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



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AUGUST, 1979

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THE WORD AND WORK

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

Wm. Robert Heid, Editor

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

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

Vol. LXXIII

August, 1979

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God's Family

W. R. H.

A Close Look at Affection

About fifty years ago there was a popular song, with the main theme: "The World is Dying for a Little Bit of Love." Today, the song is more timely than ever. Despite the fifty years of opportunity, what has the Christian done to remedy the situation? In the light of broken homes, rejected partners, and unloved children, it is evident that society, even in "Christian" nations, has deteriorated in this most vital area. It may be that we have inherited or absorbed some mental bias that has tinted and will continue to color all of the fabric of our lives, as well as the lives of our children.

TWO WORDS FOR LOVE

In the Word of God there are two words that are chiefly used and translated love. The purely biblical word *Agapao* denotes love founded in admiration, veneration, and esteem, and results in desiring well-being for the one loved. It is a love that can be commanded, striven for, and attained, and is the summary of the Christian graces listed in Galatians 5:22. The other word, *Phileo* denotes an inclination prompted by the sense (as, the five senses) and emotion. This second kind of love cannot be commanded, but we read that in Titus 2:4 it can be taught. Since this is the natural, physical, love that should be holding our families together *naturally*, there is a real problem present when this love is not developed. It may surprise us that forms of this word are used some 40 or 50 times in the New Testament, including such passages as John 21:15-17, where Jesus restored Simon Peter unto Himself.

I used to, on the basis of this passage, think that this "emotional" kind of love was inferior to the "*Agape*" love of 1st Corinthians 13. Perhaps, just the reverse is true, at least inasmuch as we are thinking of families. It may now be easier to have a benevolent feeling toward all mankind, than to have a real emotional and sensitive attachment toward our own. I may easily "wish well" unto my neighbors, but am I tenderly affectioned and emotionally involved in love with my wife and children? A young man, of some 15 years of marriage, said recently "I need to learn to love my wife and my

children as I should. Here I feel acutely my great lack." What greater gift can any parent give to his or her family than deep, emotional love?

But some may think that such emotional display is not becoming to the Christian. Many have grown up in homes where it was unheard of to show the emotions to any great extent. I knew a young man, who had this coldness so deep within him that he was unable to shed tears at his father's funeral. And he stated that he wanted to weep, and felt the loss, but just was not of the nature to show his emotions. This was extreme, but not much different from the persons who never kiss a loved one "Hello" or "Goodbye."

Do you fear for your love to be seen by the children? Of course the Christian is discreet in all of his doings—this goes without saying. But being discreet and being demonstrative can coexist. Children ought to be so used to seeing love displayed in their parents' conversation, that it be well understood that there is constant, mutual, deep concern at all times and under the most adverse circumstances. Then the little ones will have the warmth and security that is their "right." Then will they also come to be well-rounded personalities that expect and succeed in having the kind of loving relationship in their marriages that they have witnessed in the homes from which they come.

Listen to the comments of older people when they see young people holding hands or walking arm in arm. If it is "tsk, tsk," or "what is this world coming to?" they either classify themselves as quite cool and dull emotionally, or else they are trying to fool someone.

Emotional love cannot be called forth upon command, but it most certainly can be taught by those who have experienced it. That is why older women are admonished to be teachers. And if some of the older women are themselves unlearned in the matter, or are too timid to speak out, then there had better be found ones to teach who know what it is they are talking about. It is little wonder that God has ordained the leadership in the church as He has, entrusting the overall guidance into the hands of men who are family men, successful in that field, as well as first of all being men of God. Brother Carl Kitzmiller, in a message at the current fellowship in Louisville, recommended to us all, the best book he knew about love and the home. He gave us all time to write down the name of the volume, and spelled it out: The Holy Bible.

If parents will measure their likes and dislikes, their actions and their "taboos" by the Word of God, we will better demonstrate the Bible concept of emotional love that should be a part of every one's heritage.

Ernest Lyon is a professor of music at the University of Louisville, and an elder and minister of the Highland Church of Christ in Louisville.



THOUGHTS FROM ROMANS

Ernest E. Lyon

A Second Reason For No Excuse

In verse 20 of the first chapter Paul had shown one of the reasons why men have no excuse for their refusal to believe in God—the fact that God’s everlasting power and divinity are made plain by the things we can see, the things that had to have God to make them. Can you imagine the Apostle’s amazement if he were here today and read the writings of apparently intelligent men with many science degrees who ignore all they have learned and believe that evolution brought these things to pass? He would sympathize with the preacher who recently had a sermon printed on “Are Evolutionists Intelligent?” They are intelligent but they do not use that intelligence when they consider the question of who made the universe. They are without excuse and will find it so when they appear before the great white throne judgment.

In the first verse of chapter 2 Paul directly confronts some of those whom he could imagine reading Chapter 1 and then feeling that they were above those he described; they have a conscience and know enough to examine the practices of others and condemn them. “Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things” (Romans 2:1, ASV). I don’t believe Paul is saying they do the same acts necessarily, but that “Your conduct is the same, that is, you sin against light.” Such persons have received enough light to see wrong, especially gross wrong, by others, but the very fact that they can find others guilty, the fact that they have a conscience which others are violating, is also judgment (condemning judgment) against them, because they do not live according to the light they have received. No man in his own strength ever perfectly does what God requires. The Hebrews promised to do that in Exodus 19, but the words were hardly out of their mouths before they broke the first commandment God gave them.

Paul uses two different words for judging in this verse, three times the ordinary word for judging the action of others and possibly condemning them but he goes to the strong word that means passing a condemning judgment when he says “thou condemnest thyself.”

They set up a human judgment concerning the wrongdoing of others, but that very fact brings them before God for His condemnation, for they do not live according to their own standards.

Incidentally, in these days of controversy over the word "man" as if it applied only to the males of the human race, it should be pointed out that the word "man" in the verse we are considering is *anthropos* in the Greek, a word from which we get our "anthropology", the study of mankind. Vine says this word is used "(a) generally, of a human being male or female, without reference to sex or nationality . . . ; (b) in distinction from God . . ." and many other ways, all of which indicate the entire human race is in mind, not just a special part. So this verse is talking about you as well as about every other human being who has enough conscience to find fault with the actions of others. Now look at your own actions and see how you sin against the light you have. And realize that you will have nothing to say in your defense by pointing to your deeds. The only way of escape is in the Lord Jesus Christ. Paul will make a tremendous presentation of this beginning with the 21st verse of chapter 3, but long before we reach there I hope, if you haven't done so already, you will come to the Lord Jesus Christ for the cleansing from your sin that you need and find Him your every need to be able to spend eternity with God in Christ.

Before the Cross

My Lord, my Master, at thy feet adoring,
I see thee bowed 'neath thy load of woe,
For me, a sinner, Thy life-blood pouring;
For Thee, my Savior, scarce my tears will flow.
Thine own disciple to the Jews hath sold Thee;
With friendship's kiss and loyal word he came.
How oft of faithful love my lips have told Thee
While Thou hast seen my falsehood and my shame!
With taunts and scoffs they mock what seems Thy weakness,
With blows and outrage adding pain to pain.
Thou art unmoved and steadfast in Thy meekness,
When I am wronged, how quickly I complain!
My Lord, My Savior, when I see Thee wearing upon Thy
bleeding brow the crown of thorn,
Shall I for pleasure live, or shrink from bearing what e'er
may be my lot of pain or scorn?
O victim of Thy love!
O pangs most healing!
O saving death!
O fruitful agony!
I pray Thee, Christ, before Thee humbly kneeling,
Forever keep Thy cross before my eyes.

Jack Blaes preaches at the Antioch Church, Frankfort, Ky. and teaches at the Portland Christian School in Louisville.



Viewing the News

Jack Blaes

THE MAGAZINE, **JESUS TO THE COMMUNIST WORLD, INC.**, says that Communism is the greatest killer in history. "Since the Russian revolution in 1917, they have killed 142 million men: 70 million in the USSR, 500,000 in the Baltic States, 60 million in China, 2.5 million in Cambodia, 3.5 million in Cuba, Africa, and Korea, 500,000 in Hungary. Three million Germans died when they were expelled from Eastern Europe. Communists killed 10,000 men from the Polish army in Katyn ("Figaro," Paris). I'm sure that these figures fall far short of the actual number of human victims of Communism. Do you ever hear anyone asking why the American public is fed such shows as the Holocaust while there are none depicting the bestial criminality of present day, active Communism? Our officials let us know that they do not "fear" Communism, and say it in such a manner that we should be ashamed to even oppose and work for its defeat. At the same time, a fear of Natzism is supposedly a sign of good health. I make no argument for Natzism, but, really, which of the two is actually doing the most killing and grabbing of power in the world today?

* * * * *

PRESIDENT CARTER PUTS HIS FINGER ON THE SORE SPOT. He calls attention to these facts: "It is the ICC (Interstate Commerce Commission), not the trucking company who decide what cities and towns a carrier may serve. The ICC, not the trucking company, decides in detail what commodities the carrier may haul—and whether any commodities can be car-

ried on the return trip. The ICC, not the trucking company, often decides the actual highway the trucker must use, whether stops may be made to serve points along the way, and whether the trucker may take the most direct route to that destination."

