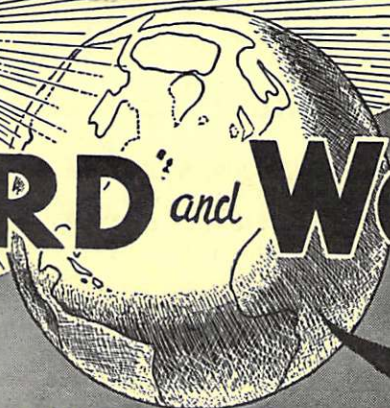


*"Holding fast the faithful Word . . ."*



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



*"Holding forth the Word of life."*



MAY, 1985

**Another Word on Abortion**

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**Sonship & Security**

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**Expect Supernatural Help**

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**Newborn Babes Must Grow**

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**Wanted: Forgiveness**

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# 38th Annual Louisville Christian Fellowship Week

August 5 - 9, 1985

Day Sessions: Portland Avenue Church of Christ

Evening Sessions: Highview Church of Christ

Theme: "THE CHRISTIAN IN TODAY'S WORLD"

MONDAY, August 5

Chairman - Robert Istre

Theme: "The Christian in Today's World"

Evening Session

7:30 - 8:00 Congregational Singing Leader - Joe Blansett  
8:00 - 8:45 "IN THE WORLD, BUT NOT OF THE WORLD"  
Stan Broussard

TUESDAY, August 6

Chairman - Sam Marsh

Theme: "General Corruption"

Day Session

9:00 - 9:30 Prayer Time  
9:30 - 10:30 Bible Exposition: Book of Hosea Julius Hovan  
10:30 - 11:00 Break  
11:00 - 12:00 "ADULT CORRUPTION" Jerry Samples  
12:00 - 1:30 Lunch & Fellowship  
1:30 - 2:15 "YOUTH CORRUPTION" Paul Heid  
2:15 - 2:30 Break  
2:30 - 3:15 "FAMILY CORRUPTION" J. Richard Lewis

Evening Session

7:30 - 8:00 Congregation Singing Leader - Dan Miller  
8:00 - 8:45 "SPIRITUAL CORRUPTION" Carl Kitzmiller

WEDNESDAY, August 7

Chairman - Eugene Schreiner

Theme: "Perversion"

Day Session

9:00 - 9:30 Prayer Time  
9:30 - 10:30 Bible Exposition: Book of Hosea Julius Hovan  
10:30 - 11:00 Break  
11:00 - 12:00 "PITCHING TENT TOWARD SODOM" Bruce Chowning  
12:00 - 1:30 Lunch & Fellowship  
1:30 - 2:15 "PROBLEMS OF PERVERSION" Dennis Kaufman  
2:15 - 2:30 Break  
2:30 - 3:15 "DEALING WITH PERVERSION" Fred Rogers

Evening Session

7:30 - 8:00 Congregational Singing Leader - Tom Bradshaw  
8:00 - 8:45 "GOD'S BEAUTIFUL IDEAL" Billy Ray Lewter

NOTE: Wednesday Evening is Missionary Evening. A love offering will be taken and forwarded to our missionaries on the field. Checks should be made payable to "Louisville Christian Fellowship"

# 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.

## Aborting Abortion

GUEST EDITORIAL

The following article was presented as a speech before the assembly of Rock Rapids Iowa High School, by Julie Jansen, a former (and soon to return) member of Portland Christian High School. God blessed, so that the speech attained both the district and state levels. Permission was granted for us to reprint it here.

What would you do in this situation? A woman is pregnant with her fifth child. She comes to you seeking advice on whether or not she should have an abortion. Here are the facts. Her husband has venereal disease and she has tuberculosis. Of her four children already born, one was born dead, one was born blind, one was born mentally retarded, and one was born deaf. Naturally, you can see why she is concerned about this fifth child. She wants you to make the final decision for her. What about it? Chances are you would decide in favor of an abortion. If you had been the doctor in this actual case I described, you would have denied the world the music of Ludwig Von Beethoven. Even with all the facts you would have made the wrong decision—a decision that could not have been reversed.

Since 1973, more than 15,000,000 babies have been legally aborted! Let's put that in figures you can understand a bit easier. One abortion is performed every 21 seconds! Four-thousand babies are being aborted every day. Have you ever wondered how society reacts? Too many people, I fear, just turn their heads and pretend not to see this barbaric brutality that is going on! In this day of "equal rights" and "free choice" we hardly even bat an eye when abortion is defended as a woman's right. But what about all of the unborn children who are being murdered every day? Don't they have rights too?

Pro-abortionists have many arguments which they use to make abortion seem more "acceptable" in the eyes of the public. But isn't it strange that since the Supreme Court legalized abortion in 1973 that abuse rates have increased instead of decreased? By trying to solve a serious problem with a simple solution, we've made the situation worse than ever. We have tried to prevent irresponsibility in parents by allowing them the choice of destroying their unborn children, only to discover that parents have become all the more irresponsible.

Many people think that the unborn child is just another mass of protoplasm which hasn't any value until it is born. Well let me tell

you something. This "protoplasm" develops a heart at 20 days and at 21 days, this heart begins to beat. Even the law recognizes the unborn as persons. The unborn have the right of inheritance, they can obtain Social Security benefits, and in 18 states authorities have ruled that a mother can receive welfare for her unborn child just as she could for any other child.

I know that a lot of you out there are concerned about the welfare of these unborn children, and perhaps the shocking reality of what I am about to say will open your eyes to the seeming indifference of our nation. For instance, did you know that in Kansas City fetuses are being burned with dogs and cats? Or that a company called Turtox-Campoaco, which sells biological supplies advertises that they sell embeddings of the human embryo ranging from 3 to 4 months in age, bisected along the median and cleared and mounted naturally. The reports get worse the more you read. Do we have the right to be killing these unborn children? This next generation of artists, composers, Heads of State, and maybe even future Presidents? Of course we don't!!! Yet, this is what we're doing.

Abortion is not only a physical trauma for the mother, but it is an emotional trauma as well. Many times guilt sets in. Depression, anxiety, and regret are all common reactions to abortions. Physical problems result. Women who have had abortion suffer a 35% higher rate of miscarriages than women who have never had abortions.

And what about all the abortions that have backfired, and the baby has been born alive? In 1979 two babies were born five weeks apart after saline injections. The first baby was found in a specimen jar by a nurse, with a faint heartbeat and struggling for breath. The other was judged to be a live delivery and so was given immediate help breathing. After much care, both babies survived and were later adopted.

So why am I telling you all this? Because I want you to know that there is something that can be done about this infanticide!! It just takes one person to raise the question of how to stop this senseless slaughter, in a church, civic group, and even our schools, and get enough support to bring pressure against local and even national authorities. We can write letters of protest, we can march on Washington, or, as some people have already done, we can start pro-life organizations in our own communities.

But no matter what, it is up to us to get the job done. We have a voice, and we have an obligation to speak out, NOW, for the unborn child. We must convince our friends, relatives and others that the unborn child is a human being with a God-given right to life. The time for rhetoric is over! Good intentions are not enough, because the road to destruction is paved with the broken glass of good intentions. What we need is action, good, affirmative action. Take that one step. Take it knowing that a "journey of a thousand miles begins with that one single step". True, you may say, "I am only one—but you are one. You cannot do everything, but you can do something." And that is all I ask, that you do something. Not for me, but for these unborn children.



## Questions Asked of Us

Carl Kitzmiller

*Why could not a church have deacons if there are men who are qualified for this office even though there are no elders and no one is qualified for that office?*

I do not know of anything in the New Testament which gives a definitive answer to this question. There may be congregations which have appointed deacons without elders, I do not know. On the assumption that half a loaf is better than no loaf or that we are responsible for doing the best we can with what we have, such a course might seem to be justified. I do know that fully organized N.T. congregations had both elders and deacons. Ideally, deacons are helpers to the elders and in many cases are elders in training. Surely every effort ought to be made to have fully organized congregations led by capable men, each filling the place for which he is qualified.

I can only give my judgment in this matter. Likely some will disagree, believing the benefits outweigh the dangers. Since the qualifications for deacons are less demanding, we assume that their work is also less demanding of spiritual stature. I would be hesitant to lead in the appointment of deacons without elders because in the absence of elders the deacons will tend to function as elders. The quality of the men involved might have some bearing on such a tendency, but that this would be the practical result in most cases cannot be seriously denied. Both the deacons and the congregation would tend to move in this direction. The result then would be that men who are not qualified as elders are functioning as elders. This puts responsibility on the deacons which they may not be of sufficient spiritual stature to handle and subjects the congregation to a leadership which will likely be inferior.

It can be objected that in the absence of both elders and deacons, the same men would be acting somewhat unofficially as leaders anyway. Certainly men who could properly be appointed will demonstrate those qualities before the appointment. Those qualities do not appear overnight or come in some sudden way with official recognition. The official recognition of these certain ones, however, might tend to make them act beyond their capability.

*Since a child is always a child to his father and nothing he does in life will change those fleshly ties, does it not follow that one who is born of God is always a child of God no matter what he later does?*

There are those who so contend. Hence, we have the doctrine popularly known as "once saved, always saved," or sometimes known

as the perseverance of the saints, or again as eternal security. The argument based on the child always being a child of the father seems to have a lot of force and may leave the less experienced person without an answer. It is a good example of jumping to an unwarranted conclusion, however.

