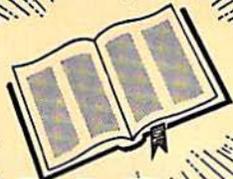
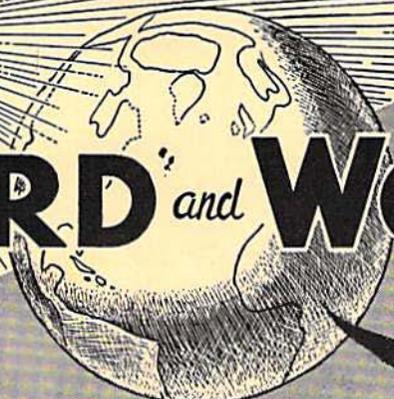


*"Holding fast the faithful Word . . ."*



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



*"Holding forth the Word of life."*

FEBRUARY, 1979

## **KEEPING AN EVEN KEEL**

P. 34

## **Fear has its Roots in Uncertainty**

P. 36

## **Wrath, the Blackboard of God's Grace**

P. 38

## **Child's Responsibility is Squarely Upon Parents**

P. 40

## **How about an Ill-advised Marriage?**

P. 42

## **"I DON'T FEEL LIKE PRAYING!"**

P. 48

## **Find Yourself in: "Will vs. Emotions"**

P. 53

# OUR GREAT HIGH PRIEST

By Mrs. Paul J. Knecht



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# THE WORD AND WORK

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

Wm. Robert Heid, Editor

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Vol. LXXIII

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No. 1

## In This Issue

God's Family — How Far Should We Lean? — W. R. H.	34
Do You Know You're Saved? — Gordon R. Linscott	36
Thoughts From Romans — The Wrath of God — E. E. Lyon	38
Viewing the News — Jack Blaes	40
Questions Asked of Us — Carl Kitzmiller	42
Reflections on the Restoration Movement — Larry Miles	45
But I Don't <i>Feel</i> Like Praying — Alex V. Wilson	48
The Battle of the Threshold — John R. W. Stott	51
Will and Emotions — J. Sidlow Baxter	53
MISSIONARY MESSENGER	55
At Bill and Betty's — Copyright from <i>News Extra</i>	58
Should We or Should We Not? — Charles Kranz	60
The First Divine Institution — S. Lewis Johnson, Jr.	61
NEWS AND NOTES	Inside back cover

Robert Heid is a minister in Louisville, Kentucky.



## God's Family

W. R. H.

### HOW FAR SHOULD WE LEAN?

I have not spent many hours in a canoe, but I quickly learned that the person with the best sense of balance had to do a considerable amount of leaning to counterbalance some less-thoughtful ones who threatened to scuttle us. How far a person must lean to the right is in direct proportion to how far some other ones are leaning to the left. And, in matters of church practices and emphasis of doctrine, the same task often confronts us.

For example, for many decades, the churches of Christ have been known as those who "constantly stress water baptism." This has been easy to answer: "There is so little teaching along this line by the denominations, that we feel we need to constantly set it before all with whom we have any contact." So, some ministers, elders, or congregations have the opinion that every sermon should end with appropriate use of Acts 2:38. Another man who disagrees, is then tempted to avoid frequent use of it, not wishing to be thought of as one who "harpeth on a matter." (Prov. 17:9). Both views need to be tempered.

Our recent *Word and Work* article on "Lukewarm Sinners" drew a bit of fire from some who felt it was too narrow on radio evangelism. One might ask, "Why should we stoop to impugn another's doctrine? Don't we know that a lot of truth is being preached?" Yes, but to me belief without obedience is a bit like courtship without marriage. It is fine as far as it goes, but the end is not yet. Most of our older W&W readers know that baptism is essential, but some newer ones might not know its place in their salvation. And, though I lean away from preaching the "Five steps of salvation," and spelling them out on my fingers, that does not say that the steps are not there!

Some years ago there swept through the religious world an emphasis upon the Holy Spirit, including His manifestations and gifts. Although scriptures were there (and had always been) to bear out the teaching, many felt called upon to throw their weight to the right to counterbalance this phenomenon. Actually, we who had all-along believed in the personal, indwelling of the Holy Spirit and the gifts appertaining, should have rejoiced that He was finding room to live in other hearts; and at least adopted a wait-and-see attitude as we watched for those unmistakable fruits of the Spirit.

Today, many are leaning toward a more "open" fellowship with believers of any stripe, and feel that the names on the church signs are not at all important. After all, "It isn't the sign, but the Savior." This is a leaning away from the legalistic, formal, "do-it-right" stance that has branded a large segment of the Restoration Movement. But, let us not lean away from what is known to be right, just to be unlabeled. In all fairness, the label ought to tell it like it is. I am still most thankful to be a member of the body of Christ, the church of Christ.

In leaning away from our "pastor System," (which at least needs to be re-examined in the light of scripture), many advocate a rejection of formality and ritualism. The desire is to get folks off the bleachers, and into the game. And there is scripture for it. 1 Cor. 14:26 reads: "What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." To think that God can give an understanding of His Word only to the minister or to the elders, is absurd. More sharing and interchange is needed in all of our congregations. But when that is said, we are not to do away with the word "he gave some to be preachers, some evangelists, some teachers." And the reading of God's holy word is surely a formal act (can you imagine an informal handling of Holy Writ?), and faithful praying has certainly formalities that we dare not omit.

Our Churches and schools have stood distinctly on certain points of doctrine that I do not want to give up. Some of these distinct beliefs are: The indwelling Holy Spirit, Salvation totally by grace, the blessed hope of the coming of Jesus, the Millennium, the freedom of simple Christians, the autonomy of local congregations, the inspiration and sufficiency of the word of God, the place of baptism, weekly communion at the Lord's table, the acappella singing, etc. If we feel in our hearts that these tenets are of God, then we ought never be tempted to lean away from them just because someone else may be over-emphasizing.

Social morality in our day is going along as though there were no absolutes. Many in religious leadership have fallen into the same vague morass, as though it were impossible to find God's truth. When I was growing up there was a coined expression, "the church of your choice." This spawned the notion that the differences in beliefs and ways of service were unimportant. It has become like those days when there was no judge in Israel, but each man did that which was right in his own eyes. As surely as this failed politically, in Israel, it is failing spiritually in the church. We have a heritage of faith, a legacy of truth and experience in Christ that is a pearl of great price. Are we handing it to our children as pure and bright as when it was handed to us? As elders and ministers who are examples to the flock, are we holding dearly to the pattern set before us in God's holy word? What are the kids learning from our actions?



## DO YOU KNOW YOU'RE SAVED?

Gordon R. Linscott

Last night I talked to Jim, across 3000 miles of America. We talked about Gladys, his wife of 43 years. She left him one day recently, and he didn't appear to be terribly upset about it; in fact, he was rather expecting it. For several weeks she had been dropping hints: "When I'm gone..." "You Know? Sometimes I just don't feel at home here." "I feel in my heart that it would be far better for me to leave and be with Christ." The last time we talked with her, it was the same thing; she talked about death as casually as if she were going to the store. For six years she lived with cancer, and last year—it appeared to us who looked on—it was almost like a second honeymoon, for her and Jim.

"She wasn't afraid to die," Jim told us later. "She had been delivered from that old religion of works, where you never really know how you stand with the Lord." This turned the conversation to J. C. Bunn, a pioneer preacher in the northwestern states who had himself gone to be with the Lord a few months earlier. Illinois was his home when he began preaching about the turn of the century, but the Pacific Northwest was to become his "parish". I doubt that there is a single church of Christ in those states (Montana, Idaho, Washington, and Oregon) where Jesse Bunn has not preached. My first experience in "protracted meetings" was under the tutelage of brother Bunn at Billings, Montana, for four weeks in the summer of 1941.

"Do you remember the meeting brother Bunn held in Lewiston in 1952?" Jim asked me. "He started off by asking, 'How many of you know that you are saved?' Not many hands went up. I don't know what else he preached about those two weeks; I just remember his asking, 'Do you know you're saved?'" I recall his pointing out that the word *know* is found some forty times in First John.

### WORKS AND FEAR

Several times during our conversation on the telephone, Jim expressed gratitude that he and Gladys had been set free from fear and salvation by works. What was he talking about? Why did he link fear to works?

The principle of salvation by works is explained very briefly in Rom. 10:5: "For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby." "Moses... says

that the man who perfectly obeys the law shall find life in it" (Phillips). "Perfectly obeys" is the key thought. "For whosoever shall keep the whole law, and yet stumble in *one point*, he is become guilty of all" (Jas. 2:10). The books of Romans and Galatians expand this thought and develop the ramifications of it. Since there is not even one person (apart from our blessed Lord) who has ever been perfectly obedient to God, it follows that salvation by works is no salvation at all. The person who is earnestly trying to improve the quality of his obedience has good reason to fear; the best he can produce is "filthy rags" (Isa. 64:6). The obedience that saves is the obedience of Jesus: "...through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's (Adam) disobedience the many were made sinners, even so through the obedience of one (Jesus) shall the many be made righteous" (Rom. 5:18, 19). "One act of righteousness"—there's our hope!! "My hope is built on nothing less than Jesus' blood and righteousness ... dressed in His righteousness alone, faultless to stand before the throne!"