POINTING OUT A FACT blissfully ignored by the ICC that Denver and Albuquerque are connected by Interstate 25, a distance of 442 miles, the President notes that one freight line is allowed to haul only if it goes via Salt Lake City, which logs up 730 miles. Mr. Carter is also flabbergasted at the arbitrary rules for exemptions. Look: Raisins are exempt when coated with cinnamon, honey, or sugar but not if they are coated with chocolate; wood chips for making wood pulp are not exempt, but wood cut into short crosswise lengths for firewood (not sawed length-wise) are; frozen dinners are exempt, not, however, if they happen to be seafood dinners or frozen chicken. Since many ICC certifications are only for one-way travel, such operators find themselves in a similar predicament as this owner-operator: "I carry all the ingredients to the cannery to make the soup, but I cannot carry the canned soup back." It is estimated that these bureaucratic "laws" add about 20% to the cost of everything shipped by truck.

* * * * *

AGRICULTURAL SECRETARY BOB BERGLAND declaring that America has a bountiful supply of wheat, sets up another deal with "whose friends?" He will allow the Soviet Union to buy 10 million additional metric tons

in the next fourteen months. The "would-be world rulers" use this to gain more power over more people as well as consolidating that which they do have. Not one grain is given to any person who can not help them in their conquest of the world. And, when the deal goes through, it will mean increased costs to the American food buyer—about 80 cent a bushel above the current \$3.53. Plus the fact that financial arrangements for the deals with Russia in reality come from the pockets of the American working man.

CONGRESSMAN JOHN J. MURPHEY (D. - N.Y.) declares there is evidence that the Sandinista regime in Nicaragua has begun systematic executions of thousands of members of the National Guard, the Liberal Party, and others sympathetic to former President Anastasio Somoza. Presenting six former National Guardsmen and ten Nicaraguan women, Murphey says that "the witnesses here today estimate that upwards of 3,000 of the Guard have been killed, with the killings proceeding on a daily basis." Hearing but not heeding the Congressman's call for the Carter Administration "to conduct an immediate investigation of these war crimes." A State Department spokesperson says that the reports of mass executions "fly in the face of what we have heard from there." Well, well, the "thread that runs so true." Same old State Department.

A CHURCH - WIDE PLAN TO CLEAN UP TELEVISION. With all there is within me I urge you to fully cooperate with the Joelton Church of Christ, P.O. Box 218, Joelton, TN 37080 in its well-thought-out plan to clean up television. Your church should be contacted, but don't wait for someone to contact you, write the above address and tell them that you want to be a part of this effort. I can't go into detail here, but it is the simplest, and best plan that I have seen or heard of for this

purpose. I know that many of you have been unhappy with the T-V fare, and that's why I bring this to you. This is your opportunity to do something about it. Write today for full details.

AMTRACK IN THE NEWS. Frank Borman, Chairman of Eastern Air Lines has calculated that the government could buy an air line ticket for every Amtrack passenger traveling between Chicago and Miami and it would cost the American worker less than he now has to pay through the government subsidy being poured into this faltering enterprise.

SOVIETS LIKE NUKES FOR THEMSELVES. At its 30th anniversary celebrated in Moscow, the Council for Mutual Economic Assistance declared its purpose: "Large-scale development of Nuclear power." In his call for the "long-term development of Nuclear energy," Mr. Kosygin pledged increased energy deliveries to his Comecon allies. The Soviet Prime Minister explained their plans: "The joint program worked out by us to create an atomic energy system will yield an increase in power equivalent to more than a third of the entire capacity of the Comecon Countries." The electricity to be produced by the Communist countries of Eastern Europe will be shared in a high-voltage "Supergrid" linking their systems. While America does nothing to create new energy supplies.

THERE MAY BE ANOTHER BOSTON TEA PARTY of sorts. According to a report of the Richmond News Leader, the average per pupil cost in public schools in Boston has now reached \$3,900 annually. This exceeds Boston-area private schools by \$1,000. The editors note that it may not be long before the cost per pupil in public schools matches the tuition charged at nearby Harvard, bankrupting many Boston taxpayers. Once again, so much for federal aid to education. Or federal aid to anything else for that matter.

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

Where do you get the questions used in this feature?

This has been asked several times and has been explained to those who have asked personally. Some are merely curious, I suppose, and others seem to feel either that people do not ask such questions or that there is some deception involved. In any case, we repeat for our readers what we have told some in person: The questions used are indeed *questions asked of us!*

Not all of the questions come via mail, although many of them have. The reason for including the address at the end of the feature is to make it convenient for readers to write. We do welcome your questions. I do not engage in written debate with those who may disagree with my answers, not because I consider the answers infallible, but there is a practical consideration of the time this requires. The written questions generally receive first consideration. At times we have had a several-months' supply on hand. We try to answer these in the order in which they are received. I hope that none of these are "put off" by not receiving an immediate answer. It is not practical to answer them personally and then give an answer in the column. Questions have come from several different places in the U.S. and I can recall at least one question that was received from South America.

Again, we may "catch-up" on the written questions, and at such times we use questions that have been asked orally—either in conversation or some form of personal contact, or in a class. As you might guess, people do not write at a uniform rate of one or two questions a month. It is not unusual in visiting other congregations to have someone comment on the column (generally favorably!) and then mention that they would like an answer to such and such a question. Sometimes we have to trust memory for the exact wording (maybe asked while speaking to others), or such a one may suggest my wording the question along the line they have mentioned. On occasions we have used some questions asked in classes, judging them to be of interest to a wider audience.

We do reserve the right to make necessary grammatical changes or to try to reduce a long rambling question. This does not really

affect the thing that is being asked, however. We believe that basically we are faithful to the heading that is carried each month and that the questions are those which are asked of us. We are most grateful for those who by asking that which is a concern to them help us to touch on issues that may also be of interest to others.

As much as possible we try to be aware of the expectation of the one who asks the question and to touch on point(s) he has in mind. It is not always possible to do this, of course. But, as an example, the questions which follow are asked by a young man who holds certain distinctive views and his questions alone do not reveal his particular concern. He found it difficult to ask questions which would really get to the points of his concern.

How do you baptize?

The answer sought here is not so much that I practice immersion, or that I may use a baptistry or a stream or any other suitable quantity of water, nor is it a query as to what relationship baptism has to the whole conversion experience. The answer sought in this case has to do with what is sometimes called the formula of baptism: Do you baptize into the name of the Father and of the Son and of the Holy Spirit, or do you baptize in Jesus' name only? The querist has been led to believe that "in Jesus' name only" is the proper way.

More is involved here than the formula of baptism. There is a concept of God and teaching concerning Him which prompts the "Jesus only" stress in baptism. Rejecting the traditional and scriptural position that the One God is manifest in three Persons, there are those who believe, if I understand it, that Jesus alone includes the Father and the Holy Spirit. Admittedly we are dealing with things difficult to understand when we speak of the nature of the Godhead, and it is easy to raise problems with the concept of One God in three Persons. Even so, there is much in the Bible and especially in the New Testament which supports such a concept. It is grossly unfair and misleading to charge that such is a belief in three Gods. We heartily concur with the declaration of Deut. 6:4: "Jehovah our God is one Jehovah." The Bible becomes unintelligible, however, when we reject the idea that this one God has manifested Himself as Father, Son, and Holy Spirit. It is not easy (for me, at least) to grasp the "Jesus only" position. It is believed that Jesus is God and that the Godhead is in Jesus. According to one writer: "The name of the Father is Jesus . . . , the name of the Son is Jesus, and the name of the Holy Ghost is Jesus." The charge is often made by these that the belief in three Persons in the Godhead is a belief in three Gods.

One of the matters affected by the "Jesus only" concept is baptism. If there is no manifestation of God but Jesus, then there needs to be no baptism except in Jesus' name. Moreover, in two or three passages in the book of Acts these find what is supposed to be additional support. On Pentecost, Peter commanded converts to be baptized "in the name of Jesus Christ" (Acts 2:38). Cornelius was to be baptized "in the name of Jesus Christ (Acts 10:48). The "rebat-

tized" men at Ephesus (Acts 19:1-5) were baptized "into the name of the Lord Jesus."

We cannot choose a meaning for one passage of scripture which sets it in opposition to the rest of the Bible. This is especially true when there is a logical, unforced meaning to the passage which is in harmony with the rest of scripture. Just before His ascension into heaven Jesus gave the great commission. The church was to be born shortly, and we sometimes speak of this as the marching orders of the church. According to Matthew (28:19), Jesus said: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit..." This is a clear passage, one without textual problems, a part of the inspired word of God which Christians are under obligation to obey. Moreover, this passage does not contradict the statements in Acts, especially 10:48, which speaks of the authority by which the baptizing is done. That which is done "in the name of" is done "by the authority of." An order given "in the name of the law" is given under that authority. A transaction "in the name of" another is done for him and under authority he has conferred. It was Jesus, the Head of the church, who said: "Go ye therefore... baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." By the authority conferred by Jesus, we baptize converts in this manner. Hence, in doing so we are obedient to the great Commission and to the examples in Acts.

