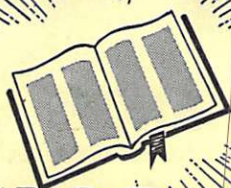
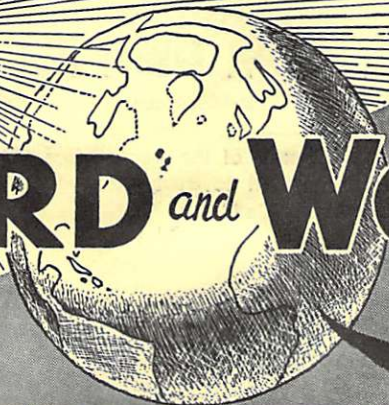


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

MARCH, 1986

Victims Of Broken Homes

Page 65

Our Big God Is Still Able

Page 74

We Still Need Edification

Page 80

Restore The Church - Not The Movement

Page 89

New Subscription Rate

Back Cover

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

MARCH, 1986

No. 3

In This Issue

God's Family – Little Kids With Big Problems – W.R.H.	66
Thoughts From Romans – “Children of the Promise” – E.E. Lyon	68
Questions Asked of Us – Carl Kitzmiller	70
Viewing the News – Jack Blaes	72
Good News and Great Challenges:	
God Is Able – Knofel Staton	74
Will the Restoration Movement Ever Move Again?	
– Dick Alexander	89
Gleanings – Larry Miles	78
Reprint: Mutual Edification – Gordon R. Linscott	80
Heroes of the Faith: D. L. Moody – James C. Hefley	82
Treasures From D.L. Moody	85



God's Family

W. R. H.

LITTLE KIDS WITH BIG PROBLEMS

The most serious social problem in our nation today, is the breakdown of the family and particularly as it spiritually deforms our children and the generation that will be in the leadership role tomorrow. Psalm 11:3 asks the question, "If the foundations be destroyed, what shall the righteous do?" Surely, we have come to such a time. Some of the chief things, as Honesty, Integrity, Morality, and Responsibility have been shattered in so many lives that evil is the only possible outcome. The "work ethic" which has its roots in Genesis three, has been side-tracked by the more popular notion that the Government somehow owes me a high standard of living and health care, even if I have not contributed anything to its programs. Equal educational and income opportunities are spoken of as a human right. Everybody wants to be "chief" and none to be mere "indians." Optimistic observers say that we are in a period of transition—but what are we changing into? God said that man should live by the sweat of his brow. The gate to the garden of Eden has been barred to this dispensation. How can we honestly expect to find a "toil-less" way of life in a sin-cursed earth? Our young folks have real and very large problems facing them.

SINGLE PARENT FAMILIES

God has great pity for the widows and orphans, and we are all to remember them in their affliction. But now, the number of them has been augmented and even multiplied by the divorce rate. Anyone who works with the social ills of today, be he a minister, teacher, health care or social worker, knows that few children now live in what used to be a typical Christian home situation. Ask a Scoutmaster or Youth director. So few children have a good "father image" or "mother image" after which they can pattern their lives. This is not to say that kids are looking for a good image to follow, but they need to see such, and they will in a large extent be influenced by what they see. It is here that the character of early teachers and baby-sitters becomes such a vital issue. The fathers in this situation are chiefly at fault. Men so often fail to be men, or to assume the God-given responsibilities of parenthood. I know of several who would prefer to abandon a pregnancy than assume the responsibilities (even the mere financial ones) of being a father in a home. How can you expect a man to fight and lay down his life

for a wife or his children, if he is so immature (I wish I had a stronger word, like "yellow-livered") that he reneges at being a man?

IMMORALITY

The loudest message that the broken home gives, is that morality and utter faithfulness to the marriage vows, is no longer required of spouses. The "do it now" generation has been so completely brain-washed that there is no conscience to restrain. Sexual gratification (which was ordained by our Lord) has become the lord of many, if not most. Satan is having a hey-day, as his deluded ones throng to the parade of vice and selfish pleasure. In the stampede, Christian morals have been trodden down, eternal issues have been ridiculed, and "the judgment to come" put out of mind. Oh, if only our grandchildren can be taught that God's way of righteous, moral living, has already proved to be and will continue to be the "far better" way to enter into a truly great society. But a lot of the porn hucksters will have to be shut up in one way or another for this to happen. Until then, our young people are wending their way through a gaudy midway of sideshows and gambling wheels and prizes, with few to help them find solid rock upon which they will be able to stand against the wiles of the devil.

INTEGRITY

Integrity is that goodness that is not merely superficial, but is true all the way into the middle. It is that righteousness that God imparts and demands. It is a genuine way and aim of living for the best, with no regrets. We used to call it "character" but now it seldom makes the news. Integrity is the root of the tree. All of the strength and endurance hangs on this foundation. And when the roots can't or won't grow, the storm will surely take its toll. How can children learn integrity from parents who will not stand up and speak out against the wrong? If a father slips into the other room and closes the door while the mother has to deal with the discipline of the children, what kind of man is that? If a mother has little or no regard for purity, what will she instill in the daughter? If the father is crude or vulgar in his conversation, what will be the nature of his son? And if the father is unwilling to establish a christian environment in his own home, how can he expect the homes of his sons to be exemplary?

HONESTY

Somewhere in the past I heard the statement, "to thine own self be true." And "Why not?" may I ask. God is truth. Satan is the liar. Surely a man ought first of all be true to himself. Why kid ourselves that nothing worthwhile matters, and that everything will work out alright with the children whether we control ourselves or not? When the books of men's works are opened at the judgment, there will be many entries that have to do with our dealings with children and grandchildren. God has already told us about that. We have direct commands. And there will be those in hell, both parents and children, who are there because of a lack of hearing the

word of Jehovah. On one occasion, Jesus said: "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." (Jn. 15:22) His words were not to send them to hell, but to bring an abundant life. His words are the same today. Our children need them most especially. Will you do your part?



THOUGHTS FROM ROMANS

Ernest E. Lyon

"Children of the Promise"

It is not as though God's word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son." Not only that, but Rebekah's children had one and the same father, our Isaac. Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: not by works but by him who calls—she was told, "The older will serve the younger." Just as it is written: "Jacob I loved, but Esau I hated." (Romans 9:6-13, NIV).

In these two paragraphs the Apostle Paul starts his answer to those who feel that teaching salvation by grace through faith is contrary to the Hebrew Scriptures. The Jews felt that salvation was open only to the people of Israel and then only to those who kept the Law. Here Paul points out that the people of Israel did not necessarily include all the fleshly descendants of Abraham. Ishmael, of course, was a true son of Abraham so far as the flesh is concerned. His mother was Hagar, but all of his descendants, including many of the Arabs, can claim equally with the Jews that they are descendants of Abraham just as much as the Jews are. Apparently the Jews had never considered the fact that when they said that Ishmaelites were not of Israel that they were saying that it was only the "sons of the promise" who were sons of Abraham. Elsewhere, particularly in Galatians, Paul says that all of us are sons of Abraham who have the same faith that Abraham has. That is something that they will not admit to this day, but the Word of God says it is true—so it is true.

Spiritual condition is the real judge of a son of Abraham, not fleshly descent. So, as Paul points out in verse 6, it is not that God's word has failed when we say that a man is not "of Israel" even when he descends directly in the line of Abraham, Isaac, and Jacob (Israel).

Let us not forget that Isaac was born because of a direct promise of God (v. 9). Abraham later had seven sons through his wife Keturah after Sarah died. None of those were born of a promise, so they are not "of Israel." Israel, after all, was Jacob's new name given by God. Paul does not take the time here to point out that, therefore, anyone not a direct descendant of one of Jacob's sons is not "of Israel" in the fleshly sense. And you may note that we are never called "sons of Israel by faith" but "sons of Abraham by faith." "Abram (his original name) believed the Lord, and he credited it to him as righteousness" (Genesis 15:6) and by that same faith we become his sons, heirs of the promise—and without that faith no one is included, regardless of his natural birth.

The second example that Paul uses to prove his point strikes closer home in the thoughts of the Jews than the first one. Here Paul uses not only the same father, Isaac, but also the same mother—and even takes up two twins with the rejected one the older of the two. God made a statement to Rebekah that was a true promise, "The older will serve the younger." Esau was older than his twin brother because he "came out first." It was the sovereign right of God to choose between the two and He did so without any necessity of explaining why He so chose. God is absolutely sovereign, no one can call Him to question, and He can not make a mistake. Please do not read verses twelve and thirteen to mean that God "hated" Esau before he was born. That statement is made in Malachi, looking back at the fulfillment of what turned out to be a prophecy when God chose humanly despicable Jacob over the well-liked Esau. I repeat—God never makes a mistake, not even when He chose me over a lot of much better people naturally! Look instead at verse eleven—"that God's purpose in election might stand." Then notice that condition that seems so strange to people who do not know God—"before the twins were born or had done anything good or bad." Let that emphasize to you that God's salvation, His calling, His election, His final decision concerning us is beyond our understanding.

Many people look at such reasoning and overrule it by saying that therefore no one is to blame for being lost—he just wasn't chosen. Such reasoning goes absolutely contrary to all Scripture. "Whosoever will may come" is not just words of a hymn but are a statement of a magnificent truth. If you don't have saving faith, you have no one to blame but yourself. Abraham could have looked at the situation recorded up to Genesis 15:6 and disbelieved God. He was ninety-nine years old, his wife was eighty nine and beyond the human possibility of having a child. Yet God said Sarah would bear Abraham a son a year later and Abraham would have so many descendants that men would not be able to count them. Can you imagine anything harder to believe? But Paul sums up the result well, you may recall, in Romans 4:18-22: "*Against all hope, Abraham in hope believed*

and so became the father of many nations, just as it had been said to him, 'So shall your offspring be.' Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised. This is why 'it was credited to him as righteousness.'"

God asks no great thing of you to become His child—just believe what He says even if it does not seem reasonable, but believe it because He says it. Regardless of your past life, He is able to make you as clean as if you had never sinned. And He, through His Spirit, will provide you with the power to live before Him. Please do not turn down such a wonderful gift as that.



Questions Asked of Us

Carl Kitzmiller

Doesn't the destruction of the Challenger prove that God is not pleased with exploration of Space?

If so, then the very tragic year experienced by aviation proves that God is not pleased with man's use of airplanes, and the recent terrible train wreck in Canada proves that He is not pleased with that kind of land travel. Etc. It may be that God is not pleased with all that is taking place in space exploration, but I doubt that the *Challenger* affair should be used as an indication of such. All new areas of discovery are full of danger until man learns the problems that are involved. Even after many of the problems are known there may be serious accidents due to human error, carelessness, or even human sinfulness (e.g., defective parts used because of human greed).

We must be careful that we do not pronounce certain events as evidence of God's certain will. We can be guilty of a bias which makes us look for just such indicators and causes us to interpret them in the light of our bias. There is a very similar situation described by Jesus in Luke 13:1-4. Jesus points out that certain ones who died a violent death at the hands of Pilate were not worse sinners than others. Again, a tower had fallen and killed eighteen men. Jesus indicated that this was not to be considered a stroke of God's anger declaring these men to be greater sinners than others. There are events which come to men that are the result of sin in general but are not a special visitation of God. There should be no doubt

that God is overruling in all things, especially on behalf of those who are Christians, but this does not mean that He does not allow many natural laws to work or many human events to follow predictable courses. Poor human judgment and wrong choices are not necessarily set aside. Our learning processes would be greatly hindered if such were the case. If, for example, a child could touch a hot stove and not get burned, he might miss a valuable lesson.

It may be that God is not well pleased with all that is taking place in the probing of space. It is rather evident that some of those who are involved are unmindful of God or of His will in the matter. One can discern something of the spirit of Babel (Gen. 11:4) on the part of some connected with the space program. It is not at all improbable that such a spirit has characterized many who have been involved in man's past conquests and explorations of other sorts. Yet God has allowed these things to go on and we accept them today as normal facts of life and have no questions about them. It is to be doubted that those pioneers who headed west across the prairies of America were all motivated by a deep concern for God's will. And so on we might go with hundreds, even the thousands of man's endeavors. God has kept certain restraints on man's discoveries, and He will always oppose his efforts to become God or to be independent of God. Not all probing and exploration have such an intent, however. Not all individuals involved are godless or are trying to challenge God.

