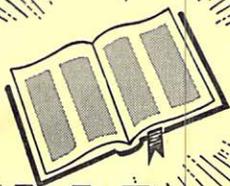
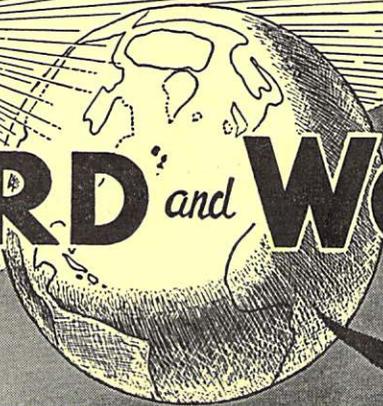


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

SEPTEMBER, 1989

"If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, 'How can I get hold of and use the Holy Spirit'; but if we think of him in the biblical way as a divine Person, infinitely wise, holy and tender, then our thought will constantly be, 'How can the Holy Spirit get hold of and use me?' The former conception leads to self-exaltation; the latter to self-renunciation.

"If we think of the Holy Spirit merely as a divine power or influence, and then imagine that we have received the Holy Spirit, there will be the temptation to feel as if we belonged to a superior order of Christians. But if we think of the Holy Spirit in the biblical way as a divine Being of infinite majesty, condescending to dwell in our hearts, it will put us in the dust, and make us walk very softly before God.

"Many can testify of the blessing that has come into their lives from coming to know the Holy Spirit as an ever-present, living friend and helper."

—R. A. Torrey

NEWS AND NOTES

"They reported all that God had done through them"

A Note about News & Notes:

We appreciate all who send in reports or bulletins. Many folks find our news section very valuable. Some may wonder why information they have sent us has not been used. Sometimes it is due to lack of space. Some months we get little news; other months we are swamped! Other times it is because the "news" has become "old" already—especially at the turn of the year when we combine the Nov. & Dec. issues.

Suppose, for instance, we receive a bulletin Nov. 7, just a few days after the news for the Nov. issue has been turned in to the printer. The next issue won't go out until mid-January, by which time the events of late Oct./early Nov. contained in that bulletin are outdated. Try to get news to us by the first of the month.

We will hardly ever report wedding, anniversaries, or birthdays. We couldn't possibly include them all, and it's hard to decide which ones to put in. Exceptions will be made for very significant milestones in the life of someone widely known among the churches. For death notices and appreciations of those who die, we are dependent on those who can supply the needed information. Again, we can't include them all.

Re: church activities, we primarily like to carry items that encourage and stimulate. As the Lord leads a congregation into fruitful creative ministries, the rest of us need to learn about them. It may help us too to get out of ruts and break new ground. There's no value in innovation just for innovation's sake. On the other hand, there's no value in tradition just for tradition's sake. God help us relate the unchanging Gospel relevantly to a very changing world, and share with each other how He leads us to do this.

We are glad to get regular bulletins. But since culling news from many bulletins is time-consuming, we appreciate even more those churches who have reporters send reports of the most significant events. Doing this on a regular basis (perhaps every 2 months) would be a real boon to us. Thanks, the Editor.

Gordon Linscott Goes Home to Glory

Gordon Linscott, former editor of Word and Work, was called home by his heavenly Father on August 28, after a long struggle with Parkinson's Disease. He was 65 years old, and is survived by a daughter, a son, and his wife Ruth—to whom he was married for almost 48 years. We shall have more about our brother next month, Lord willing.

WORD & WORK:

We are finally getting around to making some overdue improvements in the magazine's appearance—our masthead, headings, etc.

We are seriously thinking of changing the design of our front cover. Though the artwork conveys the two-fold emphasis of this magazine—the Word from God and the Work in the World—some feel it appears rather dated, not contemporary in journalistic style. What do you think?

More to the point, if you prefer a change, please offer us your suggestions . . . even proposed layouts, if you are

skilled in that field. We look forward to your comments and samples.

—Editor

Lyons, Indiana:

The Lord willing, the Pleasant Grove Church of Christ plans to celebrate the 100th year of our church building and the 125th year of our congregation on Sunday Oct. 1, 1989. Sixteen Civil War returnees moved into the then wilderness area to establish their homes and families. For 25 years they worshipped in a log school house before being able to afford to build. We invite others, especially descendants of these pioneers, to come and share in our thankfulness for God's sustaining grace. Regular church will begin at 10:30 EST. A basket dinner will be enjoyed at 12:30, and the afternoon celebration will begin at 2:00. A 176 page history, compiled by the minister, of early Green County and the the congregation will be available for sale at \$7.50 per copy. A display of other materials related to our history should be inter-

Continued on page 287

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

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No. 9

In This Issue

Theme: *SPIRIT OF THE LIVING GOD*

| | | |
|---|-----------|--------------------|
| "Fall Fresh on Me!" — Alex V. Wilson | - - - - - | 258 |
| Personality of the Holy Spirit — J. Edwin Orr | - - - - - | 260 |
| PARAKLETOS — J. Miller Forcade | - - - - - | 262 |
| What the Indwelling Spirit Does for Us — R. H. Boll | - - - - - | 264 |
| Needed: Clarity and Charity — The Editor | - - - - - | 267 |
| Am I Evanmatic or Charisgelical? — Larry Hart | - - - - - | 271 |
| The Power of the Holy Spirit — Alex V. Wilson | - - - - - | 272 |
| New Testament Checklist: The Holy Spirit and Me | | |
| — Tom Houston | - - - - - | 276 |
| Questions Asked of Us — Carl Kitzmiller | - - - - - | 277 |
| Thoughts From Romans — "Fellowship in Giving and in Prayer" | | |
| — Ernest E. Lyon | - - - - - | 278 |
| Heroines of Faith: Greater Works — Helen Roseveare | - - - - - | 280 |
| VOICES FROM THE FIELD | - - - - - | 284 |
| NEWS AND NOTES | - - - - - | Inside front cover |

Theme: Spirit of the Living God

"Fall Fresh on Me!"

Alex V. Wilson

Dear friends, this month's theme is so important that I urge you to read it soon and thoroughly and prayerfully . . . then share it with others. We recently saw that relevant, specific and Biblical goals and objectives are essential to build strong churches (July *W & W*), but that prayer is *ultra-essential!* (August). For only God Most High can enable us to reach those goals and objectives, and the extent to which God works is in proportion to the extent to which His people pray. So we concentrated on the subject of prayer.

This month we want to focus on the Power-Source Himself, the Holy Spirit. We have tried to present many facets of this glorious subject. Articles deal with His personality, His "paraclete" ministries, His work of producing wisdom and Jesus-like character in us, His interceding for us, His imparting of boldness and abilities to us so that we may serve God, and also ways we should avoid hindering and hurting Him. All these topics are at least touched on, and every one of them is momentous. Some of us may find nothing especially new here, but are we *living* these truths? My prayer for myself and for you all is that the Lord may impart to us not merely theories but reality, not merely knowledge but experience. "For the kingdom of God is not in word but in power" (1 Cor. 4:20). James Packer warns, "There is nothing so Spirit quenching as to study the Spirit's work without being willing to be touched, humbled, convicted, and changed as you go along." And Jim Carter of Atlanta said, "*Christianity comes with the batteries included.* If there is a power loss problem, it is not in the provision but in the faulty hookup and most probably in our pride."

Available to All, Needed by All

Harold Lindsell in his book, *The Holy Spirit in the Latter Days*, underscores an important fact.

