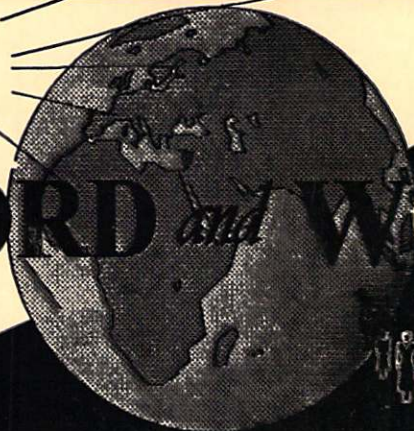


*"Holding fast the faithful Word . . ."*



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



*"Holding forth the Word of life. "*

NOVEMBER-DECEMBER, 1992

**D**

**God VISITED Us,  
God VISITS Us**

# OUR GREAT SAVIOR

J Wilbur Chapman

Jesus! What a Friend for sinners!  
Jesus, Lover of my soul!  
Friends may fail me, foes assail me:  
He, my Savior, makes me whole.

Jesus! What a Strength in weakness!  
Let me hide myself in Him;  
Tempted, tried and sometimes failing,  
He, My Strength, my vict'ry wins.

Jesus! What a Help in sorrow!  
While the billows o'er me roll,  
Even when my heart is breaking,  
He, my Comfort, helps my soul.

Jesus! What a Guide and Keeper!  
While the tempest still is high,  
Storms about me, night o'er takes me,  
He, my Pilot, hears my cry.

Jesus! I do now receive Him,  
More than all in Him I find.  
He hath granted me forgiveness,  
I am His, and He is mine

Refrain

Hallelujah! What a Savior!  
Hallelujah! What a Friend!  
Saving, helping, keeping, loving:  
He is with me to the end.

# THE WORD AND WORK

*"Declare the whole counsel of God"*

**Alex V. Wilson, Editor**

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## **THEME:**

# **GOD VISITED US, GOD VISITS US**

Alex V Wilson

An unusual expression in 1 Peter 2:12 stimulated my study some months ago. Peter writes, "Live such good lives that [the pagans] may see your good deeds and glorify God *on the day He visits us.*" The Greek literally says, ". . . *on the day of visitation.*" But what does that mean? Alan Stubbs' commentary defines it as "*a special drawing near by God to deal with men, either in judgment or in mercy*"--that is, periods when He intervenes to an extraordinary degree. But is Stubbs correct? I decided to check it out.

### **When God Arises to Punish**

The Most High said through Isaiah, "What will you do on the day of reckoning (literally, the day of visitation), when disaster comes from afar?"(10:3, NIV). Through Jeremiah He exclaims that because the people don't know how to blush anymore, they will fall, "they will be brought down in the time of their visitation" (8:12, ASV). Jeremiah uses the phrase at least four more times. For instance, "In the time of their visitation they shall perish." "I will bring disaster on the men . . . in the year of their visitation." (10:15; 11:23; the ASV uses "visitation" consistently; other versions use various terms such as time of judgment or punishment.)

The prophet Hosea echoes the warning: "The days of visitation are come, the days of recompense are come" (9:7). Micah 7:4 takes up the refrain too. In all these passages, God's visits are not to be relished! They are days of reckoning, times of doom. B-u-t, that's not the whole story, thank the Lord.

### **God Comes with Help and Joy**

Like human grandparents, God loves to bring gifts and presents when He visits. Notice five happy visits from Above. "The Lord visited Sarah as He had said," and fulfilled His promise (Gen. 21:1). Barren Sarah conceived and bore elderly Abraham a son, Isaac, their miracle child.

Years later, as Joseph was dying in Egypt, he said to his brothers, "God will surely visit you and bring you out of this land into the land which He swore to give to Abraham, Isaac and Jacob" (Gen. 50:24). Joseph obviously believed that "the future is as bright as the promises of God." Why? Because God doesn't forget; He will visit us.

Luke records several special visits by the Almighty. When John the Baptist was born--he too being a miracle baby, 1:7--his father exulted: "Blessed be the Lord, for He has visited and wrought redemption for his people (1:68). Again, though Luke 19:43-44 is a dire warning by Christ of Jerusalem's later destruction. He refers to His present divine visit. Enemies would ravage the

city and its people, He said, "because you did not recognize the time of God's coming to you" (NIV)--"because thou knewest not the time of thy visitation" (ASV). The Lord God Himself had visited them as a man among men, but they murdered Him. Years later, at the Jerusalem conference regarding Gentile converts and salvation, James said, "Simon has described to us how God at first visited the Gentiles, to take out of them a people for himself" (Acts 15:14).

So Stibbs' commentary was right. Though the final great Doomsday Visit from God upon the unrepentant is still future, there have been a number of special seasons of divine wrath throughout history. God has at times paid special visits to judge human wickedness. Conversely, though we still look forward to the final Glory for God's people at Jesus' ultimate visit, we praise Him for His preliminary visits in grace. He drew near in special mercy when He 1) gave Abraham and Sarah a miracle child; 2) freed the Israelites from slavery in Egypt and provided them the promised land; 3) sent John the Baptist as a miracle-child and mighty forerunner to the Messiah; 4) paid that most personal Visit of all, starting at that first Christmas in the stable; 5) sent the Happy News of salvation not only to Israel but to all nations--that we too might enter into life.

### Did God Retire?

Did He give up visiting back in the first century (except for the final trip still to come)? No, His days of visitation have continued through the centuries of church history. He sent *reformers* like Wycliffe, Huss, Luther, Calvin and the Campbells, to free many who sat in dungeons. He raised up *evangelists* like Francis, Richard Baxter, Whitefield, the Wesleys, Barton Stone, Walter Scott, Spurgeon, Moody and Graham, to publicize the Wonderful Announcement. Surely the *missionary movements* spearheaded by visionary leaders like Zinzendorf, William Carey, Hudson Taylor, and Cameron Townsend were special divine drawing-near times. And we could well add other *leaders, Bible teachers, and writers/singers of songs*. The Lord who sent Moses and John and even His Son is still alive and well, still sending, still in business. He who visited still visits.

And His most glorious visits during church history have been the *revivals or great awakenings*, some of which are described in this month's and last month's *Word and Work*. Puritan preachers spoke of three aspects or degrees of God's presence: 1) His *essential* presence, by which they meant His omnipresence, His being everywhere. 2) His *cultivated* presence: as Christians draw near to the Lord in hunger, faith, contrition, obedience and worship, He reveals Himself to them more deeply (John 14:23; Eph. 3:16-19). His presence becomes more real in experience. 3) His *manifest* presence. By this they meant those revival-times when God "comes down" in awesome majesty, and humans are hushed, overwhelmed, perhaps terrified before Him (see Isa. 64:1-3). He was present all along, but often unnoticed, ignored, hidden--probably because of sin (Isa. 1:15; 57:17; 59:1). Then He came down, and there was no avoiding Him!

A man moved from the plains to a house near Los Angeles. After living there for several days, one morning he walked out his back door, looked up

and was stunned. "Wow!--when did those *mountains* grow there?" He'd never realized there was a mountain range there, but finally the smog had been blown away. O Most High, blow away our smog. And Visit us.

This month's issue deals first with Jesus' wonderful incarnation--visit with us twenty centuries ago. Then we focus on His great awakening--visits during some of those centuries. Read, and then join the Habakkuk prayer-group: "O Jehovah, *revive thy work* in the midst of the years; in the midst of the years make it known; *in wrath remember mercy*" (3:2 ASV).

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**Theme: GOD VISITED US - -**

## **FACING THE MYSTERY**

Elmer Prout

"Beyond all question, the mystery of godliness is great:

He appeared in a body,  
was vindicated by the Spirit,  
was seen by angels,  
was preached among the nations,  
was believed on in the world,  
was taken up in glory."

I Timothy 3:16 (NIV)

The debate continues. Are those lines from a first century hymn? Are they an ancient confession? The first attempt to formulate a creedal statement?

The debate continues and perhaps certainty about the origin and purpose of I Timothy 3:16 will elude scholars forever. But certainty about the meaning and impact of the passage does not wait for scholarly consensus. The inspired word calls on us to *confess, trace* and *trust* the mystery of godliness.

"No one can deny that this religion of ours is a tremendous mystery, resting as it does on the one who showed himself as a human being . . ." (J. B. Phillips)

At the heart of Christian faith is the confession, the acknowledgement that the earthly life of the Lord Christ whom we serve is a mystery. When Mary heard the announcement that she would give birth to a child it was a mystery to her. "How can this be since I am a virgin?" (Luke 1:34) The message made no common sense. Even Gabriel's words "nothing is impossible with God" did not explain the promise. The angel's comment was an invitation to trust that God works beyond all human definitions and even the most up to date scientific "laws."

Mary's response rings with submissive trust: "I am the Lord's servant. May it be to me as you have said." (Luke 1:38)

Mary's words call us to the humility that confesses that our power to reason and ability to apply logic is limited. There is no room in the Christian life for the claim that we have walked all the way around God and see every side of Him. Our sharpest reasoning is dull. It serves us best when we acknowledge its limitations.

Rather than stand in pride on the power of human reason we should bow in awe, reverence and adoration before God whose judgments are unsearchable; whose paths are beyond tracing out. Far better to worship the Lord whom we confess we cannot understand than to relax in the presumption that we have explained the Person at the heart of the divine mystery.

But this is not a mystery which mocks humanity. It is, as Thomas C. Oden puts it, "the joyful mystery of the announcement that God takes on our humanity" "God used risk-laden body language to communicate to humanity . . ." Human language is pressed and stretched to 'feel what I can ne'er express, yet cannot all conceal' . . ."

Our confession is not an excuse for thoughtlessness. It is a call to use our minds as well as we can. To push our brains to the outer limits of their ability in response to the Christ. And, then, gladly to acknowledge those limits. At that point we will find ourselves "lost in wonder, love and praise."

