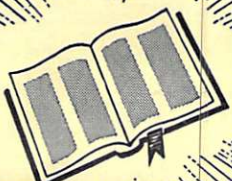
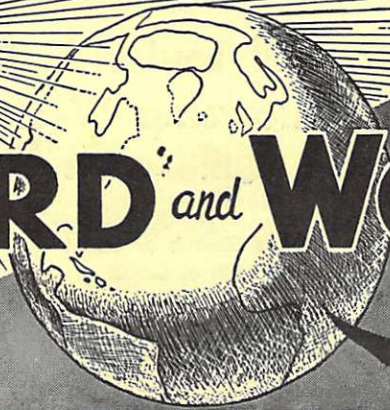


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

MAY, 1986



HOMER N. RUTHERFORD
1890 - 1986

39th Annual Louisville Christian Fellowship Week

August 4 - 8, 1986

Day Sessions: Portland Avenue Church of Christ

Evening Sessions: Highview Church of Christ

Theme: "THE SPIRIT OF PROPHECY"

MONDAY, August 4

Chairman - Donald Stump

Theme: "THE SPIRIT OF PROPHECY"

Evening Session

7:30 - 8:00	Singing (Congregational & Special)	Leader - Joe Blansett
8:00 - 8:45	"THE TESTIMONY OF JESUS"	Carl Kitzmiller

TUESDAY, August 5

Chairman - Fred Rogers

Theme: "ISRAEL"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	EXPOSITION OF DANIEL	Robert Shank
10:30 - 11:00	Break	
11:00 - 12:00	"THE LAND OF PROMISE"	Vernon Lawyer
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"ISRAEL'S THRONE ESTABLISHED"	Jerry Samples
2:15 - 2:30	Break	
2:30 - 3:15	"ISRAEL, A REBELLIOUS PEOPLE"	T. Y. Clark

Evening Session

7:30 - 8:00	Singing (Congregation & Special)	Leader - Bob Lyon
8:00 - 8:45	"THE RESTORATION OF ISRAEL"	Richard Ramsey

WEDNESDAY, August 6

Chairman - James Embry

Theme: "THE NATIONS"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	EXPOSITION OF DANIEL	Robert Shank
10:30 - 11:00	Break	
11:00 - 12:00	"MYSTERY, BABYLON THE GREAT"	Ernest Lyon
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"ISHMAEL & ISAAC, NATIONS IN CONFLICT"	Cleo Russell
2:15 - 2:30	Break	
2:30 - 3:15	"NATIONS IN HARMONY"	Paul Kitzmiller

Evening Session

7:30 - 8:00	Singing (Congregational & Special)	Leader - Eugene Schreiner
8:00 - 8:45	"GOD'S WITNESS TO THE NATIONS"	Robert B. Boyd

NOTE: Wednesday Evening is Missionary Evening. A love offering will be taken and forwarded to our missionaries on the field. Checks should be made payable to "Louisville Christian Fellowship".

THE WORD AND WORK

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

Wm. Robert Heid, Editor

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God's Family

W. R. H.



QUIT YE LIKE MEN

A fond boyhood memory from Portland Christian School, was the choice and then memorization of motto verses for the consecutive years of the school's existence. One that especially interested me was "Watch ye, stand fast in the faith, quit ye like men, be strong."—1 Cor. 16:13. I was especially intrigued by the phrase "quit ye like men," which was puzzling, in that it did not say what to quit. It has been a while now that I have arrived at what I feel is its true meaning; and I think that there are many "older boys" who still have no grasp of its admonition. Six times the word quit is used in the American Standard Version, four times in the O.T. and two in the New. Three times it means "to be finished with, or released." The other times it carries the idea of performance of valor, and the motto verse quoted above carries this second basic meaning.

Oddly enough, there it not a word in the Greek text that carries any "quit" thought primarily, but the whole four-word phrase is the translation on only one Greek word, *andritzesthe*, which is what might be called a verbalized noun. The root is *andros*, a male person of full age and stature. So, the translation is really very good; in the one word is completed the command to "grow up and make a man of yourself." Let us not forget that these are words from the Holy Spirit to the church of Corinth. With all of their failures and mistaken emphases, the Lord was still calling on them to rise up and be victorious in His kingdom, and no doubt they did, as the Second Epistle bears witness.

MEN AS GOD SEES THEM

There are two Greek words for man, much as there is in Latin. In *anthropos*, we have the basic meaning of man, as a human, distinguishing him from all lesser creation. But the word *andros* means a male person of full age and stature, a husband, and individual. In Latin we have the word *homo*, meaning a male human being; whereas the word *vir* (pronounced weir) means man, husband, honorable man, soldier. This distinction was emphasized in our Latin class as we studied Julius Caesar. It is no surprise then, that the Latin N.T. uses the word *virilitis* (manly), in this verse.

It is evident that the Lord makes a definite distinction between some men and others and has put such awareness in the mature

human intelligence. For The Lord your God seeth not as man seeth, for man looketh on the outward appearance, but God looketh upon the heart.

WHAT DOES GOD SEE IN MANY TODAY?

In seeking to aid some of the home problems of today, it becomes evident immediately that a serious defect is often in the character of man. This is most dreadful, since he is the stronger vessel and has the God-given responsibility of leadership. Years ago, someone coined a phrase about the "wild west, where men were men and women were glad of it." This sounds a bit crude, but there is a strong element of truth here. Many new wives find out that the "knight in white armor" is a spiritual and even domestic disappointment. For example:

1. Many men are not true to themselves. They sell out their integrity by lying, dissipation, drunkenness, thrown away self-esteem, and apron-string mentality. Thought and meditation are scuttled by hours spent viewing the tube, and realities are blissfully ignored. This is immaturity and a dying on the vine, that no home can endure. Only if the wife is of a similar frame of mind (heaven forbid!) will these spend life together.
2. Others belie their marriage vows, and thereby place themselves under the sentence of God's eternal wrath. Having no time or interest in the Lord, they pass by the only One who has a workable answer to their wretchedness.
3. Still others sever themselves from family, friends, or the church, in order to avoid being "preached to." They may again seek out the "old folks" some day when they need free baby-sitters or some cash in a hurry, but to follow in the old paths is not their thing.
4. Marriages soon present some hard decisions that must be made, and young men are notorious for renegeing. Making and living within a budget is a main hurdle. The new "toy," the car, the entertainment, and even the menu may seem as desires too great to be withheld. A godly man will have the wisdom to rise to the occasion.
5. Spiritual choices, which are by far the most important of all, seem too costly. It may be regular church attendance (which Satan always tries to thwart, and often succeeds; by laziness, sickness, selfishness or some other), it may be paying for Christian education, or for Scout activities. Quite surely Bible reading and prayer will be a constant test.

WHERE IS VALOR?

The values of past generations are not present today in many a heart. The sins of Sodom (Ezek. 16:49) pride, fulness of bread, and prosperous ease, are rampant today. Self-seeking secular humanism can offer no hope. Young men will grow into Christian manhood only as they follow God.

Questions Asked of Us

Carl Kitzmiller



Our preacher makes reference occasionally to "the Restoration Movement." What is the Restoration Movement?

Before giving answer to the above question we wish to lay a bit of foundation. Because of the amount of material, our answer will be continued in next month's article. The survey of what we know as "church history" will have to be very general but we can touch on the high points.

One can be saved and be a faithful Christian without a knowledge of the history of the church since N.T. times, but a knowledge of some outstanding events and issues that have taken place in the church age can be very helpful in keeping one's feet on the ground. One of the benefits that can come from a study of history—whether secular or religious—is the observing of the mistakes of the past and avoiding them. Perhaps we have not done very well at this in either area, but who knows what might have been the case without the record of the past. We must be careful in our Christianity to seek out the will of God as it has been revealed in the Bible and not establish our beliefs and practices on what our religious fathers have believed and done. At the same time, each generation cannot afford to start out anew, rejecting the truths hammered out in the experience of the past generations. Bible truth does not change with the seasons nor with the generations. There may be new applications of that truth which will need to be made in new areas of learning and experience, but the learning of the past can be most valuable. A knowledge of our spiritual "roots" is a knowledge that enables us to recognize the dangers in the various trends of the day. It is to be feared that many Christians today have little concern for a knowledge of these roots and that many of the trends are embraced without proper examination.

The history of the true church of Christ since N.T. times has never been written. Other than in general outline, only the Lord knows that history. What is called church history is often more an account of the corruptions that have developed over the centuries than an accurate record of what has happened with the true church. So-called church history is more accurately religious history, being an account of much that has become apostate Christianity. Even so, if we are solidly grounded in the teaching of the N.T., we will be able to discern some of the evidence of God's work and will recog-

nize those occasions when great movements have been made to purge out the error, reform the church, and get back to N.T. truth and practice.

In Rev. 2:1-7 we have the Lord's letter to the church at Ephesus. In it He threatened to remove their "candlestick out of its place." This is a reference to the vision of chapter 1, in which the Lord is seen in the midst of the golden candlesticks. This, then, was a threat that if they did not repent they would lose their place as one of His churches. Other letters (e.g., Rev. 3:1-6) reveal segments of churches which were unfaithful and near to rejection. In the light of the continued drift into unfaithfulness and failure to repent, it is evident that some churches in the early centuries did lose their places as one of His. This does not mean they ceased to meet or carry on religious activity. Like the Pharisees of Jesus' day, corrupted religion can become all the more dedicated and zealous in some ways. The further we move from the apostolic period, the more the corruptions and digressions from the truth prevailed. Since only the Lord knows when He no longer claims a church or Christians as His own, only He could give us a true history of His church.

