



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

*"Holding forth the Word of life."*

**JUNE, 1985**

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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.

## HIDDEN MINISTRIES OF THE BODY

"For as the body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ." 1 Cor. 12:12.

Recently there has arisen a considerable concern among the younger generation, concerning what is properly called "the body ministry" within the local congregation. No doubt this concern is a working of the Spirit within the hearts of God's children, and is long overdue for many of the saints. A study of the needs of the local group, and the available gifts of the Spirit that are available for the benefit of all, is in itself a profitable study. Why should we be content to live so far below our potential, so far short of the victorious life, so void of experience in tasting the heavenly gift and the powers of the age to come? Truly there is a need for various ones in the body to communicate their exhilaration and general sense of well-being to the rest. Currently we call this communication sharing, and the body has an ever-present need for it. How often we can join in thanksgiving with others even when we can't see our own blessings. We need to be close-linked with one another—so that we can at least know a good bit of what is going on. We can't rejoice with those that rejoice, nor weep with those who weep, until we stand beside them.

But all of the body ministries do not particularly lend themselves to advertisement. There are many un-sung heroes whose help is on a one-to-one basis, perhaps of a personal nature, whose reward lies totally in the records of Jesus. Taking the analogy of the body and its various parts—the analogy which Paul introduces in the above quoted verse—we can see at once that while the whole body is blessed by the working of each several part, it does not follow that all of the parts know the inner workings of the others. The ears hear a warning and tell the eyes to look and see which way to jump. The eyes tell the feet to step aside from oncoming danger. But the heart keeps on pumping and the lungs continue to breathe. The main processes of life carry on, quite unmindful of a narrow escape. Or again, my left hand is bitten by an insect. A nerve sensation tells my brain to engage the right hand to swat the critter and also to soothe the itch that follows. But the whole body does not know of the incident, and this minor bodily function might take place even as I sleep.

But body ministries come in all sizes, and there may often come times when it takes total cooperation to meet an emergency. In an accident or a storm, one might need to use every available faculty to free himself and flee the danger. This would compare to some of the major burdens that confront a local congregation. There may come persecution or group violence or legal harassment that would involve every member in a definite and active capacity, as it was when Peter was imprisoned, and the whole church had an all-night prayer meeting in progress. Or again, there might be a financial crisis, as Jerusalem experienced, when Paul asked the Corinthian brethren to have their gifts ready for quick transfer to that needy body of Judeans.

Other major burdens within a group might include some major medical expenses (as recent by-pass surgeries, etc.) or an epidemic (as the influenza of 1917) or the polio scourge. Even more serious could be (as with Job), a direct onslaught from Satan, under such labels as "new morality," "secular humanism," "freedom of choice," etc. This kind "cometh out only by prayer," and will require the mobilization of all available "prayer and supplication" by all of the saints.

But many private or semi-private ministries are also being performed within the body, and we need to realize it. I am particularly speaking of those within the body whom God hath set as "helps." To me, "helps" suggests a one-on-one situation, most often. One brother lent another several hundred dollars, now several years ago, with no repay yet in sight. Or, a family that had been "burnt out" was given temporary shelter and the use of some necessary furniture for a time. Some furnish transportation for those who have no means (automotively or financially) to get to a doctor or get to the market. There are those who help with other people's children in a dozen different ways, assuming great responsibility and considerable expense and inconvenience. Some give of their accounting ability to handle the thankless task of a treasurer, while still others serve as secretaries to keep records of group decisions of the church. Some dear souls call forth their best efforts trying to heal various discords among brethren. Others try to mediate petty squabbles that otherwise might stand chronic for years.

I am sure we are inadequately serving in many areas, however, and so we need to see them. For instance, encouragement is one of the great needs. Brotherly love needs to abound unto all, not just to some. Counseling is a need that goes on growing. Christian example in home and the work place ought to shine as a light. Forbearance needs to be cultivated in and for all. But while we acknowledge our inadequacy, it does not follow that the church is totally blank in these areas. But let us pray God to bless and increase our body ministry.





## Viewing the News

Jack Blaes

Some people just have a special talent in business. Take Edward Atkins, a printer in Waterville, Maine, for instance. He took a job for a very well-known millionaire. Good pay. You bet! Well, it was only for \$3,321.47, but most small business men need those small accounts to pay up so they can pay for the paper and ink, the help, the rent, etc. But it seems that this millionaire has some trouble thinking like a small business man. You see, this customer was Senator Edward Kennedy. The bill dates back to Kennedy's 1980 Presidential campaign. But Mr. Atkins shouldn't worry too much because if he has enough of these non-paying accounts, and finally becomes poverty stricken, Mr. Kennedy will be one of the first to fly to his aid with, you guessed it, taxpayer's money which his compassion for the poor has taken from the likes of Ed Atkins in the first place.

Mr. Atkins may be taking heart, now. In 1984 Senator John Glenn contracted for a printing job to advertise his Presidential campaign. The good-hearted printer has not received payment from this millionaire Senator either. But this is only for \$3,329.58. And Senator Glenn's worth is only about \$5 million. Well, so much for business talent.

"Baby Choice" is the name given to the remains of an aborted baby girl by a group called Americans Against Abortion. Two ministers, Norman Stone and Jerry Horn will carry these remains of "Baby Choice" in a tiny coffin on a 3,400 mile trek from coast to coast to call attention to the abortion holocaust that has taken more than 18 million unborn lives since January 22, 1973. They say that it is not any fun displaying a baby. But as when they liberated the death camps in Germany, the media was brought in to document it because people wouldn't believe it,

"we are presenting 'Baby Choice' as evidence of the abortion holocaust in America. This is not an attempt to sensationalize. She is evidence that demands a verdict. We don't get to see the victims of abortion. We forget there are victims. 'Baby Choice' speaks for the million and a half babies aborted every year in America." I don't include this following to make Americans feel better about the situation here but the United Nations estimates that as many as 55 million abortions are induced annually, or four-and-a-half abortions for every ten live births. Sodom is alive and well today

I suppose most of us are wondering just where the Supreme Court will stop in its endeavors to interpret the first amendment. I refer to the **Wallace V. Jaffree** case decided earlier this month. They were dealing with a 1981 Alabama law that permitted a daily one-minute period of silent meditation or prayer in the public schools. This law was struck down by the High Court (6 to 3). The majority of the court said that the Alabama Legislature "intended to characterize prayer as a favored practice. Such an endorsement is not consistent with the established principle that the government must pursue a course of complete neutrality toward religion." Justice Rehnquist dissented as follows: the framers of the Constitution intended the First Amendment's "Establishment Clause to prohibit the designation of any church as a 'national' one. The Clause was also designed to stop the Federal government from asserting preference for one religious denomination or sect over others. As its history shows, however, nothing in the Establishment Clause requires the government to be strictly **neutral** between religion and irreligion, nor prohibit Congress or the states from pur-

suing legitimate secular ends through non-discriminatory sectarian means."

I feel very uncomfortable about any government which acts to "permit" prayer. If that is a legitimate government function, then it is a legitimate function of government to disallow prayer.

It is very important to ask the right questions. Judge for yourself if this man did or did not. "Why is it," asks Congressman Jim Hansen, "that so many liberals who don't trust their fellowman enough to leave their house or car doors unlocked, desperately want to believe the good intentions of the Soviet leadership when it comes to such issues as defense, arms control, etc?" You may not think it is such a good question, but surely you will admit it deserves an answer.

Recently returned from China, Gerald Currens, an American Lutheran missions executive, confirmed that the church in China is experiencing spiritual growth in spite of governmental restrictions on its activities. "People crowd into the churches and overflow into the courtyards during the several services held each week.

"The behavior and attitude of Christians in their daily life," said Currens, arouse curiosity and interest in others. This affords an opportunity for Christians to speak about Jesus, about their faith." Mr. Currens added that the number of Christians in Hunan Province had increased four fold in recent years.

It can be tough—catching a bear by the tail. You often wonder just why you had to grab it since the bear wasn't really bothering you. Well, it had to happen. Forty-five female ministers of the Presbyterian Church (U.S.A.) concluded that this ministry is not for them. Female clergy, complaining that parishioners and staff cannot accept authority from women, are dropping out of the parish ministry more frequently than their male counterparts. Please note. I didn't say, "I told you \_\_\_\_\_."

"Jesus of Malibu" is the derisive name used by NBC executives for Michael Landon's series "Highway to Heaven." They evidently thought Michael was off his rocker when he made the proposal to them to air this new show. They thought that a "squeaky-clean" show with a do-gooder angel as the main character would be laughed out of America's homes.

To the chagrin of those top executives, "Highway to Heaven" earned the highest test rating of any NBC show since "Little House on the Praire." And it too has been the butt of NBC's. Incidentally, it too is a Landon show. synical laughter. "They were shocked," said Landon. "If you think it was easy to get this show on the air, forget it. I can guarantee you that NBC thought they were going to test this show, and it was going to go nowhere. And it tested off the roof.

"I don't think that NBC thought this show would be on the schedule. I think NBC's attitude was, 'We'll let him get this pilot out of his system.'"

But something that the mogules can't seem to get through their thick skulls is that the viewers are really hungry for something with moral substance and traditional Judeo-Christian values. —One early episode included serious use of prayer (a real rarity in prime-time television), and affirmation of God as Creator and compassionate Father (unheard of by most of those who produce prime-time shows).