The Greek preposition in Acts 2:38 is *epi*, upon the name of Jesus Christ, which probably puts the emphasis more on the obedience by the convert which is to follow his faith and repentance in Christ; *on the ground of* Jesus Christ. Hence, this speaks of authority, but it is not intended to give a baptismal formula. The Greek preposition in Acts 19:5 is *eis*, which denotes *into*. Those who are baptized into the name of the Father, of the Son, and of the Holy Spirit, according to the fuller statement of Matthew, are certainly also baptized into the name of the Lord Jesus. Even so, it does not appear that Luke meant this statement in Acts to express a baptismal formula of some kind.

In summary, those who baptize into the name of the Father, and of the Son, and of the Holy Spirit are obedient to anything given in Acts, whereas those who baptize in Jesus' name only, in my opinion, have failed to follow the fuller instruction of the great commission. They, however, believing that the name of the Father, of the Son, and of the Holy Spirit is Jesus, believe they have. The question, therefore, goes back to what is a proper concept of God. One cannot judge the truth or falsehood of any Biblical teaching by the number of people who accept it, but in this matter it seems evident that the widely-held concept of one God in three Persons (sometimes called the Trinity, though not by the Bible itself) is the Biblical one.

(A question on tithing from the same source will be discussed next month.)

Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.



Reflections On The Restoration Movement: The Second Generation

Larry Miles

John W. McGarvey — Defender of the Faith

In the first century, the early Church was being attacked from within and from without. Just as had been foretold, false teachers had sprung up. One such group was the Gnostics. To give you an idea of the threat to Christianity that such teachings bring, here is a brief statement about Gnosticism. Charles Caldwell Ryrie, writes these words in *The Ryrie Study Bible*,

The heresy of Gnosticism had begun to make inroads among churches in John's day. Among its teachings were: (1) knowledge is superior to virtue; (2) the nonliteral sense of Scripture is correct and can be understood only by a select few; (3) evil in the world precludes God's being the only Creator; (4) the incarnation is incredible because deity cannot unite itself with anything material such as a body (Docetism); and (5) there is no resurrection of the flesh. The ethical standard of many Gnostics were low, so John emphasized the reality of the incarnation and the high ethical standard of the earthly life of Christ. It was a result of this and other false teaching that the Apostle Jude wrote the following in his epistle in verse 3,

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints. (N.A.S.V.)

Many of the men that we have been talking about in this series were true defenders of the faith. Along with many men of the past and present, the subject of this essay had a long and fruitful life serving the Lord of Glory.

John W. McGarvey was born in 1829 in Hopkinsville, Kentucky. His father died when J.W. was quite young. His mother then remarried. In 1839, his step-father, Gurden F. Saltonsall, moved the family to Tremont, Illinois. On reason for the move was that he was against slavery as was practiced in the Commonwealth of Kentucky. Gurden Saltonsall had been converted to the Ancient Gospel and was a supporter of Bethany College and a trustee for the school. He was a generous supporter of the school and his only stipulation was that some of the money that he had donated be used to educate any of his sons who chose to attend there.

On March 17, 1847, J.W. McGarvey entered into Bethany College. Soon after his arrival at Bethany, he responded to the gospel

invitation and was baptized into Christ by W.K. Pendleton in Buffalo Creek. He graduated with honors on July 4, 1850.

His family had moved to Missouri while he was a student at Bethany College. He opened a school for boys at Fayette, Missouri. In September of 1852, he was invited to preach for the Church in Fayette. About that time his step-father died. Dr. Robert Richardson tells us that while Alexander Campbell was on his tour to the West (St. Joseph, Missouri being the farthest West he traveled), he visited with McGarvey's mother. Writing in the *Millennial Harbinger*, Fourth Series, Vol.III, No. 3 (March, 1853), he wrote the following,

His brother, J.W. McGarvey, is, however, as we are assured, devoting his life to a higher usefulness, a more honorable rank in the Christian army. He was also one of our best and most gifted students, and no one left the college, during his years there, with a higher or more enviable reputation, for all the elements essential to a learned, useful, and exemplary man. He has not disappointed the expectations of his alma mater or his friends, but is yearly growing in favor with the church and all the people of his acquaintance.

In 1853, he began a ministry with the Church in Dover, Missouri. It was here that he met the woman who would be his wife for fifty-eight years. In the spring of 1862 the invitation came to locate with the Main Street Church in Lexington, Kentucky. This was during the Civil War and McGarvey's position was that Christians should not engage in carnal warfare. This was the view also of Alexander Campbell, Benjamin Franklin and Jacob Creath, Jr.

J.W. McGarvey favored the use of the Missionary Society as an expedient. But on the other hand, he rejected the use of instrumental music in the Corporate Worship of the saints. Concerning why he opposed the instrument, he wrote the following words in the *Millennial Harbinger* in 1864,

In the earlier years of the Reformation, there was entire unanimity in the rejection of instrumental music from our public worship. It was declared unscriptural, inharmonious with the Christian institution, and a source of corruption. In the course of time, individuals here and there called in question the correctness of this decision, and an attempt was made to introduce the instruments in some churches.

McGarvey had rejected instrumental music because of the silence of the Scriptures. Dr. Earl Irvin West, in *Search For The Ancient Order*, has this to say,

McGarvey himself began this discussion by an examination of the ground instrumental music apologists generally covered. If instrumental music were in the Bible, and if God by his written word approved it then, let us have the scriptures, McGarvey would say. If it is not in the Bible McGarvey pled that the whole ground of expediency be given a thorough examination.

In 1865, there was formed the College Of The Bible. This is now called Lexington Theological Seminary and is under control of the Christian Church (Disciples of Christ). McGarvey would teach until his death in 1911. More about this school later.

In 1869, there came on the scene a periodical that would be the organ for the middle-ground position. It was called the *Apostolic*

Times and was edited by the following men: Moses E. Lard, Robert Graham, Winthrop Hopson, Lanceford Wilkes and John W. McGarvey. These brethren held that instrumental music was unauthorized but the Society had a right to exist. Concerning this position, West writes the following in *Search For The Ancient Order*,

The Apostolic *Times* editorially occupied what was after the war the popular middle-of-the-road ground. It, on the one hand, favored the missionary society; yet, on the other hand, it bitterly opposed instrumental music. For a few years this was the popular position, but as time went by, many could not see the consistency of such a position and it gradually faded out of existence. To oppose instrumental music as being a human addition to the divine worship was the same in principle as opposing the missionary society as a human addition to a divine work. Moses E. Lard and J. W. McGarvey could never see it that way. The *Christian Standard* saw the position, and on the same ground that it accepted the society it was led to accept the instrument. The *American Christian Review* and the *Gospel Advocate* saw it this way, and on the same ground they were led not to accept the society, also rejected the instrument. Clearly the *Times* was not occupying a consistent position, but while the issue was yet in its definitive period, the *Times* represented a large bulk of the brotherhood.

In 1893, McGarvey began a department in the *Christian Standard* titled "Biblical Criticism." The liberal elements within the Disciples of Christ were fast departing from the truth. They were denying the inspiration of the Scriptures, denying the virgin birth of our Lord, were advocating open membership (that is accepting the pious unimmersed as members in local bodies), and other key doctrinal matters. McGarvey's aim in writing this series was to inform the people of the activities of these people and of the false teaching that they were rapidly spreading. James DeForest Murch, in *Christians Only*, gives us this account,

His writings made thousands of active church members at least conscious of liberalism's threat to the cause they loved and gave them the tools to deal with it when it reared its head in their local congregations.

We want to mention one other important event that took place in the life of J.W. McGarvey. This event was to take place in 1909, two years before the death of McGarvey. 1909 was to be the one-hundredth anniversary of Thomas Campbell's *Declaration And Address*. It was decided that a centennial celebration would be held in Pittsburgh, Pennsylvania. Why Pittsburgh? Murch tells us why in *Christians Only*,

The choice of Pittsburgh for this mammoth demonstration was peculiarly fitting. The mainstream of the movement began in western Pennsylvania. The *Declaration And Address* was written in a house that was still standing in Washington, Pennsylvania. Pittsburgh was not far from Brush Run and Bethany. Walter Scott began his public ministry in Pittsburgh, and Robert Richardson practiced medicine there before becoming the trusted associate of Alexander Campbell at Bethany. Many strong Christian Churches were in the area.