Let me explain before going further that I believe strongly in salvation by the grace of God and rejoice in the continual cleansing promised to those who walk in the light, per 1 John 1:7. I believe in the security of the *believer* (but not in the security of a believer who has become an unbeliever). I do not believe a person is lost as many times and saved as many times as he sins in any way and then repents. There are those who are never quite sure about salvation and who picture the Christian life as a sort of roller coaster ride, up and down between salvation and condemnation. This position is usually an extreme reaction to the "once-saved-always-saved" doctrine and is just as false as the position it opposes. A true Christian is not lost every time he slips. There is such a thing as erring Christians who are still Christians (else what one of us would have any hope?). There is such a thing as weak Christians who are still Christians. Jesus wants to be our Savior and is not looking for an "excuse" to destroy us. On the other hand, to contend that a child of God can never be lost under any circumstances forces us to ignore or to twist a number of scriptures. We cannot arrive at truth by doing that.

Why does the once-a-child-always-a-child argument not hold up? Because it is based on an illustration or figure, not on a plain declaration of God's word. The figure is given a meaning that is in opposition to the word. Figurative language is valuable to us and it often helps us to understand in a way that more literal language does not. Even so, we must be careful not to assign some concept of a figure which negates the clear declaration of other scripture. This is one of the problems sometimes created by interpreters of the parables of Jesus. These assign a meaning to every detail and come up with things that the parable in view was never meant to teach. As an example of the misuse of a figure, consider what could be done with the use of a lamb to describe Jesus. He is the lamb of God. This declaration contains certain very important scriptural truths concerning Him. But does it follow that everything true of a lamb is true of Him? Lambs don't talk because lambs cannot talk back. Does it follow that Jesus was meek because He did not possess the ability to talk back? Lambs have no concept of eternal things and spiritual values. Does it follow that Jesus did not? To ask such questions is to answer them. The use of this figure to describe Jesus is for the purpose of setting forth certain likenesses, not a wholesale comparison of every trait.

The use of the figure, "child" or "son" of God, is for the purpose of setting forth certain truths that the fleshly, human relationship suggests and is not a license to say that everything true of the physical relationship is also true of the spiritual one. It might be legitimate to draw some conclusions from the figure about which the scriptures are otherwise silent but which are in harmony with all known truth. It is *not legitimate* to draw conclusions from the figure which are then used to try to nullify some very plain declarations of the word.

*Was Simon the sorcerer (Acts 8) a Christian, or did he just go through the motions of becoming a Christian?*

The "escape" frequently used by those who hold the "once-saved-always-saved" doctrine to explain some cases of gross sin or failure is to say that the individual was never born again in the first place. I have no doubt that this does account for *some* of the apparent failures we see. Men may deceive themselves and others, but they cannot deceive God, who knows His own. If one does not "do business" with God initially, it follows that there is no life. Religion is not necessarily salvation. Even so, not all failure comes from never having become a Christian. There was a lot of failure at Corinth, but they were addressed as saints (1 Cor. 1:2). The church at Ephesus was in danger of loss of relationship to Christ (Rev. 2:1ff), but there is no hint they had never belonged to Him. The individual of Heb. 6:4-8 was once enlightened and was a partaker of the Holy Spirit, and in this case repentance is seen as impossible. The word of God records many failures.

Simon was a converted socerer. "That's just the point," someone says, "he must not ever have been converted seeing he wanted the power to give the Holy Spirit through the laying on of hands. He saw this as a good act, one that would amaze people as his acts of sorcery had done. It was a serious failure, a great wickedness coming from a heart not right with God." Was he converted? The account indicates he was. Consider the evidence.

Luke is the author of Acts. He wrote under inspiration. The statement of Acts 8:13 says that Simon believed and was baptized. For a period he "continued" with them. This is not Simon's statement that he believed, but Luke's. The Holy Spirit knew whether or not Simon believed, and the Holy Spirit caused Luke to write that he did. It seems to me the matter is that simple. Moreover, when Peter instructed him in the way to be restored, he did not tell Simon that his baptism was not valid (as would have been the case if he were not a believer in being baptized). He instructed him only to repent and to pray.

Yes, I believe without a doubt that Simon failed as a Christian, not as a non-converted sinner.

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

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## **We Need Changers But Also Conservers**

"We need both Christian *gadflies* to sting and harry us into action for change, and also Christian *watchdogs* who will bark loud and long if we show any signs of compromising biblical truth. Neither gadflies nor watchdogs are easy companions to live with. Nor do they find each other's company congenial. Yet the gadflies must not sting the watchdogs, nor must the watchdogs eat up the gadflies. They must learn to coexist in God's church and to fulfill their respective roles by concentrating their attention on us, the majority of God's people, who badly need the ministry of both."—John Stott in *Balanced Christianity*.





## THOUGHTS FROM ROMANS

Ernest E. Lyon

### "The Spirit of Sonship"

*For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. (Romans 8:15-17, NIV)*

If you have read this passage many times in older translations, you may have been startled by the term "Spirit of sonship." Most older translations followed the King James in translating the word that is there, but since the RSV more correctly translated it others have been following their lead (or the lead of whomsoever the RSV translators followed). In the past the word "adoption" was used. Correctly understood in the times in which the New Testament was written, that would be a good translation. "Adoption" was the name often given to a practice then of having a public declaration that a son has become of age to be recognized as an adult and to be of age to be an heir without being under guardians. The word translated "adoption" by so many and "sonship" by many now is a compound word in the original one word meant "to place a person or a thing as" and the other meant "adult son." So Paul is telling us that those whom he speaks of as "children" in verses 16 and 17 (the word literally means "born ones") have become "adult sons" and He has given them a Spirit of adult-sonship. You who are Christians have not received a spirit of slavery or bondage again unto fear, but you have received from God His Spirit confirming in you that you are truly His "adult son." Being born into a family makes one a true member of that family, but God has gone further with us and treats us as already in line to be His heirs and so to have His special interest. Before going on, look back again at Verse 14 —*because those who are led by the Spirit of God are (adult) sons of God.* Be led by the Spirit! And by that Spirit, truly rejoice in the fact that you can cry to God, "Abba, Father." Regardless of your language, God is a true Father to all those who come to Him in Christ Jesus.

Verses 16 and 17 go back to a fundamental of all this—the fact that we are truly "born ones" of God, and that His Spirit is the One that makes that message clear in our hearts. Let us listen to Him.

A Child born into a family is thereby an heir, even though it may be that it will take quite a few years before he could actually inherit anything. He would be a co-heir with all the other children born into that family. In the same way we are born into the family of God, born of the Spirit, and we become heirs of God with the unbelievably wonderful position of being co-heir with God's "only begotten Son," Whom we know as the Christ, the anointed One, anointed as prophet, priest, and king, the only One Who is both God and man.

But all this also brings to us another responsibility—that of sharing in the sufferings that Christ went through in order that we might be heirs of God and co-heirs with Him. Isn't it strange, in the light of this, that so many Christians resent sufferings when they come to them because of their faith? Paul said it properly to the Philippian church when he said, "For it has been granted to you on behalf of Christ not only to believe on Him, but also to suffer for Him." He was not asking them to rejoice or be glad that sufferings for Christ came without first himself having gone through more than anyone of us has ever gone through. No, for he adds verse 30 to this Philippians 1:29 thus, "since you are going through the same struggle you saw I had, and now hear that I still have." I doubt that anyone in Philippi had suffered as much as Paul, but Paul is always one to minimize his own part when he can. It is not "in" today to think of suffering as something to be glad about, and it shouldn't be if the suffering is for any other reason than to glorify the Lord. But, as Peter tells us, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name" (I Peter 4:16).

And, again, notice the result of all this—"that we may also share in his glory." The Father has glorified the Son, raising Him to His right hand and giving Him the name that is above every name, and has given all power into His hand. And He is the One Whose glory we will share, the glory of God Himself. Again, also, Paul is not alone in this thought. Peter comments in I Peter 5:10: "And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast." With Peter then let us add the next verse: "To him be the power for ever and ever. Amen."



## *Viewing the News*

Jack Blaes

IN A SPEECH BEFORE THE NATIONAL SPACE CLUB which was honoring him for his contribution to

space exploration, President Reagan defended his anti-missile shield in space. "The Strategic Defense Initiative has

been labeled "Star Wars," but it isn't about war, it's about peace. It isn't about retaliation, it's about prevention. It isn't about fear, it's about hope, and in that struggle, if you will pardon my stealing a film line, the force is with us. What could be more moral than a system designed to save lives rather than avenge them? What could be more peaceful than moving away from reliance on our ability to threaten global annihilation and toward reliance on systems which are incapable of threatening anyone?" This makes sense to all but those who are pulling for Soviet superiority in armaments. Which, one would assume, not one American Senator or Representative would think of doing.

**U.S. OFFICIALS REPORT THAT THE SOVIET UNION WAS ABLE TO** plant tiny bugging devices in some electric typewriters used in the U.S. Embassy in Moscow between 1982 and 1984. Corrective action has been taken, but it is not known how serious harm has been done. Now the National Security Agency has announced that they have selected the American Telephone and Telegraph Company, The RCA Corp., and Motorola to produce a new kind of secure telephone that would prevent such friends as the Soviet Union, other nations, and some foreign and domestic corporations from intercepting secret and sensitive industrial and national security information. As it looks now, these computerized phones will cost under \$2,000 and are to be installed into the offices of about 500,000 government officials and military contractors. They will have specially designed computer chips that will transform the speaker's voice into digital form, rearrange the order of these digits into an apparently random order, and then prepare them for transmission. For the listener on the other end, the process will be reversed, and all this will take place so swiftly that neither party will be conscious of any delay. Those working on the project are setting completion time by the end of the decade.

**FREE SPEECH CHAMPIONED BY THE U.S. SUPREME COURT.** The contest was over an Oklahoma law that allowed local schools to fire teachers for "advocating, soliciting, imposing, encouraging, or promoting" homosexuality. A spokesman for the Gay

Task Force calls the ruling "a bench mark of the progress of the gay rights movement. The Court did not consider the provision of the law says that a teacher can be dismissed for homosexual activity as opposed to mere advocacy.

