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JULY, 1985

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Wm. Robert Heid, Editor

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God's Family

W. R. H.

Where Elders Err

“Against an elder receive not an accusation, except at the mouth of two or three witnesses.” —1 Tim. 5:19

God has set elders in His church in order to exercise the oversight, and blessed is that congregation who has a plurality of mature and able men to shepherd the flock. An elder might well be the (or a) pulpit minister in the church, but he ought not have to spend his time as either the custodian or the treasurer. Ruling well includes being able to delegate tasks to others. His job is to teach and exemplify the spiritual goals, opportunities and challenges--in short, the eternal things. A special kind of devotion and dedication is needed to accomplish this, and the qualifications are well set-out in 1 Tim. 3 and Titus 1. But even at the very best, it is possible for an elder to make mistakes, and they should be dealt with scripturally. Three errors are common in our day, which need remedy.

HOLDING OF THE PURSE STRINGS. Sometimes elders feel that their position holds them as the only ones competent to handle the finances. What could be farther from the N.T. pattern? The Jerusalem church quickly appointed the seven to see to the needs of the widows and the transients who were “having all things common.” This was a financial campaign to outdo anything we have today. Do elders somehow feel that money is the most important commodity in the church? Why jeopardize our spiritual influence in the family of God, by being (or seeming to be) primarily a comptroller? And yet there are several places where this very cloud hangs over a small congregation. Attitudes of sharing and enjoying a sort of equality are stifled by “the powers that be.” Cynicism and pessimism spring up, and it becomes difficult to grow spiritually.

LORDING IT OVER THE FLOCK. A second sin of the eldership is experienced when there is the “lording it over the flock,” as Peter labeled it in 1 Pet. 5:3. In this same connection, Peter commanded elders to “tend the flock of God, exercising the oversight.” Can we clearly see the difference here? We need to see it. Tending is to supply help and service according to needs. We tend the dinner as it cooks on the stove, or we tend the baby, or we tend the sick and shut-ins. As to exercising the oversight, we get a teacher that can oversee the study hall, or a corporal to oversee a detail of soldiers doing K.P.

But “lording it over the flock”—what is that? Webster tells us it is “to act like a lord; rule; to act in an overbearing, dictatorial manner.” The church has only one Lord, the Lord Jesus; and He is meek and lowly in heart. We cannot emulate Him (as elders ought to be doing) if there is any taint of “lordship” in our demeanor. This is one reason why a novice (recently born again man) does not qualify for the eldership. There is a temptation to become puffed up, and it takes time to outlive it, if the temptation arises. It is more effective to lead and call animals than to drive them; how much more with mankind, created in the image of God?

A READY MIND. The Greek word in *prothumos*, which means with alacrity, quick willingness. How sad it is when elders crystallize and become so brittle that there is no resilience. How tradition-bound we can become! If the Lord’s supper is put at the beginning of the service—or at the end, whichever is different from the habit—we feel that the faith has been forsaken. If a younger minister chooses to read and preach out of the N.I.V. Bible, we don’t feel at home at all. Why not listen to the new version and catch some new light that it casts upon the passage? We are not about to be misled or proselyted into some new cult. The students who prepared the N.I.V. are as sincere as those who have gone before. They have not attached their names to the title to gain the glory of men. Their work just might stimulate us to re-study the original and find something really new and precious for ourselves.

Why be so rigid that we feel we must block the young people from having the Lord’s supper at a watch night service that happens not to involve a Sunday?

Why be up in arms against those who would have a fellowship dinner in the basement area of the churchhouse?

Why decry the use and teaching of current “heart songs of praise” just because they are new to us and not as stately as we feel the old hymns are?

Why foster a system where the elders choose their fellow elders, and bypass the voice of the congregation in such a vital appointment?

Why be the pulpit committee without entertaining suggestions from the rank and file of the membership?

Elders with a ready mind ought to search the scriptures to see if we are declaring the whole counsel of God. There is still room and a need to grow, as we grow into the stature of Christ. This includes love, sacrifice, power in prayer, commitment to truth, fellowship of the saints, victory in spiritual warfare, and seeking the fullness of power of the Holy Spirit.



THOUGHTS FROM ROMANS

Ernest E. Lyon

“Groaning but Hoping”

We know that the whole creation has been groaning as in the pains of child-birth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently. (Romans 8:22-25, NIV).

In spite of the famous poem that says, “All’s well with the world,” we know without any doubt that that is not so. Instead we know, as we watch “nature” at work, that there are plenty of things wrong. Otherwise how could you explain the devastating effects of tornadoes, volcanoes, floods, living of certain creatures off the life of others, and the many other things that make life miserable for many at times? In other words, until Isaiah 11:6-9 is fulfilled, all is very much *not* well with the world. That is why Paul speaks of the whole creation groaning as in the pains of childbirth; that hadn’t stopped in Paul’s day, and it is still going on today.

But this groaning does not stop with the inanimate and animal creation about us. Those who are Christians, who have received the indwelling Spirit of God, know that their spirits have been renewed, that by faith we are growing toward the complete renewal of our souls (our intellects, our emotions and our wills) and that our bodies have not been redeemed and will not be until Christ comes again. As a consequence, we who recognize these things groan inwardly at our present condition and “wait eagerly” for that wonderful day when the Spirit will give us the new bodies, the redeemed bodies with Christ’s resurrection life that we long for and will receive. Yes, we know that our spirits have been redeemed by the Holy Spirit; we are receiving daily the salvation of our souls (1 Peter 1:9); and “He who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you” (Romans 8:11). When these bodies are redeemed then our adoption as sons will be complete and manifest.

Paul next speaks of the hope in which “we were saved.” Have you ever stopped to realize how badly we use the word “hope” most of the time? We say we are hoping for something when we have no real idea of ever getting it. And hope is made up of two elements—wish and expectation. I may wish I had a million dollars (not that I should,

for if I should have it God would supply), but I haven't the slightest expectation of ever having that much money or other materials equalling it. So I don't have any hope of having it. But I do hope for the glorious indescribably wonderful body that I will have when Christ comes and my body is made to conform to the body of His glory, when I shall be like Him for I shall see Him as He is (Phil. 3:21 and 1 John 3:2). Yes, I hope for it with the greatest of confidence, but I do not presently see that body. I don't even understand what it will be like except that it will be like His body and therefore will have no limitations like this present body does. I will travel with the speed of thought (faster than the speed of light by many times), never need an elevator or a car or an airplane or not even a space ship—all those things would be too slow in that day! I am not a strong man now, but then no man on earth at present would be able to compare with my strength. I am subject to tiredness, sleepiness, weakness, illness, short-sightedness, and many other things that you can list but then none of these things will affect me.

I do not hope to be born again, for I have already received that new life in the Spirit. I do hope to have perfect emotions, intellect, and wills then, for I do not have them now regardless of how much the Spirit may have been able to work with this poor material in these few short years. And above all I still hope for that wonderful day when my body will be redeemed. I can see why Paul calls it the "blessed hope" in Titus 2:13. So much of all the disappointments and sufferings of this life will roll away; or, rather, they will be no more at all. So I hope for what I do not see, but I have been assured of it by the Lord Himself.

Can you wait with patience for that wonderful day? You can if you know the Lord as you ought to know Him and know what He has promised. But maybe you have not yet come to know Him that way. Maybe you are still trusting in yourself. Please look at your present bodily state as a sample of things that should show you that you can not depend on yourself for eternity. Only one Man has gone through death and come out of it triumphantly into the perfect life in the Father—the Man Who is God, Jesus Christ. He calls you to come to Him and He will give you eternal life and a hope that will sustain you through whatever may come in this life. Come to Him and be saved.



Viewing the News

Jack Blaes

From the *State Journal*, Frankfort, Kentucky of June 30 comes a story well worth sharing with you. The heroines in this story are Cindy Knapke, daughter of Wilbur and Patricia Knapke, and Jennifer Reese, daughter of

Rodney and Sherry Reese. Four Years ago, when she was 11, Cindy began holding Bible school in the backyard of her home. This year Jennifer was recruited to assist her. As a rule, they have about 12 pupils ranging in age from 3 to 11 years. They enjoy Bible lessons, art, snacks, singing, and games from 10 a.m. to noon for one week. The teachers use lessons from old Sunday school books that they find the kids enjoy.

"I just started it because I always wanted to be a teacher," says Cindy. Jennifer became interested because of Cindy and because it sounded like fun.

"The kids never want to go home at the end of the day," according to Jennifer, "they really enjoy it."

Mrs. Reese explains, "These girls are the neighborhood babysitters. They enjoy children."