Michael Landon is to be appreciated by those who love America for the spiritual values she has fostered through the years for his vision of the true and noble life and for his willingness to put himself and these ideals on the line before the "high and might" of the television industry.

You may write Michael Landon expressing your appreciation at this address:

Mr. Michael Landon  
RCA Corporation  
Thornton Bradshaw, Chairman  
30 Rockefeller Plaza  
New York, N Y 10021



## Questions Asked of Us

Carl Kitzmiller

In Matt. 15:14, Jesus said of the evil Pharisees, "Let them alone." What did He mean? Are we just to forget about people who sin?

The setting of Jesus' remarks is a charge of misconduct toward Jesus' disciples and the confrontation which followed. The disciples did not necessarily wash their hands before eating, and this offended the Pharisees. It was not a matter of sanitation or hygiene that was at issue but a religious ceremony. The Pharisees had developed a tradition requiring the washing of hands before eating. The O.T. required certain ceremonial washings on occasion, but they did not pretend this was required by the law. They expressly called it "the tradition of the elders." Jesus countered with a charge that they transgressed "the commandment of God" in their interpretation of the commandment to honor father and mother. They were careful for that which had no better authority than the tradition of men, but they disobeyed the commandment of God.

Jesus proceeded to explain the serious nature of the Pharisees' offense by a quotation of a passage from Isaiah. Like many others before and after them, they had a form of religion and served God in their words but had hearts far from Him. They talked a good job in their religion. They professed to love and serve God. They were meticulous about certain things. They were, in fact, among the most religious people of Jesus' day in their external conduct. They put on a show of religion. But it was all superficial, external, without meaning. In their hearts there was little or no love for God. Their hearts were far from Him. Theirs was largely a man-made religion—based, to be sure, in some measure on the Bible, but with the life-changing power nullified by human interpretation and tradition.

It is concerning this people that Jesus said, "Leave them alone." The Greek verb here is *aphiemi*, a common verb having a number of possible meanings: "to send away, send forth, yield up; to let alone, let be; to disregard; to leave, not discuss; to omit, to neglect; to let go or give up a debt; to keep no longer; to permit, allow, not to hinder; to leave, go away from; etc." Just what He meant will be determined by the context and by what we know of His character more than anything else.

God does give people up (cf. Rom. 1:24ff) in that He allows the sin to bear fruit and bring some recompense that is due. There comes a time, of course, when He gives men up to eternal condemnation, but in this life the "giving up" is not necessarily that complete. Sometimes



the terrible harvest of sin or the famine in the far country brings the sinner to his senses and results in repentance. And regardless of the depth of sin, when there is genuine repentance toward God, then there is forgiveness. It should be remembered that when God leaves a man alone to condemnation He also has an ability to know what is in the heart and whether the individual can be salvaged. It is always necessary for man to act with more restraint because he cannot know what is in the heart.

I doubt that Jesus was telling His disciples that they were not to preach or to teach the Pharisees in some absolute sense. There must have been a number of converted Pharisees among those who became a part of the early church. Paul was a Pharisee before his conversion. God is longsuffering. Just as Paul and other Christians turned from the Jews to Gentiles in their efforts in the early church, there is a matter of priority. Sometimes God's servants must make a choice as to the more likely people with whom to work. The Pharisees certainly did not offer a very promising soil in which to sow the word of God. There are those who are blind—wilfully blind, determined—and we have to face reality that our efforts will avail very little. For the most part the all-wise Son of God could not reach these; it would be folly for the disciples, then or now, to expect to do better. There are plenty of cases when God's servants have failed to be diligent enough in their testimony, but there are also cases when people refuse to accept or even to consider Christian testimony and the fault does not lie with the Christian. It is our responsibility to preach the gospel, but conversion must be left with the choice of the individual and the work of God. There is a possibility that Jesus was saying concerning these: "They have had their chance."

Those who have spiritual need before the Lord must not presume on God's goodness or suppose that God tolerates whatever they want to hand out. I recall a story of a man, up in years, who was suddenly killed in an auto accident. A relative was heard to say, "How terrible! He didn't even have time to repent." Someone overhearing the remark observed, "What do you mean? He had fifty years to repent!" God may give many opportunities men do not choose to use.

There is a still more-likely answer as to what Jesus meant in saying, "Leave them alone." He went ahead to say the Pharisees were blind guides and that those relying on them would fall into the ditch with them. It is often good to be open minded and considerate of the other man's viewpoint, but it is also good to know when to close our minds to that which is false. The Pharisees had brought a charge against the disciples. It was human tradition against the word of God. The issue was clear. Continued attention to their charges could only serve to hinder the Lord's purposes. I think He was telling the disciples: "Don't let them disturb you" or "leave them alone with their contentions." For our own spiritual health we sometimes need to walk away from the criticisms and charges which are without foundation in truth. Repeated exposure will injure us and will not help those who are in error. We do not have to devote ourselves to correcting every error. God will root up that which He has not planted. We must be engaged in something more profitable.

Are we just to forget about people who sin? The whole tenor of the N.T. argues against supposing that we are. We must thank God on our own behalf that someone cared about sinners and declared God's truth to us. Moreover, God is patient, and if we are to be like Him we must also be patient. Even so, there are priorities. Those who have not heard deserve to hear more than those who have heard. Those who will weigh the issues deserve to hear more than those who refuse or even corrupt our faith if they can. It is better to enter into open doors than to destroy ourselves trying to tear down closed ones. We do not always know hearts, but God does and we can live with such concern and sensitivity to His will that He can communicate that will to us.

*What do you think of the belief that God's program for the world involves 7000 years and that we are near the beginning of the last thousand (the millennium)?*

I believe that we may be near the millennium, but not for the reason suggested. I believe we are near the millennium because I believe we are near the events of Christ's second coming which precede the millennium. Constant expectation for the Lord's return is scriptural, whether He comes soon or tarries for many years. It may turn out that the time from Adam till the second coming will be 6000 years and the millennium will be a sabbath of 1000 years, but I know of nothing solid in scripture which sets this forth as a certainty.

We can be fairly certain of approximately 2000 years since the first coming of Christ, but the time back to Adam from the first coming is far more uncertain. Ussher's chronology (Creation at 4004 B.C.), although found as the dating system in many editions of the Bible, is not an inspired declaration of scripture, and we cannot be sure of its accuracy. While the millions of years of the evolutionist are to be rejected, a period of several thousand years in the O.T. era is not at all improbable. Moreover, God has not provided for date-setting and strictly forbids it.

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

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## THOUGHTS FROM ROMANS

Ernest E. Lyon

### **"Suffering to Glory"**

*I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice,*

*but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom of the children of God. (Romans 8:18-21, NIV)*

The Apostle Paul had ended verse 20 with these words, "if indeed we share in his sufferings in order that we may also share in his glory." Now in verses 18-25 Paul takes up the subject of the glorious deliverance ahead. For us Christians Paul in his letter to Titus calls the coming of Christ "the blessed hope" (Titus 2:12), and in this paragraph in Romans he expands on the idea of the blessedness and sureness of the hope that all the sufferings of this life will disappear into a far more glorious glory that we shall receive and in which the inanimate creation will share since it suffers also because of man's sin.

Paul suffered, I am sure, a great deal more than anyone that I know. But, regardless of whether that is true or not, he here says that you can take the greatest sufferer that you know, weigh the suffering and then look at the mighty glory that "will be revealed in us" and the suffering comes off a poor second. Look, though, at the time Paul was forced because of criticism by false apostles to say something of how much he had suffered; in 2 Corinthians 12 he tells a bit of this and then says—"Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles;" etc. (11:24-26). He then goes on in chapter 12 to tell of a great revelation he had and then of a "thorn in the flesh" that was given him to keep him humble, a suffering so great that he prayed earnestly three times about it. And that is not all we know about his suffering, yet he says that the glory that shall be revealed in us is so much greater than that that he thinks the sufferings are simply not worthy of being compared to the glory. I hope that you are among those looking forward to the glory. If not, receive Christ now and enter into that "blessed hope."

Poets may cry out, "All is well with the world," but Paul knew that is not so. It was a knowledge so well established in his heart that there was no doubt. And, surely, there is no doubt of that in your mind, is there? If you have experienced or seen the results of a tornado, a great flood, a volcano or other such disaster or have seen how the animals by and large live by eating each other and think of all the other problems in "nature," then there can be no doubt that all is *not* well. The sufferings in "nature", such as the ones I just listed, show why the inanimate creation is waiting for something greater to come. That will be brought about when we who are the sons of God are fully manifested—body, soul, and spirit. Need I remind you that the body is what people know you by and by which you know them; the spirit is that part of man (not active when man is "dead in trespasses and sin") which has communion with God, Who is Spirit; and the soul is the intellect, emotions, and will of man, those things that set him off from other created beings because of their higher quality—just as having spirit is what sets us off completely from the highest form of animals.

We recognize, of course, and Paul states it in verse 20, that the creation did not take part in the sin that caused our downfall and our sufferings, but that inanimate creation along with the animals has had to suffer and is pictured here as looking forward to its deliverance from this suffering when we are made anew to conform to the glorious resurrection body of Christ. A foretaste in a small way is given us in Isaiah 11:6-9—"The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the hold of the cobra, and the young child put his hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea."