**WE HAD BETTER WATCH THOSE RUSSIANS.** Please forgive such bad taste, but read on. Trying to make a dishonest buck, Moscow conspired with some business firms in Western Europe to purchase a multimillion-dollar order of butter in the name of Castro's Cuba. It was a very intricate operation, but Russia was to get the large mark-down in price because the Common Market reckons Cuba to be a needy nation. The business firms do not lose because the Common Market subsidizes the purchase. All this began in 1982, and the Common Market has been trying to cover it up in Moscow's favor, but some delegates are clamoring for complete revelations. That's what the Russians get for not purchasing from U.S. without having to make any payments. They are not as smart as I have been giving them credit for being.

**SAME OLD CLOSED DOOR POLICY.** Four U.S. Senators who were scheduled to visit the Soviet Union canceled the trip when a Senate aide was refused permission to accompany them. The reason? John Ritch III, the aide, had visited Afghanistan last year and wrote a Senate Foreign Relations Committee report entitled **Hidden War: The Struggle for Afghanistan.** The report, naturally, was critical of the brutalization of Afghanistan by the Soviets. The Senators felt that they had no choice but to cancel because to have accepted the Communists decision would have been allowing the Soviet Union to engage in a form of manipulation or censorship of a Senate delegation. "Under no circumstances, should the Soviet Union be allowed to pick and choose who of the Senate staff should be brought into that country," said the Senator. The Senators were to discuss with members of the Soviet Academy of Sciences such issues as chemical weapons and arms control. Perhaps this was a convenient way to avoid discussing these issues with the Americans.

**SECRETARY OF DEFENSE CASPAR**

**WEINBERGER SAYS THAT** since signing the Anti-Ballistic Missile Treaty in 1972, the Soviets have invested as much on defense as they have in expanding their powerful offensive nuclear arsenal. Soviet energies in ballistic missile defense have been far more extensive than ours. According to U.S. intelligence sources, the U.S.S.R. now maintains the world's only operational ABM system and is now constructing a large phased-array radar in Siberia. These build-ups of Soviet defense strategies -- even as they rail against our research program and cry out that our program is destabilizing and must be stopped--indicate that they may be preparing to break out of the ABM Treaty by establishing an ABM defense of its national territory. For this reason the Secretary sees that research into an antimissile shield is necessary as a prudent hedge against the possibility of serious undermining of the military balance which has thus far kept the peace.

**THE PRESIDENT DOES PAY TAXES.** I'm sure this is not news to you, but you may not know how much. Last year President and Mrs. Reagan paid \$47,826 in Federal income taxes, and are due a \$14,605 refund. Their income was \$440,657. Too bad he didn't stick to movies or broadcasting.

**MORE ABOUT TAXES.** The President promises to plan for a complete "overhaul of our tax code, changing it from a source of confusion and contempt to a model of fairness, simplicity, and incentives for work, risk-taking, and growth. It will not be a tax increase in disguise, and it probably won't please Washington's army of high-powered lobbyists. What it will do is reduce

sharply personal tax rates, bring the top rate down to 35 percent or lower and provide most Americans a tax cut. We intend to increase significantly the personal exemption and eliminate the shelters that make tax avoidance legal. But long-standing provisions like deductions on your home mortgages will be maintained."

**JUST WHAT DOES MR. GRAHAM MEAN?** "We've been living above our means. And this inequity (between the wealthy and the poor within the U.S. and between America and most of the rest of the world) is going to have to change somehow, whether voluntarily or by law. You can't have some people driving Cadillacs and others driving ox-carts and expect peace in a community; there is a crying need for more social justice. The solution is beyond me, but I've found about 250 verses in the Bible on our responsibility to the poor." What kind of law that requires people not to live above his means? Will there be a decree that says what my means are, and what yours are? Does he want a decree that will say that as long as there are people walking, no one is free to improve his lot by honest toil and obtain improved transportation? The Bible tells us of a time when certain ones will not be allowed to buy or sell "unless they wear the mark of the beast." Such law or force can be used to make all of us on the same economic level. I for one do not feel that God intended for his crowning of creation to live so. But every thing I can see in the developments of laws and world leadership is pointing to the times of the "mark" of the beast. "Be ye ready for the King is at the door." Even so, come, Lord Jesus."

---

## GLEANINGS

Compiled by Larry Miles

### THE FOUNDATION

The true Christian life takes its rise and is sustained in the recognition of a fundamental fact. John states it thus: "We know and have believed the love which God hath in us." (1 John 4:16a). From this springs all else. Upon this rests all else. And it is the good fight of faith to maintain such faith against all adverse appearances, and against all the contradictions of Satan, steadfast until the end. Thence springs our love. "We love because He first loved us." (1 John 4:19) On it rests our love to the children of God. "Herein is love, not that

we loved God"—as though we aroused His love towards us, or gave Him ground and reason thereto—"but that He loved us" that is, He took the first step in the matter, and to such an extent that He sent His Son to be the propitiation for our sins." Then the sequel: "Beloved, if God so loved us we ought to love one another." (1 John 4:10, 11)

—R. H. Boll, "Words in Season," June 1916

### *THE GOD THAT HEARS PRAYER*

It may perhaps have escaped our notice that one of the special distinctions—if indeed it is not the special distinction, which the God of Israel and Father of our Lord Jesus Christ claims for Himself, a vital point which differentiates Him from the false gods of heathendom is that He is the God who hears prayer. "What great nation is there," exclaims Moses before the people of Israel, "that hath a god so nigh unto them as Jehovah our God is whensoever we call upon Him?" (Deut. 4:7). The implied answer, of course, is that no nation has such a god who can and does hear and answer his people's petitions "whensoever" they call upon Him. So this is the point in which the true God stands distinguished.

—R. H. Boll, "Words in Season," Sept. 1916

### *WHERE A SINNER TRUSTED IN GOD*

The twenty-fifth Psalm is a psalm of humble trust in God; and not the sort of trust that comes of conscious integrity and a blameless record, but a sinner's trust in the unfailing mercies of the Lord. It is for that reason bound to be precious to the many who know only too well how they have sinned and failed. The trust in God's mercy and goodness which pervades this psalm in not unfounded or presumptuous; for was it not the very Spirit of God Himself that put these sentiments upon David's tongue? David himself said, "The Spirit of Jehovah spake by me, and His word was upon my tongue." (2 Sam. 23:2) And the Lord Jesus Christ endorsed and corroborated the truth of David's claim. (Matt. 22:43). So the good words and comfort of this psalm are not unwarranted; nor are those sentiments unworthy of the child of God today.

—R. H. Boll, "Words in Season," Oct. 1916

### *THE CHURCH ETERNAL*

As God foresaw Eve in Adam, so He foresaw, foreknew, and chose the church in Christ, before all the ages. The church was conceived in eternity, manifested in time, and destined to shine in eternal glory. Thus is the church represented in Paul's letter to the Ephesians. Christ's love for her is spoken of in three tenses: past, for He loved the church before it existed, and gave Himself for it; present, He sanctified it, having cleansed it by the washing of water with the word; future, when He shall present the church to Himself, a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. Where is this church of which such wonderful things are said? Can it be found today? Could, I, even I, become a part and member of it? These are important questions. Can clear and satisfying answers be found?

—R. H. Boll, "Words in Season," Nov. 1949

## SURE SIGNS

When the way to the meetinghouse seems too far;  
When the sermons seem too long;  
When singing comes hard and seems dreary;  
When you see so much to dislike in your brethren;  
When the preacher makes you mad;  
When the members frequently say things that  
offend you;  
When the reading of the Bible is dull and puts  
you to sleep;  
When prayer is a burden;  
When it frets you to be called on to give;  
When you feel that there is no use of working  
with the sinners around you;  
When there is no gladness and satisfaction in  
the mention of God, Christ, or His religion,  
to you:  
When you make excuses for your sins and try to  
persuade yourself that God will not punish  
or judge—

Then you are not right with God. You are drifting, backsliding, sinning, and going into darkness. Turn at once and square up matters with the Lord. Haste thee, stay not!

—R. H. Boll, "Words in Season," Dec. 1949

We invite you to be with us next month, if the Lord tarries and so wills. Until then, **MARANATHA!**

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## TOZER ON REVIVAL

### "A.W. Tozer Interviewed In CHRISTIAN LIFE, 1954"

*Question:* What do you feel would do most to awaken the church from its complacency?

*Dr. Tozer:* A great Christian of nearly 300 years ago, Nicholas Herman of Lorraine said that in his early Christian life he determined to cut through the tangle of religious means and "nourish his heart on high thoughts of God." I have always treasured that expression.

A cultivation of God through prayer, humble soul-searching and avid feasting upon the Scriptures would go far to awaken the church. As long as God is considered to be very much like the rest of us, except a little higher and a little greater, there won't be any great amount of holy fear among church people.

In my opinion, the great single need of the moment is that light-hearted superficial religionists be struck down with a vision of God high and lifted up, with His train filling the temple. The holy art of worship seems to have passed away like the Shekinah glory from the tabernacle. As a result, we are left to our own devices and forced to make up the lack of spontaneous worship by bringing in countless cheap and tawdry activities to hold the attention of the church people.

*Question:* What, in your opinion, comprises genuine revival?

*Dr. Tozer:* Revival may occur on three levels. There is community revival such as under the preaching of Jonathan Edwards in New England and Charles Finney in the Midwest. These revivals jumped over denominational lines and affected whole towns and cities. The temper and attitudes of the people were radically changed. The moral standards were raised and the church prospered spiritually and numerically. So far as I know, nothing like this is occurring now in America.

Revival may occur in the local church, too. When a fair percentage of the members of any local church begin to pray more, lead holier lives, love each other more fervently, serve God and their fellow men with greater zeal, and seek to be holy and Christ-like, then you have revival on the church level. I am happy to say this does occur sometimes.

