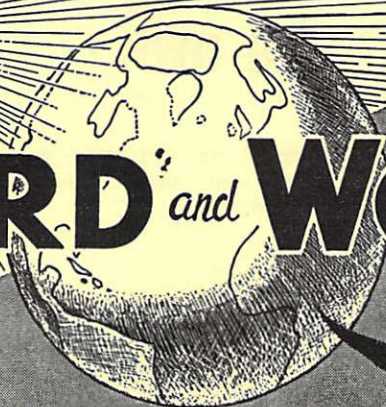


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

JANUARY, 1986

MUST THE HONEYMOON END?

Page 2

CONQUERORS THROUGH CHRIST JESUS

Page 9

DIVINE CONVALESCENCE

Page 16

INCREDIBLE SPIRITUAL WARFARE

Page 24

SING ABOUT SPIRITUAL FREEDOM

Page 27

TRIBUTE TO ADDIE BROWN

Page 32

SUPPORT OUR OWN PUBLICATIONS

With postage now 22¢, many of the tract orders require up to 70¢ to send. We will either have to send fewer items or send additional billing when ample postage is not included.

J. L. ADDAMS

Why We Sing Without the Instruments10

DENNIS L. ALLEN

A new Creation – A Guide for Young Christians50

What Must I Do To Be Lost?10

What the Bible Teaches About Baptism10

R. H. BOLL

Romans, with Grace and Obedience95

Galatians75

Thessalonians60

I Peter (Completed by J. E. Boyd)75

Isaiah40

Philemon – pamphlet10

How To Understand And Apply The Bible20

The Millennium10

The Church I Found and How I Found It06

Why Not Be Just A Christian?10

The Throne of David (This tract just reprinted)15
 (10 for \$1.50 and 71¢ postage)

Russell and the Bible05

The Old Paths05

The Appeal of Evolution05

How God Forgives10

Christ's Teaching on Prayer (Compiled 1971) 1.25

BOOK RATE: 69c 1st pound; 25c 2nd pound

Sometimes on small tracts two can be mailed for the price of one ounce first class postage

THE WORD AND WORK

"A monthly magazine set to declare the whole counsel of God."

Wm. Robert Heid, Editor

The Word and Work (USPS 691-460) is published monthly except December for \$4 per year, bundles of 10 or more to one address \$3.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, Ky. 40212

Vol. LXXX

JANUARY, 1986

No. 1

In This Issue

God's Family — "Thou Hast Lost Thy First Love" — W.R.H. - -	2
Viewing the News — Jack Blaes - - - - -	4
Questions Asked of Us — Carl Kitzmiller - - - - -	6
Thoughts From Romans — No Separation — E.E. Lyon - - -	9
Reprints: Grace and Obedience — R. H. Boll - - - - -	11
The Days of Noah — Maurice Clymore - - - - -	14
Gleanings — Larry Miles - - - - -	15
A Testimony to Divine Healing — Alan Redpath - - - - -	16
Christlikeness — John Stott - - - - -	21
Heroes of the Faith — Johann Christoph Blumhardt — Ernest Gordon - - - - -	24
Believers Must Sing of Spiritual Freedom — Buford Smith - -	27
Studies in the Book of Acts — Larry Miles - - - - -	28
Don't Isolate the Good News — Michael Hall - - - - -	31
NEWS AND NOTES - - - - -	32



God's Family

W. R. H.

“THOU HAST LOST THY FIRST LOVE”

To the first of the seven churches in Revelation, the church at Ephesus, the Lord gave this serious indictment. Though it is listed as their single fault, it is a most serious one. Classed as having fallen, the Lord admonished them to return to the former blessedness by the path of repentance and doing again the first works. They had started well, but basic changes soon came along that robbed them totally of the blessings of their first love. And what all is involved in this descriptive term, “first love?” First let us consider the human concept.

MUST THE HONEYMOON END?

In the realm of Christian society, perhaps there is no time of life so cherished as of the “newly-weds.” Marriage, in its proper setting, is the culmination of searching, discovery, courtship, fascination, devotion, promise, acceptance, commitment, vows, and total union of two God-selected people. The consummation is the experience of total giving, receiving, and joining, till death do us part. And what is the best part of it all is that two young minds that have already found their compatibility are now bound so closely together as to become one, with all of the glorious potential for good that is wrapped up in the human mind capability. When you “look across the breakfast table” you see a companion and partner in the great present and eternal glory that God has made available to mankind. Here is one who is now “bone of my bone and flesh of my flesh,” and the ability to develop the mind and the memory, with all of its aims and goals and experiences and memories is an unending part of development and our service to God.

Marriages where there is no mental growth and fulfillment can lay the blame at shallowness and a materialistic mindset, whereas mental fulfillment thrives on thoughts about “His kingdom and His righteousness.” All of our lives tend to revolve around some center, and we must stay aware of what that center is. Is it joy, or success, or pleasure or affluence? These are all good, but they are insufficient. Truly, Christ is the center—the everything, the “all.” To some couples, children have become the center, but as noble as this may seem, it is marked for failure. We simply cannot do our best for children if we are not first committed, and willing to commit them, to

Christ Jesus. How can we tell them who should be Lord of their lives, if He has not been made Lord of ours?

FORGIVENESS

Many times "the honeymoon is over" when one of the mates falls into some grievous sin. We hear cries of "I would never have believed it," or "it will never be the same again," or "I could never forget that," or "It is more than I am able to forgive." Without the help of God, this will certainly be true. But God is a God of forgiveness. That is His nature, and we might say that is His specialty. We who are born of God have the ability and the injunction to forgive others as we have been forgiven. Jesus plainly said, "if ye forgive not men their trespasses, your heavenly Father will not forgive you." This is serious business. At the best, we all have a whole array of things against us that must continually be forgiven, and our Lord is busy doing just that. That is why John could say, "if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us (continuous action) from all sin. If it seems hard to forgive, ask God in prayer to help you see yourself in the light of His holiness. Then you and I will be able to say with Isaiah, "woe is me for I am undone, for I am a man of unclean lips. . . . And mine eyes have seen Jehovah of Hosts"; or say with Job, "but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." If God dealt with us the way Satan prods us to deal with our fellows, the whole of mankind would end up in hell.

Don't think that it is any mark of weakness to forgive—it is a mark of Godlikeness. It is an assurance of better things ahead, and that His Spirit is indeed dwelling within. Personally, we can *never* forgive too much. Jesus said, "until seventy times seven," which was tantamount to "don't stop to count."

WITH REFERENCE TO CHRIST AND THE CHURCH

Paul said that the mystery of the oneness in marriage was great, but it was an adequate symbol of Christ and the church. Jesus said that the church at Ephesus had lost its first love. Their honeymoon was over. They were plodding along and patiently enduring for His name's sake, but evidently not enjoying it. Like many today, they were church-centered rather than Christ-centered. They were more concerned about the bride than about their Bridegroom. Their thoughts were more for the doing and less for the loving. Day after day their orientation was leading them farther from the glorious place where they had begun. They were falling—yea had already fallen!

But their case was not at all hopeless. In each of the letters to the seven churches, the Lord Jesus offered a remedy. To Ephesus it was "remember whence (from where) you have fallen, and repent, and do the first works." Else, their candlestick would be removed. The light that was to be shed to others would black out.

In human marriages, this answer is also the same, if we would make the application. Those first works need to be recovered. That light needs to shine, beginning at home.



Viewing the News

Jack Blaes

THE ARCHBISHOP OF CANTERBURY, Robert Runcie, is trying to arrange a "religious summit" for peace. "I've always hoped that I might be able to draw together religious leaders in a religious summit for peace, comparable to a political summit. We are working away at that. We are trying to soften up opinion about it, and we are trying to think about a place to meet. But it's quite a slow business." It may be an idea whose time has come. It does fit in with the general picture of the Tribulation days of the Revelation. "For when they say Peace and safety; then sudden destruction cometh upon them..." 1 Thess. 5:3.

o o o o o

ERNEST DIGNADICE, HEAD OF THE Palawan Evangelistic Mission, spoke in Batarza, Palawan Island in the Philippines. Communist rebels were very active in the area, having headed a Methodist pastor three weeks prior to these meetings. In two nights of these meetings, 130 persons bowed their knees and hearts to Jesus as Lord and Savior. Rest assured that much joy and peace was in that area as a result of the Spirit's work. May the leadership of Christ's church awake to the responsibilities and possibilities of this awful day.

o o o o o

GLORIA ALEXANDER IS HEAVILY ENGAGED in ministering God's truth in love to occultists. Eight years ago she was held in the grip of occultism herself. She says that she personally knows of hundreds of classes of occult being taught through churches. Before her conversion, Gloria was a widely known California psychic giving leadership to a holistic health group in the Los Gatos hills. She was knowledgeable of every branch of the "New Age" teaching including holistic health,

psychic readings, Sufi dancing, I'm ok You're ok philosophies, Eastern religion, yoga, primal therapies, and many other vain imaginings that teach that man is essentially god.

She has burned her occult library including thousands of New Age books which caused nearly everyone to leave her holistic group, rejecting their president's new fanaticism in accepting Jesus Christ as the only way to God. After being taught the way of Christ more perfectly, she began devoting her time in reaching those in the occult. As converts began added to Christ, the need for teachers was realized and soon a church was established. The church now operates a Christian school from pre-K through 12, a hospital, rest homes, and street ministries. Their primary ministry is still attending all psychic and occult meetings in the area to "snatch some out of the fire" pointing all to the true Gospel of Jesus Christ. Again, this is the way God would have us bring peace—His peace—to a world at war with Himself.

o o o o o

FREEDOM'S ENEMIES ARE WORKING OVERTIME. A case in point is the so-called Genocide Treaty before the U.S. Senate which has refused to pass it for some thirty years. It has been bitterly opposed by conservatives, and has had the complete support of the left. It has been pointed out that it favors communists type genocide, but would call most any kind of non-communist activity genocide. For example New Tribes Missionaries are being charged with "cultural genocide" by an organization from England, the World Council of Churches and the U.N. But there is no such charge made against the Soviets who are using military means to annihilate the peoples of Afghanistan. The liberals are incensed with the missionaries

for changing the culture of these tribal people who are controlled by hatred, wars, murder, and cannibalism until they become Christians and live as righteous peoples. Survival International, an organization out of England has been one of those accusing these missionaries of cultural genocide. Survival International takes the position that the wicked, ungodly culture of these subhuman tribes should be preserved. Ratification of this U.N. Genocide Treaty—now being pushed by our “conservative” President—by the U.S. Senate would give groups like Survival International, the World Council of Churches, the U.N., and other Marxist and Nazi groups license to do by international law what they now do by propaganda and media smear campaigns.