We are only half way through Paul's showing forth of that great deliverance that shall come to those who are in Christ, but I hope that this is enough for this month to send every Christian on his way rejoicing and resolved even more to "Rejoice in the Lord; again I will say, Rejoice" (Philippians 4:4). There is nothing that can come to us in this life that should make us despair; something far greater is coming and it will last for eternity. And in the meanwhile let us remember that not one stroke hit Paul nor one bit of suffering comes to us except the Lord knows it and will "work it together for good to those that love Him."

But if you are not a follower of Christ, one who has trusted Him for your salvation, then may I point out to you that all this is for nought so far as you are concerned. There will be no glory in eternity but, instead, a suffering so great that what happens in this way now is not worthy to be compared to that. But above all you will be separated from God forever. There will be no way for you to return to the One Who made you, Who gave His Son to die for you, and Who calls you now to put your trust in Christ that He might give you the wonderful things we have been talking about. Do not delay; do it today. Believe on Him, confess His name, repent of your sins, be baptized into him, and then receive His Spirit as a sign of the great things to come. He stands waiting for you; do not turn Him down.

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## **ON THE ZAPPING OF NADAB AND ABIHU**

Michael Hall

The story of Nadab and Abihu and their "strange fire" used to be a favorite sermon illustration of the severity of God and the strictness of obedience. I grew up hearing the story quite often, especially during gospel meetings. Preachers used the story to drive home the point that religious sincerity wasn't enough.

Nadab and Abihu were sincere. They were worshipers. They drew near to God to offer the sacrifices. But they violated the "law of silence." God had instructed them about where to get the fire for the

sacrifices but they violated His command, consequently their fire was "strange." I remember the sermons well and, in fact, grew up to preach them myself. I blasted away at any who wouldn't walk the straight and narrow in every minute point—"for if you do not," I parroted after my mentors, "God will one day zap you too." Then I discovered there was a lot more to the story than that.

Now Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in it, and laid incense on it, and offered unholy fire before the Lord, such as he had not commanded them. And fire came forth from the presence of the Lord and devoured them (Leviticus 10:1, 2).

The incident occurred shortly after Nadab and Abihu had been ordained as priests. Albert Barnes says it "must have occurred immediately after the offering of the sacrifices of inauguration, in the evening of the same day" (Leviticus, page 132). Did they just not know better? This unholy or strange fire is explained as fire that the Lord had not commanded (Strange is from *karah* and refers to that which is foreign, completely different, unlawful, or forbidden.). Was it fire from a forbidden source? Fire at an unauthorized time? Fire for an illegitimate burning of incense?

Matthew Henry thought the latter and said that they "were so proud of the honour they were newly advanced to, and so ambitious of doing the highest and most honorable part of their work immediately and without receiving orders, they took their censers, and . . . entered the tabernacle." Are we reading too much into the text to view their actions as high-handed presumptuousness?

Then Moses said to Aaron, "This is what the Lord has said, 'I will show myself holy among those who are near me, and before all the people I will be glorified.'" And Aaron held his peace (Leviticus 10:3).

*What was wrong?*—Moses interpreted the dreadful event to Aaron as a lack of respect. In some way Nadab and Abihu failed to treat God with the dignity and glory that His holiness demands. They were thus struck dead by fire, possibly lightning, since their priestly clothes were not burned up (e.g. Leviticus 10:5). Once their bodies had been disposed of, Yahweh spoke directly to Aaron:

"Drink no wine nor strong drink, you nor your sons with you, when you go into the tent of meeting, lest you die; . . . You are to distinguish between the holy and the common, and between the unclean and the clean" (Leviticus 10:8-11).

Could this emphatic prohibition against strong drink explain why Nadab and Abihu offered unholy fire and were unable to distinguish between what was right and what was forbidden? Even the Midrash infers that they were so intoxicated that they couldn't obey the law against strange incense (Exodus 30:9). This injunction against priests drinking comes on the heels of Nadab and Abihu's offering of strange fire and strongly suggests that they were in a drunken stupor, and in fact, were so drunk they could not discern what they were doing.

Consequently, Eleazar and Ithamar, two other sons of Aaron were forbidden to mourn the deaths of their brothers, and upon disposing of their bodies, were directed to perform a cereal and wave offering. But then they goofed up.

Now Moses diligently inquired about the sin offering, and behold, it was burned! And he was angry with Eleazar and Ithamar (Leviticus 10:16).



In the same day that Aaron's two oldest sons sinned before the Lord and were struck down, his youngest two sons also sinned—*yet they were not punished*. Why the difference? The first two sinned by introducing something into the worship while the latter two merely failed to do everything commanded. Is that the difference?

In one sermon I heard as a youth I remember the evangelist preaching about "The Safe Way That Cannot Be Wrong." He used the Nadab and Abihu story to condemn all innovations and aimed primarily at kitchens in church buildings, which he affirmed were "not in the Bible," but a man-made innovation that corrupted things. The "safe way" he contended was to take no risks, try nothing new, and to sin by omission rather than commission. But that's *not* the point of this story, nor is it the difference between Nadab and Abihu's sin and the sin of Eleazar and Ithamar.

Aaron said to Moses, "Behold, today they have offered their sin offering and their burnt offering before the Lord; and yet such things as these have befallen me! If I had eaten the sin offering today, would it have been acceptable in the sight of the Lord?" And when Moses heard that, he was content (Leviticus 10:19, 20).

Aaron's explanation for the faulty service rendered by his younger sons centered in the experience of grief they all shared. Though they had been forbidden to show the usual expressions of grief, such as rending garments, etc. (Leviticus 10:6), inwardly they did grieve. Out of reverence for Yahweh they performed all of the official requirements except they let the goat offering burn up and did not eat it. Unlike their older brothers, they were not drunk and didn't know what they were doing. They did. In fact, it was because they wanted to offer to God a heart of praise that they abstained from eating; they feared their attitude of grief would not have been acceptable in the sight of the Lord. They cared about pleasing God and did not want to presume upon Him.

In contrast Nadab and Abihu, though priests in the service of God, were not sanctifying God. It was not a case that they were merely "sincerely mistaken" in their worship. They were not sincere. They possibly drank too much wine in celebrating their inauguration to the priesthood and then in their pride carelessly and rashly entered the tabernacle.

They were not in a spirit of worship at all. That was the farthest thing from their minds. If anything, their sin was the sin of using their religious position presumptuously and arrogantly to show off. They wanted the people to notice them: their rank as priests, their place in front of everybody, and their ritual skills. To use this story as an anathema for those who sincerely worship God but with wrong ritual is a misuse of the text. Jesus certainly taught that authentic worship is "in spirit and in truth" and this story does not contradict that, but neither is it a judgment on sincerity that blunders accidentally.

*Understanding needed*—Leviticus 10 records the sins of four priests. Two were struck dead for their sin, two were not. This chapter underscores the importance of *rational understanding* in approaching God; being able to discern *what* we are doing and *why* we are doing it, being

able to distinguish between what is holy and what has not been set aside for God's use. It seems to warn us against anything that causes us to behave with rashness or presumptuousness before God—as wine inebriated Nadab and Abihu. Leviticus 10 also warns those in leadership roles against misusing their position for self-promotion. Because Nadab and Abihu were not intent on pleasing God or manifesting His glory, they perverted the priesthood. Nor was it the last time “being out in front of the people of God” was made an end in itself and used for self-glory.

The story of the zapping of Nadab and Abihu portrays God's “fiery north side,” His severity and anger (e.g. Romans 11:22). But it also portrays His grace. God's grace covered Eleazar and Ithamar's failures in performing their priestly duties—because *they were sincere* and *wanted* to give God something that would be *acceptable in His sight*. Yet how often do we quote that part of the story?

God is not a fierce, anger-filled tyrant looking for errors in His children, standing with lightning bolts ready to zap those who accidentally goof up, as might Zeus. Presumptuousness is a different matter; drunkenness is another matter; promoting one's own self by using his sacraments of grace is another matter. But when we *will* to do His will, even when we mess up, there is grace and love and understanding in Him. He has always been like that—even in Old Testament times. He was not a God of anger then and a God of love now; both qualities have always been balanced within Him, which ought to motivate us today to reverence Him with godly fear as well as draw near to Him in love and confidence (e.g. Heb. 4:14-16; 12:28, 29).—Reprinted from *CHRISTIAN STANDARD*

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## PETRIFIED SAINTS

Too many Christians, especially those of middle age and past, have settled down for what they are for the rest of their lives. They think they are doing tolerably well or very well, as the case may be, and they look forward to nothing more. There is a kind of fatalism in this, and consequent lack of hope and inspiration, a kind of self-content and lazy comfort that is unwilling to be shaken out of its rut. Now and then the Lord gets hold of such a mummy as this and shakes it back to life, and that in no gentle way. That is kindness and special grace on God's part. But do not wait for that. Quit that hopelessness and that self-complacency now. Plow up your fallow ground. Look forward to something. It is not at all recorded that you must always be what you are; and it is only Satan that always whispers, “No use”. We must get a better knowledge, a truer outlook, a brighter spirit, a cleaner heart, higher love, a sincerer life. Do not shun the difficulty of the attempt and of the disturbance of lazy, automatic habits. A Spiritual fossil is of no account. Neither is there life without strife—none worth mentioning. Get thee up hence. Make a sincere beginning right now, and God will take notice of it and fall in to help you.—R. H. Boll (Word & Work, 1945).



