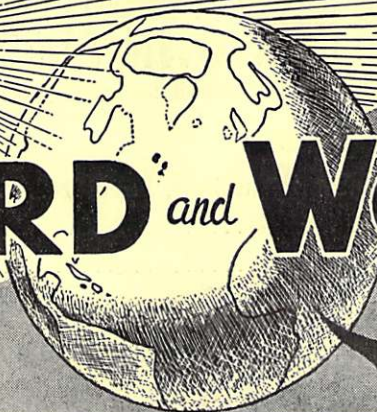


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JANUARY, 1983

Elaine Brittell



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THE WORD AND WORK

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THE WORD AND WORK

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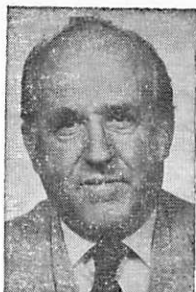
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God's Family

W. R. H.

SLEEPING ON YOUR KNEES

Have you ever experienced a prayer-time at which you had all the good intentions of humbling yourself before the Lord, for the purpose of thanksgivings, supplications, and intercessions—only to realize within a few minutes that you had gone to sleep on your knees? If so, you are not the first one to do so, nor will you be the last. Jesus' inner circle of disciples, Peter, James, and John, had this very experience as they tried to pray with Jesus in the Garden of Gethsemane.

WHAT ARE THE REASONS?

Jesus said to them: "The spirit indeed is willing, but the flesh is weak." Both Matthew and Mark tell us that their eyes were heavy. I know well what they meant. I often find myself driving the highway with heavy eyes, when it takes a super effort to get back into alertness. In prayer, we do not make that super effort, but yield to the weaknesses of the flesh. Perhaps all of us feel that we are short on sleep, and it may well be. There have always been numerous thieves of time, to steal away that which is most precious to life. In our days, there are more and more things and busier and busier schedules, that all conspire to rob us of time for such basics as conversation, Bible study, prayer, and meditation. It had been a busy week for the Lord and His disciples, and He well understood why they might be borne down in sleep.

But another problem was that the burden of prayer had not descended upon them as it was upon their Lord. They had not grasped what was the immediate climax to his earthly ministry. If they could have known then, what the next twenty-four hours held in store, sleep would have been the farthest thing from their experience. And so it is oftentimes with us. We drop to our knees by habit (albeit, a very good habit,) but often do not see the lamps and spears of the enemy in the background shadows. We have forgotten that Satan has already asked to have us to sift as wheat. We don't conceive that death awaits a loved one this very day. We don't think how, if the shepherd be smitten, the sheep will be scattered abroad.

A good prayer time follows when we are properly "called to prayer." It is a wise leader who turns on the flood-lights of reality and present circumstance so that we can see the Satanic hosts in the vale below, and know that it is time to implore the support and victory that can only come from the Almighty. Who could sleep during prayer

when the subject was the Cuban Missile Crisis or the siege of Beirut? Who prayed lethargically when the flood waters were coming up in our own neighborhood?

May the Holy Spirit be a Central Intelligence Agency for us, revealing the urgency of the times so that we can pray to escape all of these things and be found standing before the Son of Man.

A report from the "heel" of Italy's "boot"

First Youth Convention in Puglia

Harold and Enid Fowler

In America young people were out trick-or-treating on Halloween, but in Italy 146 Christians and guests from the province of Puglia, with visitors from Rome, Pescara and Calabria, convened in the Bari church building for mutual encouragement. Our young people from the Palese and Bari congregations planned and carried out their first inter-congregational convention. (Such gatherings are also known as lectureships or Bible conferences.) Out-of-town guests were housed in homes of the two host congregations. (We had 6 young people along with our own.)

Main features of the convention's theme, "The Future of the Church in Italy," were presented by young men from several congregations. There was scheduled time for discussion, and music was a planned part of the program.

Not at all insignificant was the presence of 15 brethren and guests from Churches of Christ that do not use the instrument. They came because they wanted to come and because we wanted them. They tasted our fellowship first-hand, shared our hospitality, and returned home rejoicing that the Church is alive and well in Puglia. Out of respect for their views about the instrument, we left the organ in plain view in the auditorium at Bari, but did not use it. The freedom to use it is also the freedom *not* to use it, no? They did not insist we do without it. We did not insist that they use it. This is Christian deference: considering one another better than oneself, not looking to our own rights, but also to those of others.

An outgrowth of our monthly youth rallies, this convention provided several important spiritual benefits. It made Christians aware that they are part of a movement of God's people vibrantly alive and more numerous than their usual small, struggling local congregation. They learned how other brethren are faring in their efforts to be faithful Christians. They were encouraged by the living testimonies that God is faithful to His promises. Hearing God's Word from points of view broader than they are used to each week, led them to greater understanding of their duty. Not surprisingly, many expressed their appreciation for this convention and began talking about our next one!

COULD IT HAPPEN IN AMERICA?

For more years than I can remember, Harold and Enid Fowler have been occupied with missionary work in Bari, Italy, and the sur-

rounding area (known as *Puglia*). At the present time, they are sponsored by the Christian Church of Security, 626 Aspen Drive, Security, Colorado 80911. Several times a year, the Fowlers send out a "Message From Europe"—a six or eight-page report of events of interest to those who follow their work. This is where we got the report on the youth conference in Puglia.

If you want the whole report, write to the sponsoring church (above) and ask for the November 1982 issue of the "Message From Europe". The report above was shortened by about three paragraphs, eliminating many details of the convention. The part touching on instrumental music was not altered.—G. R. L.

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

What happens when we die?

The answer to this question might be said to depend somewhat on how we have lived. The same answer cannot be given for each one. There is a great deal of difference in the death of a Christian and the death of an unbeliever. Death is a common experience of mankind, but what happens after death must be divided into at least two different categories. There appears to have been some distinction in what happened in the period preceding the death of Christ and that which follows. We will assume that the concern is for what happens now—in this age, at this present time—when someone dies.

The great thing which separates into two companies those who die is whether or not the individual is "in Christ" at the time of death. What follows for the Christian is entirely different from what follows for the unbeliever. Even so, the difference is not necessarily evident to those who remain. Yes, there may have been such a clear testimony by manner of life and attitudes that we can assume one has died in Christ. There may also be such a disregard for spiritual things and eternal values that we may know one has died "without hope and without God." Any other estimate of the life is only kidding our-

*It is not our purpose here to try to distinguish between soul and spirit. The words do not seem to be strictly separated as to meaning in the Bible. We here use the word "spirit" to speak of that essential part of man which survives death. That there is a difference between soul and spirit is evident from 1 Thess. 5:23, but it does not affect our discussion here.

selves. There are still others, however, whose status we may not know. The testimony of their life has not been clear as to whether they stood forgiven in Christ. The simple truth is that we are not left with some mark on the physical body which informs us of the eternal destiny of that one.

When we die, the spirit* leaves the body. This is the same for believer or unbeliever. That which remains for loved ones or friends to dispose of is a corruptible physical body. That body may have been ravaged by illness or accident and racked by pain. The facial expression left by death cannot be an indication of what has happened to the spirit. True, there may be those who are so at peace with God that they seem to die with a smile upon their face. But others may be so hardened, so committed to fatalism or so insensitive to spiritual values, that they also seem to die in peace. Moreover, the undertaker's art is such that almost any un mutilated face can be given an expression of calm and rest. The destiny of the spirit is not determined by the condition of the physical body, the expression on the face, nor by the manner of death.

As a rule, the physical body is prepared, a funeral service is held, and the body is then put into the grave. Over a period of time, unless exceptional measures are taken, the body decays and becomes a greatly reduced quantity of "ashes," the chemical residue of those compounds of which the body was composed. Aside from the living family's sense of respect or expression of love, it matters little what is done to the body. A costly funeral will not obtain eternal blessing for the one who has died, nor will a poor funeral deprive that deceased person of any good. The Bible tells of a rich man who, no doubt, received a lavish funeral and of a beggar who probably had none (Luke 16:19ff). The probability is that the beggar's body was thrown on the trash heap and was eaten by the dogs. The disposition of the bodies had no effect, however, on the eternal destinies of the spirits, nor will it affect the resurrection of those bodies in the last day.

The bodies of both the believer and the unbeliever are to be resurrected in the end time (John 5:28-29). The difference between the Christian and the unbeliever is not in the fact of a resurrection but in the kind of existence to which the body is resurrected, whether the resurrection is unto life or unto condemnation. The resurrection of every one who dies will be accomplished by the power of God, which is sufficient for the task. Graves may have been lost (to men); bodies may have been buried at sea, eaten by animals, blown to bits by explosions, or burned to ashes and scattered over great areas. While the power and knowledge to bring about the resurrection of every human body from all the conditions staggers the human imagination, it is not beyond the power of God. We do not have to know the "how" if we realize "who" has promised it. None will be lost in the process.