J.W. McGarvey spoke the following words in his eightieth year at the Centennial Convention,

Our supreme, controlling rule of thought and action... was the rule so truly and admirably expressed by Thomas Campbell: 'Where the Scriptures speak we speak, where the Scriptures are silent we are silent.' It was this that led Walter Scott, when he was informed of Thomas Campbell's teachings, to

devote himself night and day to the study, not of volumes in which his spiritual forefathers had expounded and defended the ancestral creed, but to the Scriptures alone, determined to follow them whithersoever they might lead. It was this that led Alexander Campbell, after accepting it from his father, to insist on the abandonment of infant baptism, and then go on abandoning traditions, one by one, until he was freed from them all. It was this that led Barton W. Stone, before he heard of either of the Campbells, and before he fully realized what he had said, to proclaim to sinners moaning and weeping in the dark, the Scriptural way of peace and pardon. It was this supreme devotion to the word of God that developed a movement having at first only the union of believers in view into one having in view the complete restoration of primitive Christianity in its faith, its ordinances and its life, with union as the necessary result. For it was soon seen that the union for which Christ prayed, and upon which the apostles insisted, could be brought about only in this way. This, then, became, and has continued to be, the leading thought and purpose of the brotherhood, being the only practicable way of bringing about the union of God's people. It has made what we call our Reformation the mightiest instrument for the furtherance of Christian unity thus far known to history.

As we said, McGarvey remained as a teacher and later as President of The College Of The Bible until his death in 1911. As you would expect, the liberals were waiting for his death with the anticipation that they would at last gain full control of the school as they had at Bethany and other Disciple Colleges. McGarvey's choice to succeed him as President of The College of The Bible was Hall L. Calhoun. But after McGarvey's death the liberals gained control of the presidency and Hall Calhoun was named Dean. He tried to teach and uphold a conservative position but was eased out by the liberals. Later Hall L. Calhoun identified himself with the non-instrumental brethren where he served on the faculties of Freed-Hardeman and David Lipscomb Colleges until his death in 1935.

John W. McGarvey died in 1911. He had led a long life of service to the cause he loved. He had always stood in the old paths and had preached the ancient Gospel. It can truly be said that John William McGarvey was a true defender of the faith.

In our next number, Lord willing, we hope to be sharing with you some of the highlights of the life and ministries of James A. Harding. It is our prayer that these writings have been a blessing to you and have helped you to appreciate the historical heritage we share. Until next time, **MARANATHA!**

Back To The Basics

Wilbert M. Winter

What are the fundamental facts of our faith, the minimal great foundational truths for the child of God, and for the church of the living God? It is important that we be "firm on the rock," especially since sophisticated doubters and scoffers deny God's existence. Also, signs of Satan's stepped-up activity in our day portend the nearness of our Lord's return.

Through the centuries Israel affirmed and reaffirmed her charter of faith: Jehovah our God, Jehovah is one: and you shall love the

LORD your God with all your heart, and with all your soul, and with all your strength (Deut. 6:4,5). Christ Jesus often referred to this as the *great* commandment. Spoken primarily to His kinsmen according to the flesh who neither believed in nor welcomed Him, He always added that there was a second command of equal importance: You shall love your neighbor as yourself (Lev. 19:18, Lk. 10:26b). In the context of Jesus' teaching, my neighbor is any other human being in need of my demonstrated love.

This brings us to another fact in our quest, namely that Jesus of Nazareth is who He claimed to be:

I who speak to you am He (the Messiah). John 4:26.

Unless you believe that I am He, you shall die in your sins.

John 8:24b.

I tell you in solemn truth, 'Before Abraham was born, I am!' (another way of saying, 'I have always existed, I am co-equal with the Father'). John 8:56.

From the few assertions already made, we conclude that: the Scriptures are the very Word of God; Jesus Christ claims to have equal authority with God, placing His teachings on a par with the Old Testament; Jesus Christ our Lord either has brought, or will yet bring, to fulfilment all of God's plans and purposes for the earth and for the human race.

In addition to the essential deity of my Lord, I would mention

—His conception by means of the Holy Spirit

—His sinless life

—His atoning death

—His resurrection which validated all the other claims He made

—His promise to come again

—the sending of the Other Helper, the Paraclete or Holy Spirit to be with us

Finally, —when He returns to earth, it will be with divine commission to judge the world in righteousness, His teachings and men's obedience to them being the basis for judgment (Acts 17:31; Jn. 5:22)

Wherefore also he is able to save completely those that draw near to God through him, seeing he ever lives to make intercession for them. Heb. 7:25.

In conclusion, we must know the foundation on which our faith rests. "For other foundation can no man lay than that which is laid, *which is Jesus Christ*" (1 Cor. 3:11). Do you, my brother, my sister, feel your feet on that solid rock?°

°NOTE: This word of caution needs to be added. No one, and least of all this writer, has a right to erect even the outline of a creed or set of rules which might then be bound on others, in violation of their freedom in Christ. I would be the first to resent that, and so should you.

AT BILL AND BETTY'S

What A Cheek!

It's quite easy to talk about being Christian, but a jolly sight harder to put Christ's teaching into action in everyday life. At least that's what I find. Take that bit in Matthew 5 for instance, about "turning the other cheek."

The people next door—not Sylvia, but the other side—have got a simply enormous hi-fi system. It's got separate loud speakers that amplify the sound, and of course they've chosen to place them one at each side of the fireplace against our joining wall. I get a bit browned off with Wellington's Victory of The Best of the Button Down Brass beating its way through the plaster day after day.

"Why don't you speak to them about it?" Bill said one day, when I'd been having a bit of a moan about it. "You can be quite nice. Just ask them if they could turn it down a bit."

"And have Joan Curtis being funny with me from then on?" I asked. "It would be bound to cause ill feeling, it's just not worth it. We shall have to put up with it."

Just before Christmas they had a play at the Comprehensive School and the twins were helping with the scene shifting.

Pat didn't want to go.

"Can I have Liz and Karen round for the evening?" she asked instead. "We want to play some records and finish off our dresses."

Bill was going to a meeting. It's funny how I always end up going to these school functions on my own. Anyway, in the intermission, Pete came round to find me. I was just fighting my way to the coffee bar and wondering if it was worth the effort, when I heard an urgent call of "Mom" and turned round to see who it was. Of course fifty other Moms did the same and Pete's face went absolutely scarlet and he glared at me as if it was all my fault.

"What's the matter?" I asked as I elbowed my way back through the crowd, saying goodbye to my refreshments on the way.

"It's Fred Curtis" Pete said. "Someone backed into him with some scenery and now he's got a nose bleed."

"Well honestly Pete," I said, "I'm very sorry about it of course, but I don't really see what it's got to do with me. Isn't his mother here? Or surely there's a member of staff who can deal with it."

Pete sighed gustily, as if I was being very dense and very trying.

"His Mom's not here," he said, "And the staff are going crazy with the play. We couldn't bother them with something like Fred's nose bleed."

I bit back the very unchristian reply that I wished he hadn't bothered me either, and reluctantly followed him behind stage."

Pete wasn't exaggerating—Fred *had* got a nose bleed! There was blood everywhere and for a moment my stomach turned over.

"Where's the cloak-room?" I said. "We need some cold water." Everyone suddenly seemed to melt away, including my offspring, and a still dripping Fred led the way down a couple of corridors to the washplace, while I followed, mopping up the gory drops as best I could with a couple of paper tissues that I happened to have in my pocket. It was all very unpleasant. I got Fred sat down with a wet towel on the back of his neck and another on the bridge of his nose, and hoped it was the right treatment, and then set about trying to remove some of the blood which had soaked his shirt and pullover. After a while his nose stopped bleeding, and I began to wonder how to get him home. In the end I went and dug out Mrs. Douglas from the audience and she very kindly ran us back in her car.

"Just come in the kitchen while I clean you up a bit more," I said to Fred when we got home. "Your Mom will have a fit if she sees you like that. She'll think you've been involved in a road accident."

Pat came out to see what all the excitement was about. I vaguely registered the fact that the record player was playing at quite a discreet level—I sometimes have to keep on at the twins to turn it down.

Suddenly there was a shattering knock upon the front door. I left Fred in the kitchen and went to see who it was.

It was Joe Curtis from next door. I thought he must have got to hear about Fred's accident but before I could get a word in, he burst out furiously.

"I'm sorry to complain, Betty, but the wife and I are just about fed up with your record player! I don't know if the lot of you are stone deaf, but the noise is simply ear-splitting! If you must have the thing right against the wall for pity's sake turn the darned thing down. We've stuck it as long as we could for the sake of peace, but the next time we have to complain I shall call the Police."

I was absolutely flabbergasted, but before I could answer he had gone.

"Well, I like that," Pat said indignantly, "He hasn't half got a nerve! And after you've brought Fred home from the concert too. And their blinking hi-fi is ten times louder than our record player! I wonder you didn't tell him where to get off, Mom."

I suddenly remembered Fred in the kitchen and put a finger to my lips.

"You'd better go now, Fred," I said, as I saw him hovering in the doorway, and I must admit I had a bit of a grin to myself inside. I had a feeling Joan and Joe were going to feel very awkward when Fred told them what had happened, and I quite expected them to come round and apologise.

I hesitated whether to keep on my cream blouse, which bore some of Fred's blood as positive proof of my good Samaritan act,

and could reasonably be expected to rub salt in the wound—in a manner of speaking—or to go and change, so as to present a fresh and gracious appearance for my “turning the other cheek” act, but I needn’t have bothered either way. No one from the Curtis family put in an appearance that night, and when I saw Joan in the High Street the next day, she behaved as if nothing had happened!