Unfortunately, many of today's books about the Holy Spirit have highlighted the experience of the Spirit's filling by centering their attention on evangelists, ministers, and other highly placed leaders in the churches. This leaves the impression that the filling of the Spirit is only for the few and mighty—not for the everyday believer. This was true, to a degree, in the Old Testament, but not the New. The Spirit's filling is available to the housewife, the businessman, the truck driver, the secretary, the physician, the college student, and the men and women on the assembly lines of the factories. One does not have to be a specially-called servant of God to qualify. No one is excluded from this blessing, and every life can be a better one when it is lived in the power of the Holy Spirit. (p. 98)

"Serious Business"

An article by that title stirred my heart back in June 1987. It was in *World Christian* magazine (Box 40010, Pasadena, CA 91104), written by David Bryant. His main ministry is seeking to arouse believers to pray for revival and missionary outreach. (Anyone who

fears there is something unbalanced or even heretical in what he records should look at Luke 11:13, and at R. H. Boll's article last month, "Should We Pray for the Holy Spirit?") Consider, then, in the following excerpts, David Bryant's challenge to seek the Spirit's empowering, and his emphasis on the Spirit's Christ-centeredness.

[At church] a friend from Bangladesh spoke of many doors opening for ministry in the Muslim world. But then he made it all so personally disturbing.

"The doors are opening," he warned, "but will the Church—will *our* church—have the strength to go through them? I fear not... not unless we all experience—everyone here this morning included—a powerful new engagement with the Holy Spirit."

A few of us were shaken that morning. But, I regret to report, too few. All of us, senders and goers, share responsibility for a generation without the gospel, because *we have been willing too often to settle for spiritual powerlessness...*

Not long ago, thirteen of us, scattered geographically, convened a one-day retreat to appeal to our Father for a fresh invasion of spiritual vitality. We came concerned with world evangelization. We also realized that it is the height of folly to think of finishing the task without a drastic change in the spiritual climate of the Church. And since we happen to be "insiders," we knew the Church's paralysis begins with us. So, throughout the day we each took turns confessing to one another the many evidences of powerlessness in our service to Christ. As each confessed, we recorded in our notebooks the areas for which the others desired the Spirit's filling. Then one by one, each of us declared bold, compelling prayers that we be "clothed with power from on High" (Luke 24).

It was serious business. What we were facing that day was the clear teaching of Scripture that *our relationship with the Holy Spirit can never be static*. The Bible says that, on the negative side, we may grieve, quench, resist, lie to, struggle against, reject and even blaspheme God's Spirit. Or, in positive response, we can receive, wait on, seek, hear, walk with, be led by, obey, sow to please and even drink of God's Spirit. As the New English Bible puts Eph. 5:18, "*Let the Spirit fill you.*" That's precisely what we were doing on our retreat...

Again and again, we must give ourselves whole-heartedly to the person of Christ himself. The Spirit is called the *Holy* Spirit because he is. He's the *consecrating* (holy) Spirit, sent not to focus us on himself but to bring us into an exclusive allegiance to Christ. So, the more we love Christ, worship Christ, think on Christ, speak of Christ, obey Christ, live and die (daily) for Christ, desiring everything for Christ—the more powerfully the Spirit can carry out his own commission among us. (End of quote)

Friends, may each of us renew our vows to the Lord Christ. And may we echo the prayer of the chorus that says, "Spirit of the Living God, fall fresh on me. Melt me, mold me, fill me, use me. Spirit of the Living God, fall fresh on me!"

The Personality of the Holy Spirit

J. Edwin Orr

It is Christian doctrine that the Godhead exists in three persons, the Father, the Son and the Holy Spirit. The mystery of the Trinity is something beyond explanation, yet capable of belief. The Scriptures attribute both deity and personality to the Father, the Son and the Holy Spirit, and the Trinity is the only satisfactory statement of the relationship of the Persons in the Godhead.

Personality

Christians are taught, therefore, that the Holy Spirit is a person, and yet one often hears presumably orthodox people refer to the Spirit as "it" instead of "He." The Holy Spirit is someone more than a mere influence emanating from God, and yet that is what many Christians hold in practice if not in theory. What do we mean by personality?

The marks of personality are intellect, will, and emotion.

By personality we do not mean power. A motorist may fill his tank with the spirit of petroleum, called gasoline. The spirit of petroleum is a dynamic power, but it has neither mind nor will nor emotion in the matter of the use of its power. The Holy Spirit is more than a spirit of power from God.

A search of the Scriptures reveals that the Holy Spirit has intellect, will and emotion, the marks of personality. For example, John 14:26—"He shall teach you all things"—indicates that the Holy Spirit has intellect. Acts 16:6-7—"having been forbidden by the Holy Spirit"—shows that the Holy Spirit has will. Ephesians 4:30—"Do not grieve the Holy Spirit of God"—demonstrates that the Holy Spirit has emotion. God created man in His own image, with intellect, will and emotion, but these in man are limited; in God they are infinite. The sum total of the verses of Scripture dealing with the Holy Spirit suggest that He is a self-conscious Being, possessing intellect, will and emotion. Many Christians have not stopped long enough to think this matter through to its conclusion.

Intellect

If the Holy Spirit, possessing all wisdom and knowledge, never making a mistake, is infinite intellect, the sooner Christian people learn to defer to His superiority the better. Imagine a young student credited with a high intelligence quotient and excelling in high school physics, presuming to ask Professor Einstein to subordinate his greater intelligence to the lesser light of the student! Likewise, Christians must learn to subordinate their intellects to the mighty wisdom of the Spirit.

Will

The same is true concerning the will. One admires the will and purpose of a man who truly triumphs over adversity by sheer effort of will. But the strongest will on earth is inferior to the will of the Holy

Spirit, whose purposes are grander infinitely than all the purposes of mankind. *The Holy Spirit has been placed in charge of the work of God on earth, and He knows what He is doing, His purposes are clear, and His plans will be fulfilled.*

I remember once, during the Pacific War, our outfit was ordered to pull down the mess-hall, the chapel, the briefing tents, the sleeping quarters, everything, and to pack them up and put them on board landing craft which came along the beach. In our excitement at the prospect of invading Japan, we did not mind living on hard rations for a while, missing our mail, sleeping out. Then came orders to take all our stuff off the ships to shore. It provoked all the grumbling of frustrated men. Cried some: "I wonder if those dopes back in Washington know how to run a war?"

But the higher command knew something that we did not know, that a plane would leave Saipan and drop a bomb on Hiroshima that week, thus bringing to a conclusion a terrible war. The higher command did not deem it wise to explain strategic moves to tactical commanders. The converse was even more true. No private-first-class thought it his duty to plan a private campaign against the enemy, but rather subordinated his will to the overall purposes of the Commander-in-Chief.

So it is with the Holy Spirit. He is the Commander-in-Chief of the Army of Christ. He is Lord of the Harvest, supreme in revival, evangelism and missionary endeavour. Without His consent, other plans are bound to fail. It behooves us as Christians to fit our tactical operations into the plan of His strategy, which is the reviving of the church and the evangelization of the world.

Emotion

Less appreciated in the thinking of Christians is the infinite emotion of the Holy Spirit. Emotion is a powerful force in the lives of human beings, often surpassing intellect and will. For example, I have a little boy in my family, and naturally I love him. My attitude is not based on cold intellect, or grim determination, but upon the emotion of parental affection. It requires neither mental effort nor wilful purpose to love my own offspring.

