed seven times and opened his eyes the mother was called to receive her son back from the dead.

THE FAMINE

God called for a famine soon after that. Elisha, being forewarned, told the Shunammite to leave the country and sojourn wherever she could find a place. She took his advice and with the lad spent seven years in the land of the Philistines. (Nothing more is said of her husband. He was old; perhaps he had died.) While she was away her house and land were confiscated, perhaps for non-payment of taxes. When she returned she went to the king to plead for the restoration of her property. By God's providence she appeared before the king with her son just as Gehazi was recounting to the king some of the marvelous works of Elisha, one of which was the raising of this woman's son. It was not chance that her appearance before the king coincided with the story of Gehazi. He pointed to the woman and her son as corroboration of his story. When the king asked her she told him (2 Kings 8:6). The king appointed an officer to see to her case and not only was her land restored but also all that had been produced on it for those seven years.

God's providential care of His own stands out in this moving story of the unnamed Shunammite woman. You may be sure her life was enriched above measure after she had seen the power of God in the resurrection of her son from the dead.

The way of holiness is wonderful, but it is not miraculous. Those in it walk by simple faith alone. And perhaps there is nothing more remarkable nor wonderful in it than that a result so great should be produced by a principle so simple. —Fenelon

Missionary Messenger

"Greater things for God"

Motoyuki, Nomura
Tokyo, March 1

Yesterday, the doctor told me that he has found a sort of deformed spot on my duodenum and thought it was a sort of duodenitis. I have been feeling both dull and acute pain in my abdomen when ever I was hungry for more than four years. The first X-ray two years ago could not find the cause. The doctor gave me some medicine to take, but I know your prayers will mean a lot to me. I am sure Satan does all he can do to prevent me working for His kingdom and church in Japan.

This March I'll be busier than usual. First, the final exam. of the semester at YMCA English School will begin shortly, forcing me to grade hundreds of papers for a while. Then YMCA Bible Retreat Camp is coming also. We have just had one Bible retreat camp two weeks ago for YMCA and I preached lessons from the first three chapters of Genesis. Then a Christian Church in Tokyo invited me to preach for their four-night gospel meeting, March 21-24.

And, for the first time, our small congregation at Hachimanyama is going to have our Gospel Meeting at the end of March, inviting a Bro. Betts from Ibaraki Christian College. This is an encouraging sign to see. Our young folks wanted to have this meeting, and are now pretty busy in preparing for it. Your prayer, much more prayer, means a lot to us now.

Brother Nakahara went to the States the other day. I visited him in his home at Shizuoka prior to his departure, and asked him to see just what the churches in America are thinking about the great need of workers here in Japan. I also asked him to tell brethren and churches in USA to send us either young missionaries or missionary candidates, in this case we at Hachimanyama will sponsor the candidate while he is in Japan to see the real situation in Japan if the congregation(s) in USA will take care of his travel expenses. We'll feed him and clothe him just like we would take care of our Japanese boys. I am sure this plan will help and contribute much to the churches both in Japan and in USA. This lack of workers is keenly felt here!

The old house offered by my mother to be remodeled to fit the needs of the work here, was prepared at a cost of approximately \$5,500. \$3,800 has already been paid, and our Japanese friends donated about \$1388 for furniture and equipment. More rooms for the various activities have made this house a busy community center. Among other projects recently, some 15 thousand handbills were prepared and distributed door to door by the young people.

David Brown,
Salisbury, Rhodesia

Feb. 22.

The church building is nearing completion, and there are a hundred and one things to see about. Plus the fact that I am teaching five Bible classes a week, and each one requires study and preparation. There are a good many other things that require time too, but the Lord is wonderfully gracious and we find ourselves sustained by His wonderful grace.

The Lord continues to bless the Waterfalls work. This last Sunday the Lord added one of our neighbors to our number. We had been praying for this man for a year and a half, so we are now rejoicing in answered prayer. Your prayers also helped to bring this about. The Waterfalls assembly manifests real joy in all meetings, and the presence of our Lord is evident. It is evident that the Lord is doing an eternal work in our midst, and we praise Him much for what He is doing.