Jesus promised that the gates of Hades should not prevail against the church and saw it as continuing all throughout the present age. We know, therefore, that it did continue down through the centuries, even when we cannot trace its history. Many of the churches drifted toward a centralized type of control, and the stronger churches began to dominate the weaker ones. The organization that came to be known as the Catholic Church developed. It should be pointed out that this was a development from the corruption and digression of the churches. It can be safely assumed that there were churches and pockets of Christians, probably in small communities and isolated situations, which maintained a faithfulness to the N.T. teaching and pattern, but we have no record of this. Most of the churches moved toward the centralized control of Rome. Unfortunately it is this drift from scripture and decline of true Christianity of which we have the best accounts and which accounts passed into history.

The Roman Empire was overrun by the Germanic tribes from the north and there came on the world what is known as the Dark Ages. This was a time when learning was in a great decline. Many of the secular and religious leaders could not read nor write. Printing was not yet invented. Copies of the Bible were few, mostly in monasteries, and for all practical purposes the Bible was "lost." Religion went on, of course, but it was greatly influenced by oral instruction and by superstition and ignorance. What was recognized as the church and that to which Catholic historians must point in their claims was a combination of corrupted Christianity, religious ritual, superstition and ignorance, and secular power. It bore little resemblance to the church of Christ of the N.T. For several centuries during that period about the only accounts of "church history" are the accounts of this organization. Unless we realize that this was a great perversion of Christianity, the claims of the Catholic Church to be successors to the apostles will seem to be legitimate.

About the beginning of the 16th century, there began what has come to be known as the Reformation Movement (Note that this is not the Restoration Movement with which our question is concerned and with which we will deal later). Several factors were at work in bringing about the reformation. There had come a revival of interest in learning, and the Bible had come in for renewed attention. Certain men began to translate the Bible into the various languages of the people. The invention of printing had recently taken place and this led to multiplication of the copies of the Bible. Devout men began to study the Bible and it became evident to them that the church as they knew it had drifted far from the practice and teaching of the Bible. These men therefore set out to reform the church. Even they did not realize how far the drift had gone in all areas, but they did recognize certain key issues and began to try to change the Roman Catholic Church. The result was very little reform in the Catholic Church. The would-be reformers were cast out—excommunicated—as heretics. These were pious men, however, and the excommunication did not end their religious activity. From them and their teaching grew up several religious bodies that have developed into some of the major denominations of our day.

The Reformers, as some of these key men have come to be known, were for the most part good men seeking to follow truth as far as they understood it. In view of the Bible ignorance and the background from which they came, they showed remarkable achievement. We owe these men a debt of gratitude for many of the changes they brought. These men, however, were in disagreement over certain issues and the disagreements resulted in several different bodies with different teachings rather than a unified return to the teachings and practice of the N.T. Much of the religious division among those professing Christianity today is due in great measure to the kind of dissention that arose with the Reformation. Division was not their intention, but it has been the result.

Somewhere in all the religious corruption and confusion we believe Christians and therefore the true church has continued to exist, but any attempt to trace it accurately is next to impossible. Along with the wheat has grown the tares.

This abbreviated survey of "church history" through the Reformation Period provides a background for our discussion next month of the Restoration Movement. Readers may wish to keep these pages handy for a review next month.

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

Viewing the News

Jack Blaes



REBECCA HIGGINS, A STUDENT AT VENICE AREA Middle School in Florida is suing the school authorities for confiscating New Testaments she had passed out to fellow classmates who requested them after she had made a very interesting book report on the Bible last May. A teacher told her that in passing out the New Testaments she had broken the law, and demanded that they be turned in. The suit is being handled by lawyers from the Rutherford Institute and is asking \$500,000 in damages and freedom from future "adverse action" by school officials.

NANCY MYERS, A REPRESENTATIVE OF CONCERNED Women for America in San Antonio, Texas, told the city council that their foresight and concern for decency will set a precedent in America. And I'm sure one that she hoped would be followed by many city councils. She was expressing approval of the ordinance passed by the council prohibiting unescorted children from attending rock concerts at a city arena if the musicians depict certain sexual acts in their performance. Mayor Henry Cisneros explained the ordinance as saying that they do not approve of blatantly and purposely obscene performances where children are present. The ordinance restricts those age 13 and under from attending concerts at the city's convention center, if those concerts contain songs referring to exhibitionism, bestiality, incest, sadistic or masochistic sex, or rape. Concerts displaying any of those acts also are affected.

SENATOR Jesse Helms (R.-NC) in his ongoing crusade to make a better America and also give the overburdened taxpayer a bit of a break, sponsored an amendment stipulating that no tax exemption would be permitted for any

"cult, organization or other group that has a purpose or has any interest in promoting of satanism or witchcraft." This act was eliminated by a congressional conference committee without discussion. It has been placed before both houses of Congress for approval.

TODAY, NEARLY 2 MILLION COUPLES ARE LIVING together out of wedlock as compared with 523,000 in 1970.

MORE AND MORE COMMUNITIES ARE EYEING VARIOUS gambling devices as new sources of revenue. Should you hear their song in your community, learn something from Atlantic City's experience. In 1976, supporters of the move to legalize gambling promised to build new low-cost housing, clear out the slums, and provide new jobs. They did, in fact, give them 30,000 new jobs, but most of them went to people not living in Atlantic City. As far as new housing and slum clearance, Atlantic City is not as well off as before. Its casinos have fostered crime, corruption and prostitution, but the needy and the aged are yet looking for relief.

THE COMMUNIST PARTY OF THE PHILIPPINES was founded in 1968 by Jose Maria Sison who was imprisoned by the Marcos government in 1977. After the Aquino election she released Sison. In recent writings and speeches by Sison, he has revealed his confidence that Aquino was playing the role in the Philippines similar to that played by Kerensky in Russia in 1917. A popular revolution overthrew the Russian Czar in March, 1917. The people expected political freedom through democracy. A provisional government was established which brought Kerensky to power and elections were scheduled. Communists, such as Lenin,

Trotsky and Stalin, who were in prison or exile, were freed and invited to participate in political life. They organized a second revolution which abolished democracy and instituted dictatorship. Sison is expecting the same thing to be accomplished in the Philippines. His release from prison follows the pattern which has been followed all over the world to establish communism.

• • •
PARENTS IN CHURCH HILL, TENN. are seeking damages for the violation of their civil rights, and injunctive relief because of "adverse treatment"—specifically the suspension of some of the children for refusing to read assigned textbooks and the arrest of one mother for keeping her daughter out of school.

A textbook being challenged by these parents is Holt, Rinehart & Winston's *Riders on the Earth* which they allege advocates witchcraft, idol worship, the theory of evolution, situation ethics, euthanasia, disobedience to parents, and the idea that one can achieve salvation without believing in Jesus Christ. And what these parents are seeking is that their children be permitted to read other books that are not anti-Christian. Thus the battle lines are being drawn in "Christian" America.

• • • • •
THIS SECTION IS TAKEN VERBATIM FROM Summit Journal which is quoted from an article by Congressman Philip Crane (R.-IL). "Religion and politics have, since the pharaohs, been intimately intertwined, just as they were at the end of the 18th century and are down to this moment. All of our ideological differences arise out of conflicting religious beliefs. (Hence we) fail to recognize that atheism, secular humanism, and everything from Nazism to Communism are simply secular forms of religious beliefs. They are repugnant barbarisms to most of us—but they are religions.

"Once this truth is grasped, one can recognize why religion and politics must be joined. Those who live in free societies such as our own are in perpetual conflict with forces in this world that would impose their denom-

inational beliefs upon us at sword point while compelling us to relinquish liberty and property (and in some cases life) for the perpetuation of their faiths.

"America's traditional posture was to distance itself from those systems seeking to propagate the faith through force of arms. Twentieth century realities have forced us into an awareness to the grim holy war of our time: the effort by the Soviet government to force the world to convert to its religion. Communist missionaries, mercifully, have made scant inroads into our society. The same was true with communism's denominational cousin, Nazism.

"But the religion of secular humanism has made significant progress in our society. In no small measure, it has bested traditional denominations by becoming the state religion, in direct violation of the First Amendment. And, ironically, the members of this faith have exploited a perverted interpretation of the First Amendment to advance their own religious denomination. Thus, while still a minority sect in America, they have imposed in the public school classrooms their own religious tenets on the majority of parents and children."

• • • • •
"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions. . . . and to recognize the sublime truth, announced in the Holy Scripture and proven by all history that those nations only are blessed whose God is the Lord. . . ."

—Abraham Lincoln

• • • • •
AS BAD AS THE DISEASE AIDS IS the worse thing about it is the determination of authorities not to take the usual steps that are taken in the face of the unknown—do the most obvious; quarantine those who are known to have it, and take serious steps to avoid actions which are reasonably suspected to be causing it. Politics is the protector of the enemy of the people. Government is first and foremost to be the destroyer of the people's enemy and the protector of the people.