The Holy Spirit loves the offspring of God. This is true of all the children of creation, but more so does it apply to the children of God through faith in Christ. He loves us. His love for us is a driving force which accomplishes things for us. At the same time, He hates sin and disobedience, and is as ready to chasten us as a loving parent is to discipline his child. But the emotion of the Holy Spirit is stronger than human emotion, and is not at all fickle. One finds that *an ordinary Christian who surrenders his life to the filling of the Spirit is capable of loving people for whom he had not a glimmer of love previously.*

Thus it is wise to consider that the Holy Spirit is a person, with intellect, will and emotion superior to our intellect, will and emotion. It is also wise to recognize that the same Scriptures which emphasize His personality are the source of teaching concerning His deity.

—From the book, *Full Surrender*

PARAKLETOS

J. Miller Forcade

Parakletos is a Greek word. In the New Testament it is used only by John. He uses it four times in his gospel, in John 14:16; 14:26; 15:26; 16:7 as a title of the Holy Spirit and once in 1 John 2:1 of Jesus as the advocate who pleads our cause with the Father. "The word means so much that there is no single English word by which it can be adequately translated." In John's gospel where *parakletos* refers to the Holy Spirit it has been translated *Comforter, Counselor, Someone to Stand by you, He who is to befriend you and Helper*.

I. The verb from which *parakletos* came means to *call in, to summon*. In the Greek language a man was said to call an *ally* to aid him, a *counsellor* to give him advice, an *advocate* to plead a case in the law courts, to call upon a man to *undertake a public duty*, or to call in the gods as *helpers*. "Therefore at its widest meaning, *parakletos* is a person who is called in to help in a situation with which a man by himself cannot cope." (All these quotations are from the scholar, William Barclay).

II. "It is then possible to take *parakletos* to mean *one called in to comfort and to console*; but two things have to be noted. First, it is by far the rarest meaning of the word. Second, even if it be taken in that sense, it still has the background of a comfort which makes a man able to stand on his two feet."

III. In ordinary secular Greek its most characteristic use was in connection with help given in some kind of legal trial. "In Greece the *parakletos* was the friend of the accused person, called in to speak in support of his character in order to enlist the sympathy of the judge in his favor.—It means someone who will present someone else's case to some other person or to some other authority in the most favorable light.—The *parakletos* would put a much more effective case than the man himself."

"There is no doubt that this is the meaning of *parakletos* in 1 John 2:1. Jesus is the prisoner's friend. He is the one who will plead and intercede for us. He is the counsel for the defense. The Jew had the hopeless task of putting forward as his defense before God his own good works and his own obedience to the law. The Christian has the supreme defense—the advocacy of Jesus Christ himself. It is he who ever liveth to make intercession for us."

IV. There is still another meaning of the verb from which *parakletos* comes: It sometimes means to *exhort* or to *urge*. It is used "for exhorting men to the fairest deeds; to apply their minds to think about things; to remember; of exciting a person to a certain action or emotion. But above all *parakalein* is used of *exhorting troops who are about to go into battle*—Here then we have the great work of the Holy Spirit. To put it in modern language, the Holy Spirit makes men able to cope with life. The Holy Spirit is in fact the fulfilment of the promise "Lo, I am with you always even unto the end of the world" (Matt. 28:20). The *parakletos, the Spirit*, is the constant, illuminating, strengthening, enabling presence of Jesus."

There are three common theories of right living. The first is that of *suppression*. This may be defined as the "forcible exclusion of an idea or desire from consciousness and overt action." What usually happens when suppression is attempted is that either there is a gradual 'leak' of evil desire into the consciousness with corresponding overt action or there is a periodic retention of evil until it reaches a certain level and then we 'explode'! The second theory is that of *eradication* which means the complete removal of all evil from the human heart and consciousness at conversion by the Holy Spirit. If this were true it could not preclude temptation for Adam was tempted as was Jesus. The third is that of *counteraction*. This may be defined as a power or force, in this instance the Holy Spirit, which acts in opposition to the evil within us.

From our study of the word *parakletos* it seems evident that the Holy Spirit is basically a help to act in opposition or counteract the evil that tempts us whether from within or from without. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit (the Holy Spirit) in Christ Jesus made me free from the law of sin and death—which is in my members." (Rom. 8:1; 2; 7:23) Counteraction is what enables the modern aircraft to fly and carry tons of weight. Theoretically they cannot fly because of the law of gravity but all of us have seen them do it.

There are many passages of scripture that teach this great truth about the counteracting help of the Holy Spirit. For example, "And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God." (Romans 8:26, 27) One becomes more aware of the reality of this intercession when he attempts things that are impossible by human intellect and effort.

J. Hudson Taylor said, "I have found that there are three stages in every great work of God: first, it is impossible, then it is difficult, then it is done." William Booth said, "God loves with a great love the man whose heart is bursting with a passion for the impossible." Again Taylor wrote, "There is a living God. He has spoken in his word. He means what he says. And he is willing and able to perform what he has promised." And George Muller said, "I do not despair, by God's grace, of obtaining any blessing, provided I can be sure it would be for any real good, and for the glory of God."

Most of us are moral cowards. It may be all of us are. But so was the Apostle Peter. When faced with a physical crisis in the Garden of Gethsemane he rashly drew his sword "and struck the high priest's servant, and cut off his right ear" (John 18:10). But when he was pressed about knowing Jesus he "began to curse and to swear, I know not the man" (Matt. 26:74). But later he faced the Sanhedrin with becoming boldness (Acts 4:5-13). His boldness was not that of human courage but that supplied by the Holy Spirit. "They were all filled with the Holy Spirit, and they spake the word of God with boldness" (Acts 4:31).

What The Indwelling Spirit Does For Us

R. H. Boll

What is the necessity of the Holy Spirit's indwelling? What function does He perform? What does He do in those who are the "temple of the Holy Spirit" which would otherwise be impossible? Manifestly, the coming of the Spirit marked a new era. Something never before received was given. The Spirit had wrought among men before, but never had He "come" as He came on Pentecost. That Pentecost event was the result of the Savior's finished work on earth, and He had to ascend to the Father before it was even possible that the Holy Spirit should come (John 16:7). The inspired word of God had been here many centuries; yea the Lord Jesus Christ Himself had come, and His words (which He declared were "spirit" and "life"—John 6:33) had been spoken far and wide among the people, and were believed and received by many (John 17:8). Yet *the Spirit* had not come. "He abideth *with you*," the Lord told His disciples; and pointing forward to the time after Pentecost, added, "and shall be *in you*" (John 14:17). It must certainly have made a big difference whether the Holy Spirit was merely *with* men, or whether He was *in them*. All the time before Pentecost (though we read that in a certain sense men had at former times occasionally been "filled with the Holy Spirit") the Holy Spirit was with men only, but from Pentecost onward He was to be *in them*. So important was this coming and work and indwelling of the Spirit in God's people from Pentecost onward that the whole ensuring dispensation of the new covenant is called "the ministration of the Spirit," as the former dispensation was called "the ministration of the letter"—that is the Law, a ministration of death and of condemnation (2 Cor. 3:6-9). What then is the great difference? What does the indwelling Spirit do for men?

1. *The indwelling Spirit makes a God-pleasing life possible.* If the Spirit of God does not dwell in a man he is said to be "in the flesh"; and those that are "in the flesh cannot please God." "But ye are not in the flesh but in the Spirit if so be that the Spirit of God dwelleth in you" (Rom. 8:8, 9). The question, then, whether a man can please God depends on whether he is "in the flesh," or "in the Spirit"; and that, in turn depends on whether the Spirit of God dwells in him or not. Therefore unless the Holy Spirit dwells in a man, he cannot live a life pleasing to God. That is plain.

