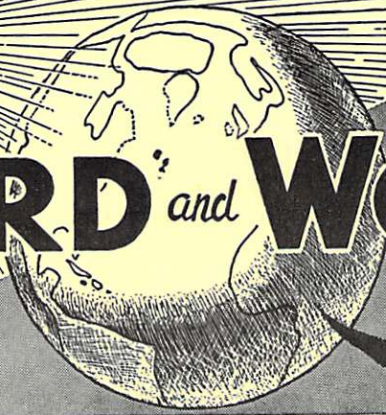


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THE WORD AND WORK

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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.

Feed My Lambs — Feed My Sheep

In the last chapter of John, we have the most tender and doubtless the most important commission ever given to the church leadership. It was more than a death-bed request—it was Jesus' final commission to the man to whom had been given the keys of the kingdom of heaven. The command was: "feed my lambs; tend my sheep, feed my sheep." Later, Jesus sent His Holy Spirit, to lead the apostles (and all of the saints) into the work that was ahead for them in the Kingdom.

FIRST THE LAMBS

Plainly, the lambs in any congregation of the church are the newly born-again ones, commonly the young people who have "decided to follow Jesus." The ideal way to feed them is to properly feed their parents. It is at this point that the growth in the church really takes place. As the children emulate their parents, parents become aware that their patterns need to be shaped up. Family flaws, as language, evil habits, and worldliness become apparent and the Holy Spirit urges a cleaning-up process. Then the sincere milk of the word flows from parents to children, and spiritual growth is sure.

This is the reason for preaching and teaching. The Word of God must be the text book. It alone is a "lamp to my feet and a light to my path." It must be handled aright; that is, to "give the sense" (Neh. 8:8); then will the teaching be living and powerful; strong to discern the thoughts and intents of the heart.

Again we remember that the "sum of God's word is truth." It is not enough to simply feed on one or two favorite themes. Some who learn of the "plan" of salvation want to hear nothing else, even though they have complied with its provisions years ago. Others are so overwhelmed with "grace" that they have no desire to study "the judgment to come" or church discipline. We are not having a balanced diet if we omit the great commission, with its missionary and consecration emphasis. Nor are we being fed for joy in the spirit if we do not hear often about the resurrection and the eternity that is prepared for us.

Some of our zealous young people complain that they are not being fed some of the cravings of their hearts—present day manifestations of the Spirit's gifts. Perhaps Jesus would say to our leaders, "Give ye them to eat." And the response might well be, "whence (and with what) are we to buy bread sufficient that every one might take a little?" Jesus knew what He would do. There was a lad there who *had* five

loaves and two fishes. The rest of the supply was up to Jesus' supernatural power and love, and His strong purpose to meet this need. I expect the Lord to take of the gifts of faith, knowledge, healings, and the rest, and "distribute them among the multitude "as much as (we) would." But we might well infer that these gifts must be brought to the hands of the Lord Jesus, so that He may distribute them to the multitude. Truly the multitude waited until the boy came forth and shared what he had. Does this parallel apply to us today?

TEND MY SHEEP

There is a tending that involves the things other than food. It is more a dealing with the necessities of life for the sheep, as protection from the elements by building and leading into a fold, or as David did, battling the lion or the bear, to protect the flock. Always is needed a tending in the direction of the green pasture or the still waters, and gently leading those that are with young. There is a need to seek the ones who habitually stray away, and to keep an eye open for such as have their heads caught in the fence or in forked trees. It is this sort of oversight that Jesus assigned to Peter, as He defined the eldership. And Peter conveyed the responsibility to future generations when he said: "The elders, therefore, I exhort, who am a fellow Elder . . . Tend the flock of God which is among you, exercising the oversight, not as lording it over the flock, nor yet for filthy lucre, but of a ready mind." Elders need this "ready mind."

FEED MY SHEEP

I think it was Bro. Carl Ketcherside who once said concerning the building up of a local congregation: "If the sheep are well fed, they will produce the lambs." And of course, the stronger the sheep, the healthier and more abundant will be the crop of lambs.

A flock of healthy sheep are a joy to possess. They are a meek and gentle lot, but energetic and challenging. Generally they flock together. They follow much better than they drive. Some eat slower than the others, and often get pushed around. And some, seemingly without reason, go off of their feed and eventually die. Some lambs are born with difficulty, while a few are stillborn. Then comes the question whether they have had the proper food along.

When Jesus said "Feed my sheep" He implied that there was a real need for such feeding and responsibility for the provision and quality of the food. As Christians, we need the food of:

Faith, that comes by hearing the word of Christ

Hope, that as an anchor, reaches within the veil of the hereafter

Love, that binds all the parts of the body together

Prayer, which is the privilege of direct communication with God

Praise, that fills and thrills the soul with joy unspeakable

Healing, lengthening our days of service and sacrifice

Fellowship, which is our badge of true discipleship

Compassion, which, having experienced ourselves, we can show to others

Wisdom, which shapes the manner of our Christian walk

Longsuffering, which enables us to live in the bond of peace.

This is quite a menu—Let's be warmed and filled.



Viewing the News

Jack Blaes

IN THE CHRISTIAN ANTI-COMMUNISM CRUSADE, September 1, 1984, Dr. Fred Schwarz says, "The communists have at least three meanings for the word peace: 1) The avoidance of nuclear war; 2) The promotion of wars of national liberation; and 3) Communist world conquest followed by the elimination of all sources of opposition."

AMERICAN JOURNALISTS ARE STILL VERY UPSET because of the way they were kept out of the Grenada invasion before the fact. The reason for their being kept in the dark about it was that the administration felt that this had been necessary to protect the secrecy of the operation. The big names in the industry were highly insulted, and protested that they were Americans, too, and just as "patriotic" as the next person.

You be the judge. Last December, the Department of Defense requested the patriotic press to refrain from publishing information about the secret military payloads of the space shuttle scheduled to be launched on January 23. Brig. General Richard F. Abel, chief of public affairs for the Air Force asked reporters covering the Pentagon to avoid even speculating about the payload. On December 19, The Washington Post headlined the story on its front page and gave some sensitive details about the shuttle which Defense found to be "the height of journalistic irresponsibility." Upon being questioned about the article, Mr. Weinberger said it had been damaging, adding: "There are certain things that we have to do, that we should do, that when they are published, can only give aid and comfort to the enemy." Makes you wonder sometimes, doesn't it?

VERY SHOCKING! PRESIDENT REAGAN ENDORSED the dangerous Geno-

cide Convention and called for its prompt ratification by the Senate. Although this was done before the election, little comment was made about it during the campaign. Of course, the liberal press is in agreement and would not call attention to his doing it for obvious reasons. Makes you wonder sometimes just how conservative this President really is. The day following Mr. Reagan's surprising announcement about the Convention, Senator Proxmire (D.-Wisconsin), the Senate's most vocal and persistent advocate of the Genocide Convention, addressed the Senate: "If the Reagan administration... can endorse the treaty as being in the interests of our country, if this conservative administration can agree that the treaty does not constitute a threat to this country's sovereignty, if the Reagan administration can conclude that this treaty will not endanger our national security, if this administration concludes the treaty is legally as well as morally right, then what credible basis is there for any genuinely conservative opposition?" On the basis of the President's conservative reputation, it would seem that the Senator's conclusion is the right one, and that is where the treacherous rub comes in. Mr. Reagan's endorsement of the treaty doesn't change one syllable of it. This treaty was first presented to the Senate for ratification by President Truman in 1949. That Senate and every Senate to which it has been presented for the past 35 years have wisely refused to ratify it. The communist countries have not hesitated to ratify it. Of course, that doesn't mean that the citizens have ratified it, just that the tyrants who would love to decide our future have seen fit to keep their control over the captive peoples. Despite numerous incidents of clearly identifiable genocide throughout the world, not one genocide case has been brought before the International Court

of justice. Take note that these acts of genocide have been committed by communists. On the other hand, frequent charges of genocide are being raised against the United States in recent years. I'm sorry that I lack room to discuss the actual wording of this treaty here, but we need to be informed about it. Your Senator will send you a copy of it if you call his office or write for it. But he needs to know that you are opposed to its passage very soon.

• • • • •

LUIS LLOVIO MENEDEZ DEFECTED TO THE UNITED STATES from Cuba in 1982. He says that Castro hates "totally" the United States of America. He hates its institutions, its policies, everybody here. He speaks of the United States in the lowest terms you can imagine." Llovio is certain that Fidel has such an obsessive hatred for the U.S. that it will not be possible to have improved relations as long as he is in power. Before seeking asylum here Menendez was chief advisor to the head of the Cuban State Committee for Finance from 1977 to 1980 and then chief advisor to the Minister of Culture from 1980 to '82.

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WEST GERMAN OFFICIALS REPORT that nearly 200 Polish citizens left a Polish cruise ship in this port city with the intention of seeking political asylum in West Germany. This mass defection follows a similar defection by another 93 Poles a week earlier and brings to more than 3,000 the number of Poles seeking freedom in 1984 in West Germany. The flight from Poland has increased dramatically since the communist regime in Warsaw imposed martial law on Dec. 13, 1981.