# Holy Spirit Baptism

**WHAT IS IT?**

**WHEN DOES IT OCCUR?**

**HOW IS IT MANIFESTED?**

Dr. David R. Reagan

Because I emphasize the Holy Spirit in my teaching and preaching, I am often asked if I am "Charismatic." I usually respond to that question by asking what the person means by the word.

I do that because I have found the word, Charismatic, means many different things to different people. To some, you are Charismatic if you raise your hands in worship to God. To another you are Charismatic if you believe the Holy Spirit is alive and well. Another person will label you "Charismatic" if you believe that God still performs miracles. Some think Charismatic is any person who grins a lot! Some just use the word as a label for anyone they disagree with spiritually.

Well, I love to praise the Lord, I like to lift my hands to the Lord, I certainly believe in the reality of the Holy Spirit and the continuing miracle working power of God, and, yes, I do grin a lot because I am constantly rejoicing in the joy of my salvation. But I am not Charismatic in the sense in which that word is used by the Charismatic Movement.

## *DEFINITION OF CHARISMATIC*

As I understand the term, a Charismatic is a person who believes that a Christian should seek a post-salvation experience called "the Baptism of the Holy Spirit" which is validated by speaking in tongues. By that definition, I am definitely not a Charismatic. I do not believe the Bible teaches that we are to seek any special experience in the Lord that is manifested in tongues.

But I do believe in Holy Spirit baptism, and I think the time is long overdue for us to do some serious teaching and preaching about it within the Restoration Movement. I believe there is a "Holy Spirit Phobia" within the Restoration Movement. Many of our leaders have recoiled in horror to the excesses and abuses of the Charismatic Movement, and their reaction has been to throw the baby out with the bath. The result is that the Holy Spirit has become a taboo topic. In the process the Spirit has been quenched and grieved, and we have ended up with powerless Christians and churches. Many of our folks would react the same as the disciples at Ephesus when Paul asked, "Did you receive the Holy Spirit when you believed?" Their answer: "No, we have not even heard whether there is a Holy Spirit." (Acts 19:2)

## *TYPES OF BAPTISM*

In Hebrews 6:1-2 we are given a listing of the "elementary doctrines of Christ." We are told that the items in this list constitute the founda-

tion of the faith and that we are to move on beyond them "into maturity." One of those items is "instruction about baptisms." Note that the word, "baptism," is in the plural. This indicates that there must be more than one type of baptism—and there is. The Bible speaks of water baptism, Holy Spirit baptism, and baptism by fire. John the Baptist said point blank that Jesus would baptize us with the Holy Spirit and fire (Matt. 3:11). Now, I have heard hundreds of sermons on water baptism, but never once in twenty years of growing up in the church did I ever hear a single sermon on either the baptism of the Spirit or the baptism of fire. How can we move on into maturity when we have never covered the fundamentals?

### *THE BAPTISM OF THE SPIRIT*

So, let's take a look at Holy Spirit baptism. I believe there are at least three types of baptism by the Spirit. The first is what I would call the baptism of the Holy Spirit. I think it occurs at the point of conversion.

The Bible teaches that the Holy Spirit is God's Evangelist, drawing unbelievers to the Cross (John 16:7-11). But when a person accepts the testimony of the Spirit regarding Jesus, the Spirit moves from the outside to the inside. The Spirit takes up residence inside the Believer (1 Cor. 3:16). The Spirit becomes Jesus' "birthday present" to the new child of God. When the Spirit moves in, He regenerates the person's dead spirit (Acts 2:38), seals the person's redemption (Eph. 1:13-14), and gives the person at least one spiritual gift (1 Cor. 12:4-11).

This act of regeneration is what I call the baptism of the Holy Spirit. It is something that every true Believer has experienced. That's what I think Paul had in mind when he said to the Corinthian church: "By one Spirit we were all baptized into one body." (1 Cor. 12:13)

### *THE BAPTISM IN THE SPIRIT*

The second type of Holy Spirit baptism is what I would call the baptism in the Holy Spirit. This is what I think Paul had in mind when he said, "Be filled with the Spirit" (Eph. 5:18). It is also what I think Jesus had in mind when He said that He wants us to be so full of the Spirit that the Spirit will flow out of us "like a river of living water" (John 7:37-39).

To be baptized in the Spirit is to be immersed in the Spirit to the point that the Spirit takes over control of your life. You see, it is one thing to have the Spirit residing in you. It is another thing to have the Spirit presiding in you. Likewise, the Spirit can be a resident in you without being president in you. Many Christians have quenched and grieved the Spirit within them because they have treated Him as an unwanted guest. This is due to the fact that many Christians have accepted Jesus as Savior but not as Lord.

### *THE MEANING OF "SPIRIT FILLED"*

To be baptized in the Spirit is to be filled with the Spirit. Although this baptism in the Spirit can occur at conversion, it usually happens at a later time. It is a result of learning how to walk in the Lord in obedience to His will. This baptism in the Spirit can be a gradual experience, occurring over a long period of time, as a person

slowly yields more and more control of his life to the Lord. It can also be a very sudden experience, resulting from a major crisis that drives a person to his knees in total surrender to the Lord.

It can also be an experience that occurs more than once. The point is that we are all leaky vessels. We can get full of the Spirit and then through neglect of our spiritual life, we can drift away from the Lord and begin once again to quench and grieve the Spirit. Repentance will then bring us back to the Lord and to a new release of the power of His Spirit within us. Thus, we experience again the baptism in the Spirit. The only way we can stay full of the Spirit is to stay near the fountain, Jesus Christ (Heb. 12:1-2).

### *THE BAPTISM BY THE SPIRIT*

The third type of Spirit baptism is what I call the baptism by the Holy Spirit. It is the special anointing that God gives a person to empower him for service in the kingdom. Jesus received such an anointing at His water baptism (Matt. 3:13-17). The Apostles received such an anointing on the Day of Pentecost (Acts 2). Paul received this special anointing at a prayer meeting in Antioch (Acts 13:1-4), sixteen years after his conversion on the road to Damascus. This is the anointing I pray for everytime I get up to preach. It is the anointing I prayed for when I started writing this article. It is the anointing every person should pray for when they get ready to do any work in the Lord's kingdom, whether it is to preach, teach, sing in a choir, or serve as an officer of the church.

### *THE SIGN OF BEING SPIRIT-FILLED*

Finally, what is the sign of a Spirit-filled person? It certainly is not the gift of tongues, as Charismatics teach. The Word says that the Spirit gifts Believers as He pleases, "for the common good" (1 Cor. 12:30). Paul clearly states that the gift of tongues is not meant for all (1 Cor. 12:30). No where are we told to seek the gift of tongues.

The greatest evidence of a Spirit-filled life is not a particular gift of the Spirit. It is the fruit of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Gal. 5:22-23).

I know people who claim to speak in tongues who are meaner than the dickens. They are not Spirit-filled. I always point out to these people that the ability to control your tongue is greater evidence of being Spirit-filled than the ability to speak in tongues.

I think it should also be kept in mind that history is full of great Christian leaders who were filled to overflowing with God's Spirit, but who never spoke in tongues—men like Martin Luther, John Wesley, Alexander Campbell, D. L. Moody, R. H. Boll, Harry Ironsides, C. I. Scofield, and C. S. Lewis—to name only a few.

### *A PLEA FOR RESTORATION*

The church began with a great outpouring of God's Spirit (Acts 2). The Restoration Movement also began with a similar outpouring of the Holy Spirit at the Cane Ridge Revival of 1801. It is time for us to get back to our roots. We need to restore the Holy Spirit to His vital role as God's energizer in all our individual and corporate efforts to expand the kingdom.





# GLEANINGS

Compiled by Larry Miles

We are going to continue giving the writings of Bro. R.H. Boll, who for over 40 years edited the *Word and Work*. Let us be willing to learn from these writings.

## *GOD'S WAY OF FORGIVENESS*

The stern integrity of God's government shines forth in the very message that proclaims the good tidings of mercy to sinners. The sending of the Son, His coming to the earth, His ministry and death, in which on God's behalf and as the Representative of man before God He assumed the judgment of sin, and "bare our sins in his own body on the tree" (for "Jehovah laid upon Him the iniquities of us all") is to be explained in no other way than that eternal, inflexible justice demanded it. And just as plainly was it eternal, infinite love and mercy that provided it, and so provided a free and righteous pardon to all who will come and avail themselves of it.

—January 1928

## *EIGHT MARKS OF THE NEW TESTAMENT CHURCH*

1. **UNDENOMINATIONAL.** The New Testament furnishes an inspired history of the early church clearly indicating that it existed hundreds of years prior to denominations. Try to conceive of Paul or Peter as other than a member of the "called out" body of Christ and you will be struck with the undenominational character of the New Testament Church.

2. **GOVERNMENT.** Each congregation was locally governed being answerable to Christ as sole Head. Elders assumed spiritual oversight while deacons ministered to the wants of the needy.

3. **THE NEW BIRTH.** Early converts were baptized into the name of the Trinity in humble expression of faith in Jesus, thus receiving the gift of the Holy Spirit. Baptism portrays the death, burial and resurrection of Jesus. As He arose so must believers "arise to walk in newness of life."

4. **WORSHIP.** The early church met on the first day of the week to break bread and engage in simple items of worship.

