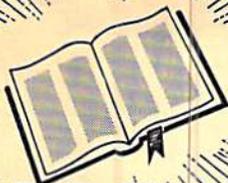
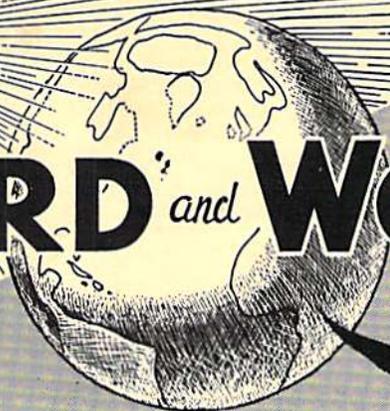


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The **WORD** and **WORK**



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FEBRUARY, 1967





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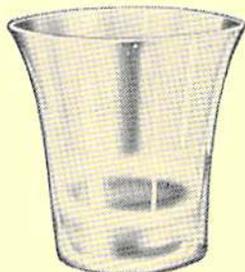


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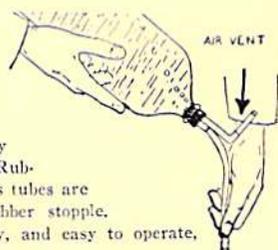
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"A monthly magazine set to declare the whole counsel of God."

GORDON R. LINSOTT, Editor—Publisher

WM. ROBERT HEID, Missionary Editor

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THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky

Single subscription \$2.50; clubs of four or more \$2.25; Special rates and terms for congregational distribution; Free to missionaries.

VOL. LXI

FEBRUARY, 1967

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Talking Things Over

G. R. L.

I have just come back from the World Missions Congress at Wheaton College (Dec. 27-Jan. 1), sponsored by Literature Crusades for young people of high school and college age. The fresh view of the fields of the world and the challenge of the Scriptures through such men as C. Stacey Woods, Geoffrey Bull, and Harold Wildish caused our hearts to burn within us. The sight of that assembly of some 1200 young people was in itself an inspiration.

In an age when church leaders are thinking that the Gospel alone will not attract teen-agers, here was a crowd whose hearts thrilled to the sound of the Word of God. There were no fancy pulpit capers, no reliance upon funny stories to hold attention—just the presentation of a living Christ. While Sunday morning crowds in many churches think a preacher is long-winded if he goes over 20 minutes, these young people listened for 45 minutes at a time (or longer) to old-time preaching and thought it was great. Whence the enthusiasm?

Obviously it was something they had brought with them from all over the western hemisphere. It wasn't the fanaticism that goes with the party spirit; it wasn't zeal for an organization. Nor was it fervor for some particular "experience." These young people were simply excited about the Lord Jesus. I wish you could have heard them sing,

"Bow down before Him,
Love and adore Him;
His name is Wonderful,
Jesus my Lord!"

The next time you hear that the Gospel needs some kind of window dressing to make it appeal to the modern generation, just remember these young people at Wheaton. There are many more like them.

THE TIME IS SHORT

"Forty-two years ago, I kissed my dear old Mother and Dad goodbye and climbed aboard a cargo boat for South America," related Harold Wildish. "As I look back, I have no regret that I have spent those years in the service of our lovely Lord. But young people, you will not serve the Lord for 42 years!" He saw puzzled looks and paused significantly. Then he continued, "I may be wrong, but it is my considered opinion that you will not have 42 more years to work. The Scriptural picture of the end times is rapidly taking shape before us in the world. Our

Lord is coming back, and I don't believe it can be 42 years away."

While we may well hesitate to date the coming of the Lord, I don't think we should take lightly our brother's admonition. Indeed, should *any* generation ever say to itself, "Well, we have at least 40 years to preach the Gospel"? This was not the spirit of the apostles, nor of Jim Elliot. Had it not been for the urgency of the Spirit that drove Jim and his companions on to their deaths, the Aucas today would still be in the power of Satan. The world—*our own neighborhood*—will not be evangelized in *any* generation until we have caught something of the passion that gripped Jim as early as 1948—eight years before he laid down his life for the Aucas:

"He makes His ministers a flame of fire," he wrote. "Am I ignitable? God deliver me from the dread asbestos of 'other things.' Saturate me with the oil of the Spirit that I may be aflame. But flame is transient, often short-lived. Canst thou bear this, my soul—short life? In me there dwells the Spirit of the Great Short-Lived, whose zeal for God's house consumed Him. And He has promised baptism with the Spirit and with Fire. 'Make me Thy fuel, Flame of God.' "

THE ONE THING NEEDFUL

Before going to Wheaton I had read *When Iron Gates Yield*. My first evening there I found myself in the cafeteria line beside the author, Geoffrey Bull. Subsequently, I heard him speak several times. Geoffrey is like the bush Moses saw—quite ordinary, yet unmistakably aglow with the presence of God. I couldn't resist buying his other books. In one of them (*God Holds the Key*), I read a statement that first startled, then sobered me:

"True worship is the only ground of true witness. Our Lord Jesus Christ lived by the same rule. He knew all things—the distance of stars, the structure of atoms, the age of rocks. *Yet what He chose to tell us did not include such information.* He says, 'I speak that which I have seen with my Father.' That unique knowledge of the Father . . . was the content of His message."

This caused me first to reflect on my own life and occupations. How temporary are the things that occupy our greatest energies! The things that take a lifetime may count for nothing in eternity. I began to see the urgency of relating and subordinating all things to the end of making men to become worshippers. It would not necessarily mean taking up a new set of activities, but rather a re-ordering of the old, "bringing every thought into captivity to the obedience of Christ."

Then I began to think of church-related programs, organizations, and institutions. Here's a preacher, for example. He "preaches for a church" for some years and then reviews his work. The congregation is still as he found it—plodding along in its mediocrity, maintaining the status quo, risking nothing and gaining nothing for the name of the Lord Jesus. The business meetings are mostly occupied with disbursing funds, not the spiritual life of the congregation nor the evangelism of the lost. The true goal is nowhere in view—lost in the confusion of lesser goals.

Another Christian goes out as a missionary and somewhere establishes a school. Years later it is still staffed by Christians, but somehow it has changed. The teachers are "dedicated," self-sacrificing, and hard-working. They still teach Christian doctrine and Christian ethics. What is different? They are devoted to the progress of their students; that is what is different. The first concern of the founders was for the glory of God. When an institution fails to fulfill this purpose, it has no more reason for existence. Ichabod.

THE SINGLE EYE

There are all kinds of institutions and programs being promoted in the name of Christ, but just because we have a "Christian" hospital or radio station or Bible institute, or whatever, doesn't guarantee that it will make known the glory of the invisible God. I believe that Christians as a whole have lost that singleness of vision (Matt. 6:22) which fills the body with light. Instead of the one goal which our Lord Jesus had set before Him, we have a multiplicity of goals that are more or less God-oriented. "This one thing I do!" cried Paul. Though our activities may be as varied as his, we need to be careful that they are all directed to the one end. It is so easy to let a God-given task degenerate into mere routine—dead works that shall surely perish in the day of testing.

Our first occupation then is not work, but worship. Quoting again from Bull:

"Our difficulty in witness is that we try to tell others about a God we barely worship and a Christ we rarely see. Too little beholding of the Lord means so often a distorted view of Him presented to the perishing world. It is from the throne of God and the Lamb that the river of the water of life . . . is seen to proceed . . . Only in the vision of the Lamb . . . do we drink in experience of the life-giving stream . . . What we know of Him personally and privately and in the exercise of our own hearts from day to day, *that alone is the message we have to give.* Apart from that we have nothing else to say. We become too easily like Zacharias. Our unbelief in the sanctuary finds us dumb before the people. Worship is therefore fundamental to every work of God."

In the experience of many of those whose lives have counted for God, there was a place for a daily act of faith. The most satisfying that I have ever read is that composed and used by the saintly scholar, Handley Moule. It may be that during this year our Lord would have you make it your own:

I believe on the Name of the Son of God;

Therefore I am in Him, having redemption through
His blood, and life by His Spirit.

And He is in me, and all fulness is in Him.

To Him I belong by purchase, conquest, and self-surrender.

To me He belongs for all my hourly need.

There is no cloud between my Lord and me.

There is no difficulty, inward or outward, which

He is not ready to meet in me today.

The Lord is my keeper. Amen.

—Joseph Carroll

Ashamed At His Coming?

V. Raymond Edman

To be ashamed is one of life's most dreaded experiences!

Shame is quite different from embarrassment. The latter term implies that we did the wrong thing or said the wrong word and therefore were humiliated, at least in our own eyes. But we acted in ignorance. Quite possibly we did our very best; but not knowing just what to do, we blundered.

Shame, however, implies that despite knowing what to do we were neglectful or disobedient. Our instructions were clear and perhaps our intentions were good, but we failed to complete the appointed task. As a result, we are confused with shame when we are called to account. We have no excuse. We stand convicted by our own conscience and are disgraced, ashamed.

The Scriptures teach very plainly and searchingly that there is the possibility of our being ashamed before our Lord at His coming. The Word says specifically: "Little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). To be sure, the Bible teaches, even in this same portion of the Word, that "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Those who have received the Lord Jesus Christ shall be changed at His coming in a moment, in the twinkling of an eye, that is true. However, in our study of the teaching on the second coming of the Saviour we often are tempted to overlook the reality of the judgment seat of Christ before which every believer is to stand. Beyond that judgment seat is the Great White Throne, before which every unbeliever will stand and there be "judged every man according to their works" (Rev. 20:13).