Thank the Lord during the past three weeks we have had quite a bit of rain, though below normal. The rains are too late to save crops in many areas.

Elaine Brittell

Livingstone, Zambia March 12

Sunday afternoon at Mujala an elderly man came back to the true church after having gone away to the Apostle's church. Now he is happy and is trying to encourage the men at Mujala to come to the Lord. May God use him greatly in bringing souls to Christ. There were 48 at Mujala.

Some friends gave us some white pieces of knit underwear which we are sewing together to give to the new babies for diapers. There are several new babies around. The children pray that we will help the poor, then we try to do something for them with what we have. If we use what we have, God will supply when another need arises.

God seems to be letting the rains get finished quickly this year. We are thankful for what rain did come. The well at Sinda has never run dry, but always provides plenty of pure water.

Victor N. Broadus

Manila, Philippine Islands March 12

Since moving into the new meeting place, we have had two series of evangelistic meetings—one for Filipinos and one in the Chinese language. Attendance to both was on the whole good. Last week a home Bible study was started in a home nearby.

The Bible Institute is now in the last three weeks of classes before summer vacation. This means getting ready for exams, then for teachers it will be grading papers and getting grades out. Plans are being readied for summer activities—seminars and meetings. This year we will not have the Alex Wilsons with us for these meetings and Vacation Bible Schools. We'll be missing them a lot. They leave here May 9 to return to the U.S. on furlough.

The Billy Ray Lewters, who are presently with the Allens in Hong Kong, will be coming to take the Wilsons' place, however. If things go according to plan, we look for them to arrive April 3.

I believe they plan to stay in the Philippines for two years, as they have already been in Hong Kong nearly three years.

By the time you receive this, mother will already be in the USA. She left here by boat for Hong Kong on Feb. 4, then left Hong Kong by boat on Feb. 20. We are sorry that her visit to the Philippines had to be spent almost entirely on a bed. It could not be as pleasant as we all would have wished. Still, the Lord has His purpose in everything.

Betty Allen
Hong Kong

March 9

Since Christmas we have had much sickness; it seems the children have taken turns missing school for lots of minor complaints. Dennis, too has been sick twice. It has been an unusually long cold season without a break. Now that the sun is peeping out from time to time everyone begins to perk up. Yesterday it was so hot, but by nightfall was quite cold again. Apart from this, Dennis has taken a more responsible job at the Hong Kong Christian College, and must spend more time there than last term. The atmosphere is much better this year, and the students seem respectful and responsive. The first two weeks of April, a delegation of students and teachers is going to Formosa. Dennis has been asked to go along, and looks forward to this opportunity of getting closer to the students. We trust the Lord to bring fruit from the steady imparting of the word to these young people.

Mary and Billy may be leaving here by the first of April, so are very busy packing and disposing of their things. We will miss them, but hope to hear more first-hand news from Manila after their arrival.

There is a strong undercurrent of opposition to government here that erupts frequently in little ways. When police stop a driver for a traffic offense, it often turns into a farce of Mao chanting, etc. Most schools are braced for trouble. One Alliance school has had bad publicity on a trumped-up situation. Chinese papers even reported that a student had been tied up and the fan turned on him (in the cold weather)—grossly distorted—even fantastic abuse of the facts. One student in Mrs. Broaddus' school brought a threatening note written by an older brother who is a student in a Communist school. As I drove past a big Communist school recently, a group of their students were slowly jay walking, daring some car to hit them. I had to come to a full stop to avoid it. They wear their Mao badges and mainland type caps. They patrol a crosswalk where many children from other schools also cross. Such situations give opportunity for incidents. As far as I know there has been no move to close down Communist schools.

