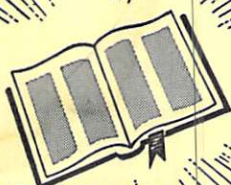
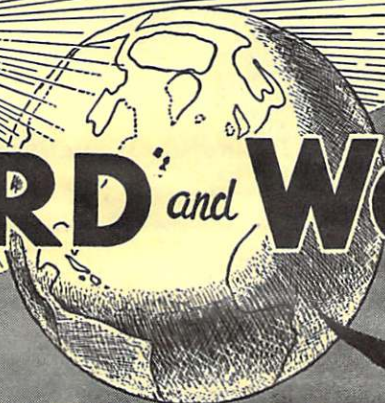


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

OCTOBER, 1985

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I Certify that the statements made by me above are correct and complete.

(Signed) Wm. Robert Heid

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God's Family

W. R. H.

WORDS IN SEASON

Some of the older readers of *Word & Work* will recognize these three words as the title of a department that Bro. R. H. Boll edited in this journal for many years. The scriptural warrant for such a column is found in Prov. 25:11, where we read: "A word fitly spoken is like apples of gold in network of silver." How glorious it was of God, when He created man and later woman, that they immediately had the ability and the vocabulary to speak, not only to one another, but to the Great God Himself. It is also noteworthy that what all of mankind readily admits is that the book of books is "the old book," the Holy Bible itself, the most ancient and the most unsearchable in its broad scope of revelations. Down through the centuries, it has been foremost of all writings in teaching man to think, to grasp, to accept the worthwhile things of life. It has ever been, and is still "a lamp unto the feet and a light unto the pathway."

MARVELS OF MODERN COMMUNICATION

Centuries ago, the Greeks used runners, the Signal Corps used flags, American Indians used smoke signals, and mariners used flashing lights and various flags to communicate. Then, in rather rapid succession came the telegraph, the telephone, wireless telegraph and the radio. Now, for added distance, we have microwave satellite reflection. But this has enhanced only the travel speed of the message, and has not produced the message itself. There still needs to be the human brain to do the thinking and meditation; there must be the author to word the thought, and there must be an understanding hearer, or the link-up can never be attained. How can you send the printed page to a people who have no knowledge of an alphabet or writing? This is the problem that the Wycliffe Bible Translators have set themselves to solve.

THE EARLIEST COMMUNIQUE

But there were words long before man devised an alphabet with which to write them. We read that God "communed" with Adam and Eve, giving instruction, warning, and finally judgment. Satan also was able to communicate with them, and in his subtlety, opened their door to physical misery and death. As "unequal" as the conversations may have been, we can yet marvel that Adam and Eve were well able to

understand and to obey or disobey, as they chose. And moreover, they were able to tell God why they fell, and why they were now ashamed as they stood before Him.

WE, TOO, CAN COMMUNICATE WITH THE ALMIGHTY

"Teach me thy ways, O Lord, show me thy paths." "I will instruct thee and teach thee in the way that thou shalt go; I will counsel thee with mine eye upon thee." "O, thou that hearest prayer, to Thee shall all flesh come." "There is not a word in my lips, but lo, O Jehovah, thou knowest it altogether." These passages in the Old Testament and many others in both the Old and the New, constantly urge us to hear and to respond to our God. But if we "refuse to have God in our knowledge" we set ourselves up for that judgment that Paul describes: "God gave them up," that we find three times in Romans 1 (vs. 24, 26, and 28). Remember that the prodigal son's restoration began when he purposed to go back home and talk to his father.

COMMUNICATION IN MARRIAGE

Today there is a very serious shortage of communication among marriage partners. Usually, too little time was given in courtship, for the young pair to get acquainted. Too late, it is discovered that physical, sexual attraction is not enough to bind two persons together, and the more important areas of ideals, aims, commitments, personal traits, abilities, weaknesses, faith, priorities, likes and dislikes—these have been pushed into the background in favor of romance, pleasure seeking, entertainment or the like.

The story is told of a husband who lay dying, and, trying to commend himself to his wife, said: "You know I always have loved you. Remember how I would always eat the first piece of bread off of the loaf, so you could have the soft middle slice?" "Yes," she said, "and I always wanted that piece." If only they could have communicated this one little thing, how much resentment could have been avoided. There are countless couples today who are laboring under misunderstandings just as trivial and unnecessary. Little quirks or personality traits, rather than being discussed, examined, and corrected, are permitted to go on into deep resentment. Nick names, teasing, or outright ridicule are some areas that need to be talked out. Disappointments and hurt feelings must be examined together. Preferences as well as dislikes need to be remembered. Convictions and priorities need to be acceptable and accepted.

But communication cannot be better than the thinking done beforehand. Bro. D. H. Friend told a class in public speaking: "Before you can have expression, you must have impression." You can't say anything worthwhile until you have some worthwhile thoughts. Here is where it all begins. Many marriages are doomed because of lazy thinking on someone's part. Whatever it takes to increase our depth of thought and challenges us to stretch our minds, spiritually, socially, artistically, politically, but most especially theologically—this we ought to endeavor to do. Our minds are like gardens, ready to be planted. Good seed and a bit of weeding will work wonders.



THOUGHTS FROM ROMANS

Ernest E. Lyon

“God Is For Us”

What, then, shall we say in response to this? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? (Romans 8:31-34a, NIV).

Paul had just told us that we Christians are foreordained of God to be conformed to the image of His Son and to share His glory. That is amazingly wonderful truth and Paul, knowing it calls for a response, says, “What, then, shall we say in response to this?” I am afraid that most people, even most Christians, would say in their hearts, “I can not believe this means what it says.” But it is true and we ought to be rejoicing every day that God has already worked out such a wonderful future for us, lasting through eternity.

Paul gives a much better reply to his own question thus, “If God is for us, who can be against us?” Now, remember that Paul had said that the Holy Spirit, Who is indwelling Christians, is interceding for us and now he says that God, the Father, is *for* us. He is our guardian, to use modern terminology. He is our Father, of course, and leaves nothing to chance that He wants for us. The author of the 118th Psalm knew this, for he wrote in v. 6: “The Lord is with me; I will not be afraid. What can man do to me?” And King Hezekiah knew it, for he said, as recorded in 2 Kings 32:7, 8: “Be strong and courageous. Do not be afraid or discouraged because of the king of Assyria and the vast army with him, for there is a greater power with us than with him. With him is only the arm of flesh, but with us is the Lord our God to help us and to fight our battles.” No one can change what God wills and He is our Father and is for us. Let us be confident and praise Him constantly.

In verse 32 Paul gives a great truth that we already knew and makes a wonderful application out of it: “He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?” God will withhold nothing from His people; He is our great benefactor. Just think how different that truth is from what most people think He is like. So often He is looked upon as a stern judge sitting in Heaven with a frown on His

face and looking for some mistake because of which He could condemn us to the lake of fire. And yet many people who have a concept of Him like that know that He "gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life." He gave His most precious gift, the Son Whom He loved dearly and for Whom He had made this universe; and then He allowed men to ill-treat Him and finally nail Him to a cross so that He could place upon His Son the sins of the world and be in position to forgive all men who would place their trust on Him for that salvation, not trying to earn it but accepting it as a free gift from Him. Since He gave His most precious "possession", then how could anyone who knows Him at all think He is a harsh judge instead of the loving Father that He is to all who believe?

Paul concludes this passage that we have been discussing by pointing out that all this leaves no one to stand as a prosecuting attorney to charge us with "crimes" that would bring about our condemnation. Since God is the all-powerful One and He justifies us (declares us righteous), there is no room left for anyone to bring charges before His throne to condemn us. God simply cannot justify and condemn at the same time, and He has gone to tremendous cost to justify us.

Many people seem to think that anything as valuable as salvation could not possibly be free, cost them nothing. Whenever I think of this I am reminded of the preacher in the British Isles who was visiting with a miner who worked in one of those mines that are deep in the ground and into which the miners went by riding on what we call an elevator but the name for it there is a "lift." The miner's experience was that valuable things cost a great deal, so he objected to the whole idea of salvation as a free gift and said it could not be. The minister thought for a moment and then asked him about going to work that morning and especially how he got down to the coal to mine it. The answer was, "I went down on the lift." "Did it cost anything?", the preacher asked. "No," was the reply. "You mean to say that there was no cost to building and running that lift?" "Of course not. The company paid a great deal to build it and it costs them to run it." The preacher then made the obvious conclusion, which wore away all the miner's objections to salvation by grace by saying, "And that is exactly what is true of your salvation. You can't pay a cent for it, but God paid a tremendous amount and now offers it to you free. Won't you accept it as He has offered it?"

And now, have you taken this most wonderful gift ever offered as yours? Do so now if you have not done so before, I implore you.