With youngsters like these around, our nation's future is in good hands. But there's still a lot of work to be done to produce more Cindys and Jennifers.

Quite a different story about seven youths who have been arrested for using home computers to learn Pentagon codes. The youth's names have not been released, but they all live in Northern New Jersey. The information gained was placed on electronic "bulletin boards" which made it available to hundreds of people nationwide. The information listed telephone numbers of Pentagon brass and information on making free telephone calls, fake credit card purchases and explosives. They got into a defense command computer program which led them into direct lines into the supervisors of sensitive sections of the armed forces. They used the information to obtain equipment like stereos and radar detectors from two Stamford, Conn. based companies that take orders via computers. Investigators also found among the confiscated possessions of the youths formulas for creating explosives with household chemicals. It makes one think that science has created a monster in making the diminutive computer chip. It is frightening indeed to contemplate what this equipment can do in the hands of the wrong people.

Police in several cities across the country are becoming concerned over the appearance of a new drug so powerful that some abusers in California

have died with the hypodermic syringes still in their veins. Known as Fentanyl, the deadly drug is sold as heroin, but police claim that it can be from 100 to 3,000 times more potent than morphine, from which heroin is derived. Seventy-seven abusers have already died of overdoses in California. Survivors have been afflicted with acute Parkinson's disease, rigid muscles and other serious conditions.

State officials in Boston, Massachusetts removed two brothers, ages 2 and 3, from the guardianship of two homosexuals who had been recommended by clergymen as foster parents. The action was taken after city residents became embroiled in a controversy over the Department of Social Services' criteria for judging the parenting ability of the two men.

Although such placements are rare, state officials point out that state regulations do not prohibit homosexuals from becoming foster parents since such practice would be "discrimination." "We can't discriminate (use our intelligence) based on anything," said Social Services Commissioner Marie A. Matava. Moreover, one of the men had received a recommendation from a Unitarian pastor and the other from a Catholic priest at St. Joseph's Catholic Church in Roxbury. If you fail to use a part of the body it atrophies. I suppose that is what has happened to brains in government.

For 22 years, the nation's 50 Titan II missiles stood in their nine-story-deep silos ready to defend the nation in case of a Soviet attack.

The 330,000 pound intercontinental ballistic missiles, each tipped with a single nuclear warhead, were installed in underground silos in Arkansas, Arizona and Kansas during the Kennedy administration and formed the oldest and most lethal single elements of America's nuclear deterrence arsenal. Tragically, these missiles were sacrificed at Salt I. Shortly after taking office in 1981, President Reagan (of "evil empire" fame) ordered the deactivation of the entire fleet.

Today, nearly half of the missiles have been removed. In accordance with Salt treaty provisions, the empty silos will be left uncovered and untouched for six months to permit Soviet verification of our compliance with the disarm-

ament agreement. After that, they will be dynamited, filled with rubble and covered over.

Looks to me like we ought to be able to use the hole for something. You better believe that they cost enough to dig in the first place.

The leaders of the Planned Parenthood Federation of America (P.P.F.A.) are working frantically to overcome the progress that the Pro-Life movement has been making to inform the American people of the holocaust now taking place in our country. In recent months they have spent a considerable sum to advertise the joys that abortions can deliver to the citizens of America. One such extravagant expenditure was a full-page ad which appeared in many major newspapers across the nation. The ad told "Nine reasons why abortion is legal." In the ad, they said, "There is an argument these days that a fetus is a 'person'." The inference is that P.P.F.A. holds a different and more valid opinion. Well, in 1963, in its publication *Plan Your Children for Health and Happiness*, Planned Parenthood stated: "An abortion kills the life of a baby after it has begun. It is dangerous to your life and health. It may make you sterile so that when you want a child you cannot have it." Now, they are the nation's number one abortion lobby with a budget in 1983 of \$203.7 million. Forty percent of that budget was provided by taxpayers through federal, state, and local gov-

ernments with millions more coming through Ford and Rockefeller Foundations which are themselves subsidized by tax moneys.

Some statements from P.P.F.A. leaders reveal the real attitude of this organization. Former medical director, Dr. Mary Calderone said in a 1968 newsletter: "We are still unable to put babies in the class of dangerous epidemics, even though that is the exact truth." Dr. Warren Hern: says pregnancy "may be defined as an illness... treated by evacuation of the uterine contents..." The founder of the 68 year-old organization, Margaret Sanger illuminates the public with the following: "The most merciful thing that the large family does to one of its infant members is to kill it." Others of Sanger's remarks would be too barbaric even for Stalin and Gorbachev. She published in 1922 *The Pivot of Civilization* in which she said that "seventy percent of America's population were feeble-minded and a menace to the race. Human weeds they are and human waste." She figured that 47% of the population were morons who, together with the blind, deaf, crippled, poor, and other biologically tainted stock, should be sterilized. In her sight, which she thought worthy of notice, the African Negro was a sub man, so too, were the Slav, the Latin, and the Jew. She spoke of the desirability of the extermination of the negro population. What can you expect of an organization built on such a foundation?



Questions Asked of Us

Carl Kitzmiller

Why do "we" not raise money for the church by having bake sales or other fund-raising projects?

New Testament churches are independent and autonomous and in many matters one cannot assume that a practice is or is not universally observed. Likely one can find some churches where there is an occasional fund-raising project of some sort. Generally, however, churches

of Christ have resisted the practice of using this means to finance the church. In some cases youth groups have used some project to finance a trip, or church related organizations (e.g., Christian schools, etc.) have used this means to raise funds, but in the more direct work of the church, congregations generally tend to oppose such efforts.

The question is why. The answers may be varied, but there is a basic reason. The New Testament method of financing the church and God's work in general is *giving*. The New Testament is very explicit about the Christian's responsibility to give liberally of his means. The Christian is not under a law of the tithe (10%), but it is evident that under grace we ought to exceed what the Jews were required to do by law. There is never any hint in the New Testament that fund-raising projects were ever used, that there was any appeal to the world to finance the church, nor that any method was used besides Christian giving. If we are to be true to the principle of following the New Testament pattern, then we are limited to this method. God has told us what to do and has given us a clear example how it was done in the early church. It is this writer's belief that when this method is faithfully followed, the church will have the funds it needs for doing what God wants done.

The rationale behind fund-raising projects is not so much a denial of the basic principle of giving but rather that this will give some help and supply funds that could not otherwise be had. It is an attempt to broaden the base from which the funds come. Whether the advocate of this method realizes it or not, it is often an attempt to get unregenerate people to finance the church. Some sects and religious groups have achieved a notoriety in their methods of finance, seeking the funds of the passing stranger or of other religious groups as an important part of their activity. When a person of another faith or an unregenerate person voluntarily contributes to our work there is no requirement to refuse that or to return it, but we should not resort to some sort of subtle means of trying to get the world to support the church. As a minister I have tried to be careful about insisting on a "ministerial discount" in places of business. When this is voluntarily offered or when this is a standard procedure I am glad for the break, but I am careful about any pressure to insist on this or to imply some obligation by the business man to help support me.

Now it can be argued that the fund-raiser gives good value for the funds received. Items sold are worth what is asked for them. Services rendered are worth the price received. In some measure this is often true. Even so, the church is operating a business. Now, is that necessarily wrong? In my mind the reasons for operating or for engaging in business are important. *The* business of the church is spiritual, and we need to use the utmost caution that we do not get turned aside from that. For example, rental property might be a profitable business, so why should a church not acquire a great deal of rental property, buy and sell real estate, etc., so as to add to its finances? It is evident that such a pursuit could come in for a lot of disfavor among people in such business and that the pursuit of it would require a lot of time and effort. This might be a valid and profitable business for the individual Christian, and from his earnings

he could (and should) give to the church, but this is not the business of the church as such.

Now occasionally some real estate dealings may occur in the pursuit of spiritual goals. This is not because the church is in a real estate business but because in carrying out the spiritual goals the use or ownership of some property may be needful. We do not suppose that in selling a building location, or such like, a church must refuse a profit on the sale because that would put the church in a money-making business. I know of cases where churches have rented houses, at least on a temporary basis, because a wise use of that which has been entrusted to them made this an expedient thing to do. This is a different matter from going into the real estate business just to raise funds, or from engaging in some other kind of business just to raise funds.

If individual Christians work at an honorable job, possibly earning money from a non-Christian employer, why then can not the church earn money in this way? If a group of Christians can go into an honorable business and earn from that, why can not the church do the same? Doesn't that money from the individual's business or job go to the church indirectly anyway? Of course it does. But there is a very real difference. The individual makes the choices, not the church. The individual bears the responsibility, not the church. The individual has the opportunity of rendering worship and devotion to God in the act of giving. The qualities which make good scriptural spiritual leaders do not necessarily make good business men, and vice versa. Most important, this is not the job given to the New Testament church. While Christians are the church, there is nevertheless a distinction what the church as a body does and what the Christian as an individual does.