When God put Adam on the earth one of the legitimate areas of activity assigned to him was to subdue the earth (Gen. 1:28). This suggests learning to live in the environment God had provided and learning how to use it. It can be argued that space exploration seeks to go beyond the earth and thus beyond man's domain, but this is not altogether the case. Much of what has been achieved or discovered has been applicable to life on the earth. Weather and communications satellites have been very beneficial. We realize that time and life support needs limit man from moving very far into space. Earth is always the base from which the exploration proceeds and to which the discoveries will be important.

Until recent years man's only probing of space was limited to vision (what he could see—first, with the natural eye, and later with telescopes). That knowledge was used for both good and evil. Seafarers steered their courses by the stars, and David (and others) saw in them the handiwork of God. Others have used them for idolatrous worship, have seen them as determiners of destiny (as in astrology), or have viewed them as mere products of chance. We suspect that what men continue to discover will continue to be used in both ways, depending on the character of those who are involved. It is not necessarily knowledge or the attempt to attain it which is evil; rather, the use we make of it will make the difference.

To be sure, there are methods of obtaining knowledge which involve wrong (just one example will suggest others—the medical experiments of the Jewish death camps in Germany during the World War II era), and there is a spirit of inquiry which is unmindful of God or of His will. Man's evil use of knowledge and the pursuit of

knowledge by evil men in wrong ways do not mean that all searching is wrong, however. Of course the Christian is properly concerned about the legitimacy of the methods and the areas of inquiry, but he must not mistake ignorance for Christianity or all inquiry as wrong.
127 E. Highland Rd., Johnson City, TN 37601



Viewing the News

Jack Blaes

Recently James J. Kilpatrick, the syndicated columnist, wrote a report of a study by Paul E. Vitz, professor of psychology at New York University, who spent months of careful study of 60 textbooks widely used in elementary schools across the nation. Mr. Kilpatrick said that his was a "respectable report by a respectable scholar," and indicated that it is worthy of respectful attention by educational leaders of our nation. Prof. Vitz chose 10 sets of texts in social studies from the biggest names in the text-book publishers. He estimated 87 percent of the country's school pupils use these texts. Each text was meticulously examined in terms of its references to religion. Vitz had two categories into which he divided these references. His "primary" classification was those references of words or pictures depicting such religious activity as praying, going to church or participating in a religious service. His "secondary" classification was material dealing with religion in some indirect way, such as citing the date when a church was built. The professor concluded that the most striking thing about these texts "is the total absence of any primary religious reference about contemporary American religious life. In particular there is not one text reference to characteristic Protestant religious life in these books." His was a very disturbing conclusion that "those responsible for these books have a deep seated fear of any form of active contemporary Christianity, especially serious committed Protestantism." That's what those conservatives who have been making serious study of

the text-book situation have been saying all along, but this is coming from quite a different quarter. If you think his report will be taken any more seriously, perhaps I can interest you in some property that is rich in oil deposits which I will sell very cheaply.

Jeanne Chall, director of the Reading Laboratory at Harvard University's Graduate School of Education, recommends that reading instruction should begin in Kindergarten or earlier to give children equal opportunities for success. She believes that early reading instruction can help counter the influence of television in children's lives. "Big TV watchers are the worst readers," she told a recent gathering of Elementary school teachers.

From the Pro-Family Forum Alert: On the 700 Club a Nazarene preacher named B.J. Webber told his story. When he was a student at a university in Iowa, he was approached by his history professor, who welcomed him into his home and introduced him to his wife and friends. Mr. Webber was indoctrinated with communist philosophy and later became a Communist. He was encouraged to change his major from history to child development. Since Communists understand that the best way to win a nation is through its children and the schools, this became Mr. Webber's goal. He became a teacher of values clarification and situation ethics, two basic cornerstones of humanism. When accepted by pupils, these principles "free" children from values taught at home—responsibility

to authority, self-discipline, and belief in God. Through an encounter with a Jesuit monk, Mr. Webber was converted to Christ and eventually became a Nazarene preacher.

Another quote from the Alert: Behavior Modification is a tool for change widely used in all areas of the secular world from public schools to mental institutions. It is commonly referred to as "Sensitivity Training" or "Self-Help Groups." The definition of Behavior Modification used by the Department of Health, Education and Welfare is: The systematic application of Psychological and social principles to bring about desired changes in behavior.

Before becoming a Christian I (the author of the article) was active in various techniques of Behavior Modification, and the main goal of every group was changing self-centering on your faults, publicly disclosing them to a group of 10 to 15 people, and receiving "feedback." The type of feedback received depended on the character and value of the group; and unless the individual himself was of incredibly strong character, he would ultimately take on the ideas and values of the group. This is especially accomplished in groups referred to as "Encounter Groups." In these sessions a person is confronted into submissiveness, begins to doubt his ability to make decisions, and eventually depends on the consensus of the group for his decisions. Approval can become more important to him than the truth. All of these techniques are based on situation ethics—there are no absolute truths—no right or wrong. The implications behind such a process can be devastating. Most people become involved in "Group Therapy" are involved in some type of personal crisis which has forced them to seek help, and consequently they become more and more vulnerable to strange ideas and possible changes in values.

According to a Ukrainian human rights group, at least 59 Soviet athletes who took part in the 1980 Olympic Games, including 24 gold medal winners, have died—more than two and a half times the rate among their U.S. and German counterparts. The Baltimore-based Smoloskyp Organization for the Defense of Human Rights in the Ukraine also revealed that the death

rate for Soviet medalists over the most recent period studied (1976-82) has dramatically and inexplicably increased by over 400 percent in comparison with previous years, while the increase in the U.S. rate has been only 9 percent. The organization received a list of dead Soviet Olympians from the Soviet athletes who claimed that the high death rate was the result of widespread drug use and psychological experimentation in their country's government-run Olympic training and sports medicine program. "The Soviet Union is literally sacrificing its Olympic athletes for the sake of its own glory and international prestige."—America—Weekly English Edition of Ukrainian Catholic Daily.

Marxist Nicaragua's only independent daily, *La Prensa*, is supposedly free to publish anything it wishes—as long as it follows certain government guidelines. The guidelines prohibit, among other things, reporting military actions that have not already been announced by the Sandinistas themselves, hinting that the elections may have been fraudulent, providing coverage of any kind of protest and mentioning shortages or civil rights violations.

As a result of these restrictions, often as many as 60 or 80 percent of the news stories in *La Prensa* are cut out by the Sandinista authorities. At times the government censors cut out so much that the newspaper's editors decide not to publish at all since the newspaper would be devoid of any real news. The newspaper suspended publication 34 times in the past three and-a-half years and five times during the first five months of 1985.

Observers point out that even the easing of restrictions on the newspaper would have little effect on the freedom of the press in Nicaragua since the government controls the rest of the media. The small nation's two television stations, 34 radio stations and two other major daily newspapers are controlled by the Sandinista Marxist distatorship. And I'm sure you have heard of the repressive Samosa government which was under condemnation of U.S. liberals, and which was replaced by this Sandinista government, but which allowed the *La Prensa* perfect freedom to criticise the government as much as it wished. But Marxist Revolutions are not usually overthrown.

Good News and Great Challenges

Exciting things are happening among our brothers and sisters in some of the "independent Christian churches." The two articles that follow share some of this excitement, and confront us with important challenges to greater faith, prayer, love and zeal. *Please Read These Articles*, and face up to their impact!

The first article was a sermon presented at the annual Bible conference/fellowship week called the North American Christian Convention. The preacher is Knofel Staton, president of Pacific Christian College in Fullerton, California, and a leading preacher and author among the Christian churches. His message later was printed in *Christian Standard*.

The second article was condensed from a workshop presentation at the 1983 Conference on Evangelism at Cincinnati Bible Seminary, and is reprinted from a magazine entitled *Recovery* (4334 Pitts Ave., Cincinnati OH 45223). Dick Alexander was a minister in a congregation in California at the time he gave this message. Since then he has moved to Cincinnati and pastors there. Read on; evaluate; respond. —Alex V. Wilson

• • • • •

GOD IS ABLE

by Knofel Staton

IS our God too small? Is God too small for the twentieth century—the century of computers and cancer, the escalation of abortions and child abuse, homosexuality, bankruptcy, and pornography? Is God too small for our pressure-cooker schedules and for our mid-life crises? Is God too small for the spiritual principalities and power—for those powers of darkness that are right now invading Planet Earth and are taking man's mind captive? Is God too small for all of that, or is God too small for *any* of that?

Is this fellowship of free Christian churches and free churches of Christ too small for all of that, or any of that? Is our thinking too small? I read a plaque a couple of weeks ago that said, "Think small—big ideas upset everyone!" In the religious world, I think we have made it read this way, "Believe small—because big faith upsets people." It seems to me that we are upsetting no one!

How big is our God? A big, adequate, almighty God for the first century with its slow sailboats, dusty roads, candlelight power, donkeys and horses, swords, shields and sandals, water drawn out of wells, and bread made by hands? Sure! God is big enough for all that antiquity. But how about on July 9, 1985? Do we really need an almighty supernatural God when we have heart transplants, supermarkets, insurance companies, medical clinics, Tylenol, laser surgery, call-waiting telephones, satellites, moonwalks, and Disneyland?

I want to be confessional and repentive before you tonight. I want to confess to you that I have spent too much of my time cutting

God down to the size of man—in fact, to less than man's size, because I have not been willing to give God credit for the unbelievable.

We praise man's potential and then explain away God's power! We fantasize about man's explosive ability for the twenty-first century that we are facing, while at the same time we freeze God's extraordinary activity back to the first century! We have put God in a box. We use our theology boxes, our outline boxes, our formula boxes, our scheme boxes, our method boxes, and our unwritten creed boxes. Brothers and sisters, our boxes are too small for the God of this universe!

He still says to us, "My thoughts are not your thoughts. Neither are my ways your ways, for as the heavens are higher than the earth, so are my ways and my thoughts higher than your ways and your thoughts."

Do we really believe that God is delighted in a movement that has intellectually and intentionally whittled God down to a wimp who left all of His miraculous power confined to the pages of the past? When He does break through today, we are embarrassed by it and claim that such surprises of the extraordinary are all from the devil. Since when have we allowed the devil to have all the power on Planet Earth?

Facts and Faith—God is not just the Lord of the first century; He is Lord also of every century! He is not just the Lord of Heaven up there, He is the Lord of earth down here! That is what we pray when we pray, "Thy kingdom come, Thy will be done, on earth as it is in heaven."

If He is Lord, He is Lord indeed and lordship equals power! But we have not taught that well in our Sunday schools, in our worship services, in our colleges, and in our homes. We have seen lists more than we have seen God! We have mastered words with our memories more than letting God master us with His Spirit!

The confession of Jeremiah misses us, "Oh Lord God, behold Thou has made the heavens and the earth by Thy great power and nothing is too difficult for Thee." We must become more like little David, who when he faced that giant, rejected the traditional man-made armor and said, "I cannot go into the battle with these." And they said, "You are not able, David" and David replied "God will deliver me." That was David's way of saying, "God is able!"

Let's lift up the bigness of God—in our singing, in our worship, in our sermons, in our testimonies, in our talk, in our expectations, in our giving, in our living, in our life-styles. Let's lift up the bigness of God in our prayers! Let us in this movement begin to ask God for miraculous healings, for miraculous restoration of broken relationships, for divine intervention, for changes in our living! The Bible says, "You receive not, because you ask not!" The Bible also says, "Let him ask in faith." God will not honor us with the growth we want if we do not honor Him with the faith He wants!

Hebrews 11:6 says, "Without faith it is impossible to please God." It is quite possible to be high on doctrine and be low on faith. In the rest of Hebrews 11 we read something interesting. Ordinary people became extraordinary people because of faith—faith

in God's ability, God's capability, God's availability, and God's will-ability. They did not always have the right answers and they certainly did not always have the right conduct. They believed God was able to do anything and God honored that!

I am convinced that some church groups today are growing because God is honoring a faith and a life-style that demonstrates a conviction that God is able! Some people say that we cannot grow in the restoration movement because we teach that baptism is as essential as faith and repentance. My answer to that is nonsense! The church in the book of Acts grew. The estimate is they grew to 20,000 members just in the city of Jerusalem by the time you get to Acts 4. That alone would cause most churches to split if they ever got that big! You know something? They believed in Acts 2:38. They also believed in Acts 2:42, Acts 1:8, Acts 2:33, 45, Acts 4:33, 34, Acts 5:41, 24, and Acts 19:18, 19. You may say, "What do all those other verses mean?" That's a problem! We've even put the book of Acts in a little box.