SENATOR STEVE SYMMS points out that there are many shallow arguments made in support of ratification of the Genocide Treaty, but one fundamental question advocates fail to address is, “Has the treaty helped to deter or punish acts of genocide?” The answer is there has yet to be a case against genocide brought before the World Court.

MRS. JUDY CORDIE DESCRIBED HERSELF AS a “strict Christian.” She and Gary Cordie, her husband, made a practice of placing advertisements consisting of Bible verses in the local newspaper. They also held the conviction that their nine-year-old daughter would be better off being home schooled than enrolled in the local public school. The child of Mr. Cordie by a previous marriage was taken away from them by local welfare officials since the Cordies were charged to be suffering from “delusional religious beliefs” and were subsequently arrested and placed in a mental hospital. In the hospital they were separated, denied privacy, refused permission to read the Bible, and forced to take psychotic drugs to rid them of “religious pre-occupation.” The Cordies were residents of Fergus Falls, Minnesota. Just thought I’d warn you if you should be thinking of visiting there. Don’t you remember when such people were considered to be harmless fanatics and

left alone by the police? Not just left alone, but protected in the freedom of their own home. And some people are up tight about apartheid.

NEARLY ONE HUNDRED DEATHS HAVE BEEN attributed to overdoses of synthetic heroin during the past 15 months in California. These synthetic drugs are sometimes called “Designer Drugs.” Chemists are altering the structure of a drug just enough so that it is no longer heroin or cocaine or whatever the drug may have been. This designer drug then can be taken to the streets and sold as a legal drug. Authorities are powerless to act because the current laws define illegal drugs by exact chemical formulas. Since these drugs are not known for their formulas, they are in effect legal. No telling how long it will take for the authorities to uncover this designer drug, and then it will take additional time—perhaps 30 days—to bring out regulations against it to make it illegal. So the chemist has 29 day to produce hundreds of pounds of it which will still be sold as a legal drug.

The chemist then, should the drug be declared illegal, moves on to a new location starting all over making minor alterations in the drug which once again is “legal.” You can see that the first users of this designer drug are in effect guinea pigs. They may die as a result of taking an unknown and untried drug, or they may get a good “high”. Surely the “War against our souls” is stepped up these days.

AMERICAN EXECUTIVES REPRESENTING 150 CORPORATIONS were in Moscow trying to work out a deal with the Soviets. Mr. Gorbachev told them just how America should act.

“I will be absolutely frank with you, political obstacles must be removed by the United States. Among these obstacles are existing legislation denying most-favored-nation status, export-import credits bans of high technology transfers, boycotts, embargoes, and broken trade contracts that have become a habit with the United States. So long as these obstacles remain, there will be no normal development of Soviet-U.S. trade and other economic ties on a large scale.”



Questions Asked of Us

Carl Kitzmiller

Please discuss the unpardonable sin.

There is one sin which, Jesus declared, "shall not be forgiven . . . neither in this world (age) nor in that which is to come" (Matt. 12:31-32; cf. Mk. 3:28-30; Lk. 12:10). Every other sin can be forgiven if men will accept the God-appointed means for forgiveness. Men can be forgiven of fornication, idolatry, adultery, homosexual acts and conduct, theft, covetousness, drunkenness, reviling, and extortion. We have specific mention of these as forgiven to certain of the Corinthians (1 Cor. 6:9-11). Man can be forgiven of persecution of Christians and of murder. Saul (Paul) was. He described himself as a chief of sinners and even as a blasphemer (1 Tim. 1:13, 15). Even some forms of blasphemy can be forgiven then. It is evident that sins of the worst sort can be forgiven. We can find examples of converted sorcerers, forgiven cowards, cleansed sinners of the deepest dye—all in the Bible itself. We are not forming unwarranted conclusions based on human opinion, therefore. Most of all, every person has a share in putting Christ to death, and this can be forgiven. Even some of those who were actually involved in His death were forgiven.

We say such sins "can be forgiven" because the covering of sins by Christ's blood is not an automatic or mechanical act that has nothing to do with man's choice. In fact, every sin of which we will not repent could be described as unpardoned sin. It is a basic truth of Christianity that Christ is potentially the Savior of all men but is in reality the Savior of those who believe (per the standards of scripture). Therefore, when we talk about *the* unpardonable sin we are not dealing with those sins which are not pardoned but could be. People are dying under condemnation all the time who needed not to have done so. "Unpardoned" is not the same as "unpardonable." The unpardonable sin is one which, when committed, cannot under any circumstance ever be pardoned.

The warning concerning the unpardonable sin has caused many people unrest—"Have I committed it?" In those periods when Christians do not feel a keen love for spiritual things, when failure has somehow dogged our steps, when our emotions are not easily stirred toward God, when some inexcusable disobedience has been committed, etc., Satan seems to be able to capitalize on our uncertainty and doubt by suggesting that we have sinned away all opportunity. When all hope of forgiveness is gone, he "has us." After all, it is reasoned, if we cannot be saved, there is little point in resisting

sin. We may just as well "eat, drink, and be merry" to whatever extent a doomed person can. Others may not have progressed so far in their loss of hope, but the possibility of such a sin is a sort of nagging doubt that takes away the joy and assurance of salvation. Surely it is important to know whether or not I have committed this sin then. We will return to this matter.

Specifically, the unpardonable sin is blasphemy against the Holy Spirit. That is a solid scriptural answer. But what is blasphemy against the Holy Spirit? Webster defines blasphemy as "intentional indignity offered to God or sacred things, or speaking with impious irreverence." In Mark's account, Jesus is said to have spoken the words of warning to the Jewish audience because there were certain ones who said concerning Him, "He hath an unclean spirit" (Mk. 3:30). They had either spoken blasphemy or had come close to doing so in thus attributing His works to Satan rather than to the Holy Spirit. One can imagine that a few people may be so soured on God and His work through the Holy Spirit that they might speak so vilely. But what about those today who deny the deity of Jesus and credit His works to Satan, or those who degrade the name of God in swearing and cursing? Without minimizing the sin of those things at all, we note that it is specifically the Holy Spirit—not the Father or the Son—who is blasphemed in the unpardonable sin. Not all blasphemous words directed toward God are unpardonable. Moreover, there seems to be an intentional purpose of speaking indignities against the Holy Spirit. As vile and terrible as some cursing is, it is not done to offend God so much as to impress man. The unpardonable sin is not mere honest error but a sort of conscious shaking one's fist in the face of the Holy Spirit with the intention of being irreverent.

Blasphemy can be in act as well as in word. Examine such passages as 1 Tim. 6:1; Tit. 2:5; cf. Rev. 13:1; 17:3. While the primary meaning of blasphemy has to do with speech, one's conduct can be such that it also carries a message and makes a declaration. Presumably, then, there might be conduct which could blaspheme the Holy Spirit. Some have suggested that a continued refusal of the gospel and the convicting work of the Holy Spirit is such a sin. No doubt this could be true in some cases, but that it is not always so is evident in that some very hardened and long-term resisters have turned to the Lord.

There are at least two additional passages which I believe speak of the unpardonable sin and which have much to say concerning it. Those are Heb. 6:4-8 and Heb. 10:26-31. The reason for connecting these to the unpardonable sin is that they speak of sin which cannot be forgiven. Since there is only one unpardonable sin, it follows that these passages are also speaking of blasphemy against the Spirit (with emphasis more on deeds than on words). These passages do not speak of ordinary backsliding. Sinning wilfully is more than sinning with an awareness that we are doing so. Probably every Christian has sinned while knowing that he was sinning; we must distinguish between this and wilful sinning. This is a determined course of action which counts the blood of Christ as unholy and does despite to the Holy Spirit. Ordinary backsliding (which the book of Hebrews warns

about elsewhere, e.g., Heb. 3:12) if it is unchecked might develop into the kind of rejection seen in the above mentioned passages, but one great distinction must be made. The sin of Heb. 6:4-6 and 10:26-29 is such that there remains no more any sacrifice for the sin and such a one *cannot* be renewed unto repentance.

Now, with these thoughts in mind, we are ready for the disturbing question which seems to bother some—"Have I committed the unpardonable sin?" The mark of the person who has committed this sin is that he cannot be renewed unto repentance. This is why the sin is unpardonable. There can be no turning. Having rejected the ministry of the Holy Spirit, the individual cannot be convicted of his sin. He cannot be made aware that he has sinned. That some do go that far is not to be doubted. God does not warn needlessly, nor does He see dangers where there are no dangers. These people are beyond hope even before physical death comes to them. Many, however, who fear the sin have not committed it. We know, because they are still concerned about repentance and can be brought to repentance.

My questions to those who fear they might have committed the unpardonable sin are of this sort: "Do you want to repent?" "Do you want to be right with the Lord?" "Are you willing to repent?" "Does it matter to you?" If the answer is "Yes," then I can assure that person he has not committed the unpardonable sin. *The very concern is evidence against having so sinned.* Those guilty of the unpardonable sin no longer care and cannot be stirred to repentance. Those who come to the Lord will not be cast out (John 6:37), so the problem lies in getting people to come to Him. Indeed, in the case of the unpardonable sin, the sinner is not interested in coming.

There is no sin, therefore, for which you are willing to repent and concerning which you do repent which will not be forgiven.

