

"Holding fast the faithful Word . . ."



WORD *and* **WORK**

"Holding forth the Word of life."



FEBRUARY, 1983

Abortion Compounds the Problems

Page 34

Death in Adam --- Life in Christ

Page 36

TV Teaches Violence

Page 37

Constructive Criticism -- In Love

Page 39

PROPHETIC PSALM TWO

Page 42

A GUIDE TO SERMON PREPARATION

Page 46

SUPPORT OUR OWN PUBLICATIONS

STANFORD CHAMBERS

Baptism (Its place, action, subjects, import)	1.00
The Mystery of Godliness .....	.20
Death and What Follows .....	.20
Escape From the Great Tribulation .....	.20

J. R. CLARK

The Premillennial Position of the Primitive Church (Part 1)..	.75
The Parables of Jesus .....	.75
The Bible the Word of God, and Jesus Is Real .....	.50
My Answer — Unity and Debates .....	.05

WM. ROBERT HEID

Except Ye Repent (4 page folder) .....	.03
Except Ye Believe (4 page folder) .....	.03

DON CARLOS JANES

Christ Exalted .....	.10
The Missionary Argument .....	.05
Missionary Giving .....	.05

E. L. JORGENSON

Divorce and Remarriage10
------------------------------	-----

MARY W. KNECHT

One Thing Is Needful — For the Christian Home	3.75
Our Great High Priest .....	.75
Blessed Be the Name of the Lord .....	.05

DR. DAVID REAGAN

My Pilgrimage Toward a Premillennial Viewpoint	10 for 1.50
(10 for \$1.50 and 71¢ postage)	

N. B. WRIGHT

Baptism and Your Eternity05
---------------------------------	-----

THE WORD AND WORK

2518 Portland Avenue

Louisville, Kentucky 40212

THE WORD AND WORK

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

Wm. Robert Heid, Editor

The Word and Work (USPS 691-460) is published monthly except December for \$4 per year, bundles of 10 or more to one address \$3.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, Ky. 40212

Vol. LXXVII

FEBRUARY, 1983

No. 2

In This Issue

God's Family — Pregnancy Crisis — W. R. H. - - - - -	34
Thoughts From Romans — "Death in Adam — Life in Christ" E. E. Lyon - - - - -	36
Viewing the News — Jack Blaes - - - - -	37
Questions Asked of Us — Carl Kitzmiller - - - - -	39
Prophecy: Psalm 2 — Marv Rosenthal - - - - -	42
Book Review: Lessons From A Great Preacher — Alex Wilson - - - - -	46
Resting Place — Laura Greene - - - - -	49
Studies On Prayer — Are Our Prayers Always Answered? — Jesse Z. Wood - - - - -	52
It Happened in Hamburg—1944-45 — Ernest Dapozzo - - - - -	54
Gleanings — Larry Miles - - - - -	60
Some Basic Facts About Japan, It's Reception of Christianity — Motoyuki Nomura - - - - -	62
MISSIONARY MESSENGER - - - - -	64
NEWS AND NOTES - - - - -	64



God's Family

W. R. H.

Pregnancy Crisis

"I'm planning to have an abortion", said a 23-year old mother of one, to her sister, in a somewhat strained conversation, as is so common when a non-Christian confides in a believer. "To me, that seems to be the way to solve my immediate problem."

"Have you considered marrying the man who you know is the father of this unborn one?" "You have already told me that he wants you to carry the baby to birth, and that he wants to marry you. And he further told you that he would pay the bills and agree with you to give the baby for adoption, if it must go that way."

"But he is a good bit older than I am, and I don't feel that I want to marry him any more than I would have wanted to marry the father of my first child, (----). And moreover, I think that a new baby would come between me and my little girl—so that I would not love her as much as I ought to. You know how fond I am of her. I need to be free to work and support her, you know. Yes, I know that ---- wants to marry me and do the right thing, but I don't think that I should agree to that. He said he would even go to church with me, but church doesn't carry much weight with me. It never has. . ."

"Well, Sis., my husband and I want you to know, here and now, that if you will carry this baby to birth, we will give you help, financially, at that time, and a place to live with us. We will also take you with us to church, and pray that we may all find our places in the Lord's work.

"Since you have had one baby, to hold in your arms and nourish to toddler age, I don't understand how you can bear the thought of the next one being helplessly aborted. Those who are advising you have not mentioned the nagging after-thoughts and remorse that stalk the million-and-a-half women each year who are guilty of the thing you are now considering. Nor do they tell you that two "wrongs" can never make a "right." I can see how you carry a burden of two pregnancies out of wed-lock, but what is it going to help, to take this course and add a third and far greater sin to what you have already done?"

A few days later, the Christian sister had another word to say: "Our minister would really like to talk to you and encourage you to keep the baby full term, and even marry the father, if it is at all feasible. We are praying about it."

"I don't want to talk to him at all. And, I think my mind is pretty well made up. I do know that you and Mom are both trying to help me to think, but I guess that it is no use."

To magnify this problem even more, the father of the unborn was suddenly severely injured in a motor-vehicle accident and died two or three days later, never regaining consciousness. Was his willingness to assume the burden of his indiscretions any proof that he had repented? The Lord only knows. And if he had repented, did he find an avenue of communication with the Savior? We have no word of any further confession of faith or act of obedience. There is that faint ray of light in his willingness to "go to church," whatever he meant by that statement. Only God knows his inner thoughts and intentions. But what of the un-wed mother? What should she do, and more importantly, what *will* she do? A verse in Proverbs (29:1) says: "He (she) that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy."

At the time of this writing, as far as I know, the final step toward abortion has not been taken. We urgently pray that it is shunned completely, and that mother and child will be able to find their future paths with the Lord Jesus. Do we really believe that prayer changes things? Then it behooves us to pray for our young, yea, those who are barely adolescent, in their grappling with problems that society has made prominent, and that church and family have failed to solve—in many cases have not so much as tried to solve.

That this case, which is one out of a million and a half, that will be upon the people of the United States during 1983 (according to past statistics) should drive us to our knees, to our Bibles, and to our pulpits. This case is not just one that we read about. It is one that we *know* about. This burden has burst heavily on the hearts of five or ten relatives and friends who know the details. The other 1,499,999 cases will probably be as heartbreaking—maybe to a total of 15 million people.

A young politician recently said, "I don't know when life begins, and I don't think it is the Government's place to tell women whether or not they should have abortions." My response would be, "I think that I *do know* when life begins, and I know that *it is the* church's place to tell young women not to have abortions. Further, we must show them a better way of life than pre-marital or extra marital sex. If we, as Christian homemakers and leaders, don't see the magnitude of this sex problem, and the sin and trauma of the abortion problem, we need to pray and read and listen and heed. Young folks might be calling out to us. If so, we need to love them back to God and the right way. But they may not be calling out at all. Then we need, at least, to stand as lights in a dark place, and, keeping our own feet fast upon the Rock, reach down and out to those who might be grasping for some strand of hope.

May God help us to evangelize in this way, too, as did Jesus, when he said to the harlot, "Neither do I condemn thee. Go thy way and sin no more."



THOUGHTS FROM ROMANS

Ernest E. Lyon

“Death in Adam — Life in Christ”

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—... Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. (Romans 5:12, 18, NKJV)

With the twelfth verse of Romans 5 we are entering into a new section of Paul's presentation of salvation by faith. To this point Paul has been speaking of our sins, but here he begins talking about sin, the nature that causes us to commit sins.

There are two passages in Romans that especially call for very careful study, passages that pile up reasonings in such a connected fashion that we can easily go astray and miss the main point if we don't go slowly and, like the man of Psalm 1, meditate on them “day and night.” The last ten verses of chapter 5 and the last nineteen verses of chapter 7 are the two I am speaking of. I hope that I have been able to make the reasoning of the Holy Spirit through Paul to this point easy to grasp. I am not sure that I can do so for these two passages, although there are certain basic truths involved that will make these passages easier to understand.

The first of these basic truths in Romans 5:12-21 is that when we are born into the human race we inherited a sinful nature from Adam and we have the consequences of Adam's sin given to us—death. All die in Adam. As the forefather of us all he acted for us all and death prevailed over all even when there was no direct commandment men could disobey. That is the basic message of the opening verses. That is the simple statement of what men call “original sin” and then build complicated webs about it. Take it for just that simple statement as Paul gives it. If nothing had happened to change that circumstance all men would have died not only physically but spiritually—spending eternity in the lake of fire. This truth is illustrated in Hebrews 7:9, 10—“Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him.” Likewise, we in Adam, for we were still “in the loins of our father Adam” when he sinned. The result of sin is death—and so death passed to all men.

Most sincere Bible students who are Christians have little trouble with the first basic truth. But it is a different matter with the second

of these basic truths—in Christ *all* live. Immediately that you tell them that Paul says that here they conjure up some kind of universalism, the doctrine that eventually every single human being will end up in heaven. That, of course, is not what Paul is saying here, though those who want to believe that can find comfort in this passage. What Paul is saying is that just as we enter life in Adam as sinners and face eternity as lost sinners, so now that Christ has died for us He has given us a higher position than we ever had before and all now have life. But again note it is “as we enter life.” What I am going to say is entirely from my own prayerful study of this passage, not from any study of commentaries; so I’ll take the blame alone if you find fault with it. This does not finish all Paul is saying here, but this basic truth is simply that as babes before the age of responsibility we will not have to die eternally if we do not reach the age where we can receive Him as Savior. He undid for us all that Adam did against us, and then gave us more than we had in Eden.