### Tracing the Mystery

The confession of the mystery of godliness does not leave us standing idle. We are called, in the second place, to turn to the Scriptures and trace in the sacred word the details of the earthly life of the Christ. To be silently reverent in the presence of the mystery does not demand that we be speechless. The Bible record does not explain away or erase the mystery. It calls us into active pondering of the events in the life of the Lord.

Jesus Christ did not come to send us out to scatter philosophical abstractions. He came to embody God's heart and will. "He who has seen me has seen the Father." (John 14:9) "God was in Christ reconciling . . ." When was God in Christ? Where in the life of the Christ do we see God? In *all* of that earthly life of the Son of God.

The humanity of the Christ, in which we see God, is as down to earth as any child born--needing food--needing care--needing a bath and a change . . . That is a mystery indeed: see God in the babe in the manger? When he learned to walk? When he framed his first words? How can we see God in such events as that? Only because He Who is the Word of God has said 'Look at me and see my Father!'

Shall we not trace the mystery as seen in every step that Jesus took? As He toddled around Joseph's carpenter shop, surely the first time baby Jesus said "Abba" it was to a very human person. When we read that Jesus became twelve years old (Luke 2:42) shall we not remember that he who was that day measured by years is He who created time? Jesus was not playing games when, at the well in Samaria, he said "Give me a drink." His throat was dry. In his body Jesus Christ sat at the wedding feast; reclined at Simon's table; accepted the ointment and tears; and washed the disciples' feet.



We meet in the New Testament pages the embodied Jesus. He was not hurrying to get out of that body. He did not act as if He could hardly bear it. He took His own good redemptive time to get all of God's will done.

"He learned obedience from what he suffered" (Hebrews 5:8). Can we imagine, dare we think that HE, Jesus Christ, learned anything? And, when we read the cry from the cross can we imagine that it reflects actual feelings--"MY God, my God, *why . . . ?*"

"Oh, the depth of the riches, the wisdom  
and the knowledge of God!  
How unsearchable his judgments,  
and his paths beyond tracing out!"

We trace the mystery. We confess the mystery. As we do that, we find that the sense of mystery grows on us--grows redemptively.

### **Trusting the Mysterious One**

Confess. Trace. How the question is "Will we trust the Jesus of the mystery?" Is Jesus Christ true to His promises? More than that, is Jesus Christ ascended true to what he embodied in his earthly life? The pages of the New Testament answer with an unhesitating "YES!" In the Old Testament Job complained that God "is not a man like me" (Job 9:32,33). In the book of Hebrews we read that Jesus was "tempted in all points like as we," and "made like his brethren in all things." (See Hebrews 2:9-18; 4:14-16.) He was "faithful to the one who appointed him" (Hebrews 3:2). With no hesitation we can go on to say that He was faithful (and is faithful) to those to whom He was sent. We not only have confidence "by the blood of Jesus" but we know that "He is able to save completely because He always lives to intercede for us." (See Hebrews 10:19-23 and 7:24,25.)

--Elmer Prout, 850 Minter Avenue, Shafter, CA 93263

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## **THE LOVELINESS OF CHRIST**

by C. I. Scofield

"Yea, He is altogether lovely," Solomon's Song 5:16

### **All Comparison Is Impossible**

All other greatness has been marred by littleness, all other wisdom has been flawed by folly, all other goodness has been tainted by imperfection. Jesus Christ remains the only Being of Whom, without gross flattery, it could be asserted, "He is altogether lovely." My theme, then, is:

### **His Perfect Humanity**

First of all, as it seems to me, this loveliness of Christ consists in His perfect humanity. Am I understood? I do not now mean that He was a perfect human, but that He was perfectly human.

In everything but our sins, and our evil natures, He is one with us. He grew in stature and in grace. He labored, he wept, and prayed, and loved. He



was tempted in all points as we are--sin apart. With Thomas, we confess Him Lord and God, we adore and revere Him, but there is no other who established with us such intimacy, who comes so close to these human hearts of our no one in the universe of whom we are so little afraid. He enters as simply and naturally into our lives as if He had been reared in the same street. He is not one of the ancients. How wholesomely and genuinely human He is. Martha scolds Him, John, who has seen Him raise the dead, still the tempest and talk with Moses and Elijah on the mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterwards wants his head and hands included in the abluion. They ask Him foolish questions, and rebuke Him, and venerate and adore Him all in a breath, and he calls them by their first names, and tells them to fear not, and assures them of His love. And in all this He seems to me altogether lovely. His perfection does not glitter, it glows. The saintliness of Jesus is so warm and human that it attracts and inspires. We find in it nothing austere and inaccessible, like a statue in a niche. The beauty of His holiness reminds one rather of a rose, or a bank of violets.

Jesus receives sinners and eats with them--all kinds of sinners. Nicodemus, the moral, religious sinner, and Mary of Magdala, "out of whom went seven devils"--the shocking kind of sinner. He comes into sinful lives as a bright clear stream enters a stagnant pool. The stream is not afraid of contamination, but its sweet energy cleanses the pool.

### **His Sympathy**

I remark again, and as connected with this, that His sympathy is altogether lovely.

He is always being "touched with compassion." The multitude without a shepherd, the sorrowing widow of Nain, the little dead child of the ruler, the demoniac of Gadara, the 4 hungry five thousand--whatever suffers touches Jesus. His very wrath against the Scribes and Pharisees is but the excess of His sympathy for those who suffer under their hard self-righteousness.

Did you ever find Jesus looking for "deserving poor?" He "healed all the sick." And what grace in His sympathy! Why did He touch the poor leper? He could have healed him with a word as He did the nobleman's son. Why, for years the wretch had been an outcast, cut off from kin, dehumanized. he lost the sense of being a man. It was difilement to approach him. Well, the touch of Jesus made him human again.

### **His Humility**

Can you fancy Him calling a convention of Pharisees to discuss methods of reaching the "masses"? That leads me to remark that His humility was altogether lovely, and He, the only one who ever had the choice of how and where he should be born, entered this life as one of "the masses."

What meekness, what lowliness. "I am among you as one that serveth." He "began to wash His disciples' feet." "When He was reviled he reviled not again." "As a sheep before her shearers is dumb, so He openeth not His mouth." Can you think of Jesus demanding His rights?

## His Gentleness

But it is in His way with sinners that the supreme loveliness of Jesus is most clearly shown. how gentle He is, yet how faithful; how considerate, how respectful. Nicodemus, candid and sincere, but proud of his position as a master in Israel, and timid lest he should imperil it, "comes to Jesus by night." Before he departs from "the Master" he has learned his utter ignorance of the first step toward the kingdom, and goes away to think over the personal application of "they loved darkness rather than light, because their deeds were evil." But he has not heard one harsh word, one utterance that can wound his selfrespect.

when He speaks to that silent despairing woman. after her accusers have gone out, one by one, He uses for "woman" the same word as He used when addressing His own mother from the cross.

Follow Him to Jacob's well at high noon and hear His conversation with the woman of Samaria. How patiently He unfolds the deepest truths, how gently yet faithfully He presses the great ulcer of sin whis is eating away her soul. But He could not be more respectful to Mary of Bethany.

Even in the agonies of death He could hear the cry of despairing faith. When conquerors return from far wars in strange lands they bring their chieftest captive as a trophy. It was enough for Christ to take back to heaven the soul of a thief.

## His Perfect Poise

Yes, He is altogether lovely. And now I have left myself no time to speak of His dignity, of His virile manliness, of His perfect courage. There is in Jesus a perfect equipoise of various perfections. All the elements of perfect character are in a lovely balance. His gentleness is never weak. His courage is never brutal. My friends, you may study these things for yourselves.. Follow Him through all the scenes of outrage and insult on the night and morning of His arrest and trial. Behold Him before the high priest, before Pilate, before Herod. See Him browbeaten, bullied, scourged, smitten upon the face, spit upon, mocked. How His inherent greatness comes out. Not once does He lose His self-poise, His high dignity.

Let me ask some unsaved sinner to follow Him still further. Go with the jeering crowd without the gates; see Him stretched upon the great rough cross and hear the dreadful sound of the sledge as the spikes are forced through His hands and feet. See, as the yelling mob falls back, the cross, bearing this greatest, bravest, loveliest man, upreared until it falls into the socket in the rock. "And sitting down, they watched Him there." You watch too. Hear Him ask the Father to forgive His murderers, hear all the cries from the cross. Is He not altogether lovely? What does it all mean?

*"He bore our sins in His own body on the tree."*

*"By Him all that believe are justified from all things."*

*"Truly, truly I tell you, he who believes on Me has eternal life."*

I close with a personal testimony, this is my beloved, and this is my friend. Will you not accept Him as your Saviour. and beloved and friend?

# Theme: GOD VISITS US --

## The Revival We Need

E.L. Jorgenson

"O Lord, revive thy work in the midst of the years." So prayed the prophet Habakkuk. And it may be that those who preach revival, and that those who pray for revival, are making the greatest possible contribution to our country's peace. To ancient Israel, God said, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sins and will heal their land" (1 Chron. 7:14). And God is just the same today.

I am of those who believe that we need a real, old-time, scriptural, spiritual revival; a great God-fearing, Christ-exalting, Holy Spirit-recognizing, Bible-believing, blood-honoring, grace-magnifying, Second-Coming expecting, soul saving revival! I am aware of a large school of thought in the churches that has no revivals, and wants no revivals; that is precisely why we so urgently need one! For it is only in the fires of revival that doctrinal heresies are burned away; it is only in the blaze of real religion that the veil of unbelief is torn from the eyes of men, and they come to see the Truth!

And when at last it comes--if it comes--that revival that we need, it will come like this--unless I have entirely missed the mind of Christ.

