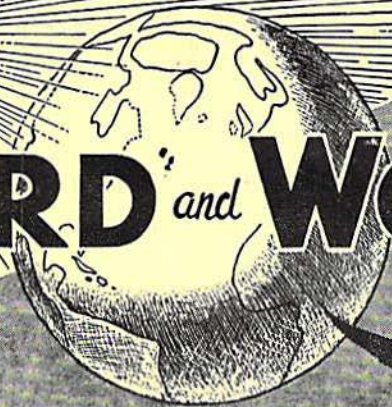


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THE WORD AND WORK

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THE WORD AND WORK

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

Wm. Robert Heid, Editor

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God's Family

W. R. H.

This month, we are pleased to present the final part of an article by David Morsey, in this Family department of the Word and Work. This timely article is copied from the February issue of *Herald of His Coming*. — W.R.H.

The Christian Family—A Stronghold In Today's Sinking Society

Part II

BUILDING THE CITADEL

We have established the principles of the family citadel. Now, how do we go about building it? In the Divine Order, Christ is the head of the home, and the father is His representative. As the father is submissive to Christ, he will communicate the will of Christ to the family. The wife, then, is submissive to the husband in the Divine Order. This will not be an unreasonable thing to her, if the husband is looking to Christ for His guidance and authority.

Then, in a way, the woman who is with the children the most, has the more direct task of communicating the principles of their home in the daily routines. This is, perhaps, the most demanding of the responsibilities in terms of personal sacrifice, but has great reward in the woman's self-satisfaction.

The key to building the citadel, is the cultivating of faith as the unifying element. By faith, we mean here a dynamic involvement with God through Jesus Christ. This is, primarily, the father's responsibility. If he does not know how, he must find out. God does not accept ignorance as an excuse for neglecting responsibility. If a man does not have the dynamic personal faith, and a basic knowledge of how to live to the glory of God, then he should waste no time in coming to grips with these issues for the sake of his family.

In fact, a man should not even get married until he has faced these matters. It is bad business for a man to wait to learn how to sail a boat until he has his family out in the sailboat in the middle of the sea. For the sake of the family, a father must become knowledgeable in the things of God. He will achieve this knowledge through reading the Word; through prayer; through attending Bible classes and through the practice of personal relationship with Christ.

He will communicate this faith to his family by his own life lived before them; and through family Bible study and fellowship, and through getting them involved with the local group of believers.

THE SHARING OF FAITH

The father must not simply teach the family about faith, he must

share it with them. This means, that instead of simply reading a passage from the Bible, and offering a prayer, he must encourage communication. He must select passages that are meaningful, and explain them. He must invite questions and discussions. If he doesn't always know the answer to the question, he must find the answers wherever possible, and bring them back at the next session. Or, if possible, he may look them up on the spot, if a source is available.

Then, he must encourage prayer on the part of all, teaching his family how to pray. He must offer opportunity for them to present requests, teaching them what it means to communicate with God. Again we say, if a father does not know these things, he must learn. Much of these things he will receive through fellowship with the body of believers, and then, in turn, can communicate them to the family. Of course, an extremely important point is that the Holy Spirit will give him the ability to handle this if he asks for it. God does not give responsibility without making adequate provision for the carrying out of that responsibility.

The stakes are high. We dare not gamble with the souls of our children. We don't have the luxury, as parents, of letting down. Christ said, "For their sakes I sanctify Myself" (John 17:19). And so, parents must tend to the issues of their own souls for the sake of their children. Again the Bible says, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

THE FAMILY AND THE BODY OF CHRIST

When the family is united together in Christ, and growing together in their relationship to each other, they form a citadel against Satan and the forces of the world. Then, when the family relates also to the larger family of the local body of believers, there is a citadel within a citadel, and, as the local church relates to believers around the world, or the universal church, there is still another wall of defense.

The relating of a family to the body of Christ is essential for spiritual growth and for worship. As the family learns together in the home, so it must also worship together. It is very important that the children observe their parents in worship, and participate with them. In this regard, the practice of splitting the family up, has been a great hindrance to the cultivation of worship in the life of a child.

It is the father's responsibility to find a place where the family can worship in a way that satisfies their requirements, and exposes them to the most dynamic expression of the body of Christ that is available.

CLOSING THE GAPS

But what of the gaps that have been left by early failures? What about families that didn't know the Lord in the early years? What of parents that married before they knew the Lord? What if one parent is more interested in the things of God than the other? Admittedly, there are handicaps, but remember that God is gracious and many times He must help to fill in the gaps.

The apostle Paul, himself, not knowing Christ until his later years had even been responsible for the persecution of God's people, and regarded himself as the chief of sinners, with good reason. He had

many regrets, and yet the Lord took his life and made of it one of the most powerful forces for God that ever lived. The ideal is rarely possible—but God has a way of taking present realities and translating them into blessings.

All things work together for good to them that love God, to them who are called according to His purpose (Rom. 8:28).

Ideally the husband should carry the responsibility of priesthood, but many a woman has had to bear this burden alone. She does the best she can and God's grace fills in the gap. Many parents haven't started with the things of God until their children were beyond the vital years for training. Admittedly there are many problems, and distresses, but once again a sincere effort to recover will be met with the grace of God. It won't be easy. But ultimately, faithfulness in prayer, coupled with understanding and love will prevail.

The important thing is to start with what you do have. The small boy by the Sea of Galilee brought what he had to Christ and with it fed 5000 people. Bring whatever you have to Christ; it will be enough. You may feel discouraged, because of handicaps of your own particular circumstances; you may feel inadequate. The ideal may not be available, but start where you are, with what you have.

The eternal souls of your family are at stake. You may be the only link that they have with God. Begin now. He will fill in the gaps!



Questions Asked of Us

Carl Kitzmiller

Who is ordained as a minister? Is it still done? (I have not heard of any myself.) What are the qualifications? Who decides and does this? Why isn't it stressed today? Do churches require this of their ministers? What is its purpose? Who else is ordained?

In the religious world about us ordaining is quite generally the practice by which preachers (and some others) are recognized by their respective denominational bodies as being properly endorsed and authorized to preach or to function in their particular work. This is roughly the equivalent to the certification of teachers, the licensing of doctors, passing the bar by lawyers, etc., except that the authorizing agency is established by the different denominations. Some groups speak of "licensed preachers," having certain qualifications which must be met. The candidate appears before the qualifying agency or board, establishes his possession of a suitable knowledge of the Bible, may be required to subscribe to certain creeds or confessions of faith,

and if approved is ordained. He becomes an approved spokesman of the particular denomination which has endorsed him.

At first glance this may seem to be a very good practice. We are conditioned to having others in responsible positions meet certain standards, pass certain tests, be approved by boards, etc. Is this not a way of upholding standards so that self-appointed men who might not know what they are doing can be kept from preying on the public? As it is practiced by many religious groups, however, ordination goes beyond anything we have in the N.T. and may become a hindrance to the unity of God's people. Too often it is a tool for controlling men so that they are required to subscribe to the party line. One of the sparks which in the beginning of the Restoration movement took Barton Stone out of the Presbyterian faith and helped make him realize the value of being just a Christian was the question during his ordination, "Do you receive and accept the Westminster Confession of Faith, as containing the system of doctrine taught in the Bible?" The response was not a simple "Yes" or "I do" but "I do, so far as I see it consistent with the word of God." This readiness to heed the word of God would soon lead him to renounce the Presbyterian faith and to set out on the course of following the Bible as his only guide. Because each religious group is concerned with promoting its own interests, there is a considerable danger that human approval of the candidate is the chief concern rather than God's approval.

Now that there is a form of ordination in the N. T. can be established, especially when we understand that the word carries the idea of being appointed to a particular task. Not all laying on of hands in the N. T. is associated with healing or with the conferring of miraculous powers of the Holy Spirit. This was also an act of appointment. See, for example, Acts 6:6, where this act seems to have been an act of appointment to office or work. In Acts 13:1-3, missionaries were sent out and there was an appointment of these men to their work by the laying on of hands. The men who were thus ordained or appointed were men who met God's approval, either by meeting given requirements laid down by God or by being particularly singled out by revelation from Him, and the church then acted to endorse and recognize God's choice. Now this was the action of a given local church, not that of a national or regional body over the churches. The ecclesiastical organizations which today establish the rules and often do the work of ordaining did not exist in N. T. times. The appointing was done by any given local church. Acting in their capacity as leaders of the local church, the elders no doubt were the usual persons who actually carried out the practice (Cf. 1 Tim. 4:14. The presbytery is the eldership, presbyter being one of the Greek words used to designate such men). While God is the one who raises up laborers for the harvest (Luke 10:2), there is also a sense in which the church plays a role in raising up such persons. Timothy was instructed to commit the gospel to *faithful men* who would in turn become teachers or preachers (2 Tim. 2:2). Some judgment or discernment, some selection therefore, was thus to be exercised by the church in determining who would be the future preachers and teachers. Unfaithful men

would not be encouraged to become those entrusted with the word. Moreover, the early church was responsible for rejecting false teachers and false prophets, for proving the spirits; hence, the churches were to exercise some choice in who would or would not be accepted as a preacher or teacher. It seems probable that most N.T. preachers were "ordained" in the sense that they received recognition, encouragement in their task, acceptance by the local eldership, etc. In varying ways such ones were recognized as doing the work for which they were chosen by God. No standard process by which this was done is outlined for us, however. It was not so much a formal certification as a recognition of gifts and ability.