The false doctrines of a great apostate church horrified me as a very young child. My father was at that time a doctor in a mining town. It was a small enough town for everybody to know what nearly everybody else was like if we came in contact with them much. Once he went on a call to the home of a known prostitute to deliver a child for her. Both the mother and the child died before he got there. That apostate church then buried this unrepentant woman of an evil “profession” with the saved because the priest got there in time to say some rite over her. But the child died before that priest could “baptize” it, so they buried the innocent child with the lost. Terrible to think of, isn’t it? But where would the babe have spent eternity if Christ hadn’t died for us? And how can we be so sure that those who die in infancy will be with Christ? The answer is simple—because this passage teaches that. As I said before, that is not all the passage teaches; it is very complicated and has much value as the foundation passage for the wonderful doctrine of our identification with Christ (“Ye in Me and I in you”) that will be more specifically treated especially in chapter 6. But we must never forget—men die because of Adam’s sin and would spend eternity in hell if Christ hadn’t given us more than we lost in Adam.

Now read Romans 5:12-21 many times and meditate on it. We will have a few meditations in these articles in the months to come.



Viewing the News

Jack Blaes

T-V VIOLENCE SPILLS OVER INTO REAL LIFE. A Hamilton, Alabama man, 20-year-old Jeffrey Alan Cox, after watching a T-V show, Executioner’s

Song, shot his 77-year-old grandfather four times in the head (similar to the scene in the program) and then did the same thing to his 72-year-old grandmother. This young man had had no criminal record. Family and local law officials have concluded that the movie triggered him to kill his grandparents. The film was about the life of convicted killer Gary Gilmore, his sexual escapades, the murders he committed, and his execution in 1977. Curt Block, NBC's vice-president in charge of the press for the east coast, responded to a press inquiry that the film had gone through normal screenings and had been "found to be acceptable." He said, "I am not prepared to comment on any possible correlation (between the crime and the film.) It was an irrational act, a terrible thing. Terribly unfortunate."

SENATOR JESSE HELMS (R.-N.C.) SAYS, "I did not come to Washington to win a popularity contest. I came here to do what I think is right." He says that he opposed the recent gas tax because he believes that it will do more harm than good, and will cost more jobs than it will create. If we can judge the future by past attempts of the liberal lawmaker's tax programs, Mr. Helms can very well be right. Senator Alan Simpson (R.-Wyo.) denounced Helms for his "obdurate... obnoxious performance (filibustering)" and promised that the next time the Senator's favorite issues came before the Senate, "there will be a veritable phalanx of opposition that will be most demeaning and most disturbing to the Senator's constituency." Never mind the validity of the issue.

LETTER FROM SAILOR ON THE CARRIER Midway to his parents in Wisconsin regarding their having picked up 65 Vietnamese refugees in the South China Sea last October. "I guess once in a while we need a jolt like that for us to realize why we do what we do and how important, really, it can be. I mean, it took a lot of guts for those parents to make a choice like that to go to sea in a leaky boat in hope of finding someone to take them from the sea. So much risk! But apparently they felt it was worth it rather than live in a Communist country. For all our problems, with the price of gas and not being able to afford a new car or other creature comforts this year, I don't see

a lot of leaky boats heading out of San Diego looking for Russian ships out there... it reminds us all of what America has always been—a place a man or woman can come to for freedom. I know we're crowded and we have unemployment and we have a real problem with refugees, but I honestly hope and pray we can always find room."
And may his tribe increase!

EDWIN P. WILSON IS SENTENCED TO 15 YEARS in prison and fined \$200,000 for smuggling arms to Marxist Libya. Wilson was a former American intelligence agent who worked for the CIA from 1954 to 1970 and for Naval intelligence agent who worked for the Richard Williams praised Wilson for "your remarkable record of serving your country," but he also criticized him for taking part in "a very sophisticated scheme to engage in the arms business on an international level. It was not an isolated case. It was a cold, calculated, deliberate thing." The defendant also faces three additional charges involving the sale of arms, explosives, and intelligence expertise to Libya.

THE UN HELPED TO MAKE THE WORLD A "little less dangerous. I think so, perhaps." Can we assume that Ambassador Jeane Kirkpatrick is mellowing in her attitude toward the UN. Well, I hope not. I think she has displayed the spunk and spark which has been sorely lacking and sorely needed by our representative at the UN. It is the UN which needs changing, not Ambassador Kirkpatrick. She hails an announcement by Sec. General Javier Perez de Cuellar that Hugo J. Gobbi of Argentina will head an inquiry into Poland's record on human rights, calling the announcement a "landmark decision that cannot easily be repealed." Other victories cited by Mrs. Kirkpatrick include adoption of a resolution designed to protect disarmament movements by citizens' groups, a document aimed at Soviet harassment of peace organizations, and General Assembly agreement that the Sec. General continue to examine charges of Soviet use of chemical and biological weapons against dissenters in Afghanistan, Laos, and Cambodia.

U. S. CONTINUES TO SEND HUGE AMOUNTS OF MONEYS to Communist governments. Congressman Ron Paul

(R.-Tx.) denounces two proposed loans to the Communist Sandinista regime in Nicaragua— \$34 million via the Inter-American Development Bank and \$30 million from the Bank of America in San Francisco. "It's incredible that with interest rates going through the roof, money is being taken out of American banks and loaned at ridiculously low rates to Communist governments," says Paul. "Americans are forced to pay for these international lending institutions with their tax dollars and then get hit a second time with skyrocketing interest rates." I agree with Cong. Paul that it is high time to "withdraw from the World Bank, The Export-Import Bank, the Overseas Private Investment Corporation, and all the rest." What many American's don't understand about this is that the Federal Reserve Bank, by promising to bail out these private lending institutions when they loan money unwisely, encourages them to make their funds available to untrustworthy regimes. If the U. S. Government were not effectively guaranteeing these loans, they would never be extended to Communist governments. Instead, they would be available to you, neighbor, and to me. Now, just where are our friends? Are you ready to think conspiracy?

* * * * *

HIGH FRONTIER COULD BE THE COUNTRY'S ANSWER to the frustrating "nuclear freeze" push by the Soviets. Tom Anderson labels the "nuclear freeze an instrument of surrender, an instrument of slavery. He supports High Frontier as our answer to the enemy's military buildup. High Frontier is a project developed by a nongovernment group of military, intelligence, and scientific leaders headed by Lt. General Daniel O. Graham, (U.S.A., Ret.). High Frontier is a plan to put platforms in Earth orbit from which projectiles could be fired to knock down any enemy missiles headed our way. It would prevent most of the enemy missiles from getting to their targets... saving millions of American lives. It wouldn't kill people; it would kill oncoming missiles. It is not nuclear; there is no fallout problem. It is the most cost-efficient way to protect ourselves from nuclear attack; it would strengthen our scientific and industrial lead in space; and, it is an instrument of peace, not war. You can bet that if I were pro-Soviet and anti-American, I would oppose this plan with all my might. And you can be sure that the World Peace Council and the nuclear freeze flunkies will move heaven and earth to kill it.

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

Should Christians ever be guilty of criticizing one another?

There are at least two different kinds of criticism—constructive criticism and destructive criticism. The purpose of constructive criticism is to help, to build up, to make people aware of failings and to help them overcome them and to make them aware of strong points and to encourage their use. Destructive criticism is meant to hurt, to get even, to put down, to expose the weaknesses and failings to the injury of the one criticized. Destructive criticism is not necessarily very zealous for the truth and may use falsehood and hasty conclusions

as its instruments of vengeance. Then there is a type of criticism which falls somewhere between these two. It is not aimed so much at correcting the individual or group or movement that is being criticized as it is in making others aware of the error or wrong emphasis, that they be not unduly influenced by it. There may be little hope of doing much for the persons being criticized, but the purpose is to help those who might be influenced; hence, it is not constructive so far as some are concerned, but it is constructive as to others.

Now it sounds very sweet-spirited and "spiritual" to declare that Christians ought never to criticize one another. If that meant only that hasty, unjust, unfair, uninformed judgments were forbidden, then, of course, Christians ought not be guilty of that kind of conduct. The sort of self-righteous hypocrisy that always thinks the worst, is ready to believe the worst, and delights in exposing failures to the world is hardly a Christian attitude. Judgments that are not motivated by love and which deal in falsehood instead of truth are surely wrong for the Christian. There are some people who seem to be born in the "negative case," whose chief contribution seems to be sitting in judgment on everyone and everything, who seldom have a word of praise or commendation for any one or anything; they seem to be in a constant battle against Christians as much as against the ways of the world. Needless to say, these are not happy, fruitful Christians, and such an attitude needs to be seen as the evil thing that it is. But, as we have pointed out, that is not the only kind of criticism that exists.

We cannot live and function as Christians without some critical evaluation, without making judgments, without discerning between the good and the bad. In such an evaluation as that, are we not criticizing those who exercise wrong attitudes in criticism? Not so long ago I heard a man very wrought up in a message; he was criticizing Christians for criticizing Christians. He was doing the very thing he was preaching against. Was it right for him and wrong for others? No, he simply failed to realize that what he was doing was a form of criticism. Preaching which touches life necessarily involves a judgment as to right and wrong.

The New Testament is full of criticism, some of it directed at the unregenerate and some of it at Christians. John the Baptist denounced those of his generation as "offspring of vipers" and seems to have been pretty abrasive in some of the things he said. Jesus had some very harsh language for the scribes and Pharisees, criticizing them for their hypocrisy in a number of ways (cf. Matt. 23). Paul, in writing to the Corinthians, criticized them for their carnality and denounced the things that were wrong. True, he had some words of praise, but there was not a mealy-mouthed acceptance of all that they did or believed because of a notion that he must not criticize. On one occasion (Gal. 2:11ff), Paul confronted the apostle Peter and strongly criticized his conduct to his face. To be sure, it was not a case of a jealous or mean little man seeing an opportunity to put Peter down; there were big issues at stake, and Peter deserved the rebuke. Such examples could be multiplied. The early church had to watch for false teachers, to prove the spirits, to discern those fitted for leadership, to recognize the weak and to help them, to determine matters for fellow-

ship, and many other things which call for critical evaluation. The church of today has the same responsibilities and must, therefore, exercise certain judgments. The important thing is for us to judge righteous judgment (John 7:24), to act in love for the Lord and His church, including individuals involved, and not to be on an ego trip of our own.