Before that body has gone into the grave, however, something of far greater importance has occurred. At the moment of physical death, the spirit leaves the body. If the person is in Christ, the clear testimony of the Word is that the part of one's being which survives death, the real person, goes to be with Christ (2 Cor. 5:6-8; Phil. 1:21-

24). This is not the eternal state, which is to come later, but it is a condition of great blessedness. If the person is not in Christ, then the indication is that he goes to a place of torment (Luke 16:23). This is not as yet the lake of fire, the eternal condemnation of the unbelieving (Rev. 20:11-15), but it obviously partakes of many of its torments. There is not a long period of "soul sleep," in which all the dead await the determination of a final judgment. Neither is there a purgatory or half-way house where sins are further removed or forgiveness is made more complete. The Bible knows nothing of either of these errors. The only part of man which "sleeps" is the body, as it awaits the resurrection. One's eternal destiny is settled the moment death takes place. All come into some form of judgment, but it is evident that the purpose of such judgment is not to determine whether one is saved or lost. That matter was settled when the spirit left the body and went to be either with Christ or to the place of torment. Before the body is laid in the earth, before the undertaker has wrought his ministrations, yes, before the doctor has certified death, the spirit has already arrived at its eternal "home." We use the word "home" in a loose sense, seeing that there is yet a bringing in of the eternal state and because for the unsaved "home" is too happy a word to describe their existence. At this point all the prayers, rituals, flattering words, or tears that the living can produce will not change a thing.

At the second coming of Christ, there will be the resurrections mentioned earlier—first the resurrection of those in Christ, and later the resurrection of the unsaved. The spirits and bodies will be reunited and in due time the eternal order will be brought in. Those who have died in Christ will have an eternity of total blessedness. Those who have died out of Christ will spend eternity in the lake of fire. The latter is not pleasant even to think about, but multitudes of people need to know that it is true.

Surely this answer points out the need for all to be in Christ—for having by faith put Him on in baptism and for abiding in Him. Our whole eternity rests on our relationship to Him. In Christ we are saved and safe. Apart from Him we stand condemned. And in a moment of time our destiny may be sealed.

Why do you use the name "Church of Christ"? That can be as denominational as any other name.

Likely the observation is correct. I know of no truth which may not be denied, abused, or misused. I know of no name which may not be corrupted. There have been those positions taken and attitudes demonstrated by people wearing the name of Christ which bring reproach on His name. It may be that because of this, the name "Church of Christ" sometimes carries wrong ideas to the world at large. This is a problem we face, however, with whatever name or combination of names we wear. There are some "Americans," some "Louisianians," some "Kitzmillers," yes, some "Christians" of whom I feel ashamed, and I just hope that somehow the world will not judge me by what it sees of them.

I use the name "Church of Christ" because it is scriptural, because it properly declares the church as Christ's, because it is an honorable name, and because it possesses as great a potential for unity as any name we could use. It exalts the One who gave His life for the church, Who is the Head of the church, and Who is the future Husband. Still further, in a practical way, in many places it identifies a body of people with whom travelers and visitors may worship in a simple New Testament manner, including a weekly observance of the Lord's Supper. The use of the name does not necessarily make one sectarian or denominational, and the refusal to use the name does not guarantee freedom from that spirit. That matter goes deeper.

113 N. 6th St., Oakdale, La. 71463



THOUGHTS FROM ROMANS

Ernest E. Lyon

"Reconciled to God"

For if when we were enemies we were reconciled to God by the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, by whom we have now received the reconciliation. (Romans 5:10, 11 NKJV)

In this last meditation on the first eleven verses of Romans five I would like to take up just one very important subject—reconciliation. That is a word that I am sure you understand, though you may never have had occasion to use it of your natural life. The meaning of the word in natural life is very well explained by a passage in I Corinthians, verse eleven of chapter 7; Paul writes, "But even if she does depart, let her remain unmarried or be reconciled to her husband." That pictures a woman separating from her husband and later being reconciled. That obviously means that the two are now together again after a kind of enmity.

The use Paul is making of "reconciliation" in Romans five is simply that those who were at enmity with God can now come to Him, because God has provided the means by which we can come to Him. These two verses quoted at the opening of the article, in their three uses of the word, are showing that those who are Christians have been reconciled to God by the death of His Son. And this is such a full reconciliation that now, in place of fearing the God of judgment (such as is shown in chapter 3, verse 20) we can now stand in His presence and rejoice in Him "through our Lord Jesus Christ."

In Ephesians Paul speaks of reconciliation in a way that easily illustrates what I mean by the Bible use of the word. He writes: "For He Himself is our peace, who has made both one, and has broken the middle wall of division between us, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body by the cross, by it having put to death the enmity." (Ephesians 2:15-17). That verse takes men who are at enmity with each other and both groups of men at enmity with God and states that we are reconciled to each other and to God—and all because of Christ dying on our behalf on the Cross. Two verses later Paul adds a wonderful result of this reconciliation to God—"For through Him we both have access by one Spirit to the Father." The word translated "access" here could more properly be translated "entree." In other words, we now are not separated by anything from God and we can come to Him even more safely than we can come to any earthly person, knowing we will be received kindly and helpfully. Unlike Queen Esther, who had people praying that she would not be killed for going uninvited into the presence of the king, we can know that the King of Kings is ready and glad to have us there—and He has paid the price to make this possible. He wants us. We have nothing to fear. That is, if we are reconciled by receiving the salvation that God has provided in His Son. If you have not received that salvation, do not wait another day—come to Him now.

Probably the clearest and certainly the most complete discussion of reconciliation to God is given us in II Corinthians 5:18-21: "All things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Therefore we are ambassadors for Christ, as though God were pleading by us: we implore you in Christ's behalf, be reconciled to God. For He has made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." Paul wanted the Corinthians who were not Christians to enter into that reconciliation with God and those who were Christians to recognize that reconciliation with God and those who were Christians to recognize that reconciliation and rejoice in the wonderful gift that God had given them. Just re-read verse 21 a great many times, let the fullness of its message sink in that you might know what an unbelievably wonderful thing God has done for you in Christ—and then rejoice in God for all He has done.

You see, there are two sides to reconciliation. The woman in I Corinthians 7, mentioned earlier, might decide she wanted to be reconciled, but her husband would have to agree. We are in the happy position of knowing that God is more than agreeable; He is greatly desirous of our being at one with Him. But the death of Christ can provide the means of reconciliation and from God's side we are reconciled, but we have to agree and come as He has provided. If you have not done so, accept that reconciliation now, and spend eternity in happy fellowship with Him. Be ye reconciled to God!



Viewing the News

Jack Blaes

THE BEAUTIFUL SIDE OF EVIL, by Johanna Michaelsen is a true account of a young woman who, while in search of spiritual truth, became a personal assistant to a psychic surgeon in Mexico for 14 months. Then in answer to her prayers, God revealed the true source behind the miraculous healings she witnessed. Lifting the veil of deception, He allowed her to see the evil behind the outward appearance of beauty and holiness. Johanna Michaelsen reveals how this deadly deception is not isolated to her unusual experience but rather is invading our everyday lives, even our churches. In the foreword, Hal Lindsey (*The Late Great Planet Earth*) says, "Johanna Michaelsen is uniquely qualified to write about this subject. I have never met a person who has so sincerely and wholeheartedly explored this area. . . I have had ample opportunity to verify the facts of her life fully. I testify that this amazing story is absolutely true. . . Words cannot express how strongly I believe everyone should read it."

I have inserted this brief review here because I feel very strongly that it is must reading for anyone in today's world. God reminded the Christians in the early days of the church that they "were not ignorant of Satan's devices," but, alas, today, not many of God's people are very well informed of them. This book does an excellent job of pointing out how we may be entrapped, and, better still, how we may be delivered. Christian parents, preachers, Christian youth, Sunday school teachers, educators, readers of the *Word and Work*, and all your friends should read and share this book with others. Published by Harvest House Publishers, Eugene, OR 97402. . . .

HOW THINGS HAVE CHANGED!
On September 30, 1982 the House of

Representatives voted on H.R. 6457, Fetus Research (Amendment). This bill would bar the National Institutes of Health and National Research Institutes from conducting or supporting research or experimentation in the United States or abroad on a living human fetus or infant, whether before or after induced abortion, unless such research or experimentation is done for the purpose of insuring the survival of that fetus or infant. The pro-life citizen won by a vote of 260 to 140. "Good," you say. Well, as to how things change—Similar legislation was before the Congress in 1973 at which time 354 Congressmen were against using a human fetus as a guinea pig, while only 9 felt that was the thing to do. . . .

John Warwick Montgomery in December, 1982 the *Journal*, Scripture plainly teaches that human life begins at conception. The human being does not come into existence at some later point. John the Baptist leaped for joy in his mother's womb. In a passage connecting childhood with God's Kingdom, the word for child means literally "unborn child, embryo." Thus, from the biblical standpoint, abortion is homicide, and can only be justified as a lesser of evils. In certain circumstances, the death of the mother might be a greater evil than the death of her child, but one cannot assume automatically that this is the case. It is a sign of increasing paganism that we now permit the killing of unborn children—genuine people who cannot defend themselves. . . .