And revival may occur in the individual believer's life. Wherever careless, fleshly Christian suddenly pulls his life together, turns on himself and seeks the face of God in penitence and tears, you have the beginning of a personal revival.

(How can we contribute to bring true revival?)

*Dr. Tozer:* . . . Some organizations feel that they can bring about revival by eating and talking. As soon as the subject of revival is brought up, somebody either wants to hold a panel discussion or throw a banquet. Though I admit that I have been after-dinner speaker at many a banquet in my day, I have never been so naive as to believe that a revival would come out of such efforts. Only long, continued, faith-filled, travailing prayer can bring true revival.

. . . Leaders must see that the believer's true ambition should not be success but saintliness. They must see that they are not called to imitate the world, but to renounce it, and that publicity is no substitute for the power of the Holy Ghost.

In addition, they must cease to be afraid of the Holy Spirit. The excesses and vagaries of certain elements in the church have frightened many of God's people away from the fountain of living waters. Rather than have wild fire, they have chosen to have no fire at all. . . . Never forget, God is on the side of the thirsty saint. You do not need to persuade Him to meet you. He is already persuaded. Just dare to trust Him.

### **"How To Have A Personal Revival"**

I have previously shown that any Christian who desires to may at any time experience a radical spiritual renaissance, and this altogether independent of the attitude of his fellow Christians.

The important question now is, How? Well, here are some suggestions which anyone can follow and which, I am convinced, will result in a wonderfully improved Christian life.

1. Get thoroughly dissatisfied with yourself. Complacency is the deadly enemy of spiritual progress. The contented soul is the stagnant soul. When speaking of earthly goods Paul could say, "I have learned . . . to be content"; but when referring to his spiritual life he testified, "I press toward the mark."

2. Set your face like flint toward a sweeping transformation of your

life. Timid experimenters are tagged for failure before they start. We must throw our whole soul into our desire for God. "The kingdom of heaven suffereth violence, and the violent take it by force."

3. Put yourself in the way of the blessing. It is a mistake to look for grace to visit us as a kind of benign magic, or to expect God's help to come as a windfall apart from conditions known and met. There are plainly marked paths which lead straight to the green pastures; let us walk in them. To desire revival, for instance, and at the same time to neglect prayer and devotion is to wish one way and walk another.

4. Do a thorough job of repenting. Do not hurry to get it over with. Hasty repentance means shallow spiritual experience and lack of certainty in the whole life. Let godly sorrow do her healing work. Until we allow the consciousness of sin to wound us we will never develop a fear of evil. It is our wretched habit of tolerating sin that keeps us in our half-dead condition.

5. Make restitution wherever possible. If you owe a debt, pay it, or at least have a frank understanding with your creditor about your intention to pay, so your honesty will be above question. If you have quarreled with anyone, go as far as you can in an effort to achieve reconciliation. As fully as possible make the crooked things straight.

6. Bring your life into accord with the Sermon on the Mount and such other New Testament Scriptures as are designed to instruct us in the way of righteousness. An honest man with an open Bible and a pad and pencil is sure to find out what is wrong with him very quickly. I recommend that the self-examination be made on our knees, rising to obey God's commandments as they are revealed to us from the Word. There is nothing romantic or colorful about this plain downright way of dealing with ourselves, but it gets the work done. Isaac's workmen did not look like heroic figures as they dugged in the valley, but they got the wells open, and that was what they had set out to do.

7. Be serious-minded. You can well afford to see fewer comedy shows on TV. Unless you break away from the funny boys, every spiritual impression will continue to be lost to your heart, and that right in your own living room. The people of the world used to go to the movies to escape serious thinking about God and religion. You would not join them there, but you now enjoy spiritual communion with them in your own home. The devil's ideals, moral standards and mental attitudes are being accepted by you without your knowing it. And you wonder why you can make no progress in your Christian life. Your interior climate is not favorable to the growth of spiritual graces. There must be a radical change in your habits or there will not be any permanent improvement in your life.

8. Deliberately narrow your interests. The Jack-of-all-trades is the master of none. The Christian life requires that we be specialists. Too many projects use up time and energy without bringing us nearer to God. If you will narrow your interests God will enlarge your heart. "Jesus only" seems to the unconverted man to be the motto of death, but a great company of happy men and women can testify that it became to them a way into a world infinitely wider and richer than anything they had ever known before. Christ is the essence of all wisdom, beauty and virtue. To know Him in growing intimacy is to increase



in appreciation of all things good and beautiful. The mansions of the heart will become larger when their doors are thrown open to Christ and closed against the world and sin. Try it.

9. Begin to witness. Find something to do for God and your fellow men. Refuse to rust out. Make yourself available to your pastor and do anything you are asked to do. Do not insist upon a place of leadership. Learn to obey. Take the low place until such time as God sees fit to set you in a higher one. Back your new intentions with your money and your gifts, such as they are.

10. Have faith in God. Begin to expect. Look up toward the throne where your Advocate sits at the right hand of God. All heaven is on your side. God will not disappoint you.

If you will follow these suggestions you will most surely experience revival in your own heart. And who can tell how far it may spread? God knows how desperately the church needs a spiritual resurrection. And it can only come through the revived individual.

—from *The Alliance Weekly*, 1956

## Missionary Messenger

*"Greater things for God"*

Virgilio Torrefiel

Manila, Philippines

March 22, 1985

(Virgilio Torrefiel is president of Central Bible Institute in Manila. Taken from a letter sent to Alex Wilson.)

We just had our CBI graduation last Sunday, March 17. There were 24 graduates: eight finished the 3-year Associate of Theology course, and sixteen finished the one-year Basic Bible Course.

The floor of our 5 dormitory apartments have now been elevated. (This was necessary due to constant flooding.—Alex Wilson) This required us to raise the mezzanines also, so we will not always bump our heads. Four of the five mezzanines have been raised, so there is one more to do. We still need to improve the kitchens, as the Lord provides the funds. Please convey our deep appreciation to everyone who prayed and/or gave for the dormitory repairs. Their love really encourages us and will be a great help to the students throughout the years.

We praise God that there were five baptisms towards the end of 1984, and five more since 1985 began. Bible studies are going on in some homes and offices, and once a month we have an evangelistic meeting at night at the chapel. Once a month now some faithful members hold a prayer-vigil for the whole night, which is probably why we have seen more conversions lately.

Soon my wife and I will visit the congregation we began on the island of Leyte. Life in the provinces is becoming more difficult due to unemployment, high prices of goods, the decreasing price paid for their main crop copra, and growing rebellion against the government, etc. Pray for our country.



## WALKING BY THE SPIRIT

### IS IT RESTING OR WRESTLING?

Alex V. Wilson

"It is important to understand the nature of the power that God has given us," wrote Eric Fife. "To expect nothing supernatural from Him is to rob ourselves of one of our greatest joys and resources in the Christian life. On the other hand it is important that we not expect from God things that have no scriptural support; doing so can lead only to frustration and cynicism."

An example of these two errors showed up in a Bible class I taught. After we had studied about the Holy Spirit and obedient Christian living a young lady in the class wrote me a note telling of lessons she had learned. "I remember being quite surprised after I received Christ to find out that I was not automatically perfect in my conduct. Our recent studies about holiness helped me realize that being a victorious Christian is a growing process that's never really finished in this life."

So her first mistake was in expecting too much. As a new convert she had thought that God would somehow transform her into a sinless person, just as you might convert a cassette-recorder from using alternating current (electricity) to using direct current (batteries) by turning a knob. Becoming a mature Christian is not that simple nor that quick.

Her note continued: "The class helped me realize more that the Holy Spirit is a person, and what that means. I have never really thought of Him as One who helps me in the growing process; therefore, I have often considered the task hopeless." That was her second error—expecting too little and thus feeling hopeless about overcoming sin and being holy.

#### *Common mistakes*

These two mistakes seem quite common. On the one hand, many Christians feel that Christian living and service depend entirely on their own efforts. Their attitude is, "If I can only try harder and put forth greater effort, surely I'll become a better Christian." So they grit their teeth and clench their fists and try harder to do their duty, at least for a while.

But there is little growth and less joy, and it all seems useless in the end. Often they give up. This kind of Christian living is very sad. Surely being children of the Living God is meant to be better than this.

On the other hand, some Christian teachers who realize the total inadequacy of such a self-dependent attitude tend to go too far in the other direction. Here are some typical quotations: "Christ is living

the victorious life today, and Christ is your life. Therefore *stop trying*. Let Him do it all. Your effort and trying can have nothing to do with victory."

Another writer declares, "In your sanctification and service, God must do all, and *you will take no part in it* but to accept what He will do for you."

And a third teacher agrees, writing, "The abiding life is an *effortless life*; true New Testament living is effortless. Why do we need to try? Only because we are not abiding."

Those ideas contain some truth (Christ is our life) and they sound very spiritual. Many Christians, including myself, have been attracted to such views. But as time passed, two objections arose in my mind. First, how is it possible to "stop trying" or to live an "effortless" life? What do such expressions mean in practice, as far as resisting temptation and practicing righteousness are concerned? To say "stop trying" only confuses people, for it is impossible.

Second, this viewpoint is not biblically balanced. As the co-authors Robinson and Winward point out, Scripture certainly does tell us to believe (receive, abide, trust, and rest). But it also urges us to fight, wrestle, run, work, suffer, endure, resist, and put to death. The earlier commands stress our need to depend fully on our Lord apart from whom we can do nothing. But we should remember that second list of commands too.

### *A basic principle*

The Bible's teaching is summarized in Gal. 5:25, "Since we live by the Spirit, let us keep in step with the Spirit" (NIV). Or, "if the Spirit is the source of our life, let the Spirit also direct our course" (NEB). In other words, God imparted spiritual life to us when we were dead in sins. He thus *enabled* us to become holy; that is His part. Therefore we are *obligated* to be holy, to keep in step with the Spirit; that is our part. The Christian life is at the same time GIFT and DUTY, a divine provision and human response.