The church will be in a sad state if it is ever universally accepted that Christians cannot criticize one another. That leaves the door open for every kind of evil. Teachers of falsehood, whether only posing as Christians or being misdirected and uninformed Christians, will be free to work without opposition. No one will be able to challenge them because "that is to criticize." Preaching will be bland nothingness, because any strong, positive message concerning sin will be refused as criticism. There can be, under such conditions, no denouncing of humanism, evolution, or even hedonism because there are some "Christians" who have accepted these things. To denounce all criticism is to denounce too much!

Of course, what is often meant when it is said we must not criticize is that we should not engage in the mean-spirited, self-righteous denunciation of others. The New Testament does forbid this—the kind of judgment that tolerates sin in ourselves while denouncing it in others (Rom. 2), or the kind of judgment which allows others no room for conscience or growth (Rom. 14; 1 Cor. 8). But we need to make the distinction, because it is too easy to include what is necessary and good under the blanket condemnation of all criticism. To use a passage like Rom. 14:4 as a means of destroying the necessity of baptism or demanding that we embrace modernism, or the like, is a vicious misuse of scripture and of the Lord's intention in the passage.

Now we readily admit that there is too much of the wrong kind of criticism in the church today. People criticize others because they feel less guilty in their own wrongdoing thus. Carnal Christians are especially prone to the fault-finding, backbiting, destructive kind of criticism which injures individuals and mars the work of the Church. Preachers are often unduly harsh on the differences or failings of other preachers. Church members denounce in others the things they do themselves. We can be quick to set others straight and establish a standard for them from which we excuse ourselves. This is evil and of such we ought not be guilty.

Moreover, even the criticism that seeks to correct needs to be offered in much wisdom and from a heart of love. None of us especially like to be told we are wrong or to have this pointed out to us. And it may be that we are so carnal that we will be angered no matter how wisely, how diplomatically, or how lovingly the criticism is done. Even so, there are good ways and bad ways of presenting criticism. It is always right to put ourselves in the other's place and to deal with him as we would wish to be dealt with. There is good psychology, as shown in the Revelation letters, for example (Rev. 2; 3), of offering praise along with the rebuke when that is necessary. In short, there is a "how" to criticism that needs to be learned and observed. "Cutting out" a wrong that is in us can be a painful process even when it is done well. But it is a good and needful matter sometimes, so beware of throwing out the baby with the dirty bath water! Exhorting one

another and building up one another almost certainly involves some critical evaluation of the other's needs and of the progress he is making in following the Lord and His ways.

Edited by Dr. Horace E. Wood

PROPHECY:

Psalm 2

Marv Rosenthal

In the light of the present world situation, many thinking men and women are asking a critical question. They are asking it with increased frequency and greater intensity. They are asking it of statesmen and educators, scientists and economists, generals and philosophers. The question may be framed with some variation, but it's the same question. The shallowness, the uncertainty, the chaos, the fear, the cracking of familiar and secure foundations, the insanity of the present hour—these have become the catalyts for the question.

Men sense that the planet Earth is on a collision course—like Humpty Dumpty, it's heading for a big fall. And so repeatedly the question is asked: "WHERE IN THE WORLD IS THE PLANET EARTH GOING?"

Tragically, people are asking the wrong seers for answers. However educated, however noble, however well-intended, the unregenerate man cannot lead his fellows out of twentieth-century quicksand. Only the true servant of God can do that. But it's not in vogue to inquire of the servant of the Lord—not in the sophisticated eighth decade of the twentieth century. The voice of the true servant of the Lord has not been relegated to the back burner—it's off the stove! Few today speak for God with the thunderous authority of the prophets of old. And among the multitudes, only a remnant heed these words.

But for those who are willing to listen, God still speaks—His Word is timeless truth.

It is good to have light for the day. Perhaps it is even better to have a song in the night. Three thousand years ago the inspired pen-man was moved of God to write Psalm 2. It is neither exaggeration nor hyperbole to say that no modern word spoken, no urgent word written—no utterance of twentieth-century man, by whatever method, is as contemporary or important as the truth in this glorious Psalm. It was written, in view of many, by a shepherd lad who became a king and the sweet psalmist of Israel. His name was David.

THE NATIONS SPEAK OF PRIDEFUL HUMANISM (vv. 1-3)

Let us (the nations) break their (the triune God's) bands asunder, and cast away their (the triune God's) cords from us (the nations) (v. 3)

The psalmist begins with a question of wonder and horror: "Why do the nations rage, and the peoples imagine a vain thing?" (v. 1).

The nations that rage (tumultuously) are the Gentiles who presume to think they can thwart the plan of God to restore and rebuild Jerusalem in preparation for the coronation of His Son, the coming King. The peoples who imagine a vain (empty) thing are the Jews who are so foolish as to think that they can go it alone—that without divine power, that without the aid of their greatest Son, they can restore Israel and Jerusalem to her past greatness. The former thing to oppose God, the latter to ignore Him. This ultimate opposition to God will occur during the Tribulation Period. But is this not an amazingly accurate description of our day? One after another, the nations of the world are lining up against Israel. And still this elect people refuse to be reconciled to their God. They have not acknowledged their sin nor fled to Calvary for grace and refuge. And neither the nations nor Israel realize that it is not a tyrant against whom they are leagued. It is Jehovah himself who is assailed in the person of Jesus, whom God the Father has set on His throne.

And why this opposition to God and His Christ? The answer is found in that man wants to be his own god. William Ernest Henley expressed it aptly when he wrote, "I am the master of my fate, I am the captain of my soul." But hear men speak for themselves in this Psalm: "Let us break their bands asunder, and cast away their cords from us." This metaphor is borrowed from restive animals which break the cords and throw off the yoke. Man wants no restraint from God and no accountability to God. The word that describes this philosophy of life is HUMANISM. Its major tenets are: (1) There is no God; and (2) therefore man of necessity evolved; and (3) since man evolved (and is evolving) there can be no absolutes; and so (4) there are no standards of morality. From this mentality comes an amoral life-style epitomized in current cliches like, "Do your own thing," or "Let it all hang out," and again "If it feels good, why not?"

It is precisely this attitude that the psalmist applies to unregenerate humanity in its puny, futile, doomed-to-defeat opposition to the enthronement of the Son of God and His direct rule over mankind.

THE FATHER SPEAKS OF SUCCESSFUL SOVEREIGNTY (vv.4-6)

Yet have I set my king upon my holy hill of Zion (v. 6)

And now from all of this wild tempest and confusion on earth, from the trampling of gathering armies, and the pride of kingly captains, and their words of haughty menace, the psalmist turns his eyes Heavenward to hear the Father speak. There He sits, the One in whose sight all nations and kings are but as a drop in the bucket.

He has not taken the trouble to rise up and do battle with them—He despises them—He knows how absurd, how irrational, how futile are their attempts against Him. First, in calm contempt He laughs at them (v. 4a); secondly, He brings their counsels to nothing and baffles their purposes (v. 4b); and thirdly, with the thunder of His Word He discomferts them (v. 5). The pride and folly of man—how utterly absurd it is!

And now in verse 6, with the words, "Yet have I," the central truth of the Psalm is reached. Never mind the opposition of men. In spite of their best efforts—when their plotting is done, their energy

exhausted, and all avenues of resistance closed—when all that man can say or do is done, God says, “Yet have I set my king upon my holy hill of Zion.” “God is not a man, that he should lie . . .” (Num. 23:19). No statement in all of Scripture is to be understood more literally than this one. To underscore the absolute, irreversible certainty of the future enthronement of Jesus, God speaks of it as though it had already occurred. “Yet have I set my king” is in the past tense.

To Satan God said, “. . . he shall bruise thy head . . .” (Gen. 3:15). To Abraham God said, “. . . in thee shall all families of the earth be blessed” (Gen. 12:3). To King David God said, “And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever” (2 Sam. 7:16). To a Jewish maiden named Mary God said, “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father, David” (Lk. 1:31-32).

The enthronement of Jesus upon the throne of Israel with the scepter and crown of the Davidic line is the foundation upon which the above statements will find fulfillment. When Jesus sits upon the throne of David in the city of Jerusalem in the land of Israel, the holiness, justice, truth and power of God will be vindicated and demonstrated. This awaits His Second Coming. He is sovereign in His universe, and none can oppose His will. He will rule over man.

THE SON SPEAKS OF HEREDITARY HEIRSHIP (vv. 7-9)

. . . The Lord hath said unto me, Thou art my Son; this day have I begotten thee (v. 7)

With the commencement of verse 7, a new speaker is introduced. In verse 1-3, the voice of unregenerate mankind is heard; in verses 4-6, the voice of God the Father is heard; and now the Son, the anointed King, appears and proclaims His Father’s counsel concerning Himself (vv. 7-9). He will reign as King of kings, not by the will of man but by the decree of His Father.

The statement, “. . . Thou art my Son; this day have I begotten thee” speaks not so much of origin and time but of position and power. What is in view is the right of primogeniture or heirship. As the first-born among the new creation, Jesus inherits all that His Father possesses. Therefore, the invitation is extended by the Father to the Son, “Ask of me . . .” (v. 8). This is a poetical figure by which is represented God’s willingness to give to His only begotten Son the kingdoms of this world. But were not the kingdoms of the world and their glory the very thing which Satan offered to Jesus in the wilderness temptation (Mt. 4:8-9)? In other words, he was offering to the Son of God what was already rightfully His. In effect, Satan was saying, You can have the kingdoms of this world without Calvary—You can have the glory without the suffering. Had Jesus succumbed, there would have been no redemption of a lost humanity, and all men would be dying in their sins. But Jesus endured the shame and suffering of Calvary to bring many sons to glory (Heb. 2:10). Is it any wonder then that after we have been there ten thousand years we will have no less days to sing His praise than when we had first begun?