THOUGHTS FROM ROMANS

Ernest E. Lyon

"You Can't Blame God"

One of you will say to me: "Then why does God still blame us For who resists his will?" But who are you, O man, to talk back to God? "Shalt what is formed say to him who formed it, 'Why did you make me like this?'" Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? What of he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—even us, whom he also called, not only from the Jews but also from the Gentiles? (Romans 9:19-24, NIV).

Those who do not know God as Paul knew Him might look at verse eighteen of this chapter and ask the question Paul starts with here thus putting the blame for not being one of God's elect people on Him, thinking that it is impossible to resist His will and he has willed for some to be elect and some not. All of that is, of course, a mis-reading of what Paul is saying and he hastens to show that that is not the situation.

The first argument Paul puts up might seem to be agreeing with the question, for Paul's answer is simply that God has the right to do with each of us what He wants to do since He made us and everything else. He says this simply to show that whatever God does with us is His right because He is sovereign. He made us, therefore He has much more right to do with us as He pleases than a potter has to make whatever he pleases out of a lump of clay without bothering to answer for what he does and without having to take the rest of the same lump and making exactly the same thing out of it. That answer is true, but Paul is not saying that that is the final answer. He simply wants to silence those who feel they have a right to dictate to God what He does. And that we can not do.

With verse twenty-two Paul launches into his real answer to the objection raised in verse nineteen. And, again, many people read this partially without considering the whole truth Paul is teaching us here. He takes up first those who are not elect and are headed for destruction, eternal separation from God. Notice very carefully what

Paul says about them—they were “prepared for destruction.” Now notice that it does not say that God prepared them for that, simply that they were prepared for it and that is their ultimate destination. And he notes that God “bore with great patience the objects of his wrath.” God allows them to go their way and show they deserve what they get.

Now contrast that with what he says about the others—“whom he prepared in advance for glory.” God put up with the antics of the objects of His wrath and was patient with them for the very purpose that thus He could make known “the riches of his glory” to those He has prepared. He concludes the passage given at the opening of this article but pointing out that this select group are from both Jews and Gentiles.

Let us remember that salvation is not the subject of Romans 9; the subject is God’s dealing with Israel and showing that this fits in with what God has said before and that God has the right to do as He does. However, since in verses twenty-three and twenty-four he takes up God’s choosing us today, I think it is appropriate to apply all this to our salvation and show that God does not simply act on His sovereign right in His choosing those to be saved out of both Jews and Gentiles. To do this I would like to somewhat summarize twelve arguments that William R. Newell uses to close his discussion of this chapter in his book *Romans Verse by Verse*:

1. Man was lost—he could not save himself.
2. He was guilty—none could pardon him but the God he had sinned against.
3. He was by nature “a child of *wrath*” not deserving good; nor was he able to change his nature.
4. He was allied with God’s Enemy; and had a mind at enmity against God; a mind not subject, nor able to be subject to God’s law or will.
5. He knew he was doing things “worthy of death:” but . . . persisted in them; he was “of the world,” not of God.
6. Therefore, if any move be made toward man’s salvation, it must come from God, not man.
7. God, being God, knew before hand (that we would oppose His overtures).
8. Since God’s grace is our only hope, He must elect to overcome our resistance, either (a) In no case, (b) Or, in every case, (c) Or, in certain cases.
9. To hold God unable to overcome man’s resistance in any case is to limit His power.
10. To hold God unwilling to save some denies what He has said repeatedly in His Word, that He “would have all men to be saved and come to the knowledge of the truth.”
11. Therefore, it would seem that only in those cases in which it would no longer be consistent with God’s glory . . . would God withhold, or refuse longer to employ, His gracious operations in behalf of any creature.

12. But, when we consider Election, we must remove our thoughts wholly from this world, the first Adam, the sin of man, and his attitude" toward God. The purpose of God according to Election is "not of Words, but of Him that calleth." It is outside human history altogether. It is *of God*.

In order that you might see Newell's line of argument, I quoted more than I had intended, but I feel this is such a serious and important subject, that we should be able to stop and follow his arguments and worship the God who is able fully to say to any man, "Whosoever wills may come." While election is of God, the choice is yours and through all eternity you will know it. I like very much the human illustration (they always fall short, of course, but this one is good) that eternal life is like a house with over the outside of the door the sign "Whosoever wills may come." But inside, when you arrive, there is over the door a sign that reads "Chosen before the creation of the world." Make the right choice—and thank God for it, praising His Name.

A New Medical Breakthrough and an Old Question

Elisabeth Elliot

Some time ago I read of a new medical triumph involving unborn twins. Amniocentesis had shown that one of them had Down's syndrome. The mother decided she did not want that child, so with the simple expedient of piercing the heart of the baby with a long needle, it was killed in the womb. She carried the twins to term and delivered one child alive—the one she wanted to keep—and one child dead—the one she didn't want to keep. This was hailed as a remarkable breakthrough. I would ask you to pause for a moment here and consider this question: what was it, exactly, that was killed? What was it that was not killed? The answer to both questions, of course, is—a child. They were both children. They were twins. I used plain, ordinary words to tell the story—the words the news report used. Nothing ambiguous. Nothing incendiary.

I read the following week in the same magazine about another medical breakthrough. This time doctors had used an instrument inserted into a womb not to kill a child but to save one. This child had a serious heart anomaly which they were able to correct with intrauterine surgery. Can any honest and reasonable person fail to make the comparison here? In the second case, the instrument in the surgeon's hand enabled the tiny heart to keep on working. In the first case, the needle in the surgeon's hand made the heart quit working. What, exactly, should we call that? The intrauterine surgery was called *lifesaving*, because they fixed a baby's defective heart. What language are we allowed to use when we speak of destroying a heart

that's working perfectly? There is a simple and obvious word, but we are not allowed to use it. Well, what about life-destroying? Is that permissible for this neat and efficient technique? Well, not really. Because the word life is explosive. Life is not relevant here. It's the mother's life that we are supposed to consider, nobody else's. The other isn't a life— not one worth living, anyway, not one worth the mother's suffering for. So we must not use the ordinary words. They're too emotional. They're loaded. The fact is they stopped the heart. That's all. Just made it quit beating.

I was glad that the writer of the article on the baby whose heart was corrected acknowledged the possibility that fetal surgery might raise an ethical question which the medical world thought it had laid to rest. Might it be necessary, in view of these advances, to ask all over again whether a fetus is a person?

This is the issue today. It is, in the final analysis, the only question that needs to be considered when we speak of the unborn. Is the thing disposable? Is it an object with no life of its own, a bit of tissue which belongs to a woman who has the right to do with it what she chooses? If she needs it and wants it, she keeps it. If she doesn't need it and doesn't want it, she throws it away. So what's all the shouting about?

Truthfulness is the willingness to accept facts. Truth-tellers are always regarded as either ridiculous, or so dangerous as to deserve death. "No truth," wrote Hannah Arendt, "that crosses someone's profit, ambition, or lust, is permissible. Unwelcome facts possess an infuriating stubbornness that nothing can move except plain lies."

Here are the unwelcome facts. We were talking about children: the twin who was saved, the child with the defective heart who was also saved, and the twin whose heart was pierced with a needle. They were children. Choices were made regarding those children: deliberate, conscious choices. One, to allow a child to live. Another, to intervene surgically so that a child might live who would otherwise die. (Would the surgeon who performed that operation have dreamed of telling the mother that her baby was not a person? He saved its life, and the mother was grateful.) But in the other case, what was the choice? It was to kill a child. These are the unwelcome facts, but they are infuriatingly stubborn. They will not go away. It was a child. It was killed. Nothing will move those facts except lies.

I ask you earnestly to look at the little creature with eyes and hands and beating heart, held in that safest of places, the mother's womb. No woman who holds such a thing within her doubts that she holds a *child*. No doctor who extracts it by whatever swift and putatively safe means can deny that what he extracts is a human being, and that what he does is to kill it.

I ask you for God's sake to look at the truth. And I ask you, finally, to think about what Jesus said: "I tell you solemnly, in-so-far as you did this to one of the least of these brothers of mine, you did it to me." Jesus will not forget.

Daniel—A Man of Moral Courage

David Adeney

A Three Year Scholarship. A good position in government service after graduation. It was an attractive offer for a group of foreign students in a university in the Middle East. Their own country having been overrun by the enemy, they had been taken captive and were now to learn a foreign language and to receive training in the literature and science of their time. It was not an easy situation, for they had to adjust to a new culture and their whole future seemed to depend upon their ability to gain favour with their captors.

Many of the students felt that nothing should be allowed to jeopardise their opportunity of obtaining a good position after graduation. All of them came from a religious background where they had been taught to worship the true and living God. Now they found themselves in an idolatrous society and undoubtedly were tempted to compromise their faith. Among them however, were four whose courageous witness distinguished them from their fellow-students. The leader of this small group was Daniel, who proved in God's hand to be the means of preserving the unique testimony of Israel which was then in danger of annihilation. The temple worship at Jerusalem had been destroyed and the chosen people were scattered. Those who had been carried to Babylon might have easily disappeared among the people with whom they lived, had it not been for the determination of Daniel to bear witness to the glory and power of the God whom he worshipped.