O. D. Bixler
Tokyo, Japan

March 8

Last Saturday morning "Mama Beth" and I left Tokyo at 6:00 a.m., for Ibaraki State and the Children's Home. It was a thrill to be with the devoted Ishikawas, the well trained children and the "room mothers" and executives. We saw another cottage which

had been completed and occupied since we were last there. Again, the more than \$5,000 for the building had been donated by the Dept. of Welfare and the State, but AGAIN, it was and is YOUR funds for daily necessities that make possible the bright and shining light-house of love having its effect so far-reaching.

Herb Hatfield (Little Children's Mission)
El Paso, Texas April 6

BRING A RAY OF SUNSHINE INTO YOUR HOME THIS SUMMER. Make your request known as to your preference of having a little Mexican boy or girl 7 to 10 years old in your home. Sorry, we cannot allow our older children to leave the Mission during the summer, because of the work they must do. The children will leave here July 1 and return August 26. The cost of transportation will vary in most cases from \$40 to \$60 round trip. This is a special offer in price by the Home. Our children are blessed by such experience and we know your home will receive a blessing as you share your love and family atmosphere with them. If you are interested send at least one letter of recommendation from either your local minister or one of your elders or both. Write us for details now. Little Children's Mission, Box 2215, El Paso, Texas 79951.

Thomas W. Hartle
Cape Town, March 6

I have been assisting the church at Grassy Park (where the Scotts had formerly labored) on request, by way of organizing cottage meetings, visitation of the wayward, etc. culminating with a "Campaign for Christ. I am happy to say that the first cottage meeting of this program was held in the home of one of the members on Wednesday, March 6, with 18 present, including children. We feel assured that this first cottage meeting is the "spring-board" to the anticipated effort "Operation Grassy Park."

While my obligation is with the Woodstock congregation, this assistance to Grassy Park Church will be done in between times and over-time. And since the Bonteheuvel church is now established with capable men within, will only be assisting there when invited to preach. I will still be making up the usual cottage meeting lists.

The church at Bonteheuvel is planning to have a series of gospel meetings about the end of March, using a guest speaker to bring the messages. Also, I might mention that the Grassy Park Church had two baptisms on Sunday, March 3.

E. A. Rhodes
Yokohama, Japan March 8

Brother Kancko is much encouraged by the spiritual growth among some members. He, himself, is growing spiritually and rejoices in teaching and preaching along that line. He has had quite a responsibility as a young man in taking over the burden of the work after Bro. Shigekuni passed on. He has done well and is looked unto as the leader as he points others to Christ.

Since returning from the hospital, Bess has improved slowly, for which we are thankful. The nurse is faithful in caring for her

both day and night, although there is not such a great deal to be done. In the morning we lift her into a chair and then the nurse gives her physical therapy. This has kept her body in a more flexible condition and we hope that in time she will be able to walk again. Her face is full and she has a ruddy complexion, getting much needed nourishment. She is beginning to get some use of her arms, although it is very little. We thank the good Lord for His grace upon us thus far and I am certain that He will continue to be merciful and gracious for His name's sake and for our joy. We pray that His will be done, for He knows and always does what is best.

Alice E. Broaddus
Fresno, Calif. April 2

I had a nice visit in Hong Kong but all too short. I stayed with Betty and Dennis. Such a change in their children, and I was only away six months. Some of the time the weather was cold; in fact, we had our coldest while I was there. I mean the coldest day of the year, yet the cold did not bother me as much as the fans in Manila in their church there.

I am still here with David and family. I arrived home March 11 and David and children were there to meet me. I went with David to the Lectureship at Pepperdine which I really enjoyed. David was there in school last year but after Christmas came back home to the family and is finishing in the State University here and teaching as a substitute when he is off. He has just a few weeks more to finish for his M.A. Laurene is teaching this year full time, so they are all busy. He had been taking summer school or night school so decided to take off and finish. He had a year's leave, so will be teaching again in the Fall.

David was asking about Sister Sevedge. I think we all think of her real often and of her faithful work to the Lord through the office there. My legs are still weak but I am OK if I do not overdo or try to walk any distance. It was such a quick slow-down for me. Brother Lewter said he couldn't imagine me taking it easy or not hurrying here or there. I suppose we do get in too much of a hurry at times. Now I just go one day at the time and leave the future to take care of itself.