Please note a new address for your questions:

127 E. Highland Rd., Johnson City, TN 37601

PRAYERS WE OUGHT NOT PRAY

O God... we pray You to take from man the embarrassing gift of free-will that made possible the Fall and makes possible the fall of everyman. Grant that we may all become unselfconscious parts of one vast, universal factory, where everything works by automation, according to the press-button activity of the One Divine Will.

Lord, make me a soul-winner to the exclusion of all else. Let all men feel uncomfortable in my presence. . . . Deliver me from the weary process of getting to know people and offering friendship. May every week add more jewels to my crown.

A General Confession: Benevolent & easy-going Father: we have occasionally been guilty of errors of judgement. We have lived under the deprivations of heredity & disadvantages of environment. We have sometimes failed to act in accordance with common sense. We have done the best we could in the circumstances. . . . Do thou, O Lord, deal lightly with our infrequent lapses. Be thy own sweet Self with

those who admit they are not perfect; According to the unlimited tolerance which we have a right to expect from thee.
—from the book, *He Sent Leanness*, by David Head.



THOUGHTS FROM ROMANS

Ernest E. Lyon

No Separation

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is writtens

*“For your sake we face death all day long;
we are considered as sheep to be slaughtered.”*

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:35-39, NIV).

This wonderful chapter, which began with telling us that there is no condemnation for us, ends by telling us that there is no separation from the love that God showed when He gave His Son to die for us. God “counted the cost” and it was great—His Son to become a man, live in poverty, be ill-treated, win few disciples, be rejected by the nation to which He sent Him, and then to die for the sins of the very people who were crucifying Him, in the course of which the Father would have to forsake the Son Who was here doing His will perfectly. We can not imagine the greatness of that cost, but we can realize it was tremendous and we can thank Him through all eternity for what He did. It is no wonder that many Christians shout “Hallelujah” when they realize what God has done for us.

Many people look upon persecutions because we are Christians as one of the things that we must bear but which they wish would not happen. But Paul quotes Psalm 44:22 in verse 36 to show that these things are for our good. We can be downtrodden, ill-treated, facing death, yet even then we are “more than conquerors through Him who loved us.” Satan continues to use persecution to separate us from the love of God that is in Christ Jesus, but God continues to use these things as a means of strengthening our ties with Him, as a means of witnessing to others and winning them from Satan’s domain, as one of the great proofs that God truly loves us.

Many weak Christians seem to wonder where God is and why He is not delivering them. They forget that God, who is the same yesterday, today, and forever, knew that His Son would have to go through far worse than we will ever go so that He could provide our salvation. God was not sleeping or off on a vacation when Christ was in Gethsemane nor when He was nailed to the cross and died there. He had to forsake Christ so He could die for us; He had to pour His full wrath against sin upon Christ so that He would not have to pour it on us; but He was still in control and He was the same loving Father that did so much for ones like us.

In verses 38 and 39 Paul puts together the greatest list of enemies that one can imagine in order to assure us that there is no one and no thing that can separate us from His love. He did not send His Son into the world to do all this for us and then go off and make us take care of ourselves. When by His grace He provided us a Savior He also provided us with all the protection from the enemies that we could possibly need. He did not send His Holy Spirit to dwell in us just to keep a check on us, but to help us. This is not the place to investigate all that the Holy Spirit does in and for us (it would take a large book to do that), but remember that when Jesus told His disciples that the Holy Spirit was "another Comforter (Counselor)" He was saying that the Holy Spirit was like Himself. Remember that God is the God of all comfort (2 Corinthians 1:3), and that Jesus and the Holy Spirit are Comforters, and then you can begin to grasp why it is unbelief for a Christian to fear that anything in the universe can tear Him away from the Lord. And Paul has said this very strongly in this "Holy Spirit" chapter.

I hope that you understand that all I have said about this keeping us in His love is intended for the one who has truly believed on the Lord and has come to Him for His salvation. We can no more keep ourselves in His love without His help than we can save ourselves through what we might imagine to be our righteousness. Remember God through Isaiah told us (64:6) that "all our righteous acts are like filthy rags." Yet He tells us through Paul here in Romans 8 that there is no condemnation for us and there is no separation from His love. The true Christian is one who has realized his inability to earn salvation and has accepted God's offer to provide that in His Son. Now remember that God's offer does not stop there; those who by faith come to Him are "in no wise cast out." There is no separation from His love.

If you are not a Christian this chapter is no gain for you. But all the wonderful things promised here can be yours by coming to God in His Son, truly believing on Him, receiving His salvation in the way He has appointed. To the people of Jerusalem, Peter preached the first gospel sermon, showing that Jesus is both Lord and Christ and yet they had crucified Him. They believed Peter and cried out to find out what to do. Peter gave them these wonderful words of grace: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit." (Acts 2:38). If you believe, then take hold of the salvation in the way He has appointed.

Reprint:

Grace and Obedience

by R. H. Boll

In discussing the distinction between Law and Grace, and Grace and Works, we are in danger in reacting against extreme positions, of being carried to an opposite extreme. We are prone in our teaching to stress man's part, and the "conditions of salvation" just because we have seen that ignored and denied in the religious world about us. But we are in peril now of stressing those neglected features of God's truth until there is not longer any difference (in principle) between our preaching and the teaching of the Law, which Moses summed up in the words, "He that doeth the righteousness which is of the law shall live thereby" (Rom. 10:5)—a principle essentially opposed to salvation by faith. (Gal. 3:12.) In that sort of teaching the perfect freeness of the grace of God and the full, free forgiveness and salvation are lost sight of; and the consequent love, joy, and peace are lost. We may come to think that salvation is a sort of fifty-fifty proposition; that we do our part and then it is up to God to do His. That position is fatal to the spiritual life. The principle so adopted pursues us with its curse throughout our days. We begin to feel that our hope depends wholly and always on how well we come across with "our part"; and our part is of course the requirement of the Christian life—a requirement that grows and becomes more impossible as we strive to perform it. Duties multiply; our sense of failure and condemnation increases. Under its burden some of us drop down and decide we will just "do the best we can," and go along hoping for the best, but down in our hearts expecting the worst. Some give up entirely. Some make great efforts and swing back and forth between self-exaltation and despair. None are happy. All this is due to fundamental misconception of the gospel. It is well worth our while to look into the matter.

If Christianity is but another law, are we not doomed to begin with? For if it is only a new law we have—why, the old was all-sufficient for ministry of death and condemnation. That law was holy and righteous and good; and therefore worked wrath. For the law is spiritual; but we are carnal, sold under sin. What use have we for another law, and one even stricter than the one we had? The old law brought men into a spirit of bondage unto fear—what better thing have we under the more exacting responsibility of the Gospel? Here we need a knowledge of the distinctive features of the Gospel—the *grace of God*.

What then is grace? It is favor from God. Its essential point lies in this, that it is *free, undeserved, unmerited favor*. God justifies the *ungodly* (Rom. 4:5); hence justification is by grace. If a man were (or could be) justified by the law, his justification would be because of his worthiness, and a matter of just due. Grace could not enter into that. The man who would attempt to be justified on such

a plan makes void and abandons the grace of God as the ground of his salvation (Gal. 2:21). The same is true of meritorious works. The man who would be saved on the grounds of his good works cannot be saved by grace. "To him that worketh the reward is not reckoned as of grace, but as of debt." That would exclude grace. For "if it is by works it is no longer by grace; otherwise grace is no more grace." (Rom. 4:4; 11:6) To the extent that the salvation is obtained by works it is not of grace and cannot be. God never mingles the two principles. When the king found a servant who owed him ten thousand talents, he proceeded against him according to law. But when the servant appealed for mercy, the king freely forgave him the whole debt. He did not let him work and pay off what he could of the debt, and then forgive him the rest. God never does that kind of thing; He holds you to everything; and if He forgives at all, He forgives you all, freely. You may count on that and take your choice.

It becomes evident at once that if we are saved by grace at all we are saved by *grace only*—not by grace plus something else, but only by grace. Otherwise it would not be by grace at all. There may be (and indeed there is) something, we must do to *apprehend* that grace. It is impossible to bestow a free gift upon a man unless he takes it; and if there is a God-appointed way to take it, thus must it be taken. But that it is merely the acceptance, and contributes nothing toward the gift, nor does it pay for it or procure it. The things a man may have to do in order to receive a gift of God's grace do not rank alongside with the grace as a procuring cause of the gift. It would be a great mistake to class those things as so, and would come very near making grace void. Our salvation is either wholly and only and exclusively by grace, or not by grace at all. If we compensate Him in any wise for our salvation by anything we give or do, it is no longer His free gift or grace. And God will have nothing of the sort.

If then we are asked what it is that God demands of the sinner the answer is, simply, *faith*. The reason God demands just that and nothing else is that faith is the one, only thing that is non-meritorious. "Therefore it is of faith that it may be by grace." (Rom. 4:16) "By grace have ye been saved *through faith*; and that (that salvation) not of yourselves; it is the gift of God; not of works that no man should glory." (Eph. 2:8, 9) By this we see clearly that what is by faith is also of grace. Faith affords no grounds for boasting. For faith is reliance upon another. It is in very nature a giving up, a surrender and submission, a looking to another for help. When I put my faith in a guide I acknowledge thereby my inability to direct my own way, and my entire dependence on the guide. When I put my faith in a physician, it is the expression of my need and helplessness. To the extent that my faith is whole-hearted and unreserved, I abstain from all self-effort, and yield myself entirely to the helper I trust in. So is our faith in Christ. It is set in contrast with any and all attempt to attain to salvation by means of our own works and effort. "Now to him that worketh the reward is not reckoned as of grace, but as of debt; but to him that worketh not but believeth

on him that justifieth the ungodly, his faith is reckoned for righteousness." (Rom. 4:4, 5)

But it is just as obvious that in every case faith will *do* something. That is the essence of faith. If I have faith in a guide, I will unquestioningly follow him. I will not try to make a way or find a way myself. Where he leads me I will follow. If I trust in a doctor, I submit to his directions, take his medicine, I obey his orders. I do not try to cure myself; I leave it to him. These illustrations may fall short, but they do illustrate. If I believe in Jesus as the Christ, the Son of God, my Lord and Savior, I give up myself and whatever I know or have—my wisdom, my righteousness, my power, in fact, myself. He alone has made the perfect atonement for me; only He can cleanse me from sin, can make me a new creature, can sustain me, can save me. For all this I look to Him and to Him alone. The ground of my faith is that He is God's Salvation, God's Beloved Son, who died for me and rose again, and is able to save me to the uttermost. (Heb. 7:25) Therefore I obey Him implicitly. It is by such a faith that I am saved. And it is by faith that it may be grace. (Rom. 4:16.)