In every crisis of history when true faith seems to be in danger of being overwhelmed by the forces of darkness, God raises up a man. In the early days of Israel's history, it was Moses who delivered the people of God from destruction in Egypt. It does not require a great organization or large numbers, but there must be a nucleus of those whose lives are committed to an unflinching and uncompromising testimony to God. A student leader with faith and spiritual initiative can bring to life a group that has fallen in the net of dead orthodoxy with no impact upon the university community.

AN EXAMPLE IN WITNESS

After graduation, Daniel was to reveal the glory of God in high places. This would never have been possible if he had been unfaithful in his witness as a student. The test came in a manner which may seem relatively unimportant. The Jewish students were being fed from the king's kitchen. This involved eating some food forbidden to the Jews and possibly partaking in feasts where some of the dishes had already been offered to the gods of Babylon. It was extremely dangerous for Daniel to risk incurring the wrath of the king by refusing the royal provisions. Other students must have pointed out to him that he was jeopardizing his whole future career. They will have

suggested that if he compromised in this matter he might well later on obtain an influential position in which he could bear an effective testimony to His God. To his fellow Jews, he was being unnecessarily stubborn. To fight for his faith on such a small issue seemed extremely foolish. To Daniel and his three friends, however, it was a matter of conscience, and, regardless of the danger to their own lives and the hazard of wrecking their future careers, these young men stood firm. The principle was established in Daniel's life and he resolved that he would not defile himself. This determination led to action. Throughout his life, obedience to God was to be the controlling factor in all his relationships in this heathen society.

We live in an age when students profess their loyalty to God and often express their willingness to lay down their lives for the sake of the Gospel. Yet when it comes to some practical issue of campus life, they find themselves compromising with evil and doing the things that defile their witness and hinder them from being used to the uttermost in the service of Jesus Christ. They will not be required to eat food offered to idols in the cafeteria, but they may be tempted to worship idols of status, academic success or money by becoming involved in cheating, dishonest reporting or in social activities where it is impossible for them to reveal the purity and love of Christ.

The Christian life is not made up of a series of taboos, nor are we to take a negative view of life. But our lives must be governed by the principles of the Word of God. We are well aware of the dangers of legalism. We have seen all too often the emphasis on superficial things and the tendency to judge people by their attitude to so-called worldliness. A pride in abstaining from worldly pursuits may cause blindness to deeper and more subtle evils. But some Evangelicals have reacted against what they feel to be the bondage of narrow and legalistic attitudes and, unfortunately, in so doing have sometimes allowed themselves to be defiled by thoughts and actions which disqualify them from effective service. They have rationalized that they must understand the thinking of the non-Christians. So they have fed upon the books and pictures recommended by their friends, and forgotten that, just as the strength of a man's body depends upon what he eats, so the purity and strength of a man's mind upon what he reads.

A PATTERN IN PRAYER

Daniel's moral courage in the midst of most difficult circumstances surely sprang from the knowledge of God gained during his times of prayer. He had little in the way of aids to devotion, though apparently He had access to the writing of Jeremiah and possibly some of the other prophets as well. When faced with an impossible situation resulting from Nebuchadnezzar's demand that the wise men should reveal his dream, Daniel called his three friends to prayer. God was intensely real to him. When prayer was answered he burst forth into an exultation of praise and worship. This regular exercise of faith was so important to Daniel that even when his life was threatened because of his faithfulness in prayer, "he got down

upon his knees three times a day and prayed and gave thanks before his God, as he had done previously" (Dan. 6:10).

It is doubtful that any man will accomplish much for God unless he knows the joys of real fellowship with the Lord of Glory. Prayer for Daniel was not just communing with "the ground of his being," a kind of subjective experience, as some describe prayer today. Nor was it a selfish appeal to God to meet his needs. Rather it was a pouring forth of his soul in a humble expression of love and worship. It also included much intercession for others, as we see in the prayer in the ninth chapter.

Daniel was deeply concerned about the desperate state of his own people and he firmly believed that his prayer could be the means of bringing deliverance. This confidence was based on the fact that he had discovered the will of God as it was revealed to the prophet Jeremiah (9:2). He saw clearly that it was sin which was hindering the fulfilling of God's purpose. So he said, "I turned my face to the Lord... with fasting... and made confession, saying... 'We have sinned...'" (9:3ff) Though he personally had been zealous in his service to God, yet he identified himself with the sinful people for whom he was praying. All too often we dissociate ourselves from the sins and failures that we see in others—in our church or Christian fellowship—and forget that membership of the Body involves corporate responsibility.

Daniel was very conscious of God's hatred of sin and the inevitability of judgment upon those who disobey His commands. Today, people feel that they are rather to be congratulated if they believe in God at all. If they condescend to acknowledge God, they hardly stop to ask whether a holy God will be willing to receive them in their sinful state. Much current theological thinking is concerned with the kind of idea of God which modern man will be prepared to accept. Little is said of man's need to humble himself before a God who hates sin and must act in judgment against the proud and the selfish.

Again and again Daniel referred to Israel's complete inability to offer any excuse for their disobedience and rebellion. The only possible hope rested in the fact that, "to the Lord our God belong mercies and forgiveness, though we rebelled against Him" (9:9, AV). There is no complaint against God—only an acknowledgement that 'the Lord our God is righteous in all the works which He has done.' But Daniel knew that God was more than righteous. He was full of loving-kindness and mercy. And therefore from the depths of his heart he poured out his prayer, 'O Lord, hear; O Lord, forgive; O Lord, give heed and act; delay not, for thy own sake, O my God, because thy people are called by thy name' (9:19).

Such an intensity of faith is rarely found in our Evangelical union prayer meetings. Perhaps this is because of our preoccupation with a multitude of other things, including our Christian activities. "Prayer is the interruption of personal ambition." For when we pray we turn from the business that is demanding our attention and even from our own efforts to do God's work. We acknowledge that we are absolutely

dependent upon the Spirit of the Lord. The effectiveness of any of our Christian unions may well depend upon whether or not there is a nucleus of Christian students who know how to pray as Daniel prayed. In his prayer life Daniel became involved in a great spiritual conflict. And, because he was faithful to the very end, he received a special revelation and fresh strength from the Lord and was described as a man greatly loved. If we are discouraged by the ineffectiveness of our witness, do we not need first of all to set aside an un-hurried time, not for discussion, but for waiting upon God in a humble and expectant attitude?
—Reprinted from *The Way*, No 1, 1966

KNOWING NOTIONS OR KNOWING GOD?

How Should Pastoral Leaders Read the Bible?

An interview with James I. Packer by PASTORAL RENEWAL Magazine.

Pastoral Renewal: For a pastoral leader, what are the most common blocks to the study of scripture?

James Packer: The blocks come along two lines. One is quite simply the pressure of endless day-to-day calls on him, which cry out for his concentrated attention from morning to night. He has to be strong-minded to make room for anything else.

Studying in the early morning before anyone else is about is the simplest way to manage it. But that assumes that one can get to bed at a reasonable hour, which pastors can't always do. One who is in pastoral responsibility often has to be out late in the evening. That could mean that he's just not able to maintain a routine of getting up early to study. I have sympathy with pastors who have problems at this point.

Then there is another source of blockage, something quite different. In the modern church, particularly in the seminaries, there is often great confusion about the scriptures so that trainees for pastoral work never learn to study them in a way that is spiritually fruitful. I think that many pastoral leaders are in difficulty because of this as well.

PR: How much time should a pastor devote to personal study of scripture?

JP: I hesitate to make rules for other people because, after all, we differ a great deal. But if one thinks of an hour a day as the ordinary common sense rule, and then says to oneself, "Well now, if it's going to be less than that, I've got to justify that reduction of time," one will be doing well.

I think that the priority for every pastoral leader must be his own personal time with God over the scriptures, and anything that he does by way of preparation ought to flow out of that.

The first requirement for authoritative, perceptive communication of the word of God is that you yourself should be experiencing the

power of it. The Puritan John Owen said, "A man only preaches that sermon well which first preaches itself in his own soul." He was profoundly right. I would verify that from my own ministry.

PR: Are there different ways of spending personal time in scripture?

JP: There are two different ways of reading it which seem to me fundamental for anyone who is going to lead in spiritual things.

One I call macroscopic or panoramic reading. That means going through the Bible as one would through any book—reading straight through, over and over, start to finish. One needs this to keep oneself attuned to the overall perspective of scripture.

With that there needs to go something quite distinct, that is microscopic or detailed study of particular passages, where one takes a few verses, sets them in context, and digs into them.

In both macroscopic and microscopic reading of scripture one needs to have some kind of scheme of questions to put to the text. If one doesn't ask questions or bring questions to the Bible, it is going to remain a closed book. People who read the Bible without any questions may get warm cheerful feelings, but they are not likely really to understand anything.

The scheme that I have found helpful over years of study is constantly to be asking this sequence of questions:

1. *What does the passage show me about God?* The wise man will always start here.

2. *What does the passage show me about living?* This question opens one's eyes to notice the right ways of living, wrong ways of living, different sorts of situations in which people find themselves, the way of faith with all its difficulties and delights, the different emotional states and temptations that overtake people, and all the realities of human life that each passage presents.

3. *What does this mean for me in my own life here and now?* At this point one begins meditating and praying as one brings to the scripture the particular tasks or pressures that lie ahead that day.

