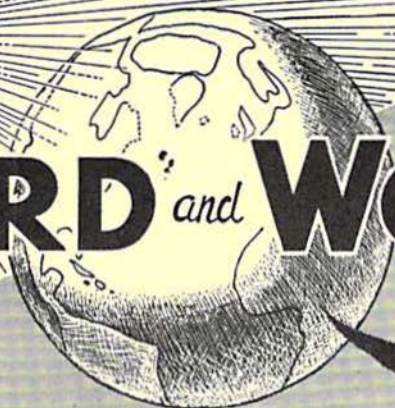


*"Holding fast the faithful Word . . ."*



# The **WORD** and **WORK**



*"Holding forth the Word of life."*

NOVEMBER, 1968



NEW BUILDING OF WATERFALLS CHURCH, SALISBURY, RHODESIA

**STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION**  
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I Certify that the statements made by me above are correct and complete.

(Signed) Gordon R. Linscott

# THE WORD AND WORK

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

GORDON R. LINSKOTT, Editor—Publisher  
WM. ROBERT HEID, Missionary Editor  
E. L. JORGENSON and J. R. CLARK, Associate Editors

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## Talking Things Over

G. R. L.

Good things are ahead for our WORD AND WORK family of readers. We expect that within the next two or three months the details will be developed. Just now I'd like to give you a general outline of things to come. Each advance is an answer to a particular problem.

The first problem stems from the fact that for forty years the chief appeal of the W & W lay in the written ministry of R. H. Boll. During the past twelve years no one has risen to take his place. No one writer is in view now. However, a number of brethren—known to our readers—have consented to supply material (either writing themselves, or soliciting articles from others). Widening the circle of writers should appeal to a wider group of readers. And articles, in general, should be more representative of the churches where most of our readers are found.

A second problem (maybe it has been number one on your list!) has been our publication schedule. A number of factors have made it difficult to put the magazine in the mail at the same time each month. The cooperation we're getting from the brethren mentioned above encourages us to believe that we will be able to accumulate a backlog of articles to work from, making it possible to put a little more planning into each issue. This should take much of the pressure off of us, improve the overall quality, and get the magazine out on a regular schedule.

Other improvements are "in the works," thanks to a number of brethren (and some sisters) who are serving as critics and advisors. A local advisory committee has also been formed to help implement the suggestions received from the larger group. Ernest Lyon is the man who has been doing all the work of getting people to work with us. Largely due to his efforts, the W & W promises to become the work of many hands, instead of the product of one editor and two or three regular contributors.

. . . . .

The following article is from the editorial page of *The Alliance Witness*. It appears here not because of any special interest in John Stormer, but because of the issues touched upon. It is an appropriate sequel to my October article. In my estimation, editor Cowles gives us a well-balanced view of how Christians should view current events.

## LET'S KEEP OUR PERSPECTIVE

Now that the presidential ballots in the United States have been counted, a look at John A. Stormer's latest paperback, *The Death of a Nation*, is in order.

His earlier book, *None Dare Call It Treason*, which he synchronized with the 1964 elections, reportedly sold seven million copies, no mean achievement. In that book Mr. Stormer documented the inroads of Communism in America and called for "spiritual commitment."

By his own admission, he was not a born-again man when he wrote *Treason*. He details his conversion thus:

"On February 19, 1965, I came to see that in spite of my 'good' life and church affiliations I was a sinner who deserved to go to hell. At that point, the words, 'Christ died for our sins,' which I had always believed in *my head* (italics his) became very real—and very important—to me. About 2:30 the next morning in the dark living room of my home, I asked God to forgive my sins *on the basis that I believed Christ had already taken all my punishment.*

"Since that time, God has made a new person of me, doing things in my life and heart I was never able to do for myself. The Bible now makes sense . . . Prayer is a joyous time . . . I look forward to going to church. Most important, I long to tell people about what Jesus has done for me—and what He will do for them."

*The Death of a Nation* takes up where *Treason* left off. Systematically Mr. Stormer covers the unrest in the city streets, the stalemated war in Viet Nam, the slipping U.S. dollar, the disintegrating moral standards among youth, and finds the documented, blood-red finger of Communism in it all. Each chapter is salted with Scripture and with exhortations to turn to God.

Like most polemics, this one is excessively emotional. The dollar was not just threatened earlier this year, it was on "the brink of destruction." The leaders of Communist China are "the Red Chinese butchers."

Several times he resorts to suggestive questions. After reciting the ambivalent attitudes of government leaders toward the Communists, he asks, "Are these men knowingly aiding the enemy? Are they misguided idealists?" Without fear of libel, he makes his accusation.

At times Stormer suffers from a short memory. A quotation used on page 9 turns up again on page 14. Some statistics on page 53 were already reported on page 11.

These are trivia, of course. John A. Stormer deserves to be heard and heeded. But lest people leap off the bridge for fear of his grim prognostications, the book needs to be set in perspective. Three comments may serve this end.

The United States government is committed to the hope that, given sufficient time, Communist leadership will mellow, a new generation will effect liberalizing reforms and Communist nations will cease to be a threat to world peace. Time alone will prove whether or not this policy possesses validity.

Conceivably, with the assistance of enough allies, America could confront the Communists militarily on a worldwide scale and win. But what would be accomplished in exchange for the millions of armed men and the cream of economic resources sacrificed in such an encounter? There is no easy solution to the present impasse. More than ever we need to pray for "kings, and for all that are in authority" (1 Tim. 2:2).

The second observation is that the world has never been saved by dissenters. Stormer himself, alluding to the transformation of England in the eighteenth century, admits with Bishop Ryle that the "Dissenters" (so they were named) of that day had "little effect." It was a handful of men, including the Wesleys and George Whitefield, working "in the old apostolic way," who under God wrought the change (pages 125-6). There is a place for polemics, but it is regrettable when men devote all their creative energies to pure dissent, unwilling to initiate a positive program. And Stormer seems to see this.

Finally we must not overlook the fact that the real lines of battle are drawn between God and Satan, not America and Communism. There is little question that Communism—meaning the kind which is practiced in Russia and Red China—is of Satanic origin. Its avowed opposition to God, to Biblically decreed societal structures, to practicing Christians, brands it.

But Communism happens to be the latest Satanic endeavor to frustrate God's sovereign will on earth. In the first three centuries of our era it was the Roman Empire and its frenzied persecution of believers. Later it was Islam. In the Dark Ages it was a decadent Roman Catholic Church, infamous perpetrator of the Inquisition. Parallel with Communism today is the secular city, the materialism that chains us to this world and mesmerizes us in our quest for the next.

We wrestle not against flesh and blood: "We are up against the unseen power that controls this dark world" (Eph. 6:12 Phillips). Let us recognize the real foe. Let us employ the whole armor of God (verses 13-18).

May God help us to "fight the good fight of faith" and "lay hold on eternal life" (1 Tim. 6:12).—H. Robert Cowles.

---

The present circumstance that presses so hard against you is, if you are surrendered to Christ, the best shaped tool in the Father's hand to chisel you for eternity. Trust Him then. Do not push away the instrument lest you lose its work. (Job 12:9-10)



## Truth Advance Section

Stanford Chambers

### QUESTIONS ASKED OF US

Solomon's Question: "A worthy (virtuous, K.J.) woman who can find?" (Prov. 31:10).

Solomon appears not to have been too successful in finding for a wife just such a woman as he pictures in the passage, but we could assure him, even in this evil generation, that thousands of men could answer, "I found one just such." And the writer is one thus to answer. I owe this attempt at a fitting tribute to my recently departed worthy, virtuous companion of a period of seventy years. I married a virgin, and she a husband who had never touched a woman.

Tacy Jane Blakeman was born near Paxton, Indiana, September 21, 1879. Her father, George Samuel Blakeman; her mother, Elizabeth ("Betsy") Ann Booker. Two sisters and two brothers were older, two sisters and one brother younger. Of the whole large family, only the youngest remains, Ivy Combs, widow of Jacob Combs. Tacy Jane grew up, not in the lap of luxury, but too largely in the lap of her mother as her nurse. She was subject (so her brothers said) to every contagion that came along. She knew other sicknesses besides; yet she lived within ten days of her 89th birthday, almost 8 months after a serious fall, due to a stroke, resulting in a broken hip and a partial paralysis of rectal and urinary parts which she never got over to her latest breath, Sept. 11, 1968. Few have ever had more kind friends in the Lord to intercede, but our Lord exercised His right to act in accord with Ps. 16:15, and who could say Him Nay? And now we would not bring her back, at her age soon to go through the same or similar afflictions again.