Some of us live in areas where certain religious groups have so popularized the fund-raising kind of activity that it is widely accepted without much criticism. Gambling is sometimes even promoted in the name of "a good cause." It is easy therefore to fall into the trap of resorting to this to meet some special need. The next step is almost total acceptance, so that we resort more and more frequently to fund drives of this sort. A "king like the nations about us" may seem rather innocent, but abandoning the appointed ways in one matter opens the door to not "seeing anything wrong" in still other matter. *The New Testament method of church finance is Christian giving.*

For civic groups, school groups, or other non-religious groups honest fund-raising is acceptable and legitimate. I may have to say "No" to some of the dozen children who knock on my door the same day trying to sell cookies or candy I don't want or need, but their activity is legitimate. They do not arouse resentment in me like the religionist who wants me to help support his beliefs. To me, my beliefs are far better, but I will not ask him to help support mine.

We need no slick schemes to get the world to finance the church. We only need for Christian people to open their hearts and their pocketbooks.



GLEANINGS

Compiled by Larry Miles

In this month's installment of Gleanings we are going to continue giving you some of the choicest of Bro. R. H. Boll's writings. These are gleaned from "Words In Season," his column in the *Word & Work*. We trust that these lessons, which are as practical as then, will be a blessing to your hearts.

WHAT IS FRUIT?

The fruit is four-fold. There is first of all the fruit of the Spirit. This is that which the Holy Spirit (who by virtue of our oneness with Christ dwells in us) brings forth in our lives, not without our willing, but by stirring up in us the will to will and fulfilling our desire of goodness with power (Phil. 2:13; 2 Thess. 1:11). These are the distinguishing graces of the Christian character, the lineaments of the likeness of Christ in us: "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"—not the purely human virtues of that name, but that higher thing which is the product and fruit of the Spirit.

—November 1926

THE GREATEST NEED

If once an individual Christian or a congregation can be brought to the point of prayer—to real praying—all battles are virtually won, and all problems solved. For right praying compels a right attitude toward God. Prayer will keep him from sin, or sin will keep him from prayer. He knows he must draw near with a true heart, in the full assurance of faith and with a heart sprinkled from an evil conscience. The spirit of prayer carries with it the turning unto Good (for "if I regard iniquity in my heart the Lord will not hear") and an honest, loyal purpose, and a childlike, trustful faith. That is why prayer has fallen into disregard among some, because it makes a demand on the life. And that is why prayer is considered so hard a thing—because it is the simplest of all things.

—March 1926

THE GREATEST MARVEL

That God puts patient labor on a man in whom evil and good are strongly and strangely blended, with evil predominant; that God meets a man where he really stands rather than where he ought to stand, and begins to reach out after him while he is afar off to draw

him unto Himself; and that God will condescend to work through and with an imperfect instrument—these facts, in view of what God is, seem to me the greatest marvel of all.

—February 1916

FAITHFUL IN A LITTLE

Whether if He knew what would come out of it or not, He perceived it to be His Father's will to teach the woman; and to do God's will was meat and drink to Jesus. So He addressed Himself to the charge with all His soul. He did it faithfully, without regard to appearance or likelihoods, leaving the result with Him who had given Him work to do. If you could see as Jesus saw, we might learn to do small things with as much interest and fervor as if we were conquering kingdoms and moving worlds; and we might have such undauntable hope as His, that the work done in the Father's name can in no wise be in vain.

—April 1916

THE MARK OF THE CHRISTIAN LIFE

The distinction of the Christian life lies in this, that it is not a life-lived unto self, but unto God. "Reckon ye also yourselves to be dead unto sin, but alive unto God, in Christ Jesus." (Rom. 6:11). "That ye no longer should live the rest of your time in the flesh unto the lusts of men, but to the will of God." (1 Pet. 4:2). "He died for all that they that live should no longer live unto themselves but unto Him who for their sakes died and rose again." (2 Cor. 5:15).

—August 1916

THE GARMENT OF RIGHTEOUSNESS

The righteousness of God, which is revealed in the gospel, is a gift (Rom. 5:17)—a free gift of God's grace to the sinner, through faith in Jesus Christ. It is as it were the robe, the wedding garment of spotless purity, in which we are clothed and thus can stand acceptable before God.

"I will greatly rejoice in Jehovah," says the prophet, "My soul shall be joyful in my God; for he clothed me with the robe of righteousness. . . ." (Isa. 61:10). In fact, Christ Himself, whom we put on in baptism (Gal. 3:27), is become our righteousness. For "of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Wherefore Paul expressed his hope that he might be "found in him; not having a righteousness of mine own, even that which is of the law; but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:9). "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ . . . and we rejoice in hope of the glory of God" (Rom. 5:1, 2).

—August 1951

We will be continuing, Lord willing, next month the writings of Bro. Boll. We think that his writings are timeless. The thoughts he gave to the reader of *Word and Word* are as relevant today as they were thirty to seventy years ago.

Until next time, **MARANATHA!**

Apostolic Team Work

Donald L. Norbie

Much Christian work today is done on a "team" basis. This is true of most missionary work in foreign lands. In some cases these teams have become very large and organized with a highly structured hierarchy. What precedent do we have in scripture for this team concept?

The Lord Jesus had a basic team of twelve men. Out of His many disciples He chose twelve for a special place of nearness and usefulness . . . "that they should be with him and that he might send them forth to preach" (Mark 3:14). These men lived together, shared their income (John 12:6) and went on preaching missions. It was a tightly knit fellowship.

It should be noticed that this was no organizational unit, but a living fellowship. It was not a thing in itself and had no existence apart from the person of Christ. They were there because He was there. They believed in Him, loved Him, worshipped Him. He could say, "Ye call Me Master and Lord and ye say well, for so I am" (John 13:13). He occupied a unique relationship with His disciples. No Christian today would presume to put himself in an identical position. "But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren" (Matt. 23:8).

After Christ returned to heaven and persecution began, His disciples scattered to preach the gospel. For a while the apostles stayed in Jerusalem (Acts 8:2), perhaps Christ might return to set up His kingdom. At times apostles worked together in pairs, as, for example, Peter and John (Acts 3:1). But in time they too scattered and became busy with the task of making Christ known to the ends of the world. There seems to have been no attempt to preserve the Twelve permanently as a working unit.

Paul's ministry is recorded in more detail than that of other apostles. Apparently in his early years he worked more or less independently (Gal. 1:17-24). Later Barnabas went to Tarsus to encourage Paul to come to Antioch. There Paul worked closely with Barnabas and other gifted men in the church (Acts 11:25, 26; 13:1).

When the Holy Spirit indicated to the church that Barnabas and Paul were to go and preach the gospel elsewhere, God's people with united hearts sent them on their way. They took John Mark along as a helper. Barnabas was the older, more experienced man and took the lead. However, while on Cyprus, Paul showed his force of character and leadership by boldly condemning a sorcerer who opposed them (Acts 13:9). From this time on Paul was the acknowledged leader and Barnabas seems to have accepted this in good grace. Barnabas was a big man spiritually. After this it was "Paul and his company" (Acts 13:13).

From this simple association, some have derived precedents for the elaborate missionary organizations found today. Can this be done legitimately?

First of all, it should be pointed out that these teams of New Testament days do not seem to have been formally organized. There was nothing to join. For example, the Scripture gives no formal list of "Paul's team" when others associated with him. It was a living, casual relationship. Literally, the phrase in Acts 13:13 is "those around Paul."

Second, it should be stated that this relationship was a voluntary, free association. It could be broken easily. Barnabas chose Mark to work with him, while Paul took Silas on his second journey (Acts 16:37). Barnabas did not leave an organization nor did he start a new one; he just stopped working with Paul for the time being.

The leadership was a recognition of character and gift, a charismatic one. There was no election of officers and no official aloofness. Paul loved to speak of himself as a fellow-slave and include others with him in his salutations (1 Thess. 1:1).

It should also be noticed that there was no central treasury, no central office, no general director. Paul and those with him never looked to Jerusalem for funds or instructions. They worked in dependence upon God for guidance and provision. (Note Acts 16:6-10 for a striking example of this dependence.) It is true that they often shared when they were together and Paul might even provide for the others by working at his trade (Acts 20:34). Yet it was all the happy sharing of the home rather than the formal obligation of organizational ties.