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THE UNITED STATES IS JUST AS DEPENDENT on foreign sources for our oil supplies as it was in 1973. The Reagan Administration has proposed the acceleration of off-shore oil leasing of the Outer Continental Shelf to increase our domestic oil production. The Interior Subcommittee of the House Appropriations Committee persists in blocking this greatly needed program. The fear is that the off-shore drilling will generate greater oil pollution in the oceans. Representative Miller (R.-Ohio) believes such fears are unjustified. He points out that "in the 30 years since offshore

drilling began in our coastal waters there has been only one significant domestic accident; this occurred off the coast of Santa Barbara in 1969. Since that accident 15 years ago, the technology for detecting and containing oil spills has improved significantly. As a result, the danger of oil pollution from platforms is substantially lower than that posed by oil tankers. Only 791 barrels of oil have leaked from our offshore wells since 1971, whereas natural seepage at the Coal Point tanker off-loading facility near Santa Barbara alone creates 50 to 100 barrels of water-borne pollution per day. It is obvious that the risk posed by offshore platforms is considerably lower than that posed by our current reliance on tankers." Aside from the obvious benefits of producing our own energy sources, is the fact that the bonuses paid by the leasing companies in 1982 alone totaled \$7.8 billion, and an increase in this program would be a great relief to the already over-burdened taxpayer. And think of the new jobs that it would create. You should write your Congressional representative about his supporting this program.

• • • • •

SENATOR HELMS HAS A PLAN TO CURB MEDIA BIAS. Well, its about time! He is urging one million conservatives to take control of CBS and become "Dan Rather's boss" by buying stock in the network. It seems legal to me, and it makes good sense, too. One would have to be deaf, blind and illiterate not to know that we are not getting impartial coverage of either domestic or international happenings through the main news dispensers in our country. CBS Vice President Mary Boies says that the network will "take all appropriate steps to prevent a conservative takeover." She says that CBS News reports the news as accurately and as fairly as it can independent of any political point of view. And we heard a President of our nation say, "I'm no crook."

• • • • •

AFTER HIS WOMEN'S BASKETBALL TEAM got wiped out 115-57 by Virginia, Maine coach Pete Gavett summed it up like this: "I think the whole game hinged on one call. The one I made last April scheduling the game." I like good sportsmanship.



Questions Asked of Us

Carl Kitzmiller

A reader of this feature has written concerning my response in the January issue involving mechanical instruments of music in worship and the old covenant. His remarks suggest a possible misunderstanding of the position set forth in the response. Since others might also have read something into the answer which was not intended, we are attempting in this issue to clarify. It is hard to write in such a way as to hedge against all possible misunderstanding and that especially when there is disagreement with the position taken. With some reluctance, seeing there is little which is new to offer, I am prolonging the discussion on instrumental music this month. The correspondent makes some "observations" which are quite important, however, even apart from the music issue. Hopefully my comments on these will clarify or call attention more exactly to what was written earlier.

The first "observation" by the reader is: "We tend to discount anything that is in the Old Testament as being relevant to us today. I think that is wrong. The Old Testament was not nailed to the Cross. The civil and ceremonial laws of the Jews as contained in the Law of Moses were nailed to the Cross. The Histories, Wisdom Literature, and Prophets are still very relevant to us. The Old Testament also contains several covenants that are still in effect, namely, the Noahic, the Abrahamic, the Palestinian, and the Davidic."

I am not certain as to what the writer of these lines means by "the civil and ceremonial laws of the Jews," or what he means to exclude by that expression, but there is a good possibility that I do not disagree with anything he states here. A careful reading of my article (A Response, in January issue) will show that I used the terms "old covenant" and "new covenant." In general usage the "old covenant" refers to the Mosaic covenant. This is the covenant under which all of the pertinent recorded use of instrumental music took place, the covenant under which the Psalms were written, and the covenant which was "nailed to the cross" (Col. 2:14; Eph. 2:14-16; Hebrews). As a *covenant* the Mosaic covenant in its entirety was fulfilled and taken away. There are features of the new covenant which may be similar to or identical with features of the old covenant, just as a new business contract between men might contain features found in an old one. Moreover, the character of God remains constant, so it is not at all surprising that moral right and wrong remains constant. But we are under the new for our specific instructions on how to live, worship and serve the Lord. We are not required to tell the truth because one of

the ten commandments forbade false witness but because this is also the teaching of the new covenant. It is on this grounds that we reject the sabbath law as being a requirement of Christians today. The New Testament is silent as to a responsibility to observe the sabbath. And so on we might go.

It distresses me that this truth concerning the Mosaic covenant is sometimes misunderstood as virtually destroying the worth of the Old Testament writings. I am aware there are those who seldom study any of the Old Testament books and who virtually write them off as of no worth to us today. This is certainly not my position. The scriptures are profitable in their entirety. We would be very much poorer as to God's revelation if we did not have these records. As the correspondent notes, there are covenants recorded there which are still in effect, prophecies which are of great importance, history of great value, and all of this with relevance to us. I do not merely admit this but positively believe it and preach it. It was not the Old Testament writings which were taken away but the Mosaic covenant as a covenant under which men live. Old Testament history reveals much about the beginnings of things, about the fall and the nature of man, and about the very qualities and character of God. There is much about God's dealings with Israel under the old covenant which is *applicable* to us today (cf. Rom. 15:4; 1 Cor. 10:1-11; Hebrews). God's dealings with them provide valuable lessons for us today. Both the fulfilled and unfulfilled prophecies of the Old Testament writings are of great value. The former tell us how we can expect the latter to be fulfilled, and many of the former provide a foundation for our present Christian faith. The Psalms and other Old Testament passages may express in beautiful and wonderful ways the very emotions that true worshippers still feel and may deal with matters which are still for us. Much more could be said about the essential worth of the Old Testament books.

It also needs to be said, however, that there is a need for handling aright the word of truth. We must distinguish between lessons for us and specific instructions to us. We must discern what is properly a feature of the Mosaic covenant and what is of further worth to us. We must distinguish between exposition and interpretation as different from application. Promises to Israel may sometimes apply to us; this is not necessarily the case, however. I love the Psalms, and they often speak to our hearts. It is evident that some of them have a new covenant "flavor" and no limitation needs to be put on the words. It is evident that some of them carry the "flavor" of the law of Moses also. No serious Bible student can ignore the fact that the Old Testament scriptures, especially those reflecting some feature or practice under the old covenant, need to be read, studied, and applied with discernment. Any of the scriptures can be wrested, but because of the covenant differences (between the old and the new) there is probably a greater danger of doing so when we deal with the Old Testament writings.

The correspondent's second "observation" is: "The relevance of the Psalms to us depends upon New Testament revelation. What you quoted from Psalm 66 is not relevant because of the Cross and the revelation contained in Hebrews. What... (was) quoted from Psalm 150 has not been invalidated by anything in the New Testament. I

can sing and make melody in my heart to the accompaniment of any musical instrument.”

Of course I know that Psalm 66:13, 15 is not valid instruction as to worship today. That was the point of my reply. My purpose was to say that just because a passage in the Psalms directs a certain practice in worship it does not become a proof passage for us today. The practice must rest on better authority than the fact that it was valid under the old covenant.

Now we come to a point of disagreement. The writer says that “. . . Psalm 150 has not been invalidated by anything in the New Testament.” No doubt this represents his honest judgment in the matter. I happen to believe that the silence of the New Testament as to a command to use mechanical instruments, the positive instruction to sing to the accompaniment of the heart, and the known practice of the early church does invalidate the old covenant practice of using mechanical instruments. Thus we find ourselves back at the divergent basic principles of interpretation which have characterized this issue from the first. Those advocating musical instruments say “what is not specifically forbidden by the New Testament is permitted” while the non-instrumentalists believe “what is not authorized by command, example, or necessary inference is not permitted.” I am not under any illusion that my words or judgment in this matter will settle the issue, but I believe the latter is the sounder principle of interpretation. Some of those who have followed the former principle have strayed very far from New Testament Christianity.

The brother says: I can sing and make melody in my heart to the accompaniment of any musical instrument.” I say with equal conviction that I cannot in good conscience sing with the mechanical instruments in worship. He can worship with me without the instrument. I cannot worship with him because of the instrument. What is the route toward unity?

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THOUGHTS FROM ROMANS

Ernest E. Lyon

“By Nature We Can't Please God”

For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed

can it be: and they that are in the flesh cannot please God.
(Romans 8:5-8, ASV).

By the title of this article I am trying to impress upon all of us the fact that regardless of how hard we might try, it is impossible for a human being to live in such a way that God would be so pleased with him that He would give him eternal life, take him into Heaven with Him. God is perfect in all ways and He cannot be satisfied with less than perfection on your part. Unless He supplies the necessary righteousness Himself we can never please Him. Maybe it would make this passage clearer if we would stop here and read these four verses in the New International Version: *Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God.* May I remind you again that if you want to know what the original says as accurately as possible read the ASV or the NASV, but the NIV and the NKJV often make the thought much easier for us to understand. (Incidentally, Oxford has recently brought out the Scofield Reference Bible in the NIV and it is now available in Christian book stores.)