First of all, it will bring a *mighty deepening of prayer* among us! Our prayer meetings--we will not be wondering whether they are always interesting and entertaining; because saved and unsaved will go out with the feeling that they have been in *the presence* of God.

Did you read that strange story--I am not explaining it, just telling it--that strange story of a missionary in charge of ten outstations in a foreign land? When everything seemed dead and hopeless, with nothing ever happening anywhere, he wrote to his brethren in the home land asking that ten praying persons would make these ten missions the burden of their prayers, one station each. Soon things began to happen--in seven of the ten: conversions, confessions, baptisms; but in the other three, no change. Writing back home for a possible explanation, he was told that only seven pray-ers had been found--none had taken on their hearts the other three stations! That was the explanation! Yes, prayer will bring revival; and revival will bring a mighty deepening of prayer.

2. Revival will bring a *deeper sense of sin* among us; and with it will come the *spirit of confession*. "Confess your sins one to another." writes James, "and pray one for another." If this is good in times of sickness, "that we may be healed," it must be good in times of health, that the soul may prosper with the body. Read Ezra; read Nehemiah; read the Old Testament and the New: you will find that seasons of spiritual revival have always been sea-

sons of deepest penitence and confession of sin. For confession of sin will bring revival, and revival will bring confession of sin.

3. But revivals will not only affect the public meetings of the church, it will powerfully do that; but *it will reach out into our homes*, and change things there. And I believe that one of the first things to happen in our homes will be this: We will build again the Family Altar that is fallen down and raise up the *ruins of it!* You remember that Abraham, that hero of faith, was always building altars. We read that he pitched his tent, but he builded his altar. The altar, the family worship, was to be more important and more permanent than his dwelling house! And the name, and the fame, and the influence, of that one man and his family, reaches down to us today! Some one has likened family worship to the roof over the family house: Each time we neglect the morning family worship, it is like ripping off a shingle from the roof--until the pelting storms of trial and temptation come down upon us and our children, storms that are too heavy to bear. How many a father might have been saved from the temptations that was too hard for him; how many a mother might have withheld that cutting, irritating word; how many a son and daughter might have faced the day victoriously--if together they had lingered for a little moment around the sacred morning hour! I think the sweetest memory of my childhood is the lingering vision of the family altar. We were poor, and we must be at work by starlight in the winter time; but first by the light of the coal-oil lamp, father must read to us in the old red Danish Bible. And if I read with my family today, I think it is because my father read with his. Will your son have that sacred memory? And will he read with his family? Remember, he will do what you do; not what you say!

4. Very closely related to that, is the fourth thing I mention: I believe the revival we need will *take hold of our young people*; not alone through teaching, but through contagion. I have learned that young people can have high purposes, high ideals and standards--sometimes higher than ours. We who are older have seen so much, and dealt with so much that is sinful. Conscious of our own frailties and willing to bear with those who are weak, we are inclined to compromise and let the standards down. But young folks like to bear the banner high! I believe they can come to see the vanity and emptiness of worldly pleasures and that they can know what it means to "seek the Kingdom of God and His righteousness" to put God first, and to give God a real chance in their lives. And there is no greater influence of devoted, consecrated youth. I think that real revival will lay great hold on them

5. But the revival that we need will reach beyond our meetings and beyond our homes and beyond even our young people. It will *reach our neighbors!* It is sad to know that many of our neighbors--our kind, refined, accommodating neighbors--are walking that broad way that leads at last but to the outer darkness! It was the sweet soft lips of our Savior Himself that said, "These shall go away into the eternal fire, prepared for the devil and his angels." You need not tell me that He didn't know! Or that you know better than that. You must not make my Lord a liar! It was He again who said that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life;" and it was He who said, "Repent or perish." But just across the way, perhaps just next door to my house, there are kind, good, well-meaning neighbors who will perish.

They will unless, somehow, by the grace of God, by prayer, and through the Holy Spirit, our lives may impinge on theirs in effectual, saving power. I saw how the Homestake mine--the largest gold mine in the world--I saw how they had turned a stream from its course for seven miles, and dropped it down in great tubes over a precipitous cliff; I went down under to see the water strike upon the cups of the water wheel--not in a column five feet in diameter, but narrowed to a stream the size of my little finger! If I had slipped my hand beneath that little stream, it would have cut a hole through my hand like a bullet. That is what I mean: some heavenly help (that I need most of all) to impinge effectively upon the lost--the Christian or the non-Christian; the saved upon the lost--in moving, saving power.

6. But finally, the revival that we need will reach yet further: it will surely reach across the sea. It will be like the pebble cast in the pond, and the stone cast into the lake. For God so loved the world; we may call its peoples by our odious names. It matters not to God. He bears the whole wide world on His bosom, and the uttermost parts of the earth on His beating, pulsing breast. "Ye shall be my witnesses"--these words that came floating back to us almost out of the air, as He went back through clouds of silver into the old-time glory: "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." "O Lord, revive thy work in the midst of the years!"

[E. L. Jorgenson was a former W&W editor.]

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## NORTH AMERICA'S THREE GREAT AWAKENINGS

### Part 2

Jeff Mayeux

#### The Second Great Awakening (Mid-1790's to 1840)

Just as the main characteristic of the First Great Awakening was the preaching of the Gospel, the main thrust of the Second Great Awakening some fifty years later was the power of the Holy Spirit. It was evident through the many unexplainable manifestations of the Spirit's power that man was not the organizer or controller of this movement.

In the sparsely settled western frontier, camp meetings were the way in which God brought thousands of people together for weeks at a time to hear the Gospel preached. Men like James McGready in Logan County, Kentucky, and Barton Stone near Lexington, Kentucky, called these camp meetings in which the Spirit of God moved to convict many of sin. The only problem with this awakening was the criticism it received for its "disorderliness". Critics from outside were very skeptical because of the emotionalism of its converts.

But in the eastern part of the country, this awakening was noted for its orderliness. As the Spirit moved in the revivals of Charles Finney in the state of

New York and elsewhere. and in the "Collegiate Awakenings" at Yale under Timothy Dwight, the dignity of this particular renewal was clearly seen. During Dwight's presidency at Yale, awakenings swept the campus in 1802, 1808, 1813 and 1815. In 1802 eighty of Yale's 160 students were converted.[See the following article.]

### **The Third Great Awakening (1857-1859)**

There is no mistaking the word to describe this awakening: it was prayer. Just a few years after the Second Great Awakening waned, many people lost their sight of God as they were blinded by their zeal to make money. So what did God do? He allowed a financial panic to take place in October, 1857.

But disillusionment with religion by the public had also led to the downfall of higher values in America.

Many causes were responsible. Agitation over the issue of slavery in both the North and South had reached fever pitch, and hatreds boiled. Great numbers were disillusioned over spiritual things because of the Millerites, a radical group that had widely proclaimed that Christ would return to earth between March 21, 1843 and March 21, 1844. When this did not happen those who had trusted William Miller's prediction were disappointed and infuriated. So widespread was the clamor that even the churches who had nothing to do with the Millerite delusion were mocked. (Keith Hardman)

Because of the terrible conditions that came about in the United States, many Christians began prayer meetings in the large cities and small communities as well. There was an earnest expectation of revival across the nation in 1857. One prayer meeting, held daily at 4 p.m. in Bethel, Connecticut, was attended by farmers, mechanics, and storekeepers and claimed 400 conversions over a period of time.

Joseph Lanphier, who was a 48-year-old businessman, began work as an urban missionary for the North Dutch Reformed church in New York City. He organized a weekly noonday prayer meeting a few days before the financial panic. At first only a few showed up, but as soon as the panic occurred there were enough to start holding the meeting daily.

Within six months as many as 10,000 workers in New York City were attending prayer meetings! At one prayer meeting where Dr. Henry Ward Beecher was leading about 3,000 people in a devotional talk, he was interrupted by singing from a crowd at another prayer meeting being held in what was formerly a barroom. He stopped his devotional at once and led his group in prayers of thanksgiving and amazement that such a change could have happened.

The great thing about the prayer meetings was that they were taking place all over the U.S. In Chicago people thronged into the 2,000 seat Metropolitan Theater every day. In Louisville several thousand filled the Masonic Temple each morning, and other meetings were held around the city. In other places

such as St. Louis and Cleveland their churches were filled with praying people for several months following the panic.

God was answering prayer in a mighty way as even the major newspapers took notice. Business was usually halted during the day in many cities as prayer meetings took place. Some businesses signed agreements with each other forbidding any to stay open during prayer time.

What were the meetings like? Here is an indication, based on a sign used in a New York City prayer meeting: "Prayers & Exhortations Not to exceed 5 minutes, in order to give all an opportunity. Not more than 2 consecutive prayers or exhortations. No controverted points discussed." The "exhortation" might be a testimony of answered prayer, a specific request, or a reference to some Bible verse or truth. For an example, here is a brief description of what occurred at a prayer meeting in Kalamazoo, Michigan.

Someone put in this request: "A praying wife requests the prayers of this meeting for her unconverted husband, that he may be converted and made a humble disciple of the Lord Jesus."

At once a stout, burly man arose and said, "I am that man. I have a pious, praying wife, and this request must be for me. I want you to pray for me." As soon as he sat down, another man got up and said, "I am that man. I have a praying wife. She prays for me. And now she asked you to pray for me. I am sure I am that man, and I want you to pray for me."

Three, four or five more arose and said, "We want you to pray for us too." That started a revival that brought at least 500 conversions. (From America's Great Revivals)

Historians claim that around one million people were converted during this awakening, out of a population of thirty million in the U.S. Probably the most interesting fact about this renewal was the involvement of the laity. Many of the prayer meetings were organized not by church leaders but by the concerned men and women in the pews.

### What About Now?

We have seen that the Great Awakenings brought many good results not only to the Church but to society as well. There are still renewals going on, even to this day, in various parts of the world. The question today is, "How long until we experience revival, Lord?"