Each was constantly aware that he was, first and last, the Lord's servant, responsible and accountable to Him. Paul prized his own freedom as Christ's servant and vigorously defended it (Gal. 1:10). From the first he asserted his independence of man's authority and his dependence on God (Gal. 1:15-24). He refused to acknowledge any sovereignty on the part of the original apostles, so far as he was concerned. He could rebuke Peter to his face when he was inconsistent (Gal. 2:11). Paul prized this same liberty for every other servant of God. When there is no formal organization, no one man can assure too much authority.

Another advantage of this simple way of operation is that it keeps the whole missionary force on the field. There is no home office to be maintained with its echelons of authority and responsibility. These have a remarkable way of growing and needing more personnel. It is Parkinson's law with a vengeance! Vast sums of money are needed to support and promote the work. It is said that one missionary organization uses over one-half of its income for the support of the home office and for publicity. In New Testament days every missionary was a worker; none were engaged in administration. All funds went directly to the workers. It was all very simply and very effective.

This, of course, keeps the worker cast upon the Lord in complete dependence. He can look to no central authority for instruction; for every decision he must find himself on his face before God. Because of this confidence and knowledge of God, the servant of God can speak fearlessly. He is free from man's authority and must

deliver God's message. This is the spirit of the prophet of old as he rose us to condemn sin and to give the message of God. Today this world desperately needs such men, real men of God.

Remembering these basic principles, one can see the value and effectiveness of men choosing to work together in an informal relationship for longer or shorter periods of time. In this relationship there will develop a respect for and recognition of true leadership. The younger man should normally defer to the elder. Paul was both honored and obeyed by those who served with him. Some worked with him for years, others for weeks or months. Timothy was taken along on his second missionary journey and remained in a close relationship with Paul until his death. Yet it was not an official relationship; it was a family relationship, father and son, the comradeship of serving the same Lord.

Today cooperation and team work along these lines are still needed. In gospel campaigns, in visitation, in camp work and in other aspects of the Lord's work, it is still true that "two are better than one." At times such an association may continue for years and be blessed of God. These are decisions each worker must make before God himself. Some men labor alone, others with another servant of God. Each man must remember, above all, that he is the servant of God and seek to please Him.

—from *The Fields* magazine, 1972

STRIPPED

Have you ever bought a piece of old furniture at a garage sale, taken it home, cleaned it, stripped off the layers of old paint, and discovered beneath a beautiful piece of furniture? If you have, you probably felt very glad that you had made the purchase, and that piece of furniture became sometime very special to you in your home.

I think that the concept of the church, the redemptive work of Christ, and the grace of God as revealed in the Scriptures are like such a piece of furniture. Down through the years men, meaning well but doing much harm, have painted over the religion of the Bible. Today, in most cases, the real faith of Jesus is hardly recognizable. And, it is sad! Because the real thing can't be replaced. The ideas expressed in the Bible are the only source of reconciliation with God!

People's lives were changed by what they learned about God through the Christian message in the first century. Bad people became good. Sad people became glad. Life came to count for something. There was real hope. It was fun to be alive. And, that's the way it should be today.

But, it won't be until we buy it. It won't be until we strip it. It won't be until we go back to the real thing the way the Carpenter of Galilee designed, built, and finished it.

Our goal should be to get back to the original. The closer we get to that, the more precious our faith will be.

—Jim Goodwin

HEROES OF THE FAITH

CHARLES FINNEY

Ralph Bell

"Greatest evangelist and theologian since the apostles..." said one.

"The greatest work of God and greatest revival the world has ever seen..." vowed another.

Who and what prompted this glowing praise from a Christian biographer and a prominent minister? D. L. Moody? John Wesley? Jonathan Edwards? Billy Graham? No. The man was Charles G. Finney, and the occasion was the 1830 revival that saw 100,000 Americans converted to Christ!

It is understandable that Finney and his meetings reminded Christians of apostolic days. The power of the Spirit of God rested on Finney so mightily that some persons were convicted of sin by his mere presence! When he preached, waves of guilt swept over all classes of listeners, leading them to repentance and sincere acceptance of Christ as Saviour.

One of Finney's most remarkable meetings took place at Sodom, N. Y. Finney had accepted an invitation to speak briefly in the town's school-house, unaware of the name of the town. It so happened that a good man named Lot also lived in this ungodly Sodom. Unwittingly, Finney chose for a text the Old Testament story of wicked Sodom's destruction by God. These circumstances, combined with Finney's mingled denunciation of sin and his evident compassion for lost souls, completely overwhelmed the listeners. They became so guilt-stricken that most fell to their knees in prayer or to the floor insensible. The commotion was so great that Finney, a raw-boned, six-footer, had to deal one by one with the lamenting sinners.

Of this event, Finney later said, "Although that revival came upon them so suddenly, and was of such a powerful type, the converts were sound, and the work permanent and genuine, as near as I can learn."

Finney's power in the pulpit did not always produce such emotional outbursts, though his meetings were distinguished by deep remorse for sin. In the middle of the last century, he preached in famed George Whitefield's old London Tabernacle. There he found a great spiritual need since Whitefield's successors had diluted the gospel message. Seeing widespread conviction at his words, Finney urged calmness upon the congregation in his invitation to accept Christ, so that all might hear his voice. General quietness did prevail, though some sobs among the 1,500 repentant persons could not be stifled.

Interest grew in these tabernacle meetings until non-Christians outnumbered Christians in the congregation. It became common to see fully two-thirds of the 3,000 persons in the building rise to signify their acceptance of Christ.

"Why, I don't understand it," exclaimed the pastor of the taber-

nacle. "You did not say anything but what anybody else might have said just as well."

Finney agreed, but asked, "Would they have said it? Would they have made a direct and pointed appeal to the consciences of those young people, as I did?" Ministers were talking about sin, but not forcefully commanding sinners to repent, Finney charged.

In personal work, Finney was equally magnetic. Once when passing through a cotton mill, he noticed two girls at the weaving machines eyeing him and whispering excitedly. He walked slowly in their direction, looking here and there at the machinery. One of the girls was trying feverishly to mend a broken thread, but an unaccountable nervousness defeated her attempts.

Finney gazed solemnly at her. As her eyes met his, she broke into tears. In a matter of moments all in the room were in tears. Said the superintendent, "Stop the mill. It's better that our souls be saved than that this mill run." Finney preached to the assembled workers and nearly all the mill hands soon professed Christ.

The great revival of 1830 was a combination of preaching and personal work. It began in Rochester, N.Y. Unusual conversions took place shortly after the meetings opened, as the higher classes of society seemed particularly affected. Socialites, lawyers, physicians and merchants by the scores publicly renounced their sins and turned to Christ.

Adjacent towns soon urged Finney to preach for them. Similar results occurred. Ministers throughout New York, then the New England states, caught the fire of revival and presently thousands were being converted in many parts of the country.

It was noted Dr. Lyman Beecher, father of eloquent Henry Ward Beecher, who described this revival as the greatest year of the Christian church for conversions.

Charles Gradison Finney was born in Warren, Conn., in 1792, and as a young man he taught school in Connecticut and New Jersey. Then in 1818 he began law study. Later, as he practiced law in Adams, N. Y., Finney came to Christ as a result of intense Bible reading. His was no casual decision—Finney had been deeply convicted for days. Walking to his office in the town of Adams, N.Y., in the autumn of 1821, he saw Christ dying for him in such a vivid way that he was stopped in his tracks. He felt compelled to seek a place for private prayer and in a grove of trees his proud soul wrestled with God's demands all morning. Finally he saw his unworthiness and committed his soul and entire life to God in one decisive moment.

Almost transported with joy, Finney continued to his work and the law office was never the same after that day. In the afternoon, Finney felt a desire to pray further and determined to do so when his partner left for the night.

This he did, with far-reaching consequences. Pouring out his heart in devotion. Finney once again seemed to see the Lord Jesus. Shortly after, altogether unexpectedly, Finney's heart brimmed and overflowed with the love of God.

"The Holy Ghost descended on me in a manner that seemed to

go through me, body and soul. I could feel the impression, like a wave of electricity," he later wrote.

Finney slept little that night because of his intense excitement.

The genuineness of God's dealing with Finney became apparent the next day. Though formerly engrossed in the law profession, Finney felt compelled to preach the Gospel—not from the pulpit merely, but to everyone he met.

At the office, he spoke to his partner about his soul's salvation; in the streets, he spoke forthrightly to his acquaintances. Later, he could not remember one person he witnessed to who did not shortly confess Christ as Savior. Two Universalists were among those approached and converted. One of them fell so deeply under conviction at Finney's prayer at lunch that he had to leave. Eventually he became an able minister of the Gospel.