I am afraid I feel madder than ever now, every time I’m conscious of the Curtis’ hi-fi blaring out—but I’m glad I didn’t say anything. Falling out with neighbors is such an unpleasant business and it’s always hard to sort out who is really to blame.

I suppose the true meaning of “turning the other cheek” is not just controlling what you say, but controlling what you think and feel as well. I’m afraid I’ve got a long way to go!

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ETHICS: ENTERTAINMENT

by Godfrey Robinson & Stephen Winward

Someone has observed that nowadays “we are being entertained to death.” The abundance and variety of entertainments available are almost overwhelming, and most of us have a fair amount of leisure to enjoy them. What should be the Christian’s attitude to entertainment? Many young Christians, with the background of a godly home and an evangelical church, have grown up with, and have come to accept, a series of “Thou shalt nots.” Even so fine a Christian as John Wesley deliberately excluded all games and recreations from the timetables he drew up for his schools. But it is obvious that these prohibitions are now being seriously challenged.

Are all forms of entertainment wrong? If not, then what are the tests one ought to apply? We sometimes find that our spiritual guides are not always consistent in their own behavior. Radio and television, for example, have made tremendous difference, and underlined the need for a re-examination of the whole subject; since many people who formerly wrote off the movie and the theater as evil now appear to find no objection to bringing the movies and the theater right into their homes.

“All work and no play . . .”

Some of us have grown up with the rather vague idea that entertainment has no rightful place at all in the Christian life. Yet there must surely be some place for relaxation. “Come away by yourselves . . . and rest a while” was the word of our Lord to His disciples (Mark 6:31). They needed refreshment, and a time for readjustment. So do we. We must have times when we are able to escape from the heavy demands that life makes upon us, since in this industrial age there is so much monotony and routine about our work. It is now more than ever true that “all work and no play makes Jack a dull boy.”

Summer holidays rightly are times of escape. So is Sunday the day of rest. Paul seems to have admired athletic games, judging by the use he makes of metaphors drawn from them. We all need at times to "let off steam" and to exercise, and to accept opportunities for mental enrichment. Social interchange is healthy and valuable.

Drawing The Line

The problem is knowing which to choose, and which to leave alone. Where does one draw the line? Now some forms of entertainment are plainly and obviously wrong. There are those that wallow in immodesty and filth. The emphasis upon sex in so much so-called "entertainment" today needs no comment. "It is a shame even to speak of the things" (Eph. 5:12) that are by many openly paraded and exploited.

Some forms of sport inflict suffering and make their appeal to a cruel streak in spectators. Professional prize fighting, in connection with which there is much evidence that permanent physical and mental damage result; all-in wrestling, which brings out our cruder emotions; even motor racing, when part of the thrill is to watch men gambling with mutilation and death, are a few examples. It is morally indefensible to watch and enjoy the sufferings of others, and sports which involve it belong to the same realm as bear baiting and cock fighting.

But some argue that even here the lines are not too sharply drawn. For example, should we distinguish between boxing at the youth clubs amateur boxing, and professional prize fighting, which do merge gradually one into the other? There are similar considerations in regard to different forms of racing. But the fact it is difficult does not rule out the necessity for drawing the line somewhere.

Do Be Consistent

The greater problem concerns those forms of entertainment which may be good or evil, or a mixture of both; which are sometimes wholesome and sometimes not. Television is an outstanding illustration. Some Christians have felt it right to rule out completely—as "worldly"—theater, movies, radio, television, everything; and such people have often proved to be the salt of the earth and the strength of the Christian cause.

Most Christians in practice do not take that extreme attitude, but make their own personal selection. Now we must try to be consistent here, as this is often where our thinking becomes slipshod and our standards go adrift. Are movies "worldly?" And theaters? Then what about broadcasting, where the same things and the same people are involved? There are Christians who would never dream of visiting a movie, yet have no hesitation in watching plays on T.V. And before T.V., what about plays acted on the radio?

"But we only listen to documentaries," some will retort. Yet how different is this? Documentaries are produced in the same way, employing much the same people. It is all part of the one world, the world of the theater. Some evangelicals regard it is "safe" to enjoy good music and the phonograph. We must, however, remem-

ber that this is still the world of the concert hall, the opera house, and the theater. There is no significant difference between witnessing an operatic performance at a theater and listening to a recording of that same performance by means of the radio or phonograph records.

Inconsistencies have become all the more pronounced recently, since evangelical Christians have been using religious films, even for special evangelistic efforts. Those who take part in these productions are usually the normal "worldly" actors and actresses. If we honestly feel that "show business" is wrong, then confusion has indeed become confounded if we see no difficulty in welcoming unconverted actors as our evangelists.

It is certainly not our aim here to defend the theater or the movie, but rather to plead for honest thinking, and Christian consistency. For instance, the entertainment world is often attacked on the ground that theatrical people lead notoriously wicked lives. This is sometimes a valid criticism, as we have the authority of actors and actresses themselves for saying that their temptations are particularly severe. But acting is itself an innocent occupation, and the fact that it is frequently abused is no valid argument against its right use.

We do not refuse to handle money because a lot of people misuse it in sinful ways. And do we stay away from watching a football match because one of the players has been divorced? Or do we refuse to let the milkman deliver our milk because he leads a wicked life? Carry this argument into the realm of newspapers, books, and magazines, even the printing of Bibles! and it will quickly be seen how impossible it becomes.

Guiding Principles

If then it is all so complicated we might well ask whether there is any hope at all at our being able to do the right thing. Are there any clear principles to guide the Christian's conduct? There are and the first is to *test everything*. We must not, without examination, either discard everything or accept everything. To discard everything is no service to the Gospel, is almost impossible in practice, as we have tried to indicate, and often creates a reaction to the opposite extreme. People grew so weary of the excessive Puritan strictness of the Commonwealth period in English history that the result was the licentiousness of the Restoration. How often this kind of thing is seen in family life! Children often deprived of harmless recreation and entertainment tend to react to the other extreme in early adulthood.

To accept everything is equally wrong and absurd, and still more dangerous. The Christian should be ready to "switch off" at once (or, better still, never switch on) in the case of things doubtful. Some people seem to think, in the case of television, that just because the set is there, and they are paying for it, it must be looked at. But that is nonsense. We have a Christian duty to "prove all things" and "hold fast what is good" (1 Thess. 5:21). Paul's advice is particularly important for the Christian today living in a whirl of professed entertainment.

An important aspect of this testing is to be able to judge quickly the tone of an entertainment—its general moral atmosphere. This does not mean that it is wrong simply because it deals with evil—so do the Bible, *Pilgrim's Progress*, and Shakespeare's *Macbeth*—but because it sets out to make you *enjoy* evil. The kind of thing we have in mind is all too common: the “blue” or “dirty” joke, the play which represents as smart the unscrupulous amassing of money, or one man taking another's wife. Much “entertainment” today has such a polluted atmosphere. We must be particularly careful here in regard to books and magazines. It is not usually too difficult to judge the general tone; there is a certain evil “odor” about those that are wrong which the enlightened Christian quickly detects.

First Things First

By its very nature and purpose entertainment should occupy a secondary and minor place in life. It has value as an occasional diversion, but it so easily ceases to be that and becomes an end in itself. The little thing, all right in its place, becomes the big thing. Experience shows that even to the Christian a television program can become more important than a meeting for corporate prayer; and a visit to the ballgame, a much more vital interest than the spread of the Gospel.

Ask yourself, how much time and money do I spend on outdoor and indoor entertainment? And how does this compare with the time I spend on reading my Bible, or directly in the service of Christ? The answer of many would be that their priorities are so clear and their week so carefully planned that they have very little time for other things. This has a vital bearing, too, on the question of theatrical performances as part of the church's activities. How does the vast amount of time required compare with the time spent on prayer meetings, training for service, or visiting the locality?

It was indicated at the beginning of this chapter that escape is sometimes legitimate and necessary. “Oh, that I had wings like a dove!” wrote the Psalmist, “I would fly away, and be at rest” (Ps. 55:6). But to where do we escape? Bad entertainment encourages us to escape into fantasy, an unreal world, and this in turn incapacitates us for the real business of living. Too much novel reading is one illustration of the danger. A good biography or a good travel film entertains by taking you *out of yourself*, but *into reality*.

The best “escape” by far is to *the* reality, God Himself. Of course, we need to be taken out of ourselves at times, to get away from it all. Our Lord Himself in the words already quoted felt this need, and invited His followers to “Come apart.” He knew the value of turning aside in prayer to God. For the benefit of escaping into the world of reality rather than fantasy is that it helps us to return with new strength to face reality. Is not this the highest form of entertainment, since man's chief end is to “glorify God and *enjoy Him* for ever?”

(By permission of Scripture Union, from *The Christian's Conduct*.)