Meditating is thinking it through in the presence of God. Prayer is talking to the Lord about it. Here is the proper conclusion of scripture study. This personal discipline is quite distinct from any further digging for insights to relay in teaching and preaching. Application to oneself must come first.

PR: But out of the personal encounter with God in scripture will come a homiletical use of scripture?

JP: Yes. This is one of the three sources from which, as it seems to me, fruitful preaching and teaching come.

Source one is being in the Bible oneself, where things come clear which one wants to share with other people. What one can see one can say. What one is not clear about one cannot express. Faithful homiletics must start here; if we are not ourselves living in and under the scriptures, those who hear us speak on fellowship with God will soon realize that we do not know what we are talking about.

Another source is one's sense of the congregation. A pastoral leader carries that around with him all day long. He's constantly

thinking about the members and what they need from him. It's only to be expected that from time to time as he goes through the word of God things will strike him as just what the group he is leading needs.

A third source that is often under-valued these days, but which I often make much of is the church's year. I am an Episcopalian, and we have the church's year as the basic framework for our liturgy. I think much more could be made of the Christian year than is made of it. It is good to live with the question, "This time of year what should I be doing?"

PR: How does a pastoral leader learn to apply scripture to his life?

JP: Martin Luther said: "Prayer, meditation, and temptation make the theologian." By the theologian what he meant was a person who could take scripture and apply it. Only God can turn us into theologians in Luther's sense.

It is easy to find oneself at the end of a time of Bible study feeling that it all has to do with God and people two, three, four thousand years ago, and isn't in any way directly related to me.

At this point one may pull down the commentaries. But a lot of the commentaries are the reverse of helpful when it comes to making the application.

A pastoral leader ought to be working with *commentaries*. Commentaries are supposed to be the cream from the biblical study by devoted men in the church over many hundred years. The good commentator will put one in touch with the best that these men came up with.

But the convention for writing commentaries these days is to concentrate on the technical side of exegesis, historically conceived. Now certainly we should start with historical exegesis. The commentaries of today major on telling you what scripture *meant*, past *tense*, and they help us by doing that.

But what we need to know is what it means in the present tense, how it applies, how it bears on life today. This is the central question of hermeneutics: what does the Bible mean for us today? Here the commentaries are not so strong.

Luther's point is the true one. Meditation and prayer, plus temptation (the discipline of living to God against contrary pressures), will enable us to perceive the application, given the help of God. While the commentaries tell us what the passage meant historically, it is really only the Spirit of God who shows us what it is saying to ourselves and others today. That is a matter of enlightenment. Historical study of what the text meant when it was first produced does not answer the question of application, and until that question is answered the Bible is not properly understood.

PR: Would you say that some pastoral leaders are approaching scripture with the wrong questions?

JR: It is very important that one approaches scripture as the word of God, not just a mixed bag of human religious reflections and testimonies, some of which are likely to be more right-minded, some less,

so that our main job is to pick out which are which. This is very inhibiting to fruitful dealing with the scriptures.

As I look around the churches I see a broad division between pastoral leaders whose attitude to the Bible is in general one of trust, because they take the Bible as coming from God, and those whose attitude is fundamentally one of mistrust, because they see it only as a very mixed collection of human testimonies. Some of these folk have been stumbled by what they've been given in seminary, because it has been fashionable for the last 100 years in many Protestant seminaries, and for some 40 or 50 years in many Catholic seminaries (particularly after Vatican II) to highlight the human aspects of scripture and dwell on differences, real or fancied, between the viewpoint of one writer and another. The effect of this can be to leave students adrift in a sea of pluralistic relativism, with a bewildering sense that the Bible offers a lot of different points of view and who is to say which is right?

I am not questioning the value of these studies of the human side of scripture, but I see a need to balance that in a way that not all seminaries do. I would balance them by saying to all Bible students, in and out of seminary, "Remember, all scripture proceeds from a single source, a single mind, the mind of God the Holy Spirit, and you have not taken its measure until you can see its divine unity in and underlying its human variety." It is the word of God in the form of human words, giving God's point of view on everything. The unity of scripture at that level is something that goes far deeper than its surface differences.

PR: You say that your book *Knowing God* is in comparison to the Psalms, only a footnote. How important is it for a pastoral leader to know the Psalms?

JP: I took about 20 years to get into the Psalms. I think it is partly that I was so concerned in the early years of my Christian pilgrimage to get clear on correct notions, and the Psalms, of course, do jump around. They don't analyze notions, they're meditative, they're exclamatory. The format usually does not follow a line of expository argument the way that, say, Paul does. One doesn't when one worships. But that made it difficult for me to tune into them.

The other thing that threw me was that they are simply so exuberant. The way that we are conditioned into by much of our culture, both Christian and secular, means that we are not really prepared for the kind of uninhibited expression of ourselves before God that the Psalms model for us. And as long as a person feels that the psalmists were rather uncivilized fellows, because they expressed themselves so wholeheartedly, even fiercely, he will find it hard to identify with them. That was a problem for me at that time.

I am thankful to say that as the years go by I feel more in tune with the Psalms, and I am sure that is how it ought to be. Living in the Psalms helps to turn little souls into big ones, and that is something we all should covet for ourselves.

PR: Is there a danger of scripture reading replacing prayer?

JP: It is possible to let scripture reading replace prayer at least in one way, namely, when one spends all one's time on simply getting clear the meaning and application of the text, and one doesn't then let one's heart loose in praise and petition in the light of what one now sees.

Meditation should naturally lead into praise and prayer. The habit of free, uninhibited praise and thanksgiving across the board of one's life is marvellously enriching. It needs to be a big thing in every Christian's life. The Psalms help a lot in this.

Petitions too ought to be a regular part of our devotional life. It is assumed in scripture that we will bring personal petitions and prayer for other people as well. There is something stunted about our spiritual development if we don't, particularly if we are in a leadership role.

A good rule for a preacher is that he ought to pray for folk as earnestly as he preaches to them. In the same way that one talks to folk about God one should talk to God about those folk. A compassionate preacher ought to be a compassionate prayer.

Those who do not talk to God about men in the same way that they talk to men about God will very soon become victims of their own role and, to that extent, hypocrites. It is very easy for those of us who minister the word of God to become hypocrites in this way, and I am afraid many of us do.

PR: Pastoral leaders can form the habit of relating to scripture merely as their stock-in-trade. How can they break out of this approach for their devotional time?

JP: The biggest thing that keeps us pastors and leaders from getting the full benefit of scripture is simply that we do not feel needy enough. One of the problems of the pastoral role is that it encourages leaders to think that they are fully competent; they have got it made; they know it all. This self-sufficiency is a satanic temptation. A moment of realistic thought will remind us that we are as needy as the next man.

I find it most helpful to remind myself at the beginning of my devotional period who God is and what I am. That is to say, I remind myself that God is great, transcendent, that he loves me and he wants to speak to me right now. And I recall that I am the original sinner, the perverse and stupid oaf who misses God's way constantly. I have made any number of mistakes in my life up to this point and will make a lot more today if I don't keep in touch with God, and with Christ, my Lord and Savior, as I should.

There is nothing like a sense of hunger to give one an appetite for a meal, and there is nothing like a sense of spiritual emptiness and need to give me an appetite for the word of God. Let that be the theme of our first minute or two of prayer as we come to our devotional times, and then we will be tuned in right. God says, "Open your mouth *wide*, and I will fill it" (Ps. 81:10).

The quality of theological notions in one's mind, even correct notions, doesn't say anything about one's relationship with God.

The fact that one knows a lot of theology doesn't mean that one's relationship with God is right or is going to be right. The two things are quite distinct. As a professional theologian I find it both helpful and needful to focus this truth to myself by saying to myself over and over again, "What a difference there is between knowing notions, even true notions, and knowing God." My times with the Bible, like those of all pastoral leaders, indeed all Christians, are meant to be times for knowing God. ©PASTORAL RENEWAL, 1982, P.O. Box 8617, Ann Arbor, Michigan 48107. Reprinted by permission. PASTORAL RENEWAL is available free on request and is supported by readers' donations.

HEROES OF THE FAITH

A. B. Simpson

Alan Rosenberg

He was a cultured Christian gentleman, a poet, a great pulpiteer, a wise counselor and a sympathetic friend. His forceful missionary sermons kindled a fire in the hearts of his hearers and changed viewpoints about worldwide evangelization." So stated the late Dr. R. R. Brown, Alliance pastor for many years in Omaha, Nebraska, speaking of Albert B. Simpson, who lived from 1843-1919.

Simpson described his own strong feelings concerning evangelism in relation to his pastoral ministry at the Thirteenth Street Presbyterian Church in New York: "For two years I spent a happy ministry with this noble people, but found after a thorough and honest trial that it would be difficult for them to adjust themselves to the radical and aggressive measures to which God was leading."

My first "encounter" with Dr. Simpson occurred at the Gospel Tabernacle Church in New York in the 1950's. He stared at me from the front cover of the church bulletin, the archetype nineteenth century divine—reserved, conservative, even a bit stodgy.

Several years later, while studying for ordination, I read and re-read the two-best-known biographies of the founder of the Christian and Missionary Alliance: *Wingspread*, by Dr. A.W. Tozer, and *A.B. Simpson: His Life and Work*, by A.E. Thompson. The Simpson which emerged from these two books bore little resemblance to the man of the church bulletin and other austere official portraits.