5. **MISSIONARY ACTIVITY.** They believed in world-wide missions and carried the Gospel to the ends of the inhabited earth of their day.

6. **PURITY.** The standard of purity was such that disorderly conduct brought exclusion from fellowship. Jesus served as both the standard and source of purity.

7. LOVE. Where love reigned supreme in every heart incidental differences were unable to mar the unity of the church.

8. HOPE. The early Christians were admonished to be ever watching and ready of the second coming of Jesus.

—February 1921

### HIGH STANDARDS

But that is not all yet. There was His teaching—the stern, uncompromising standard of Divine truth and righteousness, so high and strict, which He set up; the warnings of eternal retribution, such as had never fallen from the lips of man; and those requirements—that he must be loved above father and mother, wife or children, and above life itself—so that His own disciples, in astonishment and dismay, asked “Who then can be saved?” And most awful of all—the claims that He made for Himself—claims which to the ear of the Jew rang like blasphemy—that He was the bread of life, that He was the Light of the world, that He was the Good Shepherd, that He was the Resurrection and the Life; and that He was the Way, the Truth and the Life, and that no man could come to God save through Him alone; and that God was His own Father, making Himself equal with God.

—February 1941

### “REPROVE, REBUKE, EXHORT”

There is a time to rebuke and rebuke sharply as when Paul, by the Holy Spirit denounced the wicked, hypocritical Jew Bar-Jesus for what he was and what he was doing. There are instances when that must be done. But that is uncommon and by no means the order of the day. The rule of the Christian in all his contacts with those who are erring is that which Paul urges upon his son Timothy: “The Lord’s servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God my give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil having been taken captive by him unto his will” (2 Tim. 2:24-26)

—March 1941

### GOD’S HEART PLAN TODAY

There is one thing that God has His heart set on—to send His gospel—word to all men, even to the uttermost parts of the earth. Who will fall in with God’s plan and pray that it may be accomplished? Who will ask the Lord of the harvest that He may send forth laborers into His harvest? Who will pray fervently that the windows of heaven may grant the means, and mountains be moved and that doors may be opened? That is the prayer of faith in the highest sense, and those who pray it do like Elijah wield the power of God. And those who work and fight to the accomplishing of this aim, they are God’s servants, they are His men of faith, whose shall be the success and the victory, world without end.

—September 1921

Until next time, **MARANATHA!**

# Paul and James on Faith and Works

Mark Nitz

One of the thorniest problems in the history of Biblical interpretation is determining the right relationship between faith and works. This problem can be most clearly seen in one's effort to harmonize Paul and James in their respective epistles. Both authors quote Genesis 15:6 with respect to Abraham and draw what appears to be different conclusions. Paul declares that justification is not upon the principle of works but upon that of faith (Romans 3:28). James declares that "by works a man is justified and not only by faith" (James 2:24). Are the conclusions of these two inspired writers irreconcilable, or is there harmony to be found? G. C. Berkouwer suggests three possible solutions that have been given in the past to the problem raised by James' relation to Paul: (1) James is debating with Paul. (2) James is contending, not against Paul, but against an antinomian misconstrual of Paul's doctrine of justification through faith. (3) The letters of Paul and James are concerned with different problems and are not in the least contending with one another. They are rooted in the same assumptions and are in no way incompatible.<sup>1</sup> It is the purpose of this article to defend the third position mentioned by Berkouwer: that is, Paul and James are in harmony with one another.

## DIFFERENT PURPOSES

It is most important to note at the beginning that James and Paul were writing for different purposes.<sup>2</sup> Paul's purpose was to explain how the gospel works, the method of justification through Christ. This can be seen not only in Romans but also in Galatians. James, on the other hand, is reproofing idle brethren. Apparently some had become inactive as Christians. James tells them that a faith that permits them to do nothing is a dead faith. Thus, Paul is dealing with the gospel system which we are under, justification coming through faith rather than law-keeping. James is dealing with the nature of the saving faith.

Paul does not deny the essentialness of good works. Concerning the judgment of God, he once wrote, "who will render to every man according to his work" (Rom. 2:6). Throughout Paul's epistles he makes an unmistakable relation between works, faith, and the judgment.<sup>3</sup> "It is not to be denied that for Paul, too, the works and affairs of man play a role in the final drama of God's judgment."<sup>4</sup> However, Paul sets works in contradiction to faith as the basis of one's justification. Works and faith do not exclude each other in practice, according to Paul's writings. However, they do exclude each other as a means (or basis) of justification (or salvation). That is to say, no man can be justified by both at the same time. He is either saved because he deserves it (principle of works) or he is saved although he does not deserve it (principle of faith).

Paul views good works as the by-product of salvation; not the basis of it. "By grace have ye been saved . . . created in Christ Jesus for good works" (Eph. 2:8-10). We work (obey God) because we are saved, not in order to get saved.

James, on the other hand, does not negate the importance of faith.<sup>5</sup> Neither does he deny that justification is by faith. He simply emphasizes that there is more to faith than mere assent (or "the faith of demons"). True faith makes itself apparent by the life that results from it. This being the case, there would be a sense in which works, are indirectly related to justification, since the faith that saves is a faith that obeys. Faith is worthless if it cannot be seen in the good life that follows.

A good summary of this section can be seen in the following: "We are not justified by faith *and* works (Paul). Nor are we justified by faith *without* works (James). Rather we are justified by faith *that* works (James and Paul)."<sup>6</sup>

### WORKS AND MOTIVATION

Another way to resolve the apparent dilemma between Paul and James is to understand the different motivation one might have for performing good works. This difference can be seen in the expressions "works of human merit" and "obedience of faith." Though the actual works in both cases may be the same, the motivation is entirely different.<sup>7</sup>

The works of which Paul says one is not justified by are "works of law" (or human merit). This system makes salvation dependent upon one's ability to keep laws. His reward is given as wages earned: his performance being the determining factor. The problem with such is that only perfect works will save. To violate the law in one point is to be guilty of the whole law (James 2:10). It is the legalistic mind that views one's Christian life as meriting for him the favor of God. He is like the Pharisee (Luke 18:9-14), deceiving himself into thinking he is actually good enough to be accepted by God. "Legalism is not law-keeping but law-dependence. It is not the idea of doing the law but trusting in one's performance for salvation."<sup>8</sup> Paul declares that the gospel has freed one from this legalistic motive for obedience. Being justified by faith, one is now free to serve God simply because he wants to. Paul calls this the "obedience of faith" (Rom. 1:5; 16:26), the "labor of love" (1 Thess. 1:3) and "faith working through love" (Gal. 5:6). This involves a much different and higher motive.

The works by which James says he would "show" his faith (2:18) and of which "faith is made perfect" (2:22) are the same works which Paul calls the "obedience of faith." This obedience is that which springs from faith and is the expression of it. The motivation is love, not the meriting of a reward. When Paul's "justification by faith" is properly understood it will multiply good works. It puts one's work into focus. Works are the fruit of a new life, not the creation of it. We are not saved by our good works but unto good works. Being free from a system of law with its fear and reward motives, one is free to serve God out of love, the strongest possible motive. Martin Luther said it well when he declared that "our faith in Christ does not free us from good works but from the false opinions concerning good works, that is, from the foolish presumption that justification is acquired by works."<sup>9</sup> Luther was apparently to find agreement between Paul and James.<sup>10</sup>

## ABRAHAM

Those who argue that James contradicts Paul often point to the use that each makes of Abraham. Paul uses Abraham to show that one is justified by faith without the works of law. James uses him to show that "mere faith" is insufficient.

Though both authors quote Genesis 15:6 to make their point, they refer to different portions of Abraham's life. James starts with Abraham's willingness to offer up his son Isaac, recorded in Genesis 22 (James 2:21). Throughout this incident Abraham *demonstrates* his faith. This "work" was an act of faith. James then proceeds to quote Genesis 15 in special connection with the offering up of Isaac. It is as if to say Genesis 15 is fulfilled in what occurs in Genesis 22. Abraham's works justified his claim to faith. His life, viewed as a whole, shows the inseparable connection between faith and works. The perfection (or completeness) of Abraham's faith was demonstrated by his willingness to obey.

In the command given to Abraham lies the touchstone of his faith, and in his obedience Abraham's faith was revealed as real in the reality of life. If when the test came, the faith had not been matched by works, then it would have proved to be an incomplete faith. The works showed that the faith had always been of the right kind and completed it.<sup>11</sup>

Thus, James is not denying that faith saves. Neither is he saying faith must be complemented by works of the law in order to be efficacious. This would indeed contradict Paul and make of none effect the blood of Christ (Gal. 2:21). Rather he is contesting a "dead faith"—that which does not bear the fruit of good works in one's Christian walk.

The apparent conflict between Paul and James vanishes when one sees the difference between works of law and works of faith (each with their respective motives). That for which James is contending is not denied by Paul. That which Paul declares in his gospel is endorsed by James. This harmony can be seen in the excellent summary by J. D. Thomas:

When Paul says that we are not saved by works, he means "works of human merit." Man cannot achieve or earn his salvation. It is definitely based on our faith (trust or reliance). James, in insisting that faith must be accompanied by works, is not talking about works of merit, but about "obedience of faith" and, in the same sense that a mother who wouldn't nurse her child obviously would have no love for it, he says that a faith that will not work is dead and will not bring salvation. So there is no real tension between Paul and James after all. They both teach "justification by faith," but James merely points out that the faith must be of a certain kind. He is not saying that the works that one must do have legal merit.<sup>12</sup>

<sup>1</sup>G.C. Berkower, *Faith and Justification* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1954), p. 131.