ELDRIDGE CLEAVER, FORMERLY A BLACK RADICAL LEADER, is now touring college campuses urging students to forsake militance for belief in God. Recently while speaking to University of Maryland students, he was interrupted by shouts of "Uncle Tom"

and vulgar expressions. Cleaver's tour of 30 college campuses is sponsored by Sun Moon's Unification church.

WARREN BROOKS, COLUMNIST FOR THE BOSTON HERALD—American, complains that "Feminism is leading this nation down the road to poverty. One of the things that has frustrated conservative, free-market politicians is the increasing welfareism and liberalism of the new women voters, especially feminists. Again and again, polls show that women voters by significant margins opt to protect social spending, rather than to cut taxes. The security of the welfare state holds more appeal than the opportunity of a more dynamic but risky economy." In the column Brooks presents Census Bureau findings that the biggest cause of rising poverty today is the breaking up of the American family, and this pattern coincides with the onset of huge social spending.

SOVIET PARTY BOSS YURI ANDROPOV (with a name like that—pardon me Smuckers) declares that "the primary concern of our party will continue to be the strengthening of the Socialist community." In an address to the party's Central Committee, Andropov says that "the aggressive designs of imperialism (read America) compel us, together with the fraternal Socialist states, to show concern, and in earnest at that, for maintaining our defense capability at a proper level." Yuri call for a "freeze" on strategic nuclear weapons by the United States and the Soviet Union, but, "let no one expect a unilateral disarmament from us. We are not a naive people. We do not demand a unilateral disarmament from the West. We are for equality, for consideration for the interests of both sides, for honest agreement. We are ready for this." The line forms to the right, have the exact amount in your certified check, yes, you can possess

the bridge over the Brooklyn River, just don't change a thing.

STILL GOOD NEWS AFTER THESE MANY YEARS IS this quote of Noah Webster: "The Bible is the chief moral cause of all that is good, and the best corrector of all that is evil in human society; the best book for regulating the temporal concerns of men, and the only book that can serve as an infallible guide to future felicity." And this is the focal point of all the political turmoil in the U.S. and the rest of the world as well today. Someone has well said that all it takes for evil to prevail is for good men to keep silent. Good men have been silent for far too long.

FOR INSTANCE—FRANCIS SCHAEFFER was recently (Newsweek 11/1/82) labeled "Guru of Fundamentalism" The religious writers are at least a little upset over the fact that Schaeffer would contend that the "true truth" about God, man, nature and society is contained in the Bible. One wonders if these learned writers still feel like they can rely on the likes of Webster.

WHY WE NEED GOD. The value of America's illicit marijuana crop has soared past the \$8 billion a year figure. According to the Bureau of Land Management Director Robert Burford, the domestic marijuana producers "have really developed what can be termed one of the most aggressive, progressive processes of agriculture known to men." The video cassette business is close to a billion dollar industry with roughly 20 to 30 percent of it in hard and soft core pornography. Organized crime figures hold and are firmly ensconced in this business.

A church—only one, mind you—in America (Louisville, Nebraska) has been locked up by legal authorities because the state would not accredit the school held in its basement. WHY WE NEED GOD!

Gleanings

Larry Miles

COMMUNION

Communion with the celestial universe, and most especially with Him that created it, and for whom it was created and tenanted, is the highest honor and the greatest happenings humanity can by any possibility achieve.

—Alexander Campbell, (M.H. 1861)

THE GREAT CRITICISM OF THE CHURCH TODAY

The great criticism of the church today is that no one wants to persecute it; because there is nothing very much to persecute it about.

—G.F. McCleod

WHAT IS THE GOSPEL?

We shall now propound or declare the seven Facts that constitute the whole gospel. They are:

1. The birth of Christ; God being his Father and the Virgin Mary his mother.
2. The life of Christ; as the oracle of God and the ideal of human perfection.
3. The death of Christ; as a satisfactory sacrifice for the sin of the world.
4. The burial of Christ; as a prisoner of the grave.
5. The resurrection of Christ; "O grave! I will be thy destruction."
6. The ascension of Christ; "He ascended up far above all heavens, that he might possess all things."
7. The coronation of Christ, as Lord of the universe. God his Father constituted him the absolute Sovereign of creation.

—Alexander Campbell (M.H. 1865)

Compiler's note: These are the last words to come from the pen of our Bro. Campbell. They are a fitting close to a lifetime of seeking after the ancient order of things.

THE LAW OF THE KINGDOM (OR THE ROYAL LAW)

You will be doing the right thing if you obey the law of the Kingdom, which is found in the scripture, "Love your neighbor as yourself."

—James 2:8

A CALL TO ARMS

Our struggle is against the power, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

—Ephesians 6:12

WHO IS A CHRISTIAN?

A Christian is one who habitually believes all that Christ says, and habitually does all that he bids him.

—Alexander Campbell

SECTARIANISM

To confine our brotherhood to the communion of which we are members is a sectarian practice and a false interpretation of God. To narrow religion to our own little creed, be it written or unwritten, is to create a god of our own fancy.

—Peter Ainslee

LAW AND GRACE

Law and grace mutually nullify each other (Rom. 4:14). Law administers justice while grace offers mercy. Since Christ came to bestow mercy, law leaves no room for him. But the Saviour was promised to Abraham. Hence, the promise could not come through law.

What a lesson this should be for those who regard Christianity as another legal religion, and have much to say about a "new law" taking the place of the "old law."

—K.C. Moser, *Gist Of Romans*, p. 34

CAMPBELL ON BAPTISM

I have from the first day in which I preached baptism for remission of sins, taught that, without previous faith and repentance, baptism availed nothing—that a man was virtually, or in heart, in the new covenant, and entitled to its blessings, when he believed and repented; but not formally nor in fact justified or forgiven till he put on Christ in baptism; that if by any insuperable or involuntary difficulty he could not be baptized, and were in the meantime to die, he would be in heart right with God, and would be accepted through the Beloved, although on earth he had not the testimony of God nor the testimony of man that he was forgiven and accepted through the redemption that is in Christ Jesus. . . . That some of my brethren, with too much ardor, have given to baptism an undue eminence, a sort of pardon-procuring, rather than a pardon-certifying and enjoying efficacy, I frankly admit; but such has never been my reasonings nor my course.

—Alexander Campbell (M.H. 1840)

Until next time, *MARANATHA!*

CLOSED DOORS? OPEN DOORS!

"The real tragedy does not lie in the closed countries that we can't enter, but in the open countries we don't enter. Closed countries are God's responsibility. We can safely leave them with Him. Open countries are our responsibility, and we neglect them at our peril. We should be up and doing. Time is short. The fields are white. The laborers are few. It is both foolish and futile to spend our time lamenting the few doors that are closed, while we refuse to enter the many doors that are open."—Herbert Kane

Alex Wilson is a missionary in the Philippines.



Pentecostals, Salvation, and Miraculous Gifts

Alex V. Wilson

In Brother Reagan's excellent article, "Are You Charismatic?" (July), there was an inaccuracy which needs correcting for the sake of fairness, I believe. He wrote, "A Pentecostal . . . believes that you cannot be saved until you experience what is called 'the baptism of the Holy Spirit,' . . . (which) is always confirmed by the gift of tongues. . . . The Pentecostal doctrine of salvation is clearly heretical. It denies the saving power of the blood of Christ."

The first sentence quoted above is true only of a small, extreme minority of Pentecostals (and even most of them would deny that they deny salvation by the death of Christ, as alleged in the last sentence of the quotation). Perhaps Brother Reagan has met and discussed with some of those extremists. But the mainstream of the Pentecostal movement that began around 1900 does not believe that at all. The major Pentecostal churches, such as the Assemblies of God and the Four-Square Gospel Church, do not believe that the 'baptism of the Holy Spirit' is necessary for salvation.

Notice the following quotations from mainline Pentecostal writers or leaders (as found in Dale Bruner's book, *A Theology of the Holy Spirit*, p. 70 ff):

Truly it is the cross that saves and renders one a member of the family, but it is the . . . baptism of the Holy Spirit that equips with the Gifts and renders one a miraculous member of the miracle-working body of Christ. (Horton)

As the Spirit of Christ, (the Holy Spirit) had come at **conversion**, imparting the Christ-life, revealing Christ, and making Him real. At the Baptism in the Spirit, He Himself in His own person comes upon and fills the waiting believer. (Riggs)

These typical statements show that Pentecostals believe that the baptism in the Holy Spirit is an experience distinct from conversion and almost always later than conversion. Therefore they don't believe that you cannot be saved until you have this experience; rather, their view is that it is a *second blessing in the Christian's life*. (For a presentation and evaluation of their views see the March through July 1979 issues of *Word and Work*.)

Horton's statement, "It is the cross that saves . . ." also shows their belief in salvation by Christ's death. They are not heretical about salvation.