Fear has its roots in uncertainty. That is why my obedience brings me under bondage to fear. There is always a question: Have I done enough? Am I really well-pleasing in the sight of God? "When ye shall have done all the things that are commanded you, say, We are unprofitable servants" (Lk. 17:10). To the extent that I depend on my own obedience to make me acceptable to God, to that extent will I be unsure about my salvation—and to that extent will I be uneasy—fearful—about standing face to face before God in judgment.

### GRACE AND CERTAINTY

Nowhere in the scriptures does God encourage doubt and fear. Quite to the contrary! Consider the purpose of the entire epistle of 1 John: "These things have I written unto you, that ye may know that ye have eternal life..." (1 Jn. 5:13). The person who hopes to contribute something toward his salvation cannot have that certainty. Self-dependence (even in the smallest measure) does not honor God; in fact, it casts doubt on the sufficiency of His provision. Therefore, God "credits righteousness apart from works" (Rom. 4:6 NIV). Works, whether good or bad, are not entered into our account. Rom. 3:16 explains why: "For this cause it is of faith, that it may be according to grace; *to the end that the promise may be sure...*"

If my salvation is to be sure, it must be a free gift. If I do more than stretch out a grateful hand to receive it, then grace is no more grace (Rom. 11:16); it may be a bargain, but it is not a gift. To those who simply believe God (as exemplified by Abraham and David in Rom. 4), salvation is granted as a gift—no strings attached. At this point, about 79.4% of my readers hit the floor in protest: "Yes, but..." "What about...?" The most natural tendency in the world is the urge to justify ourselves. My human nature is willing to concede that "Salvation belongeth to Jehovah" *provided* that I "have

to do something”, be it howsoever insignificant. In some fashion I must qualify to be eligible to receive the gift. God says He is not going to share His glory with another. Salvation is His work, and He is going to do it all—and receive all the credit—or not at all.

When the struggling is finally over and I am ready to leave my salvation totally in God's hands—based on His work at Calvary—I enter into a marvelous awareness of peace with God (Rom. 5:1). “Arise, my soul, arise! Shake off thy guilty fears! The bleeding sacrifice in thy behalf appears...” In response to the truth of Charles Wesley's hymn, I see myself standing firm and unwavering on the grace of God—fully relying on His unspeakable Gift. Where once there were fears and doubts, there is now abundance of assurance. “Much more... much more... much more..!!” (Rom. 5:9, 10, 15, 17).

This is where Jim and Gladys found themselves during these past few years. This is why Jim could say that they had been delivered from fear and the bondage of trying to produce good works. This is why the reunion of the family was more celebration than lamentation. They know where she has gone, and they know the Way to go to meet her.

What about you? Do you know you're saved?



## THOUGHTS FROM ROMANS

Ernest E. Lyon

### THE WRATH OF GOD

In spite of the fact that the book of Romans is about the gospel or good news, no book in the Bible tells about wrath in similar space as much as Romans. As I pointed out in my last article this is necessary to give the dark background to show up the light of the gospel. We must see that we need salvation in order to take advantage of the salvation God has provided for us.

Romans 1:18 starts off the emphasis on wrath in Romans with the statement that God's wrath “is (or “is being”) revealed from heaven against all ungodliness and unrighteousness of men.” “The wrath of God” speaks of “God's personal emotion with regard to sin” (Vincent); in other words, it speaks of God's abhorrence and hatred of sin. God is holy and He loves you, so He hates sin for what it is and for what it does to you — separating you from the fellowship with God that He created you for.

The specific aspects of sin that Paul here speaks of are called "ungodliness" and "unrighteousness". "Ungodliness" speaks of a lack of reverence toward God, a direct disregard of God, the breaking of the "first table" of the ten commandments. "Unrighteousness" speaks of wickedness of conduct, wrong action toward others, much as is summed up in five through ten of the Ten Commandments.

I have known a great many people who did not know the perfection of God's holiness who vainly felt that their lives were so good that God couldn't keep from taking them to heaven. But I have never known even one of the most egotistical people to think that never in his life had he been wrong in thought or action toward others. Yet this passage says that God's wrath is revealed from heaven against *all* unrighteousness and *all* ungodliness of men. If you admit one single wrong thought or one single wrong action into your life toward God or toward one of His created beings, then you need a Savior! It is that simple, though Paul does not stop with that simple statement, as we pointed out in the last article; he pursues the subject of our needing a Savior for two whole chapters.

I would like now to make a change in my usual presentation and let you see collected together the twelve times Paul uses the word "wrath" in Romans. Read them and tremble if you are not a Christian. Read them and rejoice if you are already saved from the wrath of God by Christ, Who took that wrath for us on the Cross.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." (1:18)

"But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God." (2:5)

"But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek." (2:8, 9)

"But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)" (3:5)

"For the law worketh wrath; but where there is no law, neither is there transgression." (4:15)

"Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him." (5:9)

"What if God, willing to show His wrath, and to make His power known, endured with much long-suffering vessels of wrath fitted unto destruction?" (9:22)

"Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord." (12:19)

"For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he

is a minister of God, an avenger of wrath to him that doeth evil." (13:4)

"Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake." (13:5)

The wrath of God fell unmixed with grace on the Cross of Calvary, upon the Son of God, our Savior the Lord Jesus Christ. That has happened no other place in the world, so flee there for safety. Come to the Lord Jesus Christ; confess Him as both Lord and Savior and He will gladly welcome you to the fellowship for which God created you. Be buried with Him through baptism unto death that like as Christ was raised from the dead, so you also might rise to walk in newness of life (Roman 6:4).

---

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## *Viewing the News*

Jack Blaes

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children..." (Deut. 6:6, 7a). The above quote may not be "news" to the regular readers of *Word and Work*, but it seems that most of the judges of our land do not realize that the responsibility for teaching children of America—or of the World, for that matter—rests squarely upon the shoulders of the parents of the children. Once again the Word of God cuts across the purposes of socialism in placing freedom and consequent responsibility upon the individual. Well now, comes Christian fundamentalists Jacob and Barbara Hatanpaa of Schroeder, Minnesota. The state had charged the Hatanpaas with neglect of their two sons, Rick, 16, and Eddie, 12, because the two boys have not attended school as provided by the state.

"Neglect? We're not neglecting them," said Mr. Hatanpaa, "we're teaching them at home, and they're making good progress. The Lord said

do that, and we'll continue to do that." Minnesota law requires that all children attend school between their 7th and 16th birthdays. Most of us live in states with similar laws. All of us live under the Word which impelled the Hatanpaas to act as they did.

Hatanpaas spent 12 days in jail before being cleared of the charge by Cook County Judge Walter Egeland, who allowed the family's children to follow a correspondence course of study at home supplied by the Miletus Society in Suburban Minneapolis. The home study course, used by other students, offers academic material equivalent to public schools but is also interwoven with Christian philosophy, according to Rev. David Holmes, director of the society.

o o o o o o

The Associated Press reports that an estimated 10 million adult Americans are problem drinkers or alcoholics, and drinking may be blamed for as many as 205,000 deaths a year, federal health officials reported. The risk of death from disease, accident or

violence is two to six times greater for the problem drinker than for the population at large according to the National Institute on Alcohol Abuse and Alcoholism. According to the report, in addition to the 10 million adult problem drinkers, or 7 percent of all adults, an estimated 3.3 million youths aged 14 to 17 have drinking problems. In addition to the human waste, the report estimates the financial cost to society for this problem to be about \$43 billion in 1975 in lost production, medical bills, accidents and other expenses.

Alcohol may be involved in up to one-third of all suicides, half of all murders, half to all traffic deaths and a fourth of all other accidental deaths. It is also the third leading cause of all birth defects involving mental retardation, and is a contributor to numerous other diseases.

I quote from Kentucky Issue of the Temperance League of Kentucky as it responds to the above report: "What other product could be involved in 250,000 deaths per year and the addiction of over 10 million adults and 3 million teenagers and be sanctioned and protected by the U. S. and State Government, advertised as being synonymous with the "good life" by its manufacturers, its use encouraged by social leaders, excused by the medical profession, served in the homes of church members to their best friends, and consumed by millions of Americans?"

• • • • •

"I am a Japanese girl." So begins the letter to the Far East Broadcasting Company, a Christian Radio station which broadcasts Christ to the world. "My home is in northern Japan where sometimes I feel far far away from anyone who cares about me. Can you imagine my surprise to tune in to FEBC last night for the first time and hear that there is someone who cares — a God Who you say loves me? I have never heard anything like this in all my life. Is it really true? I cannot believe it!"

"Tell me, please — can it be true? If it is, there must be more, much more, for me to know. I will listen to every minute of FEBC." And she signed, A very lonely girl.

Yes, lonely little girl, it most assuredly is true. He can save and dispel the midnight of your loneliness. May you and millions of your Japanese brothers and sisters find the light and "glory of His presence" so you will "never be lonely, be lonely again."