<sup>2</sup>K. C. Moser, *The Way of Salvation* (Delight, Arkansas: Gospel Light Publishing Co., N.D.), p. 53.

<sup>3</sup>Romans 6:2; 2 Corinthians 5:6; 5:22; 6:7-9; Colossians 3:23-25; 1 Thessalonians 2:13.

<sup>4</sup>Berkouwer, p. 105.

<sup>5</sup>J. W. McGarvey, "Justification by Faith," *Lard's Quarterly* (January, 1866) p. 114-115, 119-129, McGarvey brings the apparent dilemma clearly into focus by summarizing James as saying, "Justified by faith, not without works" as opposed to Paul, "justified by faith, without works of law." McGarvey suggests that the controversy centers around a definition of "works" as used by each author.



<sup>6</sup>Jack Cottrell, *His Truth* (Cincinnati: New Life Books, 1980), p. 81.

<sup>7</sup>J. D. Thomas, "Baptism and Faith," *Restoration Quarterly*, I (4th Quarter, 1957), p. 168. Note the excellent illustration used by Thomas to demonstrate how similar works can have different motives. A nurse, working at a hospital, nurses a sick patient back to health for the pay she will receive at the end of the week. That same nurse, as a mother, will nurse her child back to health, not to receive pay but simply because of her love for the child.

<sup>8</sup>Edward Fudge, *The Grace of God* (Athens, Alabama: Edward Fudge Publishing, 1971), pp. 13-14.

<sup>9</sup>Martin Luther, *Christian Liberty* (original 1520), tr. and rev. by W. A. Lambert and H. J. Grim (Philadelphia: Fortress Press, 1957), p. 11.

<sup>10</sup>Martin Luther, *What Luther Says—an Anthology*, compiled by Ewald M. Plaa (Saint Louis: Concordia Pub. House, 1959), s.v. "Faith," 1472, 1475. Luther is quoted as saying, "Fruit do not make the tree, but the tree is known by its fruits . . . so faith is a piece of hypocrisy if it does not produce works. . . . He (St. James) wants faith to justify its genuineness by works; not that man is justified before God by works, but that the faith which justifies before is recognized by the witness of its works." Luther also showed that it was perversion of *Sola Fide* to teach that one did not have to keep the commandments.

Also see Robin A. Leaver, *Luther on Justification* (St. Louis: Concordia Publishing House, 1975), pp. 42-46. The chapter entitled "Ex Operatum" contains Luther's views concerning good works and how faith and works are related. The author believes Luther's low opinion of James was based primarily upon textual criticism rather than a theological problem. Leaver points out that Luther accepted the main teaching of James—"Faith without works is dead."

<sup>11</sup>Berkouwer, *op. cit.* p. 136.

<sup>12</sup>Thomas, *op. cit.* p. 168.

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## Reprint:

# INSIDE OUT CHURCH

Gordon R. Linscott

A sudden gust of wind catches an open umbrella and turns it inside out. The danger is not serious. A child puts on his socks inside out. No harm is done. An "inside out" church is quite another thing. This is a condition which is not always readily apparent, and it always incurs great loss.

In the mount of God, Moses received the pattern for the tabernacle and all its furnishings, as well as for the service pertaining to it. He was warned, "And see that thou make them after their pattern, which hath been showed thee in the mount." This pattern was not just a pattern of physical things, but a pattern for worship (see John 4:24; 1:17). The tabernacle and its trappings were not an end in themselves, even in that day. Their purpose was to "bring us to Christ"—to show the worshipper the way to God.

Just what was the pattern God showed Moses? The details are given in Exodus 25-40. The thing that engages our attention just now is the order in which God names and describes the tabernacle's parts. This is the same order Moses follows in *the actual* construction (Ex. 40). In both cases, God starts with the ark of the covenant. The last thing is the ordering of the service of the priests. This order takes on a special meaning when we consider the significance of the ark of the covenant and the holy of holies which housed it. This was nothing

less than the place of the very presence of God (the Shekinah). "There I will meet with thee, and I will commune with thee from above the mercy-seat" (Ex. 25:22). The presence of God was the whole purpose and end of the tabernacle and its services. Years later, when the ark of the covenant was taken in battle, it was well said, "Ichabod"—"the glory has departed." The physical tabernacle was unchanged, but God was no longer among His people. Later yet, Ezekiel saw the glory of God depart from the temple, an event that presaged the complete desolation of the temple and the destruction of Jerusalem. Whatever the circumstances without the presence of God, the priestly service is meaningless and the tabernacle (or temple) is nothing.

The temple in Jerusalem has long been gone; God has a new dwelling place on the earth: the assembly of the saints (I Cor. 3:16, etc.). The purpose of this temple is no different from that of the former. "Ye also are builded together for a habitation of God in the Spirit" (Eph. 2:22). For this, the pattern revealed in the mount is still valid. The beginning point of construction is the presence of God: the final, the ordering of its service.

Here is where we sometimes see evidence of an "inside out" church. The doctrines and ordinances are perfect, the service is flawless, but alas, "Ichabod." Where is the presence of God? Perhaps much care has been taken to "build according to the pattern"—except that the order is reversed. Such care has been used in ordering perfectly the visible trappings that no one has thought to inquire whether or not the glory of Shekinah rests within. Such was the church at Ephesus (Rev. 2), and such we fear are many which profess to follow "the pattern." To really follow the pattern from above means to reproduce the details, indeed, but it also requires equal faithfulness in following the order of construction.

Many object that doctrine should come first. Even though this is a popular position held by a variety of sects, we see little practical evidence in its favor, and even less from the Scriptures. Consider the Psalmist: "My soul thirsteth for God, for the living God." "My soul waiteth in silence for God only." "O God, thou art my God; earnestly will I seek thee." These are the expressions of the true worshipper, who is more conscious of God than he is of persons or things around him. What will be the practical outworking of such devotion? Will it not be a "man after God's own heart," who will earnestly seek out His will to do it? The prophet Isaiah is another example. After he had been terrified by the vision of God, after the majesty of God had been indelibly impressed upon his soul—then he was a willing, qualified messenger (Isa. 6). Certainly we—whether individuals or congregations of Christians—can never be "right side out" until we recognize that our calling is primarily and above all to be the dwelling place of God—not a mere repository of doctrine.

In practice, this calls for positive, conscious direction of our will toward God—not just toward His commandments, or His church, or His work, but toward Him. God is seeking worshippers (John 4:23). There are plenty workers and organizers and promoters, but no one can fill any useful place for God unless he is first a worshipper. To be a worshipper means to be concerned with God Himself—apart from all

else. We most nearly approach true worship when we completely lose sight of our aches and pains and our many needs, and stand in awe before the breath-taking splendor of our God. To the average person this experience comes only by earnestly seeking, as the Psalmist did, God Himself. Not His gifts, His favors, His mercies, but Himself. Many have found the inspired Psalms to be a great help.

Perhaps an illustration, though somewhat crude, may help to clarify the nature of worship. Suppose that you, returning home, are greeted by your dog. With great joy he runs to meet you, jumps all about you, rolls on the ground, and goes through every other antic of which he is capable. Why? Is he looking for a bone? Or is he just now remembering the bone you once gave him? Very unlikely. He's just glad to see you. He's overjoyed to be with you. This is the attitude of heart that God so desires to find in His redeemed ones. He wants us to desire Him more than we desire His gifts, or even His salvation.

In our public worship, true worship cannot "just happen," there must be conscious seeking for God. This requires that every detail be prayerfully submitted to the Holy Spirit for His leading. Much that is commonly included in a "worship service" is not at all conducive to worship. Evangelistic singing and preaching, for example, is not worship, though necessary and good in its place. It would be difficult to worship without praise, yet praise is not identical with worship. The making of distinctions could be carried to an extreme, but it seems that the more common fault is in making no distinctions at all. Many of our brethren are careful that each meeting be for a specified purpose (worship, evangelism, prayer, teaching, etc.); others have possibly not given it much thought. Consequently, it would appear that the call for worshippers still has top priority with our Lord. Regardless of how others may or may not respond what will you do? Only those who truly worship are really prepared to work.

## THE REVIVAL WE NEED

E. L. Jorgenson

"O Lord, revive thy work in the midst of the years." So prayed the prophet Habakkuk. And it may be that those who preach revival, and that those who pray for revival, are making the greatest possible contribution to our country's peace. To ancient Israel, God said, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sins and will heal their land" (1 Chron. 7:14). And God is just the same today.

I am of those who believe that we need a real, oldtime, scriptural, spiritual revival; a great God-fearing, Christ-exalting, Holy Spirit-recognizing, Bible-believing, blood-honoring, grace-magnifying, Second-Coming expecting, soul *saving* revival! I am aware of a large school of thought in the churches that has no revivals, and wants no revivals; that is precisely why we so urgently need one! For it is only in the fires of revival that doctrinal heresies are burned away;

it is only in the blaze of real religion that the veil of unbelief is torn from the eyes of men, and they come to see the Truth!

And when at last it comes—if it comes—that revival that we need, it will come like this—unless I have entirely missed the mind of Christ.