Finney himself was ordained by the Presbyterian Church three years later. With no formal training for the ministry, he planned to preach only in schools, barns, and small towns. He started in a school in Evans Mill, N.Y., and these first meetings roughly traced the pattern to be followed so successfully for 50 years.

In response to his sermons in Evans Mills, Finney noted some conviction, but became dissatisfied that no general conviction came over the congregation or the community. Accordingly, he decided to clarify the issues. He told the people he appreciated their kind words about his sermons, but that he had come to win souls. If they would not repent, he intended to leave. He presented God's requirements in holy living, Christ's provision for sin on the cross, and man's responsibility to accept or reject God's salvation.

The climax came when Finney requested that all who wanted to become Christians rise to their feet. Those remaining seated, he emphasized, were announcing their deliberate rejection of Christ. Finney gave the signal. No one stirred. It was as Finney expected, but he knew the people realized they had taken a fearful responsibility upon themselves.

He was right. Although the people angrily walked out on him en masse, they flocked back the following night. Finney, as usual, didn't prepare a message, but the Lord gave him an apt Bible text on the rewards of the righteous and the woes of the wicked.

"The Spirit of God came upon me with such power, that it was like opening a cannon upon them," he related. "It was a fire and a hammer breaking the rock; and as the sword that was piercing to the dividing asunder of soul and spirit."

That was the beginning of a revival that enveloped the town, plucking high and low from their enslavement to sin. As it proved to be throughout his ministry, Finney witnessed many amazing conversions of the vain, the venerable and the vile.

Finney went progressively to larger and larger cities. Within eight years, he was preaching in Philadelphia. After that, he held campaigns in New York, Boston, and in other large cities in the United States and England.

Not all of Finney's opposition stemmed from the pews or worldly enemies outside the church. Disgruntled clergymen, outraged at his methods and theology, rebuked him from the start. Many denominational ministers deplored the abruptness and "crudeness" of public invitations to repentant sinners.

Again, they accused Finney of destroying the dignity of the pulpit by his use of "you" instead of the indirect "they." As Finney patiently explained, he didn't mean "they"; he meant "*you*," and he often pointed a forefinger at his audience to avoid any mistakes. Finney's language was simple as he could make it, in order that all could understand the Gospel.

Although many scorned his methods, no reasonable man could deny his power. Abundant evidence testifies to the permanence of his work—it was not a succession of emotional "binges." It is reported that research established the fact that 85 percent of the persons in Finney's meetings making professions of faith remained true to God. Any evangelist will confirm that as a high percentage. Public life was accordingly affected, and it is said that Gouverneur, N.Y., did not allow a dance or theatrical play for six years after Finney held meetings there.

Another strong claim to Finney's genuineness was his power over all classes. Speaking simply, Finney yet displayed the acuteness of a trained legal mind. His sound logic repeatedly overcame criticisms of unbelievers, then the Holy Spirit deeply convicted the exposed heart of sin.

To even the casual eye, Finney's appearance might have caused apprehension—he looked like a prophet of God. His tall, raw-boned frame and full beard must have added to his colorful delivery. Not one to lull the congregation to sleep, Finney frequently waved, pounded and stamped.

It was not his personality that rescued dying souls, however. Finney's secret was communion with God and that came through prayer. He once said, "I found I could not live without enjoying the presence of God; and if at any time a cloud came over me, I could not rest, I could not study, I could not attend to anything with the least satisfaction or benefit, until the medium was again cleared between my soul and God."

Finney's endeavors branched into education when he helped establish Oberlin College in Ohio to train ministers. He also wrote five books which have had world-wide circulation.

A tireless worker, Finney early in his ministry once coughed blood and friends feared death was near. Undaunted, Finney plodded on and the ailment disappeared.

Before he died in 1875 just short of his 83rd birthday anniversary, Finney was used of God to inspire a national revival that rivaled that of 1830 in scope. That was in 1859, and in America there hasn't been anything just like it since. Today, however, revival fires are again flickering here and there, and old-timers are praying that things will break loose like they did in the days of Finney.

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Reprint:

SIMPLICITY OF LIFE

Alex V. Wilson

(This article was written by Brother Wilson while a student in College. While it is more "Extra-Scriptural" than our usual offerings, it is printed for its intrinsic value, and as an encouragement to others—to study, search and write. —Editor)

All truth and wisdom come from God. Therefore wherever we find truth we can thank God for it and then act in accordance with it. As Christians, we can thank our Father even for truth and wisdom that unbelievers have discovered and expressed in literature and philosophy through the centuries. Of course we should be careful to test all of man's sayings by the measuring rod of what God has said in the Bible; otherwise we will easily become ensnared in the appealing but Godless teachings of the world.

The following article was originally a paper written for a literature course. The summaries and quotations contain much food for serious thought, and meditation on them will richly repay the reader. The thoughts were gathered from many different writers, but the main source was Henry David Thoreau's book, *Walden*, written about 100 years ago. Though Thoreau was not a Christian, we can profit from much that he wrote in this powerful protest against materialistic ease and complacent conformity.

I. Human Pride, Discontent, and Greed

Thoreau, *Walden*: "Some things are really necessities of life in some circles, the most helpless and diseased, which in others are luxuries merely, and in others still are entirely unknown."

More's *Utopia*: One of the main themes of this book is that the desire for unnecessary comforts is the root of human misery. Pride and greed and viciousness come when men seek more than they really need. Luxury breeds the vices of society.

Plato's *Republic*: Plato long before had said that excess possessions, the unnecessary things in life, are the cause of greed, jealousy, and war. This is so, he observed, because people keep wanting more and more; they never reach the point of satisfaction. Pride is at the root of this unquenchable discontentment.

C. S. Lewis, *Mere Christianity*: "Each person's pride is in competition with every one else's pride. Pride is essentially competitive. . . . Pride gets no pleasure out of having something, only out of having more of it than the next man. We say that people are proud of being rich, or clever, or good looking, but they are not. They are proud of being richer, or cleverer, or better-looking than others . . . It is the comparison that makes you proud: the pleasure of being above the rest."

James 4:1-2a, Phillips translation: "What about the feuds and struggles that exist among you—where do you suppose they come from? Can't you see that they arise from conflicting passions within yourselves? You crave for something and don't get it, you are jealous and envious of what others have got and you don't possess it yourselves. Consequently, in your exasperated frustration you struggle and fight with one another."

II. Poverty: External or Internal?

Walden: "Most of the luxuries, and many of the so-called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind. With respect to luxuries and comforts, the wisest have ever lived a more simple and meagre life than the poor. The ancient philosophers... were a class that which none has been poorer in outward riches, none so rich in inward... None can be an impartial or wise observer of human life but from the vantage ground of what *we* should call voluntary poverty."

William James: "We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. We have lost the power of even imagining what the ancient idealization of poverty could have meant; the liberation from material attachments, the unbridled soul, the manlier indifference, the paying our way by what we are or do, and not by what we have."

III. Riches: External or Internal?

Walden: "A man is rich in proportion to the number of things which he can afford to let alone." "... my greatest skill has been to want but little."

Plato's *Republic*: "The actual tyrant is really the most abject slave, a parasite of the vilest scoundrels (his own cravings). Never able to satisfy his desires, he is always in need."

F.M. Cornford, explanatory note in the *Republic*: "No man is rich whose desire can never be satisfied."

Edward Dyer:

"Some have too much, yet still they crave,
I little have, yet seek no more:
They are but poor, though much they have,
And I am rich with little store.
They poor, I rich; they beg, I give;
They lack, I tend; they pine, I live."

2 Tim. 6:6-8: "There is great gain in godliness with contentment; for we brought nothing into the world, and it is certain that we cannot take anything out of the world; but if we have food and clothing, with these we shall be content."

Psalms 4:7 "Thou hast put gladness in my heart,
More than they have when their grain and
their new wine are increased."

IV. Progress?

7. *Walden*: "... Lo! men have become the tools of their tools." "Our inventions are wont to be pretty toys, which distract our at-

tention from serious things. They are but improved means to an unimproved end, an end which it was already but too easy to arrive at."

Peter Viereck: "Americans these days are lusting after supermarkets, and committing television. . . . The road to hell is paved with good inventions."

V. Purposeful Sacrifice

Walden: "Simplify, simplify . . . The nation . . . is ruined by luxury and heedless expense, by want of calculation and a worthy aim . . . ; and the only cure for it . . . is in a rigid economy, a stern and more than Spartan simplicity of life and elevation of purpose."

F. B. Meyer. "There is nothing that men dread more than poverty. They will break every commandment in the decalogue rather than be poor . . . (Yet) 'hath not God chosen the poor of this world?' (James 2:5). Why is poverty so dear to God?"