• • • • •

It may not be simple, but we can't help but wish some of the politicians would look into this philosophy expounded in this quote from G. K. Chesterton: "If you have ten men and only nine hats, the solution is not to cut off one head; it is, rather, to make another hat."

• • • • •

And here is one we had better hide: "Politicians who gain votes by imposing price controls are always gone and forgotten by the time the controls have created shortages." — J. Kesner Kahn.

• • • • •

THE EQUAL RIGHTS AGAIN, or yet. A characteristic tactic of the proponents of the Equal Rights Amendment is the denial of the rights of their opponents. This is evident in one of their major strategies, that of boycotting cities in states that have not ratified the amendment. An article in the Durham (N. C.) Morning Herald, by Associated Press, indicates that: "ERA forces targeted New Orleans, Miami, Chicago, Atlanta, St. Louis, Tuscon, Salt Lake City and Richmond — all cities in states that have not ratified the amendment. ERA supporters say their boycott has cost the cities' economies \$60 million to \$80 million."

And even more important than the immediate drain upon the economies of these cities is the revelation of who is behind this revolutionary maneuver. Associated Press reports: "Fifty-five organizations have formally joined the boycott, including the Democratic National Committee, National Education Association, American Psychological Association, United Auto Workers, Common Cause, and League of Women (or shouldn't we say, people) Voters." To name a few. Equal rights to these people means you have the right to do as they wish, and you'd better do it.

FROM REVIVAL AND SURVIVAL BULLETIN of Christian Heritage Center, Louisville: Quoted from U.S. News and World Report: "President Carter is charting what he views as the most far-reaching reform of American foreign policy since the 1950s. His basic aim: Build a new world order based on a U.S. commitment to moral values rather than an 'inordinate fear of Communism.'" This blueprint was further confirmed by Prof. Brzezinski, National Security

Advisor, when he said: "It is our view that we are now at a stage in history in which the United States has to undertake a creative process of building a new world system." Further, he says, "We want to engage the Soviets in that co-operation on an equal and responsible basis."

Clearly Mr. Carter has no inordinate fear of Communism. He has an inordinate desire to help Marxist murderers tighten their holds on their helpless victims.



## Questions Asked of Us

Carl Kitzmiller

*Can one who has married contrary to God's laws be forgiven without putting away the companion?*

Marriage "contrary to God's laws" might include several things—the joining of believer and unbeliever, marriage of persons divorced without scriptural reason, multiple wives, homosexual "marriage", or even the marriage of those technically at liberty to marry but without concern for God's will for their life or for things honorable in the sight of mankind. As a matter of being technically free to do so, a person might marry one hour after the death of a companion, but in ordinary circumstances he or she cannot do so without much wrong influence, occasion for others to stumble, and a possible infliction of emotional pain on others. The same answer would not necessarily apply in all these cases. I will suppose that the question has in view primarily those situations where divorce is involved and one or both of the companions has not really been free to remarry. This is certainly a problem of major proportions in our world today.

There is often a very real difference between instructing people in what God's word says about proper marriage initially and in instructing how to remedy the situation after sin has been committed and the problems exist. It does not take a sage to know that God has intended for marriage to be a pure union of one man and one woman for life, that believers must marry believers, etc. There are definite, positive instructions for those who begin early seeking God's way and who continue to walk in it. There is that which, on the basis of God's word, we can know to be holy, good, and pleasing to Him. By all means we recommend early attention to what is unquestionably right.

Blessed are those young people who honor God and His word and from the beginning form holy unions and walk in obedience. But when His laws have been trampled, impurity and divorce is involved, the problems compounded, and the guilty want to repent, the answer is not always simple except to those "Monday morning quarterback" who do not have much more to do with the case than to sit in judgment, isolated from the practical complexities of the individual case.

At least three principles have helped me to formulate what I believe to be some solid ground on which to stand. First, marriage sins are pardonable. Secondly, while repentance often involves restitution, there are certainly cases when restitution is impossible. Thirdly, marriage is a union of such great strength that it takes precedence over some other things.

The "solution" offered by some well-meaning but mistaken Christian people is such that in a practical way many marriage sins become unpardonable. There is no honorable way out of all the difficulties. Some of these people probably hesitate to evangelize among divorced people because there is no real belief in a practical way that they can be forgiven. Since our Lord has named only one sin as the unpardonable sin, there is manifestly something wrong with the position that leaves the sinner no real way out. "Put away the companion wrongfully taken," goes the position, even though it often means renouncing a solemn vow, injustice to children born to the union, or a virtual sentence of one or both persons to a life of great pain. Before we "bind heavy burdens and grievous to be borne and lay them on men's shoulders" we should be careful that such, indeed, is the only possible answer and that it is from God. We want to be careful that in pursuit of the technicalities we do not leave undone the great issues of "justice, and mercy, and faith."

Now this preacher is not "soft" on divorce. He is probably much more restrictive about those for whom he will perform a marriage ceremony than most. He has had his share of tongue lashings and enmities because of efforts to prevent improper marriages. But when the deed is done, it is somewhat like murder or some other sin. We would certainly do what we could to prevent someone for killing, pointing out in plain words the wrath of God on such a thing and trying to set forth the awful consequences of such a deed. However, when the deed is done, it is not a mark of spiritual understanding to make repentance a virtual impossibility.

Marriage sins can be forgiven. Those who in obedient faith in Christ genuinely repent will have forgiveness. Now let's emphasize the need for genuineness in the matter. There are, of course, those who want to play games with God in such things. This cannot be. The things we propose here are not for those who are trying to figure out a way to put one over on God. "That's just the point," someone says; "genuine repentance demands restitution, and there can be no genuine repentance while that one goes on living with the 'stolen'

companion." And, of course, it is true that restitution is *often* a mark of true repentance. There are sins, however, which we commit for which restitution cannot be made, and some for which there can be no restitution in kind. In some cases the wrong can never be undone. Is murder unpardonable because the murderer cannot restore life? If a man steals a million dollars and squanders it, does forgiveness await his complete repayment of the debt? Or is not the desire in the heart to remedy what can be remedied the real essence of restitution? A stolen car can be returned, but a stolen companion might not even be wanted back. Moreover, there is a union consummated in marriage that does not happen when a man takes a car. Those who see a wrong marriage simply in terms of restoring a stolen item fail to look at some of the other weighty issues. Repentance takes place in the heart and can take place even when the person does not know how to go about straightening up the mess he is in. Repentance is not necessarily absent because a person is trying to discern between what is the will of God and what someone declares to be the will of God.

A union occurs in marriage, even the wrong ones, which cannot be ignored (Consider 1 Cor. 6:16). This is a matter of such importance, a relationship of such strength, that it takes precedence over some other matters. For example, Christians are taught to marry Christians (1 Cor. 7:39; 2 Cor. 6:14). This is not a mere recommendation. Disregard of this requirement is sin. (The fact many Christians do not put much importance on it does not alter what God has said!) But if the sin has been committed and the union formed, repentance does not require breaking up the marriage, as can be seen in 1 Cor. 7:12-14. The discussion of marriage by the apostle Paul gives us some reason for believing that the adultery of a wrong marriage is a one-time sin and that the union though wrongfully made is nevertheless binding once it is made. If this be so, then the phrase, "living in adultery" is often misused. This does not minimize the sin, but does put things in a different perspective. Moreover, the unconditional rule that the marriage wrongfully begun must be broken up does not consider that this may require grave injustice and wrongs of another sort. In these matters we are not always given the choice between absolute good and absolute evil. In some cases we must choose the lesser of two evils, or rather we must choose to be obedient to a higher principle which releases us from the other obligation. As an example, a wife is told by her husband to do that which would be disobedience to the Lord. The higher principle of obeying God first releases her from the lesser obligation. Let's recognize that not everyone who has become involved in a wrong marriage and who now wants to change is dishonestly trying to end up "having his cake and eating it too". Is there not the possibility that he may be honestly concerned with his responsibility to another, with vows that were made, and with the effects on the lives of the children. I, for one, am not certain that he is not being governed by higher principles than the one who says: "I'm getting out regardless of who gets hurt."

Perhaps a part of our problem in dealing with these matters is a philosophy which says that a person who commits a sin of this sort ought to suffer for his wrong. We suppose that unless he has to put away the companion he will not suffer enough or will be getting away with something. We should remember that it is not our suffering that atones for sin, however, but that it was Christ's suffering. And there are those cases where putting the companion away would be the easy way out. We cannot determine real repentance on the basis of what is easiest or what is hardest.