Viewing the News

Jack Blaes

SECRETARY OF EDUCATION WILLIAM BENNETT has the eloquence and the learning to be point-man in reshaping public consciousness about the centrality of religion in Western culture. In an August 7 speech, which deserves to be widely pondered, he reflected upon the chaos of recent Supreme Court decisions regarding the supposed wall of separation between church and state. Aid for parochial-school textbooks is fine; aid for school supplies such as maps is not. But transportation to and from school can be provided for parochial-school students; but bus transportation to and from field trips cannot be provided. State money can pay for standardized tests in parochial schools, but not for teacher made tests. Senator Moynihan's famous question—what do you do with a map that's in a textbook?—has yet to be litigated. Mr. Bennett endorses the voucher system and tuition tax credits in order not to discriminate against religious education, as if it were some sort of disease. And his compass is true: "Was George Washington wrong when he argued that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle?" Was Jefferson wrong when he asserted that the liberties of a nation cannot be thought secure "when we have removed the only firm basis—a conviction in the minds of the people that these liberties are the gift of God?" Has subsequent history made the wisdom of our Founders obsolete? I do not believe so." Mr. Bennett is turning out to be one of the major appointments of the Reagan Administration. —From *Summit Journal*, October, 1985.

FROM THE SAME MAGAZINE: "The anti-sex attitude of judeo-christianity stems from its teaching that humans

are not part of the animal kingdom, that we are, instead, a special creation fashioned in the like-ness of a god. Because Christians have denied themselves the expression of basic biological instincts, they are now lashing out at those of us who've felt free to express our natural sex drives to experience the most pleasurable of all human activities (homosexuality). Since the Bible teaches that humans are not a part of the animal kingdom, how can we expect followers of the Bible even to appreciate and respect the natural biological urges, such as the powerful sex drive? The teaching that only male-female sexual activity within the bounds of marriage is the only acceptable form should be reason enough for any homosexual to denounce the Christian religion. Atheists realize that this is the only life we shall ever have, that each of us is a unique biological entity, and that it is our birthright to enjoy our bodies (respecting not only ourselves but others as well). It is also a basic human right to be able to live without the burden of age-old superstitions and guilts."—published originally in *Advocate*, July, 1985, Don Sanders, Director of American Gay Activists. So there you have it, the pervert's religion is Atheism.

ON JUNE 8, 1985 THE MINNESOTA SYNOD of the Lutheran Church of America voted to hire male and female homosexuals for staff positions at all levels of their church. This resolution includes gay pastors, youth directors, Sunday school teachers, etc. When another resolution was put forward to provide a "Ministry of Healing for Gay and Lesbian people... to withdraw from a homosexual lifestyle" the resolution was defeated. Some delegates contended that to quote Bible injunctions against Homosexuality"

shows lack of compassion." The delegates argued that the Bible can not be taken literally, that clinical psychology has brought new insights to the issue, and that we should not play the "Bible-quoting game." Oh yes, the delegates also defeated a resolution affirming traditional Biblical morality, viz., that sex and intercourse should occur within the marriage bond. Also from *Summit Journal*, October, 1985. Sounds just like a pervert religion to me.

ACCORDING TO THE BULLETIN ON THE 15 TRF Ps (Tradition, Family, and Property), A film was released in France last January which was abominable, filled with vulgarity, and repugnant even to attempt to describe. I feel that I must qualify this report by identifying the Bulletin. It is the official organ of the American Society for the Defense of Tradition, Family, and Property. It is an independent Catholic organization. At least it is thoroughly conservative in its philosophy, and it is in heated conflict with the communist conspiracy all over the world. It has members in many nations, and is effective in its purpose to defend tradition, family, and property. This film, produced in France, makes a mockery of the Catholic belief in the Virgin Mary. I do not report this story as a supporter of the Catholic teaching about Mary, Jesus' mother, but I do find the film's treatment of Mary to be exceedingly reprehensible.

The film is titled *Hail Mary*. A review of the movie by the Office Catholique du Cinema (French) which the TRF points out is devoid of condemnation, gives the story: "Mary, the daughter of a gas station attendant, likes basketball. Joseph, a taxi driver, likes Mary. They are lovers soon to wed. But one day, Uncle Gabriel flies in, accompanied by a young girl. The two meet Mary, and Gabriel tells her that she is going to have a baby. . . Jealous, Joseph is sure that Mary has had relations with another man, especially since Mary refuses him. . . . Joseph finally accepts the situation, and Mary has a child (Jesus)."

Another reviewer wrote: "The film makes the Virgin, the symbol of purity, into a kind of exhibitionist who is entirely nude in some scenes on which the camera dwells at length. . . . What is perhaps even worse, she incites her child to poke about under her robe,

which scandalizes even Joseph and causes him to intervene."

The vocabulary follows the same line; dialogues are replete with expletives and disgusting insults, all with the ultimate intent of blaspheming against the sublime dignity of "the Blessed Virgin and Saint Joseph, her most chaste spouse."

Continuing with the TRF report: "Perhaps the most disconcerting part of the whole affair was the reaction of a considerable part of the Catholic clergy, which made no opposition to the film's showing. Quite to the contrary, ecclesiastics supported the film, as can be deduced from this statement from Bishop Boulet, presented as a "spokesman for the Bishop's Conference, the voice of the Bishops of France":

"You cannot run the risk of stifling creativity by falling into artistic intolerance. . . . You cannot ask the producers of the film to be 100% faithful to dogma. The greatest immorality would be to produce a stupid film that makes people imbeciles rather than making them ask questions. . . ."

In another case a lady in Paris called the chancery to say she was upset about the film. She was referred to the Office Catholique du Cinema, which informed her that the movie contained nothing scandalous and that, "after all, the Virgin Mary must have been nude at certain times." Profoundly shocked, the poor woman hung up and cried for an hour.

Many French people were shocked at this type of response coming from the Catholic leadership. It is always difficult to believe that those in leadership places are less than perfect in the least, but when such is brought forcefully before us, we are very foolish to hide the truth from our minds. The truth is that evil men become leaders in churches, government, and business with the express purpose of debasing the good offices and gaining control over the unsuspecting populace. This is the whole cloth of revolution. I have reported this incident to bring this vividly to your attention. Do not make the mistake of telling yourself, it is nothing to me, this is happening in France. Well, it is happening world wide, and specifically in the United States. It is much later than most Americans think it is.



Questions Asked of Us

Carl Kitzmiller

Please comment on 1 Corinthians 13:8-13 with reference to prophesying and speaking in tongues.

This passage has sometimes been used as a "proof passage," to try to show that the gifts of prophecy and of tongues have ceased. There are some passages of scripture which deal so directly with some issue that they are indeed proof passages. The matter is stated so plainly and exactly that one can just offer the verse(s) in evidence and leave the matter there. One either believes the word of God or not, and for the believers the issue is settled. A true proof passage is a very handy thing. It saves a lot of time and effort in reasoning with people, and it lets us know exactly where we ought to stand. Insofar as these genuinely speak to the issue at hand, are properly interpreted, and explain all of the truth that is needed, we are certainly right in using them. This was to an extent Jesus' approach to Satan in the temptation.

One of the problems with a proof passage, however, is that in our zeal for a specific, clear-cut answer we may try to make a passage say something that it does not. Wrong exposition may be imposed on a passage, or one facet of truth may be mistaken for the whole truth. We must be careful to use the passages fairly and honestly. There is never any call for us to use God's word deceitfully.

It would be a convenient way to deal with modern advocates of prophecy and speaking in tongues if 1 Cor. 13:8-13 declared that such had passed away. Quite frankly, while my experience is limited, I have yet to witness in our day that exercise of these gifts which I believe to be genuine. I believe there is good scriptural evidence that these gifts are in a state of remission today. But I do not believe 1 Cor. 13:8-13 is a proof passage declaring they have ceased.

Just what did Paul mean by "that which is perfect"? Some tell us that he spoke of the completed word of God—the New Testament completion. I really do not doubt that the completion of revelation had a decided effect on these gifts, making them no longer necessary (cf. Heb. 2:3,4), but I am not content to force such a meaning on these verses. The passage seems to tie the "perfect" to seeing "face to face" and knowing as "I was fully known." Paul seems to point to the glorification of the church as the time in view.

The problem is increased when we realize that Paul often used the word "perfect" in the sense of "maturity" or "full growth." It does not necessarily imply the absence of all failure or weakness. His

words about being a child and acting as a child and growing up are in agreement with such usage. On reaching maturity he put away childish things. When has or does the church reach maturity? I have been criticized for saying that these gifts belong to a childhood time of the church and that they are not needed by the mature church, but is not that the very point that Paul is making? The church at Corinth was probably the most carnal and immature church to which a N.T. epistle was addressed. Paul as a mature Christian himself said that he put emphasis on other things (1 Cor. 14:18-20). There is difficulty, however, so far as the church is concerned, in establishing just what point of maturity he had in mind.

All of this points to the fact that these verses are too difficult to pin down as to exact meaning to make them a good proof passage concerning the existence of these gifts. By the same token, they do not prove that such gifts are still necessarily practiced, as some would try to use them. When the perfect is come these gifts will cease, but this does not necessarily guarantee their unbroken continuation until that time. The gifts of the Spirit have always been exercised at the discretion of the Spirit and not by the choice of man (1 Cor. 12:11).