It was customary in ancient days among great kings to give to those in a favored position whatever they might request (Est. 5:6; Mt. 14:7). So Jesus has but to *ask* and possess. And because of who He is and what He has done, the Father's love will withhold nothing from the Son.

The "rod (or scepter) of iron" entrusted to Christ speaks of His right and power to judge. With that rod He will dash those who reject His grace, refuse His mercy, and spurn His love. Concerning this judgment, Spurgeon, the prince of preachers, has well written, "Those who will not bend must break. Potters' vessels are not to be restored if dashed in pieces, and the ruin of sinners will be hopeless if Jesus shall smite them."

Ye sinners seek His grace,
Whose wrath ye cannot bear;
Fly to the shelter of His cross,
And find salvation there.

THE SPIRIT SPEAKS OF SENSIBLE SUBMISSION (vv. 10-12)

Serve the Lord with fear, and rejoice with trembling (v. 11)

Drawing a conclusion from what has preceded, the Spirit of God makes an appeal to the rebels—it is both sensible and gracious. It offers blessed hope on the one hand or certain, irreversible judgment on the other. All revolves around one's relationship to the Son. First, there is the appeal to wisdom: "Be wise now, therefore..." (v. 10). The idea conveyed is: Delay no longer, but let good reason characterize your thinking. Your warfare cannot succeed. Resist no longer, but yield cheerfully to Him who will make you bow if you refuse His yoke.

Secondly, there is the appeal to service: "Serve the Lord with fear..." (v. 11). The greatness of God is incomprehensible and inexhaustible. "For he spoke, and it was done; he commanded, and it stood fast" (Ps. 33:9). It is only to the degree that man understands God's greatness that he will understand how puny and undone he is in and of himself. A heightened sense of God's holiness will bring a heightened sense of personal sin. Reverence and humility should therefore be mingled with true service.

Finally, there is an appeal to "Kiss the Son..." (v.12); that is, to do Him homage. The Apostle Paul wrote that one day, "... every knee should bow... and... every tongue should confess that Jesus Christ is Lord, to the glory of God, the father" (Phil. 2:10-11). Men bow the knee to Jesus *now* by choice and know eternal blessing, or *then* by force and know eternal judgment.

The voice of the NATIONS is the voice of PRIDEFUL HUMANISM—it speaks of release from divine restraint. The voice of the FATHER is the voice of SUCCESSFUL SOVEREIGNTY—He speaks of His Son's certain rule. The voice of the SON is the voice of HEREDITARY HEIRSHIP—He speaks of His Father's decree that He be enthroned. The voice of the SPIRIT is the voice of SENSIBLE SUBMISSION—think right, work right and act right toward the One to whom all men must give an account.

This glorious Psalm ends with a benediction of hope: "... Blessed (lit. *happy* or *living*) are all they who put their trust in him" (v. 12). Put into vernacular of the New Testament, the psalmist is saying, "... Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31).

*Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore
Till moons shall wax and wane no more.*

Isaac Watts

Lessons From A Great Preacher

Book Review: *Preaching and Preachers*, by Martyn Lloyd-Jones; published by Zondervan.

Reviewed by Alex Wilson

Martyn Lloyd-Jones, who went to Glory in 1981, was one of the great preachers of this century. For over twenty-five years he preached at Westminster Chapel in London, England, where he succeeded the well-known G. Campbell Morgan. Many of his sermons have been published in books: *The Sermon on the Mount*; *Faith on Trial* (Expositions on Psalm 73); *Spiritual Depression, Its Causes and Cure*; and several expositions of Romans and Ephesians.

But the book we are reviewing is about preaching itself, and the preacher. Following are a number of excerpts on various topics. First, Lloyd-Jones' counsel regarding the needed balance between intellect and emotion: He urges us to beware of light without heat, and of heat without light.

What is preaching? Logic on fire! Eloquent reason! It is theology on fire. . . . What is the chief end of preaching? It is to give men and women a sense of God and His presence. I can forgive a man for a bad sermon, I can forgive the preacher almost anything if he gives me a sense of God, if he gives me something for my soul, if he gives me the impression that—though he is inadequate himself—he is handling something which is very great and very glorious, if he gives me some dim glimpse of the majesty and the glory of God, the love of Christ my Saviour, and the magnificence of the Gospel.

Sermon-Preparation

One of the most fatal habits a preacher can ever fall into is to read his Bible simply in order to find texts for sermons. (This danger must be) fought and resisted with all your might. Do not read the Bible to find texts for sermons, read it because it is the food that God has provided for your soul, because it is the means whereby you can get to know God. . . . But as he reads his Bible, he will suddenly find that a particular statement stands out and speaks to him and immediately suggests a sermon to him . . . If a verse hits you and arrests you, do not go on reading. Stop immediately and listen to it and speak to it. Work on this statement. Go on doing so to the point of making a skeleton (outline) of a sermon. But do not stop even at that: Put it down on paper. . . . The moment anything strikes me I immediately pull out my pad. A preacher has to be like a squirrel and has to learn how to collect and store matter for the future days of winter.

The result is that you will soon find that you have accumulated a little pile of skeletons of sermons. Then you will be truly rich.

If I had to single out one thing as being more important than anything else in the life of a preacher, this is beyond all question the most important of all, on the practical level. I remember once that looking through my pile of skeletons, I happened to notice that there were ten skeletons bearing on the same theme. I there and then arranged them in order and so had a series of ten consecutive sermons ready.

Make the Message Clear and Plain

Lloyd-Jones quotes with approval what Martin Luther said about his own preaching: "A preacher should have the skill to teach the unlearned simply, and plainly. . . . When I preach, I regard neither doctors nor judges, of whom I have more than forty in the congregation. I have all my eyes on the servant maids and the children. And if the learned men are not pleased with what they hear, well, the door is open."

Of course neither Luther nor Lloyd-Jones wanted to encourage shallow thinking nor simplistic teaching. The latter preacher was especially noted for sermons that were well thought through and logically developed. But they also were clearly explained. This reminds me of the time when an aristocratic lady heard John Wesley preach. Afterwards she commented, "Hmph—is that the great Mr. Wesley? Why, the most uneducated person here could have understood everything he said!"

Provocative Preaching

Lloyd-Jones quotes some more gems from other men. One is about love. Richard Cecil said, "To love to *preach* is one thing, to love *those to whom we preach* is quite another thing." Of course God's messenger needs the second trait as much or more than the first. Yet to be loving doesn't mean we leave our hearers sitting comfortably in their sins. Even the pagan philosophers understood that, as we see in Lloyd-Jones' quotation from Epictetus:

The philosopher's lecture room (and the preacher's pulpit, Lloyd-Jones would add) is a surgery. When you go away you ought to have felt not pleasure but pain, for when you come in something is wrong with you. One man has put his shoulder out of joint, another has an abscess, another a headache. Am I the surgeon then to sit down and give you a string of fine sentences that you may praise me and then go away—the man with the dislocated arm, the man with the abscess, the man with the headache—just as you came? Is it for this that young men come away from home and leave their parents and property to say, "Bravo to you for your fine moral conclusions"? . . . Tell me, who after hearing your lecture or discourse became anxious about or reflected upon himself? Or who, as he went out of the room said, "The philosopher put his finger upon my faults. I must not behave in that way again"?

Our Urgent Need for Revival

Lloyd-Jones was affectionately called "the Doctor" by most Evangelicals in England. He had been an outstanding medical doctor before God called him as a spiritual doctor. His knowledge of Scripture and of church history led him to prescribe revival as our great need amid our weakness and near-deadness. In a sermon in 1979 he declared, "If I were to give you one word to leave you, it would be this: The supreme duty of every Christian at this hour is to *pray for a mighty outpouring of the Spirit of God*. Even the Biblical message is not enough alone. It must be in demonstration of the

Spirit and the power. We must be able to say that our gospel comes to people not in word only . . . but in *power* and in the Holy Ghost, and with much assurance. Pray without ceasing that at this dark hour God will revive His work again and fill us, His people, and especially preachers, with the power of the Holy Ghost."

Thus in his book on preaching, the Doctor shares valuable insights on revival:

There are times and seasons, or ebb and flow, in one's spiritual experience. A minister I knew in South Wales had had a great experience in the revival in Wales in 1904-05. . . The revival broke out while he was a student and he and others were greatly affected by it. Quite commonly during a time of revival people are given an unusual ease in speech, in prayer, and in preaching. The testimony of the ministers in Wales at that time was that they had to spend very little time in preparation. Everything seemed to be given to them. They were full of matter, and out of the fullness of their hearts and their joy and their love to the Lord, they spoke without any difficulty. But a problem often arises when a period like that comes to an end and the revival subsides. Many of these men fail to realise that that was an exceptional time, and that now having returned to more ordinary times in the life of the Church, they will have to do much more in the matter of preparation. A number of men fell into this particular trap. Some of them even felt that it was sinful to prepare sermons. They had had this great freedom so that when it ceased some of them got into real spiritual trouble and almost mental trouble, feeling they had grieved the Spirit or had quenched the Spirit.

Prepare—and Seek God's Anointing

In contrast to the mistake just mentioned—of seeking divine power or "anointing" but neglecting to prepare—the Doctor says we should consider the Spirit's power as "that which comes *upon the preparation*." For instance, Elijah at Mt. Carmel prepared the altar, and the bulls as sacrifices, and the water; then he prayed and God's fire fell. Again, Moses prepared the tabernacle, then erected it; then God's glory came down upon it. "Careful preparation and the unction of the Holy Spirit must never be regarded as alternatives but as complementary to each other.