Again it must be clear that when it is said that we are saved by faith, it means that we are saved *only by faith*. If faith does something (as it always will and must, if it be true faith) that does not alter the matter: it is still faith and only *faith* that saves us; faith that works, it is true, but simply faith; not faith plus something else, some other thing which is not faith, super-added, but faith, purely and only. The things that faith does, (the acts of obedience of faith) are not to be co-ordinate with faith, and ranked alongside faith in the same category, as if we were saved by faith plus something else added besides. We are not saved by faith plus repentance, plus confession, plus baptism; but by faith—a faith that repents, confesses, leads to baptism, but just that faith, that *sort* of faith and nothing else. It is a grave mistake to rank the steps of faith alongside with faith, as equal and joint cause of salvation. These things are not co-ordinate with faith: but sub-ordinate to it. They come out of faith if that faith be real. If one should reply that Christ says, "He that believeth *and is baptized* shall be saved"—that is a mode of expression parallel with "love God *and keep His commandments*." It does not mean two different things, but one thing: "for *this* is the love of God that we keep his commandments." For the true love of God alone can keep His commandments; and any obedience divorced from the love of God is not to be thought of. So faith always obeys implicitly, because it is faith; and if it did not obey it would be shown to be defective, or not faith at all. It is the true faith the saves; and though it involves the obedience, it is still only *faith*.

Examples of saving faith and its manifestations in obedience are many. By faith Noah wrought to build the ark of the saving of his house. By faith Israel in Egypt sprinkled the blood on the door-posts; and the angel passing over saw not only the blood but also the faith that put it there. By faith the walls of Jericho fell down after they were compassed about seven days. Those walls fell by faith; and they fell by grace—for wherever faith is there grace oper-

ates; and where these are, there is no room for man's boasting: all the glory is the Lord's. In the New Testament the blind man of John 9 must indeed go to Siloam and wash; otherwise he shall never receive his sight. Yet it was not by virtue of his own act, nor by the water of the pool of Siloam that his eyes were opened, but the power and grace of the Lord Jesus Christ. Thus also it is not the act of baptism (as though that were anything in itself) but by the grace and power of the Lord Jesus, and through faith, that the baptized one has remission of sins.

It is supremely needful to stress that which really constitutes our salvation: the cross of Christ, the love which at infinite cost provided the salvation; the perfect freeness of the grace; and that it is by simple faith that we lay hold on all God's gifts. Otherwise our proud hearts will forever plume themselves on what we have done. For the natural tendency of our perverted minds is to glory in works and to trust in what we have done or are doing, as though it were by something of our own will-power and goodness that we had attained to salvation. We are nothing—only lost souls, dead in trespasses and sins. We can do nothing—only flee to Jesus and rely helplessly on Him. As for the baptism—it is in no sense a work: it can barely be called an act. God would not let man baptize himself, lest he might think he had done something. Another must baptize him; he can but yield himself to be buried and raised. It is not by any efficacy of the water, or by the sacramental virtue of a rite or ceremony, but purely as His appointed expression of faith that baptism is at all valid with God. But this is valid and indispensable.

As we were saved by grace, so do we stand in grace, all our Christian life through. (Rom. 5:2) We are established in a new relationship with God. As law could not justify, so neither can it sanctify. We are no longer under bondage again unto fear, but we have received the spirit of adoption, whereby we cry, Abba, Father. (Rom. 8:15) Sin shall not have dominion over us, for we are not under law but under grace. And grace is always sufficient for us, for His strength is made perfect in weakness, that the glory and praise may be His. Out of that root alone springs the true Christian life, its love and joy and peace and hope, its good works ("faith working through love") and perfect confidence and eternal good comfort (2 Thess. 2:16)—that according as it is written—"he that glorieth let him glory in the Lord."

• • • • •

THE DAYS OF NOAH

Maurice Clymore

The Lord Jesus tells us that conditions in the world at His coming will be as they were in the days of Noah before the Flood. He tells us they were eating and drinking and marrying and giving in marriage and knew not until the flood came and took them all away. (Matt. 24:37-39) The ark was a silent testimony of impending judgment, but they were too busy with the affairs of every day life to be interested in God's warning. The care of the age absorbed their attention and took their minds off things pertaining to God. The ark idea was the

product of an old man's mind which had slipped a little, instead of the sure word of God. In other words, they were losing no sleep over it, nor were they taking time off to give it any serious consideration. But the "Flood came and took them all away."

"As were the days of Noah, so shall be the coming of the Son of man." The Lord has promised to come again. He offers us an opportunity to be caught up in the clouds to meet Him and be with Him. It seems that the majority of people are doing like the people of Noah's day. They are more interested in the affairs of this life. Eating and drinking and marrying and giving little, if any, heed to the promise of His coming. They just can't be bothered with things far distant and inapplicable to us. The fact that they assume the attitude Jesus said they would, proves that He was, and is right and that His coming is sure. By their indifference and lack of interest in His coming, men of our day hasten the time of His coming. "Be ye also ready, for in an hour that ye think not the Son of man cometh."

GLEANINGS

Compiled by Larry Miles

God's System of Teaching

God's system of teaching and worship is perfect. It meets the needs of His disciples in every congregation, small or large, wherever it may be. In this respect it differs from a mere set of rituals which impose outward observance of things.

W. J. Johnson

Preaching

Preaching must be direct. It must be addressed to the people right then and there before the preacher. He is a messenger from heaven with a free pardon in his hand for the man condemned to die, and that man sits right there in the pew before him. He must get the man to see the pardon, to feel the need of it, and to accept it before he leaves the house.

—Louis Albert Banks

Reading the Scriptures

"Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17)

If the reader understands very little about the Word of God, he ought to read it very much; for the Spirit explains the Word by the Word. And if he enjoys the reading of the Word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them the more we desire to do so.

Above all, he should seek to have it settled in his own mind that God alone, by His Spirit, can teach him; and that, therefore as God will be inquired of for His blessings it becomes him to seek God's blessings previous to, and whilst, reading.

—George Muller

The Book of the Ages

Book of the Ages—I love thy pages!
Bathed with the tears of those who sorrow;
Bleached with the sweat of those who labor;
Scorched with the fires of persecution;
Worn by the fingers of meditation;
Cut and cursed by those who abhor thee;
Kissed and caressed by those who adore thee—
Book of the Ages—I love thy pages!

Three Foundation Chapters

Shake the first three chapters of Genesis and you shake the whole Bible, for upon these three foundation chapters the whole superstructure of inspiration rests.

—Selected

Until next time, MARANATHA!

—Selected

A Testimony to Divine Healing

Alan Redpath

(During the 1950s, 60s and 70s Alan Redpath was a wellknown and widely used preacher and writer—first in England, then Chicago, then Scotland. But there was a big difference between his ministry before 1965 and afterwards!—Alex Wilson)

For some time now I have felt a concern, which I believe is from the Lord, to put into print a testimony to His goodness and mercy shown to me during recent years. I have hesitated to do this until I could be quite sure that I have learned the lessons and seen the whole apparent disaster—which, in fact, has proved to be a triumph of His grace—in its true perspective.

Saturday, September 5, 1964 was one of the rare occasions when we were all together as a family. We had just had lunch and a time of family prayer. My daughter, Meryl, and her husband and two children were with us, as she was completing her midwifery training in Edinburgh prior to leaving for the Central African Republic for their first term of service with the Africa Inland Mission. My wife, and daughter, Caroline and myself had just returned from a conference at Hildenborough Hall. I was due to conduct a wedding later that afternoon, so I retired to my study to arrange final details for it, and to complete the preparation for the following day's ministry at Charlotte Chapel.

Cerebral Hemorrhage

Suddenly, as I was writing, I lost control of my hand, which wandered all over the paper. I called out to my wife; but in a few moments I had lost my speech, my right side was paralysed, and I found myself unable to walk. So I was put in bed, and a doctor was called immediately. I had little doubt as to what had happened; and he confirmed the verdict: it was a cerebral hemorrhage, which, of course, might well have proved fatal, especially if it had been followed by

another attack. I did not lose consciousness nor suffer any pain at the time. My mind remained quite clear; but I was completely helpless. My speech returned at least in part, in a few days, and I was able to walk a little within two weeks, with help.

I was due to visit Overseas Missionary Fellowship fields in the Philippines and other parts of Southeast Asia in November. In fact, I had secured my tickets, and all vaccinations and other formalities were complete. It was felt advisable to call in a specialist, and he would not allow me to travel without, first of all, having a thorough examination in a hospital to discover the extent of the damage. So I accepted this decision, and went through certain tests.

During one of these, a main nerve in the back of my neck was damaged, with the result that my diaphragm was put out of action and my left arm went into shock. For some seven or eight weeks I suffered intense pain. The specialist, however, was able to give me his verdict, namely that a main artery taking blood to the brain had snapped. He said that I was "a very lucky man," because the hemorrhage had stopped just in time; had it gone a fraction further it would have proved fatal. He suggested to me that I should forget about further work, and take life gently. If I were prepared to do this, he told me I could expect to live until I was ninety! If, however, I insisted on going back into harness, he thought I would probably have five years, possibly ten, but would be most unlikely to make seventy. This was due to a general hardening of the arteries, though my blood pressure had remained quite low, and I had no trouble with my heart whatsoever.