The apostle Paul, on the other hand, began his work without any approval from the churches or even the apostles. He makes a point of declaring that his initial preaching was not from them or by their authority in any way (Gal. 1:11-12, 14-17). His "ordination" or appointment was from the Lord alone. Later, of course, he does receive the approval and fellowship of the apostles and of the churches, is "ordained" as a missionary in Acts 13:1-3, and is the human author of many passages which suggest that a scriptural type of ordination is proper. His case, however, demonstrates that ordination was not some formality in the N. T. churches which kept good men from being used or which constituted a hard and fast distinction as to who could or could not preach. That there was recognition by the churches of different offices and a responsibility as to appointment of qualified men to fill them seems evident. These appointments are a form of ordination (recognition or approval) which existed then in N. T. churches.

One other observation concerning the early church is in order. While there are appointments of men to different offices, there is never any hint of the clergy-laity distinctions which grew in later developments. N. T. "ordination," whether of elders, deacons, missionaries, preachers, or anyone else, did not put the individual in a different religious caste from other Christians. All were recognized as members of the body of Christ, each filling the role for which he had been prepared by God, and no class distinctions were promoted or approved. "Ordination" did not confer some kind of exclusive rights to the ordained nor deny them to others. Clearly those with a gift for public proclamation of the word were those who generally did that work; on the other hand, there was a sense in which all Christians were preachers and acted in such a capacity (Cf. Acts 8:4). There is no hint that baptism was done only by preachers, or that only elders presided at the Lord's table. The priesthood of all believers is a N. T. truth which needs to be carefully preserved and observed, and only those restrictions imposed by the N. T. itself should limit acts to any part of the Body.

Concerning current practices, there is a great diversity. Denominational churches, with their own creeds and rules, vary as to who is ordained, what is required, and how it is done, according to the respective rules governing that particular group. Those churches trying to be simple N. T. churches seem not to have put much emphasis on a formal ordination of some sort. There is often some kind of cere-

mony among such when elders or deacons are appointed. I have seen the elders, when additional leadership was appointed, lay hands on the new men as an official recognition of their new status. Thus these are "ordained" as elders or deacons. When I began preaching, the elders of my home congregation laid hands on me in a service and committed me to the work of preaching. They knew me and there was no questioning or commitment to some kind of creed, but rather a simple recognition of my work. I do not know how many others may have had such an experience or "ordination."

Since the N. T. does not clearly lay out some necessity for a formal ordination, the practice depends somewhat on the individuals and the congregation involved. In view of the independent nature of N. T. congregations, the action of one congregation is not necessarily binding on another. In effect, however, when a congregation accepts the services of a man in a particular work, they have appointed him to that work even if there is no formal ceremony. The decision as to what is to be done rests with the individual congregations as they walk in the light of the N. T.

The qualifications, of course, depend on the office or work to which the men are appointed. In the case of preachers there is not a list of qualifications in the same way those are given for elders or deacons, but we can glean certain suggestions throughout the word (1 Cor. 4:1-2; 2 Tim. 2:2; 1 Tim. 4:6, 7,16; 2 Tim. 4:1-5; etc.)

There are some advantages to ordination. It helps make other Christians aware of the work to be done and enables them to lend encouragement and help. A man may go as a missionary on his own, without the support, encouragement, or approval of anyone. He will, however, run into legal troubles as to entering another country, will not likely have even the prayer support of those at home (many will not know of his going), and he raises some suspicion about himself as to why he went thus. A man does not have to have an appointment from anyone but the Lord to preach the gospel, and if he is faithful to the task will surely have his reward. But if there is a recognition by the church, it will often make his work a bit easier, remove suspicion that he has an ax to grind, and sometimes serves a very useful purpose legally. The state may recognize only an ordained minister as an officer to conduct weddings, for example. I began preaching at the close of World War II, when the draft status of a preacher was influenced by whether he was ordained.

There are some dangers, of course. If human requirements are added to God's requirements, or if God's requirements are neglected or ignored, bad conditions may develop. Elders might be willing to ordain only those who subscribe to their own limited viewpoint. Those ordained might assume a position which places unscriptural limits on other Christians. The clergy-laity distinction can become a reality. Dangers are to be guarded against, but they do not argue against proper use. We do not have to adopt the bad features of denominational ordination. There is a use which is in harmony with N.T. practice.



THOUGHTS FROM ROMANS

Ernest E. Lyon

"MUCH MORE"

Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His Life . . . But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to man. . . . For if by one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. —Romans 5:9, 10, 15, 17 (NKJV)

If you read these four verses from Romans 5 carefully, you may have noticed that four times Paul uses the words "much more." Scholars debate whether he means "much more certain" or "much more quantity," but either way we can receive a blessing by meditating on these "much mores."

The first of these is the "much more" of salvation from wrath. Paul had told us in Roman's 1:18 that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Now he tells us that all who have been justified (declared righteous) by the blood of Christ, which was poured out for us, can be even more certain that we will be saved from that wrath. I hope that you are one of those declared righteous by His blood; and I hope that you know that you have eternal life (1 John 5:14). Now you can also be even more certain that you will be saved from that wrath of God—or, if you interpret the "much more" this way, you can know that His saving you from wrath to come (note I Thessalonians 1:10) is an even greater thing. Eternal life is for eternity, a trite saying but one that so many believers never ponder enough on. Think about it!

The second "much more," the one in verse 10, has a related truth to that one—We can be more certain of His life saving us through this life, or at least we have much more reason to believe that His life will save us that we could have had before He saved us—then we were enemies, and now we are of His family. I am made sad when I see Christians who somehow still look upon God as a strict (He is) judge and without (how false!) mercy. They think of Him as sitting in Heaven watching and almost hoping to catch them in something for which He

can cast them out of His sight forever. If you are one of those, please change. Read verse 10 again, thank Him for saving you through the death of His Son and rejoice also that now that you are reconciled to Him (so there is no more enmity) the Lord's life will continue what His death started. We passed out of death into life because of His death and He will keep us in that life through His life. Praise Him and thank Him.

Verse 15 contains the third "much more." Maybe first we should consider the word that the NKJV translates as "offense." Vine says the Greek word means primarily a false step, a blunder, so he suggests as translations the English trespass, deviation from truth. Strong suggests fall, fault, offense, sin, trespass as good translations. So Paul is talking here first about one man (Adam) committing one act of stepping aside out of God's will and from that one "offense" Paul has already told us came death to all men. Now he says that the free gift (gift of grace) from God is not like that but the one man, Jesus Christ, brought to us much more, making the grace (unmeritable favor) of God to abound unto us. We have a very abundant supply of His unmeritable favor, brought to us by Jesus Christ from God the Father.

The fourth "much more" expands on the third one and gives us an even greater picture of what Jesus Christ has done for all those who come to Him. And, as before, he does it by contrasting what Jesus has done with what Adam did. Through Adam's "offense" we were all made to be dead in trespasses and sins (Ephesians 2:1 and elsewhere) and death reigns universally and even the saved still face physical death even though we have in this life passed out of death into life (John 5:24). Paul here adds that we shall "reign in life." Now he is talking about this life, and to make it seem more unbelievable, the word translated "reign" actually means "reign as kings." Unfortunately, like Saul the son of Kish, who was hiding among the equipment brought by the Israelites instead of being in front to be appointed king (and even though Samuel had already anointed him king), most Christians think they have to live low, defeated lives. They feel that it is egotism to consider ourselves as victors who *need* not sin. They need to know what God has said to us through the apostle Paul in this wonderful book, a book that is speaking of every Christian. Everyone of us should "reign-as-king in life" right now and on till the Lord calls us home, where we will sit with Christ in His throne just as Christ sat down at the right of the Father in His throne after He had provided all of this for us.

And may I add, if you are not a Christian, please consider the wonderful gift that God offers you in His Son. Remember Jesus said, "He that believeth and is baptized shall be saved." And Peter made this more specific to some who now had come to believe Jesus was the Christ and Lord when he said, "Repent ye and be baptized everyone of you in the name of Jesus Christ and ye shall receive the gift of the Holy Spirit." Believe on Him—that is trust your salvation to Him. You can *do* nothing to earn it, but He can give it to you if you will trust Him to do so.

It Happened in Hamburg—1944-45

by Ernest Dapozzo

Part IV

AT THE LORD'S TABLE

The next Sunday I returned to the chapel. Again, even the corners were full. I took the last seat, by the door. After a moving message, the congregation prepared to take the Lord's Supper. "It has been years since I have remembered the Lord," I reflected.