Nought to Plead

O Saviour, I have nought to plead
On earth beneath or heaven above,
But just mine own exceeding need,
And Thine exceeding love.

The need will soon be past and gone,
Exceeding great, but quickly o'er;
Thy love unbought is all Thine own,
And lasts forevermore.

—Jane Crewdson



A Christian Views The News

Ernest E. Lyon

FOREIGN AFFAIRS is the name of the quarterly review published by the Council on Foreign Relations, one of the leading groups in working for the socialization of this country and for a one-world socialist government. I am thankful to a reader of this column for sending me four issues of the magazine, which confirm many of the things I have been saying about the planning for the downfall of this country and for the rise of an international government. The list of editors and advisors of the board, together with the list of writers, will, over a period of a year, show the real leadership in these matters. I do not recommend the magazine for learning anything worthwhile, but it is a good source for watching for socialist trends to come.

POLITICAL AFFAIRS, on the other hand, is the theoretical magazine of the Communist Party in this country. I have not seen a copy, but I have seen many quotations from the magazine. Some of these quotations have been in "liberal" magazines that approved the statements made, while many have been in "conservative" magazines that were deploring even the presence of the paper in this country. The Communists, incidentally, are soon to have a daily newspaper again. It is to be called "The Daily World," if present plans are carried out, and will replace "The Worker," which has been a weekly paper for several years. The Communists raised over a million dollars as backing for the new paper. This doesn't sound like the Communists are a small, unimportant group, as so many have been trying to tell us.

A READER recently sent me an article from *The Cincinnati Enquirer* telling of a project that Americans United (formerly POAU) is working on now. Gaston D. Cogdell (a former "Church of Christ Minister"), now listed as national director of AU, was quoted as saying that 15 books and seven publishers are targets of AU's action to remove anything "religious" from school textbooks. "Protestantism has been outlawed and rightfully so," Cogdell is quoted as saying. "But neither should schools have Catholic influences," he added to balance this. And so the secularization of our schools rolls merrily on, pushed by those who call themselves by the name of Christ.

"ANOTHER FORGOTTEN FACT OF AMERICAN LIFE" is a heading from a January issue of *The Weekly Crusader*, publication of the Christian Crusade. Changed from two paragraphs to one, here is the brief statement: "One of the many important facts which

Americans who have lost the vision of our founding fathers have forgotten is that our government was not designed to run the affairs of the people. Instead, it was designed to administer justice among independent, freedom-loving individuals who run their own affairs. Rediscovery of this and related key concepts of our founding fathers is needed to bring the United States of America back to the type of freedom envisioned for us by these wise men who established our great nation." A fine idea, but I am afraid that the people of this country have given up so much freedom for an illusion of security that it is nearly impossible to turn back. The only hope is a spiritual revival, a real turning to God, beginning in the Church and spreading to others, winning souls to the "freedom (for which) Christ did set us free." Only then could we "stand fast therefore, and be not entangled again in a yoke of bondage" (Galatians 5:1).

THE APOSTASY CONTINUES TO DEVELOP. The "Journal of the Ecumenical Institute, Division of the Church Federation of Greater Chicago" contained an interesting document dated October 31, 1967. It was photographically reproduced in *The Christian Beacon* of February 15, 1968. The document is longer than this column, so I can quote only a few samples to show the trend of thought: "The whole globe is in revolution heretofore unknown in the history of man . . . Through it, man is being reconstituted . . . A new human being is emerging from the present radical cultural transformation . . . In the rural mindset of yesterday, man's consciousness was narrow and parochial . . . Century Twenty's revolution is a great leap forward in the drama of man. It is a fundamental breakthrough in the spirit of man to the utterly scientific, urban, and secular world . . . Nothing in the universe exists except the onrushing givenness of chaos . . . History is a product of the mind of man . . . In this hour of global injustice the people of God are those who know they must, and do, rebuild the economic and political design for the planet . . . In this hour of inadequate and demonic religious forms, the people of God are those who know that they must, and do, rebuild the manifest structure of religion . . . The time of individualism is past . . . This new church envisions itself as the representational people within every society . . . The theological revolution, the ecumenical movement, and the lay movement stand as accomplished facts and prepare the way for the next step of spirit man's 20th Century journey. By virtue of these revolutions, self-conscious people in and out of the historical church can now be the church. As the despised perversions have been conquered in principle, there need be no reluctance for any man anywhere to be the church and perform the necessary deed for all mankind. The next step of the journey, a full-scale secular-religious revolution can now be undertaken." I hope these random samples show the anti-Christian, collectivist (socialist), secular working of the "Christian" group that wrote it.