We two, who then became legally one Sept. 21, 1898 (The necessary words solemnly spoken by the late Ben. J. Elston) first met at a Fourth of July celebration at Sullivan, Indiana, 1894. Our first ride together was to attend a night service at Providence church, Paxton. We two, her brother Aaron and a neighbor Coatney Walters were later baptized in an icy stream on a cold December Monday, 1894, following a three weeks' series of meetings at Shiloh, the preaching by Elias G. Denny. Not long afterward we joined in with other interested Christians in a mission meeting held in the Deckard School some five miles west of Shiloh. This successful endeavor came to be the Berea congregation, whose building is now on the state highway between Dugger and Sullivan. Here we two

continued in service and worship till we emigrated to New Orleans, 1907.

At engagement time I informed Tacy Jane that I had promised our Lord, in prayer to which most definite answer was given, that I would preach the gospel, and that preaching was to be my life work. I pictured the prospects of little income and hardships and deprivations... Her reaction: "I'll live with you, if we have to live in a rail pen!" That was some three years before our marriage. In the meantime I took up school teaching, "as a stepping-stone" to preaching the gospel. I preached my first sermon (so-called) at Terre Haute, April 16, 1898, while in school there.

In the summer of 1907 I was in gospel tent meetings at Covington, Indiana, (in cooperation with W. J. Brown, after tent meetings together at Linton). Here lived the Elnores, who urged that I have my wife and three children come up and be in the meetings. The Bert Elnores, for health sake, were planning to emigrate to Florida. I proposed to my wife that if she would let me give up school-teaching to do full time preaching, we would emigrate to Florida. To my agreeable surprise, she agreed. Her father had spent the previous winter there and had only good things to say of Florida. My father and mother wrote their agreement, so plans were soon forming. I had two tent meetings to hold in Illinois, to which wife and children were invited, two in Indiana. I got leave of absence from school. In the meantime there came a shift in the planning and New Orleans came to be the focal southern point. Christian High School was in dire need of one to fill an unavoidable vacancy in the faculty. To teach in a school where the Bible was on the daily scheduled appealed. After due investigation and praying we emigrated to New Orleans to work under the Seventh and Camp Streets congregation in whose building C.H.S. was being carried on. In counting the cost, unavoidable hardships were taken into consideration. We'd have to move in with the Principal. We "had all things in common" with him and his wife. Mrs. Chambers did the cooking for all. We learned to eat grits, also red beans and rice, a combination new to us, who had always considered rice only as a dessert. There were times when we had no butter for toast, but we all had counted the cost. Came increase in each family, necessitating separate dwellings. The "pinch" continued. Mrs. Chambers would keep boarders "to make ends meet." This continued two years. The congregation, small in numbers, had but two members who owned their own homes. One of these was the main financial support, and this man took on a dictatorial attitude that others were ceasing to give consent to. A cleavage came, and the "alleged" dictator turned against the whole thing, school work and church work proper. His purpose and plan came to be to "freeze" the whole thing out. The school work was given up. The writer, who had been made an overseer previously, was laboring "in word and doctrine" and was being supported by the church, which, in order to avoid the "freeze" converted some of the



abandoned schoolrooms into an apartment for the preacher and family to live in. This would not yet be as bad as living "in a rail pen"! and it would avoid the purposed "freeze." The plan worked; so did our Lord, and increase began to show. We had "saved the day." The hardships did not pass immediately, nor the outright persecutions, and prayers did not cease. Truly there was fervent praying for the persecutors.

But on whom did the hardships fall so heavily as on the faithful, uncomplaining wife of the minister of the word? (One member yet living remembers my wife's working past midnight one Saturday half-soling a little boy's shoes for next day.) She shouldered the responsibility of planning for and looking after six children—Lowell, Lois, Lloyd, Logan S., Loyal B., and Lorraine. Our Lord be praised for those days. (With my own hands I baptized each of the six children, but the mother had backed up all the preaching and added her own nuture and admonition.) Wife was in every service and taught the primary class.

But there was planting and watering, so "God gave the increase." The teaching work expanded, eight classes were formed with teachers above the average, over 100 enrollment, a church mortgage was lifted. It would be a propitious time for a change. After a sixteen years' tenure, the preacher should give way to a new man, who could serve the congregation with a change of diet. Our children growing up needed new environment and associations. We were helped to find the new man. W. H. Allen, recommended by H. L. Olmstead, was willing to locate in New Orleans and labor with the Seventh and Camp Streets congregation. The preacher could leave and take his conscience along. Wife and children were entirely agreeable, but the separation from said church was not without the shedding of tears! Wife felt the separation, leaving very dear friends behind. Louisville lay ahead, and we have called it our home from 1923 till 1968. (An interim of four and a half years during a leave of absence from Portland Christian School beginning 1937, was spent back in New Orleans, and some winters later were given to a mission enterprise at Brandon, Florida. In these several activities Mrs. Chambers was ever at her husband's side, children no longer depending.) (This mother of six took pardonable pride in being the grandmother of 8, the great-grandmother of 14, the great-great-grandmother of 4.)

Wife got to make many long trips with her preaching companion, going with him as far west as the Pacific, as far south as Key West, but east no farther than Dayton and Springfield, Ohio. Four years ago, landing at Cocoa, Florida, to spend a few days with daughter Lois, wife of Jas. W. Hill, Jr., we were shocked by the grievous news that our son Logan had "died in his sleep," heart failure the cause. The four of us hastened to Louisville to "weep with those who weep," Alma and Janet, et al. Wife was sustained by the Lord to endure this sorrow, as she had been when in 1928 pneumonia plucked from us our precious fifteen-year-old Lorraine. Now she has joined those gone before and with many more awaits the coming of the

rest of us—who must not commit the careless, unpardonable sin of disappointment! Another trip “together” lies ahead—that of 1 Thes. 4:17. Why did our Savior have that word “together” put in that verse, except for the comfort it would afford His reborn, blood-washed saints, all of whom are to be along! Hallelujah!

“There in that land of light and joy,  
No thoughts of parting come;  
But never-ending ages still  
Shall find us all at home.”

—Sung at Grandfather Chambers’ funeral, 1882

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This is the beginning of a new monthly feature by Alex Wilson

## Meditation At The Lord’s Supper

The New Testament mentions “the Lord’s Supper” and “the Lord’s Day” (1 Cor. 11:20, Rev. 1:10).

The Lord’s Supper is the memorial of His death. Why then do we not celebrate it on Friday, the day He died? Because, praise God, we remember something in addition to that death. Many heroes have birthdays or death-days celebrated, but who else has a resurrection day? Keep the Lord’s Supper, remembering that He died; but keep it on the Lord’s Day, remembering that He arose.

Historians have discovered that before the time of Christ, the Egyptians regularly had an “emperor’s day” or “Pharaoh’s day.” Later the custom was observed in Asia Minor, the Roman province where the seven churches mentioned in Revelation were located. However, there the day honored the Caesar, of course, instead of Pharaoh. At some times and places, “emperor’s day” was kept on the first day of each month. At other times or places it was on whatever day of the month Caesar’s coronation-day had been on. For instance, if Caesar had been crowned on the 5th of some month, then the 5th day of every month would be a holiday—emperor’s day—as long as he reigned.\*

This *may* well be the reason why the early Christians started using the term, “the Lord’s Day,” instead of calling the first day of the week “worship-day” or “memorial-day” or some other term. When the emperors began persecuting the believers, demanding their worship, probably in defiance to him and in bold loyalty to Christ, their regular day of worship was called Lord’s Day: “Our Emperor is Jesus Christ, Lord of all rulers and victor over death. We meet weekly to honor His resurrection—His coronation—His exaltation to authority over all the universe.”

The widespread use of the first instead of the seventh day for worship among the early Christians (contrary to what 7th Day Adventists say) is one of the chief historical proofs of Christ’s resurrection. Only something as stupendous as His resurrection can explain the origin of the Lord’s Day. We serve a living Savior!

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\*See the New Bible Dictionary and/or the New Bible Commentary, Eerdmans.



## Viewing The News

### SCC AND THE "CONSORTIUM"

SOUTHEASTERN CHRISTIAN COLLEGE, Winchester, Kentucky, a school largely supported by those Churches of Christ whose members are in the main pre-millennial in prophetic belief, has recently entered into an agreement for working on common problems with six other schools in the state of Kentucky. Two of those schools are community colleges in the Kentucky State system and the others are generally religious schools of Protestant and Catholic support.

When this consortium was announced in the Louisville paper I wrote to President LaVern Houtz concerning this matter. In his reply he gave the following information: "The consortium of the six colleges involved was formed for the purpose of exploring the feasibility of doing some things cooperatively which would be infeasible done by the schools individually. As we study these possibilities together, proposals may be designed to submit for funding to various funding agencies, such as foundations, corporations, and appropriate state and federal agencies. Our immediate project is to explore seven areas of common interest, each school being responsible for one area. Hopefully, these studies will result in model plans which, with some modification, can be adapted to the needs of each individual institution. We are seeking funding for this study through Title III of the Higher Education Act of 1965, Developing Institutions."