What, then, can it mean to have confidence and be not ashamed before Him at His coming?

We shall be ashamed before the Lord Jesus at His coming if we are unforgiven. There is provision for the forgiveness of sin. The apostle wrote that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Furthermore, the Bible says, "If we would judge ourselves, we should not be judged" (1 Cor. 11:31). If you and I judge the sin in our lives and come to the Saviour for forgiveness, we are forgiven. Contrariwise, if we refuse to judge ourselves and to confess our sin, then that sin remains against our charge and because of it we shall be ashamed at His coming.

From Africa comes the story of a missionary pioneer. His household consisted of two servants: an older man who served as cook and a young lad who was houseboy. The cook was capable and well qualified for his place but he had a very bad disposition. However, the missionary sought to be helpful to the cook and put up with his bad temper. The young fellow was responsible for his master's room and for the garden but not for the remainder of the mission

station. He was responsible to the missionary only, and not to the cook, whom he feared and disliked.

To help provide good nourishment, the missionary had imported some chickens and ducks and for these the cook was responsible. One day the missionary noted the little fellow shooting stones with a slingshot. He warned him of the danger that stones might be to people passing by in the lane, or even to the chickens and ducks. Dutifully the lad put away the slingshot, understanding clearly that he was not to use it until he went home.

After some time the missionary departed on a long trek to distant villages. He left the mission station in charge of the cook and the houseboy, and each one understood his respective responsibilities.

It was the rainy season and the weeds in the garden demanded the daily attention of the houseboy; as a result he kept altogether out of the cook's way. One morning as he was hoeing in the garden he turned up a small pebble and threw it out of his way. That happened several times; then he remembered the slingshot. He rationalized that he could throw the stones much farther out of the garden with the slingshot than by hand. Furthermore, no one would see him, so what would be the difference?

After securing the slingshot from his room he proceeded with the work in the garden. Before long he was giving more attention to finding and shooting pebbles than he was to hoeing weeds. He found he had become quite out of practice and therefore set a small target on a nearby tree.

Engaged in target practice, he became quite oblivious of his surroundings. Just as he took careful aim and shot a pebble with all his might, a duck came into the path of fire. It received the blow right on the head and after a couple of dizzy turns sank dead to the earth.

Now what should the lad do? Hastily he surveyed the garden and the house. Good! No one had seen him. Quickly he dug a hole, pushed the duck into it and covered the evidence of his wrong with earth. Thereupon he proceeded with his hoeing. The slingshot, of course, was put in his pocket to stay.

After a few moments he became thirsty and went into the kitchen for a drink of water. Upon entering the kitchen he received stern greetings from the ugly-tempered cook: "Boy, fill that woodbox with kindling!"

"I don't work for you; I work for the master!"

"No? What about that duck?"

The cook had seen it all! What could he do? Of course he chopped wood and filled the woodbox to overflowing. Then came the command: "Sweep the floor!" He did so. Next came the order: "Run to town and buy some supplies for me!"

It was vain to protest; and all that was needed to secure obedience was for the cook to say, "What about that duck?"

Thus the houseboy became the bondslave of the cook. He had to carry the water, chop the wood, sweep the kitchen floor and run the errands. In fact, he had to do anything the cook desired, and at any time. And all of it in addition to his work in the garden.

Is not that what the Lord Jesus meant when He said, "Whosoever committeth sin is the servant (literally, the *bondslave*) of sin"?

Nothing brings the soul into bondage as does sin. Sin puts a gag in our mouths so that we cannot speak for God to our fellowmen. Sin hinders our feet from hurrying to the service that is urgent upon us. Sin blinds our eyes to spiritual and material need all about us. Sin is a taskmaster, terrible and exacting.

Most of all, sin makes us ashamed to face those to whom we are responsible. The little houseboy had no joy in the prospect of his master's return and gave him no warm welcome upon his arrival. The missionary noted that the garden was in good condition, that the kitchen was swept and orderly, that the little fellow seemed to spend much time in the kitchen, which was not his custom, and especially that the lad was not happy.

That condition continued several days until the little fellow could stand it no longer. Quietly and ashamedly he went to his master in the study and, after several efforts to get under way, he told the whole story.

"Master, I disobeyed you. I took the slingshot with me to the garden and was shooting stones at a target on a tree. Just as I threw a stone with all my might a duck walked in front of the tree and was killed. I dug a hole in the garden and buried the duck, but I cannot forget my sin. I have asked God to forgive me but my heart has no rest; so I want to tell you all about it."

Of course the missionary was sad to learn of the boy's disobedience and the resultant disaster; ducks were not plentiful. But most of all there was the matter of sinful disobedience. He forgave the little fellow and, kneeling together, they committed the whole matter to the Lord.

Upon arising from prayer the little lad wiped the tears from his cheeks and thanked his master profusely. Then with a light heart and a gospel song upon his lips he left the study. On his way out to the garden to resume his work he passed through the kitchen. There was the cook, scowling and sour as ever.

"Boy, chop some more wood and fill the woodbox!"

"I don't work for you!"

"What? Not work for me! What about that duck?"

"What about it?"

"I'll tell the master!"

"I told him myself," said the little fellow with a big smile and in perfect confidence. Never again did he have to chop wood, carry water or run errands for the cook. Confession to the master had freed him from all that bondage.

Thus it is with your heart and mine. The sin which we have sought to hide, to overlook, to rationalize, to forget, persists in coming up before us. The devil keeps us in bondage. But fulfill the condition of the promise of First John 1:9 and you will find it to be wonderfully true: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Best of all, such confession both to the Lord Jesus and to whomsoever we have wronged will make it possible in that day for us to "have confidence, and not be ashamed before him at his coming."

—In *The Alliance Witness*.



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

Have you given consideration to the fact that many Bible scholars, G. Campbell Morgan for one, hold that it is the Holy Spirit that is "taken out of the way" in 2 Thes. 2:7, that this takes place at the time of the rapture, and that it has to take place before "the man of sin" can be revealed and his reign as antichrist be set up?

Yes, we have so considered and done so repeatedly. It has not been without reluctance that we have disagreed. Paul's "man of sin" is John's "beast" (Daniel's, too), and the beast (antichrist) comes into manifestation "according to the working of Satan" (Verse 9), which is Satan's strategy and is brought to pass upon his defeat by Michael and his being cast down from his position as "the prince of the powers of the air" and limited in the scope of his operations to the earth sphere, as in Rev. ch. 12. Until his casting down thus, he has no special need of the antichrist, ruling in triumph as he does from his exalted position in the heavenly places. His strategy on being "taken out of the way" (out of the midst) and cast down to the earth, is to incarnate himself in one he sees coming up "out of the sea" (Rev. 13:1) "out of the abyss" (17:8), who evidently already has shown qualifying attributes, including motive, and whom Satan (the dragon) clothes with all his authority and even his throne and makes him the visible head of the nations, even the whole human race. Chapters 13 and 17 give us the image of antichrist's regime. He assumes all the attributes of Deity, is worshipped and served as God!

It is true that the Holy Spirit indwells the church of God as His temple, but He indwells the church by indwelling the individuals who compose it, and after the corporate church is raptured there are saints on the earth, clear to the "consummation of the age." The Great Commission is to be executed to "the consummation of the age." The blood-washed (Rev 7:14) are born-again ones. The Holy Spirit is "given to them that obey Him." They are "born of the Spirit," who helps their infirmities and makes them equal to the times that come upon them and their fiery trials and martyrdom. The Lord has people in Babylon even at the time of her doom: "Come ye forth, my people, out of her." To the very last the Spirit "maketh intercessions for the saints according to the will of God" (Rom. 8: 27). So I cannot see the Holy Spirit being "taken out of the way." Out of whose way? and by whom "taken out of the way"? I do see the dragon, the devil and Satan, "taken out of the way" to the joy

of heaven and the "brethren" whom there he "accuses before our God day and night." Michael ends all that.

Moreover, thank God that the "mystery of iniquity" (lawlessness) has been under restraint all these centuries. "Ye are the salt of the earth," and salt is to preserve from corruption. In proportion to the savor of the salt there has been restraint against sin. And the savor of the salt is the fruit of the Spirit in the hearts of the saints, —love and its components. Now that the "falling away (apostasy)" is on, the restraint against lawlessness is weakening, and lawlessness arrogantly lifts its head in a "new morality" inclusive of immorality on behalf of a liberty that sets men free! (License!)

Responsibility for the present nauseating corruption rests with the savorless salt. Savorless salt exercises no restraint. Counteraction grows less and less. "Evil seducers and imposters wax worse and worse, deceiving and being deceived." The "vine of the earth" is ripening; the tares of the field are ripening; the wheat ripens, too. "It is time for Jehovah to work" (Ps. 119:126). Presently Michael is to rise up as in Rev. ch. 12, and change the order of things. Satan is cast out of his position in the heavens as "the prince of the powers of the air," the position he has held fast these many centuries, no longer from that vantage point to slander God to men and to slander men to God (Recall Job. 1:9-11). He "accuseth the brethren before our God day and night" (Rev. 12:10). Time comes when heaven decides there has been enough of that, and Michael puts an end to it. Satan then no longer holds fast. Cast down to the earth, he discovers (Rev. 13:1, ff.) one coming into power and so motivated as to make him eligible for the climacteric earthly scheme. Satan lays hold on him, incarnates himself in "the beast," makes himself thus visible to men, confers upon him full authority, even enthroning him, so that he assumes deity and exercises such powers as imaged in 2 Thes. 2:4. This empowering of the beast (Daniel's little horn that does not remain little) comes in just ahead of Dan. 7:25, comes in between 7:24 and 7:25. So does he come to be revealed "in his own season" and "according to the working of Satan," as Paul states.