SHOULD WE AVOID WORLD WAR III? That question would be answered "yes" by nearly one hundred percent of any

random or planned survey. Yet we are in World War III, the great effort of the Communists to enslave the entire world. If our leaders could only recognize this and oppose, what a different story the daily newspapers would tell! Pray for our leaders, and pray for our country. Pray without ceasing, or much that you love will cease to be.

Disciplined By The Father

N. E. Rhodes, Jr.

May I suggest to you a careful reading of Hebrews 12:7-13. Here we are told that God disciplines us and that this discipline is usually quite painful. It is this aspect of the love of God that men find it most difficult to understand and submit to. The author of the Hebrew letter uses the illustration of the discipline administered by an earthly father to try to make the idea palatable.

The disciplines of most contemporary earthly fathers are so weak as to blunt to some extent the force of this illustration to the modern mind. Today we espouse the cause of indifference parading as liberalism. In my own experience I find that I can be quite liberal toward the mischief of another man's child. I can even laugh about it sometimes. But I am ashamed when I really stop to think about the nature of this easy going attitude. When my own boy is guilty of the same mischief I am not as liberal. I take the matter seriously and attempt to correct him. I do this not because I love my own boy less but because I love him more. I am forced to admit then that my liberal attitude toward the mischief of the other man's son was not mercy so much as indifference.

C. S. Lewis has imagined a small boy finding a dirty, poorly fed dog in the street and bringing him home. The boy is informed by his parents that if the dog is to remain he must be cleaned up. The boy gets a tub of water and goes to work on his new pet. Soap gets in the dog's eyes and the stiff brush pulls his matted hair painfully. He howls and struggles to be free. He has never before been treated like this and he cannot understand it. But his desire for an end of this strange activity is, if he could only realize it, a desire for less love, not more.

God does discipline us and this discipline, though painful, is an act of love. I do not intend to suggest that all suffering is a matter of divine discipline. I do mean that much of it is, and it is a little hard to draw the line on any particular form of suffering as being excluded from this category. I have heard men argue that God is a God of perfect health and wholeness and that he never visits us with physical disability. Jesus was always a healer and never a bringer of sickness or blindness, they argue. Try to tell Saul of Tarsus that while he waits in Damascus after being blinded on the Damascus road by a confrontation with Christ. Tell it to Elymas

the Sorcerer as he goes about seeking someone to lead him by the hand. We have said a great deal about oriental exaggeration and poetic ferocity concerning Jesus' statement that it being better to enter life maimed than to be cast wholly into hell. It is time that we at least considered the possibility that He meant exactly what He said.

I am aware of the seeming danger of such teaching. It presents a view of God's severity that might discourage some people from real faith in the love of God. I doubt, however, that such people would be won by a soft preaching that ignored all the more ominous warnings of the New Testament. I am reminded that each time God stayed His hand from Egypt and relieved them of a plague, Pharaoh's heart was hardened against God. There has been much hope expressed that the softer theology of the twentieth century would appeal to greater masses of men. The optimism has not yet been rewarded. That man who rebels against God's discipline is rarely won by its mitigation.

This is not to say that the disciplines of God are always successful. Love cannot be compelled and the reaction of the human will to such discipline determines finally whether it will accomplish its purpose. But the failure of discipline does not mean that the discipline itself was wrong, nor does it mean that the mitigation of discipline will succeed where the discipline failed.