I am certain that President Houtz and the others from SCC who decided that it was good to enter the school into an agreement with unbelievers and seek taxpayers' money from the government instead of directly from the givers were sincere and felt that

they were serving God in this endeavor. As you know, if you have read this column over the years, I can not agree that that is a way to serve God. If God wanted His servants of old to go forth, "taking nothing of the Gentiles," surely He does not want them to reverse that now and ask a government to take money from its constituents forcibly by taxation and then turn it over to do God's work. If everything in the world belongs to God, surely He does not need to turn to His enemies for support of His work. If He would not allow a small army of 32,000 to fight under Gideon against a vast horde of Midianites lest they should feel that their mighty hand won the victory, surely He will not allow even unbelievers to be drafted into His service today. If God Most High did not want Abraham to keep what had belonged to the King of Sodom, even when he won it in warfare, lest the King of Sodom claim some of the credit for making Abraham rich, surely He will not want to bless one of His works in the form of a college and then have the unbelievers in the government and among the taxpayers say they had been the source of the blessing.

There is also, of course, a constitutional principle here and with it the question as to whether a Christian should seek to benefit by an avoidance of that constitution, but it is the spiritual principle that matters most. Either a work is of God or it is of something else. Let us not mix the two or compromise with the world.

### DON'T BELIEVE THAT MARIJUANA IS NOT DANGEROUS!

The botanist who stated that "continued marijuana use leads straight to the lunatic asylum" has performed

an act that could save many lives if the people who are now trying to convince themselves that marijuana is not dangerous could read it. Rev. David Wilkerson, who works in the slums in New York City, has had a great deal of experience with marijuana smokers. He, in his book, *Hey, Preach . . . You're Comin' Through!*, states the issue this way: "I know what marijuana does. It breaks down resistance to other drugs. It paves the way to alcoholism and drug addiction. It destroys moral values, especially sex standards. It speeds up heart action, dilates the pupils of the eyes, and slows muscle response. It increases laziness and antisocial attitudes. It destroys inhibitions, impairs judgment, gives a person a feeling of greater capability than he actually has, and distorts his sense of time and space." And yet some of the "liberal" theologians are urging churches to work for the acceptance of marijuana as legal.

### THE ELECTION

By the time you read this we will have elected a new president or thrown the selection to the House of Representatives. I know of no better illustration of how difficult it is to get the truth from the usual means of communication — newspapers, magazines, radio, and television — than the impression we get of the candidates for the presidency. If you didn't try it, you should have read three newspapers, one supporting each of the candidates. Not only would the openly editorial opinion have differed, but even the news stories were different. You could believe that, for example, the third party candidate was an American Hitler, a Southern gang leader, or a modern Moses—that is, you could have believed any one of these if you took what the newsmen said. And then, regardless of what they were actually like before the election, there is no predicting what they would be like when the tremendous power of the presidency of this country is placed in their hands. There is one

thing you can and must do if you are a Christian—Pray "for all men; for kings and all that are in high place . . ." (1 Tim. 2:1b, 2a).

### NEWS BRIEFS & COMMENTARY

THERE ARE more communists in the United States of America now than there were in Russia in 1917.

THE EQUAL-TIME RULE for radio and television was upset in September by a Federal Appeals Court in Chicago. The opinion said, among other things, "In view of the vagueness of the commission's rules, the burden they impose on licensees, and the possibility they raise of both commission censorship and licensee self-censorship, we conclude that the personal attack and political editorial rules would contravene the First Amendment." If that rule had been allowed to stand soon there would have been an end of gospel preaching on radio and television, and eventually there would have been an end of any broadcasting that displeased the central government.

THE NATIONAL COUNCIL OF CHURCHES has called for the end of capital punishment and has made a resolution calling for an investigation of the police in any city where a unit of the National Council plans to hold a meeting. I wonder what would happen if an honest investigation of the NCC was made by one of our fine police departments!

A TYPICAL RELIGIOUS CONVENTION of our day was outlined in a paper I received from a denominational headquarters recently. It stated that one session would be considering "a variety of crises that face Christians—violence, war, world hunger, and personal conscience." I then read the rest of the report and found no discussion of the Bible, no word about Christ or salvation or any Bible theme.

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

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If you want to have continuous revival in your church, get your people to witnessing.

—James Kennedy

## THE OTHER SIDE OF THE "FEDERAL FUNDS" QUESTION

L. V. Houtz President S.C.C.

The attitude one takes toward acceptance of federal funds is entirely a matter of personal opinion and interpretation. The Bible does not speak out specifically on the matter. Each side can supply scriptures from which precepts can be established to support its contention. Bro. Lyon has cited the case of Abraham and the King of Sodom as an example to support his position. That his conclusion can be drawn from this precept is not to be denied. His example of Gideon's army is inappropriate, for the 31,700 eliminated were as genuinely God's people as were the 300 retained. If anything, this illustration would tend to support the opposite contention, for more Midianites were killed by the swords of their fellow-Midianites than were killed by the army of Gideon. Thus, God showed how He can enlist enemy powers to support the cause of His people.

If we believe that God is so opposed to His people receiving aid from the federal government, or from "unbelievers," we would do well to consider some equally impressive precepts. Exodus 11:1-3 depicts God instructing the Israelites to ask their heathen Egyptian neighbors for their gold and silver. In Ezra 7 we find that King Artaxerxes made available from the government treasury funds for the building of God's temple and also for the purchase of sacrificial animals to be used by the Israelites in worshipping God. God even used a heathen ruler to rear His chosen vessel, Moses—the very one that same ruler was intent upon destroying! Thus we see that it is not impossible nor improbable that God may use the resources of the heathen to further the cause of His people. Since everything in the world belongs to God, even the resources of the "unbeliever" are His to channel where He will. I praise Cor for opening up such opportunities for SCC! He has thus provided opportunities that could not be afforded if the only funds that could be scripturally used for His work were limited to those channeled through "those Churches of Christ whose members are in the main pre-millennial in prophetic belief."

While we have the right to question the constitutionality of any given policy of our government, it is not the prerogative of the individual citizen to decide the constitutionality of a policy. Precept, established by the most conservative forces of a much more conservative age, leaves this judgment to the higher courts of the land. Until the courts make that judgment (which indeed they someday may), our participation in programs made possible by the federal government is not unconstitutional. As a taxpayer, I am thankful to God that a portion of my tax money can be used to strengthen the programs of SCC and similar institutions! My refusal of these funds to help our institution will not accomplish anything except the channeling of these funds into institutions in which the Bible cannot be read and prayer cannot be offered, but where evolution not only may be taught, but in many cases must be taught, not merely as theory, but as fact!

I am also concerned over the transgression which categorically denounces as "unbelievers" "Community colleges in the Kentucky State system and . . . (other) . . . generally religious schools of Protestant and Catholic support," as well as the taxpayers of the United States. This is a value judgment too broad and sweeping to be valid, and is not consistent with what I have observed of Bro. Lyon's breadth of Christian fellowship. Further, had he written, ". . . seeks taxpayers' money from the government in addition to that directly from the givers . . ." rather than, "instead of directly from the givers. . ." he would have been more accurate.

It will be good for us to be aware that many members of the Church of Christ which is pre-millennial in prophetic belief can be found on both sides of the federal funding question. I hope that we may be able to see that our convictions, regardless of the side we take, are extra-Biblical and thus a matter of individual interpretation and freedom. May we prayerfully guard against making this issue another test of fellowship to the dividing of God's people.

# Missionary Messenger

*"Greater things for God"*

## OUR FRONT COVER PICTURE

Waterfalls Church is now enjoying the use of its completed building.

W. L. Brown

Salisbury, Rhodesia      October 8.

We are grateful to all of you in America for the help that you have given us in providing a church building here in Waterfalls. The building is now completed and we have been meeting in it for some time. Since we started meeting in the new building we have had five baptisms in our new baptistry. This work, as you know, is new and it is not easy to reach people these days, but we feel the Lord has greatly blessed our efforts. I think we had our largest crowd last Sunday night. We also had a good crowd Sunday morning, with several visitors present at each service.

The new work we started in the Greendale Township is meeting with success but I don't know what we are going to do when the rains necessitate a meeting place. We need a building there badly. Of course a building there would not need to be as nice as we have here for the European work.

I was sorry to hear of the passing away of Brother Bixler. I was in school with him at Odessa Bible College and of course have known him for a long time. This is another reminder that life is short and we too will be passing on soon unless the Lord comes first. I have felt for some time that I would still be among the living when the Lord comes, and with world conditions as they are I believe the time is at hand.