If you should ask for the Scriptural basis for this seeking of power from on high to accompany our preaching, Lloyd-Jones points to passages like I Cor. 2:3-5 ("my preaching" was "with a demonstration of the Spirit's power"); I Thes. 1:5 ("our gospel came to you . . . with power, with the Holy Spirit and with deep conviction"); also Col. 1:28-29 and I Pet. 1:12, plus the passages in Acts where disciples were repeatedly filled with the Holy Spirit and thus with boldness and convicting power (1:8; 2:4; 4:7 ff; 4:31; 7:55-56; 13:8 ff). With this basis, the Doctor makes his application:

Let me put a question to all preachers. Do you always look for and seek this anointing before preaching? Has this been your greatest concern? There is no more thorough and revealing test to apply to a preacher. . . . You can have knowledge, and you can be meticulous in your preparation; but without the unction of the Holy Spirit you will have no power and your preaching will not be effective.

What then are we to do about this? There is only one obvious conclusion. Seek Him! Seek Him! What can we do without Him? Seek Him! Seek Him always. But go beyond seeking Him; expect Him. Do you expect anything to happen when you get up to preach? Are you expecting it to be the turning point in someone's life? That is what preaching is meant to do. That is what you find in the Bible and in the subsequent history of the Church.

God's Sovereignty in Revival

During 1857 an amazing deep and widespread spiritual awakening swept over the U.S. Its main features were prayer, conversion to the Lord Jesus, and testimony. In 1859 this revival spread to many different parts of the British Isles too. In Wales one of the most widely used men was David Morgan, whose story Lloyd-Jones recounts. Morgan was profoundly moved by hearing another preacher tell of his experiences in the revival in the U.S.

He said later, 'I went to bed that night just David Morgan as usual. I woke up the next morning feeling like a lion, feeling that I was filled with the power of the Holy Ghost.' At that time he had been a minister for a number of years. He was always a good man, not outstanding—in fact just an ordinary preacher. Nothing much happened as the result of his preaching. But he woke up that next morning feeling like a lion, and began to preach with such power that people were convicted and converted in large numbers followed by rejoicing; and additions to the churches resulted. This went on for over two years; wherever this man went tremendous results took place. What was the end of his story? Years later he said, 'I went to bed one night still feeling like a lion, filled with this strange power that I had enjoyed for the two years. I woke up the next morning and found I had become David Morgan once more.' He lived for about fifteen years afterwards during which he exercised a most ordinary ministry.

The power came, and the power was withdrawn. Such is the lordship of the Spirit! You cannot command this blessing, you cannot order it; it is entirely the gift of God. . . . Revivals are not meant to be permanent. But at the same time I maintain that all of us preachers should be seeking this power every time we preach.

Oh that our prayer might be, "Revive us again, Almighty God! Let the preaching of your word be accompanied by the convicting power of the Holy Spirit. Raise up faithful proclaimers of Your message, who will diligently prepare and prayerfully preach Your Holy Word."

Her intellectual search for truth ended with a Person

Resting Place

by Laura Greene

"Christianity is nothing more than a security blanket utilized by two kinds of people: those who do not know any better and those who simply are afraid to face reality."

As a teenager, that view of Christianity, which was embraced by my friends, caused me much anguish. If they were right, the very foundation of everything I had ever known and believed to be true was irreparably damaged.

My grandmother—Nana, we called her—had had much to do with that early foundation. She was a great spiritual influence in my life. For many years she was a devoted child evangelist, and she delighted in spending time with her grandchildren.

She taught us Bible verses and the books of the Bible in their sequence. Her Bible stories were so alive that we begged her to tell them to us again and again.

She would end almost every story by saying we needed to invite Jesus into our hearts.

"Nana," I said to her one day, "did you ask Jesus into your heart when you were a little girl?"

"Yes, I did," she replied, matter-of-factly.

"Why?"

With a piercing gaze Nana leaned toward me, as though we had serious business to discuss, and in a lowered voice confided, "Because I didn't want to go to that awful place—"

Momentarily she straightened up and methodically opened her Bible to Revelation 20. She explained about the "book of life," which contained the names of all the people in the world who had placed their trust in Jesus.

Then she read verse 15: "Whosoever was not found written in the book of life was cast into the lake of fire."

That was enough for me, I wasted no time in putting my trust in Jesus.

I was still fairly young when Nana's health compelled her to move from our home in Seattle to San Diego, California. Only rarely did I see her after that, but her teachings left an indelible imprint on my heart.

My parents saw to it that all of us attended church faithfully. It was a church that emphasized the ethical teachings of Jesus and the Ten Commandments, but the need for a personal relationship with Jesus Christ was hardly mentioned.

As a result I began to equate Christianity with God-pleasing good works. Heaven was available to all who followed a set of rules.....

Even at the time, that way of thinking seemed shallow and somehow insufficient. I assumed this teaching was typical of all churches, and I became increasingly disillusioned.

In high school I had a keen interest in intellectual things. Bored and anxious to move on, I entered college after my junior year at the very impressionable age of sixteen.

The friends that I kept were older than I. I was infatuated by their intellectual brilliance, their social awareness, their perceptiveness: qualities I longed to have.

These friends greatly shaped me. My mind was expanded, my horizons broadened and my perspectives widened. There was only one thing that I really struggled with: their idea of Christianity.

I kept hearing them say how man needed to invent such ideas as everlasting life and ultimate reward or punishment in order to ease his "fear and trembling" over the unknown.

My friends said they wished they *could* believe in a hereafter of happiness, but that intelligent people must put away such notions and search for truth in a rational manner. What they were saying made frightening sense, and I sadly concluded that probably they were right.

On the one hand, I knew I would have to give up the Christian security I had enjoyed in order to search for meaning intelligently. On the other hand, my developing intellect was telling me that Christianity, if valid, could withstand the open-minded examination of other claims to truth.

During the next few years I was exposed to religions and philosophies of every kind. A whole new world had opened up to me and it

was exhilarating. For the first time in my life I found other intelligent approaches to meaning besides Christianity.

I asked many questions and I got many answers. The question that interested me most was, "How does a person achieve salvation from this world of sin and suffering?"

I examined every religion carefully. To my amazement I discovered that salvation, although considered to be divine, always came through good works.

Whether the religion was Eastern or Western, whether it alleged one God or hundreds of gods—or no God—salvation was always the result of human achievement.

This did not sit quite right with me. Divine salvation by human means? Somehow I could not accept that. It was not enough.

But as I reflected upon my own church background, I was chagrined to realize that Christianity, as my church taught it, was no different.

In my junior year of college I transferred to a school that specialized in my majors: foreign languages and education.

When I applied for on-campus housing, I was told there was none available. But a week before classes began I felt inclined to ask again and found that a room had opened on "3rd floor Alpha."

What I did not know was that 3rd floor Alpha was largely comprised of Christian girls. When I found out, it was too late to move, so I resigned myself to putting up with their "ignorance."

At first I was amused by their attempts to convert me. But amusement soon turned to irritation—not irritation at their persistence, but irritation that their religious talk could actually bother me when I thought I know better.

As I tried to analyze the situation, I realized that from the beginning there had been something markedly different about those girls. They had a joy, a sparkle, a happiness that never quit. They had something I did not have.

Their love for others and for each other was so unselfish and so real that I was compelled to reevaluate my own life. I knew I had to come to some sort of conclusion as to where the previous few years had led me.

After two months of thinking and observing, my conclusion was this: the love those Christian girls shared was the most real thing I had ever encountered, and since it was found in Christ, Christ must somehow be the true center of reality.

All of a sudden the picture came into focus. If Christ died as a ransom, as God's sacrifice for all sin, then only Christ Himself could be the true bridge to salvation.

Bible verses long ago hidden in my heart, implanted there by Nana, took on meaning: "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9).

I rededicated my life to God and entered into a vibrant new relationship with Him. For the first time in my life I gave Him complete control, and that has made all the difference.

I was introduced to the writings of C. S. Lewis, A. W. Tozer and Francis Schaeffer and wondered where they had been all my life.

The more I read, the more First Peter 3:15 burned within me: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

I made it my life verse. But, knowing that I was far from "ready," I transferred to a school where I could get more formal training in a diversity of religions and philosophies. This would better enable me to "give an answer to every man" on his own level.

I finally graduated from the University of Washington with a degree in comparative religions.

I am convinced that the Lord allowed these years of intensive searching for the purpose of dealing with religions and philosophies on a firsthand basis. Without this exposure, I would not be able to speak so boldly.

At last I can say with the hymn writer, Lidie H. Edmunds:

*My faith has found a resting place,
Not in device nor creed;
I trust the ever-living One,
His wounds for me shall plead.
I need not other argument,
I need no other plea;
It is enough that Jesus died,
And that He died for me.*

—In *Alliance Witness*. Mrs. Greene works at CMA Headquarters in Nyack, N. Y.



STUDIES ON PRAYER

Jesse Z. Wood

Are Our Prayers Always Answered?

My answer is "Yes". God always responds to faithful Christians' Prayers. But His responses may vary. I submit four possible responses; (and I believe I myself have experienced all four in my prayer life.)

I. Direct Answers

Many times I have prayed and have arisen from my prayers, and almost immediately received the desired answer. I have, for instance, lost something and have kneeled and asked the Lord to enable me to find it. Then, upon opening my eyes, and "there it is, right before me or close by!" (When this has happened, I try to immediately bow down

and thank Him) I stand amazed at how many times this has been my experience in prayer! Of course there are many more important things to pray about, but it is my desire to take "everything" to my God in prayer, regardless of how small the thing might be.

II. Delayed Answers

Someone has said, "God may be slow, but He is never late." He does not have to hurry, for He has all circumstances under control. Nothing escapes Him, He sees and knows the "end from the beginning." He makes no mistakes. Remember Mary, Martha and Lazarus, His three friends whom He loved dearly? (John 11) Lazarus became very ill. His sisters sent an urgent request for the Lord Jesus to hurry to heal him. But He took His time. By the time He arrived, Lazarus had been in the tomb for four days. Martha said, "Lord, if you had been here, our brother would not have died." Was the Lord "too late?" Not at all! Man is confined to time; our Lord is Lord of both time and eternity! He is never "too late."