Pentecostals and Charismatics hold similar beliefs regarding the baptism in the Spirit, and spiritual gifts. Difference between these two camps center mostly around tongues-speaking (Pentecostals usual-

ly stress it more), taboos like drinking and dancing (Pentecostals are usually stricter), and fellowship (Charismatics are often less separatist). But it is both difficult and dangerous to generalize, for in both camps—as also among non-Pentecostals/Charismatics—there are many varieties, from rabid to biblically-balanced moderates. A helpful book on this subject is *Three Sisters*, by Michael Harper (Tyndale House, \$3.95).

Gifts and Miracles

Another important question is raised by the following statements in Brother Reagan's article (July): "When they became a child of God, the Spirit gave them at least one supernatural gift. . . . All the gifts are supernatural in natural, and therefore miraculous."

But what does that mean, exactly? That every time you use a spiritual gift you are performing a miracle? That doesn't seem true, unless we greatly dilute the meaning of "miracle." Yet, as Brother Reagan wrote, our *charismata* are not just natural abilities—for unsaved people also have the latter. How can we clarify this matter?

Here are some insights that have helped me a lot. First, since Paul lists "workings of miracles" or "miraculous power" (ASV, NIV) as one gift among many, he implies that some or most of the other gifts are *not* miraculous in operation. (I Cor. 12:10, 28) Why list miracles as a gift if all gifts are miraculous? Of course healings and tongues are miraculous, and he lists them; but then by listing miracles specifically he seems to include all other miracles besides those (such as exorcisms, people raised to life by the apostles, Paul's causing Elymas to be struck blind, etc.).

A writer helpfully observes, "They are all supernatural in *origin* (because God gives them), but not all are supernatural in *character* (i.e., the way they operate). They may be very ordinary in operation."

A moderate Pentecostal teacher, Donald Gee, seems to reach the same conclusion from a different direction. "The only way consistently to deal with the whole subject is to regard these gifts (the nine gifts in I Cor. 12:8-10) as each and all involving some measure of a supernatural operation of the Holy Spirit. No one will seriously contend that the gifts of healing had any connection with medical science; or that the gift of tongues was simply the ordinary acquisition of foreign languages. We are therefore logically compelled to recognize that the gifts of the word of wisdom and the word of knowledge were supernatural also."

I'm not sure I would agree with him if he had stopped there. But he didn't; he went on to clarify his position:

(Though) all the gifts are fundamentally supernatural. . . it is too often (falsely) assumed that they therefore are only manifested in ways that are abnormal and spectacular to a high degree. It is demanded that they shall all amount to "miracles" in a very crude sense of the term. To define the word of knowledge as a teaching gift in the church does not satisfy this naive desire for something quite extraordinary. The immature spectator wants something equivalent in this respect to tongues or healings, where the supernatural element is striking and easy to recognize.

The inspiration at the source of all the speaking gifts is identical, whether the word of wisdom, word of knowledge, prophecy, tongues, or interpretation.

But the outwardly unusual and spectacular element may well be less in some than in others—which was precisely what had caused the troubles in Corinth. Those immature believers insisted on placing tongues in a higher category even than prophecy, just because it seemed to them a more supernatural gift. We shall verily be guilty of the same folly if we refuse to recognize a spiritual gift simply because it operates in a manner free from intense emotion, and rather reveals itself under more normal conditions, and through the realm of our God-given mental powers of understanding. (Concerning Spiritual Gifts)

John Stott urges that we avoid extreme answers to the question of miraculous gifts today. "A dogmatic 'no,' with perhaps the addition of 'miracles don't happen today' or (worse) 'miracles can't happen,' is an impossible position for a biblical Christian to hold. The God we believe in is the free and sovereign Creator of the universe. All nature is subservient to him. He not only *can* work miracles but *has* done so. Who are we to circumscribe his power and tell him what he may or may not do?" But he continues:

The opposite position seems equally untenable, however. In its most extreme form it is the view that almost everything God does is miraculous. But a miracle by definition is an extraordinary event, a creative deviation from God's normal and natural ways of working. If miracles were to become commonplace they would cease to be miracles. Yet some Christians detect the activity of God only in the miraculous. They have then turned him into a kind of magician. There is an urgent need for all of us to grasp the biblical revelation of the living God who works primarily in nature not in supernature, in history not in miracle. (Baptism and Fullness)

Obviously a great deal depends upon one's definition of "miracle." And it is quite a slippery concept to define. Stott, for instance, surely believes that God often, in fact constantly, answers His children's prayers. But that does not mean that every time He grants our request He works a miracle. Sometimes He answers supernaturally; often He answers naturally. The same is true of His providential overruling of history. Daniel's safety among the lions was clearly miraculous. But what about the night that the Persian king, Esther's husband, had insomnia? Was that a miracle? Or could we say it was God working but not a miracle? This leads to the next subject.

Natural Talents and Spiritual Gifts

These are obviously not identical, for unbelievers have the former but not the latter. But there is overlapping between the two, rather than total difference. Saul of Tarsus doubtless had mental keenness and speaking ability before his conversion, but only when he became a Christian did he receive the gifts of apostleship, healings, and tongues. But though those gifts were new, his former mental and speaking abilities were still used. Yet in a new way. David Mains explains, "In those areas where I have natural abilities, such as a facility for public speaking, the difference between their being talents or gifts of the Holy Spirit is found in *my attitude*. If I recognize the talent as from God, and in prayer and continual dedication commit it to Him to be used in ministry in a special way, it *becomes* a gift of the Holy Spirit with supernatural express" (Full Circle).

This last thought is hard for some people to accept. Howard Snyder explores it further, and provides some biblical basis for it. "The gifts of the Spirit are something more than merely the wise and

faithful use of native abilities," because they result from God's working in our lives. But *when* does God start working in us, only after we are saved? No. For example, note what He says about Jeremiah and Paul in Jer. 1:5 and Gal. 1:15, 16. He appointed them before they were born!

God is omniscient, and we must not suppose that he begins to work in a person's life only after conversion. God in his foreknowledge has given to each individual at birth those talents that he later wills to awaken and ignite. A spiritual gift is often a God-given ability that has caught fire. . . . Although we must not limit the sovereign working of the Spirit, yet we may normally expect some correspondence between a person's native abilities and personality traits—latent or developed—and the spiritual gifts God will bring forth in him. (**The Problem of Wineskins**)

There is another reason to expect some correspondence between a person's talent (received at birth) and his God-imparted spiritual gifts (received at his new birth). Several of the gifts are very ordinary: contributing money and doing acts of mercy (Rom. 12:8), and being "able to help others" (I Cor. 12:28, NIV). Quite a few unbelievers do these things. And believers who excel in these activities may have done them before conversion, not just afterwards.

So in what sense can these be regarded as 'spiritual gifts' bestowed by God exclusively on his people? The wherewithal (the money to give, the strength to serve) is already there in pre-conversion days. So what is new, what turns their natural endowment into a spiritual gift, must lie in the realm of their objective (the causes they serve and to which they give) and of their motive (the incentives which guide them). It is here, at any rate, that Paul lays his emphasis (Rom. 12:8). (Stott)

Thus in many cases your spiritual gift may be "the heightening, the intensification, the 'Christianizing' of a natural endowment already present." Yet we must not limit the Lord to working in that way. Sometimes, for His greater glory, He gives to someone a spiritual gift along some line of service in which he was devoid of natural talents or seemingly unsuited by temperament.

For example, Bakht Singh is an outstanding evangelist and church-planter in India. Since 1940 he has spearheaded an evangelistic and back-to-the-Bible movement which has resulted in over 300 new congregations throughout that land and in some neighboring countries. Several years ago he spoke at Portland Church in Louisville; he has also visited Manila. I personally heard him say that in his pre-conversion days he had absolutely no ability in public speaking. In fact, he stammered and stuttered. Yet God called him to become an evangelist, and with His call He bestowed the needed gifts.

Another example was R.A. Torrey, great evangelist around 1900. As a young man he refused for years to become a Christian because he feared the if he surrendered to the Lord he would have to preach! But no one," he later wrote, "could be less fitted by natural temperament for the ministry than I. From early boyhood I was extraordinarily timid and bashful." He was so shy that if his parents had a guest in their home, he would get utterly tongue-tied. But finally he gave himself to Christ—who sure enough called him to be a preacher! At first Torrey memorized his sermons word for word, and agonized while delivering them. "Then the thought got possession of me that when I stood up to preach, there was Another who stood by my side

... and that all I had to do was to stand back as far out of sight as possible and let Him do the work. I have no dread of preaching now; preaching is the greatest joy in my life."

The Spirit of the living God imparts gifts which He wills, when He wills, and how He wills. And His gifts are very important to us and our churches. Three cheers to Brother Reagan for stressing that fact. I hope he will write more on the subject. (I don't know if he has, for though it is October, the July *Word and Word* just arrived a few days ago here in Manila.)

It Happened in Hamburg—1944-45

by Ernest Dapozzo

INTRODUCTION

Many have encouraged me to put down in writing the story of my sufferings and how the Lord intervened to free me from my captors. I want to tell simply, in the language of the heart, how God influenced the highest echelons of the German police in my favor.