Will it be 10 days or 10 years? How will it come and who will it affect? What is apparent is that the Lord longs for awakening in the lives of His people first and then those outside of the Church. And so our prayer should be, "Lord, revive your people."

[This article was adapted from a paper Jeff wrote for a church history class at the School of Biblical Studies in Louisville. His main source of information was a special issue of *Christian History* magazine (issue #23), edited and mostly written by Dr. Keith Hardman. *Christian History* is an excellent journal—scholarly yet also stirring and practical. It may be ordered from P.O. Box 11633, Des Moines, IA 50340.]



# ***JUST WHEN EVERYTHING LOOKED HOPELESS...***

By the Editor

The Second Great Awakening (1800-1840) briefly described in Jeff Mayeux' article was more than surprising. It was more than startling. It was *Super-Amazing "to the Max"!*

Why? Because Christianity in North America seemed to be on its death bed during the quarter-century before the Awakening occurred. The churches, even the Christian faith itself, looked like a watery-kneed boxer hanging on the ropes, too weak to even raise his gloves, just waiting for the knockout punch.

Few Americans today realize how deplorable conditions became in this land during 1775-1800. Listen to the verdicts of three different historians: The closing years of 1700s were "*the darkest period* spiritually and morally in the history of American Christianity" (Murch). "It looked as though Christianity were a waning influence, *about to be ushered out of the affairs of men*" (Laturette). "At that time Voltaire was predicting that *Christianity would be forgotten in thirty years*, and Tom Paine was gleefully repeating the assurance to English speaking folks on both sides of the Atlantic" (Orr).

## **Why, Why, Why?**

There were several reasons for the tragic decline. First, a major influence was WAR with the deaths, disablings, widows, orphans, bankruptcies, fears and moral decline that result. The French and Indian War (1756-63) and the American Revolution (1776-83) left much spiritual wreckage in the land. One writer says, "Worship, Bible reading and religious life all but disappeared."

***Voltaire was predicting that Christianity  
would be forgotten in thirty years . . .***

Second, even apart from war, *MASS MIGRATIONS* almost always erode family stability, education, morals and church life. The move to the "West" (primarily Kentucky and Tennessee!), to the "Frontier" (Daniel Boone was still active), attracted hundreds of thousands of adventurous folks. Many of these pioneers, "cut off from the rules and customs accepted by the society out of which they had come, rejected all religious and moral standards. Gambling, drunkenness, immorality, quarrelling, brawling and murder were the result," notes Max Ward Randall in *The Great Awakenings and the Restoration Movement*.

**Criminals** in the East fled west for escape from the law. Only one court of justice was held in Kentucky during the five-year period. When Raccoon John Smith (Who became a leading preacher in the Restoration Movement) was a boy in the same state, a notorious band of outlaws named the Harpes

slashed their way through the valleys of the Cumberland and Green Rivers, plundering and murdering. Logan County in southwest Kentucky was so thickly infested with outlaws that it became known as "Rouges Harbor."

A third cause of decline was the spread far and wide of *RATIONALISTIC PHILOSOPHY*, most of it atheistic. The French philosopher Voltaire and other "infidels," as atheists were called in those days, were very popular. Their writings were best-sellers, especially on college campuses. Anti-Christian plays were the rage at Dartmouth. In 1782, only five students at Yale claimed to be Christians; at Princeton only two could be found, and at Harvard none at all! "Infidel clubs" flourished on most campuses. The few Christians in various colleges who dared to meet together did so secretly. Some of them kept notes in code, fearing discovery. But atheism was not limited to the intellectuals. Towns in Kentucky were named after famous infidels.

### Powerless Churches !

Amid all of this, most churches were filled with *HOPELESSNESS and APATHY*. The Chief Justice of the U.S. Supreme Court, John Marshall, sadly concluded that "*the church is too far gone to be revived.*" The bishop of Virginia, to whom he wrote those words, concurred. In 1796 a close friend of George Washington wrote him that he felt greater despair over the future of the U.S. than he had even during the Revolutionary War. Washington expressed agreement.

***The Chief Justice of the Supreme Court sadly concluded, "The Church is too far gone to be revived."***

At the time of the Revolution, less than 10% of the colonial population belonged to any religious organization--Protestant, Catholic, or Jewish. And in 1800 only 10,000 of Kentucky's 221,000 inhabitants were church members: one out of every 22 people! Talk about a bleak future--no wonder many thought Christianity was terminally ill.

### But G-O-D...

Our great Lord, amid all that deep darkness, blazed fourth with the Second Great Awakening around 1800. But even before sending those showers of blessing, He sent a refreshing cloudburst of mercy-drops back around 1787. It began with one of the strangest prayer meetings in history.

A small backwoods college in Virginia, named Hampton-Sydney, was the place. A few students there became greatly alarmed, apparently over the spiritual and moral degradation around them. Even though *none of them were professing Christians*, they held a prayer meeting! That is, they attempted to. But rowdies broke it up. That resulted in the president of the college opening up his own office to the students who wanted to pray. "In a short time, a movement started with the majority of students converted and local churches moved as well" (Randall). The revival also spread to another college nearby, and in following years a number of graduates from the two schools became

evangelists or educators in the West. Nevertheless, this revival had only limited results.

Fifteen years later, in 1802, the Lord brought the first of several awakenings at Yale, under Timothy Dwight. Jeff's article tells more about that. From Yale, the movement spread to other schools and areas in the East and Northeast.

But the Awakening had begun earlier on the Frontier. In 1796 both Barton Stone and James McGready arrived in Kentucky. McGready had been called by the Lord as an evangelist in the Hampden-Sydney revival, and Barton Stone had later been influenced by his preaching. McGready began preaching for three small churches in Logan County--that den of iniquity, "Rouges Harbor." The lawlessness and ungodliness nearly broke his heart.

In 1797 McGready made a covenant with God to set aside every third Saturday of the month for one year for prayer and fasting for conversion of the lost in Logan County and the world, and to devote one half hour each Saturday evening and a like period every Sabbath morning beseeching God to revive his work. There was an awakening of many at Gasper River Church in May. Similar results occurred in 1798, 1799 and 1800. So great was the awakening that all which had gone before was like a few drops before a mighty rain. (Randall)

This was the start of the "camp meeting" movement, which soon spread throughout the West for many decades to come. Settlers from miles around would gather for days to sing, pray and hear preaching.

**Barton Stone wrote about the years of that Great Awakening, "I saw the religion of Jesus more clearly exhibited in the lives of Christians then, than I had ever seen before or since . . ."**

Barton Stone attended the Logan County camp meeting in the spring of 1801. Though he was perplexed at the strange reactions of some of the hearers, he concluded that by and large what was happening was a good work of God. Many were repenting, trusting Christ and seeking holiness.

### **The Famous Cane Ridge Revival**

Stone then returned to his congregation at Cane Ridge and Concord, near Paris (central Kentucky). In August of that year he was the leader among many preachers at the Cane Ridge revival--the biggest and best known camp meeting of the Second Great Awakening. Anywhere from 10,000 to 25,000 people attended--at a time when Lexington, then the largest town in Kentucky, numbered fewer than 1,800 people! Again there were inexplicable happenings at times. Some hearers were struck down, some fell into comas, others cried out or wept uncontrollably. Many, though not all, experienced these or other strange phenomena. Amid all of this, preachers were proclaiming God's word at various places in the area, day and night, and there were numerous conversions and rededications.

Looking back on these events thirty years later, Stone wrote, "I then saw, and yet acknowledge, some eccentricities from what I thought right, among the vast multitudes assembled. But I remembered they were but men, and that I could not reasonably expect to find perfection in such multitudes of imperfect beings. *The good so far exceeded the evil, the latter almost disappeared. I saw the religion of Jesus more clearly exhibited in the lives of Christians then, than I had ever seen before or since to the same extent.*" He went on to give details: Preachers speaking earnestly, laboring night and day, privately and publicly. Christians praying and praising with great love of their Father and Redeemer. Sectarian walls were ignored. The bible was read with intense desire to find the truth. Believers gathered eagerly at the Lord's Supper. Brotherly kindness, meekness, obedience and all virtues were practiced more and more. Enemies became friends. Christians wept over their unconverted relatives and friends, and prayed for them. And sinners of every age, sex, background and social class turned to God. Stone concluded, "*This, this I call revival. This I call the work of God.*" He was describing not only the days of the camp meeting, but the results of the Awakening during the years that followed. In Kentucky more than 10,000 new church members were enrolled between 1800 and 1803. That doubled the number, from 10,000 to 20,000, in that short time

### Longrange Effects

Historian Earle Cairns lists these results of the Awakening: 1)Improved morals, especially on the frontier. "Drunkenness and profanity gave way to godly conduct" in many places. 2)"From this time the midweek prayer meeting became an important institution in American Christianity." 3)Sunday Schools, which began earlier in England, started and became widespread in the U.S. at this time. 4)Higher education was strengthened, as numerous Christian schools and colleges were started. 5)Missionary endeavor at home and abroad became much more widespread than before. 6)Various types of Christian literature projects flourished from this time onward. These included Christian papers and magazines. Also the American Bible Society was founded in 1816, and the American Tract Society in 1825. 7)The one sad effect was that divisions occurred in several church groups. Some of it resulted from differing responses to the Awakening itself--friction between its supporters and opposers. Other divisions would probably have occurred anyway, but not so soon. Of course the Barton Stone/Thomas-&-Alexander Campbell "Restoration Movement" dates from this general period of the early 1800s

### Could It Happen Again, Now?

Some people say God's Church in the USA is hopeless, due to apathy, worldliness, unbelief and disobedience. *Perhaps* it is hopeless, but perhaps *not*. Let's cry to God for revival: Some say our particular group of churches is dying because of traditionalism, laziness, over-dependence on preachers, not enough preachers, etc. *Perhaps* we will die, but perhaps *not*. Let's cry to God for revival. Some say the USA has passed God's line of no return and is doomed to destruction because of neglecting or rejecting God, plus materialism, abortion, sex-obsession, violence, etc. *Perhaps* so; but remember what this land and its churches were like in the 1790s--and *then* our Lord sent a Great Awakening! Let's pray He will do it again, even in our desperately dark hour

# REVIVAL: WE NEED IT;

## GOD WANTS IT; DO WE SEEK IT?

(Excerpts from J.I. Packer's book, *KEEP IN STEP WITH THE SPIRIT*)

### Our Weakness, Sin and Need:

A widely traveled leader said that Christianity in North America is 3,000 miles wide and half an inch deep....The lack of divine energy and exuberance in most congregations, even some of the most notionally orthodox, is painful to see.