Attention has been called to the fact that the word in the original for restrain in 2 Thes. 2:6, 7 (*katechon*, from *katecho*) is the same word used by Paul in 1 Thes. 5:21, "hold fast." In other passages we have hold fast 3, hold 3, keep in memory 2, possess 2; and only in our 2 Thes. passage do we have restrain. Let it be "hold" or "hold fast" here, and allow it to be Satan holding until he is taken out of the way by Michael, after which "the man of sin" (antichrist) comes forth "according to the working of Satan," and the correspondence between Paul's apocalypse and John's is easily seen. As already stated, there is restraint against sin and ungodliness, which we hope will continue in some measure, but that is hardly what Paul is talking about. The "man of sin" has not existed down through the centuries of restraint against sin, so it has not been he that has been restrained. And even after he is "revealed," restraint does not cease, but continues in the pouring out of the judgments that constitute "the great tribulation." Doubt not that the Spirit will be even more active to sustain the saints during their fiery testings and in martyrdom. He is their Comforter and is with them unto the end.

How could it be said of Moses that he counted "the reproaches of Christ greater riches than the treasures of Egypt?"

Christ, "the same yesterday, today and forever," has always suffered the reproaches falling upon His people. It is a mistake to suppose Him to have been inactive until His incarnation, when He became visible to men's eyes. Paul says that when the children of Israel drank of the spiritual rock that followed them, "that rock was Christ" (1 Cor. 10:4). Peter says it was the Spirit of Christ that moved men of old when they prophesied (1 Pet. 1:11).

Is it fair to lump together the various missionary organizations or other enterprises, as it seems you do in the November Word and Work, p. 394, as though all are modernistic, which is not the case?

The society in mind in that discussion was the one named "The American Christian Missionary Society." as I took for granted all would understand. The disastrous effect of said society on the "Restoration Movement" is our concern. Following its departure from the simplicity with which it started out have come the many divisive innovations, the disregarding of the autonomy of the congregations by usurping over-supervision, and recently putting the churches of its affiliation on a denominational status as a contribution to the ecumenicity of today. As Israel would have a king and be like the nations around them, so these liberals wish to be like the denominations around them and have a full share and voice in the NCC and the WCC. They deny detachment from the "Restoration Movement," but what would they restore? And missionary work, such as the Society was originally organized for, has been tragically hindered and perverted by the same.

This is not true of all missionary enterprises of today, thank God, and while we'd be happier if there were unanimity on the matter of allowing God's church to be "the pillar and ground of the truth,"—the Lord's missionary society, benevolent organization and educational institution, being by the Scriptures and grace completely furnished to every good work, yet as says the Lord Jesus, "They that are not against us are for us" (Mk. 9:40), and if Paul could rejoice that the name of Christ was being made the more widely known by his persecutors, surely we can rejoice in the good purposed and done to this desired end by the organizations of our day that do defend the inspiration of the Bible and the incarnation and redemption of Christ the Lord. Some wage a strong fight against liberalism and its religious counterfeiting, and for the success of their warfare we do well to pray.

This writer, officially named President Emeritus of Portland Christian School, has served as president of said school, also as president of the Louisville Christian Training School until its absorption by the Kentucky Bible College (Now SCC.) but always under the authorization and oversight of the Portland Avenue congregation, even as the afore-mentioned school is presently carried on, and as KBC was begun and for a time domiciled in the same buildings. The writer belongs to nothing but the body of Christ, visibly represented by the local church. Such simplicity proves adequate under

any and all circumstances, affords the liberty that is ours in Christ, and is amply dimensional, affording room for growth to full maturity and growth which is properly upward, always heavenward, if we will.

Books of Interest

G. R. L.

God Holds the Key — Geoffrey T. Bull
(Moody Press, 255 pp., \$3.50)

Behold, a greater than A. W. Tozer is here!

Really, we can't compare men each of whom God has gifted in a unique way for His own purpose. Our dear brother would be the first to object to being compared to such as Tozer. However, I feel that there is no better way to call attention to the nature of this book. In many ways it is reminiscent of Tozer's *The Pursuit of God* or his *Knowledge of the Holy*. Yet it is entirely different. In a measure, this is a spiritual autobiography.

The greater part of *God Holds the Key* is made up of meditations from the three years that Bull spent in Chinese Communist prisons. Even though he had no Bible, he entered profoundly into the deeper meanings of much of the Scriptures. In spite of the terrors of brainwashing which he endured, after his release he was able to recall and put down on paper the most precious of the reflections that came to him there. If you want to discover the real meaning of worship, read the first half of this book.

The next fourth of it (approximately) culminates in "The Warfare," an expose of Communism and its tactics that reveals more of its true Satanic nature than anything else I have ever read. This section ends on a prophetic note: "Woe to you then that dwell at ease in Zion . . . The enemy is at your gates. The sky is red. Your God has called you to fight to a finish . . ."

The last section, "The Return," is narrative. It takes up where his first book (*When Iron Gates Yield*) leaves off — at his release from Red China. The theme of it is God's wonderful grace in restoring him to normalcy and a fruitful ministry. In some respects, recovery from brainwashing is every bit as terrifying as the experience itself; yet the tender hand of God was as much upon him there as in his prison years. The years of suffering are finally climaxed by a beautifully God-arranged romance and the birth of a son — "the crowning grace of God that tenderly completed my return."

The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it.—J. Wilbur Chapman

Deborah and Jael

Mrs. Paul J. Knecht

Background

In the study of Deborah, the only woman judge of Israel, and Jael who played an important role under her, it is necessary to consider briefly the times of the judges. They were evil times, yet interspersed with years of rest given by Jehovah. There are outstanding incidents of crime, such deeds as shock our sensibilities beyond adequate expression. The book ends with a revolting story that covers three chapters of the record and concludes with the succinct statement (21:25), "In those days there was no king in Israel; every man did that which was right in his own eyes."

There is a revealing note in the song of Deborah and Barak (5:6-8). It tells how dark the picture was when she came into power. Apparently the highways were not safe in the days of Shamgar (who preceded her as judge) for travellers walked through the byways (v. 6). There was an interval without a ruler (v. 7), there were new gods (v. 8a) and war even in the gates (v. 8b). At such a time Deborah arose—a ruler? No, "a mother in Israel."

Looking deeply and carefully at this book we see the loving hand of God moving about in all that evil, controlling everything. It is to be remembered that *God ruled in the days of the judges*. If this fact is overlooked, much of the significance of the book remains obscure.

God's Rejection

When the elders of Israel came to Samuel, the last judge, and demanded a king, he was dismayed. Being displeased, he did not rebuke them, but prayed unto Jehovah. "And Jehovah said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but *they have rejected me, that I should not be king over them*" (1 Sam. 8:1-7). Until this time which was long after Deborah's day, God ruled over Israel. Moreover, there were peaceful, good years in between the evil times. This expression occurs fairly frequently, i. e., "The land had rest for . . . years." The good years add up and bespeak the lovingkindness of Jehovah and the future rest for his people.

"In His Own Eyes"

Perhaps because of a verse in Proverbs (12:15a), "The way of a fool is right in his own eyes," we have in times past attached that limited meaning to this same expression, twice used in the book of Judges (17:6; 21:25). Actually it simply means what it says, i. e., "every man did that which was right in his own eyes." Not all men are fools, therefore its fuller meaning is simply that every one was accountable to God, not man. There was no king in Israel because there was no need for a king. God was their king (Judges 8:22-23). The same thought is expressed in the New Testament in these words, "To his own Lord he standeth or falleth" (Romans 14:4b). This they later on rejected when they chose to have a king. Such were the times when Deborah arose. More about her next month.

Missionary Messenger

"Greater things for God"

OUR FRONT COVER PICTURE

Shichiro Nakahara
Shizuoka, Japan January 11.

Sustained by the individuals and churches which are so concerned about the Nakahara Mission in Shizuoka, Japan, we have come thus far with the task of evangelism, even though the work itself is still limited on account of many obstacles lying in our way. But, as long as the Lord is on our side, no one can be against us. The Lord blessed us in every way last year inasmuch that five more have been added to the family of our Lord. The picture was taken last summer when we conducted our 5th Summer Bible Camp at Numazu. Brother Nomura, seen in the picture, came to assist us. It was one of the largest camps we have ever had. If the Lord should tarry and so bless in our efforts in this way this year will also be a greater one for Him as well as for all of us. We do want each reader of the *Missionary Messenger* to pray for us.

A special service is held annually on the 24th of December, and the number of persons attending Christmas special services increases every year, and this time we counted 66 in all, who came to hear the message.

The work of Sunday School has been rather slow because of several reasons, but the Lord uses this means to glorify Himself. In order to celebrate Christmas in our Sunday school, we had to divide it into two groups, and the first day we had 51 come to attend the service and the next day 37 came. One thing we have noticed this time is the fact that more parents have come to show their interest in the church program, which means a lot to us. The Devil has so strong a grip on both minds and hearts of theirs that they seem to think that they have nothing to do with Christ and feel even a bit of any need whatsoever for their soul's salvation. That such people as they even begin to show at least some interest in what we do creates a smile on our faces.