What seemed impossible, God has done. In spite of my weakness, it pleased God to manifest His power. Toward me, He has displayed the Glory of His grace. And this grace—the free gift of God—finds its fountain in Him who is able to do far beyond what we are able to ask or to think.

May this account of God's faithfulness to me encourage each of you to trust Him for the needs in your life. This is my desire and my prayer.

DEPORTED AGAIN

That morning of April 3, 1944, was dark with despair. For the second time, I was on my way to a camp in Germany. Sharing the boxcar were draft-evaders, small-time criminals, political dissidents, foreigners, and other such undesirables. We stretched out on the straw (we called it the pig pen) trying to get comfortable, but there was no escaping the misery of our thoughts. One dark thought stumbled over the one that went before. Hope?? What is hope? My wife and children stood out in my memory as our train pulled out of the station at Paris East. I could see her in tears, nonetheless trying to cheer me with a smile. Again I could see her little white handkerchief waving, waving—until it could no longer be seen. Would I see my loved ones again? When?

Then there was the unbearable journey. Heaped in rough boxcars, we were packed in like sardines. For three days we endured the torment of rails that didn't match and switches that had never been greased. We thought the screech and clatter would never end. Nights were sleepless because of the cold. However, this was our fault. Not a few of the boxcar windows were broken on the way as a

gesture of desperation by our companions in misfortune. The guards didn't care; they seemed to take pleasure in increasing our misery.

Toward midnight we entered German territory. The effect was inexplicable; all of us felt the sensation of a prison door closing behind us. Everybody shared the gravity of the moment. The man next to me whispered in Parisian accent: "This time they've got us, and who knows when we'll get out?" A young man near me wept softly; he was barely 17. Between sobs he explained: "Germany frightens me."

After the usual shakedown by the military, our convoy set off across that Reich (the German State) so feared by all. Finally we arrived in Hamburg, where I would live my life as a forced laborer.

That evening my thoughts kept taking me back—back to the time of my first deportation. Once again I stood before the German military tribunal on Foch Avenue in Paris where an anonymous telephone call had turned me in. After a summary judgment, a majority of the judges voted to have me shot. I owe my life to the President of the court, a colonel, who insisted that I should be sent to Germany as an alternative, on account of my family (I had four children). The words of Psalm 138:7 flooded my soul: "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."

My first sojourn in Germany came back to me. I remembered the coal mines of Saarbrueken and Voelklingen, the drilling machines, the weakness, the hunger, the beatings, the *Lager Fuhrer* (Camp Leader), hateful and without pity; the so-called Camp Medic with a brutish face and whose most common treatment was a hob-nailed boot—with great joy to his assistant. It all came back to my memory.

The future was a huge question mark. Would I one day come out from under this mass of misery? Suddenly there appeared a beacon in the darkness: "All things work together for good to them that love God." Yes, that's the way my Bible reads (Rom. 8:28). I was comforted and I went to sleep in the peace of God. "All things work together for good to them that love God." This word is able to transform the Christian who is vacillating under the weight of trials. This word will make sure our steps on the path of self-denial. This word will keep us in the love of God that passeth all knowledge and all understanding. This word applies to all circumstances and gives us victory in Jesus Christ our Lord.

"Yes, Lord, You have redeemed us. You have justified us. You have brought us into the presence of God, holy, spotless, and irreprehensible. What infinite grace and how incomprehensible the gift! And now, Lord, You are telling me that all things work together for good. I thank You for this painful sojourn in a camp far away from my loved ones. This is working for my good. You said it, and I believe it. I believe it with all the power of the faith that You gave me that day in April, 1923—blessed day of my new birth.

"What of my future? It is secure because You lead me one step at a time. In life and in death, You remain my prize and my inheritance forever."

Sometimes I considered my companions in misery and wondered

how they would endure the hardships still before us. Not having an anchor for the soul, they were at the mercy of the storms. I came to see what a fragile structure religion is. Religion without Christ is dead. If a person has not experienced the new birth, his religion cannot help him in the midst of tribulations. This is the conclusion I reached in the camp as I observed Protestants, Catholics, and atheists.

There were all sorts of men among us; bankers and lunatics, salesmen and bandits from the alleys of Marseille. I felt an overwhelming urge to pray for them and to speak to them of the Savior. I asked the Lord to give me the wisdom necessary to do it.

A WEEK AT CUXHAVEN

Suddenly we received orders to leave; some of us would be transferred to a different location for an urgent job. Roll was called, we were loaded on trucks, and we left without delay. We followed the Bremen superhighway and then swung to the north of Hamburg. We followed the Elbe River toward the North Sea. The trucks stopped near Cuxhaven and we were taken to a huge brickyard. About 300 meters (yards) away, there was a freighter tied up at the wharf. The Germans explained our task: "You have eight days to load 286,000 bricks. If the work is not finished by that date, you will be punished. You will be without supervision; but just in case that someone should flee, his family in France will take the consequences." His tone didn't allow replies or comments.

Since I spoke German, I was made responsible for the crew. Before being left alone, we were supplied with food for all eight days. When we took it into account, we discovered the pitiful facts. We had about 67 pounds of potatoes and 17 pounds of bread. There were 26 of us, and we had to make our food last for eight days. The men were filled with consternation. Their fallen faces reflected indignation and unbelief. Several began to curse God, and a lively discussion followed. The dominant voices were those from the back alleys of Marseille.

What to do? I left them in their anger. When I sensed that they had somewhat calmed, I stood up to speak, desiring to touch their hearts. In the face of such injustice and suffering, I was fully aware of my inability to remedy the situation. My soul reached out for God, imploring His help and His mercy in the midst of such distress.

"My friends," I began, "Well do I understand the gravity of our situation, and it is nothing to make a man rejoice. But, why curse God? Instead, let's pray to Him, for He alone is able to help us." Nobody laughed. To my surprise, I noticed numerous signs of approval. I turned to the Lord then and uttered a brief prayer. "Yes," I thought, "God will manifest Himself. Certainly God will help us."

How good it is to be able to draw near to the God of heaven and earth. In the very instant that we call out, "Abba," (or "Father") He consents to receive our request and to hear it. This is such a precious, such a marvelous, truth that the thought of it fills my heart with gratitude and adoration.

Several of the men remained in opposition to the things I had said. I could see it and I could feel it. Some drew back in rebellion; others in shame or fear of being identified with Jesus. How common this is! The person who is not born again by the grace of God, in all his religiosity and ritual still feels ashamed to openly acknowledge his Savior. Wasn't it the same with me? Divine regeneration was only a word—until it happened to me! How much of Christianity today ignores the great importance of the work of God in the heart!

Back to my story . . . I urged my companions to get to work. It was my intention to go to a nearby village to see if any food could be found. These poor creatures were tormented with hunger, and I didn't dare trust them with the provisions, knowing that they were capable of consuming everything in a single day. I sized up the situation and came to the conclusion that if we didn't have a change in morale, we would have to expect a reduced level of performance. And that could have deplorable consequences for all of us.

We got the carts in motion. I divided the men in such a way that nobody ever stopped moving. While some were loading, others were unloading, and the rest were on the way from the brickyard to the ship and back. My assignment was most difficult; I directed my feet toward the nearby village, asking God to guide me in this difficult task.

As I walked, my thoughts turned to the wonderful words of Psalm 23: "The Lord is my Shepherd." Then, from Ps. 34:5, "They looked unto him, and were lightened: and their faces were not ashamed." These promises gave me courage and reassured me—without, however, giving me any understanding of how God might go about helping me to find food for my companions. The Enemy of our souls was quick to show me all the difficulties of such an enterprise. I knew, for example, that it was forbidden for the German people to sell us foodstuffs. Besides this, I did not even have a ration book. However, I remembered the mines of Saarbruecken, and how the German civilians—touched by our misery—sometimes threw us pieces of bread on the sly. It is wrong that the German people should be presented as being without heart. It is imperative to make distinction between people. It is necessary to take into account that there are many children of God in that country.

The highway took me to the village—a very clean little town, with all of the houses neatly aligned along the margins of the main street. I inquired about the City Hall. While my heart turned flip-flops, I peeked through the keyhole and then knocked and entered. I asked to speak with the Mayor. He was a monster of a man—huge and ugly. He sat there flipping through the pages of the cash book. He didn't have a very friendly air about him. From my speech and my clothing, he immediately understood that I was a foreigner. He hitched his glasses up on his nose and said just one word, "Und?" (and?). I briefly explained the reason for my visit, describing the plight of my companions, their lack of food, etc. He reflected an instant, squinted at his adjutant, and came back to me a little less severely.

"What is your nationality?"

"I am of Italian origin, but I was born in France, and I live in Paris."

Hearing this, he snorted and posed another question in an ironic tone. "What Army Corps do you belong to?"