113 N. 6th St., Oakdale, La. 71463



## Reflections On The Restoration Movement

Larry Miles

### **The Union of Alexander Campbell and Barton Stone and the Lunenburg Letters: 1830-1837**

Alexander Campbell and the other pioneer preachers that we have been writing about were good men, but we must be sure that we understand our true relationship to them. Alexander Campbell is not our God nor is he our Savior. Also he did not re-establish the Church. The Church of Christ has been and always will be present on the earth "till the Lord returns for his own." We have tried to show how he and other godly men dedicated to the Word of God led men to seek after the whole counsel of God and organize churches after the New Testament pattern. But it was the Lord Jesus that established the Church (Matthew 16:18). He was the one who purchased the Church with the blood that was shed on the cruel cross of Calvary (Hebrews 9:14; Titus 2:13-14). Jesus is the head of the Church today and it is in the Word of God, that we, as simple New Testament Christians, go to seek the teachings of God concerning The Ancient Order of Things. Alexander Campbell was a mere man, one who pointed men to the Savior and to the Book. May we ever take his example and preach the Everlasting Gospel to a lost and dying world.

As we said in a previous article, the decade of the 1820's brought great strides for the work of restoration in this land. There were those all over America who were preaching New Testament Christianity. Concerning this, James DeForrest Murch had this to say in *Christians Only*,

In a marvelous way, God raised up a people to His name in many places throughout America prior to 1830. Without consultation with or prior

knowledge of each other, men had been led by the Holy Spirit to abandon human dogmas and traditions and turn to the Bible as their only rule of faith and practice. A remarkable similarity in the views of these people was evident, and usually when they confronted one another, they came to common ground and gladly worked together to further the Kingdom of God.

Let us truly work together to spread the teachings of the Lord of Glory.

The two main groups present in 1830 were those "led" by Alexander Campbell and those "led" by Barton W. Stone. They were strongest in Kentucky. Murch says that each group numbered eight to ten thousand. Thus it was to be in Kentucky that the informal union was to take shape. The area was to be around Georgetown, Kentucky. John T. Johnson was the minister for the Great Crossings Church (Campbell Movement), and Barton W. Stone was the minister to the Christian Church in Georgetown. They decided to combine their efforts and work for unity. The Christian Church (Stone Movement) was dedicating a new meeting-house on October 16, 1831. This event brought about brethren from both groups. The two main speakers that day were to be Barton W. Stone and "Raccoon" John Smith. Smith showed that the Bible taught Christian unity. John Augustus Williams, in his *Life of John Smith*, cited Smith as saying,

God has but one people on earth. He has given them but one Book and therein exhorts and commands them to be one family. A union such as we plead for—a union of God's people on that one Book—must, then be practicable. Every Christian desires to stand completely in the whole will of God. The prayer of the Savior, and the whole tenor of his teachings, clearly show that it is in God's will that his Children should be united.

Later in the same meeting, "Raccoon" John Smith spoke these words,

Let us, then, my brethren, be no longer Campbellites, or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us come to the Bible, and to the Bible alone, as the only book in the world that can give us all the light that we need.

Concerning this informal union, Barton W. Stone wrote these words in the *Christian Messenger*,

... they were united by no written compact, no association, no conventional constitution... They were free to think for themselves without the dictation of ghostly bishops... were drawn together by the spirit of truth as taught by our common Lord and expressed by us, the subjects of his kingdom.

Alexander Campbell, writing in the *Millennial Harbinger*, had this to say about the happenings in Lexington, Kentucky,

These brethren need not to be told that to convert persons is not merely to baptize them, to loose them and let them go; nor to give them the name Christians, and induce them to protest against human leaders and human creeds, and to extol the sufficiency of the inspired writings; but to "turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance amongst them that are sanctified—to teach them to observe and do all that the Lord has commanded".

... We would like to deal briefly with an event that took place in 1837. The question that Alexander Campbell wrestled with is still being wrestled today. It is the fate of the unimmersed. Murch gives us this account in *Christians Only*,

Campbell felt that the fate of the unimmersed was in the hands of God; that it is not ours to judge whether or not they will be saved; but that if the testimony of Restoration was to be pure and undefiled, the unimmersed must not be admitted to local congregations "after the New Testament Pattern".

We would like to print the text of a letter Alexander Campbell received in 1837 on this subject. It is called, "Any Christians Among Protestant Parties." It is also known as the Lunenburg Letter.

#### ANY CHRISTIANS AMONG PROTESTANT PARTIES

Lunenburg, Virginia, July 8, 1837

Dear Brother Campbell - I was much surprised today, while reading the Harbinger, to see that you recognize the Protestant Parties as Christian. You say, you "find in all Protestant parties Christians."

Dear brother, my surprise and ardent desire to do what is right prompt me to write to you at this time. I feel well assured, from the estimate you place on the female character, you will attend to my feeble questions in search of knowledge.

Will you be so good as to let me know how anyone becomes a Christian? What act of yours gave you the name of Christian? At what time had Paul the name of Christ called on him? Is it not through this name we obtain eternal life? Does the name of Christ or Christian belong to any but those who believe the gospel, repent, and are buried by baptism into the death of Christ?

In his reply to this good sister, Campbell was giving his personal opinion. But remember, he always drew a line between his own opinions and the clear teachings of the Word of God. We give you here some of his comments concerning the Lunenburg Letter.

In reply to this conscientious sister, I observe, that if there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans; and therefore no Christians in the world except ourselves, or such of us who keep or strive to keep, all the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the World; and the promises concerning the everlasting kingdom of the Messiah have failed, and the gates of hell have prevailed against his church! This cannot be; therefore there are Christians among the sects.

But who is a Christian? I answer, Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to the measure of knowledge of his will.

Let us remember that Alexander Campbell was speaking those things which he personally believed. Let us always be willing to search the Scriptures to see if these things be true. We hope that these writings are a help to you in understanding our common heritage. Until next time, **MARANATHA!**

# BUT I DON'T FEEL LIKE PRAYING

Alex V. Wilson



A big problem in Christian living is dryness. We know what we ought to do, but we don't feel like doing it. Our duty is plain, but there is no desire to perform it.

We may experience this in many areas: "I ought to study the Bible more ... or visit that lonely person ... or write that letter of apology ... or tell my office-mate about the Lord ... or keep my body in better condition ... or attend church regularly, but I don't really *want* to, deep down inside. So even if I go ahead and do it, it wouldn't be sincere. I'd just be a hypocrite, wouldn't I?"

But perhaps this struggle between duty and desire, discipline and delight, is experienced regarding prayer more than anything else. Most of us should spend more time praying than we do, and we know it. But too often we don't feel like praying, so we shirk it. How can we overcome our dryness? How can we become victors over our feelings, rather than victims of them? Here are some practical suggestions. (They apply to other duties too, not prayer only.)

## WHAT TO DO

1. *Pray anyway*, whether you feel like it or not. We don't send our children to school only on those days that they want to go. And we don't go to our jobs only when we feel like it. So why should we offer our God any less honor and obedience than we offer our boss at work?

In prayer we should not only ask for blessings, but offer worship. Our moods may change, but Christ's worthiness doesn't. He deserves our praise and adoration just as much on those days when we have the spiritual blahs as He does when we feel bubbling over and ecstatic. Heb. 13:15 tells us to "offer up a *sacrifice* of praise to God *continually*." At those times when worship wells up spontaneously and overflowing from our hearts, praise is not much of a sacrifice — it's so easy! But when we have the blahs, we must sacrifice *our* wants to offer our Lord the praise *He* wants, and deserves.

When we don't want to pray, we are in dangerous condition of heart, and need prayer more than ever. So, as someone said, "Pray hardest when it's hardest to pray." Here is another saying that has been challenging to me:

Pray when you *feel* like it;  
pray when you *don't feel* like it;  
pray *until* you feel like it.

2. *Tell God how you feel.* This avoids hypocrisy, and nullifies the excuse people sometimes make, "If I pray when I don't feel like it, I'm only pretending — and that's worse than not praying!" But you do not have to pretend. Go to God and say, "Oh Lord, I ought to pray now, so here I am. But I don't want to be here. I'd rather be watching t-v, or talking with my friends, or doing anything else than praying. My heart is cold, and empty of desire. But You want me to pray, and You deserve my praise, so I am calling on Your Name. Help me in my praying."

Of course our Father already knows our hearts before we tell Him, so He won't be shocked at the information! And it may be that a prayer that ascends from a heart as dry as dust-and-ashes brings great pleasure to Him. He realizes such praying is costly, therefore precious.

This whole matter of duty-versus-desire is a deep question. It appears in various forms. Two young hoodlums and drunkards in Scotland were converted. Thirty years later they met again and shared their experiences as Christians. One testified, "I'm still going on in the Christian life; and from the day of my conversion until the present I've never once had any further desire for a drink of wretched alcohol!" The other man replied, "I'm afraid I can't say that. I just wish I could. There's never been a single day through all the years that I haven't had the thirst for drink." Then he added quickly, "But, thank God, I've never touched it from that day to this!" Which man experienced the greater victory? It's hard to say, isn't it? Or again, a recently-converted teenage boy once told Frank Mullins Sr., "I'm a better Christian than you. You don't cuss but you don't even want to. It's no battle for you. I *do* want to, but don't do it — so I'm better than you!"

In the same way it might be said that praying when you don't want to is even better than wanting to. And yet, in the long run at least, it will be best and most God-honoring if we always want to pray and never want to cuss or get drunk! It is a grand thing to be able to say, "I cheat and lust and act grumpy or violent whenever I want to — but *I never want to!*" Yet we shall not have our wants and our wills perfected until we see our Lord face to face. Till then the battle continues. (Read the article, "Will and Emotions".)