David and I are both teaching Bible in the government schools here in Salisbury. With these opportunities I see no need today to have a Mission Station and run a school. The Government is much better able to run schools than we are and as long as we have the opportunity to teach the Word of God in them, it is much better. Missionaries today that are running schools are spending 90 per cent or more of their time in educational work and very little is left to witness for the Lord. The government is raising the standard of education and putting pressure on them.

Shichiro Nakahara

Shizuoka City, Japan      November 6.

We now have four men whom the congregation has elected for leadership; Bros. Amano, Ikeda, Oishi and Chisuwa, whose term of office is assumed for two years. They are neither elders nor deacons but they are to assume their responsibilities as leaders to take care

of the work as a whole and to assist in my work. The Lord has seen fit to bless each man with his responsible position in the work and each one is now learning and experiencing many things in order to the carrying out the missions here. They were more or less dependent upon me for everything but now they have begun to see things for themselves better all the time, and that they can be more co-operative with me in every way.

We are prayerfully thinking about developing a new mission program that will encourage our young Christian men and women to participate in direct service and witness for the Lord Jesus Christ. We do not know how far we can go with it but I think we will be able to accomplish more for Him if we ever get around to it as we think we should do. It requires more workers and more time, so we are praying that the Lord will help us in it that our young people may respond well to this challenge. Our idea is to get more direct contacts with children and adults on the streets or on the corners. We feel we need to bear testimony more and oftener, which we haven't done yet. In order to carry on this program we are going to use every possible educational means, such as movies, slides, film-strips, puppet shows and picture-shows. We do need to go out telling people more about the Lord.

We had a church wedding on October 10, and the couple were both members of the church here. They are indeed fine young people and willing to serve the Lord. She has been a kindergarten teacher since last April.

In our country not too many Christians could marry to Christians, not that they don't want to but the number is so few. From this point of view, we are indeed happy to see these two fine Christians wedded in the Lord. In America it sounds very natural that Christians could marry to Christians, but here not so. We are very proud of them and thank the Lord evermore for them, too.

E. A. Rhodes

Yokohama, Japan      October 24.

The little meeting which we had at Kanazawa, as yet didn't produce any visible results. Just a few came out. A number from Yokohama went so there was a nice group. The town is an old one and full of idols, temples and shrines. The younger generation is not much concerned with such things, as they are more material minded. An editorial in one of the daily papers said that they were making use of the alphabet, the ABC's. The young ladies want to marry a man with an Apartment, without his Ba-ah (mother), and who has a Car. He mentioned a number of things, such as a Cooker (electric range) Central heating and Cottage (summer house). So it seems that if it is not idolatry, as we see it, it is love of this world and the things of the world and the love of God cannot enter. However, as always, there are those who desire eternal things and are willing to give up the visible pleasures. The influence of this on the worldly minded can make a good impression. I am glad that there are some in the church at Yokohama who have this influence.

Bro. Bixler will indeed be missed greatly, as he was responsible for quite a number of projects which he started and they depended much on him. I have known him almost 60 years and for fifty years we haven't lived very far apart. For about 12 years in Ibaraki we often visited. He was interested in mankind and his heart went out to the outcast, even to the lepers, and his contact with people was from the lowest to the highest, even having an audience with the Emperor! He was one of our closest friends and the memory of him is one of our treasures.

Missionary News Note (State-side)

Dear faithful "Messengers"

Today I re-read Sister Elaine Brittell's letter in the August number of Word and Work. Though 84 years of age I still drive our car and wonder how I could get along without it. I surely would not want to know that Sister Brittell did not have the means to buy gas or food with all the work she does.

I also knew Bro. Janes very well. At the age of 22 he came to Nebraska and held us a meeting, making our home (Henry Ehresman) his home, and how we enjoyed having him with us. I also knew Janie well.

I also would not want to get along without the Word and Work. Enclosed find a check for \$10.50—the 50c is for postage and the \$10 you will please send to Sister Elaine.

—Mrs. Margaret E. Brown, Stanwood, Iowa.



## *Freedom to Evangelize*

Alex V. Wilson

The following—in two parts—was presented during the 1968 Louisville Christian Fellowship Week.

Two kinds of freedom are important for evangelism: external freedom—outside of ourselves, not dependent on us,—and internal freedom—within us, liberty from inner barriers and restrictions.

### External Freedom

This legal freedom to worship and witness is not essential for evangelism. History shows that sometimes the church has grown fastest when government opposition has been strongest. Pagan Rome tried to smash Christianity, but discovered that "the blood of the martyrs is the seed of the church." Like the heads of Medusa, it seemed that each martyr was replaced by two new converts.



Yet religious freedom is a blessing to be highly prized. Some lands today have no such freedom at all. Christians in those lands must worship and witness secretly if they wish to remain free. Some other lands have religious freedom for their citizens, but do not allow American missionaries to enter. "Closed lands," we call them . . . but *should* we call them that? Missionary Sam Moffat said, "Communist China is not closed to our brothers, the Chinese Christians. I do not know by what quirk of national pride we Americans begin to call the door to the gospel closed as soon as our American missionaries cannot get into any area." That statement was made some years ago; China now is closed to open witness even by Chinese Christians. But Moffat's statement is true of other lands, such as Cuba, Burma, Cambodia and Russia. Though our missionaries are excluded from these lands, there are believers there—our brothers and sisters. Most of them are walking a dangerous, lonely road; how we should uphold them in prayer!

And we can do more than pray. There are several ways we can crawl through the cracks under the doors closed to our missionaries. Radio, for instance. Station ELWA in Liberia blankets the African continent with gospel programs in 90 different languages. The Far East Broadcasting Company beams forth the message of Christ in 35 Asian languages, reaching even India, Red China and Russia. Sometimes letters from Communist lands reach the radio station, expressing—in vague, veiled language (because of censorship)—appreciation for the programs. Other missionary stations around the world also are sounding forth the word of God far and near.

A dramatic chapter of missionary history began a year or so ago. After the Red Guards went on the rampage in China, afflicting Christians and burning every Bible they could uncover anywhere, the Far East Broadcasting Company started a new type program. It was Scripture-dictation, in which long passages of the Bible were read slowly so that listeners could write out, word for word, their own copies of God's word. Imagine such scenes! How much more would the Bible mean to us if the only copies available were the ones we laboriously wrote out while listening secretly to radio programs forbidden by the government??

We can reach lands closed to our missionaries in another way too: reach their citizens who visit the U.S. For example, Afghanistan is a fanatical Moslem country bitterly resistant to the gospel. But some jet pilots from there came here to receive advanced training. Somehow a Christian witness was given to them, and one of the pilots received Christ. Shortly before his training period in the U.S. ended, he was asked, "What will happen when you go home, and people learn you've become a Christian?" "I'll probably be killed, maybe by my own family," he replied. A week or so following his return, the plane he was piloting blew up, doubtless due to sabotage. Yet here was a soul saved, and before he died he had given a bold testimony about Christ to his countrymen.

Multitudes of foreigners visit the U.S. yearly. Foreign students alone number over 100,000. (The U. of L. had 137 last semester.) Many of them are lonely, perhaps discouraged. Nearly all are curious about American customs, attitudes, family life, etc. If Christian families would befriend some of them and invite them for meals or overnight or for weekend visits, a clear and loving witness for Christ could be presented. Any of them who became Christians would return to their lands as workers for the Lord. The William Prices of Louisville have influenced a number of Japanese young people through the years, and thus from their home in Kentucky they have helped build the church in Japan.

In thinking of lands closed to Americans, we must remember that many lands are still *open*. The Day Of American Missionaries Working Overseas Is Not Ended By Any Means! Clyde Taylor, who knows as much about worldwide mission fields as any other living man, declared:

The greatest miracle of this decade is the fact that there are so many open doors through which we can proclaim the gospel of Christ. There are 101 open fields apart from the opportunities in Europe.

Obviously, our major need is NOT external freedom to evangelize. The greatest need is internal: liberty from the barriers and restrictions within our hearts.

### Internal Freedom

At least three kinds of inner freedom are required. 1. *Freedom from Monasticism, in Attitudes*: By this I mean our tendency to isolate ourselves from the unsaved. Many of us lack meaningful contact with nonChristians. Our Christian homes, schools, and churches with their many programs and activities insulate us so thoroughly that some of us have no unsaved friends. We live in a spiritual ghetto which our Master never intended. We hardly know how to talk with nonChristians. And if we do witness to them, they often feel that our words come not as a loving message from a friend, but as a threat from an outsider. They feel we are invading their privacy without invitation so that we may add their scalp to our belt. Instinctively they resist such a seeming invasion, and throw an iron curtain around themselves.