That is followed by the statement, "But if any man hath not the Spirit of Christ, he is none of his." This is often taken to refer to a Christlike disposition. The connection, however, shows beyond peradventure that the meaning of the phrase, "hath the Spirit of Christ" is the same as "the Spirit of God dwelleth in you," in the same verse. Many seem to evince a Christlike disposition, who are really "none of His"; and (alas) some that really are His do not always manifest a Christlike disposition. The indwelling Spirit does and must produce a Christlike disposition, as we shall see. But here he speaks of the fact of the Spirit's indwelling. In that

lies the distinction. The man in whom God's Spirit dwells is a child of God, for every child of God receives the Spirit; but one in whom the Spirit does not dwell is not God's. And the former *can* live a God-pleasing life, the latter cannot. He may hear, believe, come to Jesus, become a child of God, receive the Spirit, and then live the new life; but until that takes place he cannot please God.

2. The reason why a man who has not the Spirit cannot please God, while one in whom the Spirit dwells can, is that the one is necessarily actuated by the flesh, his fallen human nature. For that is all he has. Even if he goes in for religion (as Saul of Tarsus once did, as many under false forms of "Christianity" do now) he is under the control of the flesh. There is no more dangerous being alive than the fleshly righteous. History shows what monsters religion can make out of fleshly men. For whether in the gross indulgence of lust, or in the refined pursuits of culture and earthly ambition, whether it wear the garb of crime or disguise itself in a cloak of religion, the fleshly nature of man is always contrary to God—"because the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can it be" (Rom. 8:7).^{*} The works of the flesh are manifest: "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like"—and anything and everything done in self-will. (See similar lists in Rom. 1:21-31; 3:9-18; Tit. 3:3). The Christian, though he has received the Spirit, still has this old nature, the flesh, and is still in danger of being controlled by it. Hence all the admonitions: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof," etc. But having the Spirit he now has a power within which can overcome the power of the flesh. "Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5:16, 17). So the Christian is no longer under the dominion of the flesh, but if he chooses he can now walk by the Spirit, and thus go directly contrary to the flesh. But if he elects to walk after the flesh he is back on the road of death. "So then brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh ye must die; but if *by the Spirit* (context shows it is the Spirit indwelling) ye put to death the deeds of the body, ye shall live" (Rom. 8:12, 13). In those who so give Him scope and control in their lives, the Holy Spirit brings forth His fruit, which is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23).

3. The Holy Spirit endues us with inward strength and power. "For this cause I bow my knees unto the Father," says Paul, "... that he would grant you, according to the riches of his glory that ye

^{*} From the first moment that the word reaches the heart of a man, if it find reception there, a change begins to take place. The man is then spiritually in a transition. Yet the object of the gospel is to bring him into this state where he is not in the flesh but in the Spirit, and the Spirit of God dwells in him. If he stops short of that he cannot please God.

may be *strengthened with power through his Spirit in the inward man*. This means also "that Christ may dwell in your hearts by *faith*" (in Rom. 8:10, "Christ in you" is equivalent with "the Spirit of God dwelleth in you" in v. 8—for where the Spirit is, there also is Christ present); and this enables us to grasp the love of God; that ye "may be strong to apprehend... what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God" (Eph. 3:15-19). All this is the work of the Spirit. A sense of reality, a great and deep conviction of the love of God fills the heart where the Holy Spirit dwells. "For the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us (Rom. 5:5). Thus we look up with confidence to God and say, "Abba, Father." Since our love to God, to the brethren, and toward all men, is but the outgrowth of our apprehension of *God's love to us* ("we love because he first loved us," 1 John 4:19) it is easy to see how "the fruit of the Spirit is love," and how, being strengthened with power by His Spirit in the inner man, we become also "rooted and grounded in love." Of powerless and loveless Christians there are not a few. Yet God has made provision for us in the gift of the Spirit to give us power and love.

4. The Spirit imparts *boldness*. This is a thing every Christian needs if he is to be of any force in the service of God, preachers most especially. When at the first rise of persecution the church gathered together and prayed for boldness, God answered by a renewed outpouring of the Holy Spirit, "and they were all filled with the Holy Spirit, and they spake the word of God with boldness" (Acts 4:31). It is of interest to note that though some of these had been "filled with the Holy Spirit" on Pentecost (Acts 2:4) yet here they are again filled. There is nothing to forbid the thought that God's children may over and over again be filled with the Spirit.

5. The Holy Spirit imparts *wisdom*. He is the "Spirit of wisdom and understanding" (Isa. 11:2). Of Stephen it is said that he was full of the Holy Spirit and of faith and of grace and of wisdom and of power (Acts 6). These things are vitally connected. By faith we apprehend and by grace receive the manifold gift of God, of which power and wisdom are but two items; and all comes through the Holy Spirit, the Gift of all gifts.

6. The indwelling Spirit *intercedes for us*, with groanings that cannot be uttered. This to help our infirmity, for we know not how to pray as we ought, but the Holy Spirit makes up our lack by His intercession. This is done within us, in our hearts; and perhaps to us not distinguishable from the yearning of our own hearts. But God who reads the inward secrets sees and hears the thing the Spirit has in mind for us when He thus intercedes in our behalf. (Rom. 8:26, 27). Indeed we cannot offer acceptable prayer, true and sincere, nor worship acceptably in any other wise, except by the Spirit (Phil. 3:3; Eph. 6:18). Which does not mean merely by the directions of the Spirit in God's word, for *that* was always required, long before the Spirit was given; but speaks of the new wor-

ship which is not only in accord with God's word, but impelled and sustained by the Spirit of God.

7. Finally—and this really goes back to our first item—the Holy Spirit alone can produce in us the Christlike life. For consider that our Lord Jesus was all his life long, from His miraculous begetting, until by the eternal Spirit He offered Himself without blemish unto God, under the Spirit's sway, in all His words and works and ways; and that all His character is but the manifestation of the Spirit and the fruit thereof. Could any man duplicate even remotely Christ's life, unless he had Christ's Spirit? Surely not.

But God not only sent His Son, He also sent the Spirit of His Son into our hearts by which we cry Abba, Father (Gal. 4:6). For this Christ died and went to the Father that this priceless Possession of His, the Spirit, might become available to us also.

If we cannot comprehend these things we can nevertheless believe them on the authority of God's word. The promise is not for those who are able to reason out the deep whys and the hows, but for those who believe God and accept His offered gift, and act upon it by faith.

* * * * *

Needed: CLARITY and CHARITY

The Editor

Satan tries to muddy the water on every important aspect of Christian belief and practice. And since the Holy Spirit's work is so crucial for our character and service, the Evil One has worked overtime sowing confusion and discord in this area. May our Father protect us from his tactics, and provide us with special wisdom and patience as "we make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3).

Present-day miracles, tongues-speaking, healings—these have been bones of contention in many places. And extremist crackpots have been numerous . . . on both sides. Most of us have heard about some of them, read about them, probably met some. And usually we are tempted to become all the more entrenched in our view because of those "crackpots" on the other side. Sadly, the baby is often thrown out with the bathwater.

A writer from the Restoration Movement background helpfully distinguishes four, not two, positions related to these issues. Using his terminology, they are: a) "Hard" Pentecostals, who believe *every* spirit-filled believer by definition *must* show some miraculous gift, usually tongues; b) "Soft" Pentecostals, who practice tongues, hold healing-meetings, etc. but do not downgrade Christians who don't; c) "Soft" non-Pentecostals, who don't practice tongues, etc. and may not feel they are very important, but do not insist that all such manifestations are demonic or pathological; and d) "Hard" non-Pentecostals who do not practice tongues, etc. and believe that *no* one should. The writer believes that "a" and "d" are unbiblical, and that the

truth lies somewhere in the middle. I agree, but I'll still love you if you don't!