Sometimes, when we become anxious and fretful, and think to say, "God does not answer prayer," May I admonish, "Cheer up, for the Lord hasn't forgotten you". If you love Him and are surrendered to His will, and feed upon His word, continuing to pray and give thanks and praise to Him, "just you wait," you may be in for some happy surprises, for He can be so gracious (and will be), though He may seem to you to be awfully slow. He may delay the answer you've sought, but be patient, and "faint not."

III. A Different Answer

A little child cries for something that is dangerous for little hands to handle, however much he or she begs for it. What happens? The wise parent supplies a better, safer object for the little one. In Matt. 6:7, 8, Our Lord Jesus says in part: "Your Father knoweth what things ye have need of before Ye ask Him." During our Lord's stay with His chosen disciples, at least one time He said, "Ye know not what you ask" (Matt. 20:22). Nor did He rebuke them, but explained things to them. So, don't be afraid of offending Him by asking, for He knows your heart anyway, completely! In the goodness and love of His heart, He WANTS to grant you every good thing! If what you ask is not what He wants you to have, He will "go you one better," and give you something much more—something much better than you "thought you just must have."

IV. A Denial Answer

This is the answer of "No". And, may I say, that there have been prayers I've prayed, and prayed again and again, with apparently no answer at all. Then, after a long while, I've come to thank the Lord for not giving me what I asked, I came to see that what I thought I wanted would have been almost a "calamity". I have at times bowed in prayer, thanking the Lord for saying "No". (Not that He speaks "out loud" to me, but in my heart, as I seek to find why He gave me no answer. So sometimes a "No" answer is the greatest of answers!

A certain Christian, with much greater faith than I have, continued to beseech the Lord for release from something that gave him much physical pain and suffering. Many times he had prayed and gotten

either immediate answers or delayed answers, but this time, the answer was a firm "No". Then the Lord graciously said to him, "My grace is sufficient for you." And this settled it with this man, even though he carried this great pain and suffering the rest of his life. So, again, all faithful Christians' prayers are very definitely answered, with either a "Yes", a "Wait awhile", a "something different" or a flat "No". Either of which will be the Lord's very best for you and me.

By the way, that suffering man, I've mentioned in No. IV was named "Paul". (Read about His sufferings in 2 Cor. 12.) He rejoiced that he could suffer for the glory of His Lord. Drop back to Chapter 11 and see how he suffered at the hands of wicked men—then see his grand statement in Rom. 8:28.

It Happened in Hamburg—1944-45

by Ernest Dapozzo

Part II

Our companions in Hamburg anxiously awaited our return. Suffering has a way of drawing hearts together, and fear even more so. And when death is circling in an ever-tightening spiral around the man who doesn't know God, he reaches out to his neighbor in desperation. While it is true that the neighbor—though a believer—cannot give complete relief from demoralizing fear, he can bring a measure of comfort.

In these days, Hamburg was undergoing a new series of air raids. The city appeared to be totally destroyed already from earlier bombing. Only a very small part had escaped. In the midst of the heaps of ruins, we experienced a terrifying impression. Where once there was a beautiful city, there was nothing but desolation. Here and there among the rubble there were mortuary wreaths, little crosses, or just a handful of flowers. Our hearts reminded us that the loved ones of somebody were buried here. Some had been here from the first day the bombers had begun to pour out the deadly load of block busters and incendiaries. Hamburg seemed to be a huge cemetery; desolation was written in the faces of the survivors.

At the entrance of the bomb shelters, fear changed to terror as the multitudes waited to get in. The imagination cannot reproduce the expressions of horror of those moments. With eyes full of fear, men, women, old, and young strained to reach the entrance at whatever cost—often with force and sometimes even with brutality. When the heavy iron doors closed with a resounding clang, we felt like prisoners. The lights were turned out, and we huddled together in a darkness that you could feel.

When the air attacks intensified, we deportees no longer had access to the bomb shelters; they were reserved for the German population. The police often checked on us and brutally forced us out. We could choose to stay in the open, under the bombs, or we could take cover in some of the buildings that were still partly standing—which certainly wasn't much protection. But through all these bombings and

dangers, God manifested His goodness. How often He reminded me of that beautiful Psalm 91, bringing it again and again to my mind: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust." And again (v.11), "For he shall give his angels charge over thee, to keep thee in all thy ways."

June 18, 1944, is a date that will remain etched in my memory. That day the bombers arrived about ten in the morning. My companions and I were working on repairs at the Jahn Halle. Noticing the rapidity of the alarm, we scattered in every direction as fast as our legs would carry us. In a flash I found myself alone before a bomb shelter in the vicinity of the main railroad station. This shelter, in the shape of a tower, was built at the beginning of the war in 1939. When I managed to go in, I found such a crowd that it was just barely possible to make my way to the last seat at the top—the least secure in terms of structural strength.

The attack began with the big bombs, which fell about 400 meters (440 yd.) away. The effect was such that the tower shook, and we were plunged into the thickest darkness. The number of bombs multiplied around us and it was almost impossible to talk above the infernal roar. A little old lady near me asked, "Young man, aren't you afraid?"

"It is terrible," I answered her, "but I have confidence in the omnipotent God. He is able to care for me and to protect me."

"Have you prayed?" she asked me then. At my affirmative reply, tears came to her eyes and she asked me to pray again. I had hardly said "Amen" when a 250 kg. (500 lb.) bomb fell right up against the footings of the shelter. It exploded with such a fantastic blast that we were thrown against each other and it seemed that the tower was going to crumble. It seemed that there was no more hope for us. On all sides of me I heard nothing but screams of terror. From one moment to the next it seemed that the tower would fall and bury all of us.

I thought of my wife and children, and I prayed aloud: "Lord, You know how I long to see them again. And You, Who are the Good Shepherd, are able to protect me again. You are the God of miracles—the same yesterday, today, and forever." In that moment there came back to me a song by R. Saillens, a song that I had learned in Sunday School in Moutier, Switzerland. I repeated it several times, letting the words penetrate my soul:

*As a beacon on the beach
rends the darkness of the night,
so God's love to man does reach
giving light and giving sight.
Shine forth then, O Savior,
still the angry waves;
light the way to heaven
telling "Jesus Saves."*

Never had the words of a song brought such blessing, and that

in spite of the fact that it hadn't even crossed my mind in many years. Tranquility returned to my soul, and I comforted those around me.

The bombing continued for two more hours and the tower was frequently shaken. The ventilation in the bomb shelter was poor and we found it hard to breathe. Finally, the doors were opened. Outside everything was in flames. Directly before us, as we were coming out, a 175-foot church steeple fell.

I went looking for my companions. All of them were safe, but one had lost his mind.

A UKRANIAN BIBLE

When I left for Germany the second time, I took with me a number of New Testaments in different languages. I also had a big, beautiful Bible in the Ukrainian language. All of these escaped the notice of the customs officials. For some time I kept all of these hid among my stuff at the camp, thinking to give them to deportees of other nations.

One day while we were hard at work, an air raid caught us by surprise. We took refuge in a bomb shelter in the Grosse Allee. However, it was overcrowded and the police ordered all foreigners to get out. Needless to say, we got out immediately. You don't discuss things with a police officer. Not knowing where to take refuge, we decided to go to the basement of the Jahn Halle. Technically speaking, we were not protected; over our heads there was only a ten-inch ceiling. Under foot there were several inches of water. For two long hours we stayed there, subject to all sorts of dark fears. Thanks be to God, the bombs fell in the vicinity of the port.

With us in the refuge were some girls deported from the Ukraine. One of them appeared so unhappy that I pitied her. By means of gestures and a few words in German, I was able to ask her age. "Twelve," she said. She was very thin, poorly dressed, and barefoot. I asked for the location of her camp. "Look for me this evening," I told her and her companions. "I will bring something for the little one."

That very evening I slipped out of the camp, after having taken from my footlocker a pair of shoes brought from France, a pair of wool stockings, and hidden under my jacket, the beautiful Ukrainian Bible.

Arriving at the place indicated, I noticed that these Russian girls used a section of sidewalk (now abandoned) for their dormitory. I had no difficulty finding the little one I was looking for, and I gave her the things I had brought. There was quickly formed a group around us, and I pulled out the beautiful Bible and consigned it to them.

I will never forget the surprise of these poor folk. From all sides there was a running together and a shout: "*Bibblia! . . . Bibblia! . . .*" Among them there was a young man who shed tears of joy. "For years," he declared, "we have waited for a Bible. We have prayed for this, and now, today, we have the Bible!" Then he opened it carefully and, trembling with emotion, he stepped up on a heap of ruins and began to read aloud. They all covered their heads and listened attentively. For the first time in a long time, they listened to the reading that was for them the very dew of heaven.

Deeply moved, I slipped away and never saw them again. A little distance away I knelt among the ruins and I thanked the Lord for that new door opened to His Word.

"Yes, O Lord, I thank You for Your love toward me. You have thoughts of peace, and You know just what I need. I thank You for these sufferings and for the separation from my family. Open, O Lord, a path for this Bible, and reveal Yourself to the hearts of these miserable ones."

HOPES

How great was my joy when I read the good news! I had received word from my wife in Switzerland that, thanks to God, she had been able to escape from Paris. She was in Belp, in the Canton of Berne.

Switzerland! . . . I think that in every deportee camp this name is pronounced with respect and desire—the desire to flee there. Several of my companions tried to escape but we never heard from them again for the most part. Some, arrested on the way, were sent back to our camp in deplorable condition: their heads shaved, their clothing in tatters, and their bodies in a state of semi-starvation. The pallor of their faces was evidence of their spiritual misery; they were not recognizable. Those arrested at the point of escape were given more brutal treatment, as the Nazis used to do with this category of prisoners.