John Stott has ably expressed our needs: "Our Christian calling is both to abide in Christ and to live in the world. To abide in Christ without living in the world is to abandon the world to its own ruin; to live in the world without abiding in Christ is to bring ruin upon ourselves. Unless we abide in Christ we have no testimony to bear; unless we live in the world, we have no one to whom to bear it.

(To be concluded next month)

# Precious Reprints

## A Fatal Oversight

R. H. Boll - 1917

It is so easy for men to lose themselves in the consideration of *secondary causes*, to forget Him that owns the universe and controls it according to His own will. Without Him not a sparrow falls; He "maketh poor and maketh rich;" He "bringeth low and lifteth up;" He woundeth and healeth; He has done what He pleased "in the heaven and in earth, in the seas and in all the deeps." Thus many scientists become atheists and materialists because behind the laws and forces they have been studying they see not God, nor any place for a God.

Thus also faithless Israel understood not whence came their blessing, nor the real source of their afflictions. It was for this cause and for that, that they had conflicts and were smitten by their enemies—bad policy, perhaps, blunders in generalship and tactics, bad military discipline, insufficient forces or arms. All of these things may indeed have figured in their disasters, but *they did not constitute the cause*. And while thinking on these things they did not "regard the work of Jehovah, neither have they considered the works of his hands." Their thoughts did not rise so high as that. They broke down houses and repaired the walls, and gathered reservoirs of water against the days of siege, but "Ye looked not unto him that had done this, neither had ye respect to him that purposed it long ago" (Isa. 22:9-11).

So do we get exceeding wise sometimes with that blind wisdom of the earth. We can see why this happened and why that. We can figure out the whys and wherefores of things. We have reasoned about the "how" until we have forgotten the "what," and so God is left out, His promise discredited, prayer seems useless, and we feel justified to make sport of the childlike faith that believes God will do just what He said. Oh, the cheap reasonings that blind men's minds!

**"FROM WHENCE SHALL MY HELP COME?"**

When it comes to pass that men leave God out of their calculations and deal only with secondary causes, then it follows that they no longer look to God for help. They address themselves to secondary helps for assistance and relief. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to Assyria, and sent to King Jareb." Alas, Ephraim! King Jareb cannot help when God rises up against you, nor can he cure the wound when God strikes! (Hos. 5:13-15.)

And when the Christian becomes steeped in the futile wisdom of the world, vainly puffed up in his fleshly mind, he will seek refuge

in the world's rudiments, in pagan philosophy, in poets' sentiments, in art, in music, in logic and disputatious self-conceit. He will begin to talk about "psychology" and "character building" and "self-culture" and "will power" and "formation of habits," and about politics and sociology—things which Aristotle and Socrates and other heathen might have set forth with equal force. These things never did save and never will, until a man can lift himself up by his own bootstraps. And they hope to compass the salvation of men's souls by that message of death! But where is the gospel that can lift up the publican and harlot? Where is the story of God's love that melts stony hearts? Where the transforming power of "Christ in you, the hope of glory," and the teaching concerning the "Spirit of life in Christ Jesus"? And when the gospel is taught, it is often with such an affectation of great deepness and in such adulteration with human philosophy that the cross of Christ is made of none effect (1 Cor. 1:17).

Blessed be the day for Israel when they shall give up the vain help of man, and say: "Assyria shall not save us; we will not ride upon horses . . . for in thee the fatherless findeth mercy" (Hos. 14:3). And happy are those who lift up their eyes and say: "Our help cometh from Jehovah, who made heaven and earth" (Psa. 121: 1, 2).

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## You've Got a Patch On Your Seat

C. Donald Cole

A typical missionary is seldom if ever preoccupied with the matter of his personal qualifications for the work. To him the question of fitness is somewhat like an examination: having passed, and gotten a recommendation from the brethren, he soon forgets the agony and suspense endured while waiting for their decision. Once on the field he concentrates instead on riding out the storms that soon begin to batter his soul.

To be "spiritual" on the mission field, he discovers, is considerably more difficult than it was at home; and it takes more than a seraphic smile and a soft voice to convince the citizens of his new home that he is indeed a man sent from God. Zeal, to be sure, and all the other fine qualities that, supposedly, fitted him for the work abroad, were definitely important. No denying it. But even more crucial to his present situation than the gentler elements of spirituality, he decides, are guts and stamina. So it's natural that missionaries who—perhaps more quickly than other men—soon become disillusioned with *themselves*, tend to take themselves less seriously than do the saints at home. Inevitably, they amuse themselves by compiling lists of "realistic" essentials for the truly successful missionary.

In Angola this was definitely the case. There the old-timers liked to insist that to be a *real* missionary you had to cross the Quanza, and shoot a lion, and acquire a typewriter. Clearly, this was more

realistic than all those ridiculous accomplishments and proficiencies commonly required of missionary candidates.

For the times, however, it was a tall order indeed, and a serious test of a man's mettle. Crossing the Quanza, for example, was not easily accomplished in the hard old days when there were neither bridges nor tame natives. Nowadays, of course, it's no feat at all. You rumble over a steel bridge in a pickup, waving languidly (as is fitting for whites) to docile attendants. But in the early days when blacks had pride and a sense of personal worth it took impressive eloquence and dickering and good will to persuade them to ferry you and your stuff over the broad, brown waters of the River Quanza.

Like my contemporaries, I, too, crossed the Quanza in a pickup. And from a Jewish friend in Silva Porto, an importer of sundry things, I bought a typewriter. Clearly, I was making progress, and was well on the way to qualifying. There was just one thing—the matter of a lion, and though my wife and I lived in Africa for 18 years I neither saw nor shot a lion. By the old, "realistic" standards I failed to measure up.

But I don't mind, for though I shot no lions I did learn something about Africa and Africans; and especially during the war years that followed the Rebellion of 1961 I was startled occasionally to discover how much I loved persons who, at the beginning, were probably only prospects for conversion.

Besides, it was time to update the list of realistic qualifications for effective work among Africans. The barriers to really solid work—getting the attention of the people, and bringing them face to face with the fact of Christ—are no longer physical. Africa, for example, is far from being a nearly impenetrable wilderness; even a child can now cross the Quanza unaided. But to some the name still summons up only romantic things—drums sobbing in the darkness, thundering waterfalls, and tropical storms that crash and shriek as though creation itself were coming apart. I know those things, too, and was very conscious of them. I was always sensitive to the African landscape—the long yellow grass and the green valleys and the broad plains, too, that were sometimes alive with herds of antelope that moved ceaselessly across them, back and forth, like shadows cast by drifting clouds.

Even the smells—the acrid smell of smoke, biting when the faggots were wet, sometimes pungent when a child had gathered the wrong kind of sticks, and the smell of wild honey, and the smell of fresh water near the source of a smallish stream—I loved the smells of Africa.

The sounds, too. I'm convinced that nowhere else in the world does sound carry as it does in Africa. So often a plaintive note comes floating across the plains, like a chip carried on sluggish water, and you look in vain for the animal or human being that sent the sound on its way. Even the immense emptiness of the everlasting plains, as Africans call a vast stretch of scrubland in eastern Angola,

simply hums with sound—for those with ears to hear it. I once heard the cry of an eagle over those plains, and when I looked up I saw only a speck against the hard, dry-season sky. How could its cry have traveled so far?

Even so, notwithstanding the immense power of the physical things of Africa, it's not this that makes or breaks you as a missionary. Some have professed a love for the land while hardly disguising their contempt for the people, though how this can be I shall never know. But others have feared the land—its bugs and its diseases and its storms and burning sun—yet withal nearly burst with passion for the people of Africa. So it's not the land, not the physical things and one's reaction to them that determine the worth of a missionary.

The people themselves insist upon a say in the matter. Years ago they were already discussing their own checklists of essential qualifications for a missionary. And only those who measured up to the checklists written by the people themselves were *truly* successful. Theirs were the only truly realistic lists.

Are the lists alike? In some respects they are similar, but perhaps the emphasis is different. For among the Africans, at least, a missionary needs more than zeal and enthusiasm and the usual string of aggressive qualities that Americans consider to be vital. Africans require in a missionary a teachable spirit. True, a missionary is essentially a teacher—a man with a message to proclaim and a way of life to teach. But to teach he must be teachable. Only those who are teachable can have a word for him that is weary (Isaiah 50:4).

I remember as though it were yesterday the attempts of Firmino the Elder to impress this lesson on my own soul. It was probably to him more than to any other person that I owed a certain awareness of the African's right to insist upon respect for *his* viewpoint, and his right to find in a missionary the specific qualities that will make that missionary truly successful in the situation at hand.