As Slippery as a Greased Pig

Many difficulties arise because of terminology. Words can be slippery things, especially if they relate to subjects where emotions run high. Examples of such highly charged terms are "fundamentalist," "liberal," "pre-millennialist," "miracle," "feminist," "pro-life," "pro-choice," etc. Often the hearer of such words just doesn't attach the same meaning to them that the speaker does, and more heat than light is generated.

In our time "charismatic" is one of the most slippery terms, used with many different meanings. Dave Reagan tells how he is often asked, "Are you charismatic?" He always replies, "What do you mean by 'charismatic'?" If they mean do you believe all Christians should speak in tongues, or that Christians who haven't done so are not Spirit-filled, or if they mean does he personally have the gift of tongues . . . then his answer is No. But if they merely mean, Do you sometimes clap your hands during songs or lift your hands in praise or prayer, his answer is Yes. And if by "charismatic" they mean someone who believes that God still performs miracles and that His Spirit still gives supernatural gifts—including the gift of tongues to some—then his answer is "Yes, in *that* sense I am charismatic."

I agree. Let's not say, "God *never* heals today; the day of miracles is over." But let's also not say, "God *always* heals His trusting obedient children today; no abiding Christian should remain sick." Surely both those positions are unjustified. Likewise let's not say, "Tongues is a gift God *never* imparts to anyone" . . . NOR, "Tongues is the gift God *always* imparts when He baptizes or fills anyone with His Spirit." The Bible says, "There are different kinds of gifts, but the same Spirit . . . and he gives them to each one *just as he determines*." It also says, "Make love your aim, and *earnestly desire the spiritual gifts*, especially that you may prophesy." (1 Cor. 12:4, 11; 14:1) May our beliefs and practices be wide enough to embrace all the God-given teaching on these subjects.

Some Contemporary Evaluations

Thank God a number of voices are urging balance and open-mindedness on these issues. Let us share just two examples with you. First, evangelical theologian James Packer gives a stimulating evaluation of the charismatic renewal in his book, *Keep in Step with the Spirit*, 185ff. He finds ten "negative aspects" that mark many (not all) charismatics, especially the "hard" ones. Some of these defects are elitism, sectarianism, unhealthy emotionalism, anti-intellectualism, conformism, the health-&-wealth gospel, etc. But he also points out that God's word provides "principles for judging whether movements are God-inspired or not—principles about God's work, will, and ways that the Apostles themselves apply in letters like Galatians, Colossians, 2 Peter, and 1 John. Two basic tests emerge: one credal, one moral. . . . When we apply these tests to the charismatic movement, it becomes plain at once that God is in it."

Packer goes on to point out twelve positive aspects, "features [which] call for unambiguous approval when biblically assessed." These characteristics of many (not all) charismatics include Christ-centeredness, Spirit-empowered living, "emotion finding expression" (notice that unhealthy emotionalism is listed above as a weakness), prayerfulness, joyfulness, "every-heart involvement in the worship of God, every-member ministry in the body of Christ," missionary zeal, deep fellowship, and generous giving. (For a similar but much shorter analysis, see Dave Reagan's April '89 *Lamplighter*.)

Second, evangelist and Bible teacher Michael Green deals with the issue of *order-versus-ardor* in church meetings.

The charismatic distrusts order, and the traditionalist fears freedom. It will prove to be a great tragedy if charismatics and non-charismatics cannot live together in peace and harmony in the same church; tragic if we have learnt nothing in the centuries since Paul wrote to the Corinthians. Paul prized order in the Church... Paul equally loved freedom in the Church... He knew that order could degenerate into the peace of the graveyard, and freedom turn into the chaos of the revel. (I Believe in the Holy Spirit, p. 210; emphasis added)

Current Tensions

That last quote brings up a matter that is important in some of our churches now, the matter of more expressive worship. It is clear that our praise to God should be heart-felt, active adoration instead of just passive spectating. But what does that mean, specifically, and how far do you go? These are questions being raised by some. Both clarity and charity are needed here.

One of our brothers, while serving as worship-leader in a workshop earlier this year, made a statement like this: "Raising your hands to the Lord while singing songs of praise helps express your devotion to Him. But *if you haven't grown enough yet* to raise your hands in worship, maybe later on you will."

Since then I have heard several people quoting that statement with dismay, feeling it expressed pride, divisiveness, and a very shallow idea of what spiritual growth is. However, I know that brother and felt he was being misinterpreted... or rather, that his statement did not accurately express his feelings. So I asked him about it; here are excerpts from his reply:

In my office I have a plaque which reads, "I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant." I feel sure this is what happened last February. I should not have used the term "grown" without taking time to communicate what I meant by it. Often when we use the term "grow," especially in reference to our spiritual growth, the term is interpreted differently by the listener than by the speaker.

My use of the term "grown" was in reference to expanding our "comfort zone," that area in our lives in which we are comfortable in doing certain things. This does not necessarily reflect in any way on our spiritual growth. My specific use of the term in relation to raising our hands while we pray or sing praises to our Lord refers only to a person reaching a point where they feel comfortable with such a practice. Some may never be comfortable with such a practice.

Many other examples could be discussed. Many are not comfortable speaking before the congregation, or teaching a class, yet we encourage them

to "grow" and use their talents. The average member in our congregations may not be comfortable (emotionally as well as physically) kneeling in prayer in a congregational service, therefore we hear simply, "Will you bow your head with me while we pray." One of my most memorable experiences was when I worshiped with the church in Jennings, La. where the entire congregation kneels during prayer. Oh that we could all "grow" to where we were comfortable kneeling before God as a church.

But none of these things that we do or don't do necessarily reflect our level of spiritual growth, in my opinion.

Optional? Obligatory? Allowable?

Some of our readers may react, "Why in the world bring up this matter of lifting hands in church meetings? That's just some weird charismatic custom anyway." Well, actually, it's not. It is a Biblical practice which those folks, among others, have revived. If you want evidence, look at these verses: "Ezra praised the great God; and all the people lifted their hands and responded, 'Amen! Amen!' Then they bowed down and worshiped the Lord with their faces to the ground." "Hear my cry for mercy as I call to you for help, as I lift my hands toward your Most Holy Place." "I will praise you as long as I live, and in your name I will lift up my hands." (Neh. 8:6, Psa. 28:2 & 63:6; also see Psa. 134:2 & 141:2; Lam. 2:19) And from the New Testament, there's Luke 24:50 and especially 1 Tim. 2:8, "I want men everywhere to lift up holy hands in prayer." Paul, not David, wrote those words. Am I saying we all should do this or else we are not Biblical? Not at all! There are some Scriptural practices which most Christians agree we do not have to do now. Take foot-washing, for example. John 13:13-15 and 1 Tim. 5:10 might seem to indicate we should practice this today. But the usual interpretation is that what was common in a culture of sand and sandals is not binding on us now—at least the outward actions. The attitude of humble service is essential, but the action is optional. Then there's the holy kiss, commanded five times in the New Testament. Most believers feel a warm handshake or loving embrace fulfills the spirit of those verses, and I agree.