LACK OF POWER

R. H. Boll — 1929

Power is the solution of every difficulty. All things become possible where there is sufficient power. What the church needs is not so much numbers, wealth, talent, organizations, methods, but *power*. The supreme need of the individual Christian is power. On every hand we meet the conscious lack of it. There is not so much deficit of good intention, or will and desire, of consecration even, as of power. The pull of the world overmatches in many the strength of resistance. To will is present, but little ability for performance. The spirit is willing but the flesh is weak. Outsiders will not respond to the gospel because they feel themselves unable to assume the obligation of a holy life. Christians do not attempt much for the Lord, fearing lest they be unable to hold out at it. Even on their chosen low level they are haunted with a sense of failure.

Not in life only but in service the same lack is manifest. Their testimony is feeble. They will shy at bad cases of sin, avoid those who need salvation most, because the difficulty of saving them seems too great. They bank their hope for the convert more on his natural character and abilities than upon aught that God could do for him. They acquiesce in the miserable condition of sinners around them because there's no help for it, and in the evil that reigns in the church because of a sense of sheer inability to cope with the matter. In a hundred ways they confess to a fatal lack of power.

"OUT OF WEAKNESS MADE STRONG"

That power is needed in Christian life and work—power which man does not have and cannot furnish—is obvious, especially when we see what class of people it is that the Lord Jesus calls to Him. They are for the most part the *poor* and of the humbler classes (Jas. 2:5). The Lord, however, calls them for this very reason, so that He might show what He can do, and that through such people He may put to shame the culturists, and moralists, and idealists, the men of intellect, of character and attainment who (one might think) could live a Christian life naturally, without any special help from God, and so the glory might go to *them* instead of God. "Not many wise men after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised did God choose, yea and the things that are not that he might bring to naught the things that are: that no flesh should glory before God" (1 Cor. 1:26-29). Now the only way in which these "foolish," "weak," "base," "nobodies" could put the great and wise to shame, and stop the boast of all flesh, would be by the superior life they live in the midst of a crooked and perverse generation. But that requires power. Neither can it be a power resident and dormant within man himself, else the

glory would in the end still be man's; but power from God, even His strength that is made perfect in man's weakness (2 Cor. 12:9). This is the power we all need.

THE POWER OF THE SPIRIT

The secret of the new life and power of the multitude that accepted the gospel on the day of Pentecost lay in the promised "gift of the Holy Spirit." To his convicted hearers Peter had said, "Repent and be baptized in the name of Jesus Christ, for the remission of sins, and *ye shall receive the gift of the Holy Spirit.*" By "the gift of the Holy Spirit" is not meant some gift which the Holy Ghost would bestow on them, but the Holy Spirit Himself that was to be given to them. In the Old Testament it was freely predicted that the time would come when the Holy Spirit would be freely sent forth upon men. The passage from Joel, quoted by Peter in this same Pentecost sermon was such a prediction. Isaiah and Ezekiel also prophesied of that wondrous dispensation of the Spirit—and always with the consequence of a new life and righteousness following—"I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my ordinances to do them" (Ezek. 36:27).

When the Spirit should be poured out on them it would be like pouring water upon the thirsty and streams upon the dry ground, and they would spring up as willows by the water-courses, and subscribe themselves to Jehovah (Isa. 44:3-5). This was fulfilled to those on Pentecost. Into that baptism of the Spirit which was received by the original band, all that came in afterward entered, and were all made to drink of the one Spirit (1 Cor. 12:13). This is an important feature of our great salvation. "Not by works of righteousness which we did ourselves, but according to his mercy he saved us by the washing of regeneration, *and the renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Saviour*" (Tit. 3:5, 6). This refers to all saved. They are all partakers of that same Spirit which on the day of Pentecost was poured out. For, as Peter said on that day: "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:39).

Now it is the specific function of the Holy Spirit indwelling to strengthen us with power in the inner man (Eph. 3:16). It is the Spirit indwelling that gives us power to overcome the power of the flesh. For they that are in the flesh cannot please God; but if the Spirit of God dwells in them they are not in the flesh but in the Spirit. And if by the Spirit they put to death the deeds of the body they shall live. (Rom. 8:8-12). They are able to overcome the world also, for "greater is *he that is in you* than he that is in the world" (1 Jn. 4:4). The Spirit helps all our infirmity (Rom. 8:26), fits for service, endues with boldness (Acts 4) and wisdom, and brings forth His fruit in our lives (Gal. 5:22,23). This alone adequately accounts for the phenomenal transformation witnessed in the thousands of the Pentecost church.

POWER FOR EACH OF US

Of the things we have been saying the chief point is this—that this spiritual power is for us also, and upon the same free terms. We must emphasize it just as we emphasize the “remission of sins” in Acts 2:38. We must take hold of the promise by faith, just as by faith we appropriate the promise of the remission of sins. We must count on it and bank on it. We must believe (in the light of 1 Cor. 16:19, 20) that our bodies are the temple of the Holy Spirit who dwells in us. If we passed by the promise of remission of sins in Acts 2:38 as lightly as we pass over the promise of the gift of the Holy Spirit it would fail us. We would not be able to realize our salvation, nor could we have the joy and hope that is connected with the knowledge of sins forgiven. If the baptized ignore or disregard the promise of the gift of the Holy Spirit (though God ever true to His promise would not fail to bestow it) they shall not get the power and renewing effect of the Spirit’s presence. But if we take hold of the promise by faith we shall soon become aware of the new power that has come into our life. For the manifestation always follows faith. “Said I not unto thee that if thou *believedst* thou shouldst *see* the glory of God?” (John 11:40). And this manifestation of the Spirit is, in my judgment, the greatest need of the church today.



Delores Harris

Salisbury, Rhodesia

July 2nd

Thought I ought to tell you that Donald had to stay in the hospital longer than we thought. They made test on him to see if there was anything growing in his head. After all the tests they finally took out a growth in his nose (sinus passage) about as big as a U.S. 50 cent piece. They went through the roof of his mouth, that was the 27th of June. I and Sis. Garrett have been trying to do his jobs. I didn't really realize how much work there was. We went up to see him today. He was telling jokes to the boys, made them laugh, then he would laugh at them and groan trying to keep from laughing himself. Donald seems to think that is what caused his headaches.

Donald Harris

Salisbury, Rhodesia

July 27th

Delores had to do a lot of things she had not done before plus waiting on me when I came home. The Dr. said, "It was a major operation," and I still have not healed completely as yet. I have more trouble in the mornings getting going for I still spit up blood and it is still pretty sore. All of the expense concerning the operation have not come in as yet coming from the Dr. We are not sure if

we have to pay anything or not. In admittance to the hospital they told us that all missionaries were paid for, so lets pray that that's one debt the Lord has taken care of for us.

We are still waiting on the judges verdict on the church case. It was heard on the 19th of July. We have been in prayer ever since the trouble began—that people might think of the Lord instead of their own thinking. Every Wed. and Mon. nights we have a prayer session on our knees praying that the Lord's will be done, and that this will not lead many away that they can't come back to Him. We all need to let the Lord be master of our souls, not man. It seems to get people to do that is the big task. Perhaps ones will wake up before it is to late.

The new home is still at a stand still. Ones are still holding funds here in Rhodesia and also the States pending the outcome of the court case. This whole thing has been more like a night mare. There has been nothing pleasant about this matter, but to drive the Lord's church and His precious name into the courts is a vile thing and I hang my head in shame when I think of His people acting in such a manner. I feel the Lord's return is imminent and here are His people with not a very good report to make to Him. I long to be with the Lord and long for His return, but the saying holds true as the scripture says, "Will He find faith?" I shutter to think what He will find at this writing. As I consider all the work that could be done that isn't being done because of Christians fighting other Christians. Yet we know that Jesus said it will be this way.

Please pray for the continuation of this work, an end to the war and killing, sanctions to be lifted, funds to be raised for the new home and for the Lord to raise up ones to help work for the Him here.

Joy Garrett

Salisbury, Rhodesia

August 6th

This past month we have visited two new church buildings. Raffingora, a 30 year old church about 100 miles north of Salisbury, opened its new building with a special day of dedication. Robert spoke on persecution and the early church, the Highfield choir sang, and Bro. Patrick Machaya of Gatooma presided.

Yesterday we visited Patronage Mine which is only a couple years old. They had a bad grass fire which burned down their original hilltop building so they erected a new building in the middle of the compound where it is safe from fire, Robert preached in the morning and answered questions in the afternoon. Patronage where they grind clay for china is about 20 miles east of Waterfalls.

We were at Glen Norah several Sundays ago. They are enjoying their new building. However as there are no doors and windows in yet and it is winter time here, it was rather chilly.

We are thankful to the Lord that the Judge turned down the factions' application to the High Court. The Arcadia property is secure and we can go ahead with our new building.

We've been busily involved in preparing ourselves for the on-coming camps. We used to have a Junior camp in our own church building but this time we've decided to take our S.S. children out to a regular camping site north of here about two hours on a bus. About 30 youngsters are to join plus 6 teachers to take care of them. For various reasons, we would have to set a limit to those who could join. So this time we will have them who are enrolled in the S.S. and also from the 2nd graders up through the 6th. And then on Aug. 18 through 21 we will have another camp in which anyone can attend, however the center of the program is set on the high school students.