Over and over again the real-life Simpson blazed through as a pioneer and innovator for Jesus Christ. We desperately need to recapture the spirit of this great man of God. His life of daring and boldness is a timely message for us all. Several examples come to mind.

As pastor of the largest Presbyterian church in Louisville, Kentucky, Simpson realized almost from his first day that public evangelistic services were necessary, though it was decidedly different from the ordinary religious program carried on in that conservative area. Other pastors were willing to cooperate in this venture for a limited

time, but Simpson yearned for continuous evangelism. When he failed to convince the other churches "he determined to attempt it himself. Public Library Hall . . . was engaged for these Sunday evening meetings, and the evening service in Chestnut Street Church was suspended." The city was stirred and Simpson's church received one hundred new members, eighty-four on profession of faith in Jesus Christ. However, after a time "subtle opposition prevented the use of Public Library Hall."

Thereupon the daring Mr. Simpson went straight to the owner of Macauley's Theater and requested permission to use it (one of the largest and most popular amusement centers in downtown Louisville at that time). "It must have been a bit of a surprise to the gentleman who owned the theater, for he was painfully aware of the low esteem in which he and his worldly business were held by the church people. It was a wholesale smashing of religious precedents by the Chestnut Street Church." His biographer concluded: "Popular? Sure it was popular, and it was frowned on by many of the sterile scribes of the synagogues, but to Mr. Simpson the word "popular" carried no terrors. It means "of the people" and it was the people he was interested in."

While Simpson was still in Louisville he came to realize that "a new all-out effort was needed, a wider dissemination of missionary information, a magazine . . . to promote the work of missions. He would launch a new kind of publication, one devoted wholly to the cause of world missions. . . . Why not get into step with the modern trend toward pictures and illustrations? It would be different. He would illustrate his new magazine with the newest type of woodcuts and maybe, later, engravings made from actual photographs taken on the trail." Just a few years later (1880) he launched "the first illustrated missionary magazine on the American continent, and with one exception, the first in the world." It was *The Gospel in All Lands*, forerunner of *THE ALLIANCE WITNESS*.

From Louisville, Simpson transferred to the Thirteenth Street Presbyterian Church in New York City. However, after a short while it became apparent that "their ideals and his were irreconcilable. Its members were well-to-do people, fairly along toward the top of the social ladder. . . . They welcomed any new member who was of their own kind." Simpson, on the other hand, "wanted his church to give up its narrow exclusiveness and become a center for the evangelization of the masses. . . . One day the pastor came before the session and asked permission to bring into the church upwards of a hundred converts from the Italian quarter, which he had won while preaching on the streets down in the poor neighborhoods." The session was horrified because those poor Italians "would not be the social equals of the rest of the members."

This was the issue over which Dr. Simpson left the Presbyterian Church and sacrificed all the comfort and security of a large salary and parsonage. The descendants of those converts from the Italian quarter probably would be welcomed in any Alliance church today. But are Negroes and other groups wanted and welcomed?

Without any spirit of contention, but after a week of intensive prayer in his study, Simpson completely withdrew from the Presbyterian denomination. And then he "lost no time in getting started upon his new project. Through the newspapers he announced a Sunday afternoon meeting to be held in a cheap place on Eighth Avenue known as Caledonian Hall, where he would deliver an address on the spiritual needs of the city."

Out of the meeting at Caledonian Hall and subsequent meetings a band of people burdened for the lost masses of the city gathered around Simpson. They met in all kinds of places—the Academy of Music, Steinway Hall, Grand Opera Hall, a tent, on the street and even in Madison Square Garden. "They were attempting a work so radically different that they had no precedent to guide them. . . From hall to tent, from tent to theater or on to some abandoned church went this happy band of soulwinners. Always they were busy at the one task to which they believed God had called them—that of bringing lost men to the Saviour."

Even after the Gospel Tabernacle was built and they had a more stable base, Simpson and his followers continued to be pioneers for Jesus Christ. "A number of rescue missions were opened and hundreds of human derelicts fished out and salvaged from the flotsom and jetsam of the lower classes. Groups of trained gospel workers visited the hospitals and jails every week with the message of hope. Earnest efforts were made to reach and rescue the fallen women that swarmed in certain sections of the city. A free dispensary was maintained for the poor of the neighborhood known grimly as 'Hell's Kitchen.' Special services were held for the sailors that crowded the waterfronts. An orphanage was opened for the poor of the city streets, and other efforts were made to relieve the destitute and suffering wherever they were found within the great melting pot that is New York."

The Alliance Youth Fellowship was another Simpson innovation. In New York's Gospel Tabernacle "there were no less than six young people's societies, all going full blast at one and the same time! There was no overlapping. They knew what they were called to do, and they did it with enthusiasm."

The missionary convention, which is so widely used today and so blessed of God, is another of Simpson's ideas. "As far back as 1883, while still in the old Twenty-third Street Tabernacle, Mr. Simpson inaugurated a new type of meeting, which he called a missionary convention. This was original only in the sense that it achieved for the first time a synthesis of the best features of several other kinds of public meeting, and succeeded in producing in one place and at once a Bible conference, a camp meeting, an evangelistic campaign, and a missionary promotional meeting."

Simpson did not feel that a believer should isolate himself from other Christians. Speaking to a fellow worker about the wide variety of speakers, he said, "You know, brother, . . . they say the number of speakers on my convention platforms makes my announcements look like a small-town telephone directory. But I have good reason for

all that. . . I want my people to receive the benefit of the ministry of all God's gifted servants, regardless of whether they agree with me in everything or not."

Dr. Simpson always kept his eye on the homeland. In fact, "there was no 'at home and abroad' in his concept of missions. When he lifted up his eyes on the fields, they were everywhere white unto the harvest. To him the multitudes of New York and our great American continent were as sheep without a shepherd, just as were the vaster multitudes in the deeper darkness of heathen lands." And he usually had a new project brewing—a school, an orphanage or another mission.

The pioneering spirit of Dr. Simpson was firmly evidenced by the recognition on his part that missionaries need a high level of education and training for their work. Zeal and good intentions are not enough. In a day when even an eighth grade education was highly acceptable and high school was for the privileged few, the New York Training College was established in 1883 for training missionaries and home workers. It was later moved to Nyack and was the first Bible college in North America.

When in 1919 the world learned of Dr. Simpson's death hundreds of moving tributes were received. Perhaps the words of E. A. Kilbourne, of the oriental Missionary Society, best express what we have been trying to say:

"His influence was not confined to the ranks of The Christian and Missionary Alliance, but preachers, missionaries, editors and people of all churches have been moved and stirred by his untiring zeal for the cause of Christ in all the world. How glad I am that I was permitted to sit at his feet."

—from THE ALLIANCE WITNESS

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Additional Note by Alex Wilson: Just as Luther, Wesley, Stone, and the Campbells did not intend to establish new churches but rather to call God's people back to the truths in His word, so with A.B. Simpson. His two main emphases (among many) were holiness of heart and life, and the world missionary cause. The two movements he spearheaded in pursuing those goals later merged and became what is now known as the Christian and Missionary Alliance.

It is interesting that Simpson left the Presbyterian Church not only for the reason stated in the foregoing article. *Wingspread*, A.W. Tozer's biography of Simpson, gives two additional reasons:

"There were two circumstances which led him to feel that he should not only resign from the pastorate of his church but should retire from the Presbyterian ministry altogether. One was his experience of divine healing a few months before. His ministerial brethren were not unkind in their attitude toward him, but he knew his presence might easily prove embarrassing to them. The other was his being led to accept the doctrine of baptism by immersion as a scriptural teaching. He had been immersed himself after his miraculous recovery. Then he found that he could no longer in good conscience sprinkle helpless infants.

"It is amusing to note that during his seminary days he had written a prize-winning paper in defense of infant baptism. Now he is withdrawing from his church because he no longer believes in the validity of his old thesis."

Treasures from A. B. Simpson

Simpson stressed evangelism and world missions, also sanctification and prophecy and healing. But before and after and above all else He was Christ-centered. Someone observed that some other teachers of these doctrines have become unbalanced and erratic, but not Simpson. Why? Because "he stressed not healing but the Healer, not sanctification but the Sanctifier, not prophecy but the Coming King." Note the refreshing Christ-centeredness of the following excerpt from one of his books, and also his poem.

THE CONDITIONS OF SANCTIFICATION

First of all, there must be a clear understanding that this sanctification is provided in our redemption, promised of God's Word, and possible and practicable for each one of us. It is of no use to admit that such a life may be lived by some special people. You must believe that it is meant for you thus to live. Nay, you must believe that it is adapted especially to your peculiar temperament, your individual circumstances, your personal conditions, and your entire life. You must believe that it is not only possible for you so to live, but that it is expected and binding upon you, if you would please your Master and fulfill the commandment of your Lord.

There must also be a real conviction of your special need of this blessing, a deep sense of your sinfulness and failure, and of the misery and wrong of such a life as you are living. There must moreover be a readiness to acknowledge your sin and shortcoming and to bewail your unholy and defeated life as something entirely wrong, offensive to God, and contrary to His will for any of His children. It is necessary to be convicted of sin before you can be saved, and it is equally necessary to be convicted of unholiness before you can be sanctified. Your unholiness is not a misfortune, but a great fault, a grievous wrong, something that Christ has provided against and that you yourself have no business to be satisfied with. How solemnly does the Apostle answer the question, "Shall we continue in sin?" by his emphatic "God forbid."