Power to Change—We can grow, but we will not grow and we should not if, while we live up the pertinence of baptism on one hand (which we should do), we put down the power of God on the other hand. I am not talking just about power for extraordinary practices. I am also talking about power to be extraordinary people in the kind of day in which we live. I am talking about the resurrection power that changes us—really changes us from the inside out!

In Acts 4:33 we read, "With great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all." Now just how in the world were they giving witness to the resurrection of Jesus with great power? The next verse tells us. "There was not a needy person among them, for all who were owners of lands or homes would sell them and bring the proceeds of the sales." They had changed lives! Jesus was in them! Because Jesus was in them and because they were open to His being in them, they were feeding the hungry and clothing the naked, as well as evangelizing the lost. They were not traditionalists. They were real restorationists restoring God's interest and God's harmony to this Planet Earth. And I ask, "Have we become more traditionalists than real restorationists?"

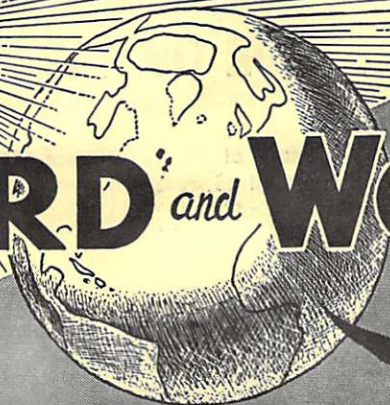
Today much of this world is starving—spiritually, morally, physically, and this world sees very little difference between the Christians and the non-Christians. The result of a recent Gallup poll said this, "Never before in the history of the United States has the gospel of Jesus Christ made such inroads while at the same time making so little difference in how people live." Before the world will see a difference in Christians, Christians must see a difference in God.

From the beginning of the Bible to the end is the "good news." God is able! He will never die! He will never weaken and He is available! Genesis 18:14, a question was asked, "Is anything too difficult for the Lord?" It seems to me the rest of the Bible is answering, "No!" God caused the sun to stand still and that did not disrupt the rest of nature. That was not too difficult for God. When Daniel was thrown to the starving lions, Daniel and the lions became friends

"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

MARCH, 1986

Victims Of Broken Homes

Page 65

Our Big God Is Still Able

Page 74

We Still Need Edification

Page 80

Restore The Church - Not The Movement

Page 89

New Subscription Rate

Back Cover

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

MARCH, 1986

No. 3

In This Issue

God's Family -- Little Kids With Big Problems -- W.R.H.	66
Thoughts From Romans -- "Children of the Promise" -- E.E. Lyon	68
Questions Asked of Us -- Carl Kitzmiller	70
Viewing the News -- Jack Blaes	72
Good News and Great Challenges:	
God Is Able -- Knofel Staton	74
Will the Restoration Movement Ever Move Again?	
-- Dick Alexander	89
Gleanings -- Larry Miles	78
Reprint: Mutual Edification -- Gordon R. Linscott	80
Heroes of the Faith: D. L. Moody -- James C. Hefley	82
Treasures From D.L. Moody	85



God's Family

W. R. H.

LITTLE KIDS WITH BIG PROBLEMS

The most serious social problem in our nation today, is the breakdown of the family and particularly as it spiritually deforms our children and the generation that will be in the leadership role tomorrow. Psalm 11:3 asks the question, "If the foundations be destroyed, what shall the righteous do?" Surely, we have come to such a time. Some of the chief things, as Honesty, Integrity, Morality, and Responsibility have been shattered in so many lives that evil is the only possible outcome. The "work ethic" which has its roots in Genesis three, has been side-tracked by the more popular notion that the Government somehow owes me a high standard of living and health care, even if I have not contributed anything to its programs. Equal educational and income opportunities are spoken of as a human right. Everybody wants to be "chief" and none to be mere "indians." Optimistic observers say that we are in a period of transition—but what are we changing into? God said that man should live by the sweat of his brow. The gate to the garden of Eden has been barred to this dispensation. How can we honestly expect to find a "toil-less" way of life in a sin-cursed earth? Our young folks have real and very large problems facing them.

SINGLE PARENT FAMILIES

God has great pity for the widows and orphans, and we are all to remember them in their affliction. But now, the number of them has been augmented and even multiplied by the divorce rate. Anyone who works with the social ills of today, be he a minister, teacher, health care or social worker, knows that few children now live in what used to be a typical Christian home situation. Ask a Scoutmaster or Youth director. So few children have a good "father image" or "mother image" after which they can pattern their lives. This is not to say that kids are looking for a good image to follow, but they need to see such, and they will in a large extent be influenced by what they see. It is here that the character of early teachers and baby-sitters becomes such a vital issue. The fathers in this situation are chiefly at fault. Men so often fail to be men, or to assume the God-given responsibilities of parenthood. I know of several who would prefer to abandon a pregnancy than assume the responsibilities (even the mere financial ones) of being a father in a home. How can you expect a man to fight and lay down his life

for a wife or his children, if he is so immature (I wish I had a stronger word, like "yellow-livered") that he reneges at being a man?

IMMORALITY

The loudest message that the broken home gives, is that morality and utter faithfulness to the marriage vows, is no longer required of spouses. The "do it now" generation has been so completely brain-washed that there is no conscience to restrain. Sexual gratification (which was ordained by our Lord) has become the lord of many, if not most. Satan is having a hey-day, as his deluded ones throng to the parade of vice and selfish pleasure. In the stampede, Christian morals have been trodden down, eternal issues have been ridiculed, and "the judgment to come" put out of mind. Oh, if only our grandchildren can be taught that God's way of righteous, moral living, has already proved to be and will continue to be the "far better" way to enter into a truly great society. But a lot of the porn hucksters will have to be shut up in one way or another for this to happen. Until then, our young people are wending their way through a gaudy midway of sideshows and gambling wheels and prizes, with few to help them find solid rock upon which they will be able to stand against the wiles of the devil.

INTEGRITY

Integrity is that goodness that is not merely superficial, but is true all the way into the middle. It is that righteousness that God imparts and demands. It is a genuine way and aim of living for the best, with no regrets. We used to call it "character" but now it seldom makes the news. Integrity is the root of the tree. All of the strength and endurance hangs on this foundation. And when the roots can't or won't grow, the storm will surely take its toll. How can children learn integrity from parents who will not stand up and speak out against the wrong? If a father slips into the other room and closes the door while the mother has to deal with the discipline of the children, what kind of man is that? If a mother has little or no regard for purity, what will she instill in the daughter? If the father is crude or vulgar in his conversation, what will be the nature of his son? And if the father is unwilling to establish a christian environment in his own home, how can he expect the homes of his sons to be exemplary?

HONESTY

Somewhere in the past I heard the statement, "to thine own self be true." And "Why not?" may I ask. God is truth. Satan is the liar. Surely a man ought first of all be true to himself. Why kid ourselves that nothing worthwhile matters, and that everything will work out alright with the children whether we control ourselves or not? When the books of men's works are opened at the judgment, there will be many entries that have to do with our dealings with children and grandchildren. God has already told us about that. We have direct commands. And there will be those in hell, both parents and children, who are there because of a lack of hearing the

word of Jehovah. On one occasion, Jesus said: "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin." (Jn. 15:22) His words were not to send them to hell, but to bring an abundant life. His words are the same today. Our children need them most especially. Will you do your part?



THOUGHTS FROM ROMANS

Ernest E. Lyon

"Children of the Promise"

It is not as though God's word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son." Not only that, but Rebekah's children had one and the same father, our Isaac. Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: not by works but by him who calls—she was told, "The older will serve the younger." Just as it is written: "Jacob I loved, but Esau I hated." (Romans 9:6-13, NIV).

In these two paragraphs the Apostle Paul starts his answer to those who feel that teaching salvation by grace through faith is contrary to the Hebrew Scriptures. The Jews felt that salvation was open only to the people of Israel and then only to those who kept the Law. Here Paul points out that the people of Israel did not necessarily include all the fleshly descendants of Abraham. Ishmael, of course, was a true son of Abraham so far as the flesh is concerned. His mother was Hagar, but all of his descendants, including many of the Arabs, can claim equally with the Jews that they are descendants of Abraham just as much as the Jews are. Apparently the Jews had never considered the fact that when they said that Ishmaelites were not of Israel that they were saying that it was only the "sons of the promise" who were sons of Abraham. Elsewhere, particularly in Galatians, Paul says that all of us are sons of Abraham who have the same faith that Abraham has. That is something that they will not admit to this day, but the Word of God says it is true—so it is true.

Spiritual condition is the real judge of a son of Abraham, not fleshly descent. So, as Paul points out in verse 6, it is not that God's word has failed when we say that a man is not "of Israel" even when he descends directly in the line of Abraham, Isaac, and Jacob (Israel).

Let us not forget that Isaac was born because of a direct promise of God (v. 9). Abraham later had seven sons through his wife Keturah after Sarah died. None of those were born of a promise, so they are not "of Israel." Israel, after all, was Jacob's new name given by God. Paul does not take the time here to point out that, therefore, anyone not a direct descendant of one of Jacob's sons is not "of Israel" in the fleshly sense. And you may note that we are never called "sons of Israel by faith" but "sons of Abraham by faith." "Abram (his original name) believed the Lord, and he credited it to him as righteousness" (Genesis 15:6) and by that same faith we become his sons, heirs of the promise—and without that faith no one is included, regardless of his natural birth.

The second example that Paul uses to prove his point strikes closer home in the thoughts of the Jews than the first one. Here Paul uses not only the same father, Isaac, but also the same mother—and even takes up two twins with the rejected one the older of the two. God made a statement to Rebekah that was a true promise, "The older will serve the younger." Esau was older than his twin brother because he "came out first." It was the sovereign right of God to choose between the two and He did so without any necessity of explaining why He so chose. God is absolutely sovereign, no one can call Him to question, and He can not make a mistake. Please do not read verses twelve and thirteen to mean that God "hated" Esau before he was born. That statement is made in Malachi, looking back at the fulfillment of what turned out to be a prophecy when God chose humanly despicable Jacob over the well-liked Esau. I repeat—God never makes a mistake, not even when He chose me over a lot of much better people naturally! Look instead at verse eleven—"that God's purpose in election might stand." Then notice that condition that seems so strange to people who do not know God—"before the twins were born or had done anything good or bad." Let that emphasize to you that God's salvation, His calling, His election, His final decision concerning us is beyond our understanding.

Many people look at such reasoning and overrule it by saying that therefore no one is to blame for being lost—he just wasn't chosen. Such reasoning goes absolutely contrary to all Scripture. "Whosoever will may come" is not just words of a hymn but are a statement of a magnificent truth. If you don't have saving faith, you have no one to blame but yourself. Abraham could have looked at the situation recorded up to Genesis 15:6 and disbelieved God. He was ninety-nine years old, his wife was eighty nine and beyond the human possibility of having a child. Yet God said Sarah would bear Abraham a son a year later and Abraham would have so many descendants that men would not be able to count them. Can you imagine anything harder to believe? But Paul sums up the result well, you may recall, in Romans 4:18-22: "*Against all hope, Abraham in hope believed*

and so became the father of many nations, just as it had been said to him, 'So shall your offspring be.' Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised. This is why 'it was credited to him as righteousness.'

God asks no great thing of you to become His child—just believe what He says even if it does not seem reasonable, but believe it because He says it. Regardless of your past life, He is able to make you as clean as if you had never sinned. And He, through His Spirit, will provide you with the power to live before Him. Please do not turn down such a wonderful gift as that.



Questions Asked of Us

Carl Kitzmiller

Doesn't the destruction of the Challenger prove that God is not pleased with exploration of Space?

If so, then the very tragic year experienced by aviation proves that God is not pleased with man's use of airplanes, and the recent terrible train wreck in Canada proves that He is not pleased with that kind of land travel. Etc. It may be that God is not pleased with all that is taking place in space exploration, but I doubt that the *Challenger* affair should be used as an indication of such. All new areas of discovery are full of danger until man learns the problems that are involved. Even after many of the problems are known there may be serious accidents due to human error, carelessness, or even human sinfulness (e.g., defective parts used because of human greed).