Notice two major applications of this principle. First is the DANGER OF SELF-DEPENDENCE. Christian living depends on what the Lord has done and continues to do for us. Therefore any kind of do-it-yourself attitude is disastrous for us disciples. However, what the Bible warns us against is not effort: nothing can be done without effort. What it tells us to beware of is *self-confidence effort*. If we *rely* on our own efforts, or knowledge, training, experiences, abilities and successes instead of on the power of God we shall be as weak as Samson after his haircut. We might have outward success, but no eternal results to the glory of God.

We quoted Gal. 5:25 above. The context of this important verse in Paul's teaching about the fruit of the Holy Spirit. "The Spirit is the source of our life" (v. 25), and He is also the source of the 9-fold fruit listed in verses 22-23. Left to ourselves, we cannot make ourselves loving, joyful, peaceful, patient, etc. These qualities result from His presence in our hearts. Just as we cannot save ourselves from sin's guilt apart from Christ's redemption, so we cannot save ourselves from sin's power apart from the Spirit's in-dwelling.

Self-dependence is folly, so reject it. Do not think you can make yourself holy in heart. It is impossible. But God can do it for you, so don't despair. The Almighty is our Father; His Son is our living High Priest; His Spirit is our Comforter-Counselor. So trust Him to do for you what you cannot do for yourself. He can overcome our most deeply-rooted sins, our strongest habits, our all-entangled personal relations. He can cause the delicious, nutritious fruit of the Spirit to thrive in our lives, as we depend on Him.

How do we express our dependence on God? Basically by praying. This is one of the main purposes of prayer. We don't inform God of anything He doesn't know when we pray. Why do it then? In order to remind ourselves and to express to Him our absolute need for Him. Prayer is the primary demonstration that we really believe that apart from the Lord we can do nothing.

*Am I lazy, or disciplined?*

We have seen that there is danger in self-dependence. But now notice the other side of the coin: the DANGER OF DISOBEDIENCE. All nine of the virtues called the fruit of the Spirit are also duties we are commanded to perform!

*Love:* "Put on love" (Col. 3:14).

*Joy:* "Rejoice in the Lord always" (Phil. 4:4).

*Peace:* "Never be anxious but always pray and give thanks, and God's peace will guard your heart" (Phil 4:6-7). We are commanded to fulfill these conditions if we want the Spirit to produce peace in our hearts.

*Patience:* "Put on patience" (Col. 3:12).

*Kindness:* "Put on kindness" (Col. 3:12).

*Goodness:* "Command those who are rich to do good" (1 Tim. 6:17).

*Faithfulness:* "Be faithful unto death" (Rev. 2:10).

*Meekness:* "Put on meekness" (Col. 3:12).

*Self-control:* "To your knowledge add self-control" (2 Pet. 1:6).

From one viewpoint these nine virtues are the fruit of the Holy Spirit. That is, they are *attitudes which God plants within our hearts and causes to grow there*, spontaneously to some degree at least. They are His work. If you are a genuine Christian you have surely experienced this. After your conversion you found a new love and joy and peace springing up within, didn't you? God had imparted His nature to you, which resulted in transformed character (2 Pet. 1:4).

But you did not become perfect. You probably discovered very soon that the new love within your heart needed nurturing, and that you still needed to put on meekness and to add more self-control. And this is scriptural. For from a second viewpoint (and the Bible's writers see no contradiction between the two views) these nine virtues are *actions which we are obligated to perform*.

We are commanded to speak the loving word, to perform the kind action, to persevere with faithfulness, and in meekness refrain from demanding our rights. If we are not doing these duties we are disobedient. We cannot say, "I admit I am not very loving, joyful, kind or

persevering, but don't blame me. It's the Lord's business to make me that way, so I won't let my failures bother me."

Oh no! As someone said, "Without the Holy Spirit *we can't*. Without us, *He wont*." That is, we cannot be holy without Him; but He won't force holiness on us if we refuse it, nor automatically impart it to us if we neglect it. Victorious living is our duty as well as God's gift. So we need to obey, and obedience requires self-discipline. We need to do what we should so the Holy Spirit can do what He wants. George Duncan of Scotland explains this point clearly as he describes the fruitful life:

If we are to know the Holy Spirit in His fullness, we shall know Him not just doctrinally or emotionally, but functionally. A man who is filled with the Spirit is a man in whose life the ministries of the Spirit are being fulfilled. We quench the Spirit when we fail to allow Him to do in us that for which He has been given.

For example, one of His ministries is to help us in prayer (Rom. 8:26-27). And He does help us pray—as we pray! But if we neglect prayer, we keep Him from fulfilling that ministry in us. He also has come to bear witness to Christ. And He does—as we witness! "The Spirit will testify about me; but you also must testify" (John 15:26).

He has come to help us understand Scripture too (John 16:13). And He does that—as we open our Bible and prayerfully use our eyes and minds and hearts! But if we neglect to study, we shut the door on His teaching ministry.

Above all, the Spirit has come to glorify our Lord Jesus (John 16:14). This is His greatest yearning. But if we live Christ-dishonoring lives, we stifle that ministry of the Spirit in our lives—we are not filled with Him. Then we need to repent and seek a fresh filling.

*What a waste*

We are like students who want to get a university education but can't afford even the registration fees, much less the tuition, room and board, and transportation expenses. Then a gracious donor steps in and offers us a full scholarship. All expenses paid, even transportation! Wonderful! But the scholarship won't help us even one little bit if we fail to attend any classes.

"Since we live by the Spirit, let us keep in step with the Spirit." Without God, we can't live as we ought; without us, God won't make us live as we ought. With God, we can live as we ought; with us, He will make us what we ought to be.

—From *Evangelical Thrust*, (Philippines), 1979. Used by permission.

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## HEROES OF THE FAITH

### WILLIAM WILBERFORCE

Catherine Damato

It was 2 o'clock in the morning. The party in the home of a London socialite was going strong. A young man with a resonant voice and slightly stooped shoulders stood up and sang a popular

ballad. When he finished, cheers encouraged him to launch into a mimicry.

Pulling his fashionable dinner jacket askance, the young wit began imitating a drunkard, staggering about until he nearly knocked over a table. A portly Englishman laughed raucously and elbowed his wife. "I say, there's a jolly chap England won't soon forget."

Later at home, the young man wearily penned a brief entry in his diary: "Home and to bed—4 a.m."

At 21, William Wilberforce was a rising star in London life. He was an eloquent member of the House of Commons and the life of any party.

Yet these years of acclaim seem pale and tarnished beside the later life of William Wilberforce. For he abandoned gay parties and popular applause to lead a lifelong struggle against slavery in England. His toil was so arduous and his ambitions so changed that his son later compared his early life to that of a statue.

The "statue" came alive and began a dedicated, selfless career after genuine conversion to the Christian faith in 1785. Wilberforce went on to become the "Lincoln of England" in regard to freeing of slaves.

Slavery in the 1700s was an accepted fact by almost everyone. Negro captives were driven across the mainland of Africa in chains, then transported to market in ships so overcrowded that many died of suffocation. Voyages lasted for weeks or even months. Disease was rampant, and many who survived the voyage were crippled by sickness. Slave traders had no feelings for their human merchandise. They sat in comparative luxury, safely separated from the filth and stench of the slave quarters.

Wilberforce had long been opposed to slavery, but his conversion to Christ added conviction and energy to his compassion. His battle with politicians and wealthy slavers was long and hard fought. Discouragement became almost unbearable, but he fought on, and just before his death, he saw success of his heroic battle.

Wilberforce was born in Hull, England, in 1759. His parents were rich, and William was a bright, sociable youth who made friends easily. His appearance was not overly impressive. Slight of build and stoop-shouldered, he was nevertheless keen-minded.

He was graduated from Cambridge University, and planned to enter public life. He campaigned for a seat in the House of Commons and won. His career promised to be brilliant.

On a tour of Europe with Isaac Milner, Wilberforce became deeply impressed with the Christian faith of his companion. They began to read the New Testament together, and Wilberforce was convicted of his carefree and irresponsible life. "What madness," he thought, "to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, and that when eternal happiness is within my grasp."

He prayed earnestly for God's mercy, trusted Christ as Savior, and returned to England in 1785 a changed man.

In 1789 William stood before Parliament and denounced the slave trade as a national inquiry. "Never, never will we give up," he cried,

“until we have extinguished every trace of this bloody traffic—a disgrace and dishonor to our country.”

Proslavery interests rallied. The trade was not really so cruel, they said. The Negroes were convicts, condemned after a jungle trial. They preferred the security of slave life to the uncertainty of jungle living. Families were united in slavery—wasn't that better than being separated, oceans apart?

The lights of Wilberforce's London residence burned late as he gathered statistics on the high death rate of the slave voyages, eyewitness accounts of shipboard cruelty, proof that slaves were captured in tribal wars sometimes stirred up by slavers, and evidence that many of the supposed convicts were children and even babies, and that slaves were sold with no regard to family ties. Many days Wilberforce's diary read simply: “Slave business—exhausted.”

Encouragement came when John Wesley wrote Wilberforce: “If God be for you, who can be against you? Fight on!” Wilberforce continued the struggle in Parliament with the plea, “Let it not then appear that our superior power has been employed to oppress our fellow creatures, and our superior light to darken the creation of our God.”

But his first bill to abolish the despicable activity was overwhelmingly defeated. He decided he must arouse public opposition to slavery. At his own expense he printed 50,000 copies of his antislavery evidence. Two volunteers took them to every town in the land. Wilberforce toured Britain to inform the people of the national disgrace.

It was a heartbreaking battle. Opponents slandered: “He is secretly married to a Negro woman.” “He is really a French spy; he wants to weaken British sea power by idling the nation's ships.”