First of all, it will bring a mighty deepening of prayer among us! Our prayer meetings—we will not be wondering whether they are always interesting and entertaining; because saved and unsaved will go out with the feeling that they have been in *the presence* of God.

Did you read the strange story—I am not explaining it, just telling it—that strange story of a missionary in charge of ten out-stations in a foreign land? When everything seemed dead and hopeless, with nothing ever happening anywhere, he wrote to his brethren in the home land asking that ten praying persons would make these ten missions the burden of their prayers, one station each. Soon things began to happen—in seven of the ten: conversions, confessions, baptisms; but in the other three, no change. Writing back home for a possible explanation, he was told that only seven pray-ers, had been found—none had taken on their hearts the other three stations! That was the explanation! Yes, prayer will bring revival; and revival will bring a mighty deepening of prayer.

2. Revival will bring a deeper sense of sin among us; and with it will come the spirit of confession. "Confess your sins one to another," writes James, "and pray one for another." If this is good in times of sickness, "that we may be healed," it must be good in times of health, that the soul may prosper with the body. Read Ezra; read Nehemiah; read the Old Testament and the New: you will find that seasons of spiritual revival have always been seasons of deepest penitence and confession of sin. For confession of sin will bring revival, and revival will bring confession of sin.

3. But revivals will not only affect the public meetings of the church; it will powerfully do that; but it will reach out into our homes, and change things there. And I believe that one of the first things to happen in our homes will be this: We will build again the Family Altar that is fallen down and raise up the *ruins of it!* You remember that Abraham, that hero of faith, was always building altars. We read that he pitched his tent, but he builded his altar. The altar, the family worship, was to be more important and more permanent than his dwelling house! And the name, and the fame, and the influence, of that one man and his family, reaches down to us today! Some one has likened family worship to the roof over the family house: Each time we neglect the morning family worship, it is like ripping off a shingle from the roof—until the pelting storms of trial and temptation come down upon us and our children, storms that are too heavy to bear. How many a father might have been saved from the temptations that was too hard for him; how many a mother might have withheld that cutting, irritating word; how many a son and daughter might have faced the day victoriously—if together they had lingered for a little moment around the sacred hour! I think the sweetest memory of my childhood

is the lingering vision of the family altar. We were poor, and we must be at work by starlight in the winter time; but first, by the light of the coal-oil lamp, father must read to us in the old red Danish Bible. And if I read with my family today, I think it is because my father read with his. Will your son have that sacred memory? And will he read with his family? Remember, he will do what you do; not what you say!

4. Very closely related to that, is the fourth thing I mention: I believe the revival we need will take hold of our young people; not alone through teaching, but through contagion. I have learned that young people can have high purposes, high ideals and standards—sometimes higher than ours. We who are older have seen so much, and dealt with so much that is sinful. Conscious of our own frailties, and willing to bear with those who are weak, we are inclined to compromise and let the standards down. But young folks like to bear the banner high! I believe they can come to see the vanity and emptiness of worldly pleasures and that they can know what it means to “seek the Kingdom of God and his righteousness” to put God first, and to give God a real chance in their lives. And there is no greater influence of devoted, consecrated youth. I think that real revival will lay great hold on them.

5. But the revival that we need will reach beyond our meetings and beyond our homes and beyond even our young people it will reach our neighbors! It is sad to know that many of our neighbors—our kind, refined, accommodating neighbors—are walking that broad way that leads at last but to the outer darkness! It was the sweet soft lips of our Savior Himself that said, “These shall go away into the eternal fire, prepared for the devil and his angels.” You need not tell me that He didn’t know! Or that you know better than that. You must not make my Lord a liar! It was He again who said that “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life;” and it was He who said, “Repent or perish.” But just across the way, perhaps just next door to my house, there are kind, good, well-meaning neighbors who will perish. They will unless, somehow, by the grace of God, by prayer, and through the Holy Spirit, our lives may impinge on theirs in effectual, saving power. I saw how the Homestake mine—the largest gold mine in the world—I saw how they had turned a stream from its course for seven miles, and dropped it down in great tubes over a precipitous cliff; I went down under to see the water strike upon the cups of the water wheel—not in a column five feet in diameter, but narrowed to a stream the size of my little finger! If I had slipped my hand beneath the little stream, it would have cut a hole through my hand like a bullet. That is what I mean: some heavenly help (that I need most of all) to impinge effectively upon the lost—the Christian or the non-Christian; the saved upon the lost—in moving, saving power.

6. But finally, the revival that we need will reach yet further: it will surely reach across the sea. It will be like the pebble cast in the pond, and the stone cast into the lake. For God so loved the world; we may call its peoples by our odious names. It matters not



to God. He bears the whole wide world on His bosom, and the uttermost parts of the earth on His beating, pulsing breast. "Ye shall be my witness"—these words that came floating back to us almost out of the air, as He went back through clouds of silver into the old-time glory: "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." "O Lord, revive thy work in the midst of the years!"

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## Four Essentials of Worship

Bein A Llobrera

Are you among the few who refuse to resign yourself to the idea that worship is a religious outing, more or less pleasant, every Sunday morning?

You believe that worship can and should be a life-changing encounter with God each time. But to make your worship *that*, you're not sure exactly how.

Perhaps Isaiah's worship experience will help you make your worship meaningful and effective. Recorded in chapter six of the book that bears his name, Isaiah's experience shows us that there are at least four essentials of worship.

*First*, for worship to be effective *unworthy approaches to God must be rejected*.

Isaiah chapter six begins with a mention of King Uzziah's death. This death had tragic religious overtones. It came as a punishment for Uzziah's sinful presumption in worship.

2 Chronicles 26:16 tells us that Uzziah's presumption stemmed from pride, which made him to presume upon the right of priests to burn incense in the Temple. As a punishment Uzziah was smitten by God on the spot with leprosy. The loathed disease resulted in his being put aside as king and as a member of God's community; it also eventually caused his death.

Uzziah's death must have impressed upon Isaiah even more deeply the truth that man may not approach God on the basis of human merit, and the truth that man may not approach God except through God-appointed mediators.

From this we may draw our first essentials of worship: To worship God truly we must first die to our self-imagined merits and to our self-chosen methods of worshipping. The New Testament reveals that we may approach God only through Jesus Christ and solely on the basis of His merit.

*Second*, for worship to be effective a *worthy approach to God must be used*.

A worthy approach must show a right appreciation of God's attributes, Isaiah saw "the Lord sitting upon a throne—this suggests God's almighty power and sovereignty. He saw the Lord "high and lifted up"—this suggests God's transcendence and glory. And he heard the Lord addressed as "holy, holy, holy"—this signifies God's perfect holiness.

A worthy approach must also show right attitudes towards God's person. In his vision Isaiah saw seraphim with six wings. We are told that each seraph covered his face with two wings—this may symbolize humility before God, humility that, when practiced by the Christian, is rooted in genuine repentance.

"With two he covered his feet"—this may symbolize the attitude of patient waiting. Covered feet probably meant rest for the seraphim. Many Sunday worshippers don't have rested feet or a waiting attitude. When the hands of the clock move past 11:30 a.m. the worshippers begin to be restless in their seats. Others seemingly have rested feet, but their mental feet are racing to places and activities not at all related to the hour of worship.

When we worship it is important that God becomes Lord of our time. We don't tell the President of the Philippines when given an audience with him, "I've got only 30 minutes to spend with you." Many worshippers, alas! think they've got the right to tell God how much time they can spare Him.

Isaiah also describes the seraphim as using two wings for flying—this suggests a spiritual attitude. The seraphim were not standing upon something on earth; They were suspended in space with the aid of their wings. When we worship God we must realize that He can be met only on a spiritual plane. We must cut loose from our materialistic conceptions of God. By faith we must soar to spiritual heights where God who is Spirit meets with our spirit.

With attitudes of humility, expectancy and spirituality, we may effectively worship God by contemplating His sovereign omnipotence, His glorious loftiness and His holy perfections.

In true worship, however, we don't stop with contemplation of God. God Himself directs our eyes to our real selves.

The *third* essential of worship is this: *our false evaluation of ourselves must be corrected.*

When Isaiah saw God he also saw his own real self. The vision God gave him of his human heart made him cry out, "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" Isaiah's view of himself suffered a great reduction, but his worship of God received a great upliftment.

Many wonder why they find themselves incapable of worshipping God. The cause is not hard to find: they actually worship themselves. How can they see God who take up all their time in self-adoration? To worship God meaningfully we must see ourselves as God sees us—as sinners deserving only of His grace.

Let us not think, however, that God is a sadist who enjoys seeing people grovel in dust and ashes. God wants us to see our need so that we may allow Him to meet our need.

It was when Isaiah saw himself lowest that he experienced God lifting him up. One of the seraphim took a burning coal from the altar and touched Isaiah's lips with it, saying, "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven."

From this experience of Isaiah we note that worship as encounter with God normally results in helping the worshipper to attain a higher

level of spirituality and holiness. Consequently, any worship that does not bring this result is always questionable. Let us beware of services where, along with praises to God, there is much display of human talents and emotions. True worship always magnifies holiness of character on the part of worshippers.

Finally, for worship to be effective it is essential that *the worshipper must after each worship experience commit himself anew to the service of God.*

Isaiah's vision of God concluded with a challenge. The Lord asked, "Whom shall I send, and who will go for us?" Isaiah answered, "Here am I! Send me." And the Lord commanded him, "Go, and say to this people . . ."