The ceremony was very touching. The members of the assembly—converted and born anew—moved up to the rail and knelt in groups of 12. Some of the elder brothers recited verses from the Word of God and distributed the bread and the fruit of the vine. All was done in order, and the Holy Spirit was among us. I was blessed by the messages, but I didn't know whether I should participate. I knew that the Nazi laws did not allow me—a deported "non-person"—to take part in political or religious ceremonies. The last group was still kneeling together when I heard a voice, a loud voice. It was the preacher: "We have with us a dear brother from Paris, a brother in Christ. It would give us great joy if he would take the bread and the wine with us." At the same time, he was motioning me to come forward. I worked my way through the assembly and took my place at the rail with the other believers. I shall never be able to forget that moment. When we stood up, I saw that I had been positioned between a sergeant in the Wehrmacht (Army) and an invalid officer. Both greeted me with a warm handshake.

At noon I was received by the sisters of the Martinstrasse Hospital. In the large dining hall there were about 150 sisters seated. This hospital was one of those rare buildings that escaped destruction. The director had me seated next to her; she was a woman of noble carriage, probably in her sixties. When the places were all filled, all stood together and offered a prayer. Then a song was sung, and the director introduced me:

"We have the pleasure," she said, "to have with us today a child of God from Paris. I talked with him this morning and I can tell you with joy that he, too, has been quickened by the power of God and by the Word of His grace. He is, then our brother in Jesus, as are all them in the entire world who belong to the flock of the redeemed. We extend to him a welcome, and if there should be other brothers, companions in the camp, who are alone in this city, they will always find a refuge here. Welcome to our brother!"

After the meal, the director signaled to a sister who came and put down before me a little package. "Your Christmas gift," she said. I thanked all of them for the goodness shown to me, and took my leave of them. When I arrived at camp, I found that the gift consisted of some pastries—my first in over a year.

I was much edified by the example of these sisters in Christ who so freely gave themselves without limit to save lives and to save souls. All of their existence was a sacrifice to God. If He doesn't forget a

glass of water given to the least of these, but will reward it in due time, surely He will find a way to recompense all this kindness shown to me.

I shall never forget the "Bethany sisters" of Hamburg.

GOD AT WORK

Some time later I was assigned to build a bomb shelter. This refuge was destined for use by members of the party, and in particular by the family of Oberregierungsrat (this is a title) Busse. Herr Busse was the representative of the city of Hamburg in the government at Berlin.

Herr Bartholomay (mentioned earlier) was in charge of the work. He put me in touch with Herr Busse, because he (Busse) wanted to personally supervise the project. Immediately I recognized a magnificent opportunity to put before this high and influential personage the thing that was so heavy on my heart. Herr Bartholomay effectively confirmed my words and took up my case with such fervor, that Herr Busse, after reflection, declared himself to be in agreement. He would commit himself to present my case in person before the Reichsfuehrer S. S.

Herr Busse asked me several questions and acquainted himself with my application, "One day you are bound to get a reply," he said.

What an unexpected change in the situation! That evening as I returned to camp, it seemed that I had wings. Without sitting down or taking a moment for anything at all, I went straight to the cabinet and added my mark for the day—but this time I added a *large* mark. My companions asked me what had happened to me, and looked at me in wonderment.

In few words I described my encounter, but they weren't at all convinced. They raised objection upon objection. "With all the papers you have on file in the different offices, you'll end up wearing out your welcome. They'll get tired of seeing you."

Life went on in Hamburg, but unbearable. The raids became more frequent. When we returned to camp in the evening, we hurriedly ate our meager fare and then went out to look for a bomb shelter. When the bombers attacked Berlin, on the way back they would fly over Hamburg and drop on us any bombs that they had left over. We had to wait a long time before returning to camp. The bomb shelters were not really secure any more, because the allied were now using the ten-ton "block-busters". Nothing could withstand their power.

One day I found myself in a little shelter with some companions. The bombing had hardly begun when I was taken by such an anguish that I couldn't stand to stay in the place. I seemed to hear a voice saying to me: "Get out of here!"

"We're in danger!" I called to my companions. "Who will come with me?"

Only two came with me, and we took cover among the ruins. (When the bombs are falling, it is necessary to lie face-up and to keep the mouth open.) We had hardly hit the ground when two block busters hit the little shelter that we had just left. They exploded with a deafening roar, followed by a hail of bricks, mortar, and reinforcing

steel. I called my comrades but we couldn't hear each other for a time. The bomb shelter had collapsed, and we found no survivors. God had preserved us yet one more time.

We had now ceased the practice of undressing for bed, because some times the bombers caught us by surprise and arrived before the air raid alarm had sounded. We seldom got a night's sleep any more. On Sundays, the bombers and the alarms got off to an early start.

One Saturday afternoon, after a bombing raid, they came out to the camp to get me and 12 men. The Pressehaus (printing office) had been hit by a small bomb, and they wanted us to repair it. When we got there, a government official was waiting for us; he showed me what had to be done. He confided to me: "This is the office of the representative of the Minister of Production. He is a very important personage with extensive powers. Do the best you can, but the most important thing is to have the repairs completely terminated by tomorrow, Sunday, at 8:00 p.m. At that time, a crew will come in to take care of utilities, furnishings, and fixtures. Everything is to be in its place. It is a surprise for our chief."

We got to work and stayed right with it from Saturday afternoon through the night and all day Sunday until 7:00 p.m. By then we had finished—including a fresh coat of paint. We felt like we were about to collapse, but we gave it one more going over with the broom before we left. Everything was in order.

Monday morning the police sent word to Herr Bartholomay that I should report to the office of Dr. Theilt to see about getting a paper declaring that I was authorized to go to Switzerland. Herr Oberregierungsrat Busse was requesting this document, and further, he was asking for the signature of Gauleiter Kaufmann. Herr Bartholomay wrote a few lines of recommendation to present to Dr. Theilt, whose office was in the Pressehaus.

I went over immediately and asked for Herr Theilt's office. Imagine my stupefaction to find myself in the same office where I had been working just 18 hours before. On the door—right where I had put it—was the "shingle", *Dr. Theilt*. I knocked and the same official who ordered the work came and opened the door. At first I didn't recognize him, as he was wearing a uniform. However, he recognized me, and said to me with a smile, "Oh, it's you. Did you forget something?" I gave him the letter of recommendation. He had me to sit down, and then went into the main office. He came back right away and told me, "Herr Theilt is on the telephone with Herr Bartholomay to get some clarifications on your case."

After a few minutes I was brought into the main office. The official motioned me to come on in. He extended his hand and thanked me for having worked with such celerity. On the desk, I saw numerous objects, packages, bottles of cognac and fine wine. I understood that Herr Theilt was celebrating his birthday, and the many officials coming and going were here to present their best wishes.

"So you call yourself Dapozzo?" And he pronounced my name with a marked German accent. "So you want to go to Switzerland to visit your family? If it depends on me, you'll go!" He turned to a typist and said, "Write!" He began dictating: "I authorize E. Dapozzo

to leave immediately for Switzerland to visit his wife who is gravely ill."

"But she's not sick," I interrupted.

"Shut up, you!" Theilt replied with authority. "I didn't ask you anything; therefore, you have nothing to declare. I am the one who declares." He signed the declaration and had three copies of it made.

I went back to Herr Bartholomay who committed himself to get Gauleiter Kaufmann's signature on the same document.

And the waiting began all over again. The Oberregierunsrat Busse should have met Himmler in Berlin—but Himmler . . . would he allow himself to be persuaded? The passing weeks didn't change anything. Every evening I looked at the cabinet wall. How many marks! Nearly 150!

I received a letter from my wife. She begged me to try to escape to Sweden. She spoke in veiled terms; reading between the lines, I understood that the war was getting close to us. Another day I asked myself how that letter ever passed the censor. The only parts cut out were Bible terms and quotations from the Scriptures.

There were thousands and thousands of deportees in German camps, but almost none of these had any contact with their families. Many of these—even from other camps—would look me up to see if I had any news. My wife often had something to report regarding Free France, and all were eager to hear. On the letter I just received, there was a real happening—a stamp with DeGaulle's picture and an announcement of the Liberation of France. That stamp made the rounds of all of the labor camps; everybody wanted to see the little piece of paper that had come from Free France.

IT HAPPENED ON THE WAY TO HEAVEN

One evening I got on the Alster tram (street car) to go back to camp. The trams that run out that way, picking their course through Dammlor at dusk are like apparitions in a swamp. With nothing else in motion, they leave the impression of a final sign of life in the middle of the piles of rubble.

Seated across from me there was a man of medium stature, who observed me attentively. He wore the uniform of the government-owned railways, and he had a friendly appearance. While I was asking myself why he continued to look at me so intensely, he broke the silence, inquiring about my nationality.