Wilberforce's helpers were threatened and beaten. His witnesses lost friends and jobs. Even the great Admiral Nelson grumbled about “Wilberforce and his hypocritical allies.”

The fight went on through the 1790s. Time after time Wilberforce got an antislavery bill through the House of Commons, only to see it fail to pass. Wilberforce got married, but he wrote: “During the sitting of Parliament my house is but a mere hotel.”

But the climate of England was changing. Abolition societies appeared across the country. Petitions against slavery bombarded Parliament. And in 1807 Parliament declared the slave trade illegal by a vote of 283 to 16. The announcement received one of the most thunderous ovations ever heard in the House. Cheers for Wilberforce rose to the roof. William sat with his head bowed, weeping.

It was over, he thought. At last he could rest, tend to his shattered health, and give time to Bible study. But it was not to be. Within a year ships were weighing anchor with smuggled cargoes of slaves.

“I am sick of battle and long for quiet, but I'll not leave my poor slaves in the lurch,” said Wilberforce.

He campaigned for Parliament again, this time against two prominent and wealthy men. His defeat seemed certain.

The polls that year opened to a strange sight. Roads were clogged with men coming by the thousands on donkey back, in jolting farm wagons, and on foot. In skiffs and rowboats they came down canals

and rivers. Everywhere the shout went up, "Wilberforce! Wilberforce is our man!" And he won back his seat in Parliament.

In 1811 Wilberforce saw a bill passed that made slave smuggling a felony. He then negotiated and won abolition agreements with Spain and Portugal. The slave trade was doomed—but not slavery, for Negroes born in slavery were destined to grow up in chains. Wilberforce saw that he must now work for emancipation.

In 1823 the Antislavery Society was formed, with Wilberforce as vice-president. Two years later, failing health forced him to retire from Parliament, but he continued to direct the anti-slavery battle.

Wilberforce was on his deathbed in 1833 when he heard the news that the Emancipation Bill was to be voted in. His years of struggle were to be crowned with victory. He rallied in strength to give thanks to God before dying. In a few weeks, emancipation became law and slavery was banished throughout the British dominion. All England mourned Wilberforce's death. His body was put to rest in Westminster Abbey. He is honored in English history as the Father of Abolition, and remembered by Christians as one of their number who not only cherished freedom for himself, but fought against evil forces that withheld it from others.

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## THE RESPONSIBILITY TO GROW

Summary of a sermon preached by John Stott

*So put away all malice and all guile and insincerity and envy and all slander. Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation; for you have tasted the kindness of the Lord. (I Peter 2:1-3 RSV)*

Some of Peter's readers, both ancient and modern, may well be surprised to find themselves likened to "newborn babes." Yet the reason for Peter's choice of metaphors emerges in 1:23 "you have been born anew . . ." It is the new birth which makes us resemble newborn babies.

Now the major desire of parents for a newborn child is that he will grow into maturity. Just so, when God our heavenly Father begets us by His Word and Spirit, He has the same expectation. Like newborn babies we are to grow up.

Birth and growth belong together. Growth is impossible without birth and indispensable after it. Yet birth and growth must be distinguished from each other. For birth is an almost instantaneous event. Of course the embryo develops for months during the period of gestation, and labour may last a few hours. But birth itself, the child's emergence into independent life, is a sudden and dramatic event. Growth, on the other hand, is a slow and steady process. It takes only a few hours for a baby to be born; but it takes 18 years to attain legal majority, and to attain full physical and emotional maturity may take perhaps 25 years.



The pattern is similar in the Christian life. The new birth (when God begets us or imparts to us a new, spiritual and eternal life) is instantaneous, whether we are conscious of it or not. But it is followed by a lifetime of growth into maturity. It is this responsibility to grow which is our theme today.

Yet the very notion of Christian growth is distasteful to many. Some have such a static view of the Christian life that they neither grow nor expect to grow; they are at a standstill. Others are looking for a second crisis comparable to the new birth and are hoping that by it God will accomplish for them suddenly what he has ordained will grow gradually. So we need to consider carefully what Scripture teaches about the nature and conditions of Christian growth.

### THE NATURE OF CHRISTIAN GROWTH (WHAT IT IS)

Everybody understands *physical* growth, and most people have some grasp of the stages of *emotional* development. But many people have only the haziest concept of what is meant by *spiritual* growth.

The New Testament authors write of our need to know in several areas of our Christian life—in knowledge (“grow in . . . the knowledge of our Lord and Savior Jesus Christ”), in faith (“Lord, increase our faith”), in love (“we exhort you to love one another more and more”) and especially in holiness (“we . . . are being changed into his likeness from one degree of glory to another”).

It is this last kind of growth on which the apostle Peter concentrates. His desire is that we “may grow up to salvation”. Some people are puzzled by this expression. “Surely”, they say “when we came to Jesus in penitence and faith, he saved us? Surely, we may claim (humbly but definitely) that we have already received salvation? How then can Peter write of growing up to salvation? The answer to this question is that “salvation” is a big, broad and embracing word. It means not only deliverance from the penalty of sin and the judgment of God upon sin, but from the dominion and power of sin as well. In a word, “salvation” includes holiness.

So in the first verse of this chapter Peter urges his readers to put away everything inconsistent with their profession to be God’s children—“all malice” (or illwill), “all guile and insincerity” (any form of deceit, pretence or dishonesty), “envy” (harbouring jealous thoughts), “and all slander” (backbiting, gossip, and speaking evil of people whether to their face or behind their back). We are to be entirely rid of all these things in thought, attitude, word and deed. “Put them away”, Peter writes, and instead “grow up to salvation”. So these sins are marks of Christian immaturity. Malice, guile, envy and slander are babyish. If our lives are still characterised by such things, it means that we have never grown up.

By contrast, the chief mark of maturity in Christian character is love. “Love one another earnestly from the heart”, Peter has been urging (1:22). This is only logical, because God is love. If God is love, and if by the new birth we have become partakers of the divine nature (2 Peter 1:4), then of course we must exhibit this new nature in our character and conduct. Jesus said so in the sermon on the mount. “Blessed are the peacemakers, for they shall be called the sons of God.” “Love your enemies, pray for those who persecute you,

so that you may be sons of your Father in heaven, for he makes his sun rise on the evil and on the good and sends rain on the just and the unjust." In other words, since God is himself a peacemaker and loves his enemies, we must be the same. How can we claim to be God's children, partakers of his nature, if our lives are not marked by love? All self-centeredness, preoccupation with our own silly little selfish ambitions, the inability to relate to other people, and the reluctance to give ourselves to serve them are signs of immaturity, if not that we have never been born again. The maturity into which God wants us to grow is the maturity of love.

### THE CONDITIONS OF GROWTH (HOW IT HAPPENS)

The two principal conditions for the growth of a child are diet and discipline. Both are stressed in the New Testament.

*Diet.* The first condition for the healthy development of a newborn baby is the regularity of a right diet. It must be right (milk) and regular (every four hours).

Now new born babes in Christ also need milk. Indeed, we continue to need it even when we are grown up. This milk is not material but 'spiritual', milk for the mind not the body, for the soul not the stomach. Or the Greek word may even mean not "spiritual" but "rational", the milk of the Word. Already in 1:23 the apostle has shown that the God-ordained means of the new birth is "the living and abiding word of God" which he later identifies as the "good news which was preached to you" (v. 25). Now the same "word" (God's revelation of himself in Christ and in Scripture) is the means of growth as of birth. God's Word is seed causing birth and milk causing growth.

Nothing is more important in the process of Christian growth than the regular, thoughtful assimilation of God's Word, the disciplined practice of Scripture meditation. We need to learn to sip, savour and digest it every day, indeed to "long for the pure spiritual milk." The verb "long for" is a strong one, indicating intense desire. It was used, for example, in the Greek version of Psalm 42:1 "as the deer pants for the flowing streams, so my soul thirsts for you, O God." One commentator suggests that the apostle Peter is wanting to describe "the ardour of the suckled child". He goes on to say that "you have tasted the kindness of the Lord" (quoting Psalm 34:8). He seems to be saying that if we have had a taste, we must go on to get a thirst.

One of today's most tragic phenomena is the jaded appetite of the average churchman. Once he may have tasted the graciousness of the Lord Jesus. Once he savoured the Word of God and found it to be milk and honey. But now? His spiritual palate has become insensitive. He has lost his sense of taste. He no longer thirsts for the pure, spiritual milk. Yet the only people God promises to bless are those who hunger and thirst. If we are conscious of a jaded appetite, there is only one thing to do. We must humble ourselves before God and cry to him to stimulate our appetite until again our mouth begins to water and we thirst for the milk of his Word.

*Discipline.* There is no direct reference in my text to our heavenly Father's discipline of his children, but it is very plainly taught in Hebrews 12:3-11. Here we are reminded that our heavenly Father loves his children and therefore wants to do them good. He is deter-

mined to nurture them so that they grow to maturity, and to this end he disciplines them.

Divine discipline may take a wide variety of forms. Sometimes it is a privation by which he denies us something we want to have, and sometimes a frustration by which he denies us something we want to do. Or it may be physical sickness or pain, or a psychological problem, some "thorn in the flesh" which (although in origin a messenger of Satan) is permitted by God in order to humble us, to make us aware of our dependence on his grace, and to convince us that his strength is perfected only in our weakness.

We must not despise the discipline of the Lord, or allow it to discourage us. When our Father disciplines us, he is treating us like sons. He is disciplining us for our good. True, it is painful for the moment, but "later it yields the peaceful fruit of righteousness to those who have been trained by it."

This willingness to suffer and to be disciplined by suffering is a good test of the strength of our longing for holiness. We say we want to be holy. We talk piously about becoming like Jesus. But, are we willing to pay the price? Are we prepared for our heavenly Father to discipline us? Have we reached the point where we can say: "Father, I am in your hands, like clay in the hands of the potter. Do to me anything you wish, however painful, if only I know that it will do me good, refine my character and transform me into the image of Christ."