Joyce Shewmaker
Kalomo, Zambia January 1.

Brother Merritt returned here last Thursday. We had luncheon at our house, several of the women bringing "covered" dishes, so we could all be together when he arrived. Helen Pearl and Georgia had gone to Lusaka to meet him.

We had our traditional dinner at our place here at Namwianga on Christmas day—all of us joining in. The Ken Elders from Kabanga, the Pierces and Augusta and Loretta from Lusaka were here.

Augusta and Loretta went through Kalomo last Thursday, by

train, on their long journey to Cape Town where they will sail on the *Robin Line*, for New York, there to be met by George and Nancy. George is her oldest son. Lola is there, too. We are praying the Lord's blessings upon her, that she may find work and make a home over there for the girls, that they may continue their Christian education. Christian association is scarce in Lusaka, with most of the mission children now overseas. We are glad that George has made good in school, has married a wonderful Christian girl and is studying further to become a diesel engineer. He should do well with his natural mechanical ability.

W. L. Brown
Salisbury, Rhodesia January 10.

We are all thrilled with the prospects of getting a church building for the European work here in Salisbury. Brother Schreiner is heading a drive to raise \$15,000.00 to help us in the building. We have 3 acres of ground, with water now laid on and 36,000 bricks on the ground ready to start with the building when the funds are available. We are meeting in David's house at the present and we cannot all get into the small room (some have to sit out on the porch). Please pray with us that the money will be supplied and that our long waited "dream" will come true.

With the help of the brethren in America, Bro. Garrett has recently finished a \$24,000.00 church building for the coloured in Arcadia. We have several nice buildings for the African people but no building for the European Work. We will never make a success with the European work without a building to meet in, so it is of primary importance that we go ahead with the plans we have and by the grace of God I believe it will come true.

Jack and Rena Chrissop
Cape Province January 2.

We had Brother and Sister Short with us for a very brief visit; too, too short a time to have those loved ones in Christ with us. Since coming to Cape Town we have both worked to earn a living. This, of course, takes up the greater part of the day but we do manage to get out several times a week to cottage meetings, Bible study, and the usual services on a Sunday. To keep to this schedule is hard work and we both are at times very tired but the "night cometh when no man can work" and so we plod on, thankful to the Lord for the wonderful blessing of good health that He has given us.

Dennis and Betty Allen
Hong Kong, January 16.

About the most certain thing about Hong Kong these days is today's weather! If you asked me what all the upheaval on the mainland adds up to, and what is going to come of it all, I couldn't say for sure (and I think the China Watchers are a bit puzzled themselves)—but I can say with certainty that it's cold today, down to 5° Celsius (about 41 degrees F.). They even found icicles hanging from a rock in the New Territories. Coldest it has been here for ten years. Steven's school does not permit the boys to wear long

pants, and their legs look so cold!

Last Sunday three young men accompanied Dennis to the afternoon meeting at Hung Shui Kiu. They had a good time discussing the scriptures on the way out, and at the meeting. They borrowed some clothes and stopped on the way back at a convenient beach and the two who were not Christians were baptized. The water was cold, but they did not seem to mind. One of them expects to immigrate to Canada very soon.

Meanwhile at home, I had a good visit with the W. O. Reeses. (Bro. Rees is a friend of Bro. Pat Edens.) He has set himself to bring about unity between us and other Church of Christ brethren in the city, and goes about it with patient humility. The other brethren are not only divided from us but also divided among themselves. It seems somewhat inconsistent that they are so stringent against fellowship with "the denominations," and yet for a long time they had a hired Chinese preacher who is a graduate of the Baptist College, and did not understand enough Cantonese to understand what he preached. We invited them all here for a sing last month and two of the women came with some children, but all three men made excuse—though this was the night of their regular monthly sing. Bro. Rees has set himself an uphill job—but it is a worthy aim.

E. A. Rhodes

Yokohama, Japan January 25.

Another year has rolled 'round and we are facing a whole new one. We trust that all will go well and we'll be blessed of the Lord.

The past year had some prospects which seemed good. There were two baptisms and they are apparently faithful. Also after the meeting in June several of the parents continued coming faithfully during the remainder of the year. We hope they continue with their interest in spiritual things. A young man who is studying in a Mission school in Tokyo and is preaching some comes to help us and has the high school class of boys and girls on Sundays. There has been some growth also among some of the members in the knowledge of the Lord. We pray that these good things continue.

Thanks for word about Sister Sevedge. She surely has been a faithful servant of God in her work with the *Missionary Messenger*. I remember her from more than fifty years ago when she first came to Odessa. Her parents moved there for the school. Her father was a wonderful man; her mother a quiet lovable woman. A wonderful family, indeed. She has followed in the steps of her parents and brought honor to her Lord. Remember us to her.

The weather has been wonderful all during the winter. There have been many nice days and we are thankful for them. I like to get out and take walks.

Motoyuki Nomura

Tokyo, Japan January 18 Newsletter.

. . . Since last November, these young folks, most of them working during the daytime, suddenly grew stronger in faith and started door-to-door evangelism in our neighborhood. Night after night they came and made sign boards and placed them on street corners. They appeared at grammar schools and high schools with tracts.

Sunday school work started with 120 children and young people, taking advantage of the commercialized Christmas season. Since then our Sunday school has been a great success with keen interest of both children and teachers. Most of our young folks, now all Sunday school teachers, must leave their apartment houses by 7:00 or 7:30 in order to be here before 9 to be with the children. Sunday school teachers' training program and workshop have been underway. They keep tithe offerings out of their very small income in addition to their frequent transportation fares and time they offer for the Lord's work. A small indigenous church is on its way!

Our largest meeting room is a 6 mats room, a room about the size of nine by twelve feet, in which we have been holding our Sunday school and worship services. Mother offered her house to be remodeled and expanded for sole meeting and Sunday school purposes. A poor widow also offered her retirement pension of about \$1000, her only source of income and saving. Being so encouraged by my mother's offers, our young folks are now praying to raise \$3000, equivalent fund to remodel the offered house for Sunday school classes and a community service center as well as our mission center. A local constructor accepted our plea and he will soon build the house without paying a penny yet. We now await upon Him and His promise. I can't expect more than what these precious young working students have been doing for the Lord financially for I know they are doing more than what they can do. I plan to sell the land once secured at Takeyama to meet the expenses but know that it will not be sufficient. I am happy that they have grown so much and happy that He has blessed us so much. Indeed He is good!

Today? Perhaps!

Alex V. Wilson

What eager expectancy children demonstrate sometimes! When my niece was about four, she became aware that two exciting events were gradually drawing near. So for a number of days her first words upon waking up in the morning were, "Is today Thanksgiving? Is today Christmas?"

Several years have passed by, but she and her younger brother still show the same spirit. From their mother's letter: "Beth came into our room flashing her flashlight on the clock at 25 till 1 a.m. Christmas morning. She was sure it must already be 7:00! David pulled the same stunt at 3:15 a.m.!"

If we had that kind of eager expectancy about Christ's second coming, it would revolutionize our lives. Jesus said, "Watch . . . for you do not know on what day your Lord is coming." And again, "Behold, I am coming soon." (Matt. 24:42; Rev. 22:12a, RSV.)

Will it be today?

Precious Reprints

Grace and Works

R. H. Boll — 1932

We are bound to respect the motive of brethren who are striving to defend the necessity of *doing the will of God*. That is important and right. There is today a tendency to minimize the importance of plain obedience and of good works in the Christian life. Very often this tendency is due to a misconception of the grace of God, and to mistaken teachings concerning faith and spirituality. And certainly the misapprehension should be corrected and the true place and significance of obedience set forth. But if in my attempt to do so I should be compromising the Bible doctrine of *grace* and of *justification by faith* I am striking at the very heart of the gospel message, and inflicting vital injury on the souls of men.

The grace of God is fundamental. In it lies wrapped up all our life and hope. The perfect freeness of this grace must be kept inviolate, otherwise what we have left is no more grace. If it is needful to point out the necessity of obedience, let us point it out in the proper place and relation to the gospel. But that must not be done so as to qualify the *absolute freeness* of the unmerited grace of God to usward. In fact, *the failure in works and obedience is best remedied by a new and greater emphasis upon this wondrous grace*. But if in seeking to establish the necessity of works we adulterate the pure grace of God with works, we destroy the foundation on pretext of repairing the roof.

GRACE ALONE?

Are we saved by grace? The very question would seem to assail the clean-cut teaching of the New Testament. Most assuredly we are! And I am unspeakably glad that it is so, for that is the one only possible ground of hope. On no other basis could we have the least prospect or assurance. But surely not by grace alone? Yes, by grace alone! It is perfectly proper to lay the whole effect to the one, all-comprehensive cause. It would be misleading to do otherwise. It is proper to say, for example, that we are saved by God alone: that is the widest and all-including circle. It is also true and proper to say that we are saved by Christ alone—for under God all else comes under this conception. Again it is wholly right to sing:

“What can wash away my sins?
Nothing but the blood of Jesus.”

Or is there anything else that takes away our sins? Is not the Blood alone the all-sufficient means? So also we are saved only by the grace of God. All else is involved within that. We do not mean therefore that we are saved by grace plus something else—as though grace were not enough. No, it is *grace*, purely, simply, and *only*, regardless of

how such language may have been misunderstood and misused. May we beware that we do not superadd anything to the grace of God!