We must be careful that we do not pronounce certain events as evidence of God's certain will. We can be guilty of a bias which makes us look for just such indicators and causes us to interpret them in the light of our bias. There is a very similar situation described by Jesus in Luke 13:1-4. Jesus points out that certain ones who died a violent death at the hands of Pilate were not worse sinners than others. Again, a tower had fallen and killed eighteen men. Jesus indicated that this was not to be considered a stroke of God's anger declaring these men to be greater sinners than others. There are events which come to men that are the result of sin in general but are not a special visitation of God. There should be no doubt

that God is overruling in all things, especially on behalf of those who are Christians, but this does not mean that He does not allow many natural laws to work or many human events to follow predictable courses. Poor human judgment and wrong choices are not necessarily set aside. Our learning processes would be greatly hindered if such were the case. If, for example, a child could touch a hot stove and not get burned, he might miss a valuable lesson.

It may be that God is not well pleased with all that is taking place in the probing of space. It is rather evident that some of those who are involved are unmindful of God or of His will in the matter. One can discern something of the spirit of Babel (Gen. 11:4) on the part of some connected with the space program. It is not at all improbable that such a spirit has characterized many who have been involved in man's past conquests and explorations of other sorts. Yet God has allowed these things to go on and we accept them today as normal facts of life and have no questions about them. It is to be doubted that those pioneers who headed west across the prairies of America were all motivated by a deep concern for God's will. And so on we might go with hundreds, even the thousands of man's endeavors. God has kept certain restraints on man's discoveries, and He will always oppose his efforts to become God or to be independent of God. Not all probing and exploration have such an intent, however. Not all individuals involved are godless or are trying to challenge God.

When God put Adam on the earth one of the legitimate areas of activity assigned to him was to subdue the earth (Gen. 1:28). This suggests learning to live in the environment God had provided and learning how to use it. It can be argued that space exploration seeks to go beyond the earth and thus beyond man's domain, but this is not altogether the case. Much of what has been achieved or discovered has been applicable to life on the earth. Weather and communications satellites have been very beneficial. We realize that time and life support needs limit man from moving very far into space. Earth is always the base from which the exploration proceeds and to which the discoveries will be important.

Until recent years man's only probing of space was limited to vision (what he could see—first, with the natural eye, and later with telescopes). That knowledge was used for both good and evil. Seafarers steered their courses by the stars, and David (and others) saw in them the handiwork of God. Others have used them for idolatrous worship, have seen them as determiners of destiny (as in astrology), or have viewed them as mere products of chance. We suspect that what men continue to discover will continue to be used in both ways, depending on the character of those who are involved. It is not necessarily knowledge or the attempt to attain it which is evil; rather, the use we make of it will make the difference.

To be sure, there are methods of obtaining knowledge which involve wrong (just one example will suggest others—the medical experiments of the Jewish death camps in Germany during the World War II era), and there is a spirit of inquiry which is unmindful of God or of His will. Man's evil use of knowledge and the pursuit of

knowledge by evil men in wrong ways do not mean that all searching is wrong, however. Of course the Christian is properly concerned about the legitimacy of the methods and the areas of inquiry, but he must not mistake ignorance for Christianity or all inquiry as wrong.
127 E. Highland Rd., Johnson City, TN 37601



Viewing the News

Jack Blaes

Recently James J. Kilpatrick, the syndicated columnist, wrote a report of a study by Paul E. Vitz, professor of psychology at New York University, who spent months of careful study of 60 textbooks widely used in elementary schools across the nation. Mr. Kilpatrick said that his was a "respectable report by a respectable scholar," and indicated that it is worthy of respectful attention by educational leaders of our nation. Prof. Vitz chose 10 sets of texts in social studies from the biggest names in the text-book publishers. He estimated 87 percent of the country's school pupils use these texts. Each text was meticulously examined in terms of its references to religion. Vitz had two categories into which he divided these references. His "primary" classification was those references of words or pictures depicting such religious activity as praying, going to church or participating in a religious service. His "secondary" classification was material dealing with religion in some indirect way, such as citing the date when a church was built. The professor concluded that the most striking thing about these texts "is the total absence of any primary religious reference about contemporary American religious life. In particular there is not one text reference to characteristic Protestant religious life in these books." His was a very disturbing conclusion that "those responsible for these books have a deep seated fear of any form of active contemporary Christianity, especially serious committed Protestantism." That's what those conservatives who have been making serious study of

the text-book situation have been saying all along, but this is coming from quite a different quarter. If you think his report will be taken any more seriously, perhaps I can interest you in some property that is rich in oil deposits which I will sell very cheaply.

Jeanne Chall, director of the Reading Laboratory at Harvard University's Graduate School of Education, recommends that reading instruction should begin in Kindergarten or earlier to give children equal opportunities for success. She believes that early reading instruction can help counter the influence of television in children's lives. "Big TV watchers are the worst readers," she told a recent gathering of Elementary school teachers.

From the **Pro-Family Forum Alert:** On the 700 Club a Nazarene preacher named B.J. Webber told his story. When he was a student at a university in Iowa, he was approached by his history professor, who welcomed him into his home and introduced him to his wife and friends. Mr. Webber was indoctrinated with communist philosophy and later became a Communist. He was encouraged to change his major from history to child development. Since Communists understand that the best way to win a nation is through its children and the schools, this became Mr. Webber's goal. He became a teacher of values clarification and situation ethics, two basic cornerstones of humanism. When accepted by pupils, these principles "free" children from values taught at home—responsibility

to authority, self-discipline, and belief in God. Through an encounter with a Jesuit monk, Mr. Webber was converted to Christ and eventually became a Nazarene preacher.

Another quote from the Alert: Behavior Modification is a tool for change widely used in all areas of the secular world from public schools to mental institutions. It is commonly referred to as "Sensitivity Training" or "Self-Help Groups." The definition of Behavior Modification used by the Department of Health, Education and Welfare is: The systematic application of Psychological and social principles to bring about desired changes in behavior.

Before becoming a Christian I (the author of the article) was active in various techniques of Behavior Modification, and the main goal of every group was changing self-centering on your faults, publicly disclosing them to a group of 10 to 15 people, and receiving "feedback." The type of feedback received depended on the character and value of the group; and unless the individual himself was of incredibly strong character, he would ultimately take on the ideas and values of the group. This is especially accomplished in groups referred to as "Encounter Groups." In these sessions a person is confronted into submissiveness, begins to doubt his ability to make decisions, and eventually depends on the consensus of the group for his decisions. Approval can become more important to him than the truth. All of these techniques are based on situation ethics—there are no absolute truths—no right or wrong. The implications behind such a process can be devastating. Most people become involved in "Group Therapy" are involved in some type of personal crisis which has forced them to seek help, and consequently they become more and more vulnerable to strange ideas and possible changes in values.

According to a Ukrainian human rights group, at least 59 Soviet athletes who took part in the 1980 Olympic Games, including 24 gold medal winners, have died—more than two and a half times the rate among their U.S. and German counterparts. The Baltimore-based Smolokyp Organization for the Defense of Human Rights in the Ukraine also revealed that the death

rate for Soviet medalists over the most recent period studied (1976-82) has dramatically and inexplicably increased by over 400 percent in comparison with previous years, while the increase in the U.S. rate has been only 9 percent. The organization received a list of dead Soviet Olympians from the Soviet athletes who claimed that the high death rate was the result of widespread drug use and psychological experimentation in their country's government-run Olympic training and sports medicine program. "The Soviet Union is literally sacrificing its Olympic athletes for the sake of its own glory and international prestige."—America—Weekly English Edition of Ukrainian Catholic Daily.

Marxist Nicaragua's only independent daily, *La Prensa*, is supposedly free to publish anything it wishes—as long as it follows certain government guidelines. The guidelines prohibit, among other things, reporting military actions that have not already been announced by the Sandanistas themselves, hinting that the elections may have been fraudulent, providing coverage of any kind of protest and mentioning shortages or civil rights violations.

As a result of these restrictions, often as many as 60 or 80 percent of the news stories in *La Prensa* are cut out by the Sandinista authorities. At times the government censors cut out so much that the newspaper's editors decide not to publish at all since the newspaper would be devoid of any real news. The newspaper suspended publication 34 times in the past three and-a-half years and five times during the first five months of 1985.

Observers point out that even the easing of restrictions on the newspaper would have little effect on the freedom of the press in Nicaragua since the government controls the rest of the media. The small nation's two television stations, 34 radio stations and two other major daily newspapers are controlled by the Sandinista Marxist distatorship. And I'm sure you have heard of the repressive Samosa government which was under condemnation of U.S. liberals, and which was replaced by this Sandinista government, but which allowed the *La Prensa* perfect freedom to criticise the government as much as it wished. But Marxist Revolutions are not usually overthrown.

Good News and Great Challenges

Exciting things are happening among our brothers and sisters in some of the "independent Christian churches." The two articles that follow share some of this excitement, and confront us with important challenges to greater faith, prayer, love and zeal. *Please Read These Articles*, and face up to their impact!

The first article was a sermon presented at the annual Bible conference/fellowship week called the North American Christian Convention. The preacher is Knofel Staton, president of Pacific Christian College in Fullerton, California, and a leading preacher and author among the Christian churches. His message later was printed in *Christian Standard*.

The second article was condensed from a workshop presentation at the 1983 Conference on Evangelism at Cincinnati Bible Seminary, and is reprinted from a magazine entitled *Recovery* (4334 Pitts Ave., Cincinnati OH 45223). Dick Alexander was a minister in a congregation in California at the time he gave this message. Since then he has moved to Cincinnati and pastors there. Read on; evaluate; respond. —Alex V. Wilson

GOD IS ABLE

by Knofel Staton

IS our God too small? Is God too small for the twentieth century—the century of computers and cancer, the escalation of abortions and child abuse, homosexuality, bankruptcy, and pornography? Is God too small for our pressure-cooker schedules and for our mid-life crises? Is God too small for the spiritual principalities and powers— for those powers of darkness that are right now invading Planet Earth and are taking man's mind captive? Is God too small for all of that, or is God too small for *any* of that?

Is this fellowship of free Christian churches and free churches of Christ too small for all of that, or any of that? Is our thinking too small? I read a plaque a couple of weeks ago that said, "Think small—big ideas upset everyone!" In the religious world, I think we have made it read this way, "Believe small—because big faith upsets people." It seems to me that we are upsetting no one!

How big is our God? A big, adequate, almighty God for the first century with its slow sailboats, dusty roads, candlelight power, donkeys and horses, swords, shields and sandals, water drawn out of wells, and bread made by hands? Sure! God is big enough for all that antiquity. But how about on July 9, 1985? Do we really need an almighty supernatural God when we have heart transplants, supermarkets, insurance companies, medical clinics, Tylenol, laser surgery, call-waiting telephones, satellites, moonwalks, and Disneyland?

I want to be confessional and repentive before you tonight. I want to confess to you that I have spent too much of my time cutting

God down to the size of man—in fact, to less than man's size, because I have not been willing to give God credit for the unbelievable.

We praise man's potential and then explain away God's power! We fantasize about man's explosive ability for the twenty-first century that we are facing, while at the same time we freeze God's extraordinary activity back to the first century! We have put God in a box. We use our theology boxes, our outline boxes, our formula boxes, our scheme boxes, our method boxes, and our unwritten creed boxes. Brothers and sisters, our boxes are too small for the God of this universe!

He still says to us, "My thoughts are not your thoughts. Neither are my ways your ways, for as the heavens are higher than the earth, so are my ways and my thoughts higher than your ways and your thoughts."

Do we really believe that God is delighted in a movement that has intellectually and intentionally whittled God down to a wimp who left all of His miraculous power confined to the pages of the past? When He does break through today, we are embarrassed by it and claim that such surprises of the extraordinary are all from the devil. Since when have we allowed the devil to have all the power on Planet Earth?

Facts and Faith—God is not just the Lord of the first century; He is Lord also of every century! He is not just the Lord of Heaven up there, He is the Lord of earth down here! That is what we pray when we pray, "Thy kingdom come, Thy will be done, on earth as it is in heaven."