It all began in 1949, a year after our arrival. During that year I had studied Umbundu, and practiced it, and I was actually making progress, though at times I despaired of *ever* learning that mystifying language. The church evidently thought I was doing well, for the elders in the church of which Firmino was a man of importance sent me an invitation—a letter written in Portuguese—to attend their conference. Of course I was delighted to accept. "Do they hear me?" I asked myself.

I remember the hike to Firmino's village—about six miles. To me that was impressive at the time, though later I once walked 40 miles in a day. For the hike I had donned a pair of khakis—G.I. pants that I had taken home from the army. They were old and worn, and they had a neat patch in the seat, and they were comfortable. But that patch was to set the course of my service for the Lord in Africa. A mere patch!

After the church services for the day Firmino came to me. He approached solemnly, erect and expressionless, and when he reached me he stood looking at me, saying nothing while he covered his mouth with his hand. Then he began to shake his head from side to side, gently, almost painfully as if he had a toothache.

"Is there something wrong?" I asked. "Is there an affair?"

"It's not right," he said from behind his hand. "It's not right."

"Ndati?" I said. "What's not right?"

Only after we had gone through this ritual several times did he remove his hand from covering his mouth, straighten up and say in tones he might use for announcing the arrival of Doomsday,

"Nala Cole, you have a patch on the seat of your pants!"

Had it not been for his unutterably solemn, almost lugubrious expression, I'd have laughed. Is that all, I thought. But I pointed at *his* garments—a patchwork that resembled an old quilt. He was an animated scarecrow. "Look at you," I said, not knowing that I was insulting him.

He drew himself up with the dignity of which only African elders are capable, eyed me severely for a moment, and then said, "Nala Cole, *I* have no better clothing. But you do!" He underlined the words.

I was puzzled. "Well," I said, "it's true. But I didn't want to show off my good clothes. I thought I'd like to look like the rest of you."

"Nala Cole," Firmino said gently, "would you wear those pants to see the governor of Angola?"

"No," I admitted.

"Nala Cole," he repeated my name, for such is the custom, "would you wear those pants to see the *chefe de posto*? Would you now? Say it now, Nala Cole!"

"No," I again admitted "I'd not wear them to see the *chefe*."

"But you would wear them to see us, eh?" He nearly shouted it. "We don't count, do we, Nala Cole? We're just common blacks, eh? eh?"

He sputtered on for a moment while I stood silently like a school-boy before the principal, but I could see that he had relaxed and was smiling, and I could see what the years were to confirm—that he was a friend, loyal and true.

Years later an African friend, living miles from the scene of that encounter with Firmino, reminded me of he incident. "How did you know?" I demanded. Firmino had died long since.

"We all know the story," he laughed. "Firmino the Elder decided that you were teachable," he added, "so he took a chance."

My African friend looked over his shoulder, as Africans do when saying something very important. "The risk paid off," he said softly, "you *were* teachable. You learned to respect us. Maybe that's why we listen to you."

He was embarrassed now, as men sometimes are when saying complimentary things to each other. "You did some stupid things. But you *were* teachable."

Looking back, I value the encounter with Firmino as absolutely vital. In wearing my patched pants I thought I was identifying with the Africans in their poverty. But from *their* viewpoint—which is all that really mattered—I was despising them.

Ever after that I wore a jacket and tie when preaching in Africa. To many whites, clad in their shorts and open-neck shirts, I must have presented an odd, even eccentric figure as I pedalled a bike on a native path—a crazy missionary, they said, perhaps a mad *inglez*, pedalling a bike while wearing a shirt and tie, and a jacket. But to my African brethren it was the only acceptable outfit for a preacher. And whose opinion mattered? —In *The Fields*



## Vision

J. H. McCaleb

What do we really want? What is worth our while?

We have known many young men who have sacrificed a great deal in the interest of obtaining a degree in medicine. If married, their wives contributed sacrificially also. Others have spent many years of concentrated effort in different branches of higher learning. All have appeared to be quite happy in spite of the temporary hardships that were required. Anticipation of the great satisfaction ahead made every intermediate step one of meaning and value.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." The heroes of the faith mentioned specifically were Abraham, Isaac, Jacob and Sarah. The same application may be made, however, to all the heroes of faith who have come after them and have tasted death at a later time.

"These all died in faith, not having received the promises." These promises of God, nevertheless, were to them real and certain. Every step taken in this life brought them closer to the ultimate goal. And so these steps became happy ones and full of meaning.

Drifting without direction cannot possibly satisfy. Each man, in his own heart, knows this to be true. To die in faith we must live in faith. When we live in faith we know that we shall reach that eternal city "which hath foundations, whose builder and maker is God."



## Missions Forum: "I Am Rich"

I am fabulously rich. I have never been desperately hungry. I have never been a refugee. I have never been a prisoner. The secret police have never knocked on my door at night. No lepers roam the streets of my village. I have always lived within a few miles of a doctor's services. In our town I have never heard the guns of approaching armies. I have never seen enemy troops occupy our town. No one died in our community this year of starvation. Our house has many rooms and each member of our family has a bed. It is little wonder that to 9/10 of the earth's people most Americans appear to be fabulously rich. (Robert Krieder)

### How Much Do You Throw Away?

The stray cats and dogs wandering the alleys in Louisville tonight are better fed than one-half of the world's population. (Richard Ramsey, in a message at a former Bible conference)

### But the Joneses Don't Do That!

A friend of mine spent two terms as a missionary in Asia, but now is in the U.S. because of health. Recently he told me of his children's enjoying ice skating: "we bought them some second-hand skates and they're really enjoying it." I commented that buying used skates is quite unusual. "I've noticed that too," he replied. "The fancy American way of life is a startling sort of thing. It makes you blink your eyes. But when you've lived in other countries, when you've seen what it means to live in a bare little room without running water or electricity, without heat, with a thin ration of food and poor medical care, it does something to you. Buying second-hand skates for my kids seems perfectly in order. (From HIS Magazine)

### What, Me Take A Risk?

A student's hand shot up as the missionary finished his address. "What kind of retirement scheme for missionaries does your society operate?" The missionary looked him straight in the eye. "There's a cemetery beside the mission station," he replied. (From HIS Magazine, 1/67)

### Lasting Riches Available—For a Price

From a missionary's letter: Youth of India are feeling the pressure of our times and are casting about for an anchorage. We had one of these youths in our office this summer. He belonged to a militant religion, but he was hungry for reality. While with us he found Christ. As he studied the Bible he reveled in his new-found satisfaction. His joy was disturbed, however, when he learned that his father had hired five men to assassinate him. He fled to another Christian center and enjoyed a short-lived reprieve. He fled again to an isolated mission station. Two weeks ago we were informed that his body had been picked up in Bombay. Discipleship is costly.

Someone has said, "90% of the so-called Christians in the U.S. would turn nonChristian within two weeks' time if they had to live in a Moslem community."

The End

# Jonah, God's Missionary

Thomas C. Bozeman

In the story concerning the prophet Jonah many vital and interesting truths help to give a definite missionary slant. Instead of seeing and understanding the underlying teachings of the book, however, the average reader knows only that Jonah was swallowed by a great fish and carried to the bottom of the ocean. Let us bring Jonah up from the depths and look at him and his life to discover what God is saying to us through this man.

Several different phases appear in Jonah's life, and they are applicable and pertinent to our present-day missionary enterprise. As Jonah was called of God to leave his home and land to minister to a strange people we can easily see the parallel in our present program.

The first phase in Jonah's life was the *claim of missions*. Suddenly and vividly there came into the life of this man a call unmistakably from God. In a distant land was a city called Nineveh, where many thousands of people sat directly under the wrath of a holy God. Someone must go immediately and warn them of the impending danger. God put His claim on Jonah for this most necessary ministry.

The Ninevites, meanwhile, sat in ignorance of the judgment that loomed so perilously close at hand. Their only ray of hope and salvation was in the obedience of the man who had received God's message. God's call to Jonah was simple and clear: "Arise, go to Nineveh." It was not cloaked in obscurity or confusion; anyone could have understood it. Jonah did understand God's call and he realized the implications and responsibilities that it involved. But he responded negatively to God regarding this vital ministry.

In like manner today God puts His claim upon our lives. Does He not say to us, "Arise, go"? Are there no Ninevehs today, sitting under the shadow of an eternal condemnation, that must be warned before it is too late? Why is God's claim so important that it demands our primary attention? There are several reasons. One is because of the pitiful plight of the heathen; another concerns their eventual destiny. Can we not see that we are His property, His representatives, the very trustees of the gospel, and that He claims us and our lives for His purposes? The world claims our time, attention and services and we are all too quick to respond. Eternal matters demand priority, however, and we must answer the claim that God puts upon us.