Verse 5 is a simple statement that is easy to understand. People who are dominated by their "flesh" or "sinful nature" put thoughts on the things of that nature. Remember from Romans 5:12-21 that we inherited a sinful nature and its consequences from our fallen ancestor Adam. But when the Holy Spirit comes to take up His dwelling in us we can then put our attention to the things of the Spirit of God.

Verse 6 shows that the result of putting your attention on the things of the sinful nature is death—so we were by nature dead in trespasses and sins (Ephesians 2:1-3). But when we by faith come to Christ and allow the Holy Spirit to control our thoughts, our wills, and our emotions the result is life eternal and peace with God.

Verse 7 shows the reason for the statements in verse 6. The "mind" or attention of the sinful nature is opposed to God and to all His ways. We may try over and over to bring our sinful nature to the point of subjection to God's law, but that is impossible. It would be as impossible for a wild beast to live according to the moral standards of human beings as it would for human beings to live the perfect standard of God. Wild beasts are simply not subject to our standards, neither are we to God's.

The conclusion of our passage for this study, verse 8, makes then a general statement that is very important—*Those controlled by the sinful nature cannot please God.* In other words, those living by the desires of the flesh can not possibly please God. No amount of striving will make this possible. Nothing good is impossible for God, but nothing good is possible to our sinful nature, regardless of how much it might try.

Now many people try to dispute with Paul and the Lord on verse 8. They point to natural men sharing their wealth with others, doing volunteer work for the sick and elderly, feeding the hungry, etc. Those

are things that are good from a human standpoint, but only God is good and all truly good works come from Him, through His power.

This passage should teach a person who has not come to Jesus Christ for eternal life that his life is being wasted so far as everlasting or eternal things are concerned. Men may speak well of you and you may be pleased with yourself, but that is very far different from God being pleased with you. Remember that when Jesus interrupted Nicodemus to tell him that to be a part of the Kingdom of God he had to be "reborn from above" He was talking to a man who was considered of the very highest character by his contemporaries. But he still could not even see the Kingdom without that new birth. There is no substitute for the work of Jesus Christ on the Cross, which the Holy Spirit will be glad to make real for you if you will come to Jesus Christ for cleansing. So we plead with you to come to Jesus Christ, the only source of life and light for man, the only Name under heaven wherein we must be saved.

To the Christian this passage should be a reminder that we can never quit depending wholly on the Lord. Unless the Spirit of God guides our thoughts and actions they will be displeasing to Him. Constantly we need to call on Him for help, and He is more ready to help than we are to ask!

Here Am I – SERVE ME

J. H. Horsburgh

James and John wanted to be ministered unto. They wanted the chief places in Christ's kingdom (Mark 10:35-37). When the others heard it, they were indignant. That was what *they* wanted.

"Jesus called them to him" (Mark 10:42). Can you sense the tenderness and pathos in His voice?

Earthly rulers, He told them, exercise lordship over others: "But so shall it not be among you: but whosoever will be great among you shall be your minister: and whosoever of you will be the chiefest, shall be servant of all.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:43-45).

Jesus did not incidentally minister; He *came* to minister—it was His set purpose. The Son of Man "*came not to be ministered unto.*"

This desire to be ministered to is at the bottom of disagreements in the nursery, fights at school, quarrels at home, even wars among nations. And unfortunately, this spirit also prevails in the Church.

As Christians, we fail to realize how much sin and failure, vexation and discontent, discord and unhappiness emerges from our desire to be ministered to.

We become cross and indignant. We exhibit our temper. Sometimes we may exercise restraint—but our anger remains. Why?

We want to be ministered to—by people, circumstances, fortune ("luck"), weather . . . We've been brought up to expect it. And if we are thwarted, as we often are, we get sulky, moody, nervous. In the end, we make ourselves and others miserable.

Can you relate to any of the following situations?

You feel ignored, brushed aside. Your employer or employee doesn't show you proper consideration. A neighbor doesn't treat you with respect. You're left feeling upset.

Did the harsh feelings come because you were deprived of the privilege to minister? No; they came because your rights, talents, position, dignity and importance were not recognized. You came to be ministered to but received nothing.

A friend is praised or does better than you. The honor, success, money, popularity, reward have gone to him; but you wanted it. Because he has been ministered to and not you, you are jealous.

You've been kind to someone, rendering him a service that cost you something. Naturally, you thought your goodness would be appreciated. But it wasn't, at least not as much as you thought it should have been.

While you expected profuse thanks, your friend took it coolly. You are disgusted. You wish you hadn't helped him.

In your haste, you feel half inclined to say you'll never again do anybody a kindness. Why? You've ministered to someone, but you haven't been ministered to.

You're a person of excellent taste and sound judgment. But your advice has been ignored—perhaps it wasn't even asked for.

Because you're an authority in that area, you can't understand why you weren't consulted. Your spirit is ruffled.

Is the problem that your friend has now gotten himself into a sad mess? No, not at all. In fact, he has managed very nicely without your help.

The trouble is, you have not been acknowledged. Your reputation has not been ministered to.

You spoke in church on a special occasion. A good audience assembled, including a well-known and influential Christian man. At the close of the service, you felt extremely pleased with yourself and naturally expected your honored visitor to thank you "for such an interesting and moving message."

But he quietly walked out. How disappointed you were. You had the opportunity to minister to many people. But in your heart, you wanted the message to minister to you.

You are a professional, a successful business man or woman. But your success has fallen short of your expectations. Daily it troubles you.

Your desire for self-gratification has been thwarted. Again, you were not ministered to.

You competed in a race in high school and were beaten. For weeks you never smiled. You had wanted the race to minister to yourself, for people to point to you and say, "He has done what nobody else has achieved."

To this day a bad feeling haunts you. When beaten, you cannot enjoy the satisfaction of knowing that you have been the means of ministering to the winner.

You were engaged in Christian work as a Sunday school teacher or a church officer. But now you feel led to take a sabbatical.

What prompted your decision? Has your health failed? Are home duties more pressing? Has your opportunity to minister been withdrawn? No, none of these.

You're tired of it. You thought it would interest you, give you a position in the church. You thought you would like it, and you did—for a while. As long as it ministered to you, you were willing to continue.

You are sharing an apartment with a friend. Your mutual happiness is interrupted by little jars. You are quick, but your friend is slow. You are economical, but your friend is extravagant. You are punctual, but your friend is tardy. You are tidy, but your friend is sloppy.

You face constant tension. Why? Because your desire to have things your own way is not ministered to.

Or perhaps you are a free-and-easy person. You become annoyed because your happy-go-lucky way is not ministered to.

It's amazing what little things we let disturb us. It's raining. A visitor drops by just as you're about to leave. The answer to your letter still hasn't come. Your request is denied.

You're interrupted in the middle of an interesting book. A pen won't write. Your dress doesn't fit. The fire won't burn. Dinner is late. The children are noisy.

If our happiness depends on our being ministered to, we'll soon be fretting and fuming.

But ministering to another yields an entirely different result. "It is more blessed to give than to receive" (Acts 20:35). In other words we are happier to minister than to be ministered to. Furthermore, it is far more noble: "Whosoever will be chief among you, let him be your servant" (Matt. 20:27).

A word of caution, however. The Lord Jesus does not encourage us to be like Stoics, denying our feelings. We will always experience annoyances and disappointments. But they need not upset us.

Christ has already set the pace of others that He had no time to think of himself.

But He is not saying we are never to be ministered to, always to be slighted, never to meet with success or reward.

No harm comes from being ministered to. The Lord himself was often ministered to, and He expressed His appreciation. The danger comes in always wanting to be served instead of serving others.

At the bottom of trouble, in all its ramifications, is self. This old enemy must be reckoned dead.

Every time something goes wrong, we are given a fresh opportunity to remember we have died with Christ.

But reckoning self dead is not enough. Christ lives and we can live in newness of life in Him.

In our tiny measure. God gives us opportunity to devote our life to the glory of God. We get to come to our world for the same reason Christ came. As Christ lives His life in us, we're able to come fresh each day—not to be ministered to, but to minister.

—from *Message of the Cross*, September, October, 1983.

REKINDLING THE INNER FIRE

(Summary of a sermon preached by J. R. W. Stott. Used by permission.)

I remind you to rekindle the gift of God that is within you through the laying on of my hands. For God did not give us the spirit of timidity, but a spirit of power and love and self-control" (2 Timothy 1:6-7, RSV)

The Church of Jesus Christ needs a divine stirring. It needs to be awakened from its lethargy and sleep for the pressing tasks which confront it in this generation.

It is probable that the "laying on of hands" referred to by Paul here (as in 1 Timothy 4:14) is what we would call Timothy's ordination, and that the "gift of God that is within you" is not the Holy Spirit (whom he had received when he first trusted in Christ) but some special spiritual endowment granted to him when he was set apart for the ministry.

I am suggesting that what is here written about Timothy's special gift may be applied to the spiritual life of individual Christians and of the whole Church.