Have you seen these two signs on the front doors of some churches: "Enter to worship" on the outside, and on the inside "Go forth to serve"? All worship must lead to service to God among our fellowmen.

We may not divide service with one part dealing with physical needs and another part dealing with spiritual needs. We must love and serve the whole person.

Still the highest ministry we can do for God and for man is to "Go and say" God's words to man. Where speaking lips are assisted by helping hands, there we may expect true worship of God to manifest itself truthfully and fruitfully.

These, then, are four essentials of worship: First, unworthy approaches to God must be rejected. Second, a worthy approach to God must be used. Third, our false evaluation of ourselves must be corrected. Fourth, the worshipper must commit himself anew to service after each worship experience.

If we habitually and conscientiously practice these essentials whenever we approach God as individuals and as a group we may be sure that our worship will become meaningful and effective.

—from *Evangelical Thrust*, Philippines

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## HEROES OF THE FAITH

### LORD SHAFTESBURY

Catherine Damato

Winter lay bleak over London in 1833. Anthony Ashley Cooper, known as Lord Ashley, sat alone in his study, brooding, meditating, praying. He was 32, a member of the House of Commons, politically a comparative unknown. Today he had received two visitors, Sir Andrew Agnew of the House of Commons, and the Rev. G. S. Bull.

"Lord Ashley, you are aware of the conditions prevailing in the factories," began Mr. Bull. Lord Ashley was. He had read newspaper reports by the committee sent to investigate the factories, and had been appalled at its findings.

Children as young as seven were working from dawn until late at night in the mills. During rush seasons children had to be at their jobs as early as three in the morning. Overseers thrashed the children into wakefulness when they fell asleep at their machines. Many

children were "old" before they were ever young, reaching adulthood deformed, crippled, their health permanently impaired. Many were waifs, orphans, pauper children, public charges who received no wages but worked only for their room and board.

Wages at best were a pittance, scarcely enough to live on. Some parents sent their children to the mills so that they might have their earnings, other parents wept because economic pressures forced them to send their children to the hated mills.

Women, too, were crowded into the factories to work long shifts for low wages which left them no time to attend to their homes and families.

There had been Sadler's bill introduced in Parliament to limit working hours of children in the factories to ten a day, but the man who sponsored it had lost his seat in Parliament during the last election. His bill would now be forgotten.

That was why the two gentlemen had come to see Lord Ashley.

"Lord Ashley, the Short Time Committee will not let the issue die. We are determined to have the Ten Hours Bill. We need someone to pilot it through the House of Commons. We are asking you to take charge of the Ten Hours Bill."

Ashley was astonished. He pleaded his inexperience, his lack of leadership ability. Then he asked for time to think it over.

"There is no time to be lost," said Mr. Bull. "The mill owners are rallying. Our opponents in Parliament will introduce legislation that will defeat the whole cause of the factory children if we do not hurry. Can you give us your answer tomorrow morning?"

Lord Ashley pondered the matter. He thought of the children toiling in the factories. He thought of homes where the mothers worked, leaving their children without moral and spiritual guidance. He thought of the pitifully low wages they were paid, the scanty rations they ate, the barren lives they led, and he remembered his own unhappy childhood.

He remembered his father, who believed that children should be kept in constant fear of their parents, and his mother, busy with fashion and social life, who paid as little attention to her children as possible.

But there was Millis, dear Maria Millis, the housekeeper, humble and untutored, who showed Lord Ashley the only love he knew as a child, and who told him of a God of love. She had persuaded him to open his heart to Jesus Christ while he was still a child.

Finally, his parents had sent him away to school, caring little that their choice of a school was a bad one. Bullying, neglect, filth, and cruelty were the rule. While he was away at school, Maria Millis died. He wept bitterly then, and clung to his Bible for comfort against the ridicule of his classmates. Now, when he considered the plight of the factory children, he could sympathize; for he, though born to the English nobility, had also suffered in his childhood.

He remembered, too, the day when, considering what he should do when he grew up, he pledged himself to a life of service on behalf of the poor and friendless. He had thus far in his six years in Parlia-

ment done what he could to challenge oppression. He had already taken an interest in the lot of the mentally ill.

Before deciding what to do in this cause of factory legislation, he consulted his wife. He told her of his two visitors and their astonishing request. He described the pitiful plight of the factory children. But any decision he made would affect her as much as it would him.

To join the cause of the factory workers would alienate their socially prominent friends. They would be forced to associate more and more with radicals with whom they would find little in common. The cause of factory reform would be bitterly opposed in Parliament. It would be a long, tedious, uphill battle requiring that he spend long hours, days and even weeks away from her. She would have to sacrifice more than he. She must decide.

And Lady Ashley replied, "It is your duty; the consequences we must leave. Go forward, and to victory!"

On Feb. 5, 1833, he gave notice in Parliament of a motion to renew Saddler's Bill. He took up the cause of oppressed women and children and fought through opposition, indifference, betrayal, broken promises, and defeat. He challenged the vested interests and the whole political philosophy of his day.

"Laissez-faire!"—complete freedom—was the cry. The Englishman's love of liberty led him to resent any form of governmental interference in business management. Ashley replied that women are the guardians of morality and children are citizens of tomorrow, and the strength of the nation lay in these, its weakest and most defenseless.

"I contend that British parents are the best guardians of their children's welfare," droned one member of the House of Lords. Ashley proved that there were too many parents in England who would sell their children into bondage for cash payments.

"Poverty and suffering are nature's remedy for overpopulation," claimed another group. But an aroused public demanded that some thing be done for the factory workers.

At first there were only partial victories and compromises. It was not until 41 years later that the Factory and Workshop Consolidation Act was passed, assuring final and conclusive gains for factory workers.

Lord Ashley's interests ranged everywhere. From Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and man," he derived a principle of "symmetrical growth." Society, he said, had a moral obligation to provide for the mental, physical, spiritual, and social welfare of its citizens.

Calling for slum clearance and better housing, he said in a speech, "If you find them (the poor) covered with vermin . . . do not lay the blame upon them, but upon yourselves. You have knowledge; you have means. They have not knowledge; they have not means; and by everything true, by everything holy, you are your neighbor's keeper!"

Going further, he pleaded for public parks, playgrounds, gymnasiums, improved sanitation. "If St. Paul, calling our bodies the temples of the Holy Ghost, said that they ought not to be contaminated

by sin, we also say that our bodies, the temples of the Holy Ghost, ought not to be corrupted by preventable disease, degraded by avoidable filth, and disabled for his Service by unnecessary suffering."

He was not content to legislate on behalf of the poor, but went among them personally in city missions, in free schools for the poor, in vocational training projects for boys, in aiding impoverished young people to emigrate to Australia and America.

In 1851 his father, the Earl of Shaftesbury died, and Lord Ashely inherited the title of Lord Shaftesbury. Reluctantly he took a seat in the House of Lord's. In legislative affairs, the lords were cold, short, impatient. But he vowed to do his duty.

The years that followed saw no lessening of his activities. There was still much to be done for the cause of labor. He spoke on behalf of children employed in agriculture, acrobat children, the laboring women and children of India.

But ill health slowed his activities, and in 1885 the end came. The England he left behind him was a happier, healthier nation than the one he had been born into 84 years earlier, because this man believed that he was his brother's keeper and he suited his actions to his faith.

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## NEWS AND NOTES

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

IVY J. ISTRE

1902 - 1985

On April 29 at about 4:50 p.m. the earthly sojourn of "Bro. Ivy" ended. He had been bedfast since last October and the Lord saw fit to call him home. His earthly sojourn was 82 years, 6 months, 5 days.

May 1 Bro. A. J. Istre and I conducted his memorial services. People came from as far away as Dallas. A very large crowd was present to pay "honor to whom honor is due." A chorus sang several lovely songs and then Bro. Stan Broussard sang two songs in French. Bro. Ivy shared the Gospel with many during his lifetime in the French and it was fitting that this be done.

Bro. Ivy shared the wonderful message of Jesus for nearly sixty-five years. He preached his first sermon at the age of 18. His tenure as minister in Jennings began in 1927 and he retired as pulpit minister in 1968. However, his preaching did not stop. He filled in at needed places and continued to teach a Sunday School Class in the French language until he suffered his first stroke in June, 1983. He also served the Jennings Church for about 35 years as an elder. Bro. Ivy was very instrumental in getting Christian Youth Encampment operational. He served as treasurer until 1979. It was his wise leadership and careful handling of the monies that helped get CYE in stable financial condition. The impact of his life was great. Nearly twenty men who sat at his feet are sharing the Gospel today in a preaching capacity.

Bro. Ivy and his faithful companion, Sis. Betty, were blessed with a married life of nearly 61 years. Our sympathy goes to her and to the two sons, Richard and Kenneth. Also mourning his passing are six grandchildren and six great-grandchildren.

Like Abel of old we can also say of Bro. Ivy: "He being dead yet speaketh." His influence was great in things that really count in the light of eternity.

—Antoine Valdetero

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. 2. Pornography 3. Abuse of People	Buford Smith Harold Burks Earl Mullins, Jr.
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	WORKSHOPS: 1. Abortion 2. Substance Abuse 3. Relating Bible to Science	Dr. E. T. Arnn Claude Owen 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 Fof 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

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By Dr. Dale Jorgenson

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