So likewise we are saved *only by faith*. If faith works by love as true faith always does, that does not alter the matter. It is still *faith*, simply and *only* — faith that works, to be sure, but not faith plus works, as though works were something different and additional, which must be mixed in, half and half, with the faith. If I say my horse carried me home, I do not say my horse plus his work did it, though the horse worked. No, it is my horse that did it; not the horse and some other thing, but simply the horse. Within this circle of faith we can draw smaller and smaller circles, such as "obedience" and "works"; but these are in each case subordinate, never coordinate with the faith that embraces all.

THEY CANNOT STAND TOGETHER

There are certain distinctions in God's word which must be kept clear, and which must on no account be blurred and confused—not even for the sake of the worthy object of pressing the necessity of works and of obedience. One of these is the radical distinction between grace and works. It is God that saved us and called us with a holy calling, writes Paul—"not according to our works, but according to his own purpose and *grace*, which was *given* us in Christ Jesus before the world began" (2 Tim. 1:9). Here is the sharpest sort of antithesis between grace and works as ground of salvation.

Again, "By grace have ye been saved through faith: and that not of yourselves, it is the gift of God; not of works that no man should glory" (Eph. 2:8, 9). That is crystal clear. It is by grace, *not* by works. The Lord will hardly thank us for any hermeneutical efforts, however well meant, to show that after all it is by works or by grace plus works. The true place of works in God's gracious scheme is shown in the next verse, Eph. 2:10. Again we read, "Now to him that worketh, the reward is *not* reckoned as of *grace*, but as of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:4, 5). I hold that no man has a right to use exegetical turns in order to reverse statements so clear and definite as these. But the distinction goes even further and deeper. Within the same sphere *the two are incompatible*. They cannot stand together as grounds of salvation. Speaking of the "election of grace," Paul declares: "If it is by grace, it is no more by works, otherwise grace is no more grace" (Rom. 11:6). The slightest work on our part entering in as a contributory cause would make grace void (Gal. 5:4).

It is quite out of bounds to list repentance, confession, and baptism under the rubric of "works." That is confusion. Though these are actions, they are not works, in the sense in which Paul uses the word in the passages given above. The grace of God necessarily involves a response. Man must accept. If I call a beggar to my house and invite him to a meal, he must hear, he must come, he must take and eat. I could not give him the meal if he refused to do this. But he cannot say that he obtained the meal by my grace plus his works. His response to my invitation was only the opening of

his hand, as it were, to receive. It cannot be listed alongside my benevolence as ground of the benefaction received.

JAMES AND PAUL

Finally, the passage in James certainly does not nullify Paul's teaching. James' one point is to show that true faith always works; and that a thing which lacks that is not real faith. Paul not only does not deny that, but affirms the same thing in Gal. 5:6. That is neither here nor there so far as this question of the grace of God is concerned. Martin Luther's first, superficial study of James caused him to reject the whole book as "an epistle of straw, and not worthy of an apostle"; but later he saw that Paul was speaking of works by which faith is made void, and James of works by which faith is made perfect. To such works we shall exhort one another. In that sort there is no ground for boasting. They are the fruit of the life the Lord Jesus has put within us. But even my very impulse to do these works springs from the grace of God — "for it is God who worketh in you . . . to will . . . for his good pleasure."

"Give me a place to stand," said Archimedes, "and I will move the world." Yea, and let me find my heart's rest and my hope's sure foundation in the grace of God, and I shall do all the work of God, gladly and lovingly.

TRUST HIM!

. . . Trust Him yet,
My faithless soul! Can I forget
That He hath passed His word of old—
"Not one good thing will He withhold
From them, the children of My love,
Whose hearts are set on things above"?

Not one good thing! But can I see
What may be good, what ill for me?
Can I unbar the massy gate
Which hides from me the way I take?

But His eye turneth night to day,
E'en like the lightning's piercing ray;
Then here is my security,
That God my truest good doth see.

That joy which earnestly I crave
O'er which my fondest hopes now wave,
Might prove to me the shade of death!
That healing breeze—the Simoom's breath.

If so—it never will be mine.
At such a loss shall I repine?
No! let me rather praise the Hand
Which looseneth the dangerous band.

—Frances Ridley Havergal



So Great A Salvation!

Alex V. Wilson

Often we rescued captives do not seem very enthusiastic about our deliverance or our Deliverer. Is life no better for us now than when we were in chains? Why do we take our salvation so much for granted?

Contrast Paul. Wow! He seemed constantly amazed that Christ had redeemed him! He could never get over it. He loved to consider all the various aspects of the great salvation he had received.

By 'salvation' Paul is using a word with the broadest possible concept. It includes the past, the present and the future. It describes God's liberation of man from all the ravages of sin in the conscience, the mind, the heart, the will and the body; in his relation to God, the world and himself. To use Paul's own words, it comprises the believer's justification (his acceptance before God), sanctification (his growth in holiness), edification (his life in the Church) and glorification (his perfection in the eternal glory). Or more simply, it makes him a son and a saint, a brother and an heir.

—John Stott in *Basic Introduction to the New Testament*.

Besides the somewhat technical terms he often used to explain various features of salvation (e.g., justification), Paul used several different expressions to describe the message he proclaimed. Like flashes from the facets of a diamond, these expressions sparkle with insight concerning our salvation. At one time Paul liked to consider the subject from this angle, at another time from that angle.

1. Salvation's Source: God's Grace

“. . . the ministry which I received . . . to testify the *gospel of the grace of God*." "I commend you to God and to the *word of his grace*." (Acts 20:24 & 32; also 14:3).

Why did the apostle call his message the gospel of grace? Surely because God's gracious character is the *source* from which salvation springs. No goodness of ours compels God to act on our behalf. He loves us, not because *we* are lovable, but simply because *He* is loving.

Abe Lincoln once was invited to give a speech. As he walked to the appointment, dressed in formal attire, he saw a pig caught in a mud hole. He could not bear to leave it struggling vainly

there. So he rescued the pig and satisfied his own sense of compassion. But his muddy clothes shocked the waiting audience's sense of dignity. That incident gives a feeble reflection of God's coming down into the muck and quicksand which trapped us, and pulling us free. Perhaps at incarnation-time some of the angels murmured to themselves, "How shocking! How undignified to empty Himself of His glory in such a way! Why does He do it?" Why? Because of grace. Paul exclaimed, "You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor. 8:9).

Some evangelists think they preach the gospel even though they do not proclaim God's grace. But that's like explaining the origin of honey without even mentioning bees!

2. Salvation's Basis: the Cross

"The word of the cross is . . . the power of God." "We preach *Christ crucified*." "I determined not to know anything among you except *Jesus Christ and him crucified*." (1 Cor. 1:18 & 23; 2:2.)

The gospel is the word of the cross, the message of the divine Messiah executed as a criminal. The cross is the *basis* of salvation. Even though God in His grace wanted to save us, He could not have done it without the cross. For, since He is just, sin must be judged. He could not allow it to remain unpunished. His problem was, how could He Himself be just and yet graciously justify us who are unjust?

The cross was the solution. There Jesus assumed "responsibility for the sins of the world. As man He could represent men. As a sinless man He had no sins of His own for which atonement needed to be made. As the Son of God, His life had an infinite and eternal value, and could be given in exchange not just for one lost person but for the whole world." (Scott)

The cross shows, as nothing else can, how monstrous our sins are. If nothing short of the death of God's Son Himself could pay the penalty we deserve, then the depth of our guilt must be staggering.

The cross demonstrates, as nothing else can, how infinite God's love is. Several weeks ago I was talking to a neighbor. He said, "I can't believe God loves us, because there is so much suffering in the world. Even the innocent suffer." He repeatedly mentioned a baby who had been born deaf and also without any arms or legs. "A loving God wouldn't allow that." My reply did not satisfy him but it satisfies me: Yes, there are problems, but *I know* God loves you and me because His innocent Son voluntarily died for us. The cross gives unshakable evidence. "In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through him" (1 John 4:9).

3. Salvation's Purpose: Life and Reconciliation

Paul once summarized his ministry and message thus: "Christ . . . gave unto us the *ministry of reconciliation* . . . having committed unto us the *word of reconciliation*." And he told the Philippian to hold forth "the *word of life*." (2 Cor. 5:18-19; Phil. 2:16.)

Wonderful words of life! Salvation makes dead people live (Eph. 2:1f.). Christ said, "I came that they may have life, and have it abundantly" (John 10:10). Later He explained what He meant: "This is life eternal, that they may know thee, the only true God (the Father), and Jesus Christ whom thou hast sent" (John 17:3). No one is really living unless he knows God. But how can we get to know Him, when our sins separate us from Him? That brings us to the fact of reconciliation.

A president may for some reason pardon a criminal, but still dislike him. Probably he will never get close to the man. But the heavenly King and Judge is not like that. When He pardons a convict He invites him home to live with Him and be His lifelong friend. That is reconciliation: peace and friendship are established.

"While we were enemies we were reconciled to God by the death of his Son" (Rom. 5:10). Not only forgiveness but also friendship is the *goal* of salvation. Christ wants to be not only our Savior but also our Friend. (See John 15:15.)

Salvation's source: God's grace. Salvation's basis: Christ's cross. Salvation's purpose: God's friendship. What a great salvation!