God's purpose (eternal, historical and contemporary) is not only to adopt us into his family and beget us so that we experience a new birth, but that we may grow up to salvation or grow into maturity. It is also the crying need of the church and of the world. My deepest impression in my travels overseas is the urgent need of the church for leaders, men and women who are mature in understanding, faith, love and holiness.

But the most neglected means of growth is that despised and even (at least to some modern young people) dirty word "discipline"—our own self-discipline in daily prayer and Bible reading, and the Lord's discipline of us whatever form it may take. There can be no development without discipline. It is by discipline that we shall grow into maturity and so be able to serve God, His church and His world.

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## FORGIVING ONE ANOTHER

J. C. Ryle

It is a melancholy fact that there are few Christian duties so little practised as that of forgiveness. It is sad to see how much bitterness, unmercifulness, spite, hardness, and unkindness there is among men. Yet there are few duties so strongly enforced in the New Testament Scriptures as this duty is, and few of which the neglect so clearly shuts a man out of the kingdom of God.

Would you give proof that you are at peace with God, washed in Christ's blood, born of the Spirit and made God's child by adoption and grace? Then remember this passage (St. Matthew 18:21-35), and

act upon it. Like your Father in heaven, be forgiving. Has any man injured you? This day forgive him. As an old divine says, "We ought to forgive ourselves little, and others much."

Would you do good to the world? Would you have any influence on others, and make them see the beauty of true religion? Then remember this passage, and act upon it. Men who care not for doctrines, can understand a forgiving temper.

Would you grow in grace yourself, and become more holy in all your ways, words, and works? Then remember this passage, and act upon it. Nothing so grieves the Holy Spirit, and brings spiritual darkness over the soul, as the giving way to a quarrelsome and unforgiving temper (Eph. 4:30-32).

Would you pass through life with comfort, and see good days?

Then remember this passage, and act upon it. Quarrelsome and implacable tempers are one great cause of the unhappiness which abounds in this world. Resolve to be one of those who will forgive "seventy times seven," and you will never have cause to regret it. In the long run of life the man of peace is never a loser. Remember the words of St. Paul: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him a drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:19-21).

Last of all, would you like to leave good evidences behind you when you die? Would you like to be one whose Christian character no one can deny after you are buried? Then remember this passage, and act upon it. Under every provocation, and in all circumstances, be a forgiving man. This is the best and most infallible proof that a professed member of Christ is what he professes. No Christian is so like Christ, as the Christian who is a great forgiver; no one is so like the devil as the implacable and unforgiving man. Reader, remember the words of St. Paul: "Even as Christ forgave you, so also do you" (Col. 3:13).



## Studies in the Book of Acts

Larry Miles

### THE JERUSALEM CONFERENCE

*Acts 15:1-41*

#### INTRODUCTION:

In the 14th chapter of Acts Paul and Barnabas had just returned to Antioch from their labors on what is termed the first missionary

journey. They had preached the Gospel and saw many souls won to the Lord of Glory. They spent much time telling the Antioch church of their work. It was at this time that the events in the first few verses of Acts 15 take place. As we get into the study of Acts 15 let us ask the Lord to guide us in our efforts to better understand the teachings found here.

### **THE JUDAIZERS ARRIVE IN ANTIOCH: ACTS 15:1-2**

In verse 1 of the narrative Luke tells us that certain men came down from Judea. These Jews were, according to verse 5, members of the sect of the Pharisees. We're told that they began teaching the brethren. In the latter half of the first verse we see what the problem was.

They were telling the brethren in Antioch that unless they were circumcised and kept the Law they could not be saved. They were trying to force Jewish customs on Gentiles. R. H. Boll wrote the following concerning these verses,

"But certain teachers that had come down from Judea (pretendedly by the endorsement from the church at Jerusalem) taught that the Gentiles must be circumcised and keep the Law of Moses. It was not disputed that Gentiles might come in by faith in Christ—the case of Cornelius had settled that; however they may have got into the church, the Gentile brethren must be circumcised and subscribe to the Law in order to final salvation. Paul and Barnabas opposed that sharply."

In verse 2 we're told that Paul and Barnabas were standing against this false teaching. They were standing by the fact that salvation is by grace through faith in baptism for good works. What would come of this discussion? Both sides would not budge on the issues.

In the last part of verse 2 the brethren in Antioch decided to find out, once and for all, who was right. Was it the Judaizers or were Paul and Barnabas right? They sent a delegation to Jerusalem to confer with the Apostles. They wanted to know the truth.

### **THE DELEGATION TRAVELS TO JERUSALEM: ACTS 15:3**

The delegation was sent on its mission by the church at Antioch. To get to Jerusalem they passed through the regions of Phoenicia and Samaria. As they went they proclaimed to the people of the work done among the Gentiles. They told of how many Gentiles were converted to serve the Risen Lord. This news brought great joy. Those in this area were glad to hear the news that the Gentiles were coming to the Lord Jesus Christ.

### **THE DELEGATION ARRIVES IN JERUSALEM: ACTS 15:4**

The delegation had since they left Antioch traveled 300 miles. This was to be Paul's third visit to Jerusalem. The other two are found in Acts 9:26 and Acts 11:30. Verse 4 tells us that they were welcomed by the church. We're told that they were received by the Apostles and elders. Paul and his company reported to the apostles and elders what God had done in their ministry among the Gentiles. Gareth Reese writes the following,

"This was the first of several meetings that together make up the Jerusalem Conference. As this meeting begins, the apostles

in a presentation of some length, told those assembled in Jerusalem of the thrilling journey they had made among the Gentiles. Observe that Paul and Barnabas state in their rehearsal of what they had done that it was really God working 'with them'. If God was so working, then it must follow that God had accepted the Gentiles without circumcision; and the Jewish brethren ought to accept them too."

### **THE FIRST MEETING: ACTS 15:5**

Paul and Barnabas tell those assembled in Jerusalem of what brought about this problem. They tell them that those of the sect of the Pharisees came to Antioch to teach false doctrine. They were converted men. But they still had some of the old beliefs with them. Gareth Reese writes the following,

"It was the purpose of these Judaizers to keep the church under the bondage of the Law, and thus prevent it from seriously modifying the state of things among the Jews in which the Pharisees were the predominant party. Partisan zeal, the bane of their former life, was still their controlling motive."

These Judaizers were telling the Gentile converts that they must uphold the tenets of the Mosaic Law in order to be saved. What was the real question at stake in Jerusalem? R. H. Boll wrote the following,

"The question up at the Jerusalem conference was the salvation of all the Gentiles—not whether Gentiles could be saved—as to that all were agreed, for that had been settled long before; but as to how Gentiles were to be saved. Paul and Barnabas and the church at Antioch believed that it was the gospel of the grace of God and through faith, both as to their initial acceptance, and also as to their final salvation."

### **THE SECOND MEETING: PETER SPEAKS: ACTS 15:6-11**

In verse 6 we're told that the apostles and elders came together to look into the matter at hand. Verse 7 tells us that there was much debate. Both sides presented their cases. It is at this time that Peter stood up to speak to those gathered there. His message is contained in the next few verses. We want to study his words and see their application.

Peter tells those gathered that in days gone by God desired that Gentiles should hear the gospel and believe. He is referring to the events surrounding the case of Cornelius. In verse 8 Peter tells of the results of this evangelism. The Gentiles believed, were saved, received the Holy Spirit. Peter goes on further to record that God is no respecter of persons.

In verse 10 he asks them why they are putting God to the tests? He wants to know why they were trying to force the Gentiles to keep a set of laws that we, as Jews, could never keep. He says that not even our fathers could keep them. In verse 11 he gets down to the crux of the matter. Verse 11 reads as follows, "No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are" (NIV) He tells them that salvation does not come through keeping of laws but is found in the death and resurrection of Jesus Christ. **JESUS PAID IT ALL!**

## **PAUL AND BARNABAS SPEAK AGAIN: ACTS 15:12**

It is recorded, "The whole assembly became silent" (NIV). Gareth Reese writes this,

"The whole assembly became silent after Peter's speech. The silence is testimony to the effect of Peter's presentation. He had presented such clear and forcible arguments that there was nothing that could be said against them."

Then came some more speeches from Barnabas and Paul. Barnabas spoke first then Paul. They both rehearsed what God was doing through them in the work among the Gentiles. At the conclusion of their messages they sat down.

## **JAMES SPEAKS FOR THE APOSTLES AND ELDERS: ACTS 15:13-18**

In verse 13 we have James presiding over the Jerusalem conference. This is James, the Lord's brother. He is apparently a leader in the Jerusalem church at this time. He tells the people to listen to him. In verse 14 we read the following, "Simon has described to us how God at first showed His concern by taking from the Gentiles a people for Himself" (NIV).

In verse 15 James says that the words of the prophets agree with this view. In verse 16 he quotes Amos 9:11-12. He quotes from the Septuagint reading of the text. What is he saying here in the 16th verse? Donald Grey Barnhouse, for 39 years the Pastor of Tenth Presbyterian Church in Philadelphia and one of the greatest expositors of the Bible had this to say,

"In verse 16 we get a brief lesson in prophecy. James alludes to old Testament predictions concerning the future. He says, 'After this'—that is, after the church age, after God has removed His church at the rapture at the end of the age—Christ will return to earth. Within a capsule the whole gamut of prophecy. In just a couple of verses we have presented to us the exit of the church, the rebuilding of the temple, and the return of the Lord Jesus Christ in glory to establish His kingdom. This passage, by the way, is the death of the amillennial theory that there will be no kingdom age in the future, and no future for the nation of Israel. For here, God says that when He's through with taking out a people for His name (The church) He will do something once more for Israel."