If He is Lord, He is Lord indeed and lordship equals power! But we have not taught that well in our Sunday schools, in our worship services, in our colleges, and in our homes. We have seen lists more than we have seen God! We have mastered words with our memories more than letting God master us with His Spirit!

The confession of Jeremiah misses us, "Oh Lord God, behold Thou has made the heavens and the earth by Thy great power and nothing is too difficult for Thee." We must become more like little David, who when he faced that giant, rejected the traditional man-made armor and said, "I cannot go into the battle with these." And they said, "You are not able, David" and David replied "God will deliver me." That was David's way of saying, "God is able!"

Let's lift up the bigness of God—in our singing, in our worship, in our sermons, in our testimonies, in our talk, in our expectations, in our giving, in our living, in our life-styles. Let's lift up the bigness of God in our prayers! Let us in this movement begin to ask God for miraculous healings, for miraculous restoration of broken relationships, for divine intervention, for changes in our living! The Bible says, "You receive not, because you ask not!" The Bible also says, "Let him ask in faith." God will not honor us with the growth we want if we do not honor Him with the faith He wants!

Hebrews 11:6 says, "Without faith it is impossible to please God." It is quite possible to be high on doctrine and be low on faith. In the rest of Hebrews 11 we read something interesting. Ordinary people became extraordinary people because of faith—faith

in God's ability, God's capability, God's availability, and God's will-ability. They did not always have the right answers and they certainly did not always have the right conduct. They believed God was able to do anything and God honored that!

I am convinced that some church groups today are growing because God is honoring a faith and a life-style that demonstrates a conviction that God is able! Some people say that we cannot grow in the restoration movement because we teach that baptism is as essential as faith and repentance. My answer to that is nonsense! The church in the book of Acts grew. The estimate is they grew to 20,000 members just in the city of Jerusalem by the time you get to Acts 4. That alone would cause most churches to split if they ever got that big! You know something? They believed in Acts 2:38. They also believed in Acts 2:42, Acts 1:8, Acts 2:33, 45, Acts 4:33, 34, Acts 5:41, 24, and Acts 19:18, 19. You may say, "What do all those other verses mean?" That's a problem! We've even put the book of Acts in a little box.

Power to Change—We can grow, but we will not grow and we should not if, while we live up the pertinence of baptism on one hand (which we should do), we put down the power of God on the other hand. I am not talking just about power for extraordinary practices. I am also talking about power to be extraordinary people in the kind of day in which we live. I am talking about the resurrection power that changes us—really changes us from the inside out!

In Acts 4:33 we read, "With great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all." Now just how in the world were they giving witness to the resurrection of Jesus with great power? The next verse tells us. "There was not a needy person among them, for all who were owners of lands or homes would sell them and bring the proceeds of the sales." They had changed lives! Jesus was in them! Because Jesus was in them and because they were open to His being in them, they were feeding the hungry and clothing the naked, as well as evangelizing the lost. They were not traditionalists. They were real restorationists restoring God's interest and God's harmony to this Planet Earth. And I ask, "Have we become more traditionalists than real restorationists?"

Today much of this world is starving—spiritually, morally, physically, and this world sees very little difference between the Christians and the non-Christians. The result of a recent Gallup poll said this, "Never before in the history of the United States has the gospel of Jesus Christ made such inroads while at the same time making so little difference in how people live." Before the world will see a difference in Christians, Christians must see a difference in God.

From the beginning of the Bible to the end is the "good news." God is able! He will never die! He will never weaken and He is available! Genesis 18:14, a question was asked, "Is anything too difficult for the Lord?" It seems to me the rest of the Bible is answering, "No!" God caused the sun to stand still and that did not disrupt the rest of nature. That was not too difficult for God. When Daniel was thrown to the starving lions, Daniel and the lions became friends

that night. That was not too difficult for God!

We like those stories about God back then. We must not worship God as a dead petrified idol who did something only then, but as a live powerful God who acts today!

Trust God—Once a father who had a very sick son said to Jesus, “If You can, You can do something, Jesus.” The Lord replied, “If *you* can. All things are possible to him who believes.” When Jesus said to that man, “If *you* can,” He was making it clear that the issue did not lie in Jesus’ ability, but in that man’s willingness not to set limits on what God can do. He was saying that by faith we both unleash and participate in the sovereign power of God.

Folks, I used to say that the issue between an active God in the Bible days and the passive God that I had accepted for today was not a God of lesser power, but that God has put limits on the use of His power today. I believe God *does* put limits on the use of His power. Anyone with power does. But I used to claim to know exactly what all of those limits were. I had God in my hip pocket.

Today, here is my answer for knowing the limits of God: nothing is too difficult for God! His ways and His thoughts are not our ways and our thoughts. He is the same yesterday, today, and forever. My other answer is simply this, God can just do whatever He wants to do!

That father who came to Jesus became humble. He began to understand his relationship to God—“He is God and I am man.” He then said, “I do believe—help my unbelief.” He was admitting, “I have set limits on God and within those limits is my belief. Beyond those limits is my belief. I have put God in my little box and instead of God’s being trapped inside of it, I have been trapped inside of it.” Jesus had just said, “This is an unbelieving generation.” That man was admitting, “I know it! I’m part of it! My belief goes so far and then unbelief sets in. O God set me free!”

Most of us know that feeling. Most of us have been there. Many of us *are* there! “O God, help my unbelief! Fill me with faith in You—the one who *is* able, not who was able, not just who will be able. God, fill me with the faith to know that You are able now! Help my unbelief!”

But that’s risky. That means that we go out on a limb—in our prayers and in our expectations. Those who are willing to go out on a limb for God receive the fruit. Let us not be a people who fulfill 2 Timothy 3:5 that talks about people who hold a form of godliness, but deny His power.

The Holy Ghost did not give up the ghost at the end of the first century. God is neither dead, nor is God impotent! He is still doing the unbelievable.

A few years ago I had just arrived in Kansas City to hold a meeting. My wife, Julie, called and said that she had just received a call from our friend Marcella. She told me that Marcella’s husband, Don Linn, who was ministering in Indiana, was holding a revival in St. Joseph, Missouri, and he had just had an automobile accident. Julia related that Marcella wanted me to go to the hospital, but she didn’t know any of the details.

I went to the hospital and could not believe it when I looked at Don Linn. I did not recognize him. The doctors told me, "There is no way he will live through the night. He has massive internal injuries." He had already lost several pints of blood. The doctors said, "We have no idea of the problems inside." The doctor showed me an X-ray of how it was broken and the mess it was in. He said, "He cannot live through the night."

Marcella and people in the church flew out that night and I picked them up about 1:00A.M. That was Saturday. Sunday, the doctors said, "He's made it through the night, but he cannot make it through the day." Monday—on the critical list—"He cannot make it through the day!"

I called into the switchboard on Tuesday and said, "I would like to talk to Mrs. Don Linn." The operator said, "Oh, you mean the wife of the preacher who is dying?" (That's not the way to answer a hospital phone, but that's the way she answered it!)

Wednesday morning I called again to tell Marcella we were coming up that night. It was the Wednesday before Thanksgiving and we were going to spend time with her. I called the floor that Don was on and asked the nurse if I could speak to Mrs. Don Linn. The nurse said, "Well, she is not here right now, but Mr. Linn just walked by." I knew that she just didn't understand what was going on so I said, "No, I don't want to talk to him. I want to talk with Mrs. Linn." I got Marcella on the phone. She told me that on that morning Don was in severe pain and they had hardly been able to move him because of that pain, but instantly he said, "My pain is gone!" They could not believe it. He got up—no pain! He put his feet on the floor—no pain! He took a walk—no pain! He went to the X-ray room—no internal injuries—no broken back! God is able!

Continued on page 87.



GLEANINGS

Compiled by Larry Miles

Sentence Sermons

A God-forsaken man is a man who has forsaken God.

A river becomes crooked by following the line of least resistance. And so does a man!

An infidel is a man who builds a house without windows, and then blames God because he has to live in the dark.

Some temptations come to the industrious but all temptations attack the idle.

—Charles Spurgeon

The Inspired Word

We maintain not only that the Scriptures were inspired, but that they are inspired; that the Spirit of God lives and moves in their Words as the blood pulsates in the human body. It is this Spirit that dwells within which gives the Scriptures its vivifying principle; so that as certainly as the seed cast into the ground brings forth a harvest, so certainly does the Word of God, which liveth and abideth for ever, when received into the believing heart brings forth the fruits of righteousness and true holiness in the human character.

—Selected

The Rule of Self-Defense

There is only one sure rule of self-defense for all of us, and that is to study the scriptures for ourselves that we may know first hand what the truth is. Thus we shall be guarded, not only against the erroneous teaching of the wicked, but also against such honest mistakes as may be made by well-intentioned teachers.

—Dennis Allen

Finding God's People

God's people should find each other. Try the spirits; there are wolves purposely appearing as sheep. Charity is a good word. Toleration needs to be exercised, yes, even towards the intolerant. Meekness is always in order. The spirit of the Lord is indispensable, the Book infallible and sufficient.

—Stanford Chambers

You May

Hope for eternal life, as the rich young ruler.
Give of your means as Ananias and Sapphira.
Desire spiritual gifts as Simon.
Wish to die well, as Balaam.
Bring an offering, as Cain.
Have an angelic visitor, as Lot's wife.
Live with God's people, as Gehazi.
Hear good preaching gladly, as Herod.
Make good resolution, as Felix.
Be warned by handwriting, as Belshazzar.
Minister in the priest's office, as Nadab.
Ask for prayers, as Pharaoh.
Be almost persuaded, as Agrippa.
Find no fault with Jesus, as Pilate.
Be children of Godly parents, as Hophni and Phinehas.
Make long prayers, as the Pharisees.
Be as able to prophesy, as Saul.
Have many followers, as Theudas.
Have the lamp of profession, as the foolish virgins.
AND YET NOT BE SAVED!

—Selected

Until next time, *Maranatha!*

Reprint:

MUTUAL EDIFICATION

Gordon R. Linscott

Several years ago I read some remarks on "mutual edification" by Brother Chambers. I'm glad he has spoken on this topic, for it is one that has long been on my heart. It is one area in which—in my opinion—the majority of the churches of Christ are still a long way from the Biblical pattern. Before you judge that statement to be either right or wrong, consider the basis for it.

WHAT IS "MUTUAL EDIFICATION"?

"Mutual" of course, means simply "one another" or "one to the other." "Edification" is "building up." "Mutual edification" then is the edification of each other. Ephesians 4:16 clearly states that "*each several (individual) part*" of the body contributes to "the increase of the body unto the building up of itself in love." So the edification of the church is not the responsibility of a chosen few. Perhaps the responsibility resting upon elders and teachers is heavier, but *every* Christian has his own personal responsibility for the spiritual growth of his brothers and sisters in the Lord.

Paul uses the word "edification" in a slightly narrower sense in 1 Corinthians 14, where he deals with the assembled church. "When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying" (v. 26). Usually when we hear the expression "mutual edification," it is with reference to this same setting—the church assembled, each member edifying the others. Some would restrict "edification" still further, to include only the ministry of the Word—preaching or teaching—but we see from the verse above that the definition is not quite that narrow. Singing (Eph. 5:19) is certainly included, although the scriptures again place the emphasis on the individual, rather than on the congregation as a whole.

IS IT WORKABLE?

In recent years I have discussed this matter with a number of preachers and church leaders. Not one ever questioned that it is the Bible pattern. But almost all raised this objection: "It won't work!" To that objection there are two answers. First, if we agree that God says do it, we would do it, regardless of what we think about it. Our responsibility is to be found faithful.

The second answer: *It does work!* Not a few of us have worshipped with congregations who follow this pattern. Some churches have gone on so for years, with the evident blessing of the Lord. Others, though still following the same "pattern" have pretty well reduced it to a "form"; perhaps several members participate in the service, but it is all very cut-and-dried and the work of human planning. Indeed, if we should merely exchange one form for another,

we would gain nothing. The chief point is this: Who is in charge of the meeting? It is a man, or is it the Holy Spirit?

If the Holy Spirit is truly in charge—and all are waiting expectantly on Him to direct—He will make it plain enough who is to speak and who is to pray and who is to sing. No, there will be no confusion (1 Cor. 14:27-33). There may be times of *silence*—a thing most unbearable to the children of this age of noise and hurry—but hearts that are conscious of the presence of God do not need a musical background to their meditation. Instead of a single sermon by one preacher, one brother may present a fine study from the Word and another rise to add suitable words of exhortation (Rom. 12:8). Such I have witnessed many times, and the discourses of the two or three brethren fit together as nicely as if they had all studied together the whole week before!