(To be concluded next month)



"For This Child I Prayed"

Willis H. Allen

We would know little, perhaps nothing, of Hannah, wife of Elkanah, of the hill country of Ephraim, were it not for her son Samuel. She, like most women of her time, looked upon motherhood as a privilege and a great blessing. Today loyalties are divided. Women are satisfied without children—*often dissatisfied with them*. But Hannah was not satisfied; she was extremely sad because she was deprived of the privilege of motherhood through her barrenness. The modern woman who deliberately turns her heart from the cry to motherhood turns from her sublimest throne. The women to whom the world of today is most indebted are the women who bore children and rocked cradles. How true is the saying, "The hand that rocks the cradle rules the world." We hear little of Martin Luther's mother as a religious leader, But she rocked a world-felt reformation in her cradle.

Hannah was a praying woman. Her husband was deeply sympathetic towards her, and bestowed on her special gifts. On one of their customary annual visits to the temple in Shiloh with gifts and

offerings, she was particularly sad. Instead of entering with others into the activities of the occasion, she went aside and, falling upon her knees, prayed to her God, weeping as she prayed. When Eli, the priest, sitting at his regular place near the door, looked upon her, saw her lips moving with no audible words being spoken, he gently reproved her for her apparent drunkenness. Hannah assured him that she was not drunk, but was praying out of a bitterly troubled heart. Yet, she did not reveal to him the secret of her prayer. Whereupon Eli encouraged and blessed her. God heard her prayer, and in due time, Samuel was born of her. At weaning time Hannah took her son to Shiloh, and presented him to Eli in the temple, and said, "FOR THIS CHILD I PRAYED!"

Can you say that? God pity the child that comes into a home where nobody prays. It seems that if nothing else would lead us to pray, we might be led to do so by the responsibilities of parenthood. We cannot hope to succeed in any other way. We need to talk to God of the child that has come, and know that we have nothing of spiritual value to give it except it be given from above.

Childless Hannah was among the saddest of women. Even the special favors bestowed on her by her sympathetic husband, Elkanah, seemed to bring little consolation to the grief of her heart. At the proper time after the birth of Samuel, in answer to her earnest prayers, she took her son to Shiloh, presented him to Eli, and said, "I have granted him to Jehovah, as long as he liveth." Then follows Hannah's song of thanksgiving recorded in 1 Sam. 2:1-10— one of the most beautiful thanksgiving songs recorded in the Bible (Read it).

Hannah recognized her child as God's child, and believed that God loved him, and had place for him in special service to the Lord. She made her promise to God that she would give him to Jehovah, and thus made good in the highest of vocations. We read in 1 Sam. 3:30: "All Israel . . . knew that Samuel was established to be a prophet of Jehovah." You will miss the whole point of the story if you look upon Samuel as an abnormal sort of child. He was not "born a saint." He was born into a home of godly parents, and from the beginning was trained in the principles of righteousness. And this training was continued after he was placed in the temple of God at Shiloh.

Some parents have been heard to say, "I would not like for that boy of mine to go into the ministry." That was not true of Hannah. She thought that nothing was higher or nobler for her boy. She was willing, yea, even happy in being deprived of the close home association because of special service that God was rendering through him. The church would be hopeless without fathers and mothers who consecrate their children to God in ministry and missionary efforts. The time to start the child is in early life.

It makes a difference what you teach your children about God. This may be illustrated by Abraham and Lot. Lot did not put God first. As a result he lost his influence with his children and saw them "go to the bad." But Abraham's children for generations have risen up to call him blessed. May yours be as his!

The Battle of The Threshold

(Adapted from a message to preachers by John R. W. Stott, of London, England.)

Dr. Andrew Bonar, the nineteenth century Scottish minister, wrote in his journal these words: "By the grace of God and the strength of His Holy Spirit I desire to lay down this rule: Not to speak to man until I have spoken to God; not to do anything with my hands until I have been upon my knees; not to read letters or papers until I have read something of the holy Scriptures. With me, *every time of prayer, or almost every time, begins with a conflict.*"

I too have found that in prayer there is a great need to resist the Devil. Is this your experience—that when your prayer-time comes around, morning or evening or mid-day, a strange disinclination to pray descends upon you? I experience this again and again. I know I ought to stop what I am doing and begin to pray, but I don't want to. And a thousand and one innocent alternatives present themselves to my mind: there is another letter I simply *must* write before going to bed, there is another telephone call to make, there is another chapter in the book to read, and so on.

Why is this? You see, it is completely illogical. We know very well that when we do truly have communion with God in prayer, it is *the most deeply satisfying experience that we ever have*. When we penetrate into the presence of God and our spirit is in communion with Him, it is the greatest delight possible to man. I trust that each one of us can say that. Now if that is so, then the logic is, we ought to want to pray. If this thing satisfies me more than anything else, I ought to want to do it. Instead of that, I do *not* want to do it. I feel disinclined to do it. I do not know anything in my own experience that proves the warfare of the devil more evidently than this strange phenomenon, that I don't want to do the thing that satisfies me most!

I sometimes think about this pictorially: As I come to pray, God is there inviting me. He is in a garden, surrounded by a high stone wall. And there is a gate there, and I must pass through the gate into the garden, into God's presence. But outside the gate, with drawn sword the Devil stands, to oppose every inch of the way, to stop my getting through to God.

The Devil knows much better than we do that the only way that we renew our strength is by waiting on the Lord. And he attacks our prayer-life more than anything else. Therefore before we get into the presence of God, there is very often this conflict Bonar mentioned, which I call "the battle of the threshold." And brethren, too often we lose the battle of the threshold! For five or ten minutes it seems we cannot get through, we do not feel that we are in the presence of God, our spirit is downcast, and so we give up and go on our way. The Devil has kept us from communion with God.

Now how do we win the battle of the threshold? How do we get through? No Scripture has helped me more than James 4:7-8.

“Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.” My brethren, I humbly say to you that I have proved that verse again and again. I proved it this morning. I had a spiritual battle in my bedroom. I was assaulted by the Devil, but I took my stand upon this very verse, and he fled. This is a definite promise of God. We must remember that the Devil seems to be much stronger than he really is. The Devil is a defeated enemy, and a great deal of his strength is bluff. We need to call his bluff, to resist him. For then he will flee, according to God’s promise.

It is a great thing to realize as we begin to pray that this disinclination to pray is diabolical in its origin. The New Testament writers are so much more aware than we are of this spiritual conflict in which we are involved. I guess there are days that we go through when we never even think about the Devil. And yet we are told that these principalities and powers are what we are wrestling with. And oh, my brethren, they are seeking to keep us from praying! Let us then take this promise, and as Scripture says, “by faith and patience inherit” it (Heb. 6:12). The way to inherit the promises of God is not only by faith but also by patience. Sometimes we have to take hold of a promise and persevere, holding on to it until we inherit it. Hold on until the Devil flees. Then, as James says, “Draw near to God and he will draw near to you.”

The Dawn Prayer Meeting

Yoon Kwon Chae (Korea)

For most Korean Christians, the church service starts at four o’clock in the morning every day. Before the dawn breaks, before the morning dew moistens the earth, even before the lazy gamblers go to bed, the church bells break through the silent darkness. The gates click here and there; the white skirts leak out of the darkness and trace the lingering of the bells. At the church, under the dim paraffin lights, the kneeling figures multiply—kneeling and praying with their heads almost touching the freezing floor. As the prayers increase, the voices heat the chilly air and even some sobbing can be heard. Then someone starts to sing. The rest join him. Once the song service starts, it hardly knows when to stop, until someone stands up and starts to read the scriptures. Thus starts the dawn prayer meeting.

As the life of a Korean Christian starts with the dawn meeting, so did the history of Christianity in Korea. When Korea was touched by the hand of the Gospel around a hundred years ago, Korea was still in the dark ages. The conservative kings of Korea then shut the nation from all the influences of the outer civilization. The time-honored caste system was still rooted deep in the society; the upper class people lost themselves either in the pages of Confucianism or in the woods hunting pleasure, and the lower class people had to use up their flesh and bones to serve the upper class people. Besides, the men were absolute masters and the women were merely unpaid servants. These people possessed no free time—no time for themselves.

But thank God, to those oppressed people came the herald of eternal freedom. Now, now that they had the eternal King to serve also, they had to find the time to serve Him as they served others. This was a reason for the beginning of the dawn meetings.

There is also another reason. The persecution of the believers began as soon as the church was born in Korea. It is said that the persecution of the Korean Christians was like those persecutions of early Christianity. Thousands of people were murdered because of their faith. Literally, the blood of the martyrs was the foundation of the Korean church. When a man believed in God, in those days, he sentenced himself to death. It is no wonder that they found the early morning the most adequate time to meet in secret. Thus the dawn prayer meeting became the "must" of the Korean church.

The dawn prayer meeting created the history of Korean Christianity. The conversions were made during the dawn meetings. The confessions were heard at the dawn meetings. The revivals in Korea started with the dawn meetings. Anyone who knows the history of Christianity in Korea knows that the dawn meetings were the most important element for the rapid growth of the Korean church.

Now much time has passed. We no longer have the strict caste system nor have we the persecutions of the past, but still we find much challenge in these dawn meetings. There, on that freezing floor, I see many faces. I see the faces of a lady and her baby, who were expelled from their home because they wouldn't worship the mortuary tablets of their ancestors. I see the face of a young man who just lost his job because his boss thinks that this young man's faith brings down the business. I see the face of a school boy who would have to starve all day because his parents wouldn't pack a lunch for him if he keeps on going to church. I see faces tearful with tribulation, yet cheerful in the service of the Lord. There, at the dawn meeting, we find "the sacrificing worship" instead of "the enjoyable service"—the sacrifice of time, of sleep, of energy and of life. In those meetings we hear the prayer of "take me and use me" instead of "protect me and bless me." There we see "Christ first" instead of "my work first."