On the other hand, if some Christians feel that foot-washing or the holy kiss or raising hands in praise helps them express their love for one another or for the Lord, we cannot call those actions unbiblical! Repeat: *We cannot call those actions unbiblical!* Of course such folks should not be disruptive, for that violates the royal command of love. Also they should not insist that others do these things, for that violates the principle of freedom (Rom. 14). And they should not look down on those who differ with them, for that violates the prohibition, Judge not. But the duties of Love, Freedom, and Not Judging are binding on the *non-hand-lifters* too. "It's a poor rule that doesn't work both ways," my father often says.

I saw a cartoon of a couple entering a churchbuilding at meeting time. An usher greets them, hands them a bulletin, and asks, "Clapping or non-clapping?" Hey, that says a lot. Is it possible to follow that approach in a congregation? Yes, I know of a few churches that enjoy much loving freedom. But it takes a lot of grace. Let's seek such grace from God.

Am I Evanmatic or Charisgelical?

Larry Hart

Growing up in west Texas, I cut my spiritual teeth on strong evangelical preaching. I was told that I "must be born again," and I was as a seven-year-old boy. I was taught (and still believe) that the Bible is authoritative, God-breathed, and true in all its parts, from Genesis to Revelation. I was challenged to be a witness for Christ every day.

During my late teenage years I became actively involved in charismatic renewal. I began to perceive in a new way, both in the Scriptures and through firsthand experience, just how "supernatural" Christianity really is. I discovered the supernatural power of the Holy Spirit, mighty miracles, the gifts of the Spirit, the joy of praise, the necessity of prayer, and a new boldness and effectiveness in personal evangelism.

Then for seven-and-one-half years I attended seminary, earning the M. Div. and Ph. D. degrees. It was during those years of intensive training and spiritual growth that I found myself changing in surprising ways. I was painfully aware of the tensions between the two movements (evangelical and charismatic) that had nourished my Christian walk. The more I studied, the more convinced I became that the evangelicals' biblical critique of the charismatics' view of Spirit baptism and emphasis on tongues speaking was valid. At the same time, I knew that there was much authenticity to charismatic renewal. I came to regard myself as an "evangelical in theology" and a "charismatic in experience"—an impossible hybrid that caused friends in each group to look askance at me.

Although dialogue and fellowship has increased, awkward differences persist. *I am more convinced than ever that each group has something to offer the other. Each group also has some hard questions for the other.*

The evangelical's questions to the charismatic might run as follows: Are you sure you have a solid biblical and theological basis for the baptism in the Holy Spirit (as subsequent to conversion)? Isn't it more accurate to assert, as Paul does, that "in one Spirit we were all baptized into one body" (1 Cor. 12:13)? Doesn't your categorization of Christians ("Spirit-baptized" and "non-Spirit-baptized") reflect an unscriptural "haves and have nots" mentality—in many cases an attitude of superiority? Isn't your message too often a shallow triumphalism that totally lacks a theology of suffering and finds its richest soil in affluent America? Why are you slightly embarrassed, if not totally scandalized, by the testimony of a Joni Eareckson? Don't you play a little fast and loose with the Scriptures? Are there really as many miracles occurring as you claim?

On the other hand, the charismatic's challenge to the evangelical might sound something like this: Why are you so nervous about religious experience? Are you really as open to "all the gifts" as you claim? What is the source of your almost irrational fear of tongues

speaking? Aren't you rather condescending toward the charismatics at times? Why is it that the charismatics really do see more authentic miracles? Why is it that the charismatics have had the greater faith to seize the mass media for Christ? (It was they who built the national Christian networks.) Why is it easier to get charismatics to attend praise or prayer gatherings? Why is the Assemblies of God denomination the fastest-growing church in the U.S.? Why do the Pentecostals lead the way in world missions? Could it be that they truly have tapped into the power to which Jesus referred in Acts 1:8?

Finally, some questions that personally intrigue me: Will there come a day when an out-and-out evangelical—who doesn't pray in tongues (maybe isn't even that interested) and believes he was baptized in the Spirit at conversion—can serve as an administrator at a leading charismatic school? Will there come a day when a pastor who is known to be a tongues speaker will be invited to serve a "noncharismatic" evangelical church? *When will we charismatics ever get "balanced"?* *When will we evangelicals ever get "liberated"?* *Will there ever come a day when our labels will no longer be that useful?* How closely must we cling to our "denominational (or non-denominational) distinctives"?

And the one very painful and personal question that still plagues me: Just where does a believer who is an "evangelical in theology" and a "charismatic in experience" fit in the body of Christ? Perhaps only *He* knows . . .

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The Power of the Holy Spirit

Alex V. Wilson

Part 1

Reporter from Word and Word Magazine: Brother Peter, I've been asked to interview you and your fellow-apostle, brother Paul, and several others today regarding your work for the Lord. First of all, sir, what is the secret of your success as a preacher and evangelist?

Peter: My success, as you call it, is not due to any secret. The answer simply is that we preach the gospel by the Holy Spirit sent forth from heaven, as I wrote in my first letter (1:13). Do not give the credit to me or any preacher.

Reporter: Would you please tell us about your experiences so we might understand more clearly what you mean?

Peter: Gladly. We apostles, as you know, spent three years in close contact with the Lord. We knew Him intimately. We heard His public sermons and also received much private teaching. We saw His countless miracles. And of course we saw His trial, crucifixion, and then were with Him for over five weeks after His resurrection. Surely you would think that all those experiences would have been the finest of preparation for gospel preachers. It would seem that even we uneducated disciples would be ready to preach after all

our thorough training from the Master Himself. But just before He ascended, He told us we were not ready yet to be His messengers. Oh, He told us to go tell all nations about Him—but not until we should receive divine enablement for the work. His exact words were, “Behold, I send the promise of My Father upon you; but wait in the city, until you are clothed with power from on high” (Luke 24:49; also Acts 1:8).

Reporter: Then what happened, sir?

Peter: Well, no doubt you’ve heard how on Pentecost our Lord’s promise was fulfilled. The Holy Spirit filled us and gave us great boldness to tell the multitude about their rejected Messiah. The Spirit deeply convicted many in the crowd as I preached, and around 3000 were converted that day (Acts 2). Yet that was not the only time that we received special empowering. Later, when the Sadducees arrested John and me, the Holy Spirit filled me with boldness and gave me, as Christ had promised, the very words to say to those high officials (Acts 4:1-22; Matt. 10:17-20). And when we were released and rejoined the other disciples, we all determined that in spite of government opposition we would advance and never retreat. While we were praying together, we all were filled with the Holy Spirit. By His divine aid we continued proclaiming God’s word with boldness (Acts 4:23-31). So what you called my “success as a preacher” is not to my glory; give God the praise.

Reporter: Thank you for this interview, sir. Now, brother Paul, would you also give your views about this matter?

Paul: As Peter has stressed and as God told the prophet Zechariah long ago, the Lord’s work is accomplished not by human might or power but by His Spirit. You have asked for specific examples, so here is one: When Barnabas and I were on Cyprus, the island’s governor showed interest in the gospel. But he had a close associate who was a sorcerer and false prophet, and this man made every effort to dissuade the governor from heeding our message. Our cause would have been lost if the Holy Spirit had not filled me with boldness and decisiveness. I rebuked the man and God struck him with blindness (Acts 13:6-12). Thus in emergencies God has supplied special boldness and power.

In our evangelistic travels we always seek to present the gospel not only in word but also in the power of the Holy Spirit (1 Thes. 1:5; Rom. 15:19). Especially in Corinth I determined not to use flowery speech or deeply philosophical reasoning such as the Greek teachers use. If I had, the converts’ faith might have been in me more than in the Lord. So I did not preach with polished language or sophisticated wisdom, but simply and clearly presented Jesus the crucified Messiah. My message was accompanied by the manifestation of the Holy Spirit and His power; I depended on Him to reveal the truth to people’s hearts (1 Cor. 2:1-5, 12-16). I constantly pray that all Christians may be strengthened with power through God’s Spirit in the inner man, and I command them to be filled with the Spirit (Eph. 3:16; 5:18). Otherwise they will be weak both in conduct and in service for Christ.