THE CONSEQUENCES OF OBEDIENCE

All of this may sound strange to him who hears of it for the first time. A congregation whose worship has always been directed by one man will feel much disconcerted at an attempt to do otherwise. We most easily become slaves of customs, and the chains of custom become heavier with time. In spite of the fact that most of "our churches" are very dependent upon one man (or a very few), I think we should diligently seek the mind of the Lord on this matter, with the foregone resolution that we will follow His leading, whatever it be. While we may now be enjoying a measure of the Lord's blessing, will not a closer adherence to His word open the way for even greater blessings?

Many years ago, Mose E. Lard—one of the "greats" of the Restoration Movement whose *Commentary on Romans* is still in use—made a comment on Romans 12 that went something like this: "The church of the Lord Jesus Christ will never perfectly fulfil its mission in the world as long as we expect one man to be a spiritual jack-of-all-trades. God has ordained that we should be endowed with and should exercise various gifts given according to His own wisdom. As long as these gifts are ignored, buried, and unused, the church cannot but be poor in its spiritual life and in its testimony to the world."

We would not be in favor of beginning a "mutual edification party" among the churches, saying "*this* is the way services must be conducted if you would have fellowship with us." We would, however, strongly encourage a growing spirit of discontent with our turning the worship of our blessed Lord into a "spectator sport," a well-planned and well-executed show, presented by a few trained performers while the most are passive on-lookers. If you are convinced that the congregation with which you meet is "rich and has need of nothing," continue on as you are. If, instead, you feel that something is lacking, give this matter further consideration. Diligently study what the Word has to say (the subject has hardly been touched in this article), and earnestly pray for understanding until you are convinced that your conclusions are God-given. Perhaps this is the answer to the lack of spiritual vitality of which we hear so much. Be it so, or not, may God give to us a renewed awareness of

the Holy Spirit and of His ministry to the assembled church.

Does not the 14th chapter of 1 Corinthians, the 12th also, show that the N.T. church was very democratic in the public services? "Each one hath a psalm, hath a teaching (doctrine), hath a revelation, hath a tongue, hath an interpretation." See 14:26.

There was, indeed, much mutuality. The true, spiritual edification of the body depended and depends upon each several member performing its purposed function. Even with Paul the great apostle present at Troas, it is written that he "discoursed with them." They were therefore not mere listeners. Mutual edification is certainly the scriptural way. But to be spectators or guests attending the services, services rendered by one or a few at the most, that is quite agreeable to the many and is an easy way of avoidance of responsibility. Let the Minister (the Reverend Doctor or the Priest) do all the "officiating." How easy then to fall into the unedifying habit of sitting back, looking on, listening in, and criticising! Yes, the Head of the church would have every member of the body feel that he is significant.

HEROES OF THE FAITH

D. L. Moody

James C. Hefley

The saloonkeeper glowered at the young mission leader standing before him. "Out, Crazy Moody! Or I'll have you thrown out!"

The visitor stood his ground. "I'm calling to see why your children have been absent from Sunday School."

"I'd rather my kids be criminals than be made fools and Christians at your school!" the irate man snapped.

Dwight Moody, the tall, dark youth, left. But several days later the man offered to debate him in the saloon.

"Suits me," Moody assured him. "You take 45 minutes and I'll take 15."

When the time came, Moody walked in to face a wild crowd, shooting a barrage of questions. "No," the young man told his host, "say what *you will* and then I will speak."

Forty-five minutes later the men were fiercely disputing among themselves. "Time's up," Moody thundered. "Let's us pray."

The crowd objected, but he went ahead. When he finished, a small boy converted at his mission Sunday School, began to pray: "God, help these wicked men to believe in Jesus," he begged.

Choked up, one man after another left. Later the saloonkeeper stood up in a service to request prayer for "my miserable soul."

Dwight Moody, who had come to Chicago a year earlier at the age of 19, was a household name in the "White Sands" area of Chicago's North Side in the late 1850s. By trade a shoe salesman, he spent most of his spare time combing the poverty-stricken section for Sunday School pupils. At first his Bible knowledge was faulty, his grammar poor. But before he died, Moody had preached before

royalty, brought the Gospel to 100 million people, developed a publishing concern, and founded a school with a global mission outreach.

Dwight Lyman Moody was born in a plain rambling farmhouse near Northfield, Mass., on Feb. 5, 1837. When he was four, his stone-mason father died. One month later his mother gave birth to twins. The widow Moody scraped and slaved for her brood of eight, bringing them up as best she could.

Dwight left home at 17 to seek a job at his uncle's shoe store in Boston. Samuel Holton hesitated several days. But finally he took Dwight on his staff, insisting: "You've got to take orders from my men and go to Sunday School and church every Sunday."

Edward Kimball, Dwight's Sunday School teacher, loved his boys and determined to win each one to Christ. One day he found Dwight in the back of his uncle's store. "I told him of Christ's love, and the love Christ wanted in return," the teacher said later. And Moody responded in love to Christ.

Two years later Moody left Boston for Chicago, carrying a letter of recommendation from his uncle. Soon a shoe merchant on Lake Street was bragging that "young Moody is my best salesman!"

Dwight Moody was promoted to the jobbing department and the life of a traveling salesman. Here in his daily contacts he gained experience in dealing with men.

Uniting with the Plymouth Congregational Church, he rented five pews, and at every service he kept them packed with young men. Soon he began to work with the mission band of the First Methodist Church. Then he discovered a mission Sunday School on the North Side. "Give me a class," he begged the superintendent.

"I'm afraid we've got almost as many teachers as pupils," the man told him. "But you can get your own pupils."

The next Sunday Moody showed up with 18 unkempt children. He turned them over to the surprised superintendent and went out for more.

During one summer, he and J.B. Stillson, another businessman, helped organize 20 mission Sunday Schools in Chicago's saloon districts.

Then Moody decided to begin his own school. Renting an abandoned saloon in the "Sands" district on the north side of the Chicago River, he invited street urchins in, and soon the old building was rocking with Gospel songs.

When the saloon became too small, Mayor Maines gave Moody permission to move to a larger hall over the North Market.

Weekdays Moody sold shoes. Evenings he spent in the rickety tenements, visiting absentees and ferreting out new pupils. Whether on foot or on his eye-catching "missionary pony" he was a familiar figure in the neighborhood.

Attendance at the North Market Sunday School zoomed until the figures were bumping 1,500. "Then," Moody says, "God opened my eyes."

One of his teachers, looking pale, shuffled into the shoe store one day. "What's wrong?" Moody asked kindly.

"It's my lungs," the man sighed. "The doctor says I must leave Chicago. But that's not my real burden," he added quickly. "It is—well, I've never led any of my class to Christ."

"I'll go with you in a carriage, and you can tell them how you feel," Moody offered.

"Tears stood in the teacher's eyes," Moody related later, as he talked to his pupils about Christ. At the end of ten days he told me with a shining face, "The last one in my class has yielded to Christ!"

In a class prayer meeting that night Moody heard each pupil pray for the teacher.

"O God, let me die rather than lose the blessing I have received tonight," Moody himself prayed. He gave up selling shoes to give himself to a life of soul-winning.

Until 1863 Moody encouraged his "babes" to seek a regular church home apart from the mission. But a growing number steadfastly refused to part from him. Finally he collected \$20,000 from interested friends to build a chapel a short distance from the mission hall. Here the Illinois Street Church was organized.

Moody had a new partner for his work now—for in 1862 he had married Emma Revell. A former teacher with him in the Sunday School, she stood faithfully by him through the years.

Moody's success in mission work brought him the presidency of the Chicago Y.M.C.A. He led the "Y" in erecting a building seating 3,000. Here more than 1,000 gathered daily for noontime prayer meetings.

His rule of thumb was to "go where I am needed most"—whether at Sunday School and "Y" conventions, or at the Civil War campgrounds, where he spent every possible moment visiting the soldiers and conducting prayer meetings.

In 1873 Moody and Ira Sankey, his songleader and soloist, visited England, prayerfully intending "to win 10,000 souls to Christ." Moody had previously visited Britain, but this was to be his first extended campaign. That only eight people attended their first meeting did not dampen his spirits. He and Sankey stayed in the British Isles for two years—and eventually saw decisions by the tens of thousands.

Twice more the Moody-Sankey team went to Great Britain. These campaigns came when Darwin's evolutionary theories were being used to assault Biblical Christianity. Crowds of 30,000 gathered. At the close of each meeting, those making decisions were invited to an "after-meeting" where each was dealt with individually.

Moody also turned his Gospel aim on Chicago, New York, San Francisco, and other American cities large and small. Sometimes more than 1,000 each night surged forward to say "I will," to Christ.

His most notable American campaign was at the World's Fair of 1893 in Chicago. He brought in leading preachers and Bible teachers from all over the world and organized barn-storming teams that reached thousands in packed halls, theaters, tents, and churches.

But Moody's evangelistic success does not tell half the story of the man rated by a Princeton president as: "among those who come along only once in about 400 years."

Chicago's famous Moody Memorial Church is the direct descendant of Moody's Old North Market Sunday School. Another landmark in Christian circles was established in November 1879, when he opened the Northfield Seminary for girls. In 1881 he announced a similar school for boys. The cost per student was \$200 per year. "I'll pay half of this for each student who raises the other half," Moody promised.

And out of his burden for training Christians for Christ's service grew the Moody Bible Institute. Today M.B.I. can number ten per cent of the Protestant missionaries from North America as being among its former students.

Moody left such an imprint on American life that 100 years after his birth the *Chicago Daily News* published a drawing showing his bearded stocky figure standing against the city's Skyline. "Chicago Needs Another," read the caption. A *Chicago Tribune* editorial in 1957 honored Moody with the words: "He deserves to be remembered as the greatest evangelist of his day, perhaps the greatest since John Wesley."

On the way to Kansas City for a campaign in November 1899, he told a friend, "Oh, if I could only get hold of one more great city in the East before I die." But in the midst of the Kansas City meeting his heart gave out and he was forced to stop.

On the last day of his life he told his oldest son, "Earth is receding; heaven is opening; God is calling." Later in the day he added, "This is my coronation day, and I have been looking forward to it for years."

Barely a week away from the twentieth century, D.L. Moody died.

And yet . . .

A missionary aviator, trained at Moody Bible Institute's aviation and radio school, wings his way over a jungle.

A Christian book peddler cycles over India's roads with paperback editions of Christian classics published by Moody Press.

A housewife on a Canadian farm prepares her homework for an M.B.I. Bible Correspondence Course.

A company of American soldiers sit entranced at a showing of a science-Bible film produced by the Moody Institute of Science.

An Indiana gradmother tunes her radio to her favorite WMBI Gospel program.

Thus thousands are carrying on the work of the spiritual giant—the man who never forgot the challenge: "The world has yet to see what God can do through one man wholly consecrated to Him."

—Reprinted by permission from **POWER FOR LIVING**, Scripture Press Publications, Inc., Wheaton, IL 60187.

TREASURES FROM D. L. MOODY

His early ignorance and backwardness: Edward Kimball was Moody's Sunday School teacher and led him to Christ when Moody was in his late teens. Kimball later wrote, "I can truly say (and in saying it I magnify the infinite grace of God as bestowed upon Mr.

Moody) that I have seen few persons whose minds were spiritually darker than his when he came into my Sunday-school class, or one who seemed more unlikely to ever become a Christian of clear, decided views of Gospel truth, still less to fill any sphere of extended public usefulness."

Regarding *the power of the Holy Spirit*: "There are two epochs in my life which stand out clearly. One is when I was between eighteen and nineteen years old, when I was *born of the Spirit*. There never can be a greater blessing to a man on this earth than to be born again, born from above, to have the God-nature planted in him. God has been good to me. He has showered blessing after blessing upon me; but the greatest blessing next to being born again, came sixteen years after, when I was *filled with the Holy Spirit*, and He has never left me."

Another time Moody spoke about this in greater detail: "I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—ah, what a day!—I cannot describe it, I seldom refer to it, it is almost too sacred an experience to name—Paul had an experience of which he never spoke for fourteen years—I can only say God revealed Himself to me, and I had such an experience of His love I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted."