Convalescence

Medically, therefore, I knew the worst, and was left to go through the slow process of convalescence. In an illness of this kind one's inner defences are knocked down: physically, mentally, and spiritually I was reduced to childhood. Physically, I could only walk with difficulty; mentally, it was impossible to concentrate or to think clearly; spiritually I found that I could not pray or read my Bible. It was indeed a dark, grim experience.

There was another factor, however, which the specialist could not take into account. One of the most comforting things in this experience had been the letters, cablegrams, and telephone calls which came to our home, assuring me of the prayers of God's people. Among these was a phone call from Billy Graham from Nebraska, the day after my stroke took place. Another phone call was from Stephen Olford in New York, on the Monday morning. He had heard the news just as he went into the evening service, and was so distressed that he called the whole congregation in Calvary Church to prayer on my behalf. He set his alarm clock to awaken him at 3 a.m. on the Monday morning—8 a.m. London time—and called me in what, for him, was the middle of the night. The love, thoughts and prayers of hundreds of Christian people throughout the world were a tremendous encouragement. The folk at Charlotte Chapel were kindness itself, and both my wife and I—in fact, our whole family—felt the strength of Christian fellowship as never before in our lives.

Depths of Despair

But my reactions, I confess, to the illness were not the most spiritual! We often say from the pulpit, "We should never ask, 'Why?' in such an experience, only 'What?'" In other words, not, "Why has God allowed this?" but "What lessons can I learn from it?" I am afraid I found myself asking "Why?" very often. Why had God allowed this to happen to me in the midst of a busy life, and so early in a new pastorate when He was apparently giving real blessing, and the church was filled twice each Sunday?

These and other questions were constantly going through my mind. The depths of despair to which I sank were beyond description. For days I could do nothing but weep. At this time someone wrote to me—more than one, indeed—saying that if only I had enough faith, I could be healed at once completely! I must confess I did not find much comfort from such comments. I did not question God's ability to work a miracle in this dramatic way, but there came into my mind the query, "Had I any right to expect Him to reverse the laws of nature, which He Himself had created, simply for my benefit?" What about the possibility that this illness was a chastening from heaven, rather than an attack from hell? I recalled the words of 1 Corinthians 11:30-32, "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." Had the Lord made some mistake in permitting this illness? Is there *any* exception to the truth that "all things work together for good to them that love God" (Rom. 8:29)?

Then I found myself being attacked by tremendous temptation, the like of which I had not known for twenty years or more. It seemed that the devil took advantage of my helplessness to throw everything he had at me. Sinful thoughts, temptation to impurity, bad language, were all the shattering experiences of those days. My wife and family suffered from having a husband and father who had reverted to childhood. After weeks of darkness and complete despair, I remember one day crying out to God, "Oh, Lord, deliver me from this attack of the devil. Take me right home! I would rather be in heaven than stay here any longer, and know that the last memory my family would have of me would be of a man living like a cabbage. Please get me out of this situation!"

It was then, the first time for months, that it seemed the Lord drew very near to me, though I am sure He was very near all the time, even if I was unconscious of the fact. I had no vision of Him, or any dramatic touch of healing; but I do know that a deep conviction came to my heart, in which He said, "You have this all wrong. The devil has nothing whatever to do with it. It is Me, your Saviour, who has brought this experience into your life, to show you two things. First that this is the kind of person—with all your sinful thoughts and temptations, which you thought were things of the past—which you always will be, but for My grace. I have never intended to make you a better man. In the second place, I want to replace you with Myself, if you will only allow Me to be God in you, and admit that you are a com-

plete failure, and that the only good thing about Alan Redpath is Jesus.”

That, of course, was a truth, which in theory, I have known, and indeed had preached for some years; but now I know it in experience. “For I know that in me (that is in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not” (Rom. 7:18). How that verse lived in my life in a new way that day!

Priorities Wrong

Then, as I looked back over the corridor of memory at the past twenty-five years of ministry in London, Chicago and Edinburgh, it seemed a pattern had been developing in my life, which I had imagined was spiritual; namely (to quote the chorus), to “work like any slave of God’s own Son.” I never had a regular day off a week, never had time for my family or my children, for I was always too busy in Christian work for that. Sinful man that I am, I had imagined that it was all so spiritual! The Lord showed me that I was putting work before worship. The business of a barren life had taken its toll and my priorities had become all wrong, even my quiet time and my Bible had become less disciplined than in former years, and this had all built up tremendous pressure in the ministry which God had given me.

Furthermore, I saw that I had become so proud of being orthodox in doctrine—a sound, conservative evangelical. But alas, not nearly so concerned about my obedience to the doctrine which I preached. How desperately easy it is to demand a greater measure of obedience from a congregation than one is prepared to give in one’s own life. How humiliating to make such a discovery! Yet, further still, I realised that I had become much more concerned about the knowledge of truth than the knowledge of God; much more interested in turning to my Bible to find neat outlines for sermons than to seek for food for my own soul. Paul’s great life ambition was, “That I may know *Him*” (Phil. 3:10), not “That I may know *truth*.” The Lord Jesus had become a much more theoretical and doctrinal Christ than a saving, experimental Christ day by day in my life.

Sense of Peace

As I lay in bed with such reflections, how ashamed I was that God had given me such privileges, and I had been so neglectful of them. How I thanked Him for being called aside for stillness, and how I praised Him for suffering. “It was good for me that I have been afflicted” (Psa. 119:71). He began giving me promises such as Psalm 138:7-8, “Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands,” Psalm 118:17-18, “I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death.” A wonderful sense of peace came into my heart.

Somehow the tensions and strains of the years seemed to roll away from me. I was still desperately weak, but from that time on I began

to experience the Divine touch of His healing hand. Slowly, but surely, gently and lovingly, He restored me to health and strength. Oh yes, there were long months when patience was tested and faith tried to the limit; but I saw perfectly clearly that the Lord's chastening hand had been upon me, for a purpose which could only be revealed through the experience through which I had passed.

*From sinking sands He lifted me
With tender hand He lifted me;
From shades of night to plains of light
O praise His name, He lifted me!*

As I looked back upon it all, I would not have missed it for anything that the world could give me. If the Lord had healed me dramatically and instantly, what blessing I would have missed. When I cried, He strengthened me with might in my soul, and, without reversing the laws which He Himself created. He allowed them to work on my behalf in the richest experience of spiritual, mental and physical recovery, for which I praise Him with all my heart.

When I saw the specialist some time later, he was absolutely amazed, and said that he had never known anybody who had suffered such damage to recover so completely. He could not find one symptom of my illness left, apart from slight damage to my right hand which still does not work very well for writing, a very minor matter—but perhaps a constant reminder of what had been for me a Peniel experience when “I saw God face to face and my life was preserved.” What the specialist could not be expected to understand, I could see clearly: hundreds of people had been praying for me. The Lord had chastened me sore; the Holy Spirit had spoken to me and shown me the danger of a life lived with wrong priorities, and I shall be eternally thankful for the whole experience.

By no means least is the fact that what appeared to be disaster has turned into a wonderful door of opportunity for ministry. Realising that I could no longer undertake the administration involved in the pastorate of such a large church as Charlotte Chapel, my wife and I were faced with a decision either to take a small pastorate which would involve less taxing of strength, or to believe that God had still a place for me in the front line of battle in a wider ministry. We felt it right to choose the latter course, and at the end of 1966, reluctantly, yet convinced that I was in the will of God, I resigned from the Chapel and from a localized ministry. Now, visiting various mission-fields each year, preaching to missionaries and nationals in many different countries, and experiencing the joy of ministering the Word throughout the world, I marvel at the wonderful ways of God. Truly He has guided me with the skilfulness of His hands.

Blessing and Warning

I trust that this testimony, given in all sincerity and humility, will be both a blessing and a loving warning to my many beloved friends who are actively engaged in the Master's work. If some of you are going through suffering and wondering why, remember there are no mistakes in the love of God and Romans 8:28 is *always* true. If some of you are so busy that you have scarcely time to turn, my dear

friends, stop in your tracks before it is too late, and examine your priorities. Seek *first* the kingdom of God and His righteousness, and all these things will be added unto you (Matt. 6:33).

I believe the Lord has taught me this lesson above all: never to undertake more Christian work than can be covered in believing prayer. Each one of us has to work out what that means in personal experience in relation to our own ministry; but I believe that is an abiding principle for us all. To fail there is not to act in faith, but is sheer presumption. How great has been my stubbornness through all the years, but how far greater still has been His faithfulness. My life text, which I took from Him soon after my conversion, is Philippians 4:13, the Phillips rendering being, "I am ready for anything by the power of the One who lives within me." Ready for anything—but I never knew what it would involve! Hallelujah for such a wonderful Saviour, whose grace is always sufficient, and whose goodness and mercy follow us every day of our lives, until one day we shall dwell in the house of the Lord forever.

CHRISTLIKENESS

Summary of a sermon preached by John Stott

"We know that . . . we shall be like Him" I John 3:2. Like whom? Like Christ. This is my subject: Christlikeness.

To make us like Christ is part of the everlasting purpose of God for His people.

It was the purpose of His creation. God created man in His own image. If we ask what image this is in which God made man, we could reply that it consists of certain rational, moral, social and spiritual faculties which distinguish man from the lower creation. But another answer is that the divine image is Jesus Christ, for He is called several times in the New Testament "the image of the invisible God." or "the express image of His person". When God made man in His own image, He made him like Christ. But the tragedy is that Adam fell from the Christlike state in which he was made. The image of God upon him was grievously marred and distorted, and we his descendants (although retaining vestiges of the divine image) have been born rather in the image of fallen Adam than in the image of God.