My prayer and time has been spent on training leadership for tomorrow. Bro. Yajima is coming along very well. He still has various unsolved problems ahead of him but he seems to have been much encouraged by my preaching, for I have been aware of his condition as well as his personal problems to face and I have been trying to concentrate on his great need to be met spiritually in the main. He has been very happy about the decision he has made for Christ. We hope and pray that the Lord might protect him from the Devil's temptations to get his convictions weakened or to be led astray from the path he's decided to walk. He wants to spend as much time as allowed with me both in studies and practices of working together instead of going to a Bible training school. I now have a greater responsibility both before the Lord and him. We would like all of you to pray for him and us all.

EXPOSITION OF GENESIS:

ABRAM AND JUSTIFICATION BY FAITH

S. Lewis Johnson, Jr.

Introduction

"So far," Kinder points out, "Abram has been tested chiefly in the realm of security (a burning issue to a homeless man), through stresses of anxiety and ambition. The pressure now builds up round a new centre, the promise of a son, a hope to be deferred through six more chapters and some twenty-five years. Even then the birth will precipitate a crisis of its own in chapter 21, and the supreme test of all in 22." Thus, for Abram to live by the vision granted him by God in the beginning will demand the endurance of faith as he waits for the birth of the promised son. In this respect also Abram is an example for all believers, for they, too, live waiting upon the consummation of the promises of God (cf. Tit. 2:11-14). To live "looking" is our calling.

The fifteenth chapter of this first book of the Bible is another of the important chapters of the Word of God. Leupold calls it "monumental," saying, "In a very particular sense this is a monumental chapter, monumental in the testimony that it bears to saving

truth. It is for this reason that Paul alludes to a word from this chapter when he establishes the truth concerning salvation (Rom. 4:3; Gal. 3:6). It is nothing short of amazing to find in the patriarchal age so clear-cut an answer to the question: How can a man be justified in the sight of God? The way of salvation was one and the same in the old covenant as well as in the new." I believe that the Lutheran commentator is right, and the fact that it is the opening link in the story of the doctrine of justification by faith is the first of the reasons for the cruciality of the chapter.

Luther spoke of the doctrine of justification by faith as *articulus stantis aut cadentis ecclesiae*, that is, the article of a standing or falling church. He meant that the attitude to this doctrine determines whether a church is a church that stands or falls.

There are five great Latin phrases that have played a significant role in the history of the orthodox faith. They are *sola fide*, by faith alone; *sola gratia*, by grace alone; *solo Christo*, by Christ alone, *sola scriptura*, by scripture alone; *solī deo gloria*, to God alone be the glory. They have been called, "The Gospel of the Five 'Onlies'"! They are each intimately related to the doctrine of justification by faith, and it is from Genesis 15:6 that the first phrase has its clearest beginning.

The fifteenth chapter also records the ratification of the Abrahamic Covenant by sacrifice, and that is the second reason for the importance of the chapter. It is here that "the fundamental covenant," the Abrahamic, is seen clearly to be an unconditional covenant of divine grace. It speaks of grace, not law, as the apostle so tellingly points out (cf. Gal. 3:15-22), and in the consummating of it God will bring about the exodus of Israel from Egypt (cf. Exod. 2:24), bring the Son of God into the world (cf. Luke 1:72-73), and bring Israel again into the possession of her promises in the future (cf. Acts 3:11-26).

Finally, in this chapter again we see the patriarch dealing with the problems of life and providing us again with an important lesson in how to deal with the delay of the fulfillment of the divine promises. Amid the misgivings, the questionings, the anxious concern, it is the faith of the venerable follower of the Most High that shines out in the chapter. His faith may not be fully formed yet, but it is manifestly a genuine trust, and as such it is honored by God, who is glorified by it. May it be an inspiration for us who seek to follow in the train of Abram, the man of faith.

I. THE PROMISE TO ABRAM

The context (Gen. 15:1). While modern commentators, due to their view that chapter fourteen is not an integral part of the book, do not see any connection between chapter fifteen and chapter fourteen, there are strong reasons for seeing a very intimate connection between the two chapters. "After these things," then, is to be referred to the preceding context. In a general way there is a suggestive connection between chapter fifteen and the three previous chapters. In chapter twelve Abram was informed by the protection

of Sarai in Egypt that God was well able to preserve her in purity for the begetting of a posterity. In chapters thirteen and fourteen, where the separation of Lot and his consequent capture are described, Abram by his great conquest of the kings is strengthened in the conviction that he may one day possess the land. But, he might say, what about the realization of the promise of a great nation and innumerable posterity coming from him? It would be natural for anxiety about the future to exist in his mind, and chapter fifteen speaks to that anxiety.

There is also, I believe, a very specific connection with chapter fourteen. Abram has just made the great renunciation of chapter fourteen, verses twenty-two through twenty-four, epitomized in, "I have sworn to the Lord God Most High, possessor of heaven and earth, that I will not take a thread or a sandal thong or anything that is yours, lest you should say, 'I have made Abram rich.'" It is in response to this that God says, "Do not fear, Abram, I am a shield to you; your reward shall be very great" (cf. 15:1). What are the spoils of warfare to the "reward" of God Almighty?

It is the view of several commentators that the "vision" covers all of the chapter. Abram was introduced to a state of ecstasy, by which in a kind of internal spiritual intuition he saw and heard the things recorded in the chapter. The vision, however, was not simply "a mere fancy, or a subjective play of the thoughts." It was a reality.

The encouragement (Gen. 15:1). The rendering of the words that make up "the word of the Lord" is debated. For example, in the Authorized Version we read, "Fear not, Abram: I am thy shield, and thy exceedingly great reward." The New American Standard Bible has, "Do not fear Abram, I am a shield to you; Your reward shall be very great." The debate concerns the last clause of the statement. The response of Abram in verse two, in which he centers attention on that which God is to give him and seemingly is in some doubt about its nature, leads me to believe that the rendering of the New American Standard Bible is correct. God promises Abram a very great reward, and the patriarch responds and asks about the content of it.

The content (Gen. 15:1). The reference of the "do not fear" has been taken by some to be fear of retribution from the Eastern kings he has just defeated, while others have taken it to refer to his fear of remaining without a child. The remainder of the chapter lends some support to the latter view. If this is correct, it may also lend some support to the view rejected above, namely, that God is pointing to Himself as Abram's reward, since ultimately the seed of Abram is the Messiah Himself. It is an instance in which dogmatism is out of place. What is plain is that Abram is very concerned over the fulfillment of the Messianic promises given him years ago.

Regardless of the rendering of the last clause of verse one, the words the Lord present Abram with another test, and the patriarch's response, whether spirited or mildly complaining, shows it. He expostulates that he set his heart on the fulfillment of the original

promises (cf. 12:1-3), and he will not be satisfied with a general promise of a reward.

II. THE RESPONSE OF ABRAM

The patriarch's problem (Gen. 15:2-3). Somewhat impatiently (he speaks twice before God answers) Abram unburdens his soul, asking what God is going to give him in the light of his childlessness. At the moment he has no offspring, and it appears the Eliezer, the Damascene, is the prospective heir of his property.

In the third verse the misgivings of Abram are expressed more strongly. Since he has no children, the patriarch evidently intended that the inheritance should go to his trusted servant.

From the fifth verse it emerges that the vision is a night vision in its opening stages. And in the fifth verse the Lord gives Abram a visible indication of the nature of the great promises that are his, and by this pledges His faithfulness in bringing them to fruition in innumerable number of descendants. The innumerable multitude of the starry host is the point of the comparison that Abram is invited to make. It is very doubtful that the reference to the stars here is to be contrasted with the reference to the dust in 13:16, as if one speaks of Abram's spiritual seed and the other of his physical seed, or of the church and Israel. The two figures seem much more likely to be simply illustrations of the same point (cf. 22:17). "The New Testament reveals that the promise is fulfilled, both before and after Christ, in the multitude of *believers* (e.g. Rom. 14:11, 12; 9:7,8)."

The patriarch's faith (Gen. 15:6-7). After the reference to the stars, which may point to the noble character of the multitude of believers, the seed, we come to "The biggest word in the chapter, one of the greatest in the Old Testament!" The greatness of the statement is confirmed by the use made of it in the rest of the divine revelation. Habakkuk makes it an important feature of his prophecy (cf. 2:4), and the New Testament authors build upon Habakkuk's use (cf. Rom. 1:17; 4:3; Gal. 3:6; Heb 10:37-38; Jas. 2:23). We now notice some of the important features of the text.

In the first place, we have here the first occurrence of the word *to believe* in the Bible. From the teaching of the Scriptures it is clear that the word includes the ideas of knowledge, assent, and trust, or *notitia*, *assensus*, and *fiducia*, as the dogmaticians have put it. It is the claim of Leupold that the use of the perfect suggests the permanence of the attitude of the faith. Abram not only believed, but his faith proved constant. The point may be slightly forced.