Results of Moody's preaching of the Gospel of Salvation-through-Christ: Here is what a secular source (the *New York Times!*) wrote about the effects of Moody's evangelistic campaign there:

"Whatever philosophical skeptics may say, the work accomplished by Mr. Moody in this city for private and public morals will live. The drunken have become sober; the vicious, virtuous; the worldly and self-seeking, unselfish; the ignoble, noble; the impure, pure. The youth have started with generous aims; the old have been stirred from grossness. A new hope has lifted up hundreds of human beings; a new consolation has come to the sorrowful; and a better principle has entered the sordid life of the day through the labors of these plain men. Whatever the prejudiced may say against (these men) the honest-minded and just will not forget these labors of love."

Regarding *Christ's Second Coming*: "The Church is cold and formal; may God wake it up! And I know of no better way to do it than to get the Church to look for the return of the Lord.

"Some people say, 'Oh, you will discourage the young converts if you preach that doctrine.' Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again."

Regarding *pleasure and profit in Bible Study*: "One way to study the Bible is to take one word and follow it up with the help of a concordance.

"Or take just one word that runs through a book. Some time ago I was wonderfully blessed by taking the seven 'Blesseds' of the Revelation. If God did not wish us to understand the book of Revela-

tion, He would not have given it to us at all. A good many say it is so dark and mysterious that common readers cannot understand it. Let us only keep digging away at it, and it will unfold itself by and by. Some one says it is the only book in the Bible that tells about the devil being chained; and as the devil knows that, he goes up and down Christendom and says, 'It is no use your reading Revelation, you can not understand the book; it is too hard for you.' The fact is, he does not want you to understand about his own defeat. Just look at the *blessings* the book contains:

"*Blessed* is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.' *Blessed* are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labors.' *Blessed* is he that watcheth and keepeth his garments.' *Blessed* are they which are called to the marriage supper of the Lamb.' *Blessed* and holy is he that hath part in the first resurrection. On such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.' *Blessed* is he that keepeth the saying of the prophecy of this book.' *Blessed* are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.'

"Or you may take the eight '*overcomes*' in Revelation; and you will be wonderfully blessed by them. They take you right up to the throne of heaven; you climb by them to the throne of God.

"I have been greatly blessed by going through the '*belivings*' of John. Every chapter but two speaks of believing. As I said before, he wrote his gospel that we might believe. All through it is 'Believe! Believe!' If you want to persuade a man that Christ is the Son of God, John's gospel is the book for him.

"Take the six '*precious*' things in Peter's Epistles. And the seven '*walks*' of the Epistle to the Ephesians. And the five '*much mores*' of Romans V. Or the two '*receiveds*' of John I. Or the seven '*hearts*' in Proverbs XXIII., and especially an eighth. Or '*the fear of the Lord*' in Proverbs:—

"The fear of the Lord is the beginning of wisdom.' 'The fear of the Lord is to hate evil.' 'The fear of the Lord prolongeth days.' 'In the fear of the Lord is strong confidence.' 'The fear of the Lord is a fountain of Life.' 'Better is little with the fear of the Lord than great treasure and trouble therewith.' 'The fear of the Lord is the instruction of wisdom.' 'By the fear of the Lord men depart from evil.' 'The fear of the Lord tendeth to life.' 'By humility and the fear of the Lord are riches and honor and life.' 'Be thou in the fear of the Lord all the day long.'"

GOD IS ABLE, continued from p. 78

I hardly ever get sick. I hardly ever get the flu. But several months ago I began to have pain in my arm and I got to where I couldn't even pick up a book. It was terrifying pain. Finally I

started taking some Tylenol. When I would sit in church, I was just in terrible pain. I decided to go to a chiropractor. I figured that I must have something out of joint, because I had recently been doing some push-ups.

I went to a chiropractor—that was the first time I had ever been to one in my life. I said, “I just want an adjustment.” He said, “We are going to take X-rays first.” I said, “That’s a waste of time. I just want an adjustment.” I figured he just wanted more money. So he did all sorts of X-rays and then when he showed them to me, he said, “An adjustment won’t help. You have a tumor.” He showed me where it was and how long it was. He said, “We are going to have to refer you to a surgeon. We don’t know if it is malignant or not!” I said, “I don’t want to be referred yet.”

A few people began to pray about that and a few days later I came back and he retook the X-rays. He said, “I don’t believe it—the tumor is gone.” I have never had a pain since. I want to tell you, “God is able!”

The song says it well:

Got any rivers you think are uncrossable
Got any mountains you can’t tunnel through?
God specializes in things thought impossible
He does the things that no other can do!

Live for the Lord—I think God has a lot of dreams for us. I believe that God dreams that this movement will experience an awakening, an energizing, and a movement—that we become known more for our belief in a big God, than for our thinking that we are the only ones who are right and the only Christians alive today!

I believe that God has a dream that we be known as a people who pray for big things, because we believe in a big God. I believe God dreams that we be known as a people whose prayer meetings become larger than our musical concerts. I’m not talking about the kind of faith that says that God wants everybody rich and driving a Cadillac. That’s just a bunch of nonsense. But I am talking about the faith that will dare to ask without being embarrassed, because we know the bigness of God. We must be a people who believe that nothing is impossible and yet believe with Habakkuk in our souls. He said, “Though the fig tree should not blossom and there be no fruit on the vines, though the yield of the olive should fail, though the fields produce no food, though the flock should be cut off from the fold and there be no cattle in the field, yet I will exalt in the Lord. I will rejoice in the God of my salvation. The Lord God is my strength. He has made my feet like hinds feet. He makes me walk on high places.”

That means I’ll ask believing that God knows so much more than all of us together. That means even had Don Linn died or my cancer killed me, or any other tragedy happen, I will believe in God and will exalt in Him, knowing that He is on our side. The cross and the resurrection prove it!

Romans 4:21 says God is able to keep His promises. Let’s hope like it!

Romans 11:23 says God is able to convert those who are stub-

born and opponents to Christianity. Our church can grow. Let's talk like it!

Romans 14:4 says God is able to make us stand amid all the differences of opinion. We don't have to divide. Let's unite like it!

Second Corinthians 9:8 says God is able to make us financially sufficient to provide for every good work. We don't have to be stingy. Let's give like it!

Hebrews 11:19 says God is able to raise men from the dead. Let's begin to move like it! God is able!

"Now to Him who is able to do all that we ask or think"—that's a big God, but that God is too small. That is not what Paul wrote. "Now to Him who is able to do beyond all that we ask or think"—even that God is too small. "Now to Him who is able to do abundantly, beyond all that we ask or think"—even that God is too small.

Here is the good news: "Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be glory in the church and in Christ Jesus to all generations forever and ever" (Eph. 3:20, 21).

—Reprinted by permission from *Christian Standard*; 8121 Hamilton Ave., Cincinnati, Ohio.

Will the Restoration Movement Ever Move Again?

Dick Alexander

My own concern for the churches identified with the Restoration Movement is a real love affair. I owe my salvation to the Lord, the Cincinnati Bible Seminary, and my wife, in that order. When I came here to school, I really caught fire with a vision for the kingdom of God and for the Christian life. My college experience here lit the fire in me for giving my life to the Lord. My grandfather taught for 37 years in a Christian college; I was baptized at age 9; I hold four degrees from this school; I read *Christian Standard* weekly—I am orthodox! However, I have some great concerns about where we are and where we are going. My thesis is that it may be time for us to change our ways or change our name.

A MOVEMENT SHOULD MOVE

Let's talk about the idea of the *move* in movement. We could be moving in two ways: in the rediscovering of New Testament principles and in spreading those principles. First, what's going on in the recovery of New Testament principles? What have we restored? We have re-established the form of New Testament baptism, and to some degree restored its meaning and purpose. We have restored the form of communion. In our churches we make a large issue out of the ordinances of the church. It is not necessarily inappropriate that we do that; however, I think that we have focused on the form far more than the meaning. Frankly, I have visited in congregations that have communion services monthly and quarterly where I was

convinced that their people had a far more meaningful experience of the Lord's Supper than our people do.

I wonder at times whether weekly communion is to us in some way what the Rosary and other rituals are to Catholics. Most of our congregations observe the Lord's Supper in exactly the same way every week. I think it is absolutely impossible to do that without it becoming a ritual which focuses on the form rather than the content. There is nothing more difficult to do with meaning than the things one does most frequently, whether that is having the blessing for the meal, or observing the Lord's Supper. If we are to observe the Lord's Supper weekly with meaning, then that part of the service is the most difficult to plan. We have restored the form but not the content, at least in the Lord's Supper.

Now, having said that we have accomplished the restoration of the form in baptism and the Lord's Supper, we ask what we are in the process of restoring now in this movement? I see nothing with which we are seriously wrestling—no areas where we are asking, "What does the Bible actually say about that?"

Still to be Restored

What is there that remains to be done? (1) Can we really say that we as a movement have restored New Testament worship? Are the worship services in the congregations of our movement across the country stimulated, rich, Spirit-filled (in a healthy sense of that phrase) worship services? Or is there some sense in which they tend toward dullness? (2) Any of us with perception at all would say that we have not restored New Testament evangelism. (3) I am not convinced that we have restored New Testament church organization. We have established certain patterns; but it seems that the Scriptures give us general directions, not specifics. We recognize that a "joint board" of elders and deacons has problems Biblically, yet it is the norm in our churches. Putting together a Biblical course on the work of a deacon is a frustrating task when looking for specifics. There are general directions, with considerable flexibility for the culture in which one lives, considerable room for adaption, and therefore room and much need for humble, prayerful study.

There is room for a lot more move in our movement in really rediscovering New Testament principles. The job is not at all done, and *the major problem is not that we don't have the answers but that we are not asking the questions. We tend to believe that we have arrived and restored the New Testament church.* My conviction is that our basic difficulty revolves around this issue, that we believe that we have restored the New Testament church; the job is done, and it is now the job of the rest of the world to recognize our wisdom and join us.

Numerical Growth

What about movement, then, in spreading these principles? As nearly as we can tell, we are not growing. Paul Benjamin and Medford Jones have studied our movement (as far as I can tell) more than anyone else, and neither one has been able to document any numerical growth in our movement in the last few decades. Individual congregations are growing, but those are the exceptions.

In looking at the explosive growth of our churches in the last century, we see them growing at twice the population rate. Today, the growth rate is flat. What is it going to take to get our movement moving? The answer is not more commitment; for, as you look at the people in this room this morning, how much more commitment can we extract from them? How many more hours per week can *you* work? This is a group of already highly committed people who are wearing themselves out in doing the work of the church. We cannot extract more from them. The answer is not to work harder at what we are doing—it is to do *something different!* We are barking up the wrong tree and expending our energies in the wrong direction, a direction which, it should be apparent to us now, is futile. Otherwise there would be growth.

THE PRESENT MOVEMENT

An incredible occurrence has been taking place in the last twenty-plus years. In the 1960's there began a great back-to-the Bible movement. About the time that the Today's English Version of the Bible was published, garden-variety Christians began reading the Bible as they had not done for decades. We saw some interesting changes. Baptism by immersion came into vogue again in the 60's, symbolized in *Time* magazine's picture of Calvary Chapel of Costa Mesa baptizing converts in the Pacific Ocean.

Independent churches today are growing by leaps and bounds. The great growth in churches is not in any of the denominations. I visited with a congregation that meets in our town in a warehouse. Three years old—three thousand people. They had just been kicked out of the school where they had been meeting, so they had to take a long-term lease on the warehouse. The air conditioning didn't work very well. Seating was quite uncomfortable. The sound system did not work adequately, but—three thousand people in a warehouse!

Another congregation near us is also three years old. They are now running four thousand. They expect to double in the next eight months. Within about twenty minutes of us, seven congregations each run four thousand or more in weekly attendance. Only one of those has any denominational name, the Evangelical Free Church in Fullerton, where Chuck Swindoll preaches. Non-denominational churches—are growing by leaps and bounds. This is the day of the independent church movement as people are fed up with denominationalism. They have absolutely had it with denominational squabbles and want a church that just seeks to follow the Lord.

Without Us

It is my observation that *the restoration of New Testament Christianity is making great strides today, and it's going on without us.* Our attitude tends to be this: "We have pulled it together; we've got it right. Why don't they see the lights?"