3. *Confess your sins*, if you need to, and thus receive cleansing for your guilty conscience (1 Jn. 1:9). It is highly possible that your dryness stems from a sense of guilt. Maybe you have committed specific sins, or maybe you know you are arguing with God over some matter. In such cases, dryness is a call to us to repent and confess our sins to God. Perhaps, depending on the situation, we should confess also to people, and make restitution as well.

But it needs to be said again, as we hinted earlier, that dryness is not always a sin nor the result of sin. It may be strictly physical-emotional, and due to such things as poor health, exhaustion, or the weather. So if we find ourselves feeling low, we should search our lives for sin. But if the Lord does not convict us of any specific sins when we ask Him to, or if our coldness remains even after we do confess the sins we know about, then we need not feel guilty about our coldness. Instead, we should try to get a good rest.

4. *Use Scripture to motivate yourself to pray.* Normally we need not be the helpless victims of our moods. Though we cannot control our inner feelings totally by will-power, yet we can influence them to some extent by directing our thoughts. For instance, when we are discouraged we can start counting our blessings. When fearful, we can recall verses about the Lord's might and loving care.

In the same way, when we don't feel prayful, we can turn to passages like Rev. 4-5, where the hosts in heaven adore their Maker and the Lamb. Reading about that might raise our spiritual temperature a few degrees. Or we might turn to David's glowing testimony to God's goodness in Psa. 34, and respond to his invitation, "Oh magnify Jehovah with me, and let us exalt his name together." Or we might find motivation from some of the big promises that the Lord makes about hearing and answering prayer. This is important, because if we can anchor our requests to some definite promise of God it gives us greater confidence in our intercessions.

One of the greatest men of prayer in church history was George Mueller of England. During the early years of his Christian life he would start praying the first thing after arising from bed. But his mind often wandered and he lacked expectancy in his petitions. Then he began reading Scriptures *before* praying, and found this procedure greatly strengthening his devotional life. The truths of the Bible furnished fuel for prayer, as it were. He fervently recommended this practice in a pamphlet entitled *Soul-Nourishment First*.

5. *Take practical steps to help you pray.* People differ, and what helps one person may hinder another. But some Christians pray better (in private) *walking around* than they do kneeling with bowed head. The latter posture makes them very sleepy and they doze off. Some in their daily devotions kneel for a while and then walk around praying for a while. Of course God doesn't give us any rules for posture (though kneeling may incline us to be more reverent, in general) or say we must always pray with closed eyes.

To keep their minds from wandering, some people recommend *praying out loud* during their devotions. This helps them concentrate.

A third practical step may be to use a *prayer-list*. A prayerful schoolteacher made out a list of four different individuals to intercede for every day of the month. But there were still others she was

burdened to pray for, and her list finally reached eight prayer-targets daily per month—240 persons she prayed for by name! Other Christians use a weekly cycle: every Monday they pray especially for the lost, every Tuesday for governments and world-affairs, every Wednesday for the sick, every Thursday for missions, etc. Devise your own system and see if it doesn't help you.

6. Resist Satan. Prayer is spiritual warfare in which we must stand against the kingdom of darkness. But on that topic, the following testimony of John Stott ("The Battle of the Threshold") speaks clearly and forcefully. Then Sidlow Baxter provides stimulating insights on emotional fidgetiness in his article, "Will and Emotions".

To review, when I don't want to pray I should (1) pray anyway; (2) tell God I don't want to; (3) examine myself for any sins that need confessing; (4) use Scripture to change my don't-want into a want; (5) take practical steps; and (6) resist Satan. God help us to handle the blahs.

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## THE BATTLE OF THE THRESHOLD

(Adapted from a message to preachers by John R. W. Stott. of London, England.)

Dr. Andrew Bonar, the nineteenth century Scottish minister, wrote in his journal these words: "By the grace of God and the strength of His Holy Spirit I desire to lay down this rule: Not to speak to man until I have spoken to God; not to do anything with my hands until I have been upon my knees; not to read letters or papers until I have read something of the holy Scriptures. With me, *every time of prayer, or almost every time, begins with a conflict.*"

I too have found that in prayer there is a great need to resist the Devil. Is this your experience—that when your prayer-time comes around, morning or evening or mid-day, a strange disinclination to pray descends upon you? I experience this again and again. I know I ought to stop what I am doing and begin to pray, but I don't want to. And a thousand and one innocent alternatives present themselves to my mind: there is another letter I simply *must* write before going to bed, there is another telephone call to make, there is another chapter in the book to read, and so on.

Why is this? You see, it is completely illogical. We know very well that when we do truly have communion with God in prayer, it is *the most deeply satisfying experience that we ever have*. When we penetrate into the presence of God and our spirit is in communion with Him, it is the greatest delight possible to man. I trust that each one of us can say that. Now if that is so, then the logic is, we

ought to want to pray. If this thing satisfies me more than anything else, I ought to want to do it. Instead of that, I do *not* want to do it. I feel disinclined to do it. I do not know anything in my own experience that proves the warfare of the devil more evidently than this strange phenomenon, that I don't want to do the thing that satisfies me most!

I sometimes think about this pictorially: As I come to pray, God is there inviting me. He is in a garden, surrounded by a high stone wall. And there is a gate there, and I must pass through the gate into the garden, into God's presence. But outside the gate, with drawn sword the Devil stands, to oppose every inch of the way, to stop my getting through to God.

The Devil knows much better than we do that the only way that we renew our strength is by waiting on the Lord. And he attacks our prayer-life more than anything else. Therefore before we get into the presence of God, there is very often this conflict Bonar mentioned, which I call "the battle of the threshold". And brethren, too often we lose the battle of the threshold! For five or ten minutes it seems we cannot get through, we do not feel that we are in the presence of God, our spirit is downcast, and so we give up and go on our way. The Devil has kept us from communion with God.

Now how do we win the battle of the threshold? How do we get through? No Scripture has helped me more than James 4:7-8. "Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you." My brethren, I humbly say to you that I have proved that verse again and again. I proved it this morning. I had a spiritual battle in my bedroom. I was assaulted by the Devil, but took my stand upon this very verse and he fled. This is a definite promise of God. We must remember that the Devil seems to be much stronger than he really is. The Devil is a defeated enemy, and a great deal of his strength is bluff. We need to call his bluff, to resist him. For then he will flee, according to God's promise.

It is a great thing to realize as we begin to pray that this disinclination to pray is diabolical in its origin. The New Testament writers are so much more aware than we are of the spiritual conflict in which we are involved. I guess there are days that we go through when we never even think about the Devil. And yet we are told that these principalities and powers are what we are wrestling with. And oh, my brethren, they are seeking to keep us from praying! Let us then take this promise, and as Scripture says, "by faith and patience inherit" it (Heb. 6:12). The way to inherit the promises of God is not only by faith but also by patience. Sometimes we have to take hold of a promise and persevere, holding on to it until we inherit it. Hold on until the Devil flees. Then, as James says, "Draw near to God and he will draw near to you."

# WILL AND EMOTIONS

J. Sidlow Baxter

Most of us need to lift our prayer life from the tyranny of our moods.

Let me give one illustration, a leaf out of my own diary.

When I entered the ministry in 1928 I determined that I would be the most self-disciplined preacher in the history of the world. Talk about perfectionism! Talk about making plans for the day! They must have been a marvel to both angels and demons.

But, just as the stars in their courses fought against Sisera long ago, so the stars in their courses seemed set on smashing my well-made plans to smithereens. Oh, I would start. You know, I'd rise at 5:30. Then an hour and a half of prayer and Bible reading. Half an hour for breakfast. Thirty minutes for a constitutional—to walk up to the woods, breathe deep and, when nobody was looking, run now and again—that's a constitutional.

I had everything all planned out; it was wonderful.

Now I won't take time telling you all the subtle subterfuges which Satan used to trip me up and trick me out of keeping my plans. But I found that with increasing administrative duties and responsibilities in the pastorate my plans were going haywire. My time for prayer was getting crowded out and my periods of study with the Bible were getting scarcer.

That was bad enough, but it was worse when I began to get used to it. And then I began excusing myself. My prayer life became a case of sinning and repenting. Every time I got down to pray I had to start weeping and asking the Lord's forgiveness. I had to repent that I hadn't prayed more and ask Him to help me to do better in the future. All such things really take the pleasure out of praying!

Then it all came to a crisis. At a certain time one morning I looked at my watch. According to my plan, for I was still bravely persevering, I was to withdraw for an hour of prayer.

I looked at my watch and it said: "Time for prayer, Sid," But I looked at my desk and there was a miniature mountain of correspondence. And Conscience said, "You ought to answer those letters." So, as we say in Scotland, I swithered. I vacillated. Shall it be letters? Shall it be prayer? Shall it be letters? Prayer? Letters? Yes, no. Yes, no. And while I was swithering a velvety little voice began to speak in my inner consciousness: "Look here, Sid, what's all this bother? You know very well what you should do. The practical thing is to get those letters answered. You can't afford the time for prayer this morning. Get those letters answered."