Moreover, if we show that prophecy has ceased unconditionally, never to be used again, we face a difficult problem. We can sometimes "prove" too much. If prophecy has totally ceased, why are the two witnesses of Rev. 11 called prophets? Is there any sense in which Joel 2:28 is to find further fulfilment in the end-time? God's word is complete and is able to fully prepare us, but there must be some sense in which God will use prophecy in the end-time. Instead of trying to say that it cannot happen, we probably need to give more attention to God's standard as to what constitutes true prophecy. I do not think the most conservative among true Christians have any objections to these or any gifts that *genuinely* proceed from the Holy Spirit. We are not content, however, to accept much that does not measure up, that clearly issues from human contrivance and emotionalism, or is a simulation of that which someone supposes ought to exist. To what extent Satan capitalizes on this whole situation we can only guess.

God's standard for the prophet who claims to speak for Him is clearly set forth for us. We may know him by his *complete accuracy* (Deut. 18:18-22; Jer. 28:9). That standard was good of old and is still good. *The prophet must establish his credibility!* It was never good to accept prophecy merely because it claimed to be from God. Satan has had his prophets too, and they may often seem to be good honorable men who are serving God (2 Cor. 11:14-15). Why will men accept as a prophet of God one who prophesies falsely? I know of a case in which a preacher claiming to speak prophetically spoke of a specific event which time has proven false. The man lied! He claimed to speak a message from God which God did not give him. He may even have thought he was doing God a service (false teachers and prophets can be deceived themselves), but he spoke presumptuously (cf. Deut. 18:22; Jer. 23:31).

There is a further standard that we have today. The written word of God is given by inspiration of the Holy Spirit. It is proven, has been confirmed to be God's word. That which claims to be from

the Holy Spirit but which stands in conflict with God's word stands condemned without further examination. The Spirit does not contradict Himself. God's word stands established. It is not at all unusual for the modern "prophet" to ignore and play down the use of the word of God. That ought to tell us something. God's word stands established!

The true prophet of God in any age will never mind being measured by the written body of truth that God has revealed through the Holy Spirit—the Bible—and by the continuing accuracy of what he prophesies. That will establish his authority, not destroy it—if he is truly from God. If he objects to such a standard, he becomes by that fact suspect. Moreover, the Christian who insists on applying this standard to those who claim to speak prophetically is not being unloving or mean-spirited, bigoted, or unnecessarily conservative. This is not only a wise thing to do but a commanded thing.

It may be that some modern tongues-speakers or prophets do not speak anything very significant—words of praise, etc., which cannot be tested by time or which do not offer any open or direct conflict with the word of God. It may take some time before the counterfeit will show himself to be such, but the devil is prideful and so are his servants. Those who would speak presumptuously will sooner or later go too far, and their error will be evident to the discerning.

Now all of this may not be as convenient for us as a "proof passage" declaring these gifts to have ceased, but it avoids the danger of fighting against God. God could have made it easier for us if He had not allowed any error or counterfeit to exist, but He has not seen fit to do it that way. From man's time in the garden of Eden it has been necessary to discern what is false and misleading. We are under the continuing necessity of proving all things. I repeat that I do not believe any true Christian has any objection to any exercise of speaking in tongues or prophesying which genuinely issues from the power of the Holy Spirit of God. We are not interested in trying to dictate what God can or cannot do—unless He has put the limitation on Himself. But then neither are we left at the mercies of those who make false claims, whatever the source or motivation for such. God's man will have genuine credentials.

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Christian Prejudice

Eldon Woodcock

Someone once said that the duty of a pastor is to comfort the afflicted and to afflict the comfortable.

The letter of James (who was evidently a half brother of Jesus) does the latter. For there is little comfort in this letter. James vigorously criticizes our inadequacies, convicts us of our sins and challenges us to do better.

In the opening verses of chapter 2 James discusses a problem that is very widespread, perhaps universal, among human beings. This is the problem of partiality or prejudice which easily becomes snobbish-

ness. Being a snob is doing what comes naturally in view of our sinful natures. It is tragic, however, that too often Christians are little or no better than others in this matter. And this includes evangelical Christians.

Perhaps that is why the Holy Spirit inspired James to put this material into Scripture—to make us aware of our failure and to avoid being the sort of snobs we all deplore! For James 2 is as difficult a passage as we can find in all of Scripture.

It is not hard to understand. The early verses contain no major exegetical problems; it is quite clear. But it is an extremely difficult passage to *live*.

James introduces his discussion with an exhortation which, like the other New Testament exhortations, identifies an actual church problem. "My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory" (verse 1).

Man is naturally prejudiced. It is God who is impartial, as Scripture makes clear (Romans 2:11; Ephesians 6:9; Colossians 3:23-25). James exhorts Christians to be like their God in this respect. He perceives a close connection between being impartial and holding the faith of our Lord Jesus Christ. The partiality that we are to avoid is a bias or prejudice based upon superficial external characteristics or conditions—one's professional status, for example, or one's educational pedigree, economic level, race or ethnic group.

James gives a plain and all-too-common example of the sort of partiality we are to avoid in the verses that follow: "If a man with gold rings and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, 'Have a seat here, please,' while you say to the poor man, 'Stand there,' or, 'Sit at my feet,' have you not made distinctions among yourselves, and become judges with evil thoughts?"

Elegant and fancy clothes would doubtless mark out a rich man in virtually any culture. We might not expect to see a man who is wearing gold rings come to our church. But he might have a modern status symbol such as a 1971 Cadillac.

Suppose that an obviously rich man were to visit our church. Would we be excited? Would we roll out the red carpet? Would we have the pastor or one of the elders give him a personal tour of the church building—including introductions to the key church leaders? If so, is there anything wrong in this?

How would we react if our visitor drove a 1950 Ford badly needing a paint job and was so shabbily dressed that he was obviously poor.

Or suppose that he were black or spoke with a heavy accent or used English in a way that made clear his lack of education. *Then* would we be excited? *Then* would we roll out the red carpet? *Then* would we enthusiastically give him a tour of the church building—complete with introductions to key church leaders?

The only difference in these two sets of questions is the sort of people involved. If we can honestly answer these two sets of questions in exactly the same way and with exactly the same amount of

enthusiasm in our response, then James would commend us. But if there are any differences in either the way we answer these questions or the enthusiasm we feel concerning them, then we are guilty of partiality—which is prejudice. For James, partiality or prejudice is sinful; it belongs to the category of sinful thoughts (verse 4).

Unfortunately, if we are inclined to be prejudiced, we find it frighteningly easy to rationalize our tendency. Look at what a rich man could do for our church! With his generous contributions and business contacts we might find it much easier to obtain the new and larger church building we need so badly. Just think of what he could do for our missionary budget! But to what extent do we think of the spiritual contributions he might make—apart from his material possessions? To what extent do we think of what we might contribute to his spiritual welfare?

Consider what a well-educated man could do for our church. He could teach a Sunday school class, handle important administrative responsibilities, organize and put new programs into effect. But to what extent do we care about the spiritual contributions he might make? To what extent do we consider what we might contribute to his spiritual welfare?

How do we react to the poor? to the uneducated? to blacks? to those of other ethnic groups? How would we react to A. B. Simpson's program to evangelize the masses of people whose social and economic levels differ from ours? Are we genuinely interested in these people if it is not immediately obvious how they can help us?

Yet these may be the very people we need the most. Some of them may have a genuine humility that will unmask our pride. Others may have experienced such a deep spiritual richness in Christ that our materialism and superficiality would embarrass us. Others may be prayer warriors without whom our ministries and programs might fail. Still others may be more effective in evangelizing ghetto areas than the best trained of the rest of us. In still other cases we may not even know what their contributions might be—though *God would know*.

These gifts and qualities are not limited to any one group or category of people. It is clear that one cannot detect the people who have these gifts and qualities by superficial external appearances and characteristics. This is why James exhorts us to treat all people equally cordially. If the visitor is unsaved, then we should welcome him to his opportunity to hear the gospel of Jesus Christ. If the visitor is a Christian, we should welcome him as a brother who is united with us to the same Lord Jesus Christ.

If we are to apply James 2 to our situation, we need to examine ourselves in the light of several probing questions. How does this attitude of prejudice show itself in *our* church? Would visitors to *our* church sense such an attitude within us? What might give them this impression? How could we correct such deficiencies? Even if we should tolerate the presence of poor people and black people within our church, do we *really* make them feel welcome there?

Does James 2 teach that we are not to have our own special friends in the congregation? Obviously there is no way we can be close friends to everyone in the church. There are too many people

and not enough time. By the very nature of the case, we may well have our own group of friends within the church. This is not wrong—as long as that group does not become a clique.

Our group of friends should not prevent or even hinder us from being genuinely friendly and cordial to all. Has anyone ever leveled this accusation: "The people of your church may want us to be saved, but they don't want to associate with us"? If our Christian witness is to be effective, it is crucial that we not be guilty of this charge.