[So far there have been over a dozen Bible verses or passages referred to. Using them as our criteria, we can evaluate the experiences of some workers of modern times. In the following "interviews," the exact words of the men have been used except for a few places where minor changes were made to fit into the interview format.]

* * *

Reporter: Barton Stone, we would like to hear some of your testimony about the moving of God's Spirit.

Stone (evangelist and a key founder of the "Restoration Movement"; lived from 1772-1844): Well, my mind reverts to the great revival in Kentucky and other parts of "the west" which began around 1800 and continued for several years. It spread far and wide. Often I saw gathering crowds hurrying to the place of worship. All were clothed with solemnity; thousands of them anxious to find the way of life. Many praising God alone for delivering grace, and cheerfully uniting with the church of God. Thousands silently hanging on the lips of the preacher, who in the warm, loving spirit of his Lord, was ministering to them the word of reconciliation.

I then saw, and yet acknowledge, some imperfection, some eccentricities from what I thought right, among the vast multitudes assembled. But I remembered they were but men, and that I could not reasonably expect to find perfection in such multitudes of imperfect beings. *The good so far exceeded the evil, the latter almost disappeared.*

I saw the religion of Jesus more clearly exhibited in the lives of Christians then, than I had ever seen before or since to the same extent. The preachers were revived. I saw them filled with the Holy Spirit of their Lord, addressing the multitudes not in iceberg style nor according to the studied rules of oratory, but in the language and spirit of heaven. Impressed with the worth of souls—of unconverted souls, exposed to everlasting punishment—feeling their awful responsibility to God; and feeling the force of divine truth, and the power of religion in their own souls, they spoke with earnestness, as dying men to dying men. Through many difficulties, they labored night and day, privately and publicly, from house to house, from neighborhood to neighborhood, preaching the word of salvation to all. They labored to save souls, and to establish them in the faith and hope of the gospel.

I saw the congregations revived. The saints of every name mingling together, and together offering their sacrifices of prayer and praise in the fire of love to their common Father and Redeemer, and together surrounding the table of their Lord. How affecting to see parents then weeping over their unconverted children, and praying fervently for them. All, old and young, even small children engaged in the same work, not only at the place of worship, but at home and abroad.

I saw sinners everywhere, of every age and sex, rich and poor, bond and free, old and young, weeping, praying, and converting to God. I saw enemies become friends, and sweetly united in the bonds of love. I saw brotherly kindness, meekness, gentleness, obedience,

all the divine graces, growing and abounding among the saints of God. The Bible was read with intense desire to find the truth. *This, this I call revival. This I call the work of God.*

Reporter: We appreciate this stirring account. Now we'll ask Charles Finney to share what he experienced of the Holy Spirit's power in his work.

Finney (evangelist and Bible teacher used by God both to convert numerous sinners and revive many churches in northeastern and midwestern U. S.; lived from 1792-1875): Many times during my ministry I found myself endued with power from on high. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. Sometimes I would find myself in a great measure empty of this power. I would visit and talk with people but find that I made no lasting impression on them. I would preach with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason for my emptiness. After humbling myself and crying out for help, the power of God would return upon me with all its freshness. This has been the experience of my life.

Reporter: Please tell us more.

Finney: Christ has given all of His followers a work to do. It is the privilege and duty of every Christian to win as many souls as possible to the Lord. But He does not require us to make bricks without straw! In other words, besides charging us to work for Him, He also has promised us the power we need to do that work. Of course there are different callings in His service, yet all of us may and ought to possess this power. Then, whether we preach, write, engage in business, take care of children, or whatever we do, our whole life and influence will be permeated with the power of God. Christ says that if any man believe in Him, from within him shall flow rivers of living water. That means that a Christian influence shall proceed from him, having *power to impress the truth of Christ upon the hearts of men*. This is the great need of the church.

Reporter: Thank you, sir. Now we want to hear from D. L. Moody.

Moody (evangelist whose meetings stirred the U. S. and Great Britain during the late 1800's; lived from 1837-99): I had been active in preaching for a number of years, and by 1871 the church where I preached was the largest one in Chicago. Yet I began yearning to know more of the power of God in my ministry. This was due mainly to two ladies who kept praying for me and saying I needed an anointing of the Holy Spirit's power. As time went on my hunger kept increasing. I really felt that I did not want to live any longer if I could not have this power for service!

Then one day in New York City—ah, what a day: I cannot describe it, I seldom refer to it, it was such a sacred experience—I can only say God overwhelmingly revealed Himself and His love to me. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. Up till then there had been conversions by the twos and fours and even tens and fiftens, but after this they were converted by the hundreds, and

the Lord led me into a wider-spread ministry both here and in Britain. It was due entirely to the fulness of the Spirit's power upon me.

Reporter: To conclude our discussion we shall hear about an experience of Joseph Carroll of Australia.

Carroll (still active; now directs and teaches in a U.S. ministry training-school, but has been used by the Lord on a number of occasions to bring revival to churches and especially missionaries): One experience comes to my mind as an impressive sample of how the Lord can work if we call upon Him with yearning, urgent faith.

Some years ago when the last of three conferences for missionaries in India drew near, I felt the need for a greater demonstration of the Spirit's power. Yes, the gatherings had been fine; many had responded to the challenges from the Word of God. But I longed for all to be conscious of the Holy Spirit's presence and power. Thus burdened I spent the day before the last conference in prayer and fasting. I pleaded throughout the day for one thing and only one: a demonstration of the Holy Spirit's power. As I preached that evening I was not conscious of anything special, but I did give an invitation, and the floodgates opened. At least one-third of the congregation came to the front. What a scene: gray-haired veterans kneeling beside new missionaries. We prayed for about an hour afterwards. All was under the Spirit's control. There was much brokenness and confession of sin in an atmosphere of quietness and peace. It was a very solemn time. The next morning one of the leaders said: "We had a visitation of the Holy Spirit!"

I want to emphasize that it was not the preaching. It was quite ordinary. It was not the preacher. He was the same man who had been preaching for two weeks before this meeting. We make far too much of preachers and preaching. It was God responding to a plea for a visitation of the Holy Spirit.

Reporter: I wish to thank each of you brethren for sharing with us about this very important topic.—[To be concluded]

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New Testament Checklist:

THE HOLY SPIRIT AND ME

Tom Houston

1. Am I *lying* to the Holy Spirit by being dishonest and professing more than is true, like Ananias and Sapphira? (Acts 5)
2. Am I *resisting* the Holy Spirit by refusing the truth, like the Jerusalem Jews? (Acts 7:51-54).
3. Am I *grieving* the Holy Spirit by having a bad relationship with other people, like the Ephesians? (Eph. 4:25-32)
4. Am I *quenching* the Holy Spirit by cramping the development and use of God's gifts in other people or in myself, like the Thesalonians? (1 Thes. 5:19-22)

This practical approach covers all the aspects of my life and the Spirit's work—my character, knowledge, relationships, and service.

Questions Asked of Us

Carl Kitzmiller



Do you believe in miracles?