Then he added, "I think you are Catholic."

"No," I replied. "I am an Evangelical Christian."

"Evangelical Christian?" He continued. "Converted?"

"Yes. Converted."

But the questions didn't stop here. The railroad man wanted to explore the topic in greater depth; the conversation took a turn that pleased me infinitely. "Have you been born again?" He insisted.

"Yes, by the grace of God and through the Word."

This pleased him immensely; his eyes reflected all of his joy. He vigorously shook my hand. "You are French, and I am German, but we both belong to the same family." These brotherly words moved me deeply. Before arriving at his destination, he wrote his address in

my pocket agenda. "Come to see me some evening," he said. "It is prohibited to us Germans to receive foreigners, but come anyway and I will be greatly grateful to you."

Some days later, I decided to look up this brother in Christ. Without being seen, I slipped out of the camp—the doors of which were closed at 7:00 p.m.—and I headed for the place indicated on my agenda (address book). When I arrived, I noted with concern that several houses in the block had recently been hit in an air raid. At the spot where I should have found the brother's house, I found nothing but a heap of rubble.

After inquiring about, I learned that he had been taken to the hospital. The following Sunday, I went to the police to get permission to make a visit to the hospital. I found him in a little white bed, and he was so pallid that I didn't immediately recognize him. However, he recognized me right away, and invited me to come closer.

"How happy I am that you have come, dear brother." He shook my hand and then continued, "I was seriously wounded, and in the bombardment I lost my wife and daughter."

I didn't know what to answer him. There are at times, sorrows that go beyond words of consolation. And so the suffering brother comforted me. "You see, dear brother, all things work together for good to them who love God, and we can take—by grace—everything that comes to us from His hand." What a sight! That brother, in his weakness and bearing indescribable pain both in body and soul, bore testimony to the faithfulness of the Word of God. I could not hold back the tears.

"I think I'm about to leave," he said, "but it is a departure for the Heavenly City. And you, my brother, will come to see us. The Lord is at hand." More tears, mingled with joy unspeakable—my heart was pounding. A few minutes later we parted.

"Auf Wiedersehen (See you again!)," he said with a smile.

A few days later I learned that he had victoriously entered into Glory.

He was a German brother, in the midst of a multitude of other brothers. More than ever, after an encounter like this, the words of the apostle Paul speak to our heart.

"We henceforth know no man
after the flesh:
even though we have known Christ
after the flesh,
yet now we know him so no more."
—2 Cor. 5:16

GOOD NEWS

The weeks kept going by. One morning Herr Bartholomay sent word to tell me to report to the police. My visa had arrived, they said, and Herr Nohr, Chief of Police, was waiting for me in his office. I hurried, I ran, I sang: I was full of joy. When I arrived at the Polizeipresidium, I was immediately directed to the office of Herr Nohr. He was seated at a work table, a man in his fifties, and he scrutinized me carefully.

"Are you Dapozzo?" he asked.

At my affirmative answer, he opened a drawer and pulled out a card. My heart beat almost to the point of exploding. He got up and turned to me.

"We don't understand what's going on around here any more. You are a foreign laborer and you live in Paris, and now you obtain a visa to visit your family in Switzerland. Such a thing has never been heard of in Germany. You certainly are alone among millions—at least 14 millions of beings in your situation. What wouldn't I give to have this privilege!"

He held out my application, saying, "Read!"

I read: "Genehmigt (approved) Reichsfuehrer S.S. Himmler."

The visa was placed on my passport, and they wished me Bon Voyage. I came out of the Polizeipresidium, clutching my visa to my heart. My joy was so great that I wanted to stop all the passers-by and tell them: "Look, Sir; look, Madam! I have a visa for Switzerland; God has heard me."

I began to run. I was in a hurry to see my companions. What an event! Everybody wanted to see; everybody wanted to hear about it.

"It's formidable," said one. "Fantastic!" said others. "It's a miracle," added another.

That evening at the camp, I didn't add any little marks, but in the presence of all my companions, I marked a final period at the end of the line of tally marks. Above the line of marks I wrote:

*And God said, Let there be light:
and there was light.*

—Gen. 1:3

A NEW BOOK

Several readers have suggested that we publish "Hamburg" as a book. It would be a paper-back of about fifty pages. The cost is not yet determined, but it should be in the range of \$1.50 to \$1.95.

WE NEED AN ESTIMATE of the number you might want. Think of people who would profit from reading this book. You might want to give some away, or you might lend some among your friends. More than entertaining, this little book has lasting value.

SIT DOWN RIGHT NOW and write us a card or letter. Let us know how many copies you may need. We'll let you know the cost, etc., as soon as possible.

GLEANINGS

Larry Miles

THE GOSPEL

We need to recapture the original distinctions between such terms as gospel and doctrine, preaching and teaching. The gospel is good news. It is the news of what God has done for us in Jesus Christ. It is not a compendium of law, a moral code, or a volume of ethics. Jesus

Christ is the gospel and the gospel is Jesus Christ. The gospel was fully proclaimed on Pentecost and not one word was ever added to the message which Peter there delivered. The gospel is for the world and not for the saved. It is an evangel and you do not evangelize the saved.
—Carl Ketcherside

THEY HAVE NO NEED TO GO AWAY

Lord Jesus, when beside the sea,
Thou spakest of the multitude,
Who had not with them any food,
Thy word was even unto me.
“They have no need to go away.”
Why should they seek elsewhere
When Thou the Bread of heaven wert there,
As Thou art here, my Lord, today.
My love to Thee, my thanks to Thee;
For now Thy child is comforted.
Thou art my Home, who art my bread,
And every place is Galilee.

—Selected

ONESIMUS

“The faithful and beloved brother who is one of you.” So Paul speaks of him in his epistle to the Colossians (4:9). Now those who would like to know the background of this Onesimus must read Paul’s letter to Philemon. Briefly, Onesimus was a run-away slave. Slaves were as a rule a low class, not only in position but in character; for slavery has always tended to destroy that which was best and noblest in men. For a slave to run away from his master was counted a serious offense in those old Roman times, punishable by any punishment the master might choose to inflict, even unto death. In the course of his escapade Onesimus landed in Rome and by some chance came in contact with Paul, who was then a prisoner in the Imperial City. Paul had time for him. No doubt he told Paul his story; and just as certainly Paul told him the story of the grace of God—of God’s love, of Christ’s sacrifice, of His power to save; and the upshot of it all was that Onesimus was converted, and we meet him now a new man in Christ Jesus.

—R.H. Boll, in *Words in Season*, 1949

WHAT DOES THE FUTURE HOLD?

It is the future that gives significance to the present. No man lives in the present and for the present alone. The present does not of itself satisfy. It is the goal, the hope, the prospect before us that makes the present worth while. The expectation of the wicked shall perish; but the hope of the righteous is sure.

—R. H. Boll

THE WHOLE BIBLE

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.

—D. L. Moody

THE OFFER OF CHRIST

Christ offers every man an absolutely complete release from the most guilty and ensnaring past, and an absolutely new future, rising, ever rising heavenward.

—G. Hanson

OUR PORTION

The Levites did not have a land inheritance among the other tribes, for their particular part was to serve the Lord at the tabernacle. Here we have no continuing city, but we seek one to come. Perhaps we are not rich in this world's goods, but God has given us all things richly to enjoy, and we are heirs of God, joint heirs with Jesus Christ.

—Selected

Until next time, *MARANATHA!*



Viewing the News

Jack Blaes

ACCORDING TO A RECENT GALLUP POLL, 80 percent of the American people believe that alcohol abuse is a major national problem. A third of those polled said that it is a serious problem in their own families. It is high time that something is done to effectively alleviate this scourge on our people.

DRUNK DRIVERS ARE INVOLVED in some 800,000 automobile accidents and 25,000 traffic fatalities every year in the United States. The state of Tennessee has adopted one of the toughest drunk driving bills in the country, and, since then, the fatal accidents involving driving under the influence of an intoxicant were reduced by 90 in 1982 from 288 in 1980.

ANOTHER STUDY HAS DISCOVERED THAT teenagers who drive or hold jobs run increased risks of having scraps with police. The study revealed that there was a significant increase in delinquency for those who hold their first full-time job at 17 or earlier. Driving, the researchers found, was a key culprit in leading young people

into trouble. It was not an early driver's license, per se, that resulted in police contacts, but simply having access to the automobile, just as early employment may have exposed some juveniles to greater risks and also given them more funds to be spent in a trouble-producing way during the years of socialization.

THE NEW YORK CITY BOARD OF EDUCATION refused two biology text books for the following reasons: "It should have been made more clear (in the book) that evolution is accepted by most contemporary scientists... and that 'special creation is a supernatural explanation that is outside the domain of science.'" The other was rejected with this explanation: "It (the book) stated that 'another hypothesis about the creation of the universe with all its life forms is special creation which gives God the critical role of creation.'" It is not stated that these books were produced by Christian authors, so I assume they were not. One does not have to be a Christian to see the fallacies of Darwinism.