"It is in harmony with the spirit of the Gospel. The world spirit aggrandizes itself with the abundance of its possessions. Its children vie with each other in luxury and display. The spirit of Christ, on the other hand, chooses obscurity, lowliness, humility; and with these poverty is close akin.

"It compels to simpler faith in God. The rich man may trust Him; the poor man must . . .

"It gives more opportunities of service. The rich are waited on . . . The poor, on the contrary, are called to minister to one another at every meal, and in all the daily round of life. Herein they become like Him who was, and is, as one that serveth, and who became poor, that through His poverty we might become rich."

Letter from missionaries doing pioneer work on the foreign field: "The art of simple living is important for missionary candidates to learn before actually going to a foreign field. 'Things' can be a terrible barrier between the missionary and the people. What we have is often more impressive than what we say. Much wisdom must be exercised to know how close we can approach the standard of living of the nationals and still not endanger one's physical and mental well-being and hinder the efficiency of one's labors. It seems that if we had just a fraction of the equipment and food that we would feel to be the minimum we would still be very wealthy in comparison with our Asmot neighbors."

Phil Saint, brother of Ecuador martyr Nate Saint, writing shortly after the martyrdom: "Back in the homeland many Christians are taking stock of their lives and re-evaluating their own measure of devotion to Christ. Somehow the shiny new car sitting in the driveway doesn't seem quite so necessary. Somehow the fancy clothes, so thoughtfully purchased, have lost their appeal. Hours spent sitting comfortably before a television set bring a haunting sense of spiritual delinquency from the more vital tasks of life."

Excerpt from a letter written by a U.S. citizen who is a Communist: "A genuine Communist lives in virtual poverty. He turns back to the Communist party every penny he makes above what is absol-

utely necessary to keep him alive . . . Communists don't have the time or the money for many movies or concerts or t-bone steaks or decent homes and new cars. We have been described as fanatics. We are. Our lives are dominated by one great overshadowing factor, the struggle for Communism."

Amos 6:1: "Woe to them that are at ease in Zion."

James 5:5: "You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter."

Luke 12:15: "And Jesus said, 'Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of the things which he possesses.'"

Mark 10:29-30, Berkeley Version: "Jesus said, 'I assure you, there is no one who has left home or brothers or sisters or mothers or father or children or fields on account of Me and the Gospel, but will receive a hundred times over now in this life homes and brothers and sisters and mothers and children and fields—along with persecutions, and in the future age eternal life.'"

"When The Perfect Comes"

J. Dwight Thomas

Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. For we know in part, and we prophecy in part; but when the perfect comes, the partial will be done away: When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things. For now we see in a mirror dimly, but then face to face; now I know in part, but then I shall know fully just as I also have been fully known. . . But now abide faith, hope, and love, these three; but the greatest of these is love. (I Cor. 13:8-13, NAS)

This passage of scripture is one of the most controversial passages in the New Testament. While Paul was writing it to simply extoll the virtues of love, even over gifts and to illustrate the truth that "Love never fails", many good, sincere, and well-meaning brethren have mistakenly used this passage to prove the cessation of miraculous gifts and for some, even a permanent moratorium on all miracles, today.

Since "the kingdom of God does not consist in word, but in power" (I Cor. 4:20) and since we can do nothing without the empowering of Jesus (Jn. 15:1-11), we ought to scrutinize any Biblical interpretation that limits God's equipping of His saints and the resultant manifestations of His power upon the earth, lest we be guilty of "holding to a form of godliness, but denying the power thereof" (2 Tim. 3:5).

Looking at this passage, we see that at least three things occur when the "perfect" comes, not just one thing—the cessation of gifts. First, verse 8 declares that the gifts of prophecy, tongues, and knowl-

edge will cease. Secondly, verse 12 indicates that when this event occurs, we will see "face to face". And thirdly, verse 12 also states that when the "perfect" comes, we will "know fully as (we) also have been fully known". And so, without addressing the meaning of the word, "perfect" (*teleior*), we see that whatever this word may mean in this passage, it's coming must be the occasion for *all three* of these conditions and not just one of them.

Now, most often when this passage is used to eliminate the miraculous in the present day ministry of the church, the word, "perfect", is said to refer to the completion of the New Testament writings, the fulfillment of God's revelation to man. If this were true, we would have a scriptural basis for denying the legitimate practice of spiritual gifts, today. (It would, however, be an overstatement to use this passage as a basis to argue a complete cessation of all miracles, today.) But when we return to these three things that this passage indicates will come to pass when the "perfect" comes, we see that two of these events undoubtedly did not occur at the time of the final writing and or compilation of the New Testament. For although the New Testament has been written and compiled for centuries, we do not now see "face to face" and we do not at this time "know fully" even as we have been known. Therefore the final writing or compilation of the New Testament can not be the referent of the word, "perfect" in this passage.

The words, "face to face," suggest that when the perfect comes, we should expect to see a *person*. In fact, the coming of the "perfect" may very well be or coincide with the coming of a person, Jesus our Lord. John tells us when Jesus appears, "we shall see Him just as He is" (1 Jn. 3:2) and this visual knowledge of Him will cause us to "be like Him". John, therefore, may be referring to the same event to which Paul is referring in I Corinthians 13:8-13. Hence, when the "perfect" comes, we shall see Jesus "face to face" and we shall know Him even as we have been fully known.

Looking further into this passage, we find an illustration that sheds light upon Paul's usage of the word "*teleios*"—the word translated "perfect". "*Teleios*" denotes a state of completion, a process that has been brought to its end and finished, or something that is full-grown and mature. In verse 11, Paul illustrates his particular usage of "*teleios*" in terms of growth and maturity by specifically referring to human development. He speaks of childhood and contrasts that period of development with that of adulthood or maturity.

This interpretation of "*teleios*" is supported by its similar usage in Ephesians 4:7, 11-16. Although the word "*teleios*" is used some 19 times in the New Testament, it is used only twice within the general context of gifts. And in both instances (I Cor. 13:8-13 and Eph. 4:7, 11-16), it refers to the growth and maturity of a *living organism*.

In Ephesians 4:7, 11-16 we see that the gifts were given by Christ (verse 7) "for the equipping of the saints for the work of service," in order that the body of Christ may be built up (verse 12). From verse 13 we understand that these gifts were to be given "*until*" the *church* reaches the level of a "mature man" (*teleios*). The standard

to which the church will develop is the stature of the "fullness of Christ" and this ultimate level of growth and maturity (*teleios*) will result in the attainment of all the saints to the "unity of the faith and of the knowledge of the Son of God." These events, which will signify the final development of the church (or the coming of the "perfect"), have not yet come to pass and thus lie some time in our future.

By combining the truths presented in these two passages, one may conclude that at the end ("*teleios*") of this present age, when Jesus will return for the gathering together of His saints unto Himself, the church will attain its highest level of maturity (*teleios*). We will see Him "face to face." And we thus will be like Him, attaining to the fullness of His stature. This level of church maturity will result in the saints coming into "the unity of the faith and of the knowledge of the Son of God." And at that future time the gifts will then be superseded by a greater and more glorious reality.

Until these glorious events occur, the church will continue to need the proper exercise of these gifts by each individual member of the body of Christ for "the building up of itself in love" (verse 16). In light of the foregoing, it behooves us to recognize that the proper exercise of gifts are not only deemed legitimate today but *they are essential for the further maturation of the body of Christ.*

In closing we want to rejoice in two additional conclusions that may be drawn from these two passages. First, our hearts are warmed as we look to the future unity of the church which is implied in the Ephesian-passage, because it will mean that the prayer of our Lord Jesus, found in John 17, will be granted Him by the Father. And secondly, we look with great expectation to the future growth and maturity of the body of Christ in our own day; for our best is truly yet to be!

Charles Finney on Revival

Few men have been used of God so mightily in revival ministry as Charles G. Finney. Here are observations from his writings:

WHAT A REVIVAL IS.

"It is the renewal of the first love of Christians, resulting in the awakening and conversion of sinners to God. In the popular sense, a revival of religion in a community is the arousing, quickening, and reclaiming of the more or less backslidden church and the more or less general awakening of all classes, and insuring attention to the claims of God. . . ."

"A Revival always includes conviction of sin on the part of the church. Backslidden professors cannot wake up and begin right away in the service of God, without deep searchings of heart. The fountains of sin need to be broken up."

"Backslidden Christians will be brought to repentance. A revival is nothing else than a new beginning of obedience to God."

“Christians will have their faith renewed. While they are in their backslidden state they are blind to the state of sinners. . . . But when they enter into a revival they no longer see men as trees walking, but they see things in that strong light which will renew the love of God in their hearts. This will lead them to labor zealously to bring others to Him.”