The greatest apostasy of this century is that the faith is becoming a luxury of life. People decorate the tables with it. They paste the faces with it, so that they will look more "sincere."

But the faith of the apostolic church or the early Korean churches was neither a luxury nor an accessory. It was life itself. They could get by without food, but they could not get by without worship. So they worshipped in the caves, in the mountains, at the river sides and in the upper rooms. To them worship was sacrifice—in each prayer, in each psalm and each communion cup they experienced their own death and resurrection.

The restoration must begin right here—the restoration of the spirit of the New Testament church—the restoration of the spirit of self-sacrifice. And the means by which we can achieve this end is no less than to crucify ourselves—our ambition, our sense, our knowledge and our will. May these dawn prayer meetings never cease.

—In *South African Christian*



A Christian Views The News

Ernest E. Lyon

THE NINETIETH CONGRESS has 109 Roman Catholics, 29 United Church of Christ members, 93 Methodists, 55 Baptists, 83 Presbyterians, 68 Episcopalians, 13 Lutherans, 12 Christian Church-Disciple members, 18 Jews, 11 listed simply as "Protestant," 9 Latter-Day Saints, 7 Unitarian-Universalists, 6 from Churches of Christ, 5 Christian Scientists, 4 who do not list religious affiliation, and 13 members of 10 smaller groups. In percentage of members this gives the Unitarian-Universalists the lead with 2.4 for each 100,000 members, with Churches of Christ eighth with .27 members per 100,000 members..

THE SUNDAY (SCHOOL) TIMES. With the issue of Dec. 3, 1966, THE SUNDAY SCHOOL TIMES which has been published since 1859, changed to THE SUNDAY TIMES, "a Christian newspaper. A fold-in section on the Sunday School lesson is included under the old name. The editorial policy is apparently a mild "liberalism" in things political, if we can judge by the first several issues, which carry further some of the attitude shown in political matters for some time back. The first issue, for example, a commentary column on the front page quotes from Robert Kennedy and Hubert Humphrey approvingly and draws "spiritual" lessons from them, and the same writer, on the editorial page, has a column on the hopes of man of our country being "reconciled" to Red China and compares it to our being reconciled to God. Just how an agreement between our nation and a God-hating, murdering group of slave masters that have "liquidated" over 40 million Chinese can be compared to what God did in reconciling us unto Himself is beyond my understanding. In a later issue the same writer (Donald Barnhouse) has a sentimental "Christmas" column plugging for increased foreign aid.

A STRANGE BIBLE LECTURESHIP. In November, 1966, the Lecture III of the Northeastern Christian College (Church of Christ affiliated), Villanova, Pennsylvania, was advertised as being a *search for truth*. The last paragraph of the news release I received said "Students from Northeastern Christian College will be joined by panelists from Eastern Baptist, Villanova University, Haverford College, Rosemont, Harcum, and Bryn Mawr." Villanova and Rosemont are Roman Catholic, Haverford and Bryn Mawr are Quaker Schools of the very liberal persuasion, Harcum is non-sectarian but reportedly also very "liberal" in both religion and politics.

RHODESIA AND WORLD REPORT, the issue of November, 1966, was mailed to me by a good friend. To one who did not know how anti-Communist the Rhodesian government is, it would be surprising to see how much of the paper is taken up with unveiling some of the tactics of the Communists over the world. The paper certainly is in line with what many whom I trust have said of the present Rhodesian government.

COMMUNISTS ATTACK ANOTHER ONE. Inasmuch as the Communists like to ignore anti-Communists publicly, it is a tribute to Dr. W. S. McBirnie, whose radio broadcast is known as "The Voice of Americanism" (P. Box 90, Glendale, Calif.), that "People's World," the Communist Party Newspaper on the West Coast, viciously attacked him (and Governor Reagan) during the California governor's race last fall—and this in spite of the fact that the VOA does not endorse candidates or try directly to influence legislation. Dr. McBirnie is now heard in Louisville on WFIA.

BRIEF NEWS AND COMMENTS

WE WON'T PUT BOMBS IN ORBIT—but the Communists will do so as soon as they can do so and be sure that they will be able to control them. Their word is worthless.

WEST GERMANY is drawing closer to "cooperation" with the Communists. Erhard was strongly anti-Communist, but the present leadership is much closer in philosophy to communism.

THEODORE EPP, in "The Good News Broadcaster" wrote in the issue of Dec., 1966: "I am personally convinced that this decade has seen a very definite invasion by demonic hordes. I believe that Satan and his angels have made America a special target in these last years, though their main concentration seems to have been upon Christendom."

SEPARATION OF CHURCH AND STATE? Our government says it is committed to this principle, so reference to God and Christ are being forced out of the schools and evolution is taught as truth instead of the false theory that it is. But, at the same time, millions of dollars are being "loaned" to church schools of all kinds and church groups that are "liberal" are sitting on planning boards with boards of education in some places. Investigate the teaching of socialism in your schools and you will be shocked.

LSD is one of the countless things Communists and their dupes are using to further their "moral-sexual rebellion"—part of their effort to demoralize this country.

PREDICTION COMING TRUE. When *forcing* of integration started (thus starting a racial war to the delight of the Communists) many predicted that eventually the Communists would be behind a push for interracial marriages. I have recently received a copy of a radical newspaper column that declares (for the entire long article) that this must be done.

VIOLENCE URGED: "Reactionary Violence Must Be Met by Revolutionary Violence" is the title of a pamphlet that says it was

"Issued by Communist Party U.S.A. (Marxist-Leninist)."

FBI DIRECTOR J. Edgar Hoover reports that 865 Soviet bloc personnel and over 1200 "dependents" are stationed in the United States as part of the United Nations staff.

COMMUNISTS WEAK HERE? Many say they are, due to an advertised membership of the Communist Party around ten to twelve thousand. But then explain, if you can, how an open Communist woman running for public office in California got over 80,000 votes.

PRAY WITHOUT CEASING and do not forget to pray for "all in high places."

BIBLE LECTURESHIP SCHEDULE

March 2 - 3, 1967

SOUTHEASTERN CHRISTIAN COLLEGE WINCHESTER, KENTUCKY

THURSDAY, MARCH 2.

- 10:15-11:15 a.m. "Review of the Promise of the Holy Spirit"
—Wayne Smith, Southland Christian Church, Lexington, Ky.
- 11:30-12:30 Lunch
- 1:00- 2:30 p.m. (1) "Historical Development of the Doctrine of the Holy Spirit in the Restoration Movement."
—Norman Kiser, Forest Grove Christian Church, Winchester, Ky.
(2) "The Person of the Holy Spirit."
—Harold Key, Central Church of Christ, St. Louis, Mo.
- 2:30- 2:45 p.m. OPEN FORUM. Impromptu comments from audience.
- 2:45- 3:45 p.m. PANEL DISCUSSION: Panel composed of all the day's speakers. Questions from the audience may be directed to any speaker through the moderator.
- 5:00 Dinner
- 7:00 SOUTHEASTERN CHRISTIAN COLLEGE CHORUS
- 7:30 "The Indwelling of the Holy Spirit" —Darrell Bolin, Evangelist,
Church of Christ, Lockhaven, Pennsylvania

FRIDAY, MARCH 3.

- 10:15 "The Relation of the Spirit to Paper and Ink."
—Jim Binford, Linda Heights Church of Christ, Dallas, Texas
- 1:00 (1) "The Guidance of the Holy Spirit."
—William Stark, Macedonia Christian Church, Lexington, Ky.
(2) "The Charismatic Gifts of the Holy Spirit"
—Clinton Rutherford, Wildwood Church of Christ, Mendham, N.J.
- 11:30-12:30 Lunch
- 2:00 OPEN FORUM AND PANEL DISCUSSION
- 5:00 Dinner
- 7:00 SOUTHEASTERN CHRISTIAN COLLEGE CHORUS
- 7:30 "The Change in Function, if any, of the Spirit"
—Orell Overman, Pleasant Grove Church of Christ, Switz City, Ind.

NEWS AND NOTES

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

Studio City, Calif. Perhaps a number of the readers of the Word and Work, were amazed if not dumbfounded by the article by Julian O. Hunt on the subject of Worship.

I found Scriptural confirmation of the articles as pertaining to the act of the grace of giving. Verse 7 of 2 Cor. 9 reads: "For God loveth a cheerful giver." On the margin of the page I have written a more accurate (I suppose) translation. It is: "For God loveth a hilarious giver" —giving with abandonment.

Let us never lose the spirit of wonderment when we appear before God to worship Him; the spirit of wonderment and amazement at the Majesty, Glory, Goodness of the PRESENCE and of the things of His. —N. Bernard Wright.

S. C. C. REPORT

Bro. Curtis Lydic, teaching English and Bible at S.C.C., has taken up full time Sunday preaching at a mountain church in Estil County some 25 miles east of Winchester. He began with them the 1st of the year. Curtis is a real spiritual asset to the college.

Bro. Cecil Garrett and Bro. J. Edward Boyd continue faithfully to carry on the work at the little mission church in Clay City, Ky., about 20 miles up the Mountain Parkway from Winchester. Several students accompany them each Sunday.