But I still swithered, and the voice began to reinforce what it had said. It said, "Look here, Sid, don't you think the Lord knows all the busy occupations which are taking your time? You're converted, you're born again, and you're in the ministry. People are crowding in; you're having conversions. Doesn't that show that God

is pleased with you? And even if you can't pray, don't worry too much about it. Look, Sid, you'd better face up to it. You're not one of the spiritual ones!"

I don't want to use extravagant phrases, but if you had plunged a dagger into my bosom it couldn't have hurt me more. "Sid, you are not one of the spiritual ones."

I'm not the introspective type, but that morning I took a good look into Sidlow Baxter. And I found that there was an area of me that did not want to pray. I had to admit it. It didn't want to pray. But I looked more closely and found that there was a part of me that did. The part that didn't was the emotions, and the part that did was the intellect and the will.

Suddenly I found myself asking Sidlow Baxter: "Are you going to let your will be dragged about by your changeful emotions?" And I said to my Will: "Will, are you ready for prayer?" And Will said, "Here I am, I'm ready." And I said, "Come on, Will, we will go."

So Will and I set off to pray. But the minute we turned our footsteps to go and pray all my emotions began to talk: "We're not coming, we're not coming, we're not coming." And I said to Will, "Will, can you stick it?" And Will said, "Yes, if you can." So Will and I, we dragged off those wretched emotions and we went to pray, and stayed an hour in prayer.

If you had asked me afterwards, "Did you have a good time?" do you think I could have said yes? A good time? No, it was a fight all the way!

What I would have done without the companionship of Will, I don't know. In the middle of the most earnest intercessions I suddenly found one of the principal emotions way out on the golf course, playing golf. And I had to run to the golf course and say, "Come back." And a few minutes later I found another of the emotions; it traveled one and a half days in advance and it was in the pulpit preaching a sermon I had not even yet prepared. And I had to say, "Come back."

I certainly couldn't have said we had a good time. It was exhausting, but we did it.

The next morning came. I looked at my watch and it was time. I said to Will, "Come on, Will, it's time for prayer." And all the emotions began to pull the other way and I said, "Will, can you stick it?" And Will said, "Yes, in fact I think I'm stronger after the struggle yesterday morning." So Will and I went in again.

The same thing happened. Rebellious, tumultuous, uncooperative emotions. If you had asked me, "Have you had a good time?" I would have had to tell you with tears, "No, the heavens were like brass. It was a job to concentrate. I had an awful time with the emotions."

This went on for about two and a half weeks. But Will and I stuck it out. Then one morning during that third week I looked at my watch and I said, "Will, it's time for prayer. Are you ready?"

And Will said, "Yes, I'm ready."

And just as we were going in I heard one of my chief emotions say to the others. "Come on, fellows, there's no use wearing ourselves out; they'll go on whatever we do."

That morning we didn't have any hilarious experience or wonderful visions with heavenly voices and raptures. But Will and I were able with less distraction to get on with praying. And that went on for another two or three weeks. In fact, Will and I had begun to forget the emotions. I would say, "Will, are you ready for prayer?" And Will replied, "Yes, I'm always ready."

The point is this: the validity and the effectuality of prayer are not determined or even affected by the subjective psychological condition of the one who prays. The thing that makes prayer valid and vital and moving and operative is "My faith takes hold of God's truth."

Brothers and sisters, soon now we shall be meeting Him. When you meet Him, and I speak reverently, when you feel His arms around you, and when you embrace as well as adore Him, don't you want to be able to look into that wonderful face and say, "Lord, at last I'm seeing face-to-face the One I have for years known heart to heart."

Why don't you resolve that from this time on you will be a praying Christian? You will never, never, never regret it! Never! (This article is from *The Alliance Witness*.)

## Missionary Messenger

*"Greater things for God"*

J. R. Stewart-Brown

Cape Town, South Africa

December 1st

We are having a big get together, for all the Churches in the Cape, in the Rondebosch Town Hall, on Sunday, December 3rd. All races are welcome.

The first gathering of this kind was held in our Bellville Church of Christ building. We are expecting about 600 or more, and we are praying for God's blessing on this gathering, as we feel it is very important, in these times of potential racial tension.

News from Bro. W. Short, Bulawayo, Rhodesia: The work amongst the Africans is growing; a number of them have been baptized, some 14 or more, and also a new congregation has been started.

Praise God for this increase, what wonderful news. In Rhodesia, amongst all the upheaval, in that country people are still seeking for God, seeking for an anchor to hold on, seeking for security, which

is only to be found in our Lord and Master; nothing else satisfies but Jesus.

When I look and think back, how wonderfully God has blessed us through this year, and I can't but feel ashamed, having done so little for the Lord, and taken so many things for granted, such as good health, etc., even the fresh air we breathe in every day.

Georgia Hobbie

Livingstone, Zambia

December 1st

Our days are sunny, hot and dry. It is past time for the rains to arrive, but the general rains have not done so. We had some good showers about two weeks ago. One Zambian Christian who is a farmer told us he had planted five bags of seed maize. What has happened to that? This country has plenty of problems without a crop failure! The growing season is very short, at best.

Last night we had a little party at Mitchell's house for the preacher students and their families and the teachers and families. There are five students, one Zambian teacher and one Zambian evangelist. Dennis, our son-in-law, has been the main teacher, but now we have the new missionaries, the Harrises, to help with the teaching, and Alvin will have a daily class there next year.

This month, Alvin and I have visited some churches quite a distance away, and Christians families in between. The church which we visited 120 miles away is building a nice little house, which we have been giving some financial assistance to.

I sure have a lot of children in Livingstone now! With more than 300 that I taught all year, every time I walk to town, there are many to stop and greet. It is not their custom to just say "Hi" and pass on. I should stop and shake hands and ask them how they are doing.

Georgia Hobby

Livingstone, Zambia

December 1.

Today two young girls were baptized into Christ. We hope they will come to the girl's Bible class on Wednesday afternoon during these school holidays and grow "in the knowledge of God's word and service". Also 2 ladies were restored. At the afternoon prison service 2 more prisoners attended. Please pray for the leaders of Zambia who will be chosen next week, that they will lead the country onward with freedom to preach Christ. Thank you.

The Harrises & Dollie Garrett

Salisbury, Rhodesia

December 5th

We all have been so busy here, the new home is well under way, and the roof tiles will be put on this week. This will get us under roof as the rainy season has started, so the sooner we get the roof on the better. Our five older boys have been helping paint as school is finished. They have painted all the cross pieces on the veranda roof space before the tiles go on.

Please PRAY the Lord of the Harvest that he moves the hearts of just the right couple to be foster parents in the new home. It

would not be wise for ones to bring children as the work would conflict with home life. The duties consist of raising these children to His glory. There also would be time for religious instruction in the schools, which would be enjoyable. We find most of the children in the schools know very little about scriptures. These would also worship with multi-racial congregation here in Arcadia.

Donald and myself went to the Monamatopa Hotel last night to receive the check from the Round Table 37, for the material put in the new home. Praise God! When God starts to work you do not stop Him.

Thomas W. Hartle

Cape Town, South Africa

December 21st

All schedules of . . . organizing meetings with families, by past experiences, have proven it to be wise and have considered to start again, early in the New Year, Lord willing, when all the excitement of the season is over. But still preaching and teaching on Tuesday evenings, in a home of the family where the work originally started, with the small congregation I have been with, or assisting over the past many months, which they truly appreciate.

But these many months have proved one of success, in view of the fact more members are attending who have not been at service for a long time, more visitors are coming around and from other areas, plus attending the Bible study I was requested to conduct for them on Wednesday evenings. And also preaching and teaching at this congregation, namely Bokmakirrieon, Sunday mornings and evenings. But, shall be, Lord willing, starting a new series of studies with them in the coming New Year, and shall be very busy visiting families and members in that area too!

But of course while I have decided to assist them more often than before, I could be called upon to assist other local congregations at any time for to conduct a gospel campaign or otherwise, which has been my experience over the past 16 months.

And we look forward for souls to respond in that area mentioned, because of their regular and interesting visits to the service and some of them even attending the Bible study too! In closing, pray and trust that the Lord's people through the world in lands near and far, for the joys and blessings they have enjoyed during the year of 1978, as in the words of David, "they are too innumerable to mention" (Psalm 40:1-5), might be once again shared during the year of 1979. And with these many, many blessings we have enjoyed, may it ever than before *awaken our enthusiasm*, dedication and commitment "to do greater things for God," in the reaching of the lost, in our worship, in our every day life of example, to our brethren and friends, that in the end its outcome shall bring about great rejoicing to "Him that loved us and gave HIMSELF for us" and to ourselves, "... because the ONLY TIME WE HAVE IS NOW, TODAY!"

The New Years Day meeting at Harare was most rewarding. Attendance was larger than last year and the standard of work done by the children in the afternoon was much improved. They did better on the quizzes and memory verses. A number of the children had lengthy passages both in Shona and English. The first prize went to a girl who had memorized 56 verses in English.