Switzerland! It was a subject of conversation during the long, sleepless nights—anguish for the ones, and obsession for the others. When this name was pronounced, it was done with gravity, as when one speaks of an island of life and liberty.

In the darkness of the dormitory, one of my companions would sometimes imagine a dinner in Switzerland. He would announce the menu with great oratorical talent—but with an accent unquestionably from Marseille. Everything there, was from the peppered mayonnaise to the coffee, and don't forget the ham! The listeners, stretched out on the straw, were carried away by the fantasy. "And do you know,"—explained the improvising orator, building toward a climax—"and do you know that we are going to finish this dinner in Geneva? Right! and for every man a long cigar." This last proposal was met with groans and sighs, exclamations of desire.

The cigar found more echo with the men than the mayonnaise did, because of the power of the habit. Cost whatever it may cost, a man must smoke. The strength of the habit is not so obvious as long as the tobacco shop is only fifty paces away. When tobacco is in short supply—and this was the case of the deportees—a man will go to all lengths to satisfy the desire. Cigarette butts found along the street were extremely short, for tobacco was rationed to the Germans. However, by watching the gutters and the cobblestones, enough butts and other trash would accumulate to make a cigarette. Eight or ten slaves of smoke would get a puff or two as the cigarette passed from mouth to mouth. Every one who enjoyed the benefit of the favor had to put his hand in his pocketbook and hand over to his poisoner a sum ranging from 50 pfennig to one mark. And when they had finished, they were tormented, gnawed by passion. Some men actually arrived at the

point of exchanging their daily food ration for two grams (about the weight of two dimes) of tobacco gathered from the sidewalk.

One day a companion from Marseille, tormented by the desire to smoke, said to me, "Yes, you are right, smoking is a passion. Smoking is also a sin. I'm miserable, MISERABLE!" He took his head between his hands in a gesture of hopelessness. The man saying these things was not a Christian, but a bandit from the ill-famed quarters of Marseille.

"How precious it is to have a Savior who has come to this earth to break our chains and set us free," I said to him.

"Oh how I wish that I could believe like you do!" he replied. "At least you are free. I thought that I was a strong man—and such is my reputation in the world. Instead, I am a slave to a pinch of tobacco."

The food supply became more and more difficult. At Hamburg we were certainly treated better than we were in the Saar, during my first deportation. Still, the food was insufficient and we just didn't have the strength to produce at the level expected by our German directors. Because of this, on several occasions I was called in and threatened. By now, I was accustomed to that authoritarian vocabulary: Gestapo, Polizei, Kontrolle, Produktion, Leistung (force), Verhaftung (arrest). Life became unbearable because of the unceasing hunger and the continuing bombing raids. Our eyes had learned to search every nook and cranny for the presence of anything that might calm the pangs of hunger. We took up again the practice of sifting through the garbage pails. Our most frequent find: Uncooked cabbage leaves.

News of the Normandy landing and the Allied successes made us look forward to an early end of our sufferings. Hope! Hope! The news flew from camp to camp. Some of the German civilians kept us informed on the march of events, but always on the QT. I also followed events through a friend who was a member of the resistance and listened to the BBC.

"NOTHING"

Nearly a year would pass before the occupation of Hamburg. During most of this time we were separated from the rest of the world, without news from France. At certain times we had to work in the port of the city. This military objective, with the nearby submarine construction yards, constituted a permanent danger for us. Every time we were assigned to work in that area we went reluctantly, full of grave misgivings. But we had to obey. Because of events, the police watched us more closely and issued more strict orders regarding us.

One morning we were to work on a ship, unloading some merchandise. Before beginning work, I turned to my companions and said,

"Men, let's ask God to protect us. We are in great danger here. Let's ask God to keep us from a bombing raid, because, if it should happen, we wouldn't have a chance to get near a shelter, and we would perish under the bombs."

A young man with a sad smile came up to me. "Who is talking about God?" he demanded. "There is no God!" Opening his shirt,

he said, "Look here." On his chest he had tattooed a single word: NOTHING.

He caught me by surprise, but God gave me wisdom to respond.

"You lie," I said, fixing my gaze on him. "In this heart, which you think you can declare 'empty,' there are at least three things. There is the love for your mother, the fear of death, and the knowledge of good and evil. These three things—whether you like it or not—are in your heart."

"It isn't true," he said. "I fear neither God nor death."

"You haven't been long in Hamburg. We'll soon find out if you really don't fear death."

We had no bombing that day. The next day we went back to the job; however, we had hardly begun when our friend "Nothing" fell overboard. I heard him call, and I saw him flailing his arms and legs about; he didn't know how to swim. I dived in and after several tries I pulled him out. My face was bleeding from a scratch received when "Nothing" was beating his arms about. Thanks to the Lord, we were safe and sound.

"Did you find out," I asked, "whether you are afraid of death?"

"Yes," he answered angrily, "but you, what do you have in your heart?"

"Jesus Christ."

"What's that?"

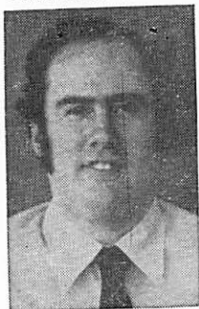
"Come and see me in the camp. We have some little meetings and I read the Bible." He came one evening and he was converted to God. And here is what happened: that young man had to get himself in a labor camp in order to face his conscience and to meet God. Now I understand better why the Lord permitted my deportation to Germany. In those camps many men turned to their Creator, taking with them their sufferings and their sins.

O man, you have escaped from these sufferings. You live in a country that the war has spared—have you thanked God for this grace, for this divine protection? Have you turned toward the Cross, humble and repentant? If not, Think! One day, these suffering ones who came to God in a German work camp and were converted—they will stand against you in judgment. In that day, neither your religiosity nor your false piety will deliver you. "Don't you know that the goodness of God invites you to repentance?" (Rom. 2:4).

A church-leader in England recently said, "When I ordain a man, I'm not looking for a good organizer, a financier, or an entertainer. *I want a man who has seen the Lord and who has a Gospel big enough for the world and its needs.*" He added that as a church-goer, "I go as a transient on his way to eternity, made in the image of God but with that image debased, needing to be taught how to meditate, to worship, to think. To meet that need, *I need a minister who himself sweats to know the truth and to proclaim it.*"

Preachers, do those descriptions fit you?

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



GLEANINGS

Larry Miles

NO PARTY MAN

When Alexander Campbell was asked to give the reasons why he could not become a party man, he named the following:

1. Christ has prohibited it.
2. No party will receive into its fellowship all whom God will accept into heaven, God thinks more of his children than He does of man's creeds, and the Bible was made for man, not man for the Bible.
3. A man who furthers the interests of a party is next in guilt to the man who makes it.
4. All parties object to reformation.

—in *Mission Messenger*, 1957

A PERFECT INSTITUTION

God has given us a perfect institution for the salvation of sinners, in his church, and a perfect rule for the guidance and control of this institution, in his word. We show as much disrespect for Him in attempting to improve upon one, as the other. It has long been settled among us that no creed or confession of faith shall supplant, or be placed by the side of the Bible for the guidance of the church.

Just so should it be with regard to the church. So society should be allowed to supplant it, or divide with it, the performance of the work that Jesus has committed to it. The institution is as divine as the Book. No argument can be made for the sufficiency of one, that is not equally good for the other. Let us then cleave to the one book and the one organization.

—James A. Harding (1882)

CLERGY AND LAITY

You cannot create a special clergy without by the same act creating a laity. Wherever a clergy is recognized there must be as a result a laity. The word *laos* from which we get the term laity is found at least 141 times in the New Covenant Scriptures, where it is translated people. In every instance when applied to the church, it refers to the whole body of believers. It never refers to a group as distinguished from a priestly or ministerial caste. Indeed, in a passage which affirms the royal priesthood of all believers, the term *laos* appears as a designation for the same group. "But you are a chosen race, a royal priesthood, a holy nation, God's own people (*Laity*), that you

may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2:9).

This is a significant passage, because the royal priesthood is identified as God's laity. Every priest of God is one of His laity, every member of God's laity is a priest. Every child of God is His inheritance, all of God's children constitute His clergy, but since they also constitute His laity, there can be no distinction in clergy and laity in God's church. . . . God's laity are not those to whom messages are brought; but they themselves are the bringers of a message. The laity are not those who listen to a clergy declaring the wonderful works of God, but are the clergy who do the declaring.

—Carl Ketcherside in "The Royal Priesthood"

THE CHURCH

The church is never a place but always a people; never a fold but always a flock; never a sacred building but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be a church than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary of God but the soul. It is a greater wrong to defame the humblest of God's saints than it would be to fire a cathedral: the former is a sacrilege, the latter incendiarism; the former is sin, the latter a crime; the former God will punish, the latter man will. Never lower the Divine ideal that on earth man alone is the habitation of God.

—Athur White as quoted in *The American Christian Review*

A HERETIC

Every man who propounds any other Basis of church union, communion and co-operation, other than that "Jesus is the Christ the Son of God," is a heretic, a fully developed heretic—or sectary, according to Paul. "Other foundation can no man lay," for church union and co-operation, "than that already laid, which is Jesus the Christ (1 Cor. 3:1)."

—Alexander Campbell (M. H. 1858)

THE ROAD TO PEACE

The road to peace is not one of compromise. Neither is it the way of stubborn pride. We may love the truth and lose their souls because they hate their brethren. The one thing that counts right now is our attitude. We are called upon to love those who would gladly do us injury. But if we can learn to pray for even our enemies and do it sincerely, we shall see a brighter day. We dare not be deterred by the complaining and bickering of little souls.