This is a day of small things, and we remain pygmy saints...Each of us has cause for gratitude, yet none of us is entitled to be satisfied and complacent with what we now have. All of us must seek, rather, to be led on to a profounder quickening.

### Searching Questions We Should Face

What about REALITY in the LIFE of the Churches?

The Corinthian disorders were due to an uncontrolled overflow of Holy Spirit life. [But] many churches today are orderly simply because they are asleep, and with some one fears that it is the sleep of death. It is no great thing to have order in a cemetery!

Whereas congregations today too often gather in a spirit of aimless and unexpectant apathy, the Corinthians met with eagerness and excitement, anxious to share with their fellow believers the "manifestation of the Spirit" (12:7) that was theirs.

What about WILLINGNESS to CHANGE, as the Lord leads?

We inherit today a situation in which the Spirit of God has been quenched. The Spirit's power is absent from the majority of our churches. What has caused that? In some quarters it is the direct result of devaluing the Bible and the gospel. In other places, however, where the "old paths" of evangelical belief have not been abandoned, the quenching of the Spirit is due to attitude and inhibition, which has stifled His work. Perhaps the word *traditionalism* best expresses what I have in mind. There is a subtle tenacity that remains wedded to the way things were done a hundred years ago. It thinks that it renders God service by being "faithful" (that is the word used) to these outmoded fashions. It never faces the possibility that they might need amending today if ever we are to communicate effectively.

Churches tend to run in grooves of conventionality, and such *grooves quickly turn into graves*.

Are we REACHING OUT IN LOVE to Others?

Evangelism is the primary form of neighbor love. Christians who engage in it are sustained by the knowledge that the Spirit regularly empowers disciples for witness to their Master (Acts 1:8; 4:31,33; 6:5,8-10; 9:17-22). But

then the questions press: What is the most effective way to share the message of Christ? How may we get it across?

Only the believer and the community that are constantly exercised over these questions, so that they may spread the gospel as widely and fruitfully as they can, will ever know the full power of the Spirit. Others will effectively quench Him by their unconcern about the evangelistic task into which He would lead them.

### Are We DESPERATELY THIRSTING for REVIVAL?

*Revival is God revitalizing his church, restoring life.* Revival is a social, corporate thing, transforming communities, large and small. Bible prayers for revival implore God to quicken not *me* but *us*. Records of revival, in biblical and later Christian history, tell of entire communities being affected. Revival comes to Christians individually, no doubt, but it is not an isolated, individualistic affair. God revives his church, and then the new life overflows from the church for the conversion of outsiders and the renovation of society.

*Revival is God stirring the hearts of his people.* Times of revival bring a deep sense of being always in God's sight. Spiritual things become overwhelmingly real, and God's truth becomes overwhelmingly powerful, both to wound and to heal. Conviction of sin becomes intolerable; repentance goes deep, faith springs up strong and assured. Spiritual understanding grows quick and keen, and converts mature in a very short time. Christians become fearless in witness and tireless in their Savior's service. Joy overflows; loving generosity abounds.

*Revival is God displaying the Sovereignty of his grace.* Revival is entirely a work of grace, for it comes to churches and Christians that merit only judgment; and God brings it about in such a way as to show that his grace was decisive in it. To be sure, it comes in answer to prayer, and where no one has prayed it is likely that no one will be revived either. Yet the manner in which prayer is answered will be such as to highlight God's sovereignty as revival's only source and to show that all the praise and glory of it must be given to him alone.

[Though] God is sovereign in revival and we cannot extort it from him by any technique, there are three things to do. *First, preach and teach God's truth*, because it is through truth that God blesses. *Second, prepare Christ's way*, in the sense of removing boulders from the road. Remove obstacles such as habitual sins, neglect of prayer and fellowship, worldly-mindedness, indulgence of pride, jealousy, bitterness. Repentance on the part of Christians is regularly a harbinger of revival from one standpoint and the real start of it from another. *Third, pray*, because God has told us that we need not expect to receive unless we ask. In the words of Jonathan Edwards: "When God has something very great to accomplish for his church, it is his will that there should precede it, the extraordinary prayers of his people. When God is about to accomplish great things for his church, he will begin by remarkably pouring out the spirit of grace and supplication (Zech. 12:10)."

--Adapted by permission from *Keep in Step with the Spirit*, by J.I. Packer. 301 pages; published by Revell. Copyright 1984.

# HOW TO HAVE A PERSONAL REVIVAL

A.W. Tozer

I believe that any Christian who desires to may at any time experience a radical spiritual renaissance, and this altogether independent of the attitude of his fellow Christians.

The important question is, How? Well, here are some suggestions which anyone can follow and which, I am convinced, will result in a wonderfully improved Christian life.

1. *Get thoroughly dissatisfied with yourself.* Complacency is the deadly enemy of spiritual progress. The contented soul is the stagnant soul. When speaking of earthly goods Paul could say, "I have learned....to be content"; but when referring to his spiritual life he testified, "I press toward the mark." So stir up the gift of God that is in thee.

2. *Set your face like a flint toward a sweeping transformation of your life* Timid experimenters are tagged for failure before they start. We must throw our whole soul into our desire for God. "The kingdom of heaven suffereth violence, and violent take it by force."

3. *Put yourself in the way of the blessing.* It is a mistake to look for grace to visit us as a kind of benign magic, or to expect God's help to come as a windfall apart from conditions known and met. There are plainly marked paths which lead straight to the green pastures; let us walk in them. *To desire revival, for instance, and at the same time to neglect prayer and devotion is to wish one way and walk another.*

4. *Do a thorough job of repenting.* Do not hurry to get it over with. Hasty repentance means shallow spiritual experience and lack of certainty in the whole life. Let godly sorrow do her healing work. Until we allow the consciousness of sin to wound us we will never develop a fear of evil. It is our wretched habit of tolerating sin that keeps us in our half-dead condition.

5. *Make restitution wherever possible.* If you owe a debt, pay it, or at least have a frank understanding with your creditor about your intention to pay, so your honesty will be above question. If you have quarreled with anyone, go as far as you can in an effort to achieve reconciliation. As fully as possible make the crooked things straight.

6. *Bring your life into accord with the Sermon on the Mount and such other New Testament Scriptures as are designed to instruct us in the way of righteousness.* An honest man with an open Bible and a pad and pencil is sure to find out what is wrong with him very quickly. I recommend that the *self-examination* be made on our knees, rising to obey God's commandments as they are revealed to us from the Word. There is nothing romantic or colorful about this plain down-right way of dealing with ourselves, but it gets the



work done. Isaac's workmen did not look like heroic figures as they dug in the valley, but they got the wells open, and that was what they had set out to do.

7. *Be serious-minded.* You can well afford to see fewer comedy shows on TV. Unless you break away from the funny boys, every spiritual impression will continue to be lost to your heart, and that right in your own living room. The people of the world used to go to the movies to escape serious thinking about God and religion. You would not join them there, but you now enjoy spiritual communion with them in your own home. The devil's ideals, moral standards and mental attitudes are being accepted by you without your knowing it. And you wonder why you can make no progress in your Christian life. Your *interior climate* is not favorable to the growth of spiritual graces. There must be a *radical change in your habits* or there will not be any permanent improvement in your interior life.

**Your interior climate is not favorable to the growth of spiritual graces. There must be a radical change in your habits or there will not be any permanent improvement in your interior life.**

8. *Deliberately narrow your interests.* The Jack-of-all-trades is the master of none. The Christian life requires that we be specialists. Too many projects use up time and energy without bringing us nearer to God. If you will narrow your interests God will enlarge your heart. "Jesus only" seems to the unconverted man to be the motto of death, but a great company of happy men and women can testify that it became to them a way into a world infinitely wider and richer than anything they had ever known before. Christ is the essence of all wisdom, beauty and virtue. To know Him in growing intimacy is to increase in appreciation of all things good and beautiful. The mansions of the heart will become larger when their doors are thrown open to Christ and closed against the world and sin. Try it.

9. *Begin to witness. Find something to do for God and your fellow men.* Refuse to rust out. Make yourself available to your pastor and do anything you are asked to do. Do not insist upon a place of leadership. Learn to obey. Take the low place until such time as God sees fit to set you in a higher one. Back your new intentions with your money and your gifts, such as they are.

10. *Have faith in God. Begin to expect.* Look up toward the throne where your Advocate sits at the right hand of God. All heaven is on your side. God will not disappoint you.

If you will follow these suggestions you will most surely experience revival in your own heart. And who can tell how far it may spread? God knows how desperately the church needs a spiritual resurrection. And it can only come through the revived individual.

# VOICES from the FIELDS

Robert and Joy Garrett, Zimbabwe

Nov. 15, 1992

We arrived back in Zimbabwe after a wonderful furlough visiting among the churches and enjoying our children and grandchildren. Rockwood Park has never looked so dry. The lawn and gardens are just a dustbowl and the wells have been dry for months. We are hauling water from town for our domestic needs.