As I travel among the churches on behalf of Christian Education I am to be with the Olney St. church in Indianapolis on the 22nd of January. Any congregation desiring to see the latest S.C.C. picture slides and to hear more about S.C.C., please contact me at S.C.C. for appointments. I begin my 4th year in this promotional work on Feb. 1st. —Jesse Z. Wood

Louisville, Ky.: Gratitude fills our hearts for God's blessings upon His work at the Buechel Church of Christ during the year 1966! Attendance at every meeting shows an increase over the year ago record, and in many instances we have seen wonderful manifestations of spiritual growth and ma-

turity. The Lord's work at Buechel has not been without its problems, but how thankful we are to report that during the last half of the year when our problems were the most severe, God gave us our greatest growth! For instance, during the first half of 1966, our Sunday School attendance averaged 126. In the second half of the year, our attendance averaged 152. This was proportionally the case at all other meetings.

We look forward to another year of progress at Buechel with God's blessings attending our efforts, and appreciate those who continually pray for us. —Robert B. Boyd

Opportunities in Guatemala

Some brethren are interested in investing with me here and others are interested in buying some land next to mine. As our original purpose was to build a self-supporting work here, I hope to get enough interested brethren to invest with me so that we can get a cattle ranch started. Later this can be gradually changed into citrus groves, coconut groves, etc. Rubber plantations are going in around us. These take eight years to get into production so I would rather invest in other things at first.

If you are interested in investing with me, in buying land for yourself, or in making a donation let us hear from you soon.

We have been having some very good studies with a couple in La Libertad. They seem to be deeply interested and have been talking to others. Pray that this opportunity may develop. —J. C. Reed, Address:

Santa Elena
El Peten
Guatemala, C. A.

Abilene, Texas: Our attendance averages for 1966 were up just a bit in all of the services with the exception of the Bible classes, which lost one point when compared with the 1965 averages. Best gain was in the Sunday evening services with an increase of 6.

There were 11 additions in 1966—five by baptism and six by transfer of

membership. Several others made public confessions of sin and rededicated their lives to the Lord. We praise God for each of these.—Carl Kitzmiller

Report from Christian Leaders Fellowship.

The PCS male quartet is singing around at many churches and giving a favorable impression for PCS; they sang at the meeting and were well received. Portland Avenue and PCS are having a Christian Education Seminar on April 28 and 29 . . . The KYana Home Mission Fund is \$1184.03 at present . . . The youth rally is planning a special meeting in July . . . The film strip library report was encouraging, showing great growth . . . Bruce Chowning will replace Willis Allen on the committee for Words of Life Radio program. SCH is ready to increase the number of children living there as soon as help is secured; they need a couple (the man could continue to work where he does now) or a lady . . . Bro Friedley reported 17½ pounds of change for PCS after the Thanksgiving meeting, slightly over \$115. He is organizing a PCS Boosters Club to help in all phases of the work at PCS.

Jim Wilson is preaching at J-Town all this month, until a regular minister (Ray Naugle) arrives for Feb. 5. —Ernest E. Lyon

Not Yet Dug Out

You've been "snowed under"? That is our plight since the avalanche of Dec. 28th! Overwhelmed is the word. Or non-plussed. I need some more adjectives to express it! Never dreamed of the huge affair, back when I was asked to lead the Portland Prayer Meeting, that took place following, when I was pushed to the Cafeteria where an estimated 300 helped eat the big b. d. cake and other eats. Portland Avenuers, knowing that I would be going over my 90th hurdle on that date, sponsored the big celebration and invited sister congregations, and representatives from a number of them attended to our delight. It seems that PCHS Alumni broadcast the date to their fellows at a distance, so congratulations came by card, by letter, and by telegram, some from the Far East—Manila, Hong Kong, even Bangkok! In the homeland from N.Y. to California. Outside of Louisville, Indiana and Louisiana were most fully represented. Two congrat-

ulated in rhyme; Josephine Hill Kennerley, now of Florida, and Lillian Rowe Compton of Louisville, the latter in an acrostic using my name, the former poetically reminiscing on PCS school days, Class '29.

After some speeches and special singing, a Money Tree was unveiled, whose green leaves were dollar bills, guess how many. Yes, and then some, and the contributors? Now you understand why "snowed under." How can we acknowledge such kindly remembrances? We beg to use space in Word & Work to say **THANK YOU** one and all, and to assure you that we pray our Lord to recompense each one, for it is beyond us to begin to do so at all adequately.

Gratefully,
Stanford Chambers

Grayson, Ky.: There are no publications that excell the "Word and Work" magazine and for this reason I am enclosing a check for my renewal along with four other new subscriptions. For good, honest, and stimulating articles, the staff of Word and Work will continually be in my prayers and receive my utmost support. This magazine should be in the home of every truth-seeking child of God. A growth in His wonderful Grace will be the result! —George Markey

Winchester, Ky.: At our monthly business meeting Monday night, Jan. 9, the brethren decided to raise \$1,000 in addition to our regular support, for W. L. Brown and the brethren in Salisbury for a church building. We propose to raise this amount over the next six months by using two fifth Sundays, January and April, respectively. We trust other churches may feel led to make a similar commitment. May the Lord bless your work this year. —Howard Sawyer

Toccoa Falls, Ga.: I have been teaching 200 precious young people in the New Testament this fall, and I expect to have as many this spring semester. I feel very grateful to God that He has given me this ministry.—Earl C. Smith

New Ross, Ind.: Until George sent me your magazine, I did not know that there was a group in the "Church of Christ" who believed as Scripture does on grace! I'm thrilled that your publication sends forth the Word of God

so completely on grace in its fulness!
—Lester A. Swoverland

Baxter, Ky.: The Lord blessed us in 1966 with nine people becoming Christians here at Rosspoint. David Schreiner conducted a three-night youth revival in December. —Harry Coultas

Madisonville, Tenn.: The Gist of Romans by K. C. Moser will give comfort to a hungry soul for the truth of the Gospel, and it is a help for a preacher or teacher of the Gospel of Jesus Christ. —E. E. Huff

Sherman, Texas: We look forward to the coming of W&W in our mail box. Each issue means so much spiritually. —Bernice B. Dasher

DeRidder, La.: I have been unusually well pleased with articles recently and want to continue to pray that God's word may be taught as He would have it to be taught. —Irene Elston

Borden, Ind.: I am 83 years old, and for many years I have been a subscriber to Word & Work. I enjoy very much the many good articles. —Retta Scott

QUINTIS RAISOR

Bro. Quintis Raisor of Eminence, Ky., is remembered by many for his work in helping start new works. Bro. Raisor was used of the Lord to start the first work in Shelby County. He was always ready to speak for the Lord. He lived his life looking for the return of Jesus.

Bro. Raisor was 72 years old. He is survived by his wife, two daughters, five sons, one sister, two brothers, thirty-three grandchildren and two great-grandchildren. —Henry Ott

News from Cramer & Hanover

We had a wonderful Watch-Night Service with the speakers bringing appropriate messages. We began our Thursday Bible Class this a.m. with a splendid attendance.

We received words of appreciation from that dearly beloved man of God,

Bro. Stanford Chambers, on the occasion of his 90th birthday. Sorry we could not be there in person to experience the overwhelming ovation given this worthy saint of God.

Bro. Curtis Lydic has led the Wednesday nights prayer meeting through the book of Galatians and he has done a most excellent teaching of this great book. He teaches at SCC and is much liked there for his good teaching.

Brethren J. E. Stout of Fern Creek, near Louisville, Kentucky, and son, J. Edward Stout, Jr., of Fern Creek, also members of the Highview Church of Christ, labored all day on New Year's Day in building the partitions in the West End Church on Perry Street. This is the second time that Bro. Stout, Jr., has given his valuable time and skilled effort helping to finish the inside of the West End meeting place and he says that he expects to donate more time and effort to see the work accomplished. Jimmy Powell and Jimmy Taylor were also on the job.

Bro. Steve Lane of Spring Valley, California, writes me that he is enjoying the Word and Work. And he especially commends brethren Jorgenson and Boll's articles in the late issues. They are both par excellent writers. Brother Linscott's "Talking Things Over" is always good. In fact, The Word & Work is all that I want in a religious magazine. I may be biased towards it. I always enjoy my good brother J. R. Clark's practical articles. It's all good.

Thanks for the peerless Word & Work. I hope to be able to send the magazine to some friends in the current year and get some to subscribe. —H. N. Rutherford

LaGrange, Ky.: Bro. W. A. Patterson celebrated his 82nd birthday Dec. 1. Bro. Patterson is a faithful member of the Lord's church at LaGrange. An open house was given and about 100 friends and loved ones came to wish him well. —Henry Ott

The intention to accept God's will in all things implies all else, such as doing His good pleasure and avoiding what is displeasing to Him. As you advance in the interior life be sure that self will dwindle in importance and God will become all in all.

—Jean Nicolas Grou

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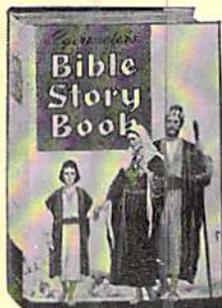
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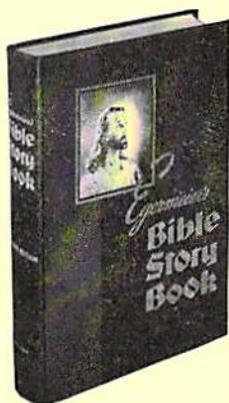
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