"Listen, my beloved brethren," James continued (verses 5-7). "Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him? But you have dishonored the poor man. Is it not the rich who oppress you, is it not they who drag you into court? Is it not they who blaspheme that honorable name by which you are called?"

James points out that in Christ the economically poor are spiritually rich. All who love the Lord are heirs to His kingdom—regardless of their economic or social or racial or professional status in this world. God does not bestow His blessings on the basis of these worldly standards.

When we separate and classify people according to these standards we merely show that our standards are different and inferior to God's. Furthermore, to express the attitude of partiality or prejudice or snobbishness is to express the heart of what is involved in worldliness. For is it not the very essence of the world to be snobs—especially toward the poor and black?

Christians are supposed to be different. But are we? James said, "You have dishonored the poor man" (verse 6). Yet we cater to the rich in spite of problems caused by some who are rich. In James' day they dragged others (including Christians) to courts that rendered decisions favorable to the rich. In our day some influence legislators to make the sort of tax laws that will allow them to escape paying their fair share. As a result, the rest of us have to pay more.

The Biblical standard is clear. "If you really fulfil the royal law, according to the scripture, 'You shall love your neighbor as yourself, you do well' (verse 8). James quoted a basic Old Testament principle in Leviticus 19:18. To follow this principle means to show no partiality or prejudice toward anyone. Genuine love eliminates such hateful qualities as prejudice.

James does not stop at this point. "But if you show partiality, you commit sin, and are convicted by the law as transgressors" (verse 9). James is crystal clear. To show partiality or prejudice is to commit sin. To show partiality is to transgress the Law of Moses. For the Law of Moses commands us to avoid partiality in both court cases and personal relationships (Leviticus 19:15, 18).—from *The Alliance Witness*, October 13, 1971.



Sing With Heart and Mind

Alex V. Wilson

Some Communist young people in England publicly confronted a pastor. He vigorously debated with them for a while, but then had to leave. "Let's meet again and continue this discussion," he suggested. "In fact, why don't you attend the meeting of our church's youth group tomorrow night?"

The next night he was pleased to see that the Marxists showed up. But he was disturbed when his young people began the meeting by singing, "If you're a Christian and you know it clap your hands" (clap, clap, clap). The second verse was, "If you're a Christian and you know it, snap your hands" (snap, snap, snap; clap, clap, clap). As the group kept singing similar songs the Communists left, never to return.

The pastor's heart sank. Here were young people totally dedicated to a cause. They were out to change the world, at great cost to themselves. They had come to this meeting to interact seriously with Christians, to compare goals and messages, problems and solutions. But they must have decided that they would only be wasting their time discussing with this bunch of students singing silly, childish songs: stamp, stamp, stamp; snap, snap, snap; clap, clap, clap.

What impression does *your* singing make on visitors to your church services or youth meetings? If outsiders unexpectedly drop in, does your singing have a helpful or harmful effect on them?

More than that, how does your church's singing impress *the Lord*? A man once said to his pastor after a worship service, "I didn't enjoy the hymns we used this morning." The pastor responded, "I'm sorry; but I didn't select the hymns for you but for God. I hope He enjoyed them."

He went on to explain, "Part of our meetings are intended to *edify* believers, and this indeed should inspire and uplift us. But it is only carnal to demand that we be entertained during *worship*, for worship is intended for the Lord's enjoyment."

Of course this doesn't mean the congregation's taste in music should be ignored, or that you should try to force everyone to like the same style. But the pastor had a valid point: consider the Lord when choosing hymns to sing to Him.

Basic Principles

Let's think about some basic biblical principles about worship in general, and singing in particular. Then we'll look at some examples of songs, and see how the principles apply to them.

1. God is great; He is the holy Judge; His Name is terror-inspiring; His worship should be awe-full.

Are those statements too shocking, too extreme? Of course God is also loving, tender, patient, and forgiving. Not for a moment should we forget that. But not for a moment should we forget those earlier statements either, for they are scriptural: The Lord's name is "great and terrible." He looks with favor on the man who "trembles" at His word. We are advised, "Let us offer to God *acceptable worship, with reverence and awe*; for our God is a consuming fire" (Psa. 99:3; Isa. 66:2; Heb. 12:28-29).

2. Singing is a valuable means of worship and of spiritual growth. "Is anyone cheerful? Let him sing praise." "Make melody to the Lord with all your heart." "Let Christ's word's enrich your lives and make you wise; teach them to each other and sing them out in psalms and hymns and spiritual songs." "I will sing with both spirit and mind." "Let all things be done for edification—for the strengthening of the church." (James 5:13; Eph. 5:19; Col. 3:16; 1 Cor. 14:15, 26).

It is clear from these Scriptures that if we sing thoughtlessly we neglect a precious means of grace. Shallow, frivolous music stunts our spiritual growth, and robs our Lord of the worship He richly deserves.

Good Trends and Bad Examples

Some encouraging trends have developed in Christian music in recent years. A great burst of creativity among both musicians and lyricists has produced a flood of new songs of various types. Many Bible passages have been set to music, which is a wonderful aid to memorizing and reflecting upon God's Word.

But there is still much need to improve our use of music in Christian circles. Notice the following examples.

1. A Group of Christian students on a secular university campus invited me to speak to them. Just before time for the message, the group sang: "I'm gonna zoom around the room, I'm gonna zoom around the room, praise the Lord! Heaven's gates will open wide, I'm gonna sit by Jesus' side. I'm gonna zoom around the room, Praise the Lord!"

With such an introduction I had little heart for expounding the Scripture. Music has great power to promote a thoughtful mood—what a shame to abuse it. A good song related to the speaker's topic can establish an atmosphere that can advance God's Word in its working. But nonsense songs can ruin a whole meeting.

2. For decades a widely-used song with children has been "Deep and wide, Deep and wide, There's a fountain flowing deep and wide." Probably you have heard that chorus dozens, if not hundreds, of times. But have you ever heard anyone explain to the children its meaning?

What is the fountain? Is it God's deep love? Or His overflowing gifts to us? Or the "fountain" of Christ's blood shed for us? Or something else?

Nobody really knows because the song never tells us. So how are we strengthened by singing about something which we can't even identify? Especially if we go on to sing the second verse the way it is commonly done: "Hmm and wide, Hmm and wide. There's a

fountain . . .” And then the third verse is even “cuter”: “Hmm and humm, Hmm and humm, there’s a fountain,” etc.

This is entertaining, but hardly edifying.

3. Years ago I knew a Chinese young man who was searching desperately for meaning in life. I took him to a Christian drama that dealt with divine judgment and eternal destiny, with people poised on the brink of glory or damnation.

But before the play began, someone led the audience in some choruses. I’ll never forget one of them: “Oh you can’t get to heaven on roller skates, ‘Cause you’ll slide right past those pearly gates.” After that, my friend would never discuss spiritual matters with me again.

4. Recently some newly converted young people were heard singing these words, which older Christians had taught them: “I wish I had a little red box, To put my Jesus in, And take Him out and *smak-smak-smak* (kissing noises) and put Him back again.” The next verse was equally horrible: “I wish I had a little black box, To put the Devil in, And take him out and *pok-pok-pok* (accompanied by karate gestures), And put him back again.”

Common Faults

The preceding examples show several weaknesses.

(1) Some songs treat serious topics—such as heaven and hell—in a light, joking manner, or even treat the holy God himself IRREVERENTLY. Singing about “zoom around the room—praise the Lord,” is crazy. Singing about going to heaven on roller skates is disrespectful—for heaven is the royal residence of the Lord Most High.

Singing about taking Jesus out of your box and kiss-kiss-kiss Him borders on blasphemy, if you stop to think about it! (But too many folks do *not* think about the words they sing.)

God’s Word teaches us to have reverence for God, for He is the *real* “Reverend.”

And it tells us to show respect for Satan too! “Even the chief angel Michael, in his quarrel with the Devil, did not dare condemn the Devil with insulting words, but, ‘The Lord rebuke you!’” (Jude 9). Satan is not a proper subject for joking.

If we sing or talk in a silly way about God, hell or Satan, it gives people the impression we don’t really believe in them very strongly.

(2) If the first fault is irreverence, a second one is IRRELEVANCE. That is, some songs are not disrespectful but simply are not appropriate for the occasion. We don’t sing wedding songs at a funeral—and we shouldn’t sing nonsense songs when introducing a Bible class. At a party funny songs may be fine, but we ought to remember “for everything there is a season . . . a time to weep, and a time to laugh” (Eccles. 3).

So please don’t misunderstand the point of this article. We are not against fun songs during fun occasions. There are times to sing “There was an old woman who swallowed a fly,” or “I’m my own grandpaw.” But there are also times to be serious. Maturity is to know the difference, and act appropriately.

(3) A third fault is WASTING TIME WITH MEANINGLESS

SONGS THAT DON'T EDIFY. Why fool around singing, "Deep and wide . . . hmm and wide . . . hmm and hmm," when there are a number of songs for children which have a solid message to impart? For example, note these song-words by Mary LeBar: "What can I give Jesus? I want to do my part. What can I give Jesus: The love of all my heart. My hands and feet and money too; My praises and my songs; I give them all to Jesus, For all to Him belongs."