I understood well what he was saying. He found it strange that a man of my age wasn't in the voluntary service of the Reich. I told him, "I belong to the Army of Peace," and then I added, "Jesus Christ is my Fuehrer."

"You have courage to talk like that," he said softly. "Follow me." He led me out into a courtyard and called an employee. The two of them hitched a horse to a cart of sorts and then loaded on four sacks of potatoes. "On your way!" The mayor shouted. "And bring back the cart!"

I couldn't believe my eyes—200kg (440 lbs) of potatoes! In memory I went back to the time when my companions and I carefully sifted through the kitchen garbage, left out in front to be picked up. How we treasured some little edible tid-bit! And now we have four sacks of potatoes! . . . in a season when potatoes were rare in German cities. What grace of God! My heart overflowed in gratitude.

I guided the cart in the direction of our ship, but as I crossed the village, my attention was drawn to a sign in large letters: *BAECKEREI* (Bakery). This simple word had often stirred memories and stimulated the appetite. Bakery!

I started for the door, a little door with a glass pane. My recent experience with the mayor made me bold, but just as I was about to enter, an inscription on the enameled background nailed me to the spot: "*Der deutsche Gruessung ist Heil Hitler*" (The German greeting is Hail Hitler). Now comes the good part. I thought of turning back, but then I saw some people watching me. Pushing the door open, I went down the two or three steps leading into the bakery. The smell of fresh bread reminded me of the last time I had enjoyed hot bread just out of the oven. I stepped into the dimly lit room with a decisive "*Guten Tag!*" (Good morning)

The baker stopped waiting on his customer, looked me over carefully, and then answered, "Can't you read? The proper greeting is written on the door."

After a moment's reflection, I gave him a reply, "I'm sorry, but I can't use your greeting. Hail Jesus!" My words surprised him and aroused his curiosity.

"What does that mean?" And he offered me a cigar.

Refusing the cigar, I explained that Christ had liberated me from tobacco. As I continued talking about the Lord, the baker and the others present listened with great interest. God put it in my heart to tell in simply words what Christ had done for me. I told how He had changed my heart in such away that now, by His grace, I could love all men.

"You don't think you can make me believe that you can love me, even though I am German," said the baker.

"And yet, it is so," I said to him. "I love you because Christ died for you personally, and He loved you even to the death on the cross."

The baker appeared to be moved by these words. After he had reflected a little, he asked me, "Say, what did you come in here for?" I briefly outlined the situation of me and my companions.

"Come with me," he said. I followed him to the rear of the shop. He picked up an empty sack and ordered me to hold it open. Slowly the loaves accumulated—and these were white loaves, not black. The baker kept on putting bread in the sack. When would he quit? My heart pounded in my chest. Finally, the sack was full. "This is for you," said the baker with a wide smile, and he threw the sack of bread on his shoulder and carried it to the waiting cart. I offered him money but his refusal was absolute. "Come again some day if you can." He squeezed my hand. "We need to talk about these things."

My heart was exploding for joy. It seemed impossible to contain all my happiness. This indescribable joy was made still greater just a little farther down the street when the village milkman gave us 26 liters of milk. Here we were invited to return each morning.

To fully appreciate such help from on high, it is necessary for one to have lived as a companion of misery where hunger is a habit. I don't want to describe my arrival with the loaded cart back at the ship. My companions ran to meet me with shouts of joy and happiness. I leave it to the reader to imagine that scene.

"You don't have the same God we have," some said to me.

"It's true; I don't have a God who is Catholic or Protestant. I have a living God who hears and answers our cries."

That day there was born a sense of trust between me and my companions. We worked together and finished on time. The threatened penalties were never mentioned again.

Missionary Messenger

"Greater things for God"

ANOTHER MARTYR IS ADDED

(Elaine Brittell - March 14, 1922 - October 17, 1982)

by Eugene C. Perry

Sister Elaine Brittell, widely known throughout the brotherhood as a steadfast, long term missionary to Zambia, was tragically murdered in her bed in the early morning of Sunday, October 17.

On Friday, she was enthusiastically learning the offset printing process so that in the future she could print her own Bible lessons as

the need arose. Saturday night at 10:10 she could be seen sitting in her living room window, marking Bible Correspondence Courses. Early Sunday morning when she did not appear as usual for the prison ministry, we investigated, only to be shocked to find her with a knife in her throat, lying in a pool of her own blood. Although no one has yet been apprehended, it is suspected that this foul deed was done by someone whom she had helped in the past and who had threatened her because he was not satisfied with the amount of help received.

For the funeral several thousand people packed the church building, the church yard and nearby street. The District Governor said that nearly half of Livingstone was present. In my funeral sermon, I tried to persuade those who wished to show respect for her to do so by imitating her in conviction, honesty, courage, dedication, benevolence, sacrifice and trust in God. Families who wished were given an opportunity to contribute toward a memorial wall plaque which we had been preparing for her use. It reads: "ONLY ONE LIFE, TWILL SOON BE PAST. ONLY WHAT'S DONE FOR CHRIST WILL LAST."

The following obituary was prepared and read by Brother Simaubi one of the elders here in the Livingstone Central Church.

Life History of Late Sister Elaine Brittell

Brothers and sisters, we are gathered here to pay our last respects to a true Christian. Sister Elaine Brittell was born on 14th March, 1922 in Wyoming. She migrated to Zambia, then Northern Rhodesia, in 1946, together with her parents. She worked very diligently with her beloved dear father and mother in bringing up orphans at *Sinde Mission*.

When the orphanage was closed in 1967, Elaine made a resolution that she will never go back to America, because the work of the Lord her parents had started would cease at once. She thought the orphans would become destitute right away as some of them were not readily accepted by their own relatives. During the Zimbabwe wars, Elaine left *Sinde* for *Namwianga Mission*. She stayed there for awhile and later decided to come here to Livingstone, so that she could effectively carry out her Lord's commitments in which all of us gathered here today are now testifying before her Saviour and Master Lord Jesus.

She spent some of her time in helping type Bible translations into Tonga.

Elaine fulfilled the teachings of our Lord Jesus Christ, as in Matthew 25:34-36, giving to and feeding the needy souls of this country. It is this call of the Lord that made her work tirelessly throughout her life at our public institutions like hospitals, welfare, homes for the aged people, the prisons, the villages around Livingstone and the handicapped people.

She shared grief with many mourners. She assisted hundreds of mourners either physically or materially, or both.

Elaine was a humble sympathetic woman full of love and sorrow. She was liked, cheered, praised and above all, lovable. She was friendly, she was kind, she was gentle and tender to every one she met. She leaves behind two brothers and two sisters.

MAY HER SOUL REST IN PEACE.

Joy Garrett

Harare, Zimbabwe

November 13th.

This morning at 5 A.M. Bob left in the Caball truck to pick up brethren from Glen Norah, Mbare, and Highfields to journey to Mondoro to erect a fence around an additional acre of land given the church by the headman. The widow Mangena plants it in maize to help feed her family.

Last night Bob welded together some piping he had here and drilled holes in it to make the fence posts. He loaded some barbed wire he bought at an auction and cement in order to get an early start this Saturday morning because it takes almost as much time to pick up the men as it does to make the trip!

The Mondoro church have burned the brick for the additional room to Sister Mangena's house at Bro. Tagarira's place because the soil there makes better brick. Therefore, today the men also must load and transport those brick to the church property. Bob has also purchased corrugated iron for the roof of this room needed as she has only one bedroom for teenage boys, girls and herself.

Timothy Nakahara

Shizuoka, Japan

December

God is so merciful that He seems to have postponed another year as a possible opportunity not only for the salvation of more souls dying without Christ but also for repentance and rededication of us Christians to the unfinished task demanding for its completion. Just as we're told in the words of Jesus in Matt. 24:14, where we read, "And this Gospel of the Kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." The fact that Jesus has not yet come means we're fallen short of fulfilling the task assigned by our Master and we all should feel ashamed of ourselves for making His Coming delay, so He's given us one more chance to try our best, it seems. Christmas' coming, and His Coming is nearer than yesterday. Just as the wise-men of old had done at the first Advent, we should set out on our journey to meet Him with the best of everything we have to offer to be used for the glory of God. For He's given us the best of all the gifts, even His only begotten Son, so we should also give Him the best of everything we have, even our bodies as living sacrifices, holy and pleasing to God. That should be our Christmas, shouldn't it?

Now we would like to express our very personal and deep gratitude and appreciation to you individually for your sharing with us in order for assisting in promoting the work of evangelism in the land of Japan. It is through you that God has made everything possible for us to carry on the work in Shizuoka, supplying us with every spiritual and

temporal need in Christ Jesus. We sincerely feel that even though we're apart from you in flesh, you're always with us laboring together, sharing joy and sorrows in hardships together, so we're very proud of the opportunity of working and laboring together in the Lord. This feeling of togetherness makes us go forward with greater encouragement and comfort to do the work laid before us.