THE GIFTS OF GOD NEED TO BE KINDLED

Timothy's gift is likened to an inner fire which he is urged "to stir up" (A.V.), or "rekindle" (R.S.V.). Knox translates the phrase "fan the flames." Bishop Wand "stir into living flame," and J. B. Phillips "stir up that inner fire." God lights the fire within us; but we must fuel and kindle it. An elementary knowledge of the principles of thermo-dynamics will tell us that fire does not burn by itself for ever. It needs adequate fuel and draught. It needs to be riddled, nursed, stoked and poked. Otherwise it will die down and burn low, until the glow has gone and only smoking ashes are left.

There is a constant danger that the Christian's inner fire will die down until there are only smouldering embers on the hearth. The same is true of the Church at large. When the Holy Spirit came at Pentecost, He was seen as tongues of flame. But down the Christian ages the fire has burned now brightly, now low, until it has become almost extinguished.

Let me ask some questions about our own church of All Souls.

How spiritual is our worship? Is there a hush, an awe, a sense of reverence as we come into the presence of God? Do we truly step into the courts of heaven when we sing and pray? Do we tremble at the word of God? I fear that much of our public worship is an outward formality of words, noise and vain repetitions.

How effective is our witness? "Oh," you say, "don't you know? We have our annual training school, our house-to-house visitors and our regular guest services." Yes, but are we content with this, when only a trickle of people are finding Christ? Have we no concern for the thousands who live in our parish, who are strangers to the love of God in Christ?

How deep is our fellowship? I know that there is a certain friendliness among us. We have quite good meetings. But our fellowship is

largely superficial. We are an assembly of individuals, who are to a great extent strangers to each other. We are not yet a living "koinonia" like the early Christians. We have not yet learned to love each other and to care about each other.

That is why we need "revival," for "revival" is a rekindling of the fire which has burned low.

REACTIONS TO THIS ACKNOWLEDGED NEED

Granted that the fire has burned low, some desire that it should be rekindled, and some do not.

Reasons for Desiring Revival

(i) *The argument from past history.* It is significant that Paul begins his exhortation by referring to Timothy's forebears and the "faith that dwelt first in your grandmother Lois and your mother Eunice, and now, I am sure, dwells in you" (verse 5). He continues: "for this cause I remind you to rekindle the gift of God..." (Verse 6). In other words, what God has done in the past, He can do again. He is the God of Abraham, Isaac and Jacob. He is the God of Lois, Eunice and Timothy. He is the God of history, of each successive generation. Is not this an encouragement to us in days of spiritual coldness? Is it not an inducement to expect God to lay bare His mighty arm again?

(ii) *The argument from future potentiality.* Not only the facts of the past, but the possibilities of the future, make us hungry for revival; not only what *has been*, but what *could be*. The gift of God was already in Timothy (verses 5 and 6), and what Paul was looking for was not that fire should fall from heaven, but that he should stir up the fire that was already alight within until it was set ablaze.

Reasons for Not Desiring Revival

Timothy does not seem to have desired revival, or Paul would not have needed to exhort him.

(i) *The fear of excess.* Did Paul discern in Timothy a spirit of fear? Was he afraid of letting himself go, frightened of the very fire that was smouldering within him? Anyhow. Paul rebukes him for his timidity, and adds that the spirit that God has given is not one of cowardice but of power, love and self-control (v. 7).

Perhaps the very word "revival" conjures up for us scenes of emotional exuberance, to which there is a deep-seated aversion in the British character. We are reserved and shy. Most of us are timid Timothys. We abhor fanaticism. We are lovers of decorum. Extremes and enthusiasms embarrass us. But there is no need to be anxious! The God who bids us "stir up" the gift that is within us has also given us the spirit of power, love and self-control.

(ii) *The fear of ridicule.* If we are not afraid of revival itself, we are yet prone to fear what others will say and think. It is plain from this epistle that Timothy was having to suffer. Opposition was being aroused. Paul needed to tell him to take his share of suffering as a good soldier of Jesus Christ, and not to be ashamed (v. 8).

If and when the Church's witness become bold and effective, there is no doubt that criticism and opposition will be aroused in the world. While the Church's fires burn low, the world can afford to ignore it. But let the wind of God fan the flames; let the fire begin to spread its

havoc; let the heat become first uncomfortable and then unbearable, and the world will soon cease to tolerate the Church, and will begin to persecute it. Isn't this the reason why the Church fears revival? Unrevived, it is left alone and in peace. Revived, it is driven into the wilderness where it truly belongs.

HOW CAN THE FIRE BE STIRRED UP?

(a) *By Exhortation.* "I put thee in remembrance . . ." (v. 6). If Timothy did stir up the gift of God, it was partly because Paul urged him to do so. We have a similar responsibility to "consider one another to provoke unto love and to good works" (Heb. 10:24).

(b) *By Fellowship.* "Greatly desiring to see thee . . ." (v. 4). Many revivals have begun with two or three people meeting together with a common burden and concern.

(c) *By Prayer.* ". . . Without ceasing I have remembrance of thee in my prayers night and day" (v. 3b). Revival cannot be commanded by man. It cannot be imposed on the Church by legislation of Parliament or Convocation. It cannot be organized by the wit or effort of the churches. It owes its origin to the sovereign activity of God. That Paul saw this clearly is evidenced by his repeated references to prayer. He was an old man now, and in prison. He had fought a good fight; he had finished his course; he was ready to be sacrificed. With that clear perception which comes to those whose life is drawing to an end, he could see God's purpose in perspective, and he knew the priority of prayer.

May God bring us to acknowledge our need of revival in the Church today, and open our eyes to the Church's impotence which is bringing such shame on the name of Christ. May He jolt us from our complacency, strip us of pride, and bring us to repentance. The fire needs to be rekindled. Only the Breath of heaven can avail.

Reprint:

Make Your Money Go Farther

Dennis L. Allen

Do you ever have budget problems? Do you, on the other hand, often feel ashamed that you have so little to give to the Lord and His work? Then this is written for you.

In our present society this problem is complicated by many pressures that militate against our doing the thing that we would. However, it is mainly a question of priorities. Have you ever seriously tried putting the Lord first in this matter as He tells us to do, i.e., setting aside first what you feel you should give to the Lord regardless of what havoc it may seem to wreak with your budget? If you do this as a step of faith you will find that He will enable you to stretch those remaining dollars to meet all your needs. A renewed mind with regard to spending will help still further.

Let's come down to practical cases. 1) Where do you live? Are you there for Christ's sake or there for the sake of comfort or prestige? Homes in many locations cost much more than in others simply because of the status value of the location. Are you spending more than you should for your "temporary nest" and neglecting to lay up treasures in heaven? Increased spending here calls for increased spending all down the line. Christians need to think constructively and adventurously about such matters. Those who know their God will do exploits but not those who are married to a piece of property. Would you consider pulling up stakes and moving to a new location for the gospel's sake? I know of several Christian couples who are living in trailers for the gospel's sake. Most of the children were gone and it just made sense for them. It simplified their living and gave them more time and money for the Lord's work.

2) Inside your home. What of spending there? Of how many things would the Lord have to say, "Do you really need that?" (It might be disconcerting to take Him on a tour of the house.) I am not advocating one standard for all Christians. We are each free before the Lord and our circumstances are all different in some respect. Nor am I advocating always buying the cheapest thing. Sometime it is better stewardship to pay more and get good quality that will hold up. But there are a few practical things that Christians can remember. If I don't need it, it is not a bargain. Due to advertising pressures there is much compulsive buying nowadays. Have you ever noticed how many times you may go into a store to buy an advertised bargain and come out with several other purchases that you never intended to get at all when you went in? Another danger is that each year we get used to a higher and higher standard of living until we take it for granted. I am not saying it is not good stewardship to have labor-saving devices. Sometimes it may be the best stewardship freeing you for more time to serve the Lord than would be possible otherwise. In all things I need to consider before the Lord what was my real motive in buying. There are also other factors involved: what about my children? Am I depriving them of the blessing of learning to work and assume responsibility, develop dependability, etc.

3) Spending for clothes. In how many of our homes are there closets filled with clothes that we do not need and will never wear out before they are out of style? To what extent is our thinking fashioned according to the world in this regard? Many Christians have found that they can save much by using foresight and buying at the end of the season (often up to one half). Are you willing for Christ and the gospel's sake to deny yourself in unnecessary spending for clothes?

4) Spending for food. Should Christ have any say here? Let's face it. Americans have lived in a land of plenty for so long that they take their abundance for granted. But that does not mean that we have not paid a price for our over-indulgence in rich food. Does a Christian have a right to eat himself into a condition of overweight? He hurts his health and efficiency carrying around the unneeded baggage. Since it is known that overweight shortens one's life span

and gives rise to a whole list of diseases, is it right for the Christian to enjoy this indulgence? Yet this is one of the respectable sins that nothing is said about. Americans are now so addicted to rich desserts, pastries, ice cream, etc., that the non-food and low-calorie food business is thriving. Is it good stewardship to spend the Lord's money on 1 calorie drinks just for the taste sensation when there are millions who are perpetually hungry?