Some Clarifications

In appealing for meaningful songs that build up faith and love, we want to make two clarifications. First, we are not saying that spiritual songs should all be slow and solemn. Not at all. For example, consider the song, "Get all excited and tell everybody That Jesus Christ is King." This has challenging lyrics, and demands rousing singing. To drag it along or sing it listlessly contradicts all that it means. Other examples could also be given.

The other clarification is this: We are not saying that all our songs should be profound in their content. No, the depth of the singing may vary according to the type of meeting being held, the theme being stressed, and other factors. And in the same meeting variety is helpful, so deeper songs can be interspersed with lighter ones. Simple songs like "O How He Loves You and Me," or "Sing Hallelujah to the Lord" combine beautiful music with meaningful words, and can be moving and heart-warming.

But let's not sing *only* the simple ones! We cheat ourselves of many spiritual vitamins if we neglect the great hymnwriters and profound messages of past and present. Here are some examples:

O how I fear Thee, living God,
With deepest, tenderest fears;
And worship Thee with contrite hopes
And penitential tears.
Yet I may love Thee too, O God,
Almighty as Thou art;
For Thou has stooped to ask from me
The love of my poor heart.

—Frederick Faber

I sought the Lord, and afterward I knew
He moved my heart to seek Him, seeking me;
It was not I that found, O Savior true;
No, I was found by Thee.

—Anonymous

Let nothing now my heart divide,
Since with Thee I am crucified,
And live to God in Thee.
Dead to the world and all its toys,
Its idle pomp and fading joys;
Jesus, my glory be.
Now with a quenchless thirst inspire,
A longing, infinite desire,
And fill my craving heart.
Less than Thyself, oh, do not give;

In might Thyself within me live;
Come, all Thou hast and art.

—Charles Wesley

Dear Name! the Rock on which I build,
My Shield and Hiding-place,
My never-failing Treasury, filled
With boundless stores of grace.
Jesus! My Shepherd, Husband, Friend,
My Prophet, Priest, and King;
My Lord my Life, my Way, my End,
Accept the praise I bring.

—John Newton

O Savior Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.
And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve Thee best
Are conscious most of wrong within.

—Henry Twells

Well may the Accuser roar
Of ills that I have done:
I know them all, and thousands more:
Jehovah knoweth none!

—Samuel Gandy (see Heb. 8:12)

'Tis my happiness below,
Not to live without the cross;
But the Saviour's power to know,
Sanctifying every loss.
Trials must and will befall;
But, with humble faith, to see
Love inscribed upon them all—
This is happiness to me.
Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low, and keep me there.

—William Cowper

Hymns like these provide nourishment for spiritual growth. They stimulate our thinking, challenge us to full surrender, and encourage us to increasing faith and love. They enlarge our thoughts of God, and prompt us to true worship of Him, the Majesty on High.

Such hymns are worth not only singing but also meditating on—during daily devotions, for example, and before worship services begin. Thus you can profit from them even if you and your church don't know the music. But why not try to learn the music to, and sing these powerful songs together to honor our great God.
—Reprinted by permission from EVANGELICAL THRUST (Philippines), April 1982.

THE GOOD SAMARITAN

*Summary of a sermon preached by John Stott
at the Annual Service for Doctors.*

The Parable of the Good Samaritan has an obvious appropriateness to this Service. It contains an account of rudimentary medical treatment or first aid being given to a roadside casualty. Doctors have naturally seen it as a kind of Christian charter for the medical profession. Further, the parable portrays that love which alone is truly Christian and should inspire all our philanthropic endeavors. It is a kind of sermon on the text "You shall love your neighbour as yourself". It defines what is to be both the object and the degree of the love God requires of us, whom we are to love and how much we are to love him.

WHOM ARE WE REQUIRED TO LOVE?

According to the law of Moses (Leviticus 19:18), we are to love our *neighbour*. Jewish casuists seized upon this word and misinterpreted it. They tried to escape the inconvenience of the commandment by restricting its application to their fellow countrymen. They argued that Leviticus 19 is concerned with their duty to their compatriots and coreligionists. So they dared to elaborate the command in the form "You shall love your neighbour and hate your enemy."

It is to this casuistry that Jesus referred in the Sermon on the Mount when He said: "You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies...". Jesus was not quoting from the law of Moses. You can search your Old Testament from beginning to end, and you will find no commandment to hate enemies. This injunction was one of the traditions of the elders, not a commandment of God. And Jesus emphatically repudiated it. The command to love our neighbour, He said, was intended to be inclusive, not restrictive. Your "neighbour" in the vocabulary of God includes your enemies.

This teaching of the Sermon on the Mount was given a dramatic turn in the parable of the Good Samaritan, in which a Samaritan did to a Jew what no Jew would do to a Samaritan. A Jewish traveller became the hapless victim of mountain brigands. As he was making the twenty-mile descent from Jerusalem to Jericho, along a road notorious for desolation and danger, these Bedouin brigands ambushed him. They robbed him, beat him up until he was half dead, and left him to perish. A little later three men walked by, a Jewish priest, a Jewish Levite, and a Samaritan. What was common to the three men was that they saw him; what was different was that only one came to his aid. Which of the three was neighbour to the victim of the robbers? Jesus asked. That is, which of the three recognized and treated him as a neighbour? And the answer was "He who showed kindness to him."

The neighbour we are required to love, therefore, is anybody in need, whose need is known to us, irrespective of any other qualification. He may have no claim upon us. He may be neither related to

us nor connected with us. He may belong to another race, rank or religion. He may just be "a certain man," as in the parable, with nothing whatsoever to distinguish him. Nevertheless, his need and our knowledge of his need constitute him a neighbour we are to love.

In this teaching Jesus picked on an ingrained failing of human nature, namely that we tend to serve those we like, and neglect those we do not like. The colour bar and class distinctions are two obvious examples. They have sometimes crept into the Christian Church, to our everlasting shame. We thank God that, under the provisions of the national Health Service, no-one is debarred from the best medical treatment on grounds of colour, class, creed or income; yet, in medicine as in the Church, it is easy to take more trouble over people who are rich, famous, handsome or nice than over the poor, the uneducated, the unattractive and the aggravating.

HOW MUCH ARE WE REQUIRED TO LOVE HIM?

The answer to this second question is that we are to love our neighbour *as ourselves*. To make self-love the standard of love for others may sound a low standard, even a cynical one. But actually it is a very high standard, because we love ourselves a great deal and take a lot of time and trouble in looking after ourselves. We sometimes call ourselves "Number One," and Jesus told us to love Number Two (our neighbour) as much as we love Number One!

As a matter of fact, there is a higher standard still. Jesus called it a "new commandment," namely to love others not as we love ourselves, but as Christ loved us. And Christ loved us more than He loved Himself, because He sacrificed Himself for us. But whether we take self-love or Christ's love as the standard, it is a very lofty one. It indicates how costly, how sacrificial our love for our neighbour is to be.

The Good Samaritan in the parable exhibited just such a love. When he saw the man, he had compassion on him and went over to him. He poured a mixture of oil and wine into his wounds (a common ancient remedy, regarded as both antiseptic and soothing). He bound up his wounds, presumably with bandages torn or cut from his own clothing. He then lifted him onto his beast, took him to the nearest inn, and for the rest of the day cared for him personally. The following day he paid the innkeeper to continue the treatment, promising on his return journey to reimburse him for any extra expenses he had incurred. It is certainly unusual (although not unique) to find a doctor paying for the treatment of his patient, instead of vice versa!

What the parable of the Good Samaritan teaches is that there are no limits to the love that God requires; no limits to its breadth (for it embraces everyone in need, indiscriminately); and no limit to the lengths to which it will go in costly service of the person in need.

What are we to say when we are faced by this standard to love our neighbour as much as we love ourselves? I think we must say three things.

By ourselves we cannot love like this

Jesus told the parable to a lawyer who asked "What must I do to inherit eternal life?" When the lawyer recited the great command-

ments to love God and his neighbour, Jesus complimented him, saying, "Do this and you shall live." And many people imagine that the way to obtain eternal life is to become a Good Samaritan; that all we have to do is to love God and our neighbour and we should inherit eternal life. And so we should, if we could love God with all our being and our neighbour as ourselves. But we cannot, and we never have done! And nobody else has either; there is no truly "Good Samaritan" on earth. It cannot seriously be maintained by a careful student of the teaching of Jesus that He meant we could obtain eternal life that way. No. Both the law of Moses and the teaching of Jesus lay down the standards required, and thereby (far from conferring eternal life) actually condemn us because we cannot attain these standards. The lawyer knew perfectly well that he had not loved his neighbour as himself. That is why, his conscience aroused, he tried to wriggle out of his predicament by asking "Who is my neighbour?" He hoped that by circumscribing who his neighbour was whom he has got to love, he might just manage and scrape through. But when Jesus taught that the love of neighbour God requires is indiscriminate in its object and sacrificial in its exercise, he knew (as we must know) that it is hopeless to obtain eternal life in that way. We love ourselves best, and our neighbour only next best.