Some articles in *Christian Standard* have reflected this. When a Congress on Evangelism, a broadly inter-denominational meeting, was held in Kansas City a couple years ago, an article shortly following that gathering spoke of more than two hundred of our people who participated. It mentioned a special meeting during the congress

where our people got together and remarked about all the changes that are going on "out there", and how finally denominational people were seeing what we had been saying for years. Another article noted that some Catholics are now practicing immersion. What I find interesting is this: both Protestants and Catholics are rediscovering Biblical truth, but they did not hear it from us. I am suggesting that God is restoring the church today, but he's doing it without us.

We are in demand almost nowhere. If we ask how many people from our churches are invited on an interdenominational level to contribute leadership, the answer is, next to none. (And occasionally when someone is invited to serve outside our brotherhood, he becomes suspect and is made a target for criticism.)

THE UNDENOMINATION

Let's address our denominational attitude. We sometimes joke about us being the "undenomination." I, like you, really hate the term "denomination." At a gut level I refuse, in spite of what has taken place, to call us a denomination because that is, to me, a detestable term.

In an article in *Mission Journal* (Jan., 1983), entitled, "The Movement That Stopped," W. Carl Ketcherside says:

"I left the Lutheran Church, the church of the Reformation, when I was eleven years old. I was baptized in a clear stream flowing through a pasture. And I became allied with one faction of the Church of Christ. The thought that one could be a Christian, and a christian only, appealed to my childish mind. It took years of study and thought before I was ready to admit that I had become a Church of Christ Christian. I was affiliated with a denomination in the religious complex, and I was a member of one of the smallest sects in that denomination. I came to that conclusion through agonizing prayer and with tears streaming down my cheeks. And I wondered why I could not have died in my former ignorance."

We have an ideal of being undenominational, but, if we are going to progress from where we are, we must face some realities. When we think of denominationalism, we think of some of the externals, e.g., the organization which we don't have or a publishing house which dictates teaching, etc. However, it seems to me that the crucial issue in denominationalism is attitude.

To denominate means to separate oneself from others. That's what a denomination is. It's a group that says for one reason or another, "We don't like what they're doing, and we're going to do this." In that regard, we are more denominational than most of the major denominations in our country today. There are some simple ways to observe this. One is in our attitude toward a person transferring into a Christian Church or Church of Christ. We tend to be really pleased when someone comes to us from the Methodists, the Presbyterians, or, best yet, the Baptists. We consider it a major move forward in their Christian lives.

We talk about what we call "outside" speakers at our conventions and in our colleges. I sat in a planning meeting for a conven-

tion where one man stood up in the first session of that planning meeting and said, "I have been sent here by my church to say that unless you all quit having all those outside speakers at this convention, our entire area is going to withdraw support from this convention." Later in examining the program from that convention for the preceding year, we noted that out of about 400 participants, three were not serving in some manner with Christian Churches.

What are we saying when we say "outside"? Outside of what? Our denomination? We think about cooperation and are very careful with whom we fellowship. We pride ourselves on being independent. (In considering a Christian value system, it may be that cooperation ranks higher on God's scale of values than independence.) So when a Billy Graham crusade comes to town, we have a major decision to make of whether or not we are going to participate in that thing.

Christians Only?

A major part of our difficulty, frankly, is that we have not decided yet whether a lot of those folks out there in other groups are Christians or not. You see what that implies about our arrogance, about our pride in thinking that we are the only ones who are Christians? We are not sure about the rest of them. Could we return to being "not the only Christians"?

It is my observation that we have come full circle; that we are right back where Alexander Campbell started and that we may have become today exactly what he gave his life to work against—the divisive kind of sectarians that draw Christians apart from each other. I am convinced that none of the early Restoration fathers could teach in our Bible colleges today. They would be considered heretics. We have forgotten our birthright and desperately need to re-read some of the early literature, to go back to the *Millennial Harbinger* of 1830, 1831 and 1832 and see how they were dealing at that time with those issues. We do not want to idolize the early Restoration leaders. We owe our lives to Christ and not to Campbell and Stone, and the others, but we believe we are perpetuating the principles taught when our practice may be 180 degrees from what they believed in. And so in Pogo's infamous words, "We have met the enemy, and he is us." Is it possible that we have forgotten who the real enemy is, and are spending our time fighting other Christians?

Let me quote again from Ketcherside:

"As so many other reforms, our own—begun by noble men and motivated by what they thought was necessity but which actually was fear—terminated in the formation of another denomination. There was no way the church for which Jesus died could be crammed into the Restoration Movement, or any other kind of movement originating with men. So the movement became a church and passed itself off as *the* church of Christ, restored in all of its pristine glory, beauty, and order."

In regard to our principles and our practice, we say that we are Christians only but not the only Christians. Now friends, if we can grasp in this decade that principle again and begin to practice that,

we may again be on the road. God may again be able to use us for something significant.

We also use as one of our principles, "Where the Bible speaks, we speak." That's it! The principles that we hold dear in this movement are right on target. But have you ever been in a legalistic Christian church? Is there any legalism at work in our movement? Whatever happened, then, to "Where the bible speaks, we speak," or "No creed but Christ"?

If those statements are true, we ought to have the greatest freedom and the broadest kind of diversity in Christendom. There ought to be no Christian group in the world that encompasses a broader kind of practice than this one. You remember what you read in college about the Cane Ridge meetings—all that went on there? To us that is an embarrassment today. I remember our discussion in one class in which we tried to explain away some of the things that were happening. Yet today we pass policies in our churches that people who speak in tongues will not be permitted to teach in our congregations—yet we say that there is no creed but Christ.

Now, again, the principles are right on target. I am simply suggesting that we go back to those principles and begin to practice them.

RESTORE THE CHURCH, NOT THE MOVEMENT

The question then is this—has God abandoned the Restoration Movement? My thesis is that we have not really restored fully the New Testament church; there's not much in process, and there's not much movement. The bottom line in this whole thing is simply our pride. What it all comes down to is that we think we have got it together. Therefore, we tend to withdraw from other groups that do not wear the same name and have the same doctrines as ours, and have said to them, "Come join us." Therefore, the Lord may have gone on in the restoration process without us.

So, then, let's make some suggestions for restoring the church, not the movement. We are very foolish if we try to recapture the 19th century, to look at those early years and say, "Let's get back that spirit." The spirit was right, but some of the things that happened were related distinctly to the cultural era in which they took place. The question today is not, "How can we do exactly what was being done in the 1830's and 1880's" but, "In the 1980's, 1990's, and the 21st century, what is our role now, and how would God want to use us?"

Principles and Attitudes

This will require of us a reexamination of our attitude and acceptance of a position of humility. What we are left with today is a relatively small insignificant denomination of little churches. We may begin to see again the power of the Spirit in our lives today in similar ways to what was in the past, not in form but in the sense of divine power, when we come before God in humility rather than pride, saying, "Lord, here we are. We do not have all the answers. There are a lot of things we do not know. But we do dearly love you. Whatever it takes—whatever changes in our theology, in our practices, in our ideals, in ourselves—then we are willing to do that." Our difficulty today is not that we don't have the answers but that we're

not asking the right questions. As a people, we ask very few questions because we tend to believe that we have the answers, if only those deaf people would listen to us.

Therefore, I suggest that we restudy the principles. I want to invest more serious study in church history that I might understand more fully the vitality of the early Restoration Movement. Also, we must restudy Scripture. Knofel Staton has been good for us in this way. Most of us appreciate his fresh approach to Scripture, his apparent willingness to lay aside college class notes and say, "God, teach me, right now, what is really here."

Walk the Talk

Then, I would suggest that we begin to walk our talk. If we believe in being Christians only and not the only Christians and believe that we need no creed but Christ, we should begin to practice that. Howard Hendricks said once, "I repudiated my legalism intellectually thirty years ago; I am still working out of it emotionally." I do not know about you, but I relate to that. I can talk a great ball game about being a Christian only but not the only Christian; but when it comes down to doing it, I have some gut-level reactions.

When it comes to actually *being* non-denominational, to putting myself on the line, it is a whole lot harder to walk it than it is to talk it. But an easy way to begin is to have some association with other folks. Probably the most intense week of my life was spent at Urbana '81 with Intersarsity missions people, exploring world evangelism. It was the most stimulating single experience I have ever had in seeing what God is doing and can do in the world today. There are a number of these kinds of opportunities. If you look at people among our congregations whom you respect, people whom you would say are key leaders, I suspect that a large percentage of those people would say that they have found significant stimulation from people "outside." One of our difficulties in this is simply that most of us get together and talk to ourselves only.

Also, walking our talk means cooperation. It means a willingness to work with people who come from traditions other than our own. It means nothing to say that we are Christians only but not the only Christians if we will not join hands and work side by side with Christians who might happen to wear a different brand name than we do.

Infiltration

I want to suggest here a really radical idea. (In a way it is not radical, but it is strange the things that we think are radical.) Could I suggest that maybe in your church the next time there is an opportunity for someone to come to you from what we would call a denominational church, that you not immediately welcome them as a transfer, but that you teach them everything you know about New Testament Christianity. Then encourage them to go back to the group they came from and share with those people everything that they've found that is good, beautiful, and helpful. I am convinced that we will not ever be able to restore what we see as important in the N.T. church if we are saying to other people, "Tear down the sign off your building and come to join our group." There was a time in

history when some of that happened, and God was working in a remarkable way; but I think that there are other strategies available to us. When we quickly grab up every interested person rather than sending them as agents and missionaries, we cut off opportunities for growth.

I want to suggest, of course, that we advocate the position and the principles of this movement. I think *there are some things that we have to share with the rest of the Christian world, some things that are of real beauty when they are lived out and some things that will produce freedom rather than bondage; and those things need to be shared.*

The Nondenominational Challenge

What we see frequently is a sell-out. Many of us have raised some questions in our own minds about what is happening with Christian churches. But we put those questions out of our minds and continue just to perpetuate the tradition because it is simply easier to comply. If you have similar concerns about this, then give some of your life to a really nondenominational kind of Christianity rather than being squeezed into a mold that someone else has made.

Our congregation receives calls regularly for weddings from strangers who picked our name out of the phone book because it is just a Christian church. They do not have a church home of their own and they do not want a brand name church. They want something that is just a Christian church. Frankly, with mixed feelings, I share with them about our church as they ask, "Who are you, really?" I respond, "We are a nondenominational Christian church." I know in word that is true, but often in practice it is not true. I personally must confess to a certain sense of hypocrisy in talking about us as a nondenominational group in light of the attitude that we hold.

I would not suggest for a moment that we sacrifice everything on an altar of expediency, but too frequently in our church leadership settings we are caught up with things that are non-issues for our world. Until we move out of that, God will be able to use us only in extremely limited ways.

Let me give just a few more words from Ketcherside:

"Why not get the movement off dead center and moving again? I have sad news. Never in the history of the world has this ever been accomplished. Movements are rooted in history, and history moves on when movements grind slowly and methodically to a halt. We no longer live in 1804 or 1809. Few of us know anything at all about Robespierre and Talleyrand. We are now concerned with Andropov, or Yassar Arafat. The earthly frontiers have disappeared. It is time for a 'Third Great Awakening.'"

What we need to do is not to bemoan the passing of yesterday, but to face the call of the future. A place to begin might be to sit down with the elders of your congregation and ask, "How could we become a truly nondenominational church? Could we pray about, study and discuss it and begin to lead our congregation to this God-ordained position?"

The principles we hold are a tremendous heritage. Let's live them!

—Reprinted by permission from *Recovery*

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 JORGENSEN

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

E. L. JORGENSEN

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

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

HLD

Subs. Now \$5.00

WANTED -- New Subscribers!

To take the Word And Work Magazine

After many years of "holding the line," we now must charge \$5.00 for new or renewed subscriptions to Word and Work magazine. You could further help us if you will:

- Give Subscriptions
- Pray
- Renew Your Own Subscription Promptly
- Send In Clubs From Your Church

Please be prompt to inform us of any change of address. Each month we get several notifications that addressee has either moved without leaving a forwarding address, or the new address is given and the time involved means the loss of at least one copy of your magazine. These notices cost us 25c, the value of a magazine, and a month's loss of you as a reader. Won't you help us to serve you better, faster, and more economically?

We appreciate the good number of song books and bible orders, all of which helps keep Word and Work in circulation.