5) Cars. Have you ever kept an accurate account of how much of your income in a year is spent one way or another on cars? True our civilization is geared to the car, but are there ways in which we can be better stewards? How many times do we hop into the car when it would be better for our health to walk? Another factor which Christians would do well to consider is the high depreciation on new automobiles. Is it good stewardship of the Lord's money to pay \$4000 for an automobile often loaded with extras which will be worth no more than half that amount in two years' time? Many Christians have found that it is better to let the other person take the loss on the prestige value of the car and drive cars that are not new but which will give good transportation. Others have found a solution in driving smaller more sensible cars that are more economical to operate and do not depreciate so rapidly. Naturally each person's answer to this problem will not be the same ("and who art thou that judgest thy brother") but it is right for us to rethink these matters and decide what the Lord would have me to do. I know of one case where a brother who looked upon a group as dedicated and self-sacrificing (but had been in another part of the States for several years) was rather disillusioned to drive into the church parking lot and find it full of new cars, many in the middle price field. Another question we might do well to consider: Am I exercising any discipline on my teenagers in their use of the car or cars in the family? One family with three old cars was startled to find that their credit card gas bill was running up to \$120 a month until the father began to call a halt.

6) Unnecessary and harmful spending. Money spent for candy, soft drinks, gum, jewelry and nicknacks (not to mention cigarettes) when totaled up come to formidable amounts in many Christian homes. Do you ask, "Is it wrong?" I would quietly ask you, "Is it right in the light of the needy world that we face?" "Why spend your money for that which is not bread?" How often does it happen that we do not have money to give to the support of the gospel, or not able to buy good books for our children to form their minds, or not able to help those in real need, simply because of unnecessary spending. Is it not good stewardship to say "no" to the things of little value that we may say "yes" to the thing of real value? Are you willing to ask the Lord to take you in hand on this matter of careless spending? Surely a Christian does not need to be a compulsive buying addict—unable to be happy without accumulating new things. Resolve to take Him along on the next shopping trip. It will do wonders for your sales resistance and save you from many a regret.

7) Waste. Franklin's adage "A penny saved is a penny earned" is still true. Our present society is geared to an endless round of borrow, spend, buy, waste, want. Use it once and throw it away.

The waste in food is appalling to anyone not accustomed to our affluence. God does not waste. Do we?

To some this line of thinking will come as a jarring note because they have convinced themselves that living on a comfortable level and having nice things proves that our God is not niggardly and abundantly supplies our needs. True, but it is also true that God does not spoil His children and He has told us that having food and clothing we should therewith be content. Just what does an affluent Christian in affluent America prove? Are there not a dozen families around you that care nothing for Christ and live as well as you do? But if they know that you could live on a different level and for Christ's sake live simply and are content would it not give more weight to your testimony?

Does all this sound like living a limited life? The Lord said, "A man's life consisteth not in the abundance of the things which he possesseth." Just what do we really possess after all? The Christian who has overcome the world and the dominance of things can say, "All things are mine." The Christian is not to be molded by his society, but is to mould his own life after the pattern set by the Lord Jesus. We must be able to discern what is good, what can be used to contribute to the purposes of God and what must be rejected. Others reject Christ and spiritual blessings that they may give themselves to the things that perish. Do we not have the same privilege to reject the froth of this present age that we may have the time, energy and resources to give to the things that are truly worthwhile?

Thus speaketh Jehovah of hosts, saying, This people say, It is not time for Jehovah's house to be built. Then came the word of Jehovah by Haggai the prophet, saying, Is it a time for you yourselves to dwell in your ceiled houses, while the house lieth waste? Now therefore thus saith Jehovah of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith Jehovah of hosts; Consider your ways. Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah." —Haggai 1:2-8.

The Lord's house is still being built. Are we occupied with ours or His?

GLEANINGS

Compiled by Larry Miles

This month we are going to feature the pen of Bro. R. H. Boll, who was editor of the WORD AND WORK from 1916 until his death in 1956. The words that Bro. Boll wrote many years ago are still applicable today. He was the master of the paragraph form of writing.

ALL THINGS NEW

"Behold, I make all things new," says the Lord Jesus Christ. In Him we become new creatures. He gave us a new life through a new

birth, and with it a new hope; He leads us unto God in a new and living way. For the old life was ruined, and the old hope lost, and the old record marred and blotted, and the old way barred. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5:17). Note the words "any man;" note also the "if"—"if any man is in Christ." And this is the Lord's blessed work that He makes new—a work which in God's time will issue in "new heavens and a new earth, wherein dwelleth righteousness."

—R. H. Boll, 1954

THE MAN CHRIST JESUS

But not as the Son of God did He face temptation and defeat the Tempter; but it was as man, one of us, our Kinsman-Redeemer, that He championed our cause and met humanity's great Enemy. When He laid aside His divine glory and emptied Himself and took upon Himself the form of a servant, being made in the likeness of man (Phil. 2:6-7) He took upon Himself the lot of man, and in every respect took His place as man. Now a man's place before God is that of dependence, of faith, of obedience. This our Lord fulfilled perfectly through all His life and down to His death on the cross. He had to face all the difficulties of the human life. He obtained His help and strength from God through prayer. In all His works and words He waited for the Father's will. Of Himself He did nothing. He walked by faith. When He was led by the Spirit into the wilderness to be tempted of the devil, it was by the Father's appointment. And He faced the arch-enemy with no more of supernatural power than a true man in dependence on God could obtain from Him—a fact of supreme importance.

—R. H. Boll, 1953

REASSURANCE

In all this God has not left us without consolation. Upon three solid considerations the child of God is reassured. It is not that God explains to us the hows and whys of it; He rarely does that, for we cannot grasp the depth of His reasons. But the grounds of our consolation are these:

1. The silence and (seeming) absence of God is not due to accident or failure on His part: it is a part of the regular program, foreseen, foreplanned, and foretold.
2. God is neither absent nor indifferent, nor deaf to our prayers, nor has He ceased operating.
3. In due time He will again bare His arm and work openly in the sight of all nations.

—R. H. Boll, 1941

MARANATHA!

HEROES OF THE FAITH

JOHN WESLEY

Ted Miller

Looking out over the tiny congregation that seemed almost lost in the huge church sanctuary, the small, dark-clad figure in the pulpit gripped his Bible with whitening knuckles and preached with an intensity that promised to warm even the stones in the sanctuary walls. But the people sat impassive and unstirred.

John Wesley, the young, serious-faced clergyman of the Anglican Church, was perplexed. What would move these pew-chillers? Could they not recognize the mercy of God when they heard it? Oh, that they might feel the surging warmth of love and acceptance with God as he had felt it so recently in his own conversion experience.

If the congregation's response dismayed Wesley, the reaction of his fellow churchmen almost silenced him. For they closed their pulpits to this preacher with the disturbing message of sin and salvation.

There was only one thing to do: go to the people where they were, and preach to them in the open fields, the mine yards, and the street corners, as George Whitefield, another Anglican clergyman, was doing with such notable success.

In 1739, John Wesley stood before 3,000 grimy mineworkers in Bristol and preached his first sermon outside a church. "I could scarcely reconcile myself to this strange way of preaching in the fields," he said later, "having been all my life so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church."

The results of the open-air preaching astonished Wesley. Numerous listeners showed great emotional distress. With cries of desperation, they called upon God to save them.

Wesley was startled by such demonstrations, but he decided that the Holy Spirit and Satan were warring for control in the souls of these downtrodden, degraded laborers. While church officials ridiculed the "mad exhibitions," Wesley rejoiced that multitudes who wouldn't come near a church building were hearing the Gospel and believing unto salvation.

Humble and criticized as was this beginning of Wesley's ministry, it grew into a movement that transformed thousands of lives and changed the course of England's history.

"Never has a century risen on England so void of soul and faith," said one writer.

Bishop Burnet said that ministerial candidates usually were unfamiliar with the Bible and unable even to give an account of statements in the catechism. In high society, Baron Montesquieu wrote, everyone laughs if one talks of religion. A titled lady declared that there were "more atheists among the finest ladies than among the lowest of rakes."

Among the working class, ignorance and drunkenness were a scourge. London gin shops invited passers-by to get drunk for a penny and dead drunk for twopence.

John Wesley invaded this spiritually destitute society and tirelessly preached the Gospel in one of the most amazing demonstrations of human endurance ever recorded.

Before Wesley's death in 1791, the short sturdy, parson traveled 250,000 miles, preached about 40,000 times, enlisted helpers who drew 100,000 devout believers into local societies, and brought a transforming effect to national life.

Historian William Lecky said that Wesley's sweeping revival saved England from death by corruption and vice, and John Green credited the Wesleyan movement with sparing England from the influence of the bloody and atheistic French Revolution.

John was born in 1703 into a family with a rich spiritual heritage. Both his mother and father were godly people. From early years, John and his brother Charles, who was to become the great hymn writer, learned to pray and form habits of personal devotion. They were led to seek God earnestly, but they lacked teaching that led them to an assurance of salvation through a sure faith in Christ.