LAST YEAR GALLUP POLL PEOPLE conducted a survey on the subject of Darwinian evolution. Their question was, "Do you believe in the special creation of man by God, or in the evolutionary notion that the human species has arisen through unaided natural causes." The respondents, by a margin of nearly 5 to 1 (or 44 percent to 9 percent), said they believed in special creation. Another 38 percent were of the opinion that men developed through natural causes, guided by the Creator. It would seem from this that modern education has even failed to put over its favorite religious belief to its regular captive audience. One may say they are captive, but not captivated.

ANOTHER POLL, THIS ONE HARRIS, for General Mills makes known these interesting statistics: 1) 39% of American women would prefer to work only at home, 2) 14% would prefer to do only volunteer work, 3) 32% want part-time work only and 4) 12% want full-time employment in the labor force. This says that 53% of America's ladies do not want to be in the work force at all.

THE CROWD CHEERED AS LAUREN OUTLAND ripped down the American flag. Eldridge Cleaver was supposed to speak to the audience that night at the University of Wisconsin, but he was never given the chance. The Progressive Labor Party made sure of that. Mr. Cleaver remarked: "These people are demonstrating the kind of mentality that communists are infecting people with all over the world." Cleaver also claims that Madison, Wisconsin, has replaced Berkeley as the No. 1 stronghold of the Communists in the United States of America." You may remember that just a few short years ago, Cleaver was a devoted communist. He explained his change of heart and mind this way: "I got a chance to live in Communist countries and see Communism close up. All those countries were prisons."

DR. JAMES HITCHCOCK ON ROCK MUSIC. "By far the most frankly pagan and anti-religious branch of mass culture, at least since the 1960's, is popular music. In no other branch is the depravity of the moral revolution more easily grasped. . . . The revolution of rock music preceded the revolutions in

other branches of the media and to a great extent made them possible. . . . Rockmusic assaulted people in a deeper, largely unconscious level of their being. It proclaimed in its rhythms and in the personal style of its devotees the annihilation of all moral restraint, hedonistic abandon, and ecstatic acting out of forbidden desire. . . . By the 1970's, the rock music industry had become openly nihilistic, its leading practitioners seemingly motivated by the desire to shock, affront, destroy and negate. . . . In costume, in lyrics, in their lines offstage, the leading rock stars of the 1970's degenerated into beings cut off from all unrelentingly hedonistic, and often brutal. Yet their influence did not diminish. Two generations of young people all over the world were corrupted by them." Dr. James Hitchcock, St. Louis University.

THINGS CAN AND SOMETIMES DO

CHANGE for the better. Fifty years ago a group of British university students in the Oxford Union declared by a vote of 274 to 100 that in the event of war they would not fight for King and country. The decision created a sensation and, like later Vietnam demonstrators, the misguided students of Oxford enjoyed every minute of their self-righteous notoriety.

Hitler had just become Chancellor of Germany and to him the Oxford Union vote was a green light for the war he was planning. Hitler received another reassurance a few weeks later when Randolph Churchill addressed the students explaining how their pacificism was misplaced, only to be rebuffed by the students when they voted a second time, 710 to 108, against defending their country. The results of their misplaced idealism was to delay the rearmament of Britain and convince Adolph Hitler that it was safe to risk a war with a nation whose best and brightest had opted for national suicide. The most influential figure in Britain's present day Labor Party is radical leftist Michael Foot, who was president of the Oxford Union fifty years ago when it made those reprehensible ballotings. Mr. Foot has not changed in these fifty years—he still campaigns for disarmament. What Foot did for Hitler in 1933, he is doing for Yuri Andropov today. He is also supported in championing Yuri by Helen John, who is now a member of the Oxford Union and is trying to lead

others of this group to follow the lead of the Union of 1933. But it is good to report that Oxford students today know better. On the fiftieth anniversary of the shameful anti-defense vote, the Oxford students voted overwhelming to

support Queen and country. No one in his right mind wants war, but not all national leaders are in their right mind. There are things that they want and for which, if it takes war to get, and they can safely risk it, they will make war.

Irrational Assumptions

Billy R. Lewter

Irrational thinking and behavior afflicts all of us to some extent. Irrational thinking centers around a wrong belief about how personal needs can be met.

At creation, the only need was for relationship with God, and moral responsibility to God. There was no built-in psychological deficit. The original sin was a desire to be like God (Is. 14:14) without being responsible to God. That is still a reality. Sin is the desire of the human heart for life without the life giver.

As a result of alienation from God, the human mind perceives that something is missing. From early childhood we develop a motivating belief about what we "need" in order to be happy, secure, worthwhile, loved, hopeful, and free from guilt and anxiety.

The belief that we need *anything*, other than to be restored to God, declared worthy through Christ, and sanctified in behavior by the Holy Spirit, is irrational. Why, then, do Christians behave in ways that fail to produce health, happiness and spiritual growth? Because they have irrational assumptions, and are behaving consistently with what they believe. They do that which is "right" (makes sense) in their own eyes.

Here are eight irrational assumptions, that on a sub-conscious level, seem to be unconverted.

1. "We must be loved and approved by virtually everyone significant to us." Love is the most basic human need. People who are emotionally insecure, almost without exception, are people who have not felt tender, affectionate love. Many people are not able to accept love when it is shown them because their self-image dictates they are unloved and insignificant. Many, especially young people, crave love and acceptance so much they'll do almost anything to avoid being rejected by others.

It's irrational to believe we must be loved and accepted by everyone important to us, partly because this is unattainable, but mainly because the whole emphasis is wrong. Genuine love is more giving than receiving. Love is treating the other person the way we want to be treated. Love is showing them the same concern we have for ourselves. It involves sacrificing and doing it with great joy.

Also, we do not *need* to be loved by all. Psalm 118:6 says, "With the Lord on my side, I do not fear. What can man do to me?" Psalm 118:8, "It is better to take refuge in the Lord than to put confidence in man."

The Gospel alone, the Good News of God's love in Jesus, supplies the only antidote for the neurotic "need" to be loved, because God's love is not conditional. The security of God's personal love enables us to reach out, and initiate love, without being so dependent on being loved.

2. "We must be thoroughly *competent* and achieving in order to be worthwhile." So much Christian activity is motivated by a desire to win approval and become more acceptable. Appearance (how do I look), performance (how am I doing) and status (what will someone think) motivates us to upgrade our competence to the point that we struggle under a heavy burden of perfectionism. Our motto becomes, "Good, better, best, never can we rest, 'till our good is better and our better is best." But this whole selfverification process is one of works, not faith. (Isaiah 64:6, "All our righteousness is as filthy rags." Isaiah 45:24, "In the Lord have I righteousness.")

Our basic need is neither to regard ourselves as worthwhile, nor to be evaluated by others as worthwhile. It is *God's* approval that is crucial. In I Corinthians 4:3, 4, Paul said it is not man's judgment of him, nor his judgment, but God's that is important. In II Corinthians 10:18, it is not he who commendeth himself, but whom God commendeth. That is approval. We are accountable to God, sustained by God, and judged by God. We do not "need" to prove ourselves to someone else, no matter how important they are to us.

3. "It is a catastrophe when things don't turn out as we hoped and planned."

We tend to feel that it is awful, horrible, to be seriously frustrated, or treated unfairly. Christians often have a romanticized view of God's love which essentially says, "I'll believe you love me if you let things work out as I've prayed—or at least don't alter them to make a major inconvenience." Then when things seem to turn out wrong, they feel God has stopped loving them, and they tend to give up.

God isn't a genie in a bottle, who, in response to our faith, gives us all we wish for, and sweeps away every obstacle—if we only believe. Paul, in Philippians 4:11, said, "I have *learned*, in whatever state I am, to be content." Jesus said, "In the world you have tribulation; but be of good cheer, I have overcome the world." (John 16:33). Those in Hebrews 11 were mocked, stoned, imprisoned, tortured, and died not having received the promise, yet they believed God would yet fulfill *all* He promised. Job realized this when he said, "Though He slay me, yet will I trust Him." I Corinthians 10:13 indicates that no problem is unique, others can help, God is faithful, He will provide a way of enduring, and there is a way of dealing with every situation in the Will of God. It's irrational to "awfulize" our experiences.

4. "Unhappiness is externally caused."

Certainly we're influenced by the irritations, the stress, the sometimes tragedies of our personal environment. Many of our habits, even values, have been conditioned by what is called a "sick society". Since Adam and Eve, it has been natural to blame others, the environment, or even God (Prov. 19:3). We justify ourselves, blame external events, and have trouble admitting mistakes, all because we want to appear right, wise, decent, and smart.

Painful feelings begin, not with what happens to us, but with how we *evaluate* the situation. What we think determines our emotional response. "He is kept in perfect peace, whose mind is stayed on Thee." (Isaiah 26:3). "As a man thinketh, so is he." (Proverbs 23:7). "Be ye transformed by the renewing of your mind." (Romans 12:2). Jesus, in Mark 7:14-23, indicates that it is not something outside us that makes us feel or act badly, but something inside us.