Only Jesus Christ has ever loved like this

Indeed Jesus of Nazareth is the only wholly Good Samaritan there has ever been. The love that is set forth in this parable, indiscriminate and sacrificial, is the love of Jesus Christ. So the early Church fathers and the sixteenth century reformers saw that the parable of the Good Samaritan is in one sense a parable of man's earthly pilgrimage. Every man is travelling from Jerusalem to Jericho, down from the city of destruction. We ourselves are on this very road. On our journey we are violently assaulted by the powers of evil, who rob us of our manhood or womanhood, strip us of our righteousness, and leave us bruised, bleeding, half dead and perishing. Is there no-one to save us? The law (represented by priest and Levite) cannot. But there is One who can, and He a stranger from a foreign land. He took pity on us and came where we are. He identified Himself with us in our need, taking our nature upon Him and bearing our sins in His own body. Now He binds up our wounds, clothes our nakedness, carries us to safety and cares for us in grace. Fanciful? I think not. The love of the Good Samaritan has been perfectly exhibited only in the birth and life, ministry and death of Jesus of Nazareth. He has loved us irrespective of our merit, and irrespective of the cost to Him. He has loved as no-one else has ever loved.

Therefore we need Christ

Douglas Jackson, the Birmingham surgeon, has put it admirably in a chapter of the book *Ideals in Medicine*: "No-one can love like Christ except Christ be in him." This is another version of the Apostle Paul's dictum that love is the "fruit of the Spirit," i.e., produced in us by the Holy Spirit of Christ.

It is one of the many tragedies of contemporary Christendom that this truth has been largely forgotten. People are trying to reinterpret Christianity in modern existential terms. They are trying to eliminate

from Christianity its supernatural element. But the Christianity of the New Testament refused to be thus reinterpreted, let alone replaced. Authentic New Testament Christianity is unashamedly and inescapably supernatural. It speaks of "Christ in you the hope of glory," "Christ dwelling in your hearts by faith," "I can do all things through Christ who inwardly strengthens me." There is no need to reinterpret this; it means precisely what it says. The living personal Jesus Christ is able through His Spirit actually to invade the human personality and to transform it from within. Those who have never experienced it may scoff if they will. But it remains what the New Testament offers, and what humble Christian believers in every generation have claimed. Jesus still says: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

To this the parable of the Good Samaritan has brought us. We are commanded to love our neighbour as ourselves. We know full well that by ourselves we cannot. But Jesus Christ has loved and loves like that. And if we allow Him to enter our lives, we can begin to love with His love. Only then can we obey His command: "Go and do thou likewise."

Missionary Messenger

"Greater things for God"

J. C. and Joyce Shewmaker

Searcy, Arkansas

August 20th

J. C. has been in the hospital for two bouts of cancer which has spread from the tongue operation he had for cancer earlier. The later bout was to check out a colorectal report which had returned positive. They found that he had no colon cancer, but the excruciating pains were caused by diverticulitis. They are giving him pain killer to help the pain while treating him with diet.

Various Christian volunteers have been taking J. C. daily to Little Rock (50 miles away) for colbalt treatments. Two of my younger brothers were here for my operation.

Later - Some things have changed in regards to J. C.'s health very recently. They have found that the cancer has now spread to his lungs, and the doctors hold out little hope of recovery. In fact, it has spread so fast that they predict it won't be long. Consequently we live one day at a time, and enjoy and love each other.

I am very weak, having lost down to 109 pound. I can't remember ever weighing so little.

Last week the elders of the congregation we attend came, at our request, to anoint us with oil and pray for us. We sang songs of praise to God and felt much refreshed and held up to Him. We praise our wonderful Lord! He says through Paul, "Whether we live or whether we die, we are the Lord's" All is in His hands. We can be

joyful, and positive in our hearts, because we know He holds the reins. Our faith can carry us through it all because He reckons our faith for righteousness. Suffering is so necessary if we are to follow Christ. He was our suffering example. Praise ye the Lord!

We can still laugh, and haven't lost our sense of humor. We are determined that no one shall cross our threshold without a spiritual blessing.

We love each of you with a passion. You are our friends and loved ones.

God be with you and give you peace,
Joyce Shewmaker

Joy Garrett

Ruwa, Zimbabwe

September 30th

This past Saturday there was a leadership meeting held at Glen Norah for husbands and wives. There has long been a need and desire for elders and deacons, but until now none were found to meet the qualifications, but now we have some coming close.

Robert's morning messages dealt with qualifications and duties of an elder.

Bro. Agrippa Chivengwa spoke on the conflict between certain marriage customs and Christianity.

After lunch, prepared by the young people, we separated into classes. The men had a discussion session, and I taught the women on how to help their husbands become elders or deacons.

There were 103 there from 11 local congregations.

Robert has spoken at three camp meetings recently.

The Camp meeting at Kadoma, 2 hours drive east of Harare, had Brothers Robert Gill of U.S.A., George Oginni of Nigeria, Chester Woodhall of Zambia, and Robert Garrett as speakers. What a feast we had from God's Word for three days. There was a full house for every meeting. Two were baptized. Attendance was 366 (not counting tinies) at the Sunday morning service.



Studies in the Book of Acts

Larry Miles

The 2nd Missionary Journey: Part 1

Acts 16:1-11

INTRODUCTION

In this essay, we are going to begin our study of the events that transpired on what is termed the Second Missionary Journey. The beginning of the journey is really found in Acts 15:40 and continues

through Acts 18:22. In Acts 15:40 Paul chose Silas to be his companion. He was, along with Paul, a Roman citizen. This would help out later in the narrative. They were sent out by the Antioch Church to do the work of evangelization. Verse 41 of the 15th chapter tells us that they went through Syria and Cilicia strengthening the churches.

We must now turn our thought to the 16th chapter. We invite all who read to follow along in their Bibles. Let us ask the Holy Spirit to give us guidance.

PAUL AND SILAS AT DERBE AND LYSTRA: ACTS 16:1-3

In the first verse Luke tells us that Paul and his company came into the cities of Derbe and Lystra. From our study of the first missionary journey we learned that these were two of the cities that Paul and Barnabas did evangelistic work. In Acts 14:6 the cities are given in the reverse order. The reason is that here in the 16th chapter missionaries are coming from Cilicia rather than from Pisidian Antioch.

Here in the very first verse, we are introduced to one of the most important characters in the New Testament. He is to be one of Paul's staunchest workers. We're told that his name is Timothy. Luke tells us that he was the son of a believer. His mother's name, according to 2 Timothy 1:5, is Eunice. His father was a Greek. Timothy would become a well valued laborer along with Paul and Silas.

Verse 2 informs us that Timothy was well spoken of in Lystra and also as far as Iconium. It is the view of this writer that Timothy and his mother were converted during Paul's visit to Lystra on the first missionary journey. Paul calls him "my son" in 1 Tim. 1:18; 2 Tim. 2:1. He was Paul's son in the faith.

Paul decides, here in verse 3, to take Timothy along to assist in the work of evangelization. It is here that he circumcises Timothy. Timothy would be a much added addition to the team.

PASSING THROUGH ICONIUM AND PISIDIAN ANTIOCH: ACTS 16:4-5

Luke tells us that as the missionaries passed through the cities of this region they delivered the decrees resulting from the decision made at the Jerusalem Conference. They were leaving a copy of the decision at each congregation. Verse 5 says that the churches were being strengthened in the faith. We're also told that many were being added to the One Body. This was happening daily. The power of the Gospel was reaching unbelievers for the Risen Lord. It can be the same today. The simple plea to be Christians only is the only way to bring about the unity the Lord prayed for.

THE MISSIONARIES' JOURNEY THROUGH PHRYGIA AND GALATIA HEADING TOWARDS TROAS: ACTS 16:6-8

Here in verse 6, we're told that the missionaries traveled through the regions of Phrygia and Galatia. From the text it is apparent that they wished to preach the Word in the region of Asia but were forbidden by the Holy Spirit. Verse 7 tells us that they came to Mysia and were attempting to spread the Gospel into Bithynia. The text

tells us that they were hindered by the Spirit of Jesus. F. F. Bruce writes the following,

Possibly the methods used to communicate the Spirit's will on the two occasions were different. It may be that on the second occasion the communication took a form closely associated with the exalted Christ. Whatever the reason, the Lord wanted Paul and Silas to introduce the Good News to the European Continent.

In the 8th verse we're told that they passed by Mysia and came down to Troas. Concerning the city of Troas, Garreth Reese writes the following,

This city bears the name of ancient Troy, but it actually was about four miles south of the site of that famous town. This Troas, called Alexandria Troas (in honor of Alexander The Great), had been built by Antigonos, one of the successors of Alexander. It was a Roman Colony and a free city. "Came down" suggests they have come down out of the highlands to the seacoast. As the missionaries are traveling westward, they would be looking out over the Aegean Sea."