It is part of His predestination. Many people are frightened by this word, or embarrassed by it. It is not my purpose here to try to explain or expound the doctrine, but only to enforce its ultimate purpose which is expressed in Romans 8:29: "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." The purpose of God's eternal predestination is to make us like Christ. Indeed, salvation is to be conceived in terms of Christlikeness. "Salvation" is a comprehensive process by which we are rescued from what we are by nature and made what Christ is. It is not just deliverance from the guilt and penalty of sin, but progressive conformity to the image of Christ. The process is in three stages.

THE INITIAL STAGE: NOW ARE WE THE CHILDREN OF GOD

"Behold what manner of love the Father has bestowed upon us that we should be called the children of God, and such we are." It is not only that God calls us His children, but that He makes us His children. "Sons of God" is more than a title; it is a reality. The first Epistle of John is full of the truth that becoming a Christian is being begotten or born of God.

But this is precisely what Jesus Christ is! Eternally He has been begotten of the Father, deriving His being from the Father, whereas in time He was born of the Spirit ('conceived by the Holy Ghost, born of the virgin Mary'). Jesus is called "Son of God" in both senses—because of His eternal generation and because of His virgin birth.

Yet these same expressions are used of us! We have been begotten of God and born of the Spirit, and therefore we are sons of God. Once, boldly and deliberately, John compares us with Christ, saying "We know that anyone born of God does not sin, but He who was born of God keeps him" (I John 5:18). The eternal Son keeps, guards and protects the lesser sons of God.

Is it not wonderful that God should actually bestow on us Christ's title "Son of God," that He should "beget" us so that we derive our spiritual being from the Father as Christ derives His eternal being? We who "shall be" like Christ in all respects are already like Him in nature and status. We already bear His image because we share His nature. When people say of a newborn child "Isn't he like his father?" we cannot always see the likeness. But, even if he does not yet look like his father, we know that he is like him because he shares his nature by birth. It is the same with the children of God. Alas! we do not always look like Christ, but we are like Him because by new birth we have become God's children.

THE FINAL STAGE: WE SHALL BE LIKE HIM

This is the end of the process. We shall be like Him in character. We shall lose our old sinful nature completely, with the ingrained marks of the Fall which disfigure the image of Christ upon us, and our character will shine with Christ's glory. We shall also be like Him in body, for He is going to "change our lowly body until it be like the body of His glory." We are going to have a resurrection body like His.

St. John tells us when and how this final transformation will take place. First, Christ will appear. Secondly, we shall see Him. Thirdly, we shall be like Him. The moment of vision will be the moment of transformation. It is as if the revelation of His glory will be so powerful as to effect the promised transformation. We shall instantly be assimilated to the One we see. Beholding His glory, we shall be changed into it. It will be no long or painful process, but "in a moment, in the twinkling of an eye, at the last trumpet". True, there is much that we do not know about the final state, since "it does not yet appear what we shall be" in any detail, but John adds that we do know these three things which we have just considered.

THE INTERMEDIATE STAGE: WE MUST PURIFY OURSELVES AS HE IS PURE

Between the initial stage when we became sons of God and the final stage when Christ appears and we shall be like Him, there is a transition stage of self-purification. "He who thus hopes in Christ purifies himself as He is pure" v. 3. We became like Christ in nature when we were born again and we shall become like Christ in character and body when He returns, but we want to be like Christ in character and conduct now. In 2 Corinthians 3:18 and elsewhere this process of present transformation is attributed to the work of the Holy Spirit. We are being transfigured into the image of Christ by the Spirit of Christ. But with that truth we must balance this Scripture, that we are to purify ourselves, to take the initiative to cleanse impurities out of our character and conduct, by resisting the devil, crucifying the flesh and not being conformed to this world.

The reason the apostle John gives is "because He is pure". Again and again John reverts to this theme in his first epistle, that Christians are called to be Christlike: "he who says he abides in Christ ought himself to walk as He walked", "he who does righteousness is righteous as He is righteous", "By this we know love, that He laid down His life for us, and we ought to lay down our lives for the brethren", "He who thus hopes in Christ purifies himself as He is pure" (1 John 2:6; 3:7; 3:16; 3:3). Thus, righteousness and love are the two fundamental marks of Christ which are to be reproduced in the Christian.

The other New Testament epistles are full of this truth also. We are to be imitators of Christ. We ought not to please ourselves, because Christ did not please Himself. We are to walk in love as Christ loved us, to let this mind be in us which was also in Christ Jesus, who humbled Himself. We are to forgive one another as the Lord has forgiven us, and to bear suffering without retaliation as He did, who left us an example. See Romans 15:1, 3; Ephesians 5:2; Philippians 2:5; Colossians 3:13; 1 Peter 2:23. Indeed, the apostles urge it because Christ commanded it when He kept saying "Follow me," and in particular "Take up your cross daily and follow me."

Here is a message to the *superficial*. Too many people interpret the Christian life in superficial outward terms, but being a Christian concerns not the things that we do but what we are.

Here too is a message to the *self-satisfied*. Are there those who have received Christ and been forgiven? But this is only a beginning. We cannot settle down now to a smug self-satisfied easy-going undemanding Christian life. This is not only a tragedy in itself, but a grave scandal, bringing shame and dishonour to the name of Christ. We must lift our sights and realise that God's will is nothing short of making us like Christ.

Here finally is a message to the *struggling*. We recognize that God's will is to conform us to the image of His Son. It is God's everlasting predestinating purpose, begun at creation, marred at the Fall, renewed at regeneration and to be consummated when Christ returns. What God has begun, He will continue, and what He continues, He will perfect. We can say with the apostle John: "We know that... we shall be like Him."—Reprinted by permission.

HEROES OF THE FAITH

Johann Christoph Blumhardt

(This chapter from the book, *A Book of Protestant Saints*, by Ernest Gordon, tells of events which may seem incredible to many readers. Yet they are well attested. The book was published in 1946 by Moody Prss. Ernest Gordon was the son of the well-known preacher A. J. Gordon. He studied at Harvard University. For years he was news editor and regular writer for *The Sunday School Times*. Those wanting to know more about Blumhardt may read *Thy Kingdom Come* (A Blumhardt Reader), published by Eerdmans in 1980.—Alex Wilson)

One of the mightiest figures in nineteenth century German Christianity was J. C. Blumhardt. He was a man of no ordinary education, having studied physics, astronomy, world history, and philosophy at Tuebingen. In his early life he taught sciences and mathematics and Hebrew and was really versed in all knowledge. While a young pastor in a country parish, Blumhardt edited a new hymn book to take the place of the Unitarianized one used in Württemberg, mastering harmony and counterpoint the better to make his selection of music. He also published for his people a little masterpiece dealing with the origin and history of the world.

These facts are mentioned to save Blumhardt from the charge of being easily deceived and of uncritical temperament—a charge sure to be made by those unable to explain his almost incredible experiences in any other way. He was nothing of the sort and in addition, it should be remembered, he invariably had with him village doctor, schoolmaster or other dependable witness when the supernatural contacts which follow occurred.

Moetlingen, the place of his experiences, was a gospel-hardened little village of lethargic life and low moral tone. In Blumhardt's flock in 1842 was a woman of twenty-nine years named Gottlieben Dittus, who was of godly parentage but had engaged in magic and in consequence had fallen to various sicknesses which obliged her to intermit from time to time her employment as housemaid. She was sitting at the table the first night after moving into her new home, when suddenly she was stricken to the floor amid a great noise and movement as of persons shuffling about with slippers. For two years the spirit noises continued, at times so loud that the whole neighborhood could hear them. Blumhardt and his friends undertook a nightly visitation of the house. The blows on the walls were so powerful as to start the chairs in the room, rattle the window-panes, and bring down sand from the ceiling. They were especially violent when Gottlieben sang Christian hymns.

The possessed would be taken with cramps, shaking for hours and foaming at the mouth. The physician could do nothing. Finally one day Blumhardt moved up to the bed, took the girl's hands in his and commanded her to pray "Lord Jesus, help me." "We have," said he, "long enough seen what the devil can do. Now we shall see what the Lord Jesus can do." In a few minutes she came to consciousness and the cramps ceased to the astonishment of all. But after a time they

heard knocking about her as before. She was suddenly struck on the breast and sank back. "I spoke some words in prayer and named the name of Jesus," says Blumhardt. "Immediately her eyes rolled, hands smote together, and a voice came from within her crying, 'That name I cannot bear.'"

"From that moment," said Blumhardt, "I felt myself drawn into the case." When contortions occurred they immediately ceased if Gottlieben, on the advice of her spiritual adviser, called on the Lord Jesus. Yet whenever Blumhardt entered the room it provoked expressions of hostility—clenched fist and staring eyes.

An important day was July 20, 1845. On this day Blumhardt contended in prayer from eight o'clock in the morning till four in the afternoon, almost succumbing to the pressure of anxiety and responsibility. When he came to Gottlieben's chamber the people cried out that she was dead. Blumhardt brought her to breath again. After violent twitchings she broke out in cries of wrath and weeping. "The game is up! We are betrayed! You destroy us completely. The whole band is broken up! It's your fault with your eternal praying! Woe! Woe! All is over! God-abandoned, eternally lost."

They would cry out, "You are our bitterest enemy! But we are also your enemy! Could we only do what we would! Oh if there were no God in heaven!" Yet they attributed all the blame of their destruction entirely to themselves. Terrible was the conduct of one spirit who had been heard crying repeatedly, "O man, think of eternity! Neglect not the time of grace, for the judgment is not far off!" Each time one of these demons passed through Gottlieben her face changed expression. Those present received blows in the face, though not Blumhardt, however, whom the demons declared they dared not touch. The sick girl would tear her hair, strike her breast, and seek in various ways to wound herself, but was quieted with a few words.

About this time Gottlieben's sister was taken in the same fashion so that she was with difficulty held down. She threatened to tear Blumhardt to pieces, glanced trickily around to see if there was not something hateful which she could do to those holding her, tried to tear open her own stomach with her own hand. "Such a roaring came from her throat that one could think a thousand pack-mules were within her."