John and Charles went to Oxford University where their devout ways led to the formation of the Holy Club, a group of students who met regularly for study and prayer and serious conversation. George Whitefield, the future eloquent evangelist, joined the Holy Club, and he came to an individual experience of peace with God while at Oxford.

For John Wesley, however, assurance of salvation and a power in preaching did not come until after he had journeyed as a missionary to the colony of Georgia in the New World and returned to England a failure. "I went to convert the Indians; but, oh, who shall convert me?" he cried in the midst of his spiritual uncertainty.

Back in London, Wesley met Peter Bohler, a minister in Count von Zinzendorf's Moravian Church. Bohler's happy confidence in Christ plunged Wesley into deeper distress at the realization of his own lack.

Shortly after this, on May 24, 1738, Wesley dispiritedly went to a small gathering of Christians on Aldersgate Street. There he heard the preface to Luther's *Commentary on Romans* being read, and his soul was stirred to the depths.

"While Luther was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed," Wesley wrote later in his famous *Journal*. "I felt I did trust in Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

The reality of his conversion revolutionized Wesley's ministry. No longer was he a seeker after God; he had found God. And his clearly phrased sermons and convincing manner brought thousands of seekers in England, Scotland, Wales, and Ireland to the feet of the same Saviour.

Wesley's greatest influence was upon the masses of common people, but distinguished society people sought him out also. Samuel Johnson, the great literary leader of English life, had a talk with Wesley that left Johnson extremely irritated.

"The dog enchants you with his conversation," complained Johnson of Wesley, "and then breaks away to go and visit some old woman."

It was true. Wesley was dedicated to helping the needy people around him rather than enjoying idle chatter. It was typical of Wesley that, at the age of 74, he preached one day and then traveled 48 miles to visit an invalid, arriving at 4 o'clock in the morning. After his visit, Wesley rode back and rested an hour before traveling 22 miles to hold an evening service.

On horseback or at a makeshift table in a carriage, Wesley wrote books as he rode. Some books were for instruction of the many lay preachers who joined his cause, and others were for information and inspiration of the general reader.

Living frugally, Wesley gave his large income from book sales to the work of the societies of believers springing up over the land and to the educational, medical, and material needs of poor people.

The number of meeting-houses of various evangelical groups increased tremendously through the stimulation of the Wesleyan revival, and evangelical elements within the Anglican Church were stirred to new life. Christian organizations were established that were to make a world-wide impact for the Gospel. And the Christians' concern for the poor and sick changed the face of English society.

In 1791, at 87 years of age, John Wesley finished his prodigious labors. By this time, Wesley's followers had formed the Methodist Church, and a branch had jumped to America.

On his deathbed, the great leader was still concerned about individuals: "Send out my sermon on the love of God to everyone," he urged. Wesley knew from personal experience that only the knowledge of God's love and forgiveness, through Jesus Christ, could save individual souls and make a decent society in which to live.

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Joy Garrett

Ruwa, Zimbabwe

January 12th

We have managed at last to get a Post Office Box at Ruwa. So our new address is:

Box 30
Ruwa
Zimbabwe

Mother Dollie Garrett had tick fever and was in hospital 12 days, —thanks to God for answering prayers, she is back to her normal health and strength.

We had a fine sunny day for our annual New Year's Day meeting at Tafara Church of Christ. Robert spoke in the morning on "Bearing Fruit" and Bro. Henry Tinafiryei spoke on families in the afternoon. There was a feast of special singing by different church choirs, families and various groups. There were so many there that benches were placed outside close to the doors for the overflow.

On December 3rd a Hatfield church of Christ family, Bro. & Sis. Noel Landsberg and children moved to Pietersburg, South Africa. They have started church services in their home. Now there are 11 adults and children meeting regularly. Every morning at 9 A.M. the ladies meet to pray and Sister Yoonne Landsberg teaches the Bible. On Thursday nights they practice singing and on Friday Noel teaches the youth. Two young people have been baptized. Pray for this new mission point.

MARKS OF A SPIRITUAL MAN

A. W. Tozer

The concept of spirituality varies among different Christian groups. In some circles the highly vocal person who talks religion continually is thought to be very spiritual. Others accept noisy exuberance as a mark of spirituality. And in some churches the man who prays first, longest and loudest gets a reputation for being the most spiritual man in the assembly.

Now a vigorous testimony, frequent prayers and loud praise may be entirely consistent with spirituality, but it is important that we understand that they do not in themselves constitute it nor prove it is present.

True spirituality manifests itself in certain dominant desires. These are ever-present, deep-setted wants, sufficiently powerful to motivate and control the life. For convenience let me number them, though I make no effort to decide the order of their importance.

(1) First is the desire to be holy rather than happy. The yearning after happiness found so widely among Christians professing a superior degree of sanctity is sufficient proof that such sanctity is not indeed present.

The truly spiritual man knows that God will give abundance of joy in His own time, after we have become able to receive it without injury to our souls. But he does not demand it at once. John Wesley said of the members of one of the early Methodist societies that he doubted that they had been made perfect in love because they came to church to enjoy religion instead of to learn how they could become holy.

(2) A man may be considered spiritual when he wants to see the honor of God advanced through his life, even if it means that he himself must suffer temporary dishonor or loss.

Such a man prays, "Hallowed be Thy name," and silently adds, "at any cost to me, Lord." He lives for God honor by a spiritual reflex. Every choice involving the glory of God is for him already made before it presents itself. He does not need to debate the matter with his own heart; there is nothing to debate. The glory of God is necessary to him; he gasps for it as a suffocating man gasps for air.

(3) The spiritual man wants to carry his cross. Many Christians accept adversity or tribulation with a sigh and call it their cross, forgetting that such things come alike to saint and sinner.

The cross is the extra adversity that comes to us as a result of our obedience to Christ. This cross is not forced upon us; we voluntarily take it up with full knowledge of the consequences. We choose to obey Christ and by so doing choose to carry the cross.

Carrying a cross means to be attached to the person of Christ, committed to His Lordship, and obedience to the commandments of Christ. The man who is so attached, so committed, to obedience, is a spiritual man.

(4) Again, a Christian is spiritual when he sees everything from God's viewpoint. The ability to weigh all things in the divine scale and place the same value upon them as God does is the mark of a Spirit-filled life.

God looks at and through, at the same time. His gaze does not rest on the surface but penetrates to the true meaning of things. The carnal Christian looks at an object or a situation, but because he does not see through it he is elated or cast down by what he sees. The spiritual man is able to look through things as God looks and think of them as God thinks. He insists on seeing all things as God sees them even if it humbles him and exposes his ignorance to the point of real pain.

(5) Another desire of the spiritual man is to die right rather than to live wrong. A sure mark of the mature man of God is his nonchalance about living. The earth-loving, body-conscious Christian looks upon death with numb terror in his heart. But as he goes on to live in the Spirit he becomes increasingly indifferent to the number of his years here below, but increasingly careful of the kind of life he lives while he is here.

He will not purchase a few extra days of life at the cost of compromise or failure. He wants most of all to be right and he is happy to let God decide how long he shall live. He knows that he can afford to die, now that he is in Christ, but he knows that he cannot afford to do wrong, and this knowledge becomes a gyroscope to stabilize his thinking and his acting.

(6) The desire to see others advance at his expense is another mark of the spiritual man. He wants to see other Christians above him and is happy when they are promoted and he is overlooked. There is no envy in his heart; when his brethren are honored he is pleased because such is the will of God and that will is his earthly heaven. If God is pleased, he is pleased for that reason, and if it pleases God to exalt another above him he is content to have it so.

(7) The spiritual man habitually makes eternity-judgments instead of time-judgments. By faith he rises above the tug of earth and the flow of time and learns to think and feel as one who has already left the world and gone to join the innumerable company of angels and the general assembly and church of the First-born, which are written in heaven. Such a man would rather be useful than famous and would rather serve than be served.

And all this must be by the operation of the Holy Spirit within him. No one can become spiritual by himself. Only the free Spirit can make a man spiritual.

"What About Our Young People?"

Craig Sanborn

From North to South and East to West, it seems that Christians wrestle with the agonizing problem of what to do about our young people.

Just this month the men of our congregation once again ask the question, "What can we do to keep the few young families that remain?" And again the question of a youth minister was raised, only to be confronted by the reality of the budget.

As we look around us it seems, "that those that have, get." The successful examples of Church work around us seem to have vast resources, unlimited manpower, unparalleled programs and plenty of money. On the surface it seems that money is the solution to all our problems, but is it?

When a young family leaves a small congregation for the advantage of large youth program, what does it tell us? Does it mean we have failed if our Church leaders aren't professional youth workers? Has God called us to provide year-around youth camps in our congregations?

No, I rather think that it means we haven't taught our young people the essence of Christianity. In an age when self-gratification is viewed as a basic human right, we parents have failed to learn and to teach our children a most Biblical truth.

Our Lord was very plain spoken as He taught His disciples on the night He was betrayed, "The Kings of the Gentiles exercise lordship over them and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest and the leader as one who serves. For which is the greater, one who sits at table or one who serves? Is it not the one who sits at table? But I am among you as one who serves." Luke 22:25-27.

"Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them." John 13:16-17 Our Lord has told us plainly, throughout His Word, that joy comes through serving others. Joy is not found in ever more elaborate and expensive youth programs and staff positions. Joy does not come from having the best minister or music director.

Our young people will find fulfillment and satisfaction only when they discover the Biblical truth of discipleship. That is, "You get out of your Christian experience just what you put into it." And we must start by being their example!

Is your service dead, are your church leaders disappointing? Get involved! You can and will make a difference in your congregation. Your prospective will change and your Christian experience will grow more meaningful—right where you are!

By the way, one word of caution; those who choose not to get involved will probably complain that you're not doing enough.

Growing By Discipling

Randy Woods

Dick Papworth is a commended worker at Grace Bible Chapel in Fullerton, California. Along with others in the assembly, he was concerned about the apparent lack of spiritual growth among the Christians.

A former missionary to Iran, and still directing a radio ministry to the troubled country, Dick has been serving the Lord at Grace Bible Chapel since 1980. Recently, he began to seek a solution to the "spiritual doldrums" among local believers.

"I just had a burning desire to see something happen in our assembly," he explained. "Our assembly goals of discipleship and evangelism were just not being fulfilled, although they were there on paper. I began to investigate possible solutions."

Papworth heard about Churches Alive, a ministry based in San Bernardino, California, and about their program called "Growing by Discipling." The program centers around growth groups which meet every week for 18 months to two years. The groups are more than just Bible study groups. They are designed for evangelism, fellowship, and prayer as well, all rolled into one.

Under the initial guidance of Churches Alive, Grace Bible Chapel began with two growth groups. The assembly has since added a third. They meet in members' homes once a week for two hours, one group on Sunday evenings, another on Wednesdays, and the third on Thursdays.

"The first hour consist of Bible study," Papworth explains. "During the second hour, we share our joys and concerns with each other and have time for evangelism training and prayer."

This is what you might see in a typical growth group meeting. Twelve people are gathered in the comfortable family room of a suburban Orange County home. They range from single young people in their twenties to middle-aged couples. The groups are deliberately designed to be a cross-section of the body of Christ, mixing people of economic and social backgrounds, as well as various stages of spiritual maturity. The common element is a commitment to come each week with a lesson prepared.

The evening begins with an hour-long Bible study, using a series of lessons prepared by the Navigators and provided by Churches Alive. The Bible study is not a lecture. Instead, the leader draws the group into a discussion of the things that each person has learned during the week through his own study.

After the Bible study, the group begins sharing the problems, challenges and encouragements each member has experienced during the past week. One man speaks of a problem he is having on his job. A father asks the group to pray that his son will pass his driver's license examination. A woman says she has been trying to witness to a relative.

Following the sharing time, Mr. Papworth leads a brief discussion on evangelism. He asks for suggestions about types of activities which could be used for an evangelistic outreach.

"We have outreach gatherings to which our members can invite their unsaved friends," he explains later. "They can be anything from informal neighborhood parties or ballgames to backyard barbeques. In the past year, we have had about 100 non-Christians come to have a good time and to hear a simple presentation of the gospel."

After the discussion on evangelism, members of the group share prayer requests, then bow their heads for a brief time of conversational prayer. Each one prays as he feels led, addressing one of the concerns and praying for no more than a sentence at a time. Then the evening concludes with refreshments.

In addition to these three growth groups, Grace Bible Chapel also has a Sunday morning small-group "discovery class." It is here that new Christians learn the basics of Bible study and prayer. Some of the older Christians have also found this group helpful.

Even with four functioning groups, only a part of the assembly is as yet involved. Churches Alive encourages assemblies to begin slowly. Howard Ball, president of Churches Alive, says it is a mistake to subdivide the whole congregation into groups without taking the time to develop group leaders with the proper qualifications.

"Don't expand ministry before expanding leadership." That's part of the advice Howard Ball gives. It is also a mistake, he says, to challenge the whole assembly on the benefits of small groups in such a way that people get involved who are not really ready to count the cost and make the necessary commitment. The result is a big but ineffective program that soon fails.

Howard Ball's background for his present ministry includes ten years as head of Campus Crusade's Lay Ministry. Since he founded Churches Alive in 1972, more than 200 churches of 30 different denominations and independent backgrounds have participated.

"Before Grace Bible Chapel began the program, we called Hayward Bible Chapel in the San Francisco Bay Area," Papworth recalled. "Because they had launched the program several years earlier, I asked them a lot of questions. I was satisfied with the answers."

Next Papworth contacted Henry Schneider, a Churches Alive representative who has a background of assembly work in the Bay Area. "Henry explained how we could get a growth group program started in Fullerton."

Churches Alive charges a consultation fee to set up the program and also a monthly retainer to provide ongoing guidance. Fees are scaled to the size of the local church. There is an initial minimum charge for a one-day "exploring" session. The expenditure is a worthwhile investment in the future.

An assembly doesn't need to start the Growing by Discipling program in order to reap benefits from Churches Alive. The organization also conducts one-day seminars and three-day leadership development institutes at various locations across the continent. It offers a catalog of cassette messages recorded at these training conferences.

Because such materials are available, local churches can begin a growth group without supervision from Churches Alive. Mr. Papworth feels, however, that there is more likelihood of the program failing if done this way. "Accountability is a very important element,"

he says. "Our accountability to Henry Schneider has been very helpful, and well worth the consultation fees. He spends a half day with me every two or three month, and I am free to call him at any time."

Grace Bible Chapel held its own sharing clinic last spring, inviting southern California assemblies to participate. Dick Papworth decried the program at Grace. Henry Schneider represented Churches Alive.

"The local church or assembly is the heart of God's plan for fulfilling the Great Commission," said Schneider. "We believe that God has no other plan for reaching the world than through local churches.

Schneider said that the emphasis in most churches and assemblies is on the knowledge of the scriptures rather than on obedience. "We have been educating people far beyond their obedience. We are causing them to become dependent on their knowledge of scripture rather than their application of it."

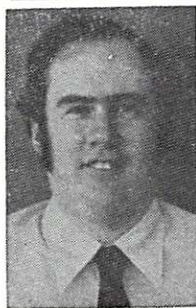
The basic starting point for the Churches Alive program is to select a small nucleus of Christians and begin seriously discipling them. Schneider explained. "Begin with the good soil. Choose the ones who are most responsive to your ministry. Start with the ones who are ready and don't force the ones who aren't."

"There is a great deal of emphasis on application in the growth groups," said Dick Papworth. "Theory alone is not enough. One aspect that I really like is the accountability of the group member to each other.

The Bible teaches that there must be a balance of evangelism and discipleship. They are two rails of the same railroad track. Most assemblies have neglected evangelism and outreach."

In the Growing by Discipling program, growth groups begin by studying the Navigator series, "Design of Discipline." This is followed by "Studies in Christian Living," in which the members are taught to do more independent study of the Bible.

Interested assemblies or churches can contact Churches Alive by writing to P.O. Box 38000, San Bernardino, CA 92413 or by calling 714-886-5361.



Studies in the Book of Acts

Larry Miles

THE FIRST MISSIONARY JOURNEY

Acts 13:1-52

INTRODUCTION

We invite the reader to follow along in their Bibles as we go through the text of the 13th chapter of Acts. It will be a longer study

than most. Please be willing to let the Holy Spirit guide you.

THE ANTIOCH CHURCH SENDS FORTH BARNABUS AND SAUL: ACTS 13:1-3

This Antioch was Antioch of Syria. The text tells us that there was a church of the Lord there. It also informs us that in that body were Prophets and teachers. The record then gives a listing of some of the prominent individuals in the church in Antioch. The first one mentioned is Barnabus. The next is Simeon who was called Niger. Next we have Lucius of Cyrene. Still further is mentioned Manaen who had been brought up with Herod the Tetrarch. And then last of all Luke mentions Saul of Tarsus. He is to be the major character in the rest of the Book of Acts as the church fulfills the command of Jesus to go into all the world. The thrust to the Gentile world is beginning with Antioch of Syria as the jumping off point.

In verse 2 we're told that those assembled in Antioch were ministering to the Lord and fasting. It was at that time that the Holy Spirit spoke to them saying "Set apart for Me Barnabus and Saul for the works I have called them."

In verse three we have the Antioch church ordaining the two men for service to God. It says they first of all fasted. Then they prayed. Then they laid hands upon them. Then, the Antioch church sent them away to do the work that the Holy Spirit had directed. Thus begins the First Missionary Journey.

THE WORK AT SELEUCIA: ACTS 13:4

The text makes clear that they were sent out by the Holy Spirit. We're told that they went down to Seleucia. Garreth Reese writes the following,

"Seleucia was founded in 300 B.C. by Seleucis I Nicator, to provide a seaport for Syrian Antioch. This city was located near the mouth of the river Orantes, where it falls into the Mediterranean. The distance from Antioch to Seleucia by water was 41 miles, while overland it was 16 miles."

It was from here that they sailed to Cyprus. This was the native home of Barnabus and mission work had already been done there. This would be a fertile place to attempt to spread the Gospel.