THE EVENTS AT TRAOS: ACTS 16:9-10

It was here, at Troas, that Paul received, what is termed today, the Macedonian Call. In verse 9 a vision appeared to Paul. In this vision a man of Macedonia was standing and urging Paul to come over to his land and spread the Good News. Immediately after Paul received the vision, he sought to go. It is here that Luke uses the term "we" in the narrative. This means that Luke is now traveling with Paul and Silas. He is an eyewitness to the events transpiring. The text here in Acts 16:10 says that Luke was a preacher of the Gospel also. The Good News is about to be preached in Europe.

ON THE WAY TO MACEDONIA: ACTS 16:11

Luke tells us that they set sail from Troas and ran a straight course to Samothrace. Garreth Reese writes,

The direction they were sailing was to the Northwest, and the nautical word "straight course" implies they had the wind in their favor. . . . it (Samothrace) is an island in the Aegean Sea about half-way between Troas and Neapolis. . . The island can be seen from both continents; . . . After the manner of navigation at the time, the missionary party put into harbor each night. . . . Samothrace, thus, is the end of the first day's voyage.

We're told that on the next day they departed for, and landed at, Neapolis. Concerning Neapolis, Reese writes further,

Another day's sailing northwest from Samothrace, and they have come to Neapolis. . . . Neapolis was the regular landing place for those proposed to travel by the Egnatian Way, the great Roman military highway stretching some 490 miles across Macedonia, linking the Adriatic and the Aegean Sea.

HEROES OF THE FAITH

GEORGE MULLER

(from *The Pilgrim Church*, by E. H. Broadbent)

In the early part of the 19th century a number of people in the British Isles were impressed by the importance as well as by the pos-

sibility of a return to the teachings of scripture, not only in respect of questions of personal salvation and conduct, but also as regards the order and testimony of the churches. A serious attempt was made to put such convictions into practice.

One who came to be impressed by the importance of a literal obedience to the Scriptures was George Muller. He was a native of Prussia, born near Halberstadt, in 1805. Although he studied for the ministry yet he grew up living a sinful, profligate life and was even imprisoned on one occasion for swindling. In a very unhappy state he was taken by a friend, when he was twenty years old, to a meeting in a private house in Halle where he heard the Bible read. Though he had studied much this was new to him; he was immediately and powerfully affected by it, and it was not long before the love of Jesus to his soul and the sufficiency of His atoning blood, won the response of the love and faith of his heart. From the time of this crisis he had much spiritual conflict, but his daily, regular habit of reading the Scriptures and of prayer brought him into a growing knowledge of the will of God.

He was very desirous of becoming a missionary to Jews and was brought to England to study for such a position in the London Jews Society. But further light raised difficulties in his mind as to his connection with this society, so he never joined its ministry but became minister of a small church instead.

Listening one day to a conversation among three sisters in the Lord on the subject of baptism, he saw that, though he had always been a strong supporter of infant baptism, he had never seriously and prayerfully examined the Scriptures on the subject, so set himself to do so, and became convinced that the baptism of believers only, and that by immersion, is the teaching of Scriptures. Many objections to his now carrying out this command presented themselves to his mind, but being assured that it was the Lord's will that he should act literally upon His commandments, he was baptized. Shortly after this he saw that, though it is not a command, yet the Apostles have given us the example of breaking bread every Lord's Day, also that it is according to Scripture that there should be liberty for the Holy Spirit to work through any of the brethren whom He pleases to use, so that all may benefit by the gifts which the Lord has bestowed among them. As these things were seen and considered by the church they were introduced into its practice.

Questions as to elders and as to church order and discipline came later to exercise the minds of the brethren and there was long and careful examination of the Scriptures on these subjects. They came to see that the Lord Himself sets elders in every church in the office of rulers and teachers, and that this should continue now, in spite of the fallen state of the Church, as in Apostolic days. This does not imply that believers associated in church fellowship should elect elders according to their own will, but they should wait on God to raise up those who may be qualified for teaching and ruling in His church. These come into office by the appointment of the Holy Ghost, which is made known to those thus called and to those among whom they are to serve, by the secret call of the Spirit, by their possession of the re-

quisite qualifications, and by the Lord's blessing on their labours. The saints are to acknowledge them and to submit to them in the Lord. Matters of discipline are to be finally settled in the presence of the church, being the act of the whole body. "As to the reception of brethren into fellowship, this is an act of simple obedience to the Lord both on the part of the elders and the whole church. We are bound and privileged to receive all those who make a credible profession of faith in Christ, according to that Scripture, 'Receive ye one another, as Christ also received us, to the glory of God.'" These and other conclusions were not *rules* of the church, but expressed what the members had seen and purposed to act upon until they might receive further light from the Scripture. With regard to the Lord's Supper it was seen that "although we have no express command respecting the frequency of its observance, yet the example of the Apostles and of the first disciples would lead us to observe this ordinance every Lord's Day". "As in this ordinance we show forth our common participation in all the benefits of our Lord's death, and our union to Him and to each other, opportunity ought to be given for the exercise of the gifts of teaching or exhortation, and communion in prayer and praise. The manifestation of our common participation in each other's gifts cannot be fully given at such meetings, if the whole meeting is necessarily, conducted by one individual. This mode of meeting does not however take off from those who have the gifts of teaching or exhortation, the *responsibility* of edifying the church, as opportunity may be offered."

Visiting Germany in 1843, George Muller spent some months, by their invitation, among a company who were glad to have his ministry, but would not allow him to break bread with them, when the time came, because he was willing to do so with Christians in the State Church, or who had not been baptized as believers. They even tried to get him to give an undertaking that he would never break bread with believers who, though baptized themselves, yet did not refuse fellowship with those who were not.

Commenting on these events, George Muller says: "These children of God had been right in considering believers' baptism to be Scriptural, and in separating from the state church. . . . But upon these two points they had laid *undue* stress. Though believers' baptism is the truth of God; though separation from state churches on the part of children of God who know that a church is a congregation of believers' is right, because they see in state churches nothing but the world mixed up with some true believers; yet, if these points are made too much of, if they are put out of their proper place, as if they were everything, then there must be spiritual loss suffered by those who do so. Nay, whatever parts of truth are made too much of, though they were even the most precious truths connected with our being risen in Christ or our heavenly calling, or prophecy, sooner or later those, who lay an *undue* stress upon *these parts* of truth, and thus make them too prominent, will be losers in their own souls, and, if they be teachers, they will injure those whom they teach. That was the case at Stuttgart. Baptism and separation from the state church had at last become almost everything to these dear brethren. 'We are the

church. Truth is only to be found among us. All others are in error, and in Babylon'. These were the phrases used again and again by our brother . . ." "May God in mercy give and preserve to them and to me a lowly heart!"

In 1836 George Muller opened his first Orphan House, renting a house for a year in Wilson Street, Bristol, where he received 26 children. He states as his chief reasons for entering on this work: "(1) That God may be glorified, should He be pleased to furnish me with the means, in its being seen that it is not a vain thing to trust in Him; and that thus the faith of His children may be strengthened. (2) The spiritual welfare of fatherless and motherless children. (3) Their temporal welfare". Seeing that so many of the Lord's people are oppressed by cares and anxieties he desired to give visible, tangible proof that, in our day, God hears and answers prayer exactly as He ever did, and that if we trust Him and seek His glory He will supply our needs. He had himself been greatly helped by the example of Franke of Halle in Germany, who, in dependence on the living God alone, had built and carried on so large an Orphanage; and he felt sure that such a work in Bristol would be the best way of witnessing to the faithfulness of God in this country. All his expectations were more than realized. Though he was often reduced to the utmost extremity of need, yet the increasing number of orphans never lacked. The work was continued to his death in his 93rd year and since then his successors have carried it on in the same spirit. The great number of orphans received, of whom very many have been converted, the immense buildings erected, the vast sums of money received and employed—all provide a striking example of the prevailing power of the prayer of faith.

In 1837 George Muller published the first part of his book, "A Narrative of some of the Lord's Dealings with George Muller", a book which has exercised an extraordinary influence on the lives of a very great number of people, encouraging them in faith in God. (More next month.)

Edited by Dr. Horace E. Wood

Paul and The Lord's Supper

S. Lewis Johnson, Jr.

I Corinthians 11:17-34

We have said often that the Lord Jesus left the church two ordinances to observe until He comes again. He left the church the ordinance of baptism, which emphasizes one's initiation into the church, the body of Christ (cf. 1 Cor. 12:13). And He left the church the Lord's Supper, which emphasizes one's continuation, or one's life, in the body.

There is clear parallel between the Lord's Supper and the Passover. In the Passover we have a memorial of physical deliverance from the thralldom of Pharaoh and Egypt through the blood sacrifice of the lamb. In the Lord's Supper we have a memorial of spiritual deliverance from the power of sin and satan by means of the blood sacrifice of the Lamb of God, the Lord Jesus Christ. In the former

service we have His first coming, be done until He is an anticipation of the future.