The second phase in Jonah's life may be called the *calamity of missions*. The sad truth is that this part of his life describes a large percentage of Christians today, especially young people. It need not be so, however; one does not have to become a missionary casualty.

Why was this phase of Jonah's life such a calamity? First of all, he unmistakably knew God's will and heard His call, yet de-

liberately avoided it. What a calamity! Second, he showed a total lack of love and interest for the welfare of the Nineveh Gentiles. To him they were just ignorant heathen who deserved God's judgment. Why should he be concerned or bothered? He abhorred them and refused to be God's instrument for their deliverance. Third, a great loss was incurred by Jonah personally and by those under his responsibility. Fourth and probably the most important reason of all: Jonah had the only remedy for those on their way to an eternal doom and damnation. In his heart was the message of life and deliverance from condemnation and judgment, and he refused to take it to those who so desperately needed to hear it. This was a criminal act on the prophet's part. May God deliver us from such actions in our own lives.

The third phase of the prophet's life has to do with the *conflict of missions*. After Jonah made the decision to flee from God's claims upon his life he began looking for a way out. He had no trouble in finding a ship that presumably would take him far away from the terrifying, unrelenting voice.

When we likewise decide that God's claims are not binding or important we will seek passage on some ship. One is the great ship of *materialism* that sits so majestically in the harbor and promises much. It is loaded with passengers but there is plenty of room for more.

One of the Missionary Aviation Fellowship pilots who services the missions here in West Irian recently told us why he came to the field. He was graduated from one of the top electronics schools in America and because of his vast knowledge in the field he was able quickly to secure an excellent job with an electronics manufacturing company. He rose rapidly in their ranks and his salary began to come in large figures. Life for him became one big luxury. He was fixed comfortably, riding first class on the big vessel of materialism.

One day God whispered to him, "When you come to the end of your life and look back, what are you going to see?" As the young man pondered this momentous question his luxury began to pall. He realized that a life that would yield eternal benefits must be put at God's disposal. He is now in West Irian serving God in a full capacity, using his life for something eternally profitable.

We could also mention the ships of worldly pleasure, fear, self-indulgence, among others. These are elements that conflict with the life of all of God's children. We must recognize them for what they are and deal with them accordingly. They would take us away from all that God has planned for us. They would hinder the conversion of many persons.

There is a brighter and better phase of Jonah's life, one we will call the *consolation of missions*. The prophet finally realized it was God with whom he had to do and he accepted God's merciful second chance for his ministry to be salvaged. Failure need never be final or fatal. As Jonah entered the great city of Nineveh and

began to deliver his message of repentance there was a forsaking of sin and wickedness. The city had been spared God's wrath and Jorah was the man He had used to accomplish His purpose.

The joy of seeing men and women rescued from certain judgment is consolation more than enough for all of the trials and difficulties involved in proclaiming the message. This consolation is our "meat" to eat that the world knows nothing about. No heart satisfaction comes outside of having the perfect will of God for our individual lives. We must not trifle with God, but must give priority to that which is nearest to His own heart: that all men everywhere may hear the good news of life through His only-begotten Son.

—In *The Alliance Witness*

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## The Women in Samson's Life

Mrs. Paul J. Knecht

Just a few words about the third woman in Samson's life, Delilah, and we leave this interesting study of the influence of women upon this man mightily used of God. But before that there is an in-between woman, the harlot in Judges 16, who deserves mention simply because she is in the record and is put there for a purpose. Nothing is told us about her except the one word that depicts her character. But in these few verses God reveals to us the sinfulness of Samson's moral life. He failed to overcome the weakness of the flesh. And for that we consider that he was marred in the potter's hands. That may be true, but I do not believe that he was wanton in his sin. It is inconceivable that God should use him so fully and count him faithful if he had been indifferent to sin in himself. We have no *record* of repentance or contrition in the life of Samson, no such broken-hearted outpouring of passionate grief at his sin as David's (Psalm 51) after his sin with Bathsheba. That would not necessarily indicate that there was none.

Repentance is toward God and does not need to be witnessed to be recognized. It can be known by its fruit (Matt. 3:8-9). It is possible for God to use hardened sinners to accomplish His purposes, for instance Pharaoh was so used (Ex. 7:22; 9:14, 16), but such a one is not counted faithful. God speaking through Isaiah said (Isa. 66:1-2), ". . . but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth *at my word*." Because of this passage and Hebrews 11:32 I find it not hard to believe that Samson mourned over his own sins, obtaining forgiveness according to grace when according to the law he should have died. If not, the fact that he executed God's judgment against the Philistines in obedience to God's will would not save him from his sins. I hope to see Samson again some day, this time in his resurrection body, not in the pages of the Bible. Surely at that time he will have, even as I, a hymn of praise for the *grace* of God on his behalf. But in this life his was a work of Judgment.

# His Royal Bounty

A. S. Loizeaux

"Solomon gave her of his royal bounty" 1 Kings 10:13.

When the Lord condemned the generation that rejected Him He made mention of "the queen of the south," and said that she, too, "shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." While David is a type of Christ as rejected King—Solomon is a type of Him on His throne. The Queen of Sheba typifies the nations bringing their riches to the Lord. They will say, "It was a true report that we heard in our own lands of thy acts and wisdom, and we came and our eyes have seen it, and behold, the half was not told us."

Solomon told the Queen all the answers to her hard questions; and all the hard questions that puzzle the human heart can be answered by the King of kings. When Solomon had met all her need, she says, "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom."

The Queen of Sheba brought Solomon an abundance of spices, gold and precious stones. Then he asked her, "What is your desire?" Then he said, "I give you what you desire, and I have more, too; and he loaded up the camels with his royal bounty, as much as she could carry. Those things which he gave her of his royal bounty were far more precious than those for which she asked."

What we are told about heaven is meager. We are told that God the Father has His will there. "Thy will be done in earth as it is in heaven." Heaven is ours, it is God's royal bounty. We never deserved heaven. We never asked for it. All we asked, when we knew our wretched condition as sinners in God's sight, was forgiveness. Here is the royal bounty!

"Trembling we had hoped for mercy—  
Some lone place within the door;  
But the *crown*, the *throne*, the *mansion*,  
All were ready long before!"

Like the publican we asked for mercy. That is what the prodigal came for, just mercy, just for bread, and he knew he didn't deserve that. He said, "Father I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants," but the father gave him of his royal bounty. "Bring forth the best robe," he said, "and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it: and let us eat, and be merry." Think of what we were; and yet, notwithstanding all that we were, God has set His table, made a feast, piled it high. That's His royal bounty. God never meets a person half way. His whole heart and home go out to anyone who pleads his need. The prodigal's reception illustrates God's way of giving. Everything God gives is given that way. When God gives anything there is always excess, and that is

His royal bounty.

God made the earth and He threw the flowers in extra. He made them sweet, He poured the perfume in the blossoms. They were more than man needed, but He gave them out of His royal bounty! And He made the birds with beautiful wings and lovely songs—all—all of His royal bounty! When I hear the thrush outside my window in the morning, I think, "God's royal bounty to mankind!" These little creatures are so full of joy that they cannot contain it, and they just sing it right up into His face. Man didn't ask for these gifts. God just gave of His royal bounty.

Now for spiritual things we have come to Him. We asked for forgiveness and He has given it, but that isn't half the story. We did not ask for His boundless love, but He has given it. In John the Lord says, "The thief cometh not but for to steal, and to kill and to destroy." The thief cannot kill *us*, but he will try to destroy our peace. But then He adds, "I am come that they might have life, and that they might have it more abundantly."

Safety is all we think of, but safety is just the beginning of God's thoughts for us. The most a sinner could expect would be to have his sins forgiven, his debt cancelled, his lost place restored; but God does not only that; He always adds from His royal bounty. If we were not fit for earth, He comes in with His salvation and gives us heaven instead!

In Ephesians we read how God has given, and the Apostle Paul prays that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." I have no doubt that millions of God's generation have thought they discovered more about God's love and mercy than any others. The sweetness of God's love in dealing with us is unspeakable. The Apostle says it "passeth knowledge," so it cannot be measured. It is too vast to know at all.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think." The Queen of Sheba asked Solomon what she desired. We ask what we think and then God gives us more than we even think. When we are in His presence we shall be astonished at what He has done. We are told that these bodies which are now characterized by weakness will be characterized by power. These bodies mortal will be immortal. These bodies of humiliation will be glorified—we know not why or how—but it is His royal bounty.

The things that are Christ's shine sweeter and brighter unto the perfect day. I have seen old people just drinking in these blessed things they are soon to see. "Happy are these thy people."