You must most earnestly desire His deliverance, His sanctifying grace, and His coming into your heart and life in holiness, victory and power. He will not come to an unwilling heart. The deep desire for entire sanctification is already half the blessing: it has been created in you by the work of the Holy Spirit and is the guarantee of its own fulfillment.

There must now come a definite and entire surrender of your life to God that this very thing may be accomplished in you; an act of consecration which will give to Him the right to take possession of you and work His gracious and perfect will in you and through you.

God will not take you until you of your own volition give yourself up. He will not break open the door of your heart. You must loose the last latchstring and open your whole being with the heart-felt response, "Come, Lord Jesus, take me and make me what Thou wilt."

You must then believe that God does really come, that He does accept the sacrifice, that He does receive the offering, that He does enter into your inmost being to abide, and that you now have the right to draw upon Him for all your spiritual needs. Henceforth God is not above you in yonder heavens; He is actually dwelling in the depths of your heart and in the secret place of your soul. "Know ye not that ye are the temples of the Holy Ghost?" Live in the consciousness and confidence of this mighty reality; live as if you had all the omnipotence of God within you and for you, and your life will be one of victory, satisfaction, and power.

These steps have brought you to the beginning of the sanctified life. From this day it is your privilege to go on to all the heights and fathom all the depths of the glorious Christ life. From now on you abide in Him and He in you, and all things are yours. This is the real beginning of true spiritual growth. From this, as our Jordan crossing, we are to go through all the promised land in the length and breadth of it until every promise has been proved, every situation in life has been illuminated and glorified by the touch of Christ, and every part of the divine plan for our life has been wrought out in the fulness of His will and triumphs of His grace. But the vital principle is the same every step of the way. It is Christ for everything and everything for Christ.

* * * *

JESUS — ALL IN ALL

"Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word;
Once His gift I wanted,
Now, the Giver own;
Once I sought for healing;
Now Himself alone.

"Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now He holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

"Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the pow'r I wanted,

Now the Mighty One;
Once for self I labored,
Now for Him alone.
"Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored,
Safe within the veil.
"All in all for ever,
Jesus will I sing;
Every thing in Jesus,
And Jesus everything."

Reprint:

What To Do In The Day Of Trouble

R. H. Boll,— 1951

"It is the ninth anniversary of Pearl Harbor," said Cordell Hull at an interview on December 7th—"and the darkest day of all our history." These were not the words of an alarmist, but the sad and sober sum-up of the situation by a statesman of highest rank. So indeed it is—a very, very dark time. With devilish cunning Red Russia set a trap for us in the far East, and promptly we stepped into it. And now how to get out of it—or can we? The question is of world-wide concern, and the issues of unspeakable import. What can a Christian do at such a time? Here is some good counsel from the word of God.

1. "*Fear not their fear, neither be troubled.*" These words, found in 1 Peter 3 are quoted from Isaiah's prophecy. Let us briefly note their setting in Isaiah. The Kingdom of Israel (the Northern, ten tribe, Kingdom) had enlisted the power of Syria to join forces with them against the kingdom of Judah. When Ahaz, the king of Judah heard the report "his heart trembled, and the heart of his people, as the trees of the forest tremble with the wind." But God, by Isaiah, sent a reassuring word, and with it the warning, "If ye will not believe, surely ye shall not be established" (Isa. 7:1-9). Later, speaking to the faithful in Judah, Isaiah told them not to walk in the way of the faithless ones, nor to share their unbelieving fears: "Say ye not, A conspiracy, concerning all whereof this people say, A conspiracy; neither fear ye their fear nor be in dread thereof. Jehovah of hosts, him shall ye sanctify, and let him be your fear, and let him be your dread" (Isa. 8:11, 12). These words the apostle Peter applies to the threatened and persecuted Christians to whom he is writing. "But even if ye should suffer for righteousness' sake,

blessed are ye: and fear not their fear (the fear that grips the heart of the world) neither be troubled; but sanctify in your hearts Christ as Lord." And if the world wonderingly asks you how you can be so calm and confident—"being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Pet. 3:14, 15).

Under the influence of panic people do foolish and evil things. The Christian faith and hope triumphs over the world's fears. It will not only keep them in perfect peace (Isa. 26:3) but it will be a testimony to their God in the sight of the world.

2. *Repent.* It may be that you are aware of a deficiency in your Christian life—it may not be any one thing (or, again, it may be some particular wrong) and you are not sure that your heart is right with God. With other words, your conscience is not clear. Now if you wait till the great trouble breaks you will then feel helpless and hopeless. You cannot feel assured of God's care and protection; and you cannot look forward with confidence to the future. The time to get right with God is —NOW. In His message to the seven churches (Rev. 2, 3) the Lord Jesus' word to all (except two) of the churches is Repent. "Remember therefore whence thou art fallen and repent and do the first works." "Remember therefore how thou hast heard, and keep it and repent." If there is something to restore or to confess—if you have harbored enmity or grudge, or an unforgiving spirit, or hate or ill-will, or if you have been guilty of some injustice or are carrying on some dishonest practice, or have entertained the lust of the flesh, lust of the eyes, pride of life, or whatever it may be that has robbed you of joy and peace in the Lord or clouded your hope—repent today. You may not be able later. John shows us how to deal with our sins. (See 1 John 1:5-9 and 2:1, 2.)

3. *Pray.* When the child of God prays he is in touch with the Throne of Grace, and with Almighty Power. More things are wrought by prayer than are dreamt of in man's philosophies. "Prayer changes things." Of course it is not *prayer*, but He who hears prayer. His hand can avert evil and danger—and how often He has done so in answer to the petition of His people! The powers of darkness fear the Christian's prayer.

After naming six items of the Christian's armor (Eph. 6:10-18) the apostle mentions one other—without which the other six would be of little avail—"with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication."

The Christian's prayer has a special bearing on the world situation. Having access to God through Jesus Christ, he is in a priestly position. For a priest was ever a go-between between God and men. He could transact business with God on behalf of his fellow-men, and obtain blessings for them from the God to whom they had no access, yet longed to help and bless them. Therefore we read, "I exhort therefore first of all that supplications, prayers, intercessions, thanksgivings, be made for all men, for kings, and all that are in high places; that we may lead a tranquil and quiet life in all godli-

ness and gravity. This is good and acceptable in the sight of God our Savior, who would have all men to be saved, and come to the knowledge of the truth." (1 Tim. 2:1-4) "And call upon me in the day of trouble, and I will deliver thee," says the Lord. "The supplication of a righteous man availeth much in its working." (Jas. 5:16)

4. "Do something for Jesus today." Times of stress and trouble are wonderful times to work for the Lord. And faith working by love counts much for those who are in Christ Jesus (Gal. 5:6). Every kindness and help shown to the household of the faith, and every mercy and good deed toward them that are without, in His name is twice blessed to the doers. And it is a good time to save souls "snatching them out of the fire" as brands plucked from the burning. God is glad to use His servants in this work.

5. "Look up." "But when these things begin to come to pass look up and lift up your heads; because your redemption draweth nigh" (Luke 21:28). If the clouds gather and when all the signs are multiplying Christians have the more encouragement to look for their Lord from heaven. This should be our attitude at any and every time, signs or no signs, for Christ's coming for His church is not dependent on world-events. "Watch ye 'at every season' said the Lord Jesus to His disciples, making supplication that ye may prevail to escape all these things and to stand before the Son of man" (Luke 21:36). Nevertheless at such an hour as this we cannot but expect more especially the coming of our Lord. "Wherefore," says the apostle Peter, "girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance, but like as he who called you is holy, be ye yourselves also holy in all manner of living" (1 Pet. 1:13-15). So let us do, and so let us live and watch for His returning.

THE CHANGE OF LOYALTY

R. H. Boll - 1951

Rahab's action was, humanly speaking, reprehensible. She was disloyal to her country and her king. She was a traitor to her people and her native city Jericho. Is she to be held up as an example? Yet her name stands high because her life and conduct was by *faith*. She recognized a King greater than the king of Jericho, who had higher and antecedent claims on her—the rightful King of all the earth. She realized the greatness and glory of the God of Israel: "Jehovah your God," she said, "he is God in heaven above, and on earth beneath." (Josh. 2:9-14) Therefore He was her God also, the God who made her and who gave her life and being, and to whom she belonged. She understood also that this warfare of Joshua's was God's warfare—that He was coming to execute judgment upon the Canaanites in irresistible might. So she *sided with Him* and asked for His protection and salvation in the catastrophe she saw inevitable at hand. That is what the Lord asks all the denizens of earth

to do now. Those who heed His call become "strangers to their mother's brethren," and aliens to Satan's kingdom, refusing further allegiance to the world and the devil. The situation then was not essentially different from what it is today. God is again drawing nigh unto the judgment of the world, and those who will side with Him at whatever loss or risk and put their trust in Jesus, the coming King, will escape and be delivered from the wrath to come.

Missionary Messenger

"Greater things for God"

Joy Garrett

Ruwa, Zimbabwe

April 28, 1986

April, the month of school holidays, has been the churches' month of camps. We have already had three and what wonderful blessings they have been.