We had a geotechnical survey done to locate the best possible place to drill a well. The survey cost Z\$1,200. The report was not very encouraging. It seems the formations here at Rockwood are not the type that holds an abundance of underground water. However they did locate one spot with a 60% chance of finding 100-150 gallons per hour at a depth of 100 feet. That is not very much water but it would at least take care of our domestic needs. The Lord blessed in that we were able to hire a well-drilling rig almost immediately (because of the drought all rigs are booked up for months) and they have started drilling and are now down about 40 feet. The spot is 200 yards from the house towards the N.W. corner. Had to pay them a deposit of Z\$20,000. There is no guarantee of finding water. They are paid for drilling the hole, not for finding water. By the time you read this the borehole will be finished and hopefully it will be successful.

There will also be the additional expense of piping, electrical cable, pump, and a pumphouse strong enough to discourage thieves from stealing the pump and motor.

On Tuesday, Nov. 10, we had our first rain here at Rockwood. Almost half an inch. Then today, the 15th, the Lord sent a heavy downpour for about twenty minutes and then it drizzled off and on for part of the afternoon. We ask you to pray with us that the Lord will send us abundant rains this season.

The stolen truck which the Lord recovered for us requires some corrective work. I took it in for the repainting to restore it to its original color and there are quite a few other things that have to be replaced. The insurance will pay for a little over half of what is required. Basically the vehicle seems to be sound and is worth putting back into top condition. We will have to get the starter and the other parts from South Africa.

We find also that the cost of living has increased dramatically during our 10 months absence. Inflation is bad. Groceries are now generally much more than in the USA. The economy of the country is in serious difficulty. Corruption is rampant. The need for the Gospel of Christ is greater than ever and His grace still calls people out of darkness into light. I spoke at Kuwadzana our first Sunday back and that congregation seems to be growing. Saturday I taught the joint Saturday Bible class held at Arcadia. the building was full and interest in the Word great.

It has been some time since last we make contact with you. There has been very little to report to you with the ongoing work of the Lord Jesus at Shizuoka City, Japan. Michiya and Tomoko Nakahara are engaged in their responsibilities there. They report that the work is slow, but steady. The new facility serves as both a home for the Nakaharas and a meeting place for the church--a very workable arrangement.

In our last newsletter to you we asked that you pray with Teruko concerning her desire to come to the states to be nearer her girls. That decision has finally been made. She is planning to move to Dallas during the spring of 1993. It has taken quite a bit of time to make application and get approval from both governments to accomplish this move. One such stipulation requires that she has some means of support as she leaves Japan. We at Piedmont must verify that for her before she can leave Japan. We feel that we have a responsibility in this matter since Teruko served along with her late husband, Shichiro, as missionaries in Japan for over 25 years. Even though the Nakahara mission work continues under the leadership of our brother Michiya (and it is our desire to continue with a major portion in support of that work), we believe that it is fitting and proper (James 1:27) to give some financial support for Teruko as she comes to the states. We would ask that you make this a matter of prayer as you determine your own stewardship in this matter. --Bob M. Yarbrough, Treasurer.

**James and Karen Ashley, Solomon Islands****Sept. 5 & Oct. 8**

**Sept. 5** --We arrived in Sa'a village on Aug. 17, and spent the first two days unpacking, dusting, washing and generally getting the house fit to live in. I then started working with David (one of our translators) on responding to the consultant's comments on Philippians. He and I finished Philippians on the 27th. I started checking the letter of James with Timo (our other translator) on the 28th. As of today we've gotten through chapter three. I trust we will finish it this week. Then next week I'll have them each check the other's work--David will look through James, and Timo will look through Philippians.

The rest of September I'll spend getting the rest of Matthew and Mark ready for consultant checking--as well as James and Philippians. I really want to get these four books out to a wider readership very soon--this year if possible.

The local rector asked two men to lead weekly Bible studies here. One of them is David, which is a wonderful opportunity to affect more lives with the gospel. David makes it a point to stimulate questions, which helps us understand how the people are thinking. For example, "If you don't follow the church teaching, but just follow the old customs and ways [meaning ancestor worship], can you still go to heaven?"

**Oct. 8** --Our typist Jonathan has finished typing the rough drafts of Luke and Acts. He also has typed though chapter 8 of John and 14 of Revelation, which is all that has been translated of those books. To keep him busy, I assigned him the job of typing hymns from the old Sa'a hymn book. I hope to mimeograph a booklet of these hymns to help the people in their church services as well as in Sa'a literacy.

**Praise Items:** Despite rough seas, rain, and the longer boat route, we made it safely to Sa'a with all our cargo intact. We have enjoyed generally good health as a family this last month (Sept.).

**Prayer Items:** Sunday School has stopped here in Sa'a due to a lack of interest on the part of parents and teachers. We would like to see it revived. We have had trouble scheduling the weekly Bible study. Something always seems to come up that stops people, especially adults, from coming. Both Timo and David are having a tough time keeping their gardens going while working full time on the translation. They are having trouble knowing where the balance is to be set between translation and garden.

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## DIVINE INTERVENTION

Loyde Johnson

**"The prayer of a righteous man has great power in its effects."**

James 5:16b

I had been shopping with a cousin, Betty Johnson, that hot August 16th, 1991. On returning home we were met by my husband, Durward. He had the most awful expression of anguish on his face. Before the car stopped I said to Betty, "Something is wrong!" As I got out of the car my husband hugged me and kept saying through sobs, "Sloan! Sloan!" I shook him and said; "Tell me, what about Sloan?" He finally said, "The car ran over him!"

Sloan is our grandson, and at the time of the accident he was 22 months old. His guardian angel, sent by God, was surely watching over him that Friday afternoon.

Our daughter, Lorna Johnson, had driven her old 1977 Lincoln, one of the last heavy models, up the gravel lane to her mother-in-law's house where her husband, Rocky, was operating a bush hog. Sloan wanted to ride his little electric car, but was having trouble negotiating the up-hill climb in the gravel. His mother yelled to him to wait, that she would pick him up, along with his little car for the short ride up to Meme's house to pick up Daddy. As Sloan waited, my daughter pulled the big car around and ahead of him. She stopped and put the car in park, but left the motor running. As she was putting the little car over the front seat into the back, suddenly the gear of the Lincoln jumped into reverse. At the same time Sloan had wondered in back of the car. Lorna heard the snap of the gear and frantically tried to reach for Sloan, but as she did the open door knocked her to the ground. She watched both front and back wheels roll over the baby's head, as she gazed into his frightened eyes. a

scene that haunts her even now. The runaway car continued its journey across a ditch, through a fence, and into a pole where it stopped.

In a hysterical state she scrambled to her son. She does not remember if he was crying; she thinks it was just a whimper. She knew she had to get control of herself and get help, so she prayed, "Dear God, please let my baby live and help me to be calm." She has told me since that she felt God's presence at once.

Her husband's aunt Shirley had stopped her car coming down the lane in the opposite direction to wait for clearance and she watched the awful scene unfold. She had gotten out of her car and was standing transfixed, unable to move. Lorna yelled to her to get them to a hospital. Shirley backed the car all the way up the lane to pick up Rocky. They took the baby to the Humana Hospital about 12 miles away.

The pediatrician was amazed that Sloan was alert, although he was bleeding from the left ear, and the lobe of the ear was cut in several places, the left cheek was very bruised, and left hand was embedded with gravel. He would say "Mama", "Daddy." The doctor said the car must have only grazed his head, or else how could he have survived? My daughter assured him that the car had indeed rolled over his head.

The doctor asked the parents to step out of the room while they did the necessary emergency procedures. They were pacing the floor and praying. In a short while they were joined by Dennis LeDoux, minister from Glenmora where they worship. Jerry Samples, minister from Cypress Creek, and many other Christians who all joined in prayer for little Sloan. The word of his accident soon spread all over Louisiana and prayers were being offered up everywhere.

The Oakdale doctor decided to send Sloan, by med-flight, to the L.S.U. Medical Center in Shreveport, where they have a trauma team. He said he might have much blood seepage which could cause the brain to swell and would require surgery. They would not let either parent travel with Sloan on the helicopter. This was hard for them.

Rocky's brother-in-law is a pilot and he said he would fly them to Shreveport. They thought this would be the fastest way. This of course took some time to set in motion. They had to procure a plane, file a flight plan, and drive from Oakdale to Esler Airport in Pineville, about 45 miles.

In the meantime, my brother-in-law said he would drive me to Shreveport and we would arrive before them. I just could not stand to think of the baby with no one he knew. We did arrive 45 minutes before the parents.

Sloan was in the emergency room and was very quiet and still; not like him at all. He was being examined by many doctors who were reading an x-ray of his head just as we entered. They pointed to crack from the base of his skull in back to the top of his head. It was a fracture, and the doctors said the car had very definitely rolled over his head. But they could not understand why he was alert. In fact they said most cases like his are fatal. They said he also had a blown left ear drum. He had projectile vomiting through the night.

When the parents arrived they took him for a catscan. It was 4:00 in the morning before they finally completed it because they kept having to raise his head for the vomiting. The scan determined that he had very little seepage of blood and very little swelling. Another miracle. The doctor said he was a very lucky little boy, to which my daughter said he was a very BLESSED little boy. He surely had angel intervention at the moment that big car rolled over him. God heard all those prayers of His saints and He was in control.

Day two...Saturday, was a rough day for Sloan. He kept rubbing his eyes and saying "dirt in my eyes." They said he had blurred vision and probably a bad headache. They said such could re-occur for some time. He asked his mother to rock and sing "Jesus Loves Me," which she did over and over. This would calm him and he would sleep.