This has helped the church leaders to see the need for more and improved teaching in all the participating congregations so they have asked me to give the Sunday school teachers some special instruction.

Keep praying for this country. Persecution against Christians exists in some parts of this land.

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## AT BILL AND BETTY'S

### DIFFICULT NEIGHBOR

We've always got on very well with our neighbors, so we were really sorry when the Stephens moved down to Devon, and their house was up for sale. I couldn't help watching out of the window when couples came to look over it. I hoped so much that the people who bought it would be nice.

"I hope they have children," Pat said. "A girl about my age for a start."

"We don't want any more girls around here," Paul said in disgust. "A couple of boys our age wouldn't be bad."

"I hope the wife doesn't go out to work," I said. "You never see anything of neighbors who do."

"As long as they don't have a dog that yaps all day, I don't mind," Bill noted. He had been suffering an overdose of the poodle down the road."

The Robertsons seemed to be a very pleasant couple. I took them round a cake the day they moved in, and they were most grateful. They hadn't got any children—boys or girls—and they didn't seem to have a dog—only a Siamese cat that was rather haughty and stand-offish.

We didn't see much of them for the first week or two, then one Saturday morning Mr. Robertson knocked at the door, and asked if he could have a word with Bill.

For a minute I was afraid the children had been a nuisance, although he looked quite pleasant, and not as if he was nursing a grievance, or was fed up with balls going over the hedge.

"Won't you come in?" I said. "We've just finished breakfast. I'm afraid we're often a bit late on Saturday mornings."

"What does he want?" Bill whispered, when I'd settled Mr. Robertson in the sitting room, and gone to fetch Bill.

"He didn't say," I whispered back. "I don't think it's a complaint. He was too nice for that."

I could hear Bill and our new neighbor talking in the sitting-room, and Bill sounded as if he wouldn't agree. I couldn't think what it was that Mr. Robertson wanted to do. I couldn't actually go out in the hall and listen, so I was full of curiosity when I heard Bill finally let him out of the front door.

"It's a bit awkward," Bill said, coming out into the kitchen with his hands in his pockets. "He wants to take the hedge down between the two houses, and put up a rustic fence."

"Whatever for?" I asked. "That hedge has been there for years and it's a very good screen."

"That what I told him," Bill said. "But apparently they are very keen gardeners, and they say the hedge is taking all the goodness out of the soil."

"He's right there," I said. "I gave up trying to grow anything in that bed months ago."

"But I don't like the idea of a fence," Bill said. "He only wants one about four foot high. We'd have no privacy at all, and the kids would always be chucking ball over, and things like that. A fence needs attention too. It has to be creosoted, and they're always blowing down if there's a gale. At least a hedge only has to be cut about three times a year, and the rest of the time it looks after itself."

"Was he nasty, Bill?" I said.

"Very off-hand," Bill said. "He said he thought I was being a bit unreasonable, and ought to see his point of view."

"Once the hedge is down there's no putting it up again," I said. "If we found it wasn't a very good idea, I mean."

"He wants me to pay half the cost of the fence too," Bill said, "bearing in mind it's a party boundary."

"How much would that cost?" I wanted to know.

"Quite a bit," Bill said. "And money is not all that flush at the moment. I don't need to tell you that."

"I do hope he isn't going to be funny about it, Bill," I said. "I couldn't bear to have neighbor trouble, it's such a bad example for Christians. Especially when the Robertsons have only just moved in."

"We won't let them be *funny*, Bet," Bill said. "We'll just go on being pleasant to them, and passing the time of day, even if they don't speak to us."

The Robertsons were 'funny' for quite a while. Mrs. Robertson would pretend she hadn't seen me, if I passed her in town, and Mr. Robertson would turn a deaf ear if he was working in the garden and Bill passed the time of day. I really did get a bit mad with them. I felt it was they who were being unreasonable, not us, and there were times when I nearly told them so.

"Live at peace with everyone," Bill quoted from Romans 12:18, when I told him how I felt.

It's funny how Christianity comes into every little part of your life, even an argument over the garden hedge. At least being a Christian teaches you lessons in self-control.

I wonder if we are being pig-headed over the hedge, and we ought to agree to take it down after all?

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## SHOULD WE OR SHOULD WE NOT?

Charles Kranz

I am grieved, saddened, hurt, etc. when I hear from others and have first hand knowledge that the number of premillennial noninstrumental churches of Christ is diminishing. Further, the number in each of the remaining congregations generally is decreasing. In many instances we are losing our people to denominations.

You know why? It is because we are encouraging the confusers of religions by keeping silent and by fellowshiping and inviting or accepting invitations for joint participation with those causing the confusion. See my article in the October 1978 Word and Work. I saw this coming 15 or 20 years ago and voiced my views to some. It will get worse unless we stop it. If we took a census, I believe the readers of this article could collectively name 200 or so friends and relatives, particularly young people, who have "transferred" to denominations. How can we expect people to see anything wrong with denominations when we keep silent and have fellowship with them? And, I am certain we do not cry out against them and fellowship them at the same time.

Because of the widespread disagreement with this matter, I would like to give the New Testament teaching on this without any comment. The scriptures are clear. Of course, there is also widespread disagreement that baptism is by immersion for the forgiveness of sins to those that believe and repent; but, that does not damage the truth that that's what baptism is and is for. Most of the teaching today in books and on radio and television is just believe right then and there where you are and you will be saved. When I hear that I won't even read their books or listen to them on radio or television. Why? In 99.44% of the time they are wrong in most, if not all, other fundamentals.

John 17:20-23: Neither for these only do I pray, . . . that they may all be one; . . . that they may be one, even as we are one; . . . that they may be perfected into one; . . .

1 Corinthians 1:10: Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.

Acts 20:30: and from among your own selves shall men arise, speaking perverse (wilfully wrong) things, to draw away the disciples after them.

Romans 16:17: Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them.

Galatians 1:8: But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. (Paul then stresses this by repeating it in verse 9).

1 Timothy 6:3-4: If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, . . .

Titus 1:10, 11, and 14: For there are unruly men, vain talkers and deceivers . . . whose mouths must be stopped; . . . not giving heed to Jewish fables, and commandments of men who turn away from the truth.

2 John 9-10: Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: . . . If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting.

The answer to **SHOULD WE OR SHOULD WE NOT?** keep silent and have fellowship with denominations is clear!

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## THE FIRST DIVINE INSTITUTION

S. Lewis Johnson, Jr.

### I. THE OCCASION OF THE CREATION OF WOMAN

*The need of man* (Gen. 2:18). Moses writes, "Then the Lord God said, 'It is not good for the man to be alone; I will make him a helper suitable for him.'" It is rather surprising at first to notice that the creation of the woman is given in the context of the naming of the animals, but perhaps the reasoning behind this is two-fold: (1) to show Adam his responsibilities to the animal creation, and then (2) to indicate to him that none of the animals, to whom he was related by physical origin, was qualified to meet his need of mental and spiritual fellowship. Only a being of the same type could do that.

This is, so far as the record goes, the first time in the history of the world that God said anything was "not good". Even here He does not disapprove of His work, but simply points to the incompleteness of the man. That is the force of the words, "It is not good for the man to be alone." There is no contradiction of the statement of 1:31 (is it written with 1:27 in mind?).

The "Let us make" of chapter one now becomes the "I will make" of chapter two and, if our understanding of the nature of the plurality in the Godhead is correct, there is no difficulty in the differing expressions. Cf. 1:26.

The woman is to be "a helper suitable for him" (AV, "an help meet for him"), the idea being that of both fitness and correspondence. The idea is not that of inferiority, but of correspondence physically, mentally, and spiritually.

*The naming of the animals* (Gen. 2:19-20). It is the opinion of many modern commentators that these verses imply that God made a number of unsuccessful attempts to create various types of creatures and, by passing them in review before man, to gain his approval of one of them as his helper. The experimentation, however, failed, and so God was forced to do further work! The interpretation is ridiculous. It fails to take into account the kind of God presented in the opening chapters of the book, and it makes God out to be someone who did not understand as much as man understood, namely, that there was no animal that was a suitable helper for him. The text says that the animals were brought before him "to see what he would call them."

Man, then, monarch of all he surveys, names the animals that God brings before him. They had been formed before man's creation.

The giving of names to the animals is the exercise of his power of dominion over them. Stigers points out that it was "a demonstration of the perceptive ability of a thinking, reasoning personality. The action of the naming of the animals demonstrates the capacity to rule, for it is indicative of the capacity to discriminate, to evaluate, and to make decisions on the basis of facts and their significance, and it included the intuitive processes. Adam was no robot; he was a free agent making free decisions. As such, he was capable of undergoing the probation proposed to him."

It appears that the incident of the naming of the animals may well have been designed by God to arouse in Adam an awareness of his lack of a female partner, since the animals had them. Seeing the animals would engender in him a desire for one. That view finds some confirmation in the last clause of verse 20, "but for Adam there was not found a helper suitable for him." He alone of the animate creation is without another of his kind, a mate.