“A revival breaks the power of the world and of sin over Christians. It brings them to such vantage ground that they get a fresh impulse towards heaven.”

“When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation.”

WHEN IS REVIVAL NEEDED?

“When there is a want of brotherly love and Christian confidence among professors of religion, then a revival is needed.”

“When there are dissensions, and jealousies, and evil speakings among professors of religion, then there is great need of revival.”

“When there is a worldly spirit in the church. It is manifest that the church is sunk down into a low and backslidden state when you see Christians conform to the world. . . .”

“When the church finds its members falling into gross and scandalous sins, then it is time for the church to awake and cry to God for a Revival of Religion.”

“When there is a spirit of controversy in the church or in the land, a revival is needed.”

“When the wicked triumph over the church, and revile them, it is time to seek for a Revival of Religion.”

“When sinners are careless and stupid, and sinking into hell unconcerned, it is time the church should bestir itself. It is as much the duty of the church to awake as it is of the fireman to awake when a fire breaks out in the night in a great city.”

WHEN IS REVIVAL AT HAND?

“When the wickedness of the wicked grieves and humbles and distresses Christians.”

“A revival may be expected when Christians have a spirit of prayer for a revival.”

“Another sign that a revival may be expected is when the attention of ministers is especially directed to this particular object, and when their preaching and other efforts are aimed particularly at the conversion of sinners.”

“A revival of religion may be expected when Christians begin to confess their sins to one another.”

“A revival may be expected whenever Christians are found willing to make the sacrifice necessary to carry it on.”

“A revival may be expected when ministers and professors are willing to have God promote it by what instruments He pleases. Sometimes ministers are not willing to have a revival unless they can have

the management of it, or unless their agency can be conspicuous in promoting it."

"Strictly I should say that when the foregoing things occur, a revival, to the same extent, already exists. In truth a revival should be expected whenever it is needed."

Missionary Messenger

"Greater things for God"

Joy Garrett

Ruwa, Zimbabwe

June 14th

Last school holidays we held here at Rockwood Park two Bible Youth camps: out-of-school seniors and high school seniors. There was a capacity attendance of 50 per camp.

Our brethren worked hard to get the temporary sleeping and restroom accommodations ready. Robert's workshop, which has only concrete floor and roof as yet, served as a chapel and dining hall. Part of the meals were cooked over an open fire, but the main part was done in my kitchen. Brethren taught classes on the Christian family, traps young people must avoid and Christian doctrine.

The young men with ability gave lessons and led in singing and in prayers at the morning and evening chapels, along with sermons from our evangelists.

There were three groups who each brought programs the last night. After afternoon sports, they worked on perfecting their excellent programs.

God sent ample rains this past season and we have plenty of water. The maize crop is dry and brethren came last Saturday to bring in part of the crops, piling it onto that same workshop floor which must now double for a threshing floor. Are we looking at the harvest fields of the world? They are ripe for harvesting. The laborers are few; the harvest is plentiful; and time is short.

Edited by Dr. Horace E. Wood

THE LORD'S SUPPER:

The First Passover

S. Lewis Johnson, Jr.

Exodus 12:1-13

The Lord Jesus left the church two ordinances to observe until He comes again. First, He left the church baptism in water, which emphasizes one's entrance into the church, the body of Christ (cf. 1 Cor.

12:12-13). Second, He left the church the Lord's Supper, which emphasizes one's continuance in the body, or life in it.

An ordinance is a symbolic rite that sets forth primary facts of the Christian truth and is universally obligatory among believers. It is clear that ordinances must be for believers, for they could not be understood by others. If one who had never believed were to come upon a baptism in water, particularly one in a river or similar body of water, it would be difficult for him to see it as anything other than a swimming party, or perhaps a game. And if one were to come into an observance of the Lord's Supper with no knowledge of the Christian faith, it would seem to him to be nothing more than a common meal, although he might marvel at how little the individuals ate and drank! Ordinances are understood in their spiritual meaning by those who have some conception of Christian truth, usually believers. Full understanding could only be the possession of believers.

The Roman Catholic Church claims that there are five other ordinances: ordination, confirmation, matrimony, extreme unction, and penance, but Protestants have refused to accept these rites as ordinances, since they lack biblical support.

In the New Testament and in common practice various terms are used for the Lord's Supper, such as the "communion" (cf. 1 Cor. 10:16), the "Lord's table" (10:21), the Eucharist (11:24; the term refers to the thanksgiving that accompanied and characterized it), and the "breaking of bread" (cf. Acts 2:42). Perhaps the most commonly used term is "the Lord's Supper," a term that stresses that He is the host, and we believers are His guests.

The Lord's Supper should be the highlight of the corporate worship of the church. In the description of the meeting at Troas on Paul's Third Missionary Journey Luke wrote, "And upon the first day of the week, when the disciples came together TO BREAK BREAD, Paul preached unto them, ready to depart on the next day, and continued his speech until midnight" (Acts 20:7). From this passage it seems clear that the primary purpose of the meeting was not Paul's preaching, although that was important, but the observance of the ordinance of the Lord's Supper. In our day we are inclined to reverse the matter and make the sermon the pre-eminent thing in our meetings. It should also be noted that Paul and his friends waited for seven days in Troas to observe the Supper with the saints. Evidently he considered it important. That, too, is contrary to quite a bit of contemporary church practice, the Supper observed generally on a monthly or quarterly schedule. It is, however, the only act of worship for which the Lord gave special direction. He regards it seriously, and one can only deplore the neglect of the ordinance in our churches. Evangelicalism is not excluded, for the Supper is not given its proper place in their churches either.

The roots of the supper extend back into the Old Testament to its parallel, the Passover Feast. The Passover was a memorial of a physical deliverance through sacrifice, the deliverance being from Egypt's bondage by means of the slain Passover lambs, whose blood was put on the doorposts and lintels of the houses of the children of

Israel to escape the death of their firstborn sons by the destroying angel. The Lord's Supper corresponds in a real way to the Passover, for it is the memorial of a spiritual deliverance from the bondage of sin through the slain Lamb of God, the Lord Jesus Christ, who suffered on the cross at Calvary. The Passover was an anticipation of the future fulfillment in the coming of the Lamb of God, the Lord Jesus. It was observed "till He should come." The Lord's Supper is also an anticipation of a future fulfillment in the second coming and kingdom of the Lord Jesus Christ. It, too, is observed "till He should come." The parallel is clear, and one sees how fitting it is to begin the study of the Lord's Supper with a review of the Passover Feast of Israel. And we begin with a review of the background.

THE PREPARATION OF A DELIVERER

The birth of Moses: supernatural preservation (cf. Exod. 2:1-10). The parallel of Moses' life with our Lord's is set out by Stephen in his great speech before the Sanhedrin (cf. Acts 7:35-37). The two were deliverers, and Stephen sees clearly that Moses adumbrates the greatest of the deliverers, the Lord Himself.

The birth and supernatural preservation of Moses is described in Exodus 2:1-10, a passage that underlines the faith of his parents (cf. Heb. 11:23). It is an encouraging story of how insignificant Hebrew slaves become significant (cf. Exod. 6:20; 1 Cor. 12:12-27). Divine favor rests upon the child Moses, and he is remarkably preserved and, in fact, providentially brought up in the household of the great world ruler himself, the Pharaoh. By this he was given invaluable training in preparation for his life's work. What an illustration of divine providence that Moses should be raised in the home of the rich and powerful, where he could obtain the finest of education and experience in leadership! And that he should be nursed by his own mother, contrary to the expressed will of the ruler of the land is truly a miracle of divine power (cf. Exod. 1:22).

The preparation of Moses (Exod. 2:11-25). There were two stages in the preparation of Moses for his task of deliverance. The first might be called the Egyptian preparation, for Moses was brought up in the house of Pharaoh. As Stephen says in his famous sermon, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). It would seem from this that Moses attained to great heights in philosophy, in statesmanship, and in leadership. In fact, there is some tradition to the effect that the expression, "mighty in deeds," refers to military prowess. Josephus says that, while Moses was still a relatively young man, the Ethiopians invaded and routed the army sent against them. They then threatened Memphis, and in the panic that followed the leaders consulted the oracles, and on their recommendation Moses was given command of the royal troops. He went into combat, surprised the Ethiopians, defeated them and conquered their principal city, Meroe. He returned to Egypt a hero, burdened with the spoils of the victory.

But all of this Moses abandoned for identification with the people of God. As the writer of Hebrews puts it, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter,

choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward" (Heb. 11:24-26). It was renunciation far greater and more significant than our worldly ones, such as Edward VIII's for "the woman I love."