Day three...Sunday, Sloan awoke ravenously hungry. He begged for his bottle of milk. The doctor reluctantly consented to let him try the milk but was sure it would come back up. It didn't. He then asked for Cheetos. The nurse brought them and he ate them all. Rocky said, "My baby is starving," so he went across the street to a fast food restaurant. He bought Sloan's favorite food, a taco-salad. He gobbled it up. He retained everything he ate. By late Sunday afternoon, he was hard to restrain. He wanted out of bed to explore the halls. His doctor came in and gave orders to remove the I.V. and they took him from ICU to a private room where he could play and be observed. And play he did. He was his ole rambunctious self. He said that all the scans, one for each day of his stay, showed clear. He was very elated and said it was a miracle.

Day four...Monday, the end of the 72 hour critical period which the doctors expected all sorts of things to happen, and they didn't. They discharged Sloan to go home, with a list of things for the parents to watch for that they said could still occur, and signs to look for. None of these things have happened.

We have a great God and Father who hears the cries of His children. We wish to thank all of our Christian brother and sisters for their prayers.

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## DOES JESUS WANT YOU WELL?

Alex V. Wilson  
(3rd of 4 articles)

"Jesus Wants You Happy," boldly proclaimed the headline of a leaflet. It was advertising a book entitled JESUS WANTS YOU WELL. But we have seen in earlier articles that such thinking is simplistic. Last month's study extracted the following principles about sickness and healing from the Bible:

1) *Sometimes* sickness is sent by God, as chastening for sin. 2) *Sometimes* sickness is not related to sins at all, but is merely part of the "fallenness" of life in a creation that groans and is in bondage to decay. (Rom. 8:19ff.) 3) *Sometimes* sickness is attributed to Satan or demons. 4) *Often* God heals the sick through natural processes, by the use of doctors and medicine 5) *Sometimes* God heals the sick miraculously--that is, suddenly, completely, and apart from

medical treatment. 6) *Often* God does not heal the sick, even His own children who trust and obey Him. (See last month's article for Scripture references.)

Using those principles as a plumbline, let's look at statements made by some godly Christians who lay great stress on healing. One typical pamphlet has four main points, as follows. "1) God is ABLE to heal you now." (Well, we surely agree with that statement.) "2) God is WILLING to heal you now." (Are you sure?) "3) God is LONGING to heal you now. He wants you strong and well. It is not His will that anyone should suffer disease. 'He delighteth in mercy' (Micah 7:18)." (Of course he is merciful, but what about Elisha, Trophimus, Timothy, Paul, etc.?) "4) God is PRESENT to heal you now." (Possibly, but possibly not--depending on His sovereign good pleasure.)

In the same way, a tract makes these statements: "God never puts sickness on anyone." (See principle 1 of our study from scriptures that contradict this opinion.) "God does not want anyone to be sick, or to suffer pain or weakness." (See principle 6.)

#### **Do these verses promise healing to all Christians?**

What is the Biblical foundation upon which these Christians base their view? There are eight major passages. *Exodus 15:26* says that if the Israelites would obey the Lord they would not suffer from the diseases experienced in Egypt, "for I am the Lord, your healer." But this promise was made to the nation of Israel under the Old Covenant, when God also promised national protection from enemies and material prosperity (see *Ex. 23:25-27*; *Deut. 7:12-16*). Someone observed, with only slight exaggeration, "*Prosperity* is the promise of the Old Covenant, while *adversity* is the promise of the New Covenant" (see *Jn. 16:33*; *Acts 14:22*). We can claim Old Testament promises for ourselves today only if they agree with New Testament promises and principles.

The usual reply to our preceding statements is, "But 'Jesus Christ is the same yesterday, today, and forever' and God said, 'I am the Lord, I change not' (*Heb. 13:8*; *Mal. 3:6*)."

Of course it is true that God is unchangeable in His nature and character. But it is obvious that His dealings or methods changed from time to time. For forty years He kept the Israelites' clothes and shoes from wearing out (*Deut. 29:5*), but don't your wear out? His Spirit moved prophets and apostles of old so that what they wrote was divinely inspired--their words and yet also His (*2 Peter 1:21*; *2 Tim. 3:16*). But since the death of John the apostle, the Holy Spirit has not inspired anyone in the identical way or degree. Since God's dealings change, we now cannot claim *Ex. 15:26* as a blanket promise.

A fourth passage is *Psa. 103:3*, "The Lord ... forgives all your iniquity and heals all your diseases." That sounds as though He wants to heal all illnesses, just as He pardons all sins of His justified people. But wait. The psalms are poetry and are often written in broad general statements, just as proverbs are. The statements are true, but not universally so. There are many exceptions. *Psa 91:16* promises long life to the man who abides under the



shadow of the Almighty, i.e., who trusts in the Lord; yet Jesus died young! Prov. 16:7 says that the godly man's enemies will be at peace with him; yet Jesus' enemies hounded Him to execution! Psa. 103 says not only that God heals all our diseases but also "works justice for all who are oppressed" (v. 6). Yet many of God's servants have suffered injustice and oppression: Jesus, Stephen, Peter, Paul, the underground Christians in Communist lands, etc. Psalms are expressions of praise, not explanations of doctrine

A fifth scripture quoted is *Mark 16:17-18*, "These signs will accompany those who believe: ... they will place their hands on sick people, and they will get well." Though there is some doubt about verses 9-20 being written by Mark, let us assume their validity. The statement made certainly came true. It was done *to* Paul and *by* Paul, for instance (Acts 9:17-18; 28:8), as well as by others during church history (see the Sept. *W&W*). But the verse never says that *all* sick people will get well, nor even that *all* believers will work these signs, nor *all* of the time. Paul healed the sick, sometimes in extraordinary ways (Acts 19:11), yet did not heal Trophimus (2 Tim. 4:20), and suffered illness himself sometimes (Gal. 4:13).

***Of course it is true that God is unchangeable in His nature and character. But it is obvious that His dealings or methods change from time to time.***

Two other passages often quoted are Mt. 8:17 and 1 Peter 2:24b. A number of Christians sincerely believe these verses teach that healing is in the atonement. That is, Christ died for our sicknesses as well as for our sins, and thus by faith we can receive healing from Him now just as we can receive forgiveness. But when Matthew applies Isa. 53 ("He took our infirmities and bore our diseases") to Christ, he is talking about His healing ministry not His death (see v. 16). And when Peter quotes Isaiah ("By his wounds you have been healed"), the first part of the verse makes it clear he means spiritual healing, for he says Christ "bore our sins in his body on the tree." The entire context is about forgiveness of sins.

It is true enough that Christ's atoning death is the ground upon which all sickness will be eradicated. But that will be only when Christ returns. It is then that He "will change our lowly body to be like his glorious body" (Phil. 3:21). Until that day, God in His sovereignty may heal many people naturally and some people supernaturally. But we cannot Biblically *insist* upon healing nor *demand* it as our right. Nor should we feel frustrated and bitter should He choose not to heal us. He tells us to trust and rejoice in Him in all circumstances.

There remains one more important passage about healing, *James 5 14-16* Lord willing, we shall examine those verses next month.

# QUESTIONS ASKED OF US

Carl Kitzmiller

## **Is it wrong to use expressions like "Gee whiz" or "gosh" or "dang"?**

It is good to have a tender conscience against the very appearance of evil. Most of us probably have some words we use that have little meaning but which convey our mood and feelings. In this sense they are useful. We do not say all such words are necessarily wrong. A little examination will show that some of the popular ward have derived from swearing and cursing words, however, and seem to be a dressed-up way of saying about the same thing. "Gee" is apparently a corruption of "Jesus," "dang" a corruption of "damn," "cripes" a corruption of "Christ." I have recently heard what sounded like "Gaw" being used. My impression was that the user did not exactly want to use the name of God but at the same time wanted it to sound enough like it to impress the fellows.

No doubt some expressions are used quite innocently by some which may not seem so innocent to others. What's in the user's heart is important, but what is conveyed to the hearer should not be ignored. We certainly should not curse by trying to hide behind some words that have been cleaned up a bit.

## **Is It Essential?**

A question often raised by those who oppose the teaching of prophetic truths is: "Are these things essential to salvation?" The implication is that if a thing is not directly essential to salvation it is to be shunned. There seems to be little concept of getting beyond the "milk stage" of Christian growth.

There are some kindred souls to these. they are ready to raise the question about Sunday night church attendance: "Is it essential to salvation?" One cannot reply with a simple "Yes," for there are too many other considerations. But a "No" would be equally misleading. It is no doubt true that many souls have been kept in the faith because of the spiritual help they received from Sunday night services. For them it was essential. But if not, is there no desire for more rapid maturity, no concern for the church's testimony before the world, no love of the Lord's presence, no concept of going beyond what is essential in the barest sense?

"Is it essential?" is the language of the hireling and the shirker. "Lord, what would You have me to do?" is the language of the one in love with our Lord.

# NEWS and NOTES

Edited by Jack Blaas

## Alexandria Church of Christ, La

"Have nothing to do with the fruitless deeds of darkness, but rather expose them!" Such were the words of the Apostle Paul, inspired by the Holy Spirit, to the church at Ephesus. October 31 is called by the world as "Halloween Day." On October 31 the Saints met and learned about the origins of this Pagan feast day! But labeled it, "Hallelujah Day."

Hallelujah literally means, "Praise the Lord," and so we did, in Songs and Hymns, and in special prayer for the children and others at risk during this dark "feast." The children had a video entitled, "The Not-So-Great-Escape" which included some animation and taught the evil of viewing "horror" movies or TV programming! Plus--a "Weiner Roast" and other goodies, singing, crafts and lesson! For Adult viewing, "Halloween: Trick or Treat?" A very blunt and real-to-life expose on what is going on in the world on this dreadful day, besides innocent door-to-door candy & treats! For example, "The pagan-occult calendar of Druids, Witches, and Satanists marks Halloween as one of their 'holy days,' complete with actual footage of mystic rites, and sacrifices . . . will change your opinion of 'Halloween' forever." Our purpose was not to shock but to inform and pray for deliverance from the deception of the Evil one!