Where the discipline of the Father is successful the ensuing glory quickly dims the memory of the pain of the discipline. Where discipline is remembered with a shudder of dread, the success of the discipline is suspect. It is not expected that men will really understand the love behind the discipline until the discipline has already in some measure succeeded. To go back to the dog illustration, it is obvious that the dog cannot understand the state of security and comfort that the torture of the bath aims at. He may sense affection on the part of his young master but he will hardly connect that affection with the soap in his eyes and the scrubbing brush. He has had no experience yet of the luxury enjoyed by a clean and pampered pet. Consequently the road to such a goal must seem unduly hard in proportion to his ignorance of the goal itself.

As a man begins to experience the first bright gleams of glory native to companionship with God, the disciplines necessary to such felicity become increasingly hallowed in his eyes. To be able to recognize and appreciate such discipline becomes the sign of spiritual progress to the saint while it seems nothing more than a perverted asceticism to the world. Self-afflicted asceticism is simply another form of pride, but acceptance of discipline from God belongs rather to the region of trust.

Let me hasten to admit, lest any should decide that my statement of these truths represents great spiritual progress on my part, that I have not yet reached the point where pain is acceptable to me

whether I believe it to be God's discipline or not. I further believe that we are authorized to pray for the removal of such pain and that often such prayers are answered. Indeed, the praying of such a prayer in faith may well be the purpose for which the discipline was sent. But let us not complain and rebel against the chastening of God if He should feel that further discipline is still necessary for us to arrive at that particular state of blessedness which He has in mind for us. Paul could pray three times for the removal of his thorn in the flesh, but could still glory in his infirmities when the specific relief he sought by prayer was denied.

There is a great deal yet to be said on this matter. We have barely scratched the surface. But a scratch on the surface is sufficient mark to guide the excavations of a thoughtful man to deeper and more wonderful truth. —In *The Appeal*

Happiness or Understanding? (Ps. 73)

Martyn Lloyd-Jones

When this man went into the sanctuary of God he was given *understanding*. He did not merely feel better; he was put right in his thinking . . .

Understanding! Do you know in *Whom* you have believed? Do you know *what* you believe? Are you interested in Christian doctrine? *What is your chief desire?—Is it simply to be happy or is it to know the truth?* That is one of the most searching questions that can ever be put to Christian people. God forbid that we should ever be people who are simply out for entertainment, and whose religious services cater for that. I speak advisedly, because there is a very real risk of this. I once had to speak in a very famous Bible conference. I was there for four days and every service was introduced by forty minutes of music of various types. I did not hear the Scriptures read once during the entire time of that Bible conference. A friend of mine had a similar experience in a famous church in a certain continent. A number of people were being dedicated for the mission field that morning and there was also a Communion service. There were two anthems by the choir, three solos and a very brief prayer. But the Scriptures were not read at all. And that church has a very great reputation as an evangelical church. You do not get understanding that way—by having a musical entertainment and cutting down the reading and exposition of the Scriptures. That is a travesty of the biblical picture of a church.

It is because so many do not understand that they are always grumbling and complaining; and it is also the reason why so many do not have any real insight into the times through which we are passing. —In *FAITH ON TRIAL*

NEWS AND NOTES

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

Tell City, Ind.: T. Y. Clark of Louisville will be with us July 14-21 for a protracted meeting. Homecoming program with basket dinner will be Sunday, July 21. —Bob F. Morrow

Dallas, Texas: We are so thankful for the good beginning for the Prophetic Lectures series. Sunday morning both attendance and interest were up, and our Sunday night meeting was also excellent, with two precious souls responding to the invitation for baptism. Brother Orell Overman, our speaker for this series, has done an outstanding job thus far in summarizing the major events of the prophetic teaching. —Neal Phillips

Bulawayo, Rhodesia: We enjoy W&W and are uplifted by its pages. —J. C. Shewmaker

Lexington, Ky.: The Youth Rally, directed by Bro. Don Allen, was a splendid success last Saturday night. The leader and committee did a successful job in sending out letters to get the young people of the churches to come. There were about 200 present. Bros. Benny Hill, Allen Medley, Jim Goodwin, and Shichiro Nakahara spoke. Colleges represented were SCC and Asbury.