Bro. Yajima's grown to be a very useful worker for the Lord. He has two more yrs. of training at the Tokyo Christian College and upon his completion of this training, he is supposed to come back to be with us. We as the church help put him through school as much as we can. We've had a fine young Christian lady staying with us ever since the end of May, who is going to be a life-companion to him, if the Lord willing. She's in Tokyo, a graduate of a well-known college of music, before moved here. She is a very dedicated Christian and desires to serve the Lord all her life. We thought it best for her to come and stay with us so that she may learn and be taught, which makes it much more easy to make adjustment to the circumstances than otherwise. She is very happy and serving the Lord very faithfully.

Annette, our eldest daughter, is going to graduate from O.C.C. in December, and Stephanie in next spring from G.R.S.M. in MI. Your prayers are much appreciated for them. It is our prayer that they can be useful servants of the Lord wherever they may go. Our son is now in his second year of a Senior High, who has been of great help to me, serving the Lord very faithfully. He wishes to come to the states for further training for the service of the Lord. We're getting old but feel as though 30. I want to thank you for your prayers on my behalf as I suffered from an eye trouble. I'm thankful to say that God has healed it so completely that it won't bother any longer, however, the other eye is also needing an operation sometime next year. Your prayer is appreciated.

The Saving Grace of Discipline

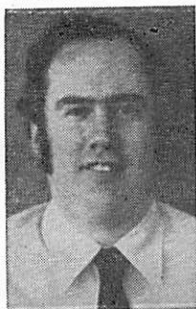
"Prayer in the teaching and life of Jesus is often spoken of as demanding persistent and hard effort (Lk. 11:1-12). It is linked up with 'watching' (Mt. 26:38ff). It is also frequently associated with fasting (Ps. 35:13; Acts 14:23).

"We have to remember Jesus' own words to those who criticized John the Baptist for imposing a discipline of fasting on his followers. When asked about it he said simply: 'Can the wedding guests fast while the bridegroom is with them? . . . The days will come, when the bridegroom is taken away from them, and then they will fast in that day' (Mk. 2:18-20). His word about the bridegroom's being 'taken away' and the forthcoming period of 'fasting' may refer to the whole period between the crucifixion and the second coming. In this case his word would be a calling for all Christians to make strict discipline and fasting part of the routine of their normal Christian living.

"But Jesus may have intended in this word also to affirm that the life of those who follow him may be marked by alternating periods of

varying mood and experience: sometimes 'rejoicing' because of the nearness of the bridegroom and the felt warmth and strength of his presence, sometimes 'mourning' because all 'feeling' or sense of a presence of God is lacking and the heart is cold and the mind is tempted to be perplexed. In this case Jesus would be emphasizing that at precisely such periods in our lives, our faith can be sustained and kept strong only by the help of discipline and habit."—Ronald Wallace, in *The Lord Is King*

Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.



Studies in the Book of Acts

Larry Miles

"The Spread of the Gospel in Judea and in Samaria"

Acts 8:1a-49

INTRODUCTION

In Acts 1:8, we read the following words of Jesus Christ, the Lord of Glory,

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses, both in Jerusalem, and in Judea and Samaria, and even to the remotest parts of the earth."

This great and glorious command of the Risen Lord had been given to His disciples just before His ascension. Had it been carried out? No! In the first seven chapters of the book of Acts we see the early community of saints growing and ministering in the city of Jerusalem. They had not ventured out as commanded by Jesus. In the seventh of Acts we saw the preaching of Stephen, one of the seven. He was brought before the Sanhedrin, tried and condemned. The Sanhedrin outstepped its authority when they executed Stephen. The first sentence in Acts 8:1 belongs to the previous chapter. It is a key verse in understanding the change that was to come about in the life of Saul. The verse reads, "And Saul was in hearty agreement with putting him to death."

The early community of saints was facing a time of great persecution. But God Almighty used this persecution to help fulfill His Son's words in Acts 1:8. We invite all, who read, to study along with open Bibles, as we undertake to study the eighth chapter of the Book of Acts.

THE SCATTERING OF THE CHURCH AT JERUSALEM: ACTS 8:1a-4

As we said before, the first sentence of the 8th chapter of Acts really belongs with the narrative in the 7th. We are going to begin our study with the second sentence of the first verse. This verse continues with the mention of the persecution that arose from the preaching of Stephen. It tells us that most of the saints, in Jerusalem, were forced out of the city because of the persecution. They were forced into the outlying areas of Judea and Samaria. So, we see God using this persecution of His people to help fulfill the words of Acts 1:8. We're told that the apostles stayed behind. Why did they stay behind? We're not told.

Verse 2 informs us about the burial of Stephen. It says that devout men buried him. It is the view of many that these devout men were Jews. Concerning Stephen's burial, Garreth Reese, in *New Testament History's Acts*, has this to say,

"That devout men would bury Stephen's body is equivalent to an avowal of their belief that he was innocent. Commonly when a man was stoned to death on a charge of blasphemy he would have no funeral honors, but would be buried with 'the burial of an ass.'"

We're told that they made loud lamentation over him. This was common at most Jewish funerals.

In verse 3 we see the results of the persecution of Saul. The narrative tells us he was wreaking havoc on the church. He went house to house seeking out those who professed to belong to the Body. He found many and cast them into prison. We must remember that although Saul thought he was doing the will of God, he was really acting contrary to the will of God. It is encouraging to note that once Saul became a Christian, he displayed the same zeal.

In verse 4 we have the scattering of the church at Jerusalem. It tells us that everywhere they went they preached the Word. So, God used the persecution of Saul to bring about evangelization in the areas where the Christians went. Just think, everywhere the gospel was being presented people were coming to a saving knowledge of Christ. The fact that Jesus died and rose again was being proclaimed. Let us be preaching the good news wherever we may be.

PHILIP'S MINISTRY IN SAMARIA: ACTS 8:5-13

As you will remember, Philip was one of the seven chosen by the Jerusalem church in the 6th of Acts. In this passage, we find him in the area of Samaria, acting as an evangelist. Here in verse 5 we find him preaching to the people of Samaria. By doing so he was helping fulfill the prophecy of Jesus in Acts 1:8. The narrative tells us that he began proclaiming Christ to them. He was found sharing the terms of salvation. Believing that Jesus is the Christ, the Son of the living God is the only fact that one must believe in order to be a candidate for immersion into Christ. Let us be like Philip and go and preach Christ.

Verse 6 informs us that he found a responsive audience. They were giving attention to what was being presented. This reminds us of the Bereans in the 17th chapter who searched the scriptures daily.

In verse 7 we see Philip casting out many unclean spirits. It is evident by this verse that as a result of the laying on of hands of the 12, Philip possessed the ability to do miracles and signs. The passage tells us that many were being healed. In verse 8 we're told that there was much rejoicing in the city. There is always rejoicing because of sin being forgiven. In verse 9, and following, we have the account of Simon the Sorcerer. We're told that before the arrival of Philip, in Samaria, Simon was practicing magic and astonishing the people. He was boasting and claiming to be someone great. According to verse 10 the people were giving attention to him. They were saying, "This man is what it called the Great Power of God." Concerning the explanation of this phrase, Garreth Reese writes,

"The word 'power' is a name of the order of angels, whether god or demonic. Thus some have suggested that Simon was claiming to be an angel that had become incarnate. As the ASV has it, 'he is the power (angel) of God that is called great (i.e., an archangel)'"

Verse 11 shows us that the people were giving him attention. The reason is that he had been astonishing them with his magic arts. We today must beware of the magic arts. Although they may seem innocent in the beginning, they will lead to subjection to the Devil. Let us steer away from anything that remotely suggests the occult.

One thing that can be said about the Samaritans is that, when they were confronted with the preaching of the gospel, they responded to its simpleness and accepted Jesus as the Christ. True gospel preaching will lead the converts to be immersed into the Lord of Glory. Remember, baptism alone will save no one. Friends, it is a part of the response to the gospel. Baptism is not a part of the gospel. The facts of the gospel is that Jesus died, was buried and rose from the dead. Nothing more, nothing less. As a result of hearing the good news, men and women will be willing to be immersed into Jesus because it is after immersion that one receives the remission of sins and the promise of the indwelt Holy Spirit.

In verse 13 we're told that Simon, himself, also believed. Was he converted or was he just faking it? From the text, it would appear that Simon really believed the message that was being presented. He responded in the same way the rest did. He was immersed into Christ the same way the rest were. He continued with Philip.

We're told that after his baptism, he was constantly being amazed at the signs and miracles being done. It appears that he was impressed with the fact that Philip could really perform the miracles that he had pretended to do. This proves the importance of the passage, "Greater is He that is in you than he that is in the world."

THE MINISTRY OF PETER AND JOHN IN SAMARIA: ACTS 8:14-25

News had reached the Twelve, in Jerusalem, of the Samaritans

receiving the Word of God. The apostles chose two of their number, Peter and John, to go to Samaria to survey the situation. In verse 15 the narrative says they came down. No matter which direction you went from Jerusalem you had to descend, thus the going down. Samaria is actually north of Jerusalem. Peter and John prayed for the Samaritans that they might receive the Holy Spirit. They were not praying for them to receive the indwelt Holy Spirit. You receive the Holy Spirit at your immersion. It is clear, by the text, that they were going to bestow, on the Samaritans spiritual gifts. Philip, although he could perform miracles, could not confer the gifts to others. Only an apostle could do that.