Because His royal bounty is greater than we can conceive, because "He is able to do exceeding abundantly above all that we ask or think," young people, give Him the best of your lives, and the time will come when the Lord will remember the love and consecration and service, and will say, "Well done, good and faithful servants!"

"And how will recompense His smile  
The sufferings of this little while."

—In *Words of Faith*

# The Price of Glory

N. E. Rhodes, Jr.

"For Christ also hath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (1 Peter 3:18-20).

## SOME EXPLANATIONS

The above is a mysterious and somewhat neglected passage. It would have been easier to continue the neglect and to have ignored it. So many questions have been asked me concerning it, however, that I feel duty bound to consider it. After studying several explanations and considering them in the light of the passage itself, I have reached the conclusion that these verses say exactly what they seem to say. There have been some clever and sensible sounding explanations that I would like to believe such as the one that Christ preached to the antediluvian world through the power of the Holy Spirit. It is a good explanation, as are the others, with just one serious fault. It has to be read into, or explained into the passage. In and of itself the passage teaches no such thing. When we quit trying to explain it in terms of what we think it ought to say and read it carefully for just what it says, we may be amazed but we are not in doubt.

## WHAT THE PASSAGE TEACHES

The passage says that when Jesus suffered for our sins and was put to death in the flesh, He was alive in spirit, and in spiritual presence went and preached to imprisoned spirits who had been disobedient in the antediluvian age. Like it or not, that is exactly what the passage says. I fail to see then how it could mean anything else. Peter goes into no further explanation. There is no desire on his part to analyze it. Why should there be an attempt on our part to analyze it then?

## REASON FOR THE PASSAGE

The reason Peter gives for mentioning this matter at all is the fact that it points up the role of sacrificial suffering in the glorious business of redemption. Christ wins His way to the imprisoned souls by means of His suffering on Calvary. The agony and darkness of Calvary is forgotten in the glad mission of redemption but it was the agony of Calvary that made that mission possible. Suffering is linked with joy in the New Testament if only it be redemptive suffering. It is this suffering and this joy that Christ invites us to share with Him. It is a costly joy. Peter was aware of this. Read 1 Pet. 3:14. "But even if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." Again in 1 Peter 4:14-16: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer,

or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

### THE PRICE OF GLORY

For Christ the price of this glory was a cross. He tells us that if we would follow Him we must take up our cross. Many Christians want to bypass their own cross and luxuriate in an easy piety. Such religion may look charming but it falls far short of what God expects of His people.

"Can you drink of the cup that I shall drink and be baptized with the baptism that I am baptized with?" Christ asks of the disciples who would sit next Him. We can only if we see that the way of the cross is the only way to be redeemed and redemptive. Such knowledge does not come out of an easy-going religion.

The Twentieth Century has a great deal to say about getting away from all that horrible old religion of fear and fire and brimstone and strict morals to an easy, casual religion of love. Yet the Twentieth Century knows next to nothing about love so long as it avoids the cross. It is no use to talk about love as if it were an easy tolerance or affectionate indifference to others' faults. The cross is the way God expressed love and all love must finally come to its cross. I do not treat with casual tolerance the sins of those I deeply love. I am distressed by it and I will make painful sacrifices to change it. Redemptive love is nothing if not vulnerable. Sometimes redemptive love may be even hard to live with but there could be no worthwhile love at all without it.

When men start insisting upon a religion of love because they think it will be easier than a religion of law they demonstrate an utter lack of understanding concerning the nature of love. I will argue for a religion of love but I will insist that such a religion will make far greater demands on a man than a religion of simple law. The obligations placed by law can conceivably be met. Law is measurable. Love, on the other hand, is infinite. It forces us to depend on grace, for its demands are never satisfied. "Greater love hath no man than this, that a man lay down his life for his friends."

But even on his way to lay down his life love can stop and weep over a house desolate and know deep pain that even the ultimate sacrifice of life cannot assure the salvation of all the beloved. Law can leave spirits in prison, but love must go and preach to them again. Law can sit on a dazzling throne and mete out justice, but love must descend and suffer for the culprit. Law can sit on a pew and condemn the sinner. Tolerance can make pretty speeches about winking at sin. But love must identify itself in pain with the sinner and sacrifice itself if need be, to save the sinner from his sin. The easy religion is the religion of law. Tolerance is not a religion at all but an attitude. The Gospel of Christ tells of a religion of love and so, of course, it must deal honestly with the necessity of suffering. All they that live Godly in Christ Jesus will have their part in suffering and out of this suffering is born the deeper sources of their joy.

—In *Gospel Tidings*



## Ecce Homo!

*"Look unto me, and be ye saved, all the ends of the earth."*

—ISALAH 45:22.

Wilt thou, sinner, be converted?  
Christ the Lord of glory see  
By His own denied, deserted,  
Bleeding, bound, and scourged for thee.

Look again, O soul, behold Him  
On the cross uplifted high;  
See the precious life-blood flowing,  
See the tears that dim His eye.

Love has pierced the heart that brake,  
Loveless sinner, for thy sake.

Hearken till thy heart is broken  
To His cry so sad and sweet,  
Hearken to the hammer smiting  
Nails that pierce His hands and feet.

See the side whence flows the fountain  
Of His love and life divine,  
Riven by a hand unthankful—  
Lo! that hand is thine.

See the crown of thorns adorning  
God's beloved, holy Son;  
Then fall down in bitter mourning,  
Weep for that which thou hast done.

Thank Him that His heart was willing  
So to die for love of thee;  
Thank Him for the joy that maketh  
This world's joy but gall to be.

And till thou in heaven adore Him  
Fight for Him in knightly guise,  
Joy in shame and scorn and sorrow;  
Glorious is the prize!

MECHTHILD OF HELLFDE (1277).

# NEWS AND NOTES

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

## SCC Mortgage Report

Join us in giving abundant thanks to Him who is enabling us to meet our current mortgage installment on time, in full, with a margin (\$238) to spare. And please accept the thanks of all of us at SCC for your fellowship with us in this great joint-effort of supplying two years of college work in a Christ-centered environment for our young men and women!

Operational needs continue month in and month out. We still have utility bills, supplies, books, salaries, repair bills, etc.—adding up to approximately \$5,000 each month. Regular, prayerful donors—this is what we need to keep SCC out of the red. —Jesse Z. Wood

Wichita Falls, Texas: I praise God for the W&W. We have no congregation here that accepts the whole Bible as profitable for reproof and instruction that the man of God may be holy. —R. T. Milhollon

Neosho, Mo.: Enclosed find check for renewal. We enjoy reading it very much. Bro. Boll's articles are wonderful. —Mrs. Homer Walden

## Now It Can Be Told

"The Parable of the Orange Tree" by Dr. John White, which appeared in the October issue, is available as a tract at \$1.10 per hundred, post-paid in the US or Canada. Order from Brown Gold Publications, Woodworth, Wisconsin. This information turned up after we had gone to press.

Dallas, Texas: Report on Elective Bible Study Classes: After one month into this new program, with a late start, and problems we never dreamed of, the new approach to Bible study seems worth every effort and problem. Adult attendance is up considerably, and this also helps our younger age classes too, with children attending more consistently. Besides this, there is a happy, inquiring attitude and spir-

it that we have long sought, being demonstrated by so many. That was what we were looking for, and we are thankful for that renewed interest. —Neal Phillips

## Louisville Miscellanea

The white elephant sale for Portland Christian School was a very big success. Sponsored by the Alumni Association, the sale cleared about \$1900. Funds go for equipment. . . Highview is having a wonderful youth revival this week. Terry Morrison is speaking . . . Jesse Wood from SCC is scheduled to speak at Buechel on Nov. 10 . . . Buechel kindergarten has begun with twelve students enrolled. —Michael T. Sanders

Louisville, Ky.: The Jorgensons arrived safely and in good health; their address is 660 W. Bonita Ave., Bonita Terrace Apts. 23A, Claremont, Calif. 91711 . . . Crystal Crowder and eight other PCS teachers spent Thursday and Friday at a conference for teachers in Christian schools at Winona Lake, Indiana.

Our revival, with Orell Overman, was a fine time of spiritual refreshment, with outstanding sermons, very fine singing, and fellowship with many other Christians.

Portland Avenue meeting was Oct. 27-Nov. 3, Howard Marsh preaching. —Ernest E. Lyon

## MEN ONLY

A Christian Worker's Conference is being planned for the Thanksgiving Holiday at Camp Cedar Ridge. This camp is located on Rott Road off Taylorsville Road between Jefferson-town and Fisherville. The conference begins on Thursday afternoon, November 28, and lasts through Saturday afternoon.

## HAVE YOU HEARD . . . ?

Churches wanting to hear Alex Wilson report on the Philippines should not wait until May to invite him. Call him early and avoid the rush. Louisville phone 897-2831.

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