## **THE JUDGMENT OF JAMES: ACTS 15:19-21**

James, speaking as the one presiding over the Jerusalem Conference, gives us his judgment on the matter. He says that we should not make it difficult for Gentiles to become Christians. In verse 20 he does lay down some practices that they are to stay away from. There are four things mentioned. They are as follows.

1. Abstain from food polluted by idols.
2. abstain from sexual immorality.
3. abstain from the meat of strangled animals.
4. abstain from blood. (NIV)

In verse 21 he tells his hearers that from ancient times and up to now Moses has been preached and read in the synagogues.

## **THE COUNCIL SENDS A LETTER TO THE GENTILE CHURCHES: ACTS 15:22-35**

It was the consensus of the whole church at Jerusalem, not just

the Apostles and elders, to choose some of their own body to accompany Paul and Barnabas back to Antioch with the results of the Conference. They chose Judas called Barsabbas and Silas. Verse 22 says that they were leaders in the church. With them they sent a letter detailing what their decision was. In verse 23 we have the opening of the letter. It came from the apostles and elders, who are your brothers. It was sent to the Gentile believers in Antioch, Syria, and Cilicia.

In verses 24-30 we have the main body of the letter. James goes on to review the events that led up to the Jerusalem Conference and the results of it. In verse 24 he recalls to them of the ones who came to Antioch. He stresses that they came without authorization from the Apostles. In verse 25 he says that they decided to send some from the church in Jerusalem to come with Barnabas and Paul to relay our decision to you. In the 26th verse he characterizes the ones sent as "men who have risked their lives for the name of our Lord Jesus Christ" (NIV).

James tells those in Antioch that Judas and Silas are going to confirm vocally what we have written to you. He tells them further that, besides being the judgment of the Apostles, it was the will of the Holy Spirit that we not put extra burdens on you Gentiles. In verse 29 he reaffirms the Council's desire that all the Gentile Christians abstain from the practices mentioned in verse 20. He tells them if they do this they will do well. He then gives them the closing, "Farewell" (NIV).

According to verse 30 those sent out by the church at Jerusalem arrived in Antioch and called the church unto them and delivered the letter. Verse 31 says that the people read it and were thankful to receive it. Judas and Silas, who were prophets encouraged the saints while in Antioch. Verse 3 tells us they spent much time there. Apparently Silas stayed behind for we find him still there in Antioch as the next few verses will reveal. Paul and Barnabas remained at Antioch preaching the word of the Lord.

### ***THE DISAGREEMENT BETWEEN PAUL AND BARNABAS:***

#### **ACTS 15:36-41**

Some time later Paul thought it would be a good idea to make a return journey to the churches they had established. He thought it good to find out how these churches were growing and maturing in the Lord. Barnabas thought it was a good idea too. Then came the problem. Verse 37 says that he wanted to take John Mark along. In verse 38 Paul refused to allow Mark to accompany them. The reason was that "he had deserted them in Pamphilia and had not continued with them in the work" (NIV). Verse 39 says that neither Paul or Barnabas would budge out of their convictions in the matter. The result: Barnabas set sail with Mark for Cyprus. Later in Paul's ministry there was a reconciliation between him and Mark, for in II Timothy 4 we read these words in verse 11, "Get Mark and bring him with you, because he is helpful to me in my ministry." (NIV) Now back to Acts 15.

It was at this time that Paul chose Silas to be his fellow worker. Silas was a Roman citizen like Paul. This would come in handy further down the road. They were commended by the brethren and were



strengthening the churches in Syria and Cilicia. Thus the second missionary journey.

In our next essay we will deal with the events in the 16th chapter. The events in the second missionary journey will take us through Acts 18:22. Please study the 16th chapter in anticipation of the study. Until next time, **MARANATHA!**

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## TO PAPA AT EIGHTY

“By reason of strength fourscore”  
The years of your pilgrimage here;  
The allotted number and more  
A long and fruitful career!  
The days of the years of your life  
Have been changeable, weary, and long,  
Yet threaded through turmoil and strife  
How often the brilliance of song!  
As memory turns back the scroll  
To the times when I sat on your knee,  
The music of heav’n seems to roll  
In the hymns that you sang then to me.  
The “ninety and nine” that were safe—  
The one that was lost from the fold—  
That picture time cannot erase,  
’Tis a song that can never grow old.  
“Are you walking in His footsteps  
Do you ever seek the lost,  
In the mountains and the desert  
Whatsoe’er may be the cost?  
In the highways and the byways  
Are your footsteps ever found  
Where His wounded feet and bleeding  
Left their marks upon the ground?”  
’Tis another great hymn of the past  
That I learned from my mother and you’  
To the end of my days it shall last  
Though the years may be many or few.  
“There’ll be no sorrow there,”  
I learned it before I could know  
The meaning of sorrow and care,  
The trials and pain here below.  
How wonderfully blest is the child,  
Who inherits a love of the Lord,  
Who learns both in scripture and song,  
The beautiful truths of His word.  
Implanted in undefiled hearts,  
These thoughts about heaven and God,  
Will lead us through toils of this life  
Up the road that our Saviour has trod.

*Written by Esther Elston Forcade to her father, Ben J. Elston on Nov. 1, 1947. He lived to be 96. She is now nearly 83.—Lois McReynolds*

# NEWS AND NOTES

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

This note expresses my gratitude to you for making it possible for Christians to buy the recent publication of the American Standard Bible (1901)—Teachers Edition. I am delighted. My mother gave me one in 1917 when I graduated from High School. It was worn to shreds almost and I am very happy to have this replacement. Thank you.

—Virginia Wheeler

Sellersburg Church of Christ is having a series of meetings June 9-15, 1985. The speaker is to be Bro. Antoine Valdetaro of the Avenue E. Church of Christ in Crowley, Louisiana.

## LOUISIANA CAMP (1985 CYE Schedule)

- Senior I      June 9  
D. I. Sutton  
P.O. Box 374  
Amite, La. 70422
- Junior        June 16  
Jerry Istre  
P.O. Box 36  
Jennings, La. 70546
- Junior High    July 21  
Tim Morrow  
Rt. 2 Box 780  
Jennings, La. 70546
- Family        July 28  
Jerry Samples  
Star Rt. Box 115 C  
Oakdale, La. 71453
- Senior II      August 4  
Danny Broussard  
Rt. 1 Box 288 B  
Plaucherville, La. 71362

Bro. Bob Morrow, minister at Alexandria, would like to make this request. He is trying to obtain bound volumes of the **Word and Work** preferably those in the 'teens, '20s, '30s, '40s and '50s.

Anyone having such and willing to part with please contact Bro. Morrow at the following address:

Bob Morrow  
Alexandria Church of Christ  
43 McArthur Drive  
Alexandria, LA 71301

Bro. Larry Miles would also like to obtain the same said **Word and Works**. It is hoped that there are those around who can supply both myself and Bro. Morrow. If only one volume is found please forward it to Bro. Morrow.

Also I would like to request any congregation that sends out a church paper to send it to me. I am trying to enlarge our "News and Notes" section in the **Word and Work**. Please send them to me at the following address:

Larry Miles  
936 Chateau Avenue D-6  
Cincinnati, Ohio 45204

Also if any congregation in the Kentuckiana Area needs a guest speaker (preferably on Wed. evenings, although I could arrange with notice to come on a Sunday), please let me know. I would like the opportunity to be used of the Lord. My phone # is 513-921-2484. Let us labor together for the Lord of Glory.

## A Good Book to Read:

Sister Wanda Luttrell of the Antioch Church of Christ in Frankfort, Kentucky, has written a book just published by Tyndale. **The Legacy of Drennan's Crossing** tells of a teenage boy suddenly forced to face life without his best friend due to murder, and without his relatives due to World War I. The boy wrestles with the meaning of life and death and the struggle between good and evil, and learns to find strength in the Lord. \$3.95 at your Christian bookstore.

THURSDAY, August 8

Chairman - Jerry Carmichael

Theme: "The World Today"

**Day Session**

9:00 - 9:30	Prayer Time	
9:30 - 10:30	Bible Exposition: Book of Hosea	Julius Hovan
10:30 - 11:00	Break	
11:00 - 12:00	WORKSHOPS: 1. T. V.	Buford Smith
	2. Pornography	Harold Burks
	3. Abuse of People	Earl Mullins, Jr.
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	WORKSHOPS: 1. Abortion	Dr. E. T. Arnn
	2. Substance Abuse	Claude Owen
	3. Relating Bible to Science	Joe Overman
2:15 - 2:30	Break	
2:15 - 3:15	Repeat of 1:30 - 2:15 Workshops	

**Evening Session**

7:30 - 8:00	Congregational Singing	Leader - Nick Marsh
8:00 - 8:45	"THE CHURCH: A HAVEN OF REST"	A. J. Istre

FRIDAY, August 9

Chairman - Vernon Lawyer

Theme: "The World Today - A Plan For Action"

**Day Session**

9:00 - 9:30	Prayer Time	
9:30 - 10:30	Bible Exposition: Book of Hosea	Julius Hovan
10:30 - 11:00	Break	
11:00 - 12:00	"A BALANCED VIEW OF POLITICAL INVOLVEMENT"	-E. Mullins, Sr.
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"GOD'S PLAN OF ACTION FOR THE HOME: EDUCATION"	-Wayne Hobbs
2:15 - 2:30	Break	
2:30 - 3:15	"GOD'S PLAN OF ACTION FOR THE CHURCH: TEACH"	-Nathan Burks

**Evening Session**

7:30 - 8:00	Congregational Singing	Leader- Ron Flora
8:00 - 8:45	"THE ULTIMATE PLAN"	Robert B. Boyd

Song Coordinator: Ray Naugle

Lunch Coordinator: Loreatha Rowe

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