Did You Vote? According to The Barna Report 1992-93, some 23% of eligible Christians are not even registered to vote! We cannot afford to be apathetic in this nation! The stakes are too high, the evils too great! Why vote? In Colorado, a

pro-abortion candidate defeated a pro-Life candidate by a margin of only 27 votes. A state attorney in Florida, who fought pornography lost by 54 votes! In California, it is now illegal for a for-profit Christian radio station, bookstore, or business to refuse employment to an openly activist Homosexual--nor can such a person even be fired if their sexual activities are flaunted within the business setting! Don't complain about the Nation if you don't Vote! --David Johnson, Minister

## Antioch Christian Camp

The Antioch Christian Camp located about four miles from Frankfort in Franklin County, Ky. is taking a step of faith in getting connected to the community water district. You can readily see the many advantages this arrangement will be over the present situation of having to purchase water by the truck load. The estimated cost is \$4,000. We are appealing for help in this special effort to those who realize the spiritual value of Christian camps for youth and are financially able to contribute some of the Lord's blessings toward meeting this need. Send material help to:

Antioch Christian Camp  
355 Bark Branch Road  
Frankfort, Kentucky 40601

Send spiritual prayers to the Father in Jesus name. --Joe Strunk, Minister

## Buechel Church of Christ, Louisville

It is with great regret and best wishes that we, as the leadership of His Church here at Buechel accept

the resignation of Brother Duane Smith. In these uncertain times it takes great faith to step out in "uncharted waters" of service. Brother Duane has consented to remain with us until the end of the year. If you have any questions, comments, or suggestions, etc. please don't hesitate to contact us. Please pray for us as we go through this time of transition.--The Deacons

### Change of Ministries

Dennis Kaufman will be leaving the pulpit at the Ky. Ave. Church in Louisville, and going full-time into a Christian counseling ministry starting in January.

### Louisville, Ky

Mormon missionaries have moved into the Portland area of Louisville. They are visiting every home possible, as they always do. To counteract this, Word & Work placed an ad in the neighborhood newspaper. It offers a free copy of Bro. Boll's pamphlet, "How God Forgives," & a free copy of an ex-Mormon's testimony, to the first 100 folks requesting them. Pray that many will respond.

If the Mormons are invading your area, you might ask for a catalog from the Mormonism Research Ministry, P.O. Box 20705, El Cajon CA 92021. Some of the materials seem a bit technical for non-Mormon readers, but "My Testimony" by Carolyn Sexauer is very helpful.

### Sr. Citizens Week at Woodland

We hear there was a splendid time at the Woodland Bible Camp Senior Citizens Week, Sept. 13-18. "Jim Embree did an excellent job directing, since Eugene Pound entered the hospital on the 2nd day and missed all week. (He had gall bladder surgery that Fri. & Sis. Pound

got very sick not long after: pray for them.) The week was so uplifting to our spirits! The schedule was full and had great variety. It was exciting going to each event knowing that wonderful blessings were in store. Joy Garrett gave 4 one-hour lessons for the ladies. At least 120 attended the week." --Janell Lewis, Johnson City

### Goodbye (For Now) To Granny

For years "Granny" and "Uncle Charlie" Baber were fixtures at Southeastern Christian College in Winchester. She was cook & kitchen supervisor, and blessed many by her love, smile & good food. He helped with maintenance, advice, yarns, & all-around fixing up. Their dedication to the Lord and to SCC were memorable. In October, Granny went Home at an advanced age. Many are thankful for her.

### Read Him, He's Superb!

Max Lucado is one of the top Christian writers today. During the past 5 years or more, he has often had 2 or even 3 books in the "Top 20 Best-Selling Christian Books" list at the same time! That is rare. He is a Church of Christ preacher in Texas, & formerly was a missionary in Brazil for some years.

Lucado's love for the Lord Jesus is obvious, & he has a great talent for seeing & saying common truths in an uncommonly thought-provoking & touching way. Get his books from your local Christian bookstore. You'll be delighted.

### 18th Street Church, Louisville

Our church is growing. Attendance has been going up a few at a time. We can feel spiritual growth too. Each brother now takes an active part in the worship service.

On Sept. 30 we had a dinner at our little church. We expected about 18 people but about 45 came! The fellowship room was full & we put a table on the side porch for some of the children. (Our auditorium holds only 48 people.) We all had great fellowship in the Lord. We added a song service to our regular Wed. night service; there were 4 song leaders present. Bro. Herbert Ball gave an encouraging message.

#### **Gallatin Church of Christ, Tenn.**

Recently we have been blessed with guest speakers on two Sundays. Homecoming Sunday we heard Russ Corley, the singing group Straight Company and enjoyed a great lunch. The next Sunday, Ben Jones came to up-date us on the work of Eastern European Missions. Both Sundays were enriching times of fellowship. What a blessing is missed by those who stay away. God's Word commands: "Forsake not the assembling of ourselves together." --Julius Hovan, Minister

#### **Parable of the Church that Died**

There was a man who lived during the 20th century. He had a new house, two cars and a bright, shiny boat in his garage. A color television gleamed in his den. His family was healthy.

His custom--when he was in town, when the fish weren't biting, when he was not on the beach or at the lake, when he had no guests, when he had nothing else to do,--was go to church. When he went, he spent his time deploring the decaying state of the church: the Sunday School attendance was low, the choir scanty, the congregation small, the offering poor and the preacher discouraged. "They ought to do better," he said. "What do they think religion is all about. anyway?"

Many vacations and days off came and went. According to the way of the world, this man's children grew up. They did not go to church. The reason, their father said, was that the people down at church had not kindled his children's interest in religion. The man's health failed. One day he noticed something strange. Those people down at the church no longer came by. He was in the hospital and they did not visit him. And, lo, he was very angry.

"Where is the church?" he demanded. "Oh," somebody said, "that church went out of business several years ago!"

"Oh," he cried, "they should never have let it die!"

#### **Locust Street Church of Christ, Tenn.**

"What I saw at the Ball Game!" Someone who is obviously aware of the many excuses folks have for not attending the church services has written the following selected item, which notes that somehow the same things which keep people from the church services do not keep them from other things--Carl Kitzmiller, Minister

#### **I Saw:**

A man and wife who left a child home with a virus.

Several who were delighted when the game went into overtime.

A man who admitted he left company at home when they refused to enjoy the game with him.

A lady who has a nervous condition which will not permit her to be in a crowd.

A man who suffered a back injury that will not permit him to sit on church pews.

An entire family who feel embarrassed about not having enough to put into the collection plate when they attend church services.

Several who cannot come to a mid-week service because their work will not let them get there on time.

Some who cannot drive at night.

Some who feel indignant when the preacher mentions the need for them to attend church services, though they had "season tickets" to the ball games.

Did you ever see these at a ball game? I did!

#### **Ralph Ave. Church of Christ, Ky.**

Praise the Lord: Last Sunday night two of our young people came forward to be baptized. We had been praying for them for some time. Marla Spencer was baptized by her grandfather and Chastity Patrick who is a foster child of Linda Spencer was also baptized. --Bill Smallwood, Minister

#### **Words of Life Ministry, Ky.**

Ever Pressing On: You will be happy to learn that the Words of Life Ministry is adding two new stations to enable us to have yet a larger radio audience and a greater outreach in preaching the gospel. RADIO AFRICA, which will be a short-wave broadcasting outreach, should extend into regions of South Africa where some of our faithful co-laborers will be able to "follow up" with further teaching. ISRAEL will be our other new station added, with the prayers that the gospel will reach many souls with open and receptive hearts to their Savior.

--Newsletter

#### **Looking For A Preacher**

The Amite, La. church is looking for a preaching minister. Anyone who wants more information may contact Lee Gray at 504:748-9067 (office) or 748-9064 (evenings). Or you may write him at P.O. Box 368, Amite, LA 70422.

#### **Minister Needed**

The Locust Street Church of Christ in Johnson City, Tenn. is requesting those who may be interested in serving this congregation to please send a resume' to Locust Street Church of Christ, 110 W. Locust Street, Johnson City, TN 37601. Johnson City is a growing city of 50,000. College educational opportunities abound at Milligan College, Emmanuel School of Religion and East Tennessee State University. Locust Street Church of Christ is a small congregation with a strong core in an area with unlimited opportunities.

#### **Louisiana Christian Fellowship**

A fine time of encouragement, teaching and fellowship was held during Nov. 16-19 in Glenmora, La. It was delightful to see friends from long ago, and make new friendships with disciples from various places. One of the highlights was the 3 afternoon workshops on spiritual gifts, led by Paul Estes from Jennings.

Ruth and I enjoyed so much staying for 3 nights with Doc & Sylvia Johnson. Doc is an elder of the Glenmora congregation. Though 75 years old he was busy building a house and attending the night meetings. How shocked we were, then, to learn that the following week he experienced a heart attack and died on Thanksgiving Day! Though we know Doc is with his Lord, we pray for Sylvia in her sudden loneliness & grief. --Alex Wilson



Mrs. Hollis Brown  
2118 Maryland Ave.

Louisville

KY 40205

## "This is the True God"

The maker of the universe  
As man for man was made a curse,  
The claims of laws that He had made  
Unto the uttermost He paid.

His Holy fingers formed the bough  
Where grew the thorns that crowned His brow  
The nails that pierced His hands were mined  
In secret places He designed.

He made the forest whence there sprung  
The tree on which His body hung.  
He died upon a cross of wood,  
Yet made the hill on which it stood.,

The sun which hid from Him its face,  
By His decree was poised in space;  
The sky which darkened o'er His head  
By Him above the earth was spread.

The spear that spilt His precious blood,  
Was tempered in the fires of God;  
The grave in which His form was laid  
Was hewn in rocks His hands had made

The throne on which He now appears  
Was His from everlasting years;  
But a new glory crowns His brow,  
And every knee to Him shall bow

--F. W. Pitt