In the second place, it is clear that the faith of Abram was both *personal* and *propositional*. His faith had a personal object, for it was a belief "in the Lord." It was propositional, for it was his response to "the word of the Lord," which said, "So shall your descendants be" (cf. vv. 4, 5).

In the third place, it is also clear that the belief was the act of Abram that brought him righteousness. Abram believed; Abram did not achieve. His righteousness was a faith-righteousness, not a works-righteousness, as the apostle argues in Romans 4:1-8.

One might ask the question at this point, "In what way did Abram make known his faith in Jehovah?" And, "In what way did God count it as leading to righteousness?" The answer to these somewhat speculative questions may lie in the fact that the context indicates that Abram obeyed the Lord in bringing the animals for the sacrifice, thus giving practical proof of his obedience of faith. On God's part He made the covenant with Abram, thus indicating that He was taking Abram into a covenant relationship with Himself, which required the gracious conferral of righteousness upon the patriarch.

In the fourth place, the use of the term *reckoned* indicates that the act of justification is a forensic one, a legal act. Abram was "counted" righteous, although he was not inherently righteous. The Pauline use of the term to *justify*, which means to *declare righteous* and not to *make righteous*, is in complete harmony with this.

The idea of reckoning is the source of the biblical doctrine of *imputation*, and more will be said of that in a moment.

Finally, this is the first occurrence of the word *righteousness*, although the word is found in Melchizedek's name. It refers to a right standing before God. Cf. 7:1. Abram was treated as one who had satisfied the demands of a holy God for acceptance before Him.

The section concludes with a statement that is a self-testimony of Yahweh, designed to recall to Abram the promise program and to prepare him for the confirmation of the covenant.

III. THE PERMANENT PRINCIPLES SET FORTH

The ground of justification. The passage we have just considered reminds us that there are a trio of theological relatives that are the illegitimate offspring of natural religion fertilized by the gospel, Pelagianism, Romanism, and Arminianism. Justification by grace through faith, that which is taught by Genesis 15:6, when rightly understood, overthrows them each. The contention of Pelagianism, that man is able to keep God's commandments and be without sin, is refuted by Abram's justification, not by works, but by faith. Romanism, which teaches a salvation "to be gained by stages through a sacramental treadmill," is also refuted by Abram's justification. In Arminianism we have an unwitting legalism, at least in its Wesleyan manifestation, in that salvation is traceable to the decision of man's free will. The grace necessary to salvation is added, after man by his free will decision takes the first step.

Let me define justification by simply citing the words of the Westminster Confession, "Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them (cf. Rom. 4:5-8; 2 Cor. 5:19, 21; Tit. 3:5, 7, etc.), the

receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God" (Chapter XIII).

The *ground* of justification is imputation. There are three great acts of imputation set forth in Scripture. First, there is the imputation of Adam's sin to men (cf. Rom. 5:12). Second, there is the imputation of the sins of the elect to Christ (cf. Gal. 3:13; 2 Cor. 5:21). And, finally, there is the imputation of God's righteousness to the elect (cf. Rom. 3:24-26). It is in this last imputation that the heart of justification is found. Romans 3:21-26, called by Godet, "the marrow of theology," is the normative passage on the subject. There Paul points out that the conferring of righteousness is grounded in the satisfaction to God's holiness and justice rendered by the propitiatory sacrifice of the Son of God. Thus, by reason of Christ's work in sheer grace the righteousness of God, a righteous standing before Him, is conferred upon the elect believer.

The fundamental principle of justification. The fundamental principle of justification is grace, or the unmerited love and favor of God toward man, as Webster puts it in the dictionary named after him. The scriptural defence of the gracious character of justification is found in such passages as Romans 3:24, Acts 15:11, and Titus 3:7. The passages are pellucid and require no comment.

From the theological standpoint justification must be by grace because of the fact of human sin and guilt (cf. Rom. 3:23; 8:7-8), because of the fact of Christ's death (cf. Gal. 2:21), and because of the need of assurance of acceptance (cf. Rom. 4:16), and because the end of all God's works must be His glory (cf. Rom. 11:36; Gal. 1:3-5). The fact of the death of Christ may be the greatest of the theological proofs of justification by grace apart from law-works, for, if righteousness were to be ours by human works, then the death of Christ becomes meaningless, or perhaps the greatest blunder the universe has ever seen, with God the perpetrator, since He allowed Christ to die at the hands of wicked men. As Berkouwer puts it, "God would be guilty of throwing himself away."

The means of justification. The Scriptures are clear in affirming that faith is the means of justification. It is expressed in Genesis 15:6, in Romans 3:21-26, 4:1-8, and in many other places too numerous to cite. Perhaps the plainest passage in Ephesians 2:8-9. It is illustrated in the Bible by the figures of looking (John 3:14-15), eating and drinking (6:50-58), and coming to Christ (5:40; 7:37-38; 6:44, 65). Faith is object-centered and God centered, being, as we have said already, personal and propositional. Involved in it is a receiving of Scripture and an embracing of Christ.

James Packer describes faith in this very helpful way, "Faith is a conscious acknowledgement of our own unrighteousness, a clasping of him as the ring clasps the jewel (so Luther), a receiving of him as an empty vessel receives treasure (so Calvin), and a reverent, resolute reliance on the biblical promise of life through him for all who believe. Faith is our act, but not our work; it is an instrument of

reception without being a means of merit; it is the work in us of the Holy Spirit, who both evokes it and through it ingrafts us into Christ in such a sense that we know at once the personal relationship of sinner to Saviour and disciple to Master and with that the dynamic relationship of resurrection life, communicated through the Spirit's indwelling. So faith takes, and rejoices, and hopes, and loves, and triumphs." We close on that note.

NEWS AND NOTES

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

S.C.C. CLOSES. Southeastern Christian College is closing its door as a college. The Board of Directors have decided that it is not economically feasible to continue.

30 Years of Service

The school began as Kentucky Bible College in Louisville, Kentucky in 1949. The Winchester campus was purchased in 1954. The name was subsequently changed to Southeastern Christian College.

Presidents who have served the school were Winston Allen (now a missionary in Alaska), N. Wilson Burks (deceased), LaVern Houtz (now teaching in Winchester) and Victor N. Broaddus (former missionary to the Philippines).

Three thousand students have taken one or more courses at S.C.C. during its 30 years of existence. 469 of them have received degrees or certificates for two or more years of study at the college.

Bond Holders

Three and a half years ago there was a bond issue for \$200,000. Since then, a number of the bonds have matured and been paid off. These bonds are secured by both the first revenue and by a first mortgage on the campus property. All remaining bonds are still good, and all obligations will be met.

All bondholders will be contacted eventually to be informed as to what they can do. Instructions will depend on the liquidation procedures.

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I am so sorry for taking so long to answer your recent letter. Your

letter came while we were back in the USA on vacation.

I am enclosing a check for the bundle to Lt. St. Church. Please continue to send them for us.

You are right, we get our copy several months late. It is still a pleasure to receive and we enjoy every word. We are very limited on our Christian reading matter here.

We are still enjoying our stay in Saudi Arabia. As I mentioned we just returned recently from a trip around the world. We spent a week in Japan visiting Moto Nomura and Sachiko Osawa. A very delightful and refreshing visit.

In Christ,
Douglas Broyles

• • • • •

Received the June issue of **Word & Work** which is fine, as every issue is for me.

I missed the May issue so overlooked renewing. My niece will lend me hers so all is well again.

I'm so thankful for this contact with our churches and friends in them. Keep it coming and God bless your efforts.

Sincerely,
Emma Hargesheimer

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Sorry I am late in our renewals, for me and Ralph Kitterman Jr.

I am enclosing \$8.00 for renewals and \$2.00 for "My Pilgrimage Toward Premillennial Viewpoint."

God bless each one of you.

In Him,
Velma Kitterman

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THE WORD AND WORK

2518 Portland Avenue

Louisville, Kentucky 40212

Subs. Now \$4.00

Recently we took one of the monthly bills for Word and Work publication, and divided it by the 1250 subscribers that we average, and found that each individual magazine costs just over 30 cents, besides the cost of postage. Since there are eleven issues a year, the cost before postage is \$3.30. This price, no doubt, is subject to a possible increase at the end of the year.

For this reason, we have noted in the masthead of this issue that the present subscription price is \$4.00 per year. This increase will apply to all subscriptions received after November 1st. Since most of our subscribers renew sometime early in the year, this will serve as advance notice.

As many of our readers already know, the Word and Work Magazine has, through the years, run oftentimes on a deficit budget, largely because the subscription list is small and the cost of the typesetting has to be absorbed by so few. But small profits on the sale of song books, tracts, and bibles has enabled us to keep going. Also, the Quarterly, which is printed in about twice the quantity, nets some profit to help underwrite the magazine.

We hope that no one will feel that the new subscription rates are unreasonable. We desire and need the cooperation of all interested parties.

We do invite articles to be submitted for possible inclusion in our pages; and would like for our brotherhood to be more fully represented in this way.

—Wm. Robert Heid, Editor

change of address?

Let us know in advance—otherwise you don't get your magazine and we pay return postage.