The second stage of Moses' preparation may be called the desert preparation, for he found it necessary later to flee to the backside of the desert and remain there for forty years, before he began his work of deliverance. Bible teachers have often called attention to the three periods of Moses' life of one hundred and twenty years. In fact the first forty years spent in Egypt it is said that we learn that God can do nothing with a man trying to be somebody. In the second forty years, spent in the desert, we learn that He can do nothing for a man trying to be nobody. While in the last forty years we learn what God can do with a man who has learned the first two lessons.

The commission of Moses (cf. Exod. 3:1 - 4:31). The story of the commissioning of Moses by Yahweh at His theophany is well-known. He is told, "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt. And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God" (Exod. 3:16-18).

THE CONTEST WITH PHARAOH

Thus, the contest began. We do not have the time or space in this study to recount the struggle with Pharaoh waged by Moses for the Israelites. We know that Moses overcame the reluctant king by performing by the power of God thirteen miracles. The miracles were in the form of judgments upon the Egyptians.

The struggle is a biblical illustration of the overthrow of the Satanic kingdom by our Lord Jesus Christ, with Pharaoh an example of the opposition of Satan to the will of God to deliver His people. One thinks of all the great New Testament passages that deal with the struggle between our Lord Jesus Christ and the devil (cf. Col. 2:15; Heb. 2:14-15; 1 John 3:8; Mark 12:29). Our Lord by His death on the cross overcame the hold of the devil over man through sin. There the strong man was bound, and the people of God have gone free.

The climactic miracle and judgment is that of the Passover rite and the resulting death of the firstborn sons in the homes that were not protected by the Lord from the destroying angel on account of the blood on the two side posts and the lintel of the doors of the houses. As a result of the judgment the Egyptians finally determined to let the children of Israel go, Pharaoh saying, "Rise up, and get you forth

from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." And Moses, in writing about it later, adds, "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We are all dead men!" (Exod. 12:31-33).

THE CEREMONY OF ISRAEL'S DELIVERANCE

The description of the lamb (Exod. 12:1-10). The account of the Passover lamb is a beautiful picture of the Lord Jesus Christ as the Lamb of God who taketh away the sin of the world. As Paul puts it, "For even Christ, our passover, is sacrificed for us" (cf. 1 Cor. 5:7). The ceremony was for Israel the beginning of the year, for what it pictures, divine redemption, is the beginning of life for us. It is out of this great type of the sufferings of the Messiah and His consequent salvation that all the following biblical pictures of the lamb as the animal of sacrificial deliverance come (cf. Isa. 52:13 - 53:12; John 1:29; 1 Pet. 1:18-19; Rev. 5:1-14, etc.).

We shall only comment on a few of the leading features of the illustration. In the first place, the lamb of sacrifice was to be one "without blemish," a phrase that ultimately marks the sinlessness of the Lord Jesus Christ (cf. 1 Pet. 18-19). Only a sinless Son of God can be an effectual sacrifice for other men. Otherwise He must die for His own sins. Jesus, however, was without sin and thus qualified on the human level to be our sacrifice. Of course, His sacrifice must also have infinite value, and that infinite value flows from the fact that He was not only fully man, but also completely God.

The lamb was to be kept from the day of its choice, the tenth day, to the fourteeneth day, evidently that they might be sure that it was indeed without blemish. The delay suggests to us the time of our Lord's earthly life, by which He demonstrated His sinlessness and qualifications for His saving work. He was at His baptism approved by God in the voice from heaven, which said, "This is my beloved Son, in whom I am well pleased" (cf. Matt. 3:17). Further, men approved His character as one that was without spot. Pilate said of Him, "I find in him no fault at all" (cf. John 18:38). The dying thief said of him, speaking to his companion, "Dost not thou fear God, seeing thou art in the same condemnation? And we, indeed, justly; for we receive the due reward of our deeds. But this man hath done nothing amiss" (cf. Luke 23:40-41). Even Judas said, "I have sinned in that I have betrayed innocent blood" (cf. Matt. 27:4). And, to cap it off, the demons cried out, "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God" (Mark 1:24).

And, finally, let us just note this point. The children of Israel were told to "kill" the passover lamb in the evening. Cf. Matt. 16:21. It was not the life that Jesus lived that saves men; it is the death that He died. Thus, the passover sacrifice must be slain. There is no spiritual life available for men apart from the shedding of blood (cf. Heb. 9:22).

The deliverance of the Lord (Exod. 12:12-13). In the twelfth

and thirteenth verses the Lord gives Moses instruction concerning His actions in the deliverance of Israel from the Egyptian bondage. He informs Moses that He intends to "pass through" Egypt and smite the first born in the land, both of man and of beast. It will be an execution of judgment against all the gods of Egypt and their people. There will be death in every house (cf. v. 30), either the death of the firstborn or the death of a lamb. What a meaningful fact! The spiritual counterpart of the event is clear. All must die because of sin. And all do die, either in their sins under the judgment of God personally, or in the person of their representative, the Lord Jesus Christ. The unsaved die in their sins; the saved die in their Substitute. And, further, having died in their Substitute, heaven has no further claims against them. They are free forever. What a magnificent salvation we have through the Substitute provided for the elect through grace? Oh! may He have our gratitude and loving service forever.

In the thirteenth verse God says, after reminding Moses that the blood is to be put on the door posts and the lintel, "And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." The verb translated here by, "pass over," is not a word of omission, but of protection. It is not that the Lord will skip over the house with the blood to those that do not have it. The Hebrew word *pasach* is not easy to define, for its usages are not numerous. It has been given the meaning of *to limp* (cf. 1 Kings 18:21) or *to leap over*. I think the clue to its meaning is found in Isaiah 31:5, where it refers to the protection of Jerusalem by Yahweh. He is compared to birds that hover over their young with outspread wings to protect them. The idea is set out in more detail in verse twenty-three where we read, "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your house to smite you." Since the destroying angel exists under God's control, he cannot enter the houses under the protecting hand of God. One is reminded of Peter's words in the same chapter in which he refers to the Lord Jesus as the Lamb without blemish and spot, "who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (cf. 1 Pet. 1:5).

There are some important spiritual truths illustrated here. In the first place, it is clear that the safety of the Israelites depended upon the blood shed and sprinkled on the doorposts. It did not depend upon their sense of sin (a savior in part, then), nor upon the possession of certain graces, nor upon any spiritual experiences they may have had. It depended upon the blood. With the blood in the proper place they were safe. And our spiritual salvation depends upon the blood of the cross alone. With that sprinkled upon the doorposts of our hearts we are as safe as a prophet or an apostle. It is the blood of the cross that is the foundation of our salvation.

In the second place, the certainty of their salvation depended upon the Word of God. It was He who promised that, if they would put the

blood on the door, He would pass over them. So, while their safety depended upon the blood, their certainty, or assurance of safety, depended upon the faithfulness of God to His Word and their confidence in Him. It was entirely possible for some, who had put the blood on the door, to still be in a state of anxiety over their safety. Their safety, however, did not depend upon their state of mind, but simply upon the presence of the blood upon the doorpost. So, in our salvation our safety depends upon the blood of Christ, shed on the cross, but our assurance of safety depends upon our confidence in the Word of God.

The duty of the people (Exod. 12:21-23). The duty of the Israelites is summed up in the words of verse twenty-two, "strike the lintel and the two side posts with the blood that is in the basin." The act corresponds to the act of faith in New Testament salvation, for that is the means of the application of the blood of Christ to the heart.

This is, then, the root of the Lord's Supper, for it is out of the Passover Supper that the Lord's Supper came. The Passover was the celebration of a great deliverance from Pharaoh and Egypt. The Lord's Supper is the celebration of a great deliverance from Satan and bondage to sin, its guilt and condemnation.

Two things were essential for deliverance. First, there must be good news from God, and there was that. It was the good news of deliverance by the blood, a means provided by God. That in this age is the gospel of the Lord Jesus Christ, based upon the shedding of the blood of redemption.

Then, second, the good news was to be believed and applied. The Israelites had to believe Moses and apply the blood to the doorposts of their houses. It was not the lamb, nor the shed blood of the lamb, but the shed blood of the lamb sprinkled on the doorposts that brought deliverance. So, in the present age it is possible to believe that Christ is a Savior, but that does not save. It is possible to believe that His blood has been shed for salvation, but that does not save. Saving knowledge is that which comprises the fact that He is the Lamb of God, that His blood has been shed for sinners, and that His blood has been shed for me. That kind of knowledge rests in the merits of a sacrificial Lamb of God for salvation, and in no human works of any kind. May the Lord enable us to see this and relize that

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."



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