We are personally responsible for our behavior, and the resulting emotions. We can't blame our past, our parents, our spouse, our culture, our church. To do so only keeps us from finding real solutions to our problems.

5. "If something is fearful and potentially destructive, we should think of nothing else."

We may not say that, but subconsciously we must believe it, because that's exactly what we find ourselves doing. But worry doesn't help us escape trouble. It only makes us unable to cope when it does occur.

Jesus said, "Sufficient unto the day is the evil thereof." Focusing on the imagined threats of tomorrow brings anxiety and stress. Paul said, in Philippians 4:8, to *think on things* that are true, honorable, just, pure, lovely, and of good report.

6. "It's easier to avoid than face difficulties and responsibilities."

Since Adam and Eve hid among the trees, people have tried to avoid anything that threatens their security, especially when their pride is at stake.

Avoiding difficulties and playing it safe does have apparent rewards. It reduces the immediate pressure, and we preserve our pride. But in the long run, it is destructive. The problems keep coming back and getting worse.

What we need is not a tensionless state, however, but the striving and struggling "with fear and trembling" to do the "will and work" of God. (Phil. 4:12, 13). God is a present help in trouble (Psalm 46). We need not be afraid of what man can do to us (Hebrews 13:5, 6). It is irrational to let fear dominate us when "Perfect love casts out fear" (1 John 4:18).

"Our past history is all important in determining our present behavior, and if something strongly affected us in the past, it will have a similar affect in the future."

The past can be a very present reality, and our memory can haunt us. Research studies have shown that people spend fifty percent of their emotional energy trying to forget painful memories. The effects of the past can never be removed entirely. The deeper we dig into any problem, the more we find it to be tenacious, terribly complicated, and interwoven with other problems, past and present, like links in a chain.

But, really it isn't the past behavior, it's what we've been saying to ourselves, and still say, that causes our problems. It's not length of time, or seriousness of the situation that will determine future emotions — it'll be what we *say* to ourselves, and whether we keep repeating the same irrational thoughts we've had for years.

We are not slaves of the past; we're slaves of Jesus Christ who has freed us from the chains of our sinful nature. He transformed the impulsive, aggressive Simon, meaning "shifting sand", into Peter, a "rock", as far as we know without analyzing his past. John was changed from the way he was described in Matthew 20 and Luke 9, a vengeful, exclusive, ambitious, "Son of Thunder", into an apostle of love. To the Corinthians, Paul remarked, "and such were some of you" (I Corinthians 6:11). They had changed. They had put off the old, the irrational, and had put on the new.

8. "We need to depend on others, especially those stronger and more capable."

We need people. A deep need is to overcome our sin-wrought separation from others. Yet, too often our need for other people leads to dependency and depression.

When our security needs of acceptance and love are not met by those we depend on, there is hurt, then anger. Because of the fear of rejection, or because it isn't "Christian", the anger isn't expressed, but is turned inward toward ourselves, becoming self-pity, then depression.

The usual psychological advice is to express the anger. While in certain Biblical contexts the expression of anger is wholesome (Nehemiah 5, Ephesians 4), the root cause in depression is not the anger. It is misplaced dependency. We are assuming that we *must have* a certain person's love and support in order to be worthwhile. Surely, if we *had* to have it to survive, God would somehow see to it that we would receive it. But our deepest needs of acceptance and significance can only be met, and are now being met, and always will be met by the unchanging, unconditional love of God.

With David, our "expectation" should be "only in Him" (Psalm 62:5). This does not minimize the importance of human interdependency and burden sharing, but it limits the power of another person's response to destroy our spiritual, mental, and physical health.

On the practical level, if we put all of our eggs in someone else's basket, what happens if they die, or walk off with that basket? Too many Christians are overly dependent on the responses of another, and need to develop their own spiritual gift in a context of love, trust, wisdom, freedom, and unity.

In summary and conclusion, personal problems, to a large extent, are thinking problems—wrong beliefs which lead to wrong behaviors, and to unhappy, painful feelings. Romans 12:2 (Phillips), "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all His demands, and moves toward the goal of true maturity."

This implies: (1) It is possible to believe in a false reality, to believe a lie; (2) There is a true reality to which we should behaviorally conform (whether we feel like it or not); and (3) If we are to order our lives correctly before God, and have spiritual and mental health, it is necessary to think correct thoughts, and not live by irrational, unconverted assumptions.



A Message for Teachers

Jesus, The Master Teacher

Dr. David R. Reagan

Jesus was the greatest teacher who ever lived, for He was God in the flesh. The book of Job says:

*God is exalted in His power.
Who is a teacher like Him?*

Job 36:22

The answer to the question posed by this scripture is, of course, no one; and Jesus of Nazareth proved that.

In Matthew 7:28 we are told that "the crowds were astonished at the teaching of Jesus because He taught them as one who had authority—and not as their scribes." Let's consider some of the reasons the teaching of Jesus was so powerful and effective.

Grounded in the Word

To begin with, the teaching of Jesus was grounded in the Word of God. When He began His teaching with the Sermon on the Mount, He said: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." (Matt. 5:17 & 18)

On another occasion Jesus said "The Word of God is truth." (John 17:17) Jesus preached the Word. He taught the Word. He lived the Word.

It was, in fact, Jesus' emphasis upon the Word of God that resulted in His death. As He preached the Word, He drew people away from the traditions of Men, and that infuriated the scribes and Pharisees who therefore plotted against Him.

Energized by the Spirit

Another reason for the effectiveness of Jesus as a teacher is that He taught in the power of the Holy Spirit and not in the power of His flesh. I don't believe Jesus ever once prepared a lesson that was based exclusively on His own experience, insight, or wisdom. He looked to God. He operated on the power of the Holy Spirit in fulfillment of prophecy (Isa. 11:2).

Jesus was conceived by the Holy Spirit and indwelt by the Spirit from birth. Yet, He did not go forth to preach and teach until He had received a mighty anointing of the Spirit at His baptism. Jesus recognized the source of His teaching power and He often acknowledged it publicly, as at the synagogue in Nazareth when He applied the words of Isaiah to Himself: "The Spirit of the Lord is upon me..." (Luke 4:16-19) On another occasion He said, "The Father who

dwells in me is the one who does my works." (John 14:10)

Focused on Jesus

A third reason the teaching of Jesus was so powerful is because His teaching focused upon Himself:

- "I am the Way, the Truth, and the Life; no one comes to the Father except by me." (John 14:6)
- "Whatever you ask in my name I will do it, that the Father may be glorified in the Son." (John 14:13)
- "A new commandment I give to you, that you love one another even as I loved you." (John 13:34)
- I am the resurrection and the life; he who believes in me, though he die, yet shall he live." (John 11:25)
- "Truly, truly I say to you, before Abraham was — I am!" (John 8:58)
- "If you knew me, you would know the Father also." (John 8:19)
- "You search the scripture because you think that in them you have eternal life; but it is they that bear witness to me." (John 5:39)

Adapted to Needs

A fourth characteristic of the teaching of Jesus that made Him so effective was His adaptability. He adjusted to circumstances. He was willing to toss aside His lesson plan and focus on the needs of the moment.

A good example of this characteristic of His teaching can be found in Luke 12. As the chapter begins, Jesus is speaking about the evils of Pharisaism. He gradually shifts into what appears to be a major discourse on the leading of the Holy Spirit, but He hardly gets started before He is rudely interrupted by a young man who asks Him a totally irrelevant question.

But Jesus does not respond to the impertinent question as most of us would. He does not rule it out of order and then return to His learned discourse on the Holy Spirit. No, He sets His lesson plan aside and zeroes in on the covetous attitude of the young man who interrupted Him. In the process, He proceeds to present the parable of the Rich Fool, and through that parable He teaches a powerful lesson about relying on God rather than the riches of this world. Now that's what I call adaptability!

Varied in Method

Another thing which contributed to the power of Jesus' teaching is that He was very flexible and varied in His teaching methods. Note the great variety of techniques which He used:

- 1) Startling hyperbole—
"Pluck out your eye."
"Hate your own life."
"Become like a child."
- 2) Vivid analogies—
"Be born again."
"I am the vine."
"I am the bread of life."

- 3) Probing questions—
 “Who do men say that I am?”
 “Which is easier, to say ‘Your sins are forgiven’ or to say ‘Rise up and walk?’”
 “What man of you, if he has one sheep and it falls into a pit on the Sabbath, will not lay hold of it and lift it out?”
- 4) Profound paradoxes—
 “Blessed are the meek, for they shall inherit the earth.”
 “Love your enemies and pray for those who persecute you..”
 “The first will be last and the last first.”
 “Whosoever would be great among you must be your servant.”
- 5) Penetrating observations—
 “Let he who is without sin cast the first stone.”
 “Render unto Caesar what is Caesar’s and unto God what is God’s.
- 6) Fascinating parables—
 “The kingdom of heaven is like a treasure hidden in a field which a man found, covered up, and went and sold all that he had so that he could buy the field.”
- 7) Exciting action or object lessons—
 When He turned the water into wine.
 When He fed the 5,000.
 When He called the little children to Him.
 When His disciples reaped grain on the Sabbath.