Many of the demons who appeared in Gottlieben seemed to long to be freed from the bonds of Satan which held them. They spoke in many different languages. The groaning and sighing and anguish of these in bondage to Satan was enough to melt a heart of stone. The will-less condition of these lost and their complete subjection to the tyranny of darkness was made manifest with terrible clearness. The demon in Katrina (the sister) described himself as the chief of all witchcraft to whom Satan had given this power in order to forward the satanic kingdom. Blumhardt describes the crisis which led to his expulsion:

"Suddenly at twelve o'clock midnight, December 27, 1845, it was as if he saw the open abyss of fire. Then there rang from the throat of the girl for a quarter of an hour a single cry of desperation of such

overwhelming strength that it was as if the house would fall. Anything more terrible could not be imagined. Half of the people of the place perceived with horror that the struggle was going on. The possessed Katrina was taken with such trembling that it seemed as if her limbs would shake off. The demon appeared filled with anguish and desperation, yet his defiance was none the less great. He Challenged God to perform some wonder. He would not abandon the girl until there came from Heaven some tremendous miracle which should astonish the whole place. He would not surrender the part he was playing, as any common sinner, but would with a certain triumph pass into hell. Such a horrible mixture of evil and defiance, of desperation and pride surely has never been seen elsewhere. Meanwhile, his overthrow appeared to be ever more prepared in the invisible world. Finally, came the most harrowing moment which no one could adequately describe who had not been eye and ear witness. About two o'clock in the morning the satanic angel began roaring. The words which came out of her mouth with a volume such as it is hard to conceive as coming from human throat—the words 'Jesus is Victor Jesus is Victor!' left an ineradicable impression on all who heard them. The might of the demon appeared now to be broken and with every moment to grow weaker. He was ever quieter, made hardly any movement, and finally vanished almost imperceptibly as the life of a dying person passes out. This was about eight in the morning. Here it was that the almost two-year-long struggle came to an end.

This great victory over the invisible powers of darkness was followed by revival in the community. People wrote to Blumhardt confessing their sins; they came in bands to his parsonage for the same purpose. They would come seven or eight times, not being able to confess everything at once. Some were in such agony and struggle "that I gave them assurance of God's forgiving grace at once lest their hearts should literally break." Blumhardt was in his study from seven in the morning till eleven at night hearing these confessions. Very evil people were converted. They came from neighboring villages. Fearful sins were confessed. In this community, sunk in spiritual coma, it was as in the days of John the Baptist. Everywhere there was reconciliation of enemies; return of stolen goods. Men recognized the tremendous significance of the conflict in which Blumhardt had engaged for two years. The might of the satanic powers was broken and these spiritual results followed as a matter of course.

From Blumhardt there streamed a sanctifying power, which people clearly felt. The appearance of faces was changed; drunkards lost their thirst, disobedient children were tamed, quarrels between man and wife smoothed out. People would interrupt their work for prayer and study. The movement of repentance was followed by one of healing. In the winter of 1845, when the people of Moettlingen came weeping and confessing to the parishhouse they found that with forgiveness often came cure. Here a rheumatic found himself healed. Others afflicted with tuberculosis, eye troubles, necrosis, spinal curvature, were freed. When Blumhardt went on journeys he was constantly invoked by the people, often in crowds, to pray for their healing. They awaited his coming on trains and he would go into the

waiting rooms of stations to pray with them. They gave him scarce time to eat. It was as in the Lord's day.

Are these things so, or are they not so? One must remember Blumhardt's honesty, his saintliness, his balance, his learning, the confidence reposed in him, the witnesses to these unusual occurrences, some of whom have lived to our own time. These things happened practically in our day, Blumhardt having died in 1889. They were not done in a corner: they were subjected to all sorts of cross-criticism and cross-examination. They are the subject of a large literature by serious and competent writers. Rationalists will talk about "superstition." Wiser men will not bury their heads in the sand after that fashion. For these facts are fearfully important.

We should remember that to be a good theologian one must be knowledgeable of Satan and his wiles. A capable officer must know the strength of the enemy.

(Additional note by Alex Wilson: Vernard Eller, editor of *A Blumhardt Reader*, comments, "There is much in this story at which modern readers inevitably will look askance; but it must be said that both Blumhardt and his son and co-worker were solid, unflappable characters with nothing of the fanatic about them. In fact, rather than doing anything to encourage sensationalism or a personality cult, they regularly took deliberate steps to dampen such tendencies.")

For further study, see books such as *Demons in the World Today*, by Merrill Unger; *A Manual of Demonology and the Occult*, by Kent Philpott; or *Christian Counseling and Occultism*, by Kurt Koch.)

Believers Must Sing of Spiritual Freedom

Buford Smith

The solemn dignity, the almost mystical quality of the changing of the guard, left my spine tingling and my calm, rhythmic breathing shattered.

Being in Arlington National Cemetery, sharing in the loyalty being expressed for the courage of past defenders, taking in the symbolism of protection for those who paid with their blood, breathing deeply of the cost of freedom, these had a powerful influence on my priorities.

The ceremony struck deep within me. It honored heroes. All the dead were heroes. I felt a warm gratitude toward them—rows and rows of white headstones—with names. My whirling thoughts became one with the emotional pressure of the moment. It became personal. Those heroes had paid for my freedom. At that moment I loved them for it. I wanted to shout about it, to sing about it, to cry about it. I walked away quietly Alone.

I understood the feeling. Freedom. Thanksgiving. Being free from political tyranny gives rise to thanksgiving. It is cause for celebration, for feeling proud of being an American. It is cause for feeling confident, for sharing.

It is a short walk, in the corridor of my mind, from the tomb of the Unknown Soldier to Calvary; to the One whose birth changed the world; to the One whose Resurrection promises an Eternity for me

in His presence. The gratitude I feel toward the dead is multiplied many times when I think of the price my God paid for my freedom.

Current events help me understand a bit about political tyranny. I know I don't want to live in any country where political authority controls every personal function. I don't want the government to decide where I will live, what size family I will have, what job I will report to, what type educational training I will receive, how I spend my leisure time and what religious belief I can hold. I want to be free.

When I think of the so subtle influence of sin, the slavery to passion, the tendency to resist moral controls, the desire to be free, I understand how easy it has been to become a slave to evil—all in the name of freedom. I don't want moral freedom. I want to get rid of the control of evil.

I think of Romans 7. I agree with Paul—I know right from wrong. I intend to do what is right. I am not always successful. I need help. I need someone more powerful than I am to rescue me from the grip of evil. With Paul, I can say, "Thank you, Lord."

Calvary is the key. Jesus paid my debt. Jesus rescued me from evil. Jesus guards my freedom. Jesus promises continued protection on my journey.

At this moment I love Him for His sacrifice, His promise, His offer of love. I am thankful and relieved to be free—free to live and share the wonderful gift of freedom.

In our world, Americans must sing of freedom. In our world, Believers in Jesus must sing of spiritual freedom. Free for all Eternity . . . free to live in His presence. I want to shout the Good News—"Jesus saves!" Thank God for freedom!—From *The Dugger Post*



Studies in the Book of Acts

Larry Miles

THE SECOND MISSIONARY JOURNEY "THE WORK IN THESSALONICA AND BEREA"

Here in the 17th chapter of Acts Paul and Silas continue to spread the Good News into Greece. The first 9 verses deal with the work in Thessalonica and verses 9-15 deal with the work in Berea. We invite all to study with us and to be like the Bereans. Please have your Bible ready to follow along.

THE ROAD TO THESSALONICA: Acts 17:1

Paul and Silas, fresh from their missionary endeavors in Philippi, are seen in this verse traveling towards the city of Thessalonica. The

distance between the two cities was about thirty miles. The road they would have taken was called the Via Egnatia. The cities they would have passed through were Amphipolis and Apollonia. Thus, after passing through these two cities, we find Paul and his company in the city of Thessalonica. Concerning this city, James Burton Coffman writes the following.

At least as far back as the fourth century B.C., there was a city called Therma (named after the hot springs in the area) situated at the junction of the main land route from the Aegean to the Danube. Cassander, the son of Antipater who governed Macedonia while Alexander the Great was campaigning in the East, was the man who refounded and embellished Therme, and called it after his wife Thessalonica, Alexander's sister.

PAUL TEACHES IN THE SYNAGOGUE: Acts 17:2-4

In the latter part of verse one we have the arrival of Paul and Silas in the city of Thessalonica. It mentions the fact that there was a Jewish Synagogue there. In passing we must mention the fact that Luke is no longer with us. The reason for this is that he is using the term "they" again meaning that he is no longer with the party.

Concerning the term Synagogue of the Jews, J. W. McGarvey wrote the following,

As always, Paul first addressed the beloved chosen people, turning away from them only when compelled to do so by their rejection. "To the Jew first" (Rom. 1:16) was a controlling principle with Paul.

Verse 2 informs us that Paul and Silas spent 3 Sabbaths with the people in Thessalonica. How did he spend that time? Let us read from the inspired Word itself.

...he reasoned with them from the Scriptures, explaining and proving that Christ had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ."

Concerning this passage in Verse 3 about the preaching of Paul, McGarvey wrote,

That Jesus of Nazareth was the long-awaited Messiah promised in the Old Testament is the fundamental Christian truth, attested by some 333 Old Testament prophecies fulfilled in Him. This appeal to the Old Testament is still the best beginning for teaching people who believe the Bible.

In verse 4 we're told that the preaching of the Gospel was bringing results. Luke tells us that some of the Jews were persuaded. This verse also tells us that many God-fearing Greeks and some prominent women believed in the message and were led to Jesus. Things are going great. The Gospel is being proclaimed, souls are being won to the Lord of Glory. What could happen to mess things up?

THE JEALOUSY OF THE JEWS: Acts 17:5-9

Here in verse 5 we have the Jews causing trouble again. It says that the Jews were so jealous of Paul's work that they formed a mob and started a riot. They went to Jason's house searching for missionaries. Jason must have been a Christian. Paul and Silas must have been staying at Jason's home. This Jason might be the same one that Paul mentions in Rom. 16:21. We don't know, but it is a thought.