The Lord's Supper, we have also said, is to be the highlight of the corporate worship of the church. In our day that place belongs ordinarily to the sermon in evangelical churches. In Troas, when the Apostle Paul was there, pride of place seems to have belonged to the Lord's Supper. Luke describes the meeting in this way, "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 morrow, and continued his speech until midnight" (Acts 20:7). The sermon is important on this occasion, for Paul preached to them for a lengthy time, but the purpose of the meeting is expressed as "to break bread." One gets the impression that it was primarily for this purpose that they came together in the meeting. In confirmation of this is the fact that the Lord's Supper is the only act of worship for which the Lord gave special direction.

We have in this series looked at the first and last Passover, and the first Lord's Supper. In this study we turn to consider the contribution of the Apostle Paul to the subject. That contribution is found preeminently in 1 Corinthians 11:17-34.

THE INDIGNATION OF PAUL

In the opening paragraph of the section the apostle expresses his indignation at the disorderly things that have been taking place at the Corinthians' observance of the Lord's Supper in their church meetings. Evidently there were two distinct groups in the church, the rich and the poor and, further, the rich were sharing only some of their food with the poor in their love feasts (cf. v. 21). In those days it was the custom to meet in homes and have a common meal together, after which they observed the Lord's Supper as is described in 1 Corinthians fourteen. Since it is likely that there was a distinction in the quality of the food, the rich developed the habit of eating before the poorer members arrived. The result was that they were well-fed and often drunk with too much wine, the common table beverage, while the poorer brethren were hungry and thirsty. It was, of course, a clear case of lovelessness for their brethren.

The apostle reproaches the disorderly ones with these words, "What? Have ye not houses to eat and drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not" (cf. 22).

THE REVIEW OF PAST INSTRUCTION

The ceremony of the bread (1 Cor. 11:23-24). The "for" of verse twenty-three justifies his rebuke. In other words, the Apostle says, you must have forgotten what I told you about the Lord's Supper. It was the Lord who gave me instruction concerning the proper observance of that feast. You must have forgotten His words, for your present action is contrary to them.

Paul then refers to the occasion of the first Lord's Supper, which was the night in which He was betrayed. The word translated "be-

trayed" in the Authorized Version is a word that means literally to *hand over*. The reference here is probably to the work of Judas in the betrayal of the Lord. What is striking about the word is that it is also used of the action of the Son and of the Father in the death of Christ. For example, it is said that the Lord Jesus gave Himself over to death in Galatians 2:20. That text, of course, illustrates the fact that the death of the Lord Jesus was a voluntary death. He handed Himself over to death in submission to the Father's will. And, further, it is also said in Scripture that the Father handed Him over. For example, in Isaiah 53:10 we read, "Yet it pleased the Lord to bruise him." And in Psalm twenty-two David speaks typically of Him in the words, "thou hast brought me into the dust of death" (v. 15). The Father is the ultimate actor in the death of Christ, just as Peter says in Acts 2:23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In that text we have the proper wedding of the divine foreordination and foreknowledge and human responsibility.

We often in our meetings sing a stanza that lays stress on the Father's ultimate relation to the death of Christ,

"Jehovah lifted up His rod—
O Christ, it fell on Thee!
Thou wast sore stricken of Thy God;
There's not one stroke for me.
Thy blood beneath that rod has flowed:
Thy bruising healeth me."

The death of Christ was the key event in the working out of the eternal plan of the Father for the glorification of His Name in redemption.

Paul says that He "took bread" in the night in which He was betrayed. The bread was distributed first since it emphasized the incarnation, the taking by our Lord of human nature for the performance of the will of God. The wine emphasized the death which He died for the ratification of the New Covenant.

The breaking of the bread was designed to point on to the death that He would die.

The words "this is my body," are words over which a great deal of disagreement has raged. It is of course, not possible in such a short paper as this to deal with that adequately, but I would like to simply set out the various views that have been expressed most widely.

(1) First, there is the Roman Catholic view of the real presence of Christ in the elements of bread and wine, which is called *transubstantiation*. According to Roman dogma, when the priest says, *hoc est corpus meum*, the substance of the bread and wine is converted into the substance of the very flesh and blood of Christ. The appearances, or accidents, of the bread and wine remain (the shape, size, color, tastes etc.), but the substance is transformed, and the senses are to be denied. As Cyril of Jerusalem put it, "Judge not by the taste, but by faith." The Council of Trent pronounced a curse upon all who do not receive this teaching.

The principle support to which Romanism appeals is the use of

the copula, "is," and it is taken in the sense of identity of substance (cf. Luke 22:19; 1 Cor. 11:24). The verb *to be*, however, often means *Signifies*, as any lexicon will indicate, and that is its meaning here. Illustrations of this usage are found in such passages as John 8:12, 10:9, Revelation 1:20, and Matthew 13:38. Further, in the very next verse, the verb is found in the clause, "This cup is the new testament in my blood," and the "is" here is not that of identity, as good exegetical judgment indicates. And, in addition, how can our Lord with His body hold the bread and call that His body? That would indicate that there were two bodies of the Lord there at the same time. And, finally, the Lord still calls the substance "bread" after the words of institution (cf. vv. 26-28). No, "this is my body" cannot be taken as an instance of transubstantiation.

Not all Romanists have understood the Supper as the Council of Trent. The Spanish priest Maldonado said, "Do not prepare your teeth and your belly for it, but *believe* in Him, and you have eaten Him" (*italics mine*). He understood the words in a symbolic fashion.

Rome, of course, is inconsistent in forbidding the wine to the laity in the light of their views of John 6:53, but they meet this with their doctrine of concomitance, namely, that the body and the blood are knit together. Thus, if one eats the bread, he also drinks the wine. In this way they correct and improve upon our Lord's teaching, although He expressly said that "all" were to drink of the wine (cf. Matt. 26:27). That statement seems almost providentially made to forestall the very interpretation that Rome has put upon the drinking of the wine.

(2) Second, Lutherans have contended that the true body and blood of Christ are present *in, with, and under* the bread and wine. Their view has been called consubstantiation. Christ's human nature was considered to be ubiquitous, and He was considered to be present with the bread and wine. The advantage of the view is that it is harmonious with the literal view of the bread and wine, but does not make necessary a change in the substance through words of institution. It, however, rests upon a doctrine that is unbiblical, for our Lord's human nature is not ubiquitous, and the word "is" can hardly mean to accompany, which the view seems to require.

(3) Third, one brand of the Reformed have held that Christ was spiritually present, is His entire person, both body and blood, in the Supper. A life-giving and edifying influence is communicated to the partaker, who partakes in faith of the elements. There is probably an element of truth in this view, although the memorial aspect of the Supper is not stressed sufficiently, it seems to me.

(4) Fourth, finally, another branch of the Reformed, together with others with evangelical faith, have maintained that the Supper is a memorial of the saving work of Christ. Christ is present in the Supper to the faith of the believer, and the word "is" means simply *signifies*. This view does more justice to the text, providing it does not stress the human side of the ceremony so much that the divine initiative in redemption is lost sight of. We must remember that the elements are pledges of the divine saving initiative in our salvation, and all of our remembrance is simply a remembrance of what He has

done for us and not of what we have done. He gives always; we only receive. Our reflection in the Supper is always of that.
(More next month)

The Folded Page

"Up in the quaint old attic,
As the raindrops pattered down,
And I sat conning over a school book—
Dusty, worn, and brown—
I came to a leaf that was folded,
And marked in a childish hand,
'The teachers says to leave this now,
'Tis hard to understand.'
'What was so hard? I wondered.
I opened with a smile.
Only to read, at the problem's end:
We learned 'why' after a while.
My tears fell thick as the raindrops then,
Up in the attic old,
As I thought of leaves that are 'folded down'
Till the days of our lives are told.
'One was folded there with a tender hand
To the sound of summer rain;
When the dust of years lies thick above,
Will we open this page again?
And can we write with steady hand,
And on our lips a smile,
'At last our Teacher told us "why",
And we learned it—after a while!'"

NEWS AND NOTES

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

Next month I will be moving from Tennessee to Paducah, Kentucky. Please let me know if you are familiar with any pre-millennial Churches of Christ in that area.

Allan Whitaker
108 Barley Rd., B-3
Kingston, TN 37763

I still love the W & W after all these long years ever before the War ("The Big One").

Hope all you brethren are in real good health. I love and appreciate each one of you.

Velma Kitterman

An exciting challenge was delivered to the "conservative Christian Churches" at their major annual Bible conference. College president and writer

Knofel Staton "lifted up the bigness of God. He stressed that the message is not that God was able (in the past) or will be able one day (in the future). The needed awareness is that God is able in the present. As Lord of all the centuries, God must not be relegated alone to century one.

"He reminded our congregations that God will not honor our churches with the growth they want, if they fail to give Him the faith He wants. He probed deeply with questions about our musical concerts drawing bigger crowds than our prayer meetings. He wondered if our substitution of Bible studies in the place of prayer meetings spoke to our lack of faith that God is able." (From a report in the Christian Standard)

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