The teaching of Jesus was grounded in the Word, energized by the Spirit, focused on Himself—and it was adaptable and flexible.

Lived in Life

A final factor which gave power to the teaching of Jesus is that His teaching was exemplified in His life. Jesus lived what He taught. The quality of His life transformed the lives of thousands. And the quality of that life continues to this day to transform the lives of millions, for “although He was the Son of God, He learned obedience through what He suffered; and being made perfect, He became the source of eternal salvation to all who obey Him.” (Heb. 5:8 & 9)

Now, having completed this survey of the characteristics of Jesus’ teaching, let me ask you a question: How does *your* teaching compare to that of Jesus, the Master Teacher?

Questions for Teachers

For example, is your teaching grounded in the Word of God? Or does it proceed from the wisdom of Man? Paul said: “I do not teach the gospel with eloquent wisdom lest the cross of Christ be emptied of its power.” (I Cor. 1:17) Paul also said: “I do not want your faith to rest in the wisdom of men, but in the power of God.” (I Cor. 2:5)

Is your teaching energized by the power of the Holy Spirit? Is it bathed in prayer? Or do you rely upon your own cleverness? Paul wrote that the mysteries of God’s Word must be “spiritually discerned.” (I Cor. 2:6-16) Paul also wrote: “We have renounced disgraceful, underhanded ways: we refuse to practice cunning or to tamper with

God's Word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God." (II Cor. 4:2)

Is your teaching flexible and adaptable, always aimed at speaking to the needs of people? Or is it rigid, stifling, aloof, and theoretical? Do you teach with compassion and love, or do you have a dogmatic, sectarian attitude? Paul advises us that "the Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, correcting his opponents with gentleness." (II Tim. 2:24)

More Questions

Is your teaching Christ centered? Or is it focused upon the traditions of men? Which are you more interested in: indoctrinating people with doctrines or bringing them into a closer relationship with Jesus? Do you focus on Jesus in *all* your teaching? For example, when teaching the creation, do you point out that Jesus was the Word by which God spoke the creation into existence? Do you point out that the animal coverings which God supplied Adam and Eve were a sacrificial type pointing to the sacrifice of Jesus which would provide a covering for our sins? Do you show students how Jesus is portrayed in Noah's ark and the ark of the covenant? Do you show them how Jesus is reflected in the lives of Joseph, Moses, Joshua, and David?

Finally, do you live what you teach? Do you present a good life style example to your students? Paul said: "Set the believers an example in speech and conduct, in love, in faith, and in purity." (I Tim. 4:11)

Do you communicate by your actions that you consider your teaching responsibility to be an important one? Do you arrive at class on time? Do you take a personal interest in your students? Do you prepare your lessons? Do you *really* prepare them? Or do you throw them together hurriedly on Saturday night to the inspiration of Fantasy Island and Love Boat?

Apostolic Advice

The Apostle James says: "Let not many of you become teachers, for those of us who teach shall be judged with greater strictness." (James 3:11) Don't let that statement frighten you; let it sober you. Let it impress upon you what an honor and glory it is to be called of God to teach His Word.

Edited by Dr. Horace Wood

PROPHECY:

Hopeless Night or Glorious Sunrise

Marvin J. Rosenthal

Jewish people are filled full with a zest for life. Candid and outgoing, they are often more recognizable by expression and gesture than by facial appearance. Rarely satisfied with being spectators, Jews prefer to roll up their sleeves and climb down into the arena, there to actively participate in the 'game' of life. Their outgoing nature has prompted the cliché, "When you have twelve Jews, you have thirteen

opinions." It is an undeniable fact of history that proportionately, no people has made a greater contribution to humanity than has the Jew. Medicine, science, technology, mathematics, law, literature, art, government and education—these are representative of but a few of the disciplines to which the Jew has put his hand to ennoble and enrich human experience.

During the first half of this century sixty Nobel Prizes were won by Jewish scholars. Since 1908, twenty-five percent of the Nobel Prize winners in medicine were Jews. This would be an astounding achievement for any great nation with hundreds of millions of citizens, but the Jewish population of the entire world amounts to less than fifteen million people.

These contributions, considerable as they are, fade into insignificance when compared to the religious legacy given the world by descendants of Abraham, Isaac and Jacob. To this very hour, Christians throughout the world acknowledge that Abraham is the supreme example and spiritual father of all those who have, by faith, accepted Christ as Savior. The law given by Moses and the writings of the Jewish prophets were a considerable part of the foundation upon which the Western World was erected. Their positive contribution to human history is incalculable. But towering above all other Jews in their contribution to humanity is this One called Jesus the Christ (Messiah). So significant was His life that time itself is measured from His birth. He is the focal point of all human history. Through His life and preaching He taught men how to live, but more than that, He taught them how to die. He claimed, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live" (Jn. 11:25).

Since the beginning of time, death has been mankind's greatest fear and immortality its brightest hope.

With the eye we can watch a man take his last breath; with the ear we can hear the last cry; with the hand we can touch cold, clammy skin; and with the nose we can smell decaying flesh. But what then—what happens beyond human sense perception and the grave? Shall we, like the uncertain agnostic, come to the crossroads of life and death and say, "I don't know what lies beyond the grave"? Shall we, like the proud atheist, assert with irrational faith, "Nothing lies beyond the grave"? Shall we, like the proverbial ostrich, put our head in the sand, thinking to avoid the reality of death by ignoring it?

On a tombstone in a small cemetery in the Midwest were etched these thought-provoking words:

*Stop my friend, as you pass by.
As you are now, so once was I.
As I am now, you will surely be,
So prepare yourself to follow me.*

Rabbi Jochanan Ben Zaccai, a rabbinic Jew of the second century A.D., was lying on his death bed. His disciples came to visit him, and on seeing them tears filled his eyes as he cried bitterly. "Rabbi," exclaimed the astonished disciples, "dost thou cry, thou the light of Israel, the right hand pillar of the temple, the mighty analyzer of the law?"

"Ah, my children," sobbed the dying sage, "I would not weep if I were at this moment brought before an earthly king who may be in his grave tomorrow, whose anger and punishment could not last forever, and might be moved to pity by words of entreaty, or might be pacified with a gift. You ask me why I weep when I am about to be led into the presence of the King of kings who lives forever, who will not be moved by pity or by words of entreaty, or will not be pacified by an offer of a gift. There are two ways before me, one leading to paradise and the other to Gehenna (Hell), and I know not whither I am going" (Perachoth 28B).

Rabbi Ben Zaccai realized that one day soon he must stand before an eternal, all powerful and infinitely righteous Judge. He knew that eternity was open before him, but whether of bliss or torment—that he did not know. He was a religious teacher, trained to teach others, but he did not have the answer for his own life.

A reformed Jew of the nineteenth century A.D., Emanuel Deutsch wrote a book entitled *What Is The Talmud?* In it he tried to show that Jesus was a plagiarist and that He copied the rabbis. When Deutsch was at the height of his popularity, his health gave way, and he was advised by his physician to go to Egypt, there to try to regain his lost vitality. Soon after reaching Egypt, he realized that he was fighting a losing battle, and he wrote this pathetic confession in his diary: "I cannot take comfort in death. I want to live. There is so much life, full life within that it shrinks from darkness and deadness. I envy those who can fly on the mind's wings to this (death's) harbor of refuge; I cannot follow, but keep tossing outside in my broken craft through foam and rock and mist" (From library remains of Emanuel Deutsch, page 12).

For Deutsch, at life's end there was only fear and uncertainty. How tragic that as death was about to overtake this distinguished Jewish scholar, the ship in which he found himself was but a broken craft in the middle of a storm of foam and rock and mist. Fear and despair were his only traveling companions.

Saul of Tarsus was a zealous Jew of the first century A.D. He trained under the distinguished Rabbi Gamaliel in preparation for service on the Sanhedrin, the highest court in Israel. But one day he saw in Jesus Christ of Nazareth the precise fulfillment of all the messianic hopes and longings as revealed in Israel's Holy Scriptures. He realized that there was the One in whom the Old Testament offices of Prophet, Priest and King merged—here was the promised Messiah. He had the courage to break with human tradition and follow divine revelation. After a dedicated life of service to his Lord, Paul found himself in a Roman prison—soon to be executed because of his faith. Death was near and he wrote,

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing (2 Tim. 4:6-8).

Paul's confidence in life on the other side of death was so strong that more than ten years earlier he had written,

For we know that if our earthly house of this tabernacle were dissolved (the body), we have a building of God, an house not made with hands, eternal in the heavens (2 Cor. 5:1).