Verse 16 informs us that the Samaritans had been immersed into Jesus. They had received the Holy Spirit, Himself, but not any of the spiritual gifts themselves. Verse 17 tells us that the apostles, Peter and John, began laying hands on them and they received the spiritual gifts. Only an apostle could, by the laying on of hands, confer these spiritual gifts. One's thoughts may go to the 10th chapter and the conversion of Cornelius. We will deal with the manner the gifts were conferred in our study of that chapter.

Since, it was by the laying on of hands of an apostle, and there are none living today, in the New Testament use of the word meaning the Twelve, we can be positive in concluding that none today can be expected to receive these gifts by the laying on of hands of mortal man. This does not preclude the possibility of divine intervention. Remember, our interpretations of certain scriptures are not necessarily what God had in mind when He inspired the writing of the Scriptures. Just because someone or some group does not agree with our interpretation of certain Scriptures does not mean they are not Christians. Remember, God is still in charge and it is He that makes the rules.

We're told in verse 18 that Simon witnessed what was going on and was captivated with that thought that someone could convey these gifts through the laying on of hands. It was here that he offered Peter and John money for the power. Verse 19 informs of this fact.

Simon seems to have reverted back to some of his old habits. Was he really saved or had he been faking it all along? In verse 20 Peter tells him, "May your silver perish with you." He tells him money can't buy the gift of God. In verse 21 Peter informs Simon that his heart is not right before God.

In verse 22, Peter tells him to repent and ask the Lord's forgiveness. If Simon was not a Christian, then why would Peter inform him of the need to repent of his sins. In verse 23 Peter observes that Simon is showing actions that are contrary to the Christian life. He tells him he is in the bondage of iniquity. It is possible for the Christian to sin or even turn back to the world. In verse 24 we read of Simon's answer to the words of Peter and John. He asks them to pray for him. Did he repent? We're not told. This is the last scriptural mention of Simon. As to his future, all we have to rely on are traditions. Verse 25 informs us that Peter and John continued to preach among the Samaritans. The narrative tells us that on their way back to Jerusalem they preached as they went.

PHILIP'S ENCOUNTER WITH THE EUNUCH: ACTS 8:26-40

As we have observed, Philip has been preaching in Samaria. Here in verse 26, he is told, by an angel of the Lord, to "arise and go south to the road that descends from Jerusalem to Gaza (this is a desert road)." Concerning Philip's trip, J.M. McGarvey had this to say,

"Some five or six miles from Jerusalem, the road begins to descend from the central ridge, which follows that far, through a rough and narrow ravine known in the Old Testament as the Valley of Elah. After traversing this valley a few miles nearly due south, the road turns west, and rises through another waddy, i.e., creek, to the level of the Philistine Plain, which it follows the rest of the way to Gaza."

According to Genesis 10:19, Gaza is one of the oldest cities in the world.

As with any true servant of God, Philip answered the call and left the promising work in Samaria to go to uninhabited desert. Next we're told why God wanted him to go. The narrative informs us that, upon his arrival, he came in contact with the Ethiopian Eunuch. The record tells us that he was an official in the court of Candace, Queen of the Ethiopians. Since he had come to Jerusalem to worship, we can be sure that he was either a Jew or a proselyte. Verse 28 finds him on his way back. He is sitting in his chariot reading from the book of Isaiah.

The Holy Spirit then commanded Philip to go join the Ethiopian. In verse 30 Philip hears the Eunuch reading from Isaiah and asks him if he understands what he is reading. In verse 31, he says he does not and invites Philip to join him. In verse 32 we're told which passage he was reading. Luke tells us that it was from the Septuagint version of Isaiah 53:7, 8. It reads as follows,

"He was led as a sheep to slaughter; And as a lamb before its shearers is silent, so he does not open his mouth. In humiliation his judgment was taken away; Who shall relate his generation? For his life is removed from the earth."

The Eunuch, in verse 24, is asking Philip to explain the meaning of the verses. Verse 35 informs us that Philip preached Jesus to him. It is evident that he told him the whole gospel story. He must have related to him the facts of the gospel. He must have informed him of the importance of immersion because here in verse 36, the Eunuch requests immersion. H. Leo Boles wrote,

"No inspired preacher of the Gospel ever preached Jesus without the baptism that Jesus commanded; no Gospel preacher today can preach Jesus without preaching the command to be baptized."

Verse 37 gives us the question that Philip asked the Eunuch and his answer. In the NASB this verse is in the margin. Why? This verse was not in the earliest manuscripts we have.

In verse 38, the Eunuch orders the chariot to stop. We're told that Philip immersed the man into Christ. It says "they both went down into the water, Philip as well as the eunuch and he baptized

him." Verse 39 continues, "And when they came up out of the water, ..." This passage shows us that baptism, in New Testament times, was by immersion.

We're told that the Spirit of the Lord snatched Philip away. We're also told that the Eunuch went on his way rejoicing because of his new-found faith. J. W. McGarvey wrote,

"It is impossible that Philip failed to tell him, as Peter did his converts, the connection of remission of sins with repentance and baptism. Now that he had complied with the conditions of pardon, he rejoices in the experience of it."

The next mention of Philip is him preaching at Azotus. It was about 60 miles from Azotus to Caesarea. He preached to many cities on the way. It seems that he made Caesarea his home and base of operations. The next mention of Philip is in Acts 21:8.

In the eighth chapter of Acts, we have seen the teaching of Christianity spread outside the city of Jerusalem and into Judea and Samaria as commanded by Jesus. We would ask that all read the 9th chapter in preparation for the next lesson. It will be titled, "Saul Meets Jesus, the Lord of Glory." Until next time, **MARANATHA!**

Resolutions of Jonathan Edwards

Being sensible that I am unable to do anything without God's help, I do humbly entreat him by his grace, to enable me to keep these Resolutions, so far as they are agreeable to his will, for Christ's sake. **REMEMBER TO READ OVER THESE RESOLUTIONS ONCE A WEEK.**

Resolved, To examine carefully, and constantly, what that one thing in me is, which causes me in the least to doubt of the love of God; and to direct all my forces against it.

Resolved, to cast away such things, as I find do abate my assurance.

Resolved, Never wilfully to omit any thing, except the omission be for the glory of God; and frequently to examine my omissions.

Resolved, To study the Scriptures so steadily, constantly and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.

Resolved, Never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer, which is made, that I cannot hope that God will answer it; nor that as a confession, which I cannot hope God will accept.

Resolved, To strive, every week, to be brought higher in Religion, and to a higher exercise of grace, than I was the week before.

Resolved, Never to say any thing at all against the body, but when it is perfectly agreeable to the highest degree of christian honour, and of love to mankind, agreeable to the lowest humility, and sense of my own faults and failings, and agreeable to the Golden Rule; often, when I have said any thing against any one, to bring it to, and try it strictly by the test of this Resolution.

THIRSTY FOR GOD

Have you ever been really thirsty? I am talking about that gnawing feeling of a need for water that just demands attention. There is a dry cottony feeling in your mouth and throat that must be satisfied. Recently I spent a day burning brush, and the combination of the exertion and the heat of the burning brush seemed to take all the moisture right out of me, and I felt that I just had to have a drink of water. But, one drink was not enough, and the longer I continued working, the more often I had to pause to refresh myself from the water jug I had with me. No one had to tell me what I needed, nor did I have to consult a physician to find out the problem. My deep thirst was an automatic reaction and warning from my body that I needed water. Soda crackers would not do, and popcorn was unthinkable. I needed water.

There is also a spiritual thirst. It is a figurative thirst of a devout mind needing to be satisfied with spiritual things. The Psalmist said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God, My soul thirsteth for God, for the living God." This is the cry of a man who feels a deep need that can only be satisfied by God Himself. Jesus recognized this need in man as He cried, "If any man thirst, let him come unto me and drink." As He talked to the woman at the well, He said, "Whosoever drinketh of this water shall thirst again, but whoso drinketh of the water that I shall give him shall never thirst." What an offer! What a promise! You and I can drink at the springs of living water, and find full satisfaction for the thirsts of our souls. *Jesus Christ is the source of this life-giving, soul-satisfying water.* —Irving D. Larsen

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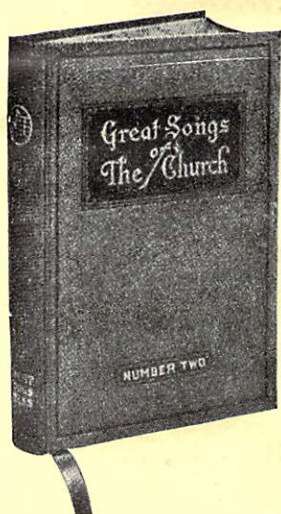
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