—Carl Ketcherside in *Mission Messenger*

THE PARTY SPIRIT

"Now the works of the flesh are plain . . . strife, jealousy, anger, selfishness, dissension, party spirit . . . I warn you, as I warned you before that those who do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

SYMPTOMS OF PARTY SPIRIT

1. A reluctance to admit the truth held by others.
2. Inability to rejoice over the good done by others.
3. Unwillingness to hear both sides of the issue.
4. A tendency to abandon the search for truth and rest satisfied.

EFFECTS OF PARTY SPIRIT

1. It breeds inconsistency.
2. It shrivels the souls of men.
3. It destroys the sense of proper spiritual values.
4. It produces legistic extremes.

—Carl Ketcherside in *Mission Messenger*

Some Basic Facts About Japan, It's Reception of Christianity

by Motoyuki Nomura

The present population of Japan is about half that of the United States, and the people live on four major islands. These four islands plus numerous small islands are, when put together, smaller than the state of California or just about the size of Montana. Japan has little natural resources. Its surface is 90% mountainous. The major cities are all on the Pacific coast line. Except for a small number of a race of aboriginals in the northernmost islands, called Ainus, the Japanese are of one race, one culture and one language. Shintoism, a very primitive animism, is the basic religion. With the coming of Buddhism, we now have two native religions, and at one time these two were almost merged. Being an agricultural country, with four distinct seasons, and rice culture being the basic crop, everyone co-operates with each other to survive. This has been our tradition. Thus the whole nation is like a family—a really group-minded people.

Before the Martin Luther Reformation, Japan was ruled by various local feudalistic lords. Then came a man, Toyotomi Hideyoshi (English arrangement, Hideyoshi Toyotomi) who gradually succeeded in unifying the nation after many power struggles among the local lords. Scholars say that the population at this time was about 20 or 30 million most living as slave-peasants in a type of feudalism.

By this time, counter-Reformation forces had risen within the Catholic Church, such as the Jesuits or Franciscans who reached Japan bringing western civilization and colonization. Thus, Christianity reached Japan some 400 years ago.

The slave-like peasants in Japan were shocked to hear that God loves individuals, that each person is a human being—a subject for God's pardon, love and care. During those days the peasant's life meant nothing to the handful of rulers. This dynamic message of liberation and love rapidly spread among the poorer class of people throughout the nation, that was going to be united under Hideyoshi, the central ruler.

Hideyoshi first enjoyed the civilization of the West. He enjoyed "coffee and baroque music" very much. He was friendly with the missionaries who built seminaries here and there in the presently stable Japan. Christianity spread rapidly among the ruled class of poor people. It was so rapid, that suddenly Hideyoshi realized that this weapon-less epidemic-like invasion of Christianity would occupy all of Japan before his swords and guns could subdue the nation. He saw for the first time what was the real enemy of his ambition to control his nation, Japan, and Korea, and even China and the Philippines. He acted quickly and since that time, Christianity has been treated as the No. 1 enemy of the nation for 40 years. This basic philosophy by the ruling class of this nation has not been changed a bit. Here is our problem and source of difficulty to evangelize Japan for Jesus Christ.

Following the dictator Hideyoshi came the Tokugawa Family, the SHOGUNS, who ruled Japan for about 300 years with the same basic attitude toward Christianity. The persecution was well organized and very severe. Many Catholic Christians were martyred, while a handful of faithful ones went underground, forming a peculiar sect in Japan quite like the Coptic faith in Africa.

Between 1800-1870 the whole world was restless, and Japan was no exception. Foreign ships from Europe and America came to the Japanese ports with guns. The Japanese rulers and people were afraid of the western invaders to the various Asian countries, including Japan. Missionaries were very practical tools of western imperialism and colonization—so the Asian people thought. Fear against Christianity became very real to the Asiatics.

One of the pioneer missionaries from the Restoration Movement in America, was William Bishop of Hillsboro, Tenn., born in 1872. In 1873, under pressure of western powers, Japan reluctantly lifted the notorious prohibition order against Christianity and told the world that Japan would guarantee freedom of religion. This in reality was not true. The foreign delegates to Japan enjoyed the freedom but not our own people. Fear toward Christianity had been so well entrenched into the depths of our heart and our Meiji government well knew this. The basic understanding of the Japanese people toward Christianity has been little changed.

With the coming of Meiji Emperor (1867-1912) back to his throne he received the political power from the Tokugawa Shogunate and thus started what we call the Meiji Restoration period, during which Japan tried to westernize/modernize herself to catch up with the contemporary world after a 300 year isolation from the modern world.

During this time two contradicting elements grew in Japan:

- (1) The rising of Imperial family and of Shintoism.
- (2) The coming of western civilization, including Christianity.

Until then, Shintoism was a very primitive religion and had no political power. But the Imperial Family and the ruling class intentionally raised Shintoism and combined it with the Imperial Family, telling us that our Imperial family descended from the heavens 2,000 years ago and has been here ever since as rulers of the nation, and the emperors were/are gods. The ruling class needed a figure to unite the hearts of the Japanese people to promote the Meiji Restoration, to

militarize Japan, to catch up with the trends of the modern world. Since then, both Shintoism and the Emperor family have been the two sides of a coin, and to us the source of our main difficulty to evangelize Japan. To them, we Christians were the worst enemies of the nation.

(To be continued next month)

Missionary Messenger

"Greater things for God"

Joy Garrett

Harare, Zimbabwe

January 10th.

Our brethren have received much instruction, comfort, better understanding of the scriptures through reading *Word and Work* down through the years. Often they've had to share their copy with others. It has been a blessing.

The Hatfield young people had a Youth Camp in December right after school had finished for the primary school children. These six young people planned and carried it all through beautifully. Bob and I were merely observers and chaperons. Resthaven is a Christian wooded area with cabins, assembly room and kitchen and a swimming pool. These facilities are available to church groups for a minimal fee. We were there 6 days.

Saturday January 1st we had our annual all day service at Mbare (used to be Harare). Using the big Caball truck, Bro. Lazarus picked up brethren from most of the local congregations. The church was full and mats were put down for the children in the space close to the podium. Four of our lay preachers spoke and they were very good.

Our fuel situation gets worse as each week passes. There are long lines at garages waiting overnight for the possibility of a small amount during the selling hours of 6 AM to 9 AM. Some go around blocks and blocks. There have been drastic cuts in the bus service. So far God has met our needs and we are grateful to be able to continue all our work. We would appreciate your prayers about this.

NEWS AND NOTES

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

Just a line to say hello in Christian love and to wish you Happy Holidays. Looking forward to greater things for God in 1983. Keep the good work up and may there be many souls won to the Lord until His Coming.

—Bro. James L. Hilson

Cove, Arkansas: I would like for you to enter my subscription to *Word and Work* for 1983. I received a copy of your publication from Mr. & Mrs. H. L.

Ledbetter of Mena, Arkansas and was blessed by the spirit of the writers. The spirit to acceptance (Rom. 15:7) has long been quenched among brethren of the restoration tradition. It was refreshing to feel the gentle breezes of brotherhood coming from your paper.

May the Lord bless you in your editorial efforts in 1983. His best blessings on you and yours.

—Gilbert Forrest

SUPPORT OUR OWN PUBLICATIONS

With postage now 20¢, many of the tract orders require up to 70¢ to send. We will either have to send fewer items or send additional billing when ample postage is not included.

J. L. ADDAMS

Why We Sing Without the Instruments10

DENNIS L. ALLEN

A New Creation — A Guide for Young Christians50

What Must I Do To Be Lost?10

What the Bible Teaches About Baptism10

R. H. BOLL

Romans, with Grace and Obedience95

Galatians75

Thessalonians60

I Peter (Completed by J. E. Boyd)75

Isaiah40

Philemon — pamphlet10

How To Understand And Apply The Bible20

The Millennium10

The Church I Found and How I Found It06

Why Not Be Just A Christian?10

The Throne of David (This tract just reprinted)15
(10 for \$1.50 and 71¢ postage)

Russell and the Bible05

Four Indisputable Things05

The Old Paths05

The Appeal of Evolution05

How God Forgives10

Christ's Teaching on Prayer (Compiled 1971) 1.25

BOOK RATE: 63c 1st pound; 23c 2nd pound

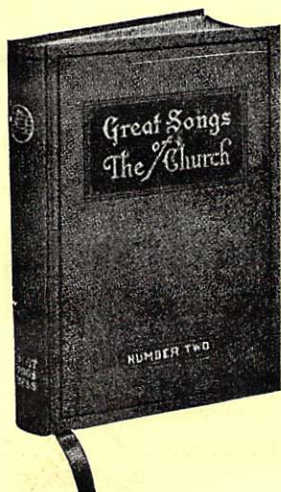
Sometimes on small tracts two can be mailed for the price of one ounce first class postage

MR. HOLLIS BROWN
2118 MARYLAND AVE.
LOUISVILLE, KY. 40205

HLD

Replace Worn Books

SUPPLEMENT IN THE SHAPE-NOTE EDITION! THE GOLDEN BOOK OF SACRED SONG



PRICES AND EDITIONS

SN-Sup. SHAPE NOTES, With Supplement
No Responsive Readings) Single Copy \$3.95
150 Copies or More 3.75

DLX Red Leather, With Supplement 19.95
(Name in gold, \$1 extra on Deluxe Books only)

All books have colored headbands, blue water-proofed cover cloth (you can wash it), presentation page, and the S. N. book has ravel-proof book mark and tinted edges.

The late shape-note books are, mechanically, the finest and most beautiful ever fabricated. New plates for Offset printing were made from sheets that had been run off and stored for this purpose and this expectancy years ago, before the original plates had begun to show any wear whatsoever. The resulting type-page is therefore as sharp and clear (both words and notes) as the very first book ever printed—with the added beauty and uniformity that the Offset method of printing offers.

WORLD'S ONLY ALPHABETIZED COLLECTION

Order from The Word and Work
2518 Portland Avenue Louisville, Kentucky 40212

D