We were also indeed blessed last Sunday night by hearing Jim Overman's exposition of the Book of Jude. —H. N. Rutherford

Hyderabad, India: Sunday is no more a holiday in the island of Ceylon. Consequently believers gather on Sunday mornings at 6:15 for about two hours, to worship the Lord and remember His death until He comes. Even though the time is too early for some people, a good number attend. The time of worship we had around the table was very edifying. I could sense the growth there has been in the spiritual life of the assembly since my previous visit.

We have found by experience that wherever believers have given the

Lord sufficient time for worship on Sundays, there has been a growing capacity in their hearts to receive the deeper things of God. —Bakht Singh

Abilene, Texas: The Frank Gill family is to be with us next Sunday. We are hoping to have Bro. Gill speak for us at the morning service. Plans will probably be made for a fellowship meal at noon on Sunday. Bro. Gill was a minister of the congregation here in the mid '50's, and has been in mission work in Mexico for several years. —Carl Kitzmiller

Louisville, Ky.: **COMING MEETINGS:** Youth revival at Portland Ave. April 16-21; Dick Lewis has been invited to speak. He has also been invited to speak at Henryville May 26 for a week. Julius Hovan is to be at Sellersburg June 9-16.

MISSIONARY NEWS: The Lewters expect to go to the Philippines on March 18 if permission is given by the government. The Alex Wilsons leave for a furlough on May 9. The Broadduses will be ready for a leave when the Wilsons get back to the Philippines and then the Lewters will be due to return when the Broadduses get back. Moto still needs money to pay the debt on his S.S. and Church building. The Waterfalls Church fund needs quite a bit too. —Ernest Lyon

Winchester, Ky.: The Belmont Church is to be host to a Youth Rally on Sat. night, April 13. All of the neighboring churches are invited. I believe the time is 7:30 p.m. There have been seven responses this year to the invitation, but only one was for baptism. I would like to commend bro. Heid for his excellent article on Instrumental Music In Worship. More power to the W & W. —Howard Sawyer

Manila Fund Report

This time last year we were asking for gifts to raise \$50,000.00 for the

Manila work. Then they found they needed an additional \$5,000.00 for some renovation. We were able to raise \$43,000.00 and then a good brother borrowed \$12,000.00 so that the total \$55,000 was available in Manila by the dead line. \$4,800.00 has been repaid on the borrowed money, leaving \$7,200 still to be paid.

Gifts to be to Church of Christ Manila Fund, 1823 Gresham Road,

Louisville, Ky. 40205. —J. K. Scoggan, Treas.

Brandon, Fla.: We have been here about two months and likely will remain here until late spring or early summer, the Lord willing. So far no great progress in this work has been made but we are looking to the Lord for some fruit now. Please join us in prayer. Christian love to all that know us there. —J. Miller Foreade



Salt and Savor

J. H. McCaleb

It was shortly after noon on Sunday and a child had come home with her grandparents from worship. She was a little girl and was hungry. The door was pushed open with great expectation followed by a silence of keen disappointment. Then she exclaimed in a tone of frustration: "I don't smell anything." Usually, there was some food in the process of preparation.

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Even as salt is beneficial for food, so also must the influence of Christians be felt for good by all men. If, however, professed followers of Christ fail to live in the power of God, truly that influence will deteriorate to the point where it exists only as something to be avoided.

People generally are looking for some definite seasoning that will flavor effectively the very essence of existence. It follows naturally that they will search first among those who declare themselves as followers of God, through Jesus Christ our Lord. Within the church, the body of Christ, that savor must be strong and vigorous and readily perceived. It would be tragic indeed if the children of this world should come into our assembly only to find that they "don't smell anything."

Grace is one kind act done by one friend to another friend out of a spontaneous generosity of his heart without expecting anything in return.

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