Incidentally, this fact argues against evolution, as Morris has shown. "There was clearly no *kinship* in any manner between man and animals. None was like him; none could provide fellowship or companionship for him. It is abundantly clear and certain that he had not recently *evolved from* them! If the latter were true, and his body were still essentially an ape's body (or the body of whatever 'hominid' form may have been his immediate progenitor), it seems strange that he could have found nothing in common with either parents or siblings. On this point, as on many others, the notion of human evolution confronts and contradicts the plain statements of Scripture."

## II. THE METHOD OF THE CREATION OF WOMAN

*The action of God* (Gen. 2:21-22). The final clause of verse twenty should have created a desire on the part of the reader to see what God would do, and that desire finds its answer in the following remarkable statement, "So the Lord caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. And the Lord God fashioned into a woman the rib which He had taken from the man and brought her to the man" (vv. 21-22).

"The account of the creation and formation of Eve is the despair of the theistic evolutionists," Morris points out, adding, "Even if one can bring himself to believe that man evolved from an apelike ancestor and that this is what Scripture means when it says Adam was formed from the dust of the ground, there seems no way at all in which the account of Eve's unique mode of origin can be interpreted in an evolutionary context."

The "deep sleep" is the rendering of a word that is usually found in a context of supernatural acts in its noun form (cf. Gen. 15:12; Job 4:13; 33:15). In its verbal form it is used of Jonah's weary sleep of exhaustion, as he sought to escape from the presence of the Lord (cf. Jon. 1:5). The sleep was not the sleep of ecstasy, or of a hypnotic trance. It is difficult to equate it with a kind of divine anesthesia, although it is said that Sir James Simpson, the inventor of the use of chloroform in anesthesia in 1847 in Edinburgh, got the idea of the use of anesthesia in surgical work from this chapter. Did pain exist at this time at all? Sin had not yet occurred. One thing we do know is that the action is a rather useful illustration of the formation of the church and its relation to its Head, the Lord Jesus Christ. More concerning that will be said later. For the moment we shall just have to say that the deep sleep was just that, a deep sleep. Cassuto may be right, "Actually, the matter is quite simple: we certainly could not picture to ourselves, in a beautiful exalted narrative, an account of the removal of the rib from the body of a conscious person; the reaction to this operation would have destroyed the charm of the story, and would have introduced into it elements unsuited to its purpose. The act could not have been performed unless the man was unconscious, and to this end a deep sleep was cast upon him."

There is, according to Leupold, "the most eminent fitness in this much ridiculed act." It suggests the unity of the race, making clear and logical the Scriptural teaching on the fall of man, with its doctrines of sin and imputation of sin, and redemption and imputation of righteousness (cf. Rom. 5:18-19). The true dignity and equality of the woman is established, for she was not made of an inferior substance. And, in fact, even rib is important, for its location suggests the relationship of the woman to her husband. One of the ancient commentators, I think it was Chrysostom, said, "Let us remember that God did not take the woman from man's feet, to be trampled upon and enslaved; nor from his head that she should dominate him; but from his side, to be his companion; from beneath his arm, to receive his protection; and from near his heart to have his love and affection."

The word *tsela* (AV, "rib") usually means *the side*, but the use of the plural here confirms the sense of *rib*, the man having a number of them. The last clause of verse twenty-one is to be rendered, "and He closed up its place with flesh," indicating that with the rib of Adam God had taken flesh attached to it. Thus, Eve was formed from Adam's bone and flesh, just as he says later, "This is now bone of my bones, and flesh of my flesh" (cf. v. 23).

Then from the material of the man's body the Lord God *built* (AV, "made"; NASB, "fashioned") the woman, the picture being that

of a skilled artisan fashioning the most comely of the creatures.

The provision of a bride for Adam through the deep sleep reminds us of the Last Adam, whose side was pierced during the "deep sleep of His atoning sufferings and death" and from whose side there came out "blood and water." But from these sufferings there came redemption and the bride, the Church of Jesus Christ, which has been united to Him forever. Thus, as Adam received his bride from his "life", so the Last Adam has received His bride from the outpoured life on Calvary (cf. John 19:34-36; 2 Cor. 11:2; Rom. 7:1-6; Eph. 5:30, etc.).

The final words of the section are very interesting. We read that the Lord God "brought her to the man" (cf. v. 22). In this act we have vividly portrayed the institution of marriage. Von Rad has put it beautifully, "Now God himself, like a father of the bride, leads the woman to the man." This act of God marks out and stamps marriage as divinely willed, approved, and regulated.

The initial stress rests upon the union of the two. "So the woman is presented wholly as his partner and counterpart; nothing is yet said of her as childbearer. She is valued for herself alone," Kidner remarks.

*The response of Adam* (Gen. 2:23). There is a certain animation and excitement in the response of Adam, "This, at last, is bone of my bones, and flesh of my flesh." The enthusiasm and joy of the man shine through his words. Finally, there is a helper who corresponds to him in his thought. But Adam is not yet at ease with her, for he cannot yet address her as "you," or even "she". Three times with emphasis he refers to her as *this one!* The sense of the statement suggests "family propinquity" (cf. 29:14; Jud. 9:2; 2 Sam. 5:1; 19:12 [13], 13 [14]; 1 Chron. 11:1). Eve uniquely was bone of his bone and flesh of his flesh.

The last statement, "She shall be called Woman, because she was taken out of Man," expresses Adam's feeling that Eve truly does correspond to him and is suitable for him. He sees her as worthy to be called by the same name as he. She at last meets the requirements of "a helper suitable for him."

The word for "Man" in the twenty-third verse is *is*, not the word previously used, *adam*. The word for "Woman" is *issa*. Although the two words are traceable to different roots, they have a similar sound in Hebrew, and thus, they provide a cleaver play on words marking the affinity between the man and his bride. Just as in other places in the book, "analogy of expression points to analogy of thought." Joyous astonishment has been succeeded by perceptive analysis of her relation to himself. Kinship of sound is used to express kinship of being.

*The comment of Moses* (Gen. 2:24). The words of verse twenty-four, "For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh," are not the words of Adam, as if he were given a flash of prophetic insight into the future. He could hardly with propriety speak of a father and mother. Further, the words rendered, "For this cause," are usually used in Genesis of remarks of the writer (exceptions are 20:6; 42:21).

The words are the parenthetical words of Moses (cf. 10:9; 26:33; 32:32). In a remarkable use of them in Matthew 19:4-5 the Lord Jesus refers the words to God, thus indicating that the words of Moses in the Old Testament are the words of *divine revelation*. Augustine crystallized the historic Christian position on revelation and inspiration when he put into God's mouth the words, "Indeed, O man, what my Scripture says, I say." With this our Lord agrees. All Scripture is a declaration of God.

## NEWS AND NOTES

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

### MRS. RUBY McREYNOLDS

Funeral services for Mrs. Ruby McReynolds were held at 10:00 A. M. Wednesday December 13, in Hixson's Chapel with Herbert L. Ingalls officiating, assisted by J. Miller Forcade. Interment was in Newlin Cemetery in Singer. Her son-in-law, J. C. Reed, has written this tribute.

On December 11 my faithful 84 year-old mother-in-law died. Hers had been a very fruitful life. She was blind and had suffered long, so we are thankful she is now at rest. All nine of her children are faithful to Christ. She did the barber work, half-soled the shoes, baked the light bread, made most of the clothes and scrubbed them on a rub board for her large family. She had had four years of Latin in High School and Mim never remembered asking her what a word meant, but what she could tell her the meaning and spell it. All her children and children-in-law were at the funeral except Mim and me; all 26 grandchildren, and two of her three great-grandchildren were there. Our son telephoned Crafts and they brought the death message out to us. We are grateful for all who prayed for her.

### GEORGE C. ALBUS

On January 23, the Portland Avenue Church lost one of its elders in the home-going of Brother George C. Albus. He had been ill for most of the past year, and had been bedfast at Maple Manor Christian Home for the last seven months. Funeral services were held on January 26, with interment in Cave Hill Cemetery.

Besides his eldership in the Portland congregation, Bro. Albus has been a member of the S. C. C. board from its beginning, and also the board of Portland Christian School. He also served as treasurer for Alex and Ruth Wilson, Portland's missionaries to the Philippines.

Portland has already greatly missed the presence of the Albuses, but we join with Sister Lucy and son Jimmy in their waiting for that great "Meeting in the air" that will surely come for all of us, shortly. May the Lord Jesus support these bereaved ones, and all of us, with His sustaining grace.

—Robert Heid

Pine Prairie, La. The church here began work on a 4-room classroom addition to our building on August 28th. Beginning with \$5000, the work has gone along with expenditures of \$19,000. On Nov. 26, a special offering was taken (\$875.71) and the aluminum siding was the only material they yet needed.

—Jack Thompson

Word and Work is thankful that some new writers are being heard from with articles. We still invite news for this section of the magazine, as News and Notes has long been a favorite page.

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HOW GOD  
FORGIVES



R. H. BOLL

For  
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