The angry mob did not find Paul and Silas but found Jason. What did they do? In verse 6 we read the following,

But when they did not find them, they dragged Jason and some other brothers before the city officials, shouting, "These men who have caused trouble

all over the world have now come here, and Jason has welcomed them into his house. They are defying Caesar's decrees, saying there is another King, one called Jesus."

One wonders why the leaders of the city allowed Jews to drag a Greek before them. But when one hears that someone is supposedly teaching and practicing things contrary to Rome he gets worried and sometimes does not think straight.

In verse 8 the city officials don't know what to do. In verse 9 they decide to compel Jason to post a bond and let him and his friends go. In the next verses we will be looking in on the work in Berea.

THE NOBLE BEREANS: ACTS 17:10-15

PAUL AND SILAS ARRIVE IN BEREAS: Acts 17:10

It was nighttime in Thessalonica. The brothers sent them away. William Neil writes,

Having left Thessalonica under cover of darkness, Paul and Silas (and Timothy (?)-cf. v. 14) made their way to Berea, about fifty miles SW of Thessalonica, off the Egnatian Way.

Where was their first stop? To the Synagogue. Again, "To the Jew first." In verse 11 we have one of the most important verses in Scripture. Oh, if we could echo the actions of the Bereans. Luke writes these words in Acts 17:11. The reading comes from the NIV.

Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and EXAMINED THE SCRIPTURES EACH DAY TO SEE IF WHAT PAUL SAID WAS TRUE.

It does not say here that the Bereans accepted all the teachings of Paul. But, rather than reject the teaching outright, they were willing to study the Old Testament writing to see if Paul was speaking the truth.

In verse 12 we find that many people believed and were added to the church. Many Jews and also many Greeks. "To the Jew first and also to the Greek." Paul believed that the Gospel was for all.

But, wait, trouble lie ahead. The Jews from Thessalonica found out that Paul was in Berea preaching that Jesus was the Christ. They found out that Paul was having success. This would not do. They had to come and cause trouble. They came to Berea and worked their mischief there stirring the people against the Apostle.

In verse 14 the brothers in Berea sent Paul to the coast for a ship to Athens. Silas and Timothy remained in Berea to continue the work there. In Verse 15 we're told that the men who went with Paul to Athens returned to Berea with Paul's instruction to Timothy and Silas. They were to join him in Athens as soon as possible.

In concluding these first 15 verses in Acts 17 we see that the work of evangelization was spreading all over Greece. Many were being won to Jesus. Despite the trouble making policies of some of the Jews, the message of the cross was being proclaimed. Let us be willing to be like the Bereans in this chapter and be willing to search the Scriptures to see if any and all teaching we receive or hear is really from the Word.

The next article will finish up the 17th chapter. It will deal with the events in verse 16-34. It will be called "Paul Preaches in the City of Idols." Until next time, Maranatha!

Don't Isolate the Good News

Michael Hall

The POWER and VITALITY of Christianity is in *contact*. "Salt" isolated in a bottle sitting up on the shelf accomplishes nothing. "Light" hid under the bed fails to radiate light, and if it is a candle, it will set the dog-gone bed on fire! Christianity ISOLATED in four walls which are considered sacred and refuses to get out, is useless and empty.

We must wake up to the startling fact that we are "in the world" and have a *ministry to it*. To ignore our community, to isolate ourselves from the world is a road to sure death for any church. Members of the Body of Christ have GOOD NEWS and need to communicate that news. What a tragedy it is that we lock it up, isolate it away and reserve it for a mere hour on Sunday morning to a group who have already heard it!

The church IS isolating itself when members of the Body refuse to stand up and be recognized as CHRISTIANS in their places of business, at school, in the neighborhood, etc.! The church is dying when it dreads and fears *contact, discussion, dialogue*. Is it that we are afraid of listening to something that we don't believe? Is it that we are afraid that the truth might lose in a battle with error? Or perhaps we are afraid that we might be forced to do some real *thinking* and expose ourselves as human, and capable of making mistakes too?

We need more believers who are willing to go to denominational meetings and ask questions as the New Testament Christians did. (e.g., Acts 18:24-28) During the week, our people ought to be in the homes and businesses of people declaring God's Good News. There's too little proclamation going on. We usually wait until we are all snug in our little church houses, where we are not threatened and then we raise thunder! We pound the pulpits. We get excited. We tell the sinners and the heathens, "just like it is." And then we go home. We feel like we've been carrying out the commission of Jesus by "holding services." The truth is that only a handful of non-Christians were even present and sometimes we bore them. Service isn't something to be held, it is something to *render*! We need to permeate our community from Monday to Saturday with the Good News to the people who need to hear it—to do otherwise is to fail in our mission.

Let's not isolate ourselves. Let's REACH-OUT in our ministry for Jesus' sake. We need more of that spirit of patience, love and kindness which Aquila and Priscilla had. The Book witnesses of them, that they "heard" Apollos preaching diligently. They gave him an audience and then asked for a Bible study with him. (Acts 18:24-28) Apollos didn't need criticism and rebuke. He needed the kind of love that this early Christian couple showed him. Criticism about the imperfections and unbalancedness of his preaching might have "told him" what was what; but LOVE led him closer to Jesus.

Paul and Barnabas could have ignored the Jewish populace on their Good News trips, but they didn't. They went right into the

"worship assemblies" of Jew and Gentile and sat down. They "sat down," the Bible says and sat on the edge of their seat until some opportunity would arise for them to "declare Jesus." (Acts 13:14-16ff) They had GOOD NEWS to share, they knew it was good news and they sought in every way possible to get it out. Isolation is not the key to evangelism; contact, ministry and loving confrontation is! Keeping the lighted-candle lit and burning under the basket of our buildings will only mean self-destruction. Let's reach out with our good news!!

NEWS AND NOTES

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

Dear Friends,

In the August issue of *Word & Work* there was a very good, extremely good discussion of the phrase "that which is perfect" in I Corinthians 13. It made me know that the Pre-Mil people have the truth on that, etc. However, I lost my copy somehow the same day. Would you send me another one: tell me the charge and I'll pay it. And tell that preacher that I appreciate his article and the truth in it: that the Word of the New Testament no where teaches that the Spirit has ceased to act in the same measure that was manifest in New Testament day. I have always believed that "that which is perfect" is heaven (the A-mils say this is the "perfect law of liberty"). If the gifts are not manifest, it is not because they are not available. Pray for us.

John Camp

TRIBUTE TO ADDIE BROWN

Addie Mae "Lady" Brown, servant of the Lord Jesus, wife, mother, and precious friend went "Home" on the 3rd of Sept. 1985, to the "One" she loved and served so faithfully for 88 years.

To know her was to love her; you knew you had been touched by Jesus when she touched you. She always drew out the best in others, reaching out to the weakest and vilest of sinners, drawing them to the Savior. She radiated the love of God wherever she went and has won many souls for Christ. We, her children, thank God for her beautiful life and rise up and call her blessed—Many have done virtuously, but thou excelled them all. She truly learned God's grace and that His grace is sufficient. She was

full of grace, glory and truth. We bow our heads and say, "Thank you Lord".

William Leslie Brown, her husband and our father, is still living here. They served as missionaries in Africa for over 50 years, as many of you will remember. They were married 70 years on the 14th of August. By her request, the funeral service was conducted by Daddy Brown. He read Scripture from II Cor. 5:1, I Cor. 15:51, and I Thess. 4:13-18, also saying, "We are gathered here this morning not because 'Lady' has died but because she lives, and the life she lived has not only touched our lives, but the lives of a multitude of people." Hymns sung were "Amazing Grace" and "Rock of Ages". We praise God for a victory service and in Daddy Brown making it so uplifting and meaningful. It is good he can still preach and teach.

Their sons: Dr. Robert Brown (AK) took the service at the graveside with a beautiful tribute, Scripture readings (some of mother's favorites), and prayer; Bernard Brown (KY) led in a good prayer; David Brown, missionary in Africa was unable to get there; Allen Brown (AK) was there.

"Lady" was laid to rest in the Davenport Cemetery where her parents and grandparents are.

I, one of her daughters, marvel at being blest with such a godly mother.

—Betty Wetton

New Address:

Joyce Shewmaker
Route 12, Ridgewood Rd.
Columbia, Missouri 65203

Cards, letters and visits will be welcome.

SUPPORT OUR OWN PUBLICATIONS

STANFORD CHAMBERS

Baptism (Its place, action, subjects, import)	1.00
The Mystery of Godliness .....	.20
Death and What Follows .....	.20
Escape From the Great Tribulation .....	.20

J. R. CLARK

The Premillennial Position of the Primitive Church (Part 1) ..	.75
The Parables of Jesus .....	.75
The Bible the Word of God, and Jesus Is Real .....	.50
My Answer – Unity and Debates .....	.05

WM. ROBERT HEID

Except Ye Repent (4 page folder) .....	.03
Except Ye Believe (4 page folder) .....	.03

DON CARLOS JANES

Christ Exalted .....	.10
The Missionary Argument .....	.05
Missionary Giving .....	.05

DALE JORGENSON

A Devotional Note on 2nd & 3rd John	2.50
(5 books @ book rate for 69¢ postage)	

E. L. JORGENSON

Divorce and Remarriage10
------------------------------	-----

MARY W. KNECHT

One Thing Is Needful – For the Christian Home	3.75
Our Great High Priest .....	.75
Blessed Be the Name of the Lord .....	.05

N. B. WRIGHT

Baptism and Your Eternity05
---------------------------------	-----

THE WORD AND WORK

2518 Portland Avenue

Louisville, Kentucky 40212

D

MRS. HOLLIS BROWN
2118 MARYLAND AVE.
LOUISVILLE, KY. 40205

HLD

HOW GOD FORGIVES

For
An
Effective
Tract
Ministry

Only
10¢



Excellent
For
Evange-
listic
Work

Only
10¢

R. H. BOLL