Hear this great Jew once again as he writes to believers in Messiah at Philippi,

For to me to live is Christ, and to die is gain (Phil. 1:21).

The contrast between the rabbinic and reformed Jews on the one hand, and the believing Jew on the other, is as marked as the difference between hope and despair, day and night, life and death. At a Jewish funeral, the rabbi will elegantly eulogize the deceased person. In glowing terms, the rabbi will tell of the deceased's contribution to family, friends and society—of his meaningful life. But there will be no assurance of hope beyond the grave—no meaningful comfort to be-reaving loved ones will be uttered. How final the obituary page of a Jewish newspaper I recently read while in Israel. It listed the deceased person's name, and then said, "He is no more." But why such a marked difference? Hear the words of the Apostle Paul once more,

... I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day (2 Tim. 1:12).

The greatest contribution Israel made to the world was not physical but spiritual, not temporal but eternal. Her greatest theologian was Saul of Tarsus, later to be called Paul the apostle. By divine revelation, he saw clearly that there is HOPE, MEANING and PURPOSE to living because there is LIFE beyond the grave.

Man was created in the image of God. It is this fact that sets him apart from and infinitely higher than the animal world. It is in this likeness to God that the worth, morality and dignity of man is to be found.

God breathed into man the breath of life, and man became a living soul. Man was created to live forever. There is no such thing as soul sleep or cessation of existence or total annihilation. Every man will live forever. It is the quality of life that is at stake. For some it will be an endless life of bliss in the presence of God. For others it will be an endless life of torment in the presence of the wicked one.

Jesus put it this way,

... the hour is coming, in which all that are in the graves shall hear his voice, And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (Jn. 5:28-29).

When a human being passes from this life, loved ones and friends left behind are often heard to say, "HE'S GONE." At such a moment, the supreme question is, "GONE WHERE?" How would loved ones answer that question if your life were suddenly to end? If you're not CERTAIN, you're CERTAINLY not prepared for the CERTAINTY. God's Word says, "... it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). For the one who realizes that through his sin he is separated from a Holy God, who sees in Jesus the true Passover Lamb, who accepts the substitutionary provision of

Christ's death on Calvary, the answer would be, "GONE TO HEAVEN"—with eternal life abundant and free.

Helen Steiner Rice put it this way,

*On the 'wings of death' the soul takes flight,
Into the land where there is no night.
For those who believe what the Savior said,
Will rise in glory though they be dead . . .,
So death comes to us just to 'open the door,'
To the Kingdom of God and life evermore.*

Death, for the one who comes to God on His terms, is not a hopeless night, but a glorious sunrise of light and life in unending fellowship with the everlasting God.



Studies in the Book of Acts

Larry Miles

"Peter's Work in Lydda"

Acts 9:32-43

INTRODUCTION

In the previous article we studied together about the life and conversion of Saul of Tarsus. Luke now turns our attention to Peter. He relays some of the work that the apostle to the circumcision is doing for the Risen Lord. With this in mind, let us have our Bible's open and ready to study together the Word of God.

THE HEALING OF AENEAS: ACTS 9:32-35

The narrative supplied to us by the "beloved Physician" tells us that while Peter was traveling he came down to Lydda. No matter what direction one went from Jerusalem he would be said to be going down as Jerusalem is situated high in elevation and one would have to come down to go anywhere. We know, by our study of Biblical geography, that Lydda was about 11 miles southeast of Joppa. Luke tells us that Peter was with "the saints who lived at Lydda." In the New Testament era all Christians were called saints. Even today all true born-again believers are saints.

In verse 33 we find the mention of Aeneas. Luke tells us that Aeneas "had been bedridden eight years, for he was paralyzed." In verse 34 we have healing of Aeneas. Peter told him, "Aeneas, JESUS CHRIST heals you; arise and make your bed." The healing was instantaneous. In verse 35 we're told that all who lived at Lydda and at Sharon saw him. They had known that he was paralyzed and now that he was walking. They knew that it was by the power of God that he was healed. Luke informs us that as a result many were added to the Lord.

THE RAISING OF DORCAS: ACTS 6:36-43

We now find the apostle still ministering in Lydda. Verse 36 introduces us to the story of Tabitha, who in the Greek was called Dorcas. She is called a certain disciple. She was known as one who continually did deeds of kindness and charity. She was a perfect example of the faith that produces works. We work because we are saved not to get saved. Salvation is by grace alone.

Verse 37 informs us of the death of Dorcas. It says that she became sick and died. We are told that after washing the body it was placed in an upper room. Verse 38 reads as follows, "And since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, entreating him, 'Do not delay to come to us.'" The question arises as why they did not bury Dorcas. Also why did they send for Peter? One view has it is that they believed that Peter could raise her from the dead. It is possible and most probable that there were instances in the New Testament that the apostles raised folks from the dead. Just because Luke does not tell us does not mean it didn't happen.

In verse 39 Peter has arrived in Joppa. The two that had been sent to get him led him to the upper room. We're told that all the other widows of the city were there weeping. Verse 40 tells us that Peter sent them out of the room. It tells us he knelt down and prayed and "turning to the body he said, 'Tabitha, arise.'" He called her by her Aramaic name Tabitha. In verse 41 he helps her up and called the saints and widows. He brought her out to them. Luke puts it this way: "he presented her alive." Verse 42 says that the news spread throughout the city and that many turned to the Lord Jesus Christ.

In verse 42 we're told that Peter spent many days living with Simon the Tanner. We'll be studying more about Peter's ministry in the next few articles. God was preparing him for a ministry to Gentiles. Our next essay will cover Acts 10:1-22. It will be called, "God Prepares Peter to Preach the Good News to Gentiles." May we always be looking for the return of the Lord of Glory.
Until next time, **MARANATHA!**

Missionary Messenger

"Greater things for God"

Joy Garrett

Harare, Zimbabwe

February 12th.

What a relief to be able to go to the gas station and without waiting in a long line to say, "Fill it up." However, the new increase in price makes gas \$4.05 (U.S. money) per gallon and diesel \$2.05 (U.S) a gallon. Thus having the fuel, we make the 200 mile journey to Gweru taking with us Bro. and Sis. Patrick Machaya. We departed at 8 AM on last Saturday arriving at 1 P.M. at the home of Bro. and Sis. Jonasi

one of the leaders there. At 3 P.M. we went across town to Bro. Jonasi's old house in MKOBA township where Bob taught on the heart and answered questions to a room full of people until the day light faded. After preaching the next morning at the Sunday service held in a school classroom they have rented, we left for Kadooma, about a hundred miles back toward Harare—arriving in time for the 3 P.M. afternoon service. Although it was raining there was a good crowd. Bro. Machaya's son, Stanford Nhamo Machaya, led singing and directed the choir. Bob spoke and as usual Bro. Machaya interpreted.

We left about 5 P.M. to arrive home at 7:30 P.M. feeling we'd gotten our money's worth out of that tank of diesel.

NEWS AND NOTES

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

"Welcome Home Thou Good and Faithful Servant"



On the 21st day of January, Dave Ferguson fell asleep and then walked through the valley of the shadow of death into eternity with his beloved Savior leading the way.

Funeral services were conducted at Piedmont Church of Christ on January 25 by his lifetime associates, Dr. Horace Wood and Bob Yarborough.

It was an unpretentious service for a humble man, lasting 30 minutes. Most of the time was spent talking about Dave's Lord and Master, Jesus Christ, rather than about him. And surely, that was just the way Dave would have wanted it to be.

His daily life was a living testimony of his faithfulness and consecration to the Savior he had intimately known, loved, and served most of his lifetime. You didn't have to be around him very long to know that "the Lord was his Shepherd." And it soon became evident if you were blessed to be around him a little longer that he would try to gently persuade you to accept Jesus as your Savior and Shepherd.

He had expressed a desire to still be alive when Jesus came for the Church. Such would have been appropriate indeed when you consider that like Enoch, he also walked with God. But the Lord had other plans and it is certain Dave was not disappointed.

He was born in 1896, a son of one of Texas's pioneer families. Shortly after serving in WWI, he built his home on Ferguson Road in Dallas. Although the house was moved a short distance, it remained on a part of the original homestead property and was his home until his passing.

A nursing home for the aged was constructed on some of the property he had sold in earlier years. It was directly across the street from where he lived. He still considered it a blessing to visit "those old people" and cheer them up by talking to them about the Lord and praying with them. He usually visited at least once a week right up to the last week of his earthly life.

He is survived by his wife, Grace Ferguson, and six children: Doris Binford and Roy, Dan, Earl, David, and Rosalind Ferguson. There are also nine grandchildren, and nine great grandchildren, and a sister, Josie Smith. He attended the old Peak and East Side Church of Christ in the 1920s. He also spent many years of service and worship at Mount Auburn Church of Christ from the '30s into the '70s, as a teacher and elder most of that time. —Roy Ferguson

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