The first one here at Rockwood Park was for school leavers— young adults. Our David and two friends arrived from U.S.A. in the middle of it to make 50 campers which with our teachers and cooks made a capacity crowd for our temporary facilities. Bro. Patrick Machaya was head over our 2nd camp of grades 4-7 who were so thrilled with the Bible teaching and activities, they didn't want to go home.

The third camp meeting was one held at Kadoma—2 hours journey east of Harare—for women. Despite transportation difficulties and record setting rain, 153 women from 25 Churches of Christ, persevered to reach Kadoma. What a spiritual feast it was! The ladies' speeches showed how much the women have grown in the Lord and 4 days of fellowship, prayer and studying the Bible, culminating on Sunday in the Lord's Supper presided over by Robert and the message by Bro. Agrippa Chivengwa on "Peace" cementing a fellowship not known for years among the country-wide congregations.

Shichiro Nakahara

Shizuoka City, Japan

May, 1986

We have a few things we would like you to remember in your prayer on behalf of our needs. 1) The dollar shock: the dollar has lost its value so much in such a short period of time that it has put us in between a rock and a hard-place. For instance, in Sept. 1985 we got 237,500 Yen for \$1,000.00 whereas in Feb. '86 \$1,000.00 is worth no more than 179,600 Yen. It's been almost the same with a little difference from one day to next. With no change expected, your prayer and an increase of support is very much wanted and needed. 2) A long story must be made to be short because of the space left for my writing. As many of you know, Bro. Yajima whom we as a church had helped him in going into ministry by sending him to an Interdenom-

he was an elder in the church at the time of his death. Previously he had preached at Parkland Church of Christ in Louisville, Linville, Tenn. Church of Christ and Riverside Park Church of Christ in Jacksonville, Fla. He was well-known as an evangelist in various states and helped establish other churches in the Kentucky-Tennessee area. He was known by many in our brotherhood as "the singing minister" as he oftentimes broke out in song while preaching the Word, of which he was an avid student. He particularly loved the prophetic word, and liked songs pertaining to the second coming of the Lord. Bro. Jesse Z. Wood of Winchester, a friend of Bro. Rutherford's for many years, was quoted in the Lexington paper as follows: "He was one of the most faithful men that I've ever known in my life. It was difficult to find a man of that spiritual caliber. He knew the Word of God so perfectly that you could not broach any subject that he was not thoroughly at ease in quoting." To this many who knew him will attest.

He and his wife, Mary Adele Davidson Rutherford, who preceded him to glory ten years ago, were known for their hospitality and intense interest in young Christians. To many 408 Hart Road was "a home away from home" and their encouragement had a vast influence upon many, who are now actively engaged in the work of the Lord.

Memorial service was held at the Cramer and Hanover Church on Monday, May 5. His son Clinton of Mendham, New Jersey, his grandson-in-law Bennie Hill, now minister at Cramer and Hanover, and Victor Broadbuss, former missionary to China and now an elder at Cramer and Hanover, were the principal speakers. Song leaders of the church led the large assembly in singing songs of praise unto God. A male quartet sang, "I want My Life to Tell for Jesus" which was indeed Bro. Rutherford's desire and which was manifested by his living the words of the apostle Paul, which his son Clinton used as the basis of his remarks: "For me to live is Christ," and then, of course, "to die is gain." That "gain" is now his for eternity.

Besides the sister and son, he is survived by three daughters, Fannie Blaine Hamilton of Miami, Amy Reeves of Lexington and Flora Ann Hogin of San Diego, 12 grandchildren, 25 great grandchildren, one great-great grandchild and a host of friends.

One of Bro. Rutherford's favorite songs was "The Good Old Gospel," which Bro. Bennie led at the close of the service. Yes, our brother "believed the good old Gospel from beginning to the end" and his winsome presentation of that Gospel brought many to the Lord.

We thank God for His servant, Bro. H. N. Rutherford!

—Bruce D. Chowning

A THRONE IN HEAVEN

When John in the Apocalypse was caught up into heaven, the first thing he saw was a Throne—and One sitting on the throne. That throne is the guarantee of the final outcome. It is the symbol of government—wise and true and all-powerful. There is a guiding Hand that controls and directs all things unto a successful issue. Nor man nor the devil can defy His purpose. All things are His servants (Ps. 119:91). He has the situation in hand, and moves steadily on to the accomplishment of His gracious designs. Satan, despite all his roar and power, is a beaten enemy. His final doom is a foregone conclusion. With all his fury, he and his minions will only further the ultimate purpose of God (Acts 4:28) and then go to their own place (Rev. 20:10, 15). Creation at last will praise God for His wisdom, love, and might.

And this much more—that all who in this present time stand with the Lord in His rejection, will in that Day share His glory. For the mouth of the Lord has spoken it.

—R. H. Boll, in "Words in Season"

inational Bible College in Tokyo, but he's turned out to be the one whom we have had no dealing with any longer, for he's very much influenced by some of the teachers under whom he was taught, coming up with some queer ideas that would deny the importance of baptism in becoming a Christian and also partaking the Lord's Supper every Lord's day. I'd discussed with him on those subjects with an open Bible, but he wouldn't change his attitude and finally he's left us to be with a new denomination. This incident is suffice to say that we cannot send any of our young men or older ones to any of these Bible colleges or seminaries when he wants to go into ministry. Therefore, it's been my foremost concern all this time that we should do something about it before it is too late to cope with the situation. In order to meet the presently existing needs of our day and time here in Japan, I feel myself a greater need of further intensive training in the Bible, and I made a mention of it before the church Committee here and they all thought it very necessary for me to come to the States to obtain further training in order for a greater future possibility of Japan Mission and they've consented to have me relieved from the responsibility for this church for at least three years and they're willing to bear the burden with me during those years of absence. Your prayer and support of understanding is very much needed.

As to my wife, Teruko and son, Michiya are both fine. Michiya is in process of making his final decision and your prayer is so much appreciated. Teruko had once decided to quit her job so as to put more time into church work but because of the dollar shock she will continue to work until the situation is bettered.

NEWS AND NOTES

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

Gentlemen:

I have a copy of your magazine "Word & Work" of March 1978. I had not heard of this publication before (wish I had!) and am much impressed with it. Is it still being printed? What are the current subscription rates? I saw one writer identified as a minister from the Church of Christ—the other writers were not identified as such,

however, the teaching is true and scriptural.

Please let me know if this publication is still available and the subscription rate.

—Mrs. Charlotte R. Thomack

I enjoy the Word & Work so much. I don't want to miss getting it.

—Pauline Colvin



HOMER N. RUTHERFORD 1890 - 1986

A "grand old soldier of the cross," Bro. Homer Neely Rutherford, went Home to be with the Lord on Friday, May 2, at his home in Lexington, Ky. He and his surviving twin sister, Lula R. Holloway of Franklin, Ky., were born January 15, 1890 in Simpson County, Ky. Thus an earthly life of over 96 years is ended, but an eternity with the Lord, whom he served so faithfully, has begun.

Bro. Rutherford began his ministry with the Cramer and Hanover Church of Christ in Lexington in 1932, and continued there until his retirement in 1970;

THURSDAY, August 7

Chairman - Charles Weber

Theme: "THE CHURCH"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	EXPOSITION OF DANIEL	Robert Shank
10:30 - 11:00	Break	
11:00 - 12:00	"THE FOUNDATION OF THE CHURCH"	E. C. Ringer
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"A LOST LOVE"	Harry Coultas
2:15 - 2:30	Break	
2:30 - 3:15	"THE FALLING AWAY"	Bennie Hill

Evening Session

7:00 - 8:00	Singing (Congregational & Special)	Leader - Emory Grimes
8:00 - 8:45	"THE CHURCH VICTORIOUS"	Dale Offutt

FRIDAY, August 8

Chairman - Barry Stone

Theme: "THE KINGDOM"

Day Session

9:00 - 9:30	Prayer Time	
9:30 - 10:30	EXPOSITION OF DANIEL	Robert Shank
10:30 - 11:00	Break	
11:00 - 12:00	"THE OLIVE TREE"	Robert Heid
12:00 - 1:30	Lunch & Fellowship	
1:30 - 2:15	"THE FULNESS OF THE GENTILES"	Bob Morrow
2:15 - 2:30	Break	
2:30 - 3:15	"THE REIGN OF CHRIST"	Alex Wilson

Evening Session

7:30 - 8:00	Singing (Congregational & Special)	Leader - Paul Burks
8:00 - 8:45	"THE ETERNAL KINGDOM"	Orell Overman

Song Coordinator: Paul Heid

Lunch Coordinator: Beverly Knecht

Churches Serving Noon Meals:

TUESDAY: Borden, Fern Creek, La Grange, Shawnee, Southeast, Utica.

WEDNESDAY: Buechel, Community, Hamburg, Highview, Kentucky Avenue, Pekin.

THURSDAY: Cherry Street, Henryville, Highland, Iroquois, Sellersburg, Waterford.

FRIDAY: Eastview, Eighteenth Street, Fisherville, Maryville, Portland, Ralph Avenue, Rangeland, Rowan Street.

Planning Committee: Ray Naugle, Chairman; Louis Schuler, Paul Heid, Donald Stump, Joe Stone.

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