THEY REACH SALAMIS: ACTS 13:5

This is the largest city on the island of Cyprus. Luke tells us that when they reached the city they began proclaiming the Word of God in the Synagogues of the Jews. There must have been a large Jewish colony there because of the use of the plural in regard to the synagogues. The text tells us that they had as their helper, John Mark.

THE MINISTRY AT PAPHOS: ACTS 13:6-12

We're told that they had gone through the whole island to the city of Paphos. They had evangelized all the way there. It was there they came in contact with the magician whose name was Bar-Jesus. Verse 6 makes it clear that he was a Jewish false prophet. He was apparently, according to verse 7, on the staff of the proconsul Sergius Paulus. We're told that he was a man of intelligence. This man called Barnabus and Saul to him so that he might hear the word of God. In verse 13 we're informed that the Magician's name is translated Elymas. He

is found here trying to oppose the 2 evangelists and is found trying to turn the proconsul from the faith.

In the 9th verse we have the last reference to Paul as Saul. From here on it is always Paul. The text records that he was filled with the Holy Spirit. He fixed his gaze on the magician and said, "You who are full of deceit and fraud. You son of the devil, you enemy of all righteousness. Will you not cease to make crooked the straight way of the Lord. And now, behold the hand of the Lord is upon you and you will be blind and not see the sun for a while." Luke tells us that this happened "immediately". He could not see and could not get around without assistance. McGarvey wrote the following, "And he groped about, calling on one and then another of the frightened bystanders to lead him by the hand, the falsity and iniquity of his pretensions stood practically confessed; and the divine mission of the apostles was demonstrated."

Verse 12 informs us that the proconsul believed. He was amazed at the teaching of the Lord. The Lord's Body upon the earth had gained a member that day because of the preaching of the Word.

THEY GO TO PERGA: ACTS 13:13

Luke tells us that Paul and his company put out to sea from Paphos and came to Perga in Pamphylia. This was in what is now Turkey. It was there that John Mark left them and returned to Jerusalem. Why did he leave? We're not told.

THE WORK IN ANTIOCH OF PISIDIA: ACTS 13:14-52

This section will take us through the end of the chapter. Please follow along in the Book.

Leaving Perga they arrived at Pisidian Antioch. It was about 100 miles north to Antioch from Perga. In verse 14 we find them on the Sabbath day in the synagogues. This was in keeping with Rom. 1:16, "To the Jew first..." They sat down in the synagogue.

Then came the reading of the Law and the Prophets. It was after this that the synagogue official offered them the chance to exhort the people. Paul was the speaker. He stood up and said, "Men of Israel and you who fear God listen." Here in verse 17 he begins the lesson dealing with the history of Israel and its dealings with God.

He tells how the One true God chose our fathers, i.e., Abraham, Isaac and Jacob. Then He made them a great people. God then led them out of Egypt. In verse 18 is the 40 year wilderness wanderings of the children of Israel. Paul tells them how God put up with them in the wilderness. In verse 19, we have the account of the destruction of the seven nations in Canaan. Further on in that verse is the mention of the distribution of the land. All of these events took about 450 years.

In verse 20 it reads, "And after these things." What things? The events mentioned in verses 17-19. Paul tells his hearers how God gave the people Judges. This lasted until Samuel, who was the last Judge. Then in verse 21, he tells them that their fathers asked for a king. God gave them Saul the son of Kish, who was from the tribe of Benjamin. His rule was for 40 years. Paul mentions the fact that God removed Saul and put David on the throne. He said that God regarded David as "a man after My Heart."

Then Paul goes on to the descendents of David. Then in verse 23 he says "According to promise God has brought to Israel a Savior, Jesus." Paul used the scriptures available to him to use as a springboard to preach the Good News to these Jews.

In verse 24 He tells them of the ministry of John the Baptist. He tells them how John prepared the way for the coming of the Messiah. He refers them to the fact that John was not the promised Messiah. He was a voice crying in the wilderness.

Paul then, in verse 26, exhorts the audience to accept Jesus as their Messiah. He also urges those among you who fear God to join in. Those who fear God has reference to proselytes of the gate. He then shows how the rulers in Jerusalem and the people in general refused to recognize Him as Messiah and even condemned Him to death. In verse 28 they asked Pilate to execute the Messiah.

In verse 29 Paul says that after all in the Old Testament was fulfilled concerning the death of the Messiah they took Him down from the cross and laid Him in the tomb. But in verse 30 God raised Jesus from the dead. In verse 31 we have the accounts of the post-resurrection appearances of Jesus.

In verse 32 Paul says that "we" preach unto you the Good News. This good news was that God has fulfilled this promise to our children in that He raised Jesus from the dead. He then quotes the second Psalm verse 35; he quotes yet another Psalm showing that the Psalmist prophesied the Messiah's death and resurrection. Verses 36-37 show that the Psalmist was not speaking of himself.

In verse 38 we have the beginning of the conclusion of Paul's message. He tells his hearers that it is through Jesus that forgiveness of sins is proclaimed. In verse 39 Paul tells them that through Jesus everyone who believes is freed from all things. He tells them that the Law of Moses could not accomplish this. In verse 40 he warns them to "Take heed therefore so that the thing spoken of in the Prophets may not come upon you."

In verse 42 tells us that as Paul and Barnabus were going out of the synagogue the people wanted to hear more the next Sabbath. In verse 43 we're informed that many of the Jews and God fearing proselytes followed after Paul and Barnabus. Paul and Barnabus spoke to them urging them to continue in the grace of God.

Verse 44 recounts the events of the next Sabbath. Luke tells us that nearly the whole city came out to hear the God News being proclaimed. In verse 45 we find opposition arising. Some Jews were in the crowds trying to contradict things spoken of by Paul. They were blaspheming.

In verse 46 Paul and Barnabus spoke out boldly and said, "It was necessary that the Word of God should be spoken to you first. Since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles." They say that this is what the Lord commanded them to do.

When the Gentiles heard this they were rejoicing and glorifying the word of the Lord. Many accepted the Lord. Verse 49 tells us that the word of the Lord spread through the region.

Then we're told that "the Jews aroused the devout women of

prominence and the leading men of the city and instigated a persecution against Paul and Barnabus." They were then driven out of the city. Here we can see Satan at work. Paul and Barnabus left and went to Iconium. There the disciples were filled with joy.

The work being done on the First Missionary Journey was true to God. Many had been reached with the Good News. Many had been won to the Lord and identified with the church that is spoken of in the Bible.

In our next essay we will take up the 14th chapter of Acts, which finishes up the First Missionary Journey. Please be with us as we study together in the book of Acts. With the next chapter we will be half way through the Book of Acts. Until next time, **MARANATHA!**

NEWS AND NOTES

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

Next month is getting closer every day. Don't forget the **SECOND ANNUAL S.B.S. LECTURESHIP** on March 28 and 29 (Thurs. & Fri. nights), at the Southeast Church of Christ in Jefferson-town, Kentucky.

"Why do we need another lecture-ship?" Well, this one is intended to enrich and equip church members and especially leaders to be better servants of Christ. Just look at some of the topics: Discipleship Requires Fellowship; Leadership Requires Training; Fellowship that Makes a Difference.

"Sounds awfully theoretical. Will there be any practical teaching I can really apply to my life and my church?" Sure. At least 2 speakers will share how the Lord has brought fresh life and deeper dedication to their congregations. Preachers and all elders and deacons should be there. Then remember that during the day on March 29, Billy Ray Lewter will lead some sessions for church workers (whether new or experienced) on how to cope with pressures in the ministry.

"Hmmm. Almost thou persuadest me to attend the lectureship. In fact, no doubt about it: Count me in!"

Southeast Church of Christ:

We are very pleased to announce our special series of meetings with Wayne Smith as Evangelist from the Southland Christian Church, Lexington, Kentucky. Brother Smith has been used of the Lord to touch the lives of hundreds of people through the years and to bring to them a saving knowledge of our Lord Jesus Christ.

Brother Smith will be with us March 17 through 20 to bring messages of Encouragement and Evangelism. This revival will begin at 7 pm on Sunday evening and meet at 7:30 pm on the remaining nights of the meeting.

We ask you to pray for the Lord to be with brother Wayne Smith and to be with us at Southeast that our hearts will be prepared to receive a blessing.

—Nathan L. Burks

I would like to renew my subscription to **Word & Work** for 1985. Enclosed is my check for \$4.00.

It has been such a pleasure to receive the publication each month. I look forward to the next twelve months.

I would like to let you know of a death in my family. My Uncle, Odis O. Ford, minister at Pine Grove and Ponchatoula Churches of Christ, died November 29, 1984. He died as the result of cancer at Hood Memorial Hospital, Amite, Louisiana.

He leaves behind a son, John P. Ford, daughter-in-law, Mary Ann, and six grandchildren, one sister, Mrs. Shirley F. Bennett, and a brother-in-law, S. H. Bennett. He also leaves behind many other friends and relatives. It is going to be hard to go on without his love and support, but it is wonderful to know he is at home with the Lord.

In Christ,
Rhoda Giamalva

Please renew the subscriptions. I look forward to receiving the **Word and Work** each month.

—Alice T. Miller

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