Most certainly I believe in miracles. One cannot lay serious claim to believing the Bible without believing in miracles. It contains a record of numerous miracles that God enabled men to perform and that Jesus the Son of God performed. My hope rests on one of the greatest of miracles, the resurrection of Jesus Christ from the dead. Those men who would remove all that is miraculous from the Bible are destroyers of the Bible and of faith in God. I see no way a man can believe in the God revealed in that Bible without accepting the fact of miracles.

This does not mean that I believe everyone today who may claim to have performed a miracle in the power of God has done so or can do so. I have no doubt about the power of God, but I do not believe the Bible indicates He bestows such a measure of His power upon men indiscriminately or even very frequently. Moreover, I am not unaware of the desire of men for glory (cf. Acts 8:18ff) nor of the readiness of Satan to deceive. It is at this point—whether or not, or how frequently, men have such power from God—that most *Bible believers* have serious questions about miracles.

One problem is the definition of what is meant. Some so-called miracles are quite explainable in human terms. They represent the use of laws of psychology, the use of deception, or other such like explanations that take them from the realm of the miraculous. Again, some “miracles” really represent a misuse of the world. For example, the birth of a child may be marvellous, but it is not a miracle, in the strictest sense. Even conversion, a new birth, is a wonderful event and is surely the work of God, but it does not require a miracle in the strict sense. God’s providence in the Christian life or His answers to prayer may mean that He directly intervenes on our behalf—demonstrating what is to us miraculous power. This can occur without human agency, however, and may often be of such a nature that we do not know whether a miracle has occurred. When God is at work the distinction between the usual and the miraculous breaks down.

The question really becomes: “Do men today perform miracles in the power of God?” I know of no passage (including Mark 16:17-18) that requires this as a present necessity. The widespread concept that the primary use of such power in New Testament times was to confirm the word (Hebrews 2:1-4) is quite satisfying to me.

Frankly, I believe the New Testament indicates the Lord is vastly more interested in other facets of our lives and character than: He is in our performance of miracles. But I also know of no passage which says God absolutely will not confer this power on men today. God is free to do as He wills, and I have no intention of trying to forbid Him. In this light, then, it seems to me that Christians need to keep an open mind on the subject without being gullible or inviting deception.

THOUGHTS FROM ROMANS

Ernest E. Lyon

“Fellowship in Giving and in Prayer”

Again this month I would like for you to read and re-read Romans 15:22-33. If you have one available, read it in the New International Version (NIV) and outline the passage in your mind. I have in mind two “thoughts” from this passage that it would be well for you to have thought about in advance.

Paul starts our passage by stating the reason why he had often planned to visit Rome but had always been hindered. That reason is obvious, for he had just told what his work for the Lord consisted of—planting the Word where it had not gone before. Rome, so far as we know, had never had a visit by an Apostle, but the Word had been well planted there.

Now Paul thinks the Lord is going to send him to Rome, not to take up residence there but to see the Roman Christians on the way to take the Word to Spain. Even though he stayed in Rome longer than he had intended, he did plant the Word where it had not gone before—even into the palace guard. And his visit stirred up the Romans to witness more to others (See Philippians 1:12-18). And that visit was longer away than Paul imagined—three or four years because of imprisonment—and under different auspices than he had imagined (as a prisoner on the way to be judged in Rome.)

But before going to Rome Paul had something else he felt the Lord wanted him to do—Go along to Jerusalem with a “contribution for the poor among the saints in Jerusalem” (v. 26). The word for “contribution” is interesting; it is the Greek word *koinonia*, most often translated “fellowship” and meaning “having things common.” The gentile Christians in Macedonia and Achaia were showing the poor Jewish Christians in Jerusalem that, in spite of never having seen them, they considered that what they had was not just their own but jointly owned by other Christians who needed to share their “material blessings.” I hope you apply verse 27 to yourself. Actually, of course, the “poor among the saints in Jerusalem” had not shared the Word directly with those who were sending money to them, but Paul, who had taken the word to them, had lived and worked in Jerusalem, and he had gone out to take the Word wherever

the Lord directed, starting from Antioch. The way we should apply this to ourselves is to think of those used of God to bring the Word to us to include those who had shared with the persons who shared the Word with us, not just the "evangelist" or whoever talked directly with us. Spiritual blessings are so much greater than physical ones, something we should never forget.

The other thing I want us to think about is Paul's request for the Romans to pray for him. He urges this on them by "our Lord Jesus Christ" and also "by the love of the Spirit." Note further that their doing this would allow them to join Paul in his "struggle." That kind of fellowship or sharing is done too rarely. I hope that you read the opening articles in the August issue of the *Word and Word* on prayer. They need to be not just casually read, but re-read and taken into our consciousness. Indeed, prayer is high among the priorities that God would have us to assume, probably first, and it is indeed, as one said, the hardest Christian work. And also the one that will pay the highest dividends.

Now let us note the three requests for things he wanted them to pray about. First that Paul might be rescued from the unbelievers in Judea. No one praying for Paul in that, and certainly not Paul himself, would have thought in advance that God would answer that by putting him in a Roman prison where those unbelievers could not touch him. But that is exactly what happened and God "answered prayer." Don't try to tell God when you pray how He should answer your prayers! He knows best!

The second request was that Paul's service in Jerusalem would be acceptable to the saints there. The elders in Jerusalem proposed something that Paul had never planned—his sharing in fulfilling a vow in the temple that some of the Jerusalem saints had taken. But don't let that turn aside your realization that the gifts of the gentile Christians were gladly received and they were thankful for them. That might seem a forgone conclusion to you, but think about a similar situation for us today to make it easier for us to understand why Paul would so pray. If for some reason a group of your church were to get in more need than the members of the church could meet, how would your church feel if the people won to Christ by your missionary in Africa, China, the Philippines, or other places were to take up a collection and send it to them? A lot of people would find it hard to take, I think. But especially think of the Jews, who before becoming Christians had looked down so disdainfully on the Gentiles. God truly answered prayer in this also.

The third request was that as a result Paul might come to them "with joy" and he and they would be "refreshed." Again God answered this in a way that neither Paul or the Romans could have ever imagined. It was truly answered when Paul arrived as a prisoner of Rome and some of the brothers in Rome met them at some distance from Rome. Acts 28:15 says, "At the sight of these men Paul thanked God and was encouraged." His visit there showed that both he and they were "refreshed" and they shared in a great work.

Let us all "share" our earthly goods as needed and "share" our prayers for the need of all Christians.

HEROINES OF FAITH:

Greater Works

Dr. Helen Roseveare

Dr. Helen Roseveare of the United Kingdom received her medical training at Cambridge University, and then served as a medical missionary in Congo/-Zaire from 1953-73. The article below is an excerpt from a chapel message.

Around the world, there are some three billion people who have never heard the name of Jesus. We hear so easily, so clearly, without problems or difficulties; yet there are great sections of the world where the name of Jesus has never been heard. Missionary societies all around the world are desperate for workers and are not getting them. Why is there so little response? Why is there so little moving into God's service? Perhaps the answer is that for many today God has become too small. God is not big enough.

Often when I am asked to speak and give testimony, particularly about what went on in the rebellion years and how I survived and how God brought me through them, someone will tell me, "I couldn't possibly go through what *you* went through." The whole point was missed. In myself *I* couldn't have gone through it either!

Can God today, in the 20th century, do through ordinary folk the same things that He was doing through the Lord Jesus Christ Himself 2000 years ago? Yes, God is so big that He can do for anyone who will trust Him the same as He did for me when He took me through my experiences.

Jesus, when He was with His disciples the day before Calvary, tried to encourage and prepare His disciples for what lay ahead. As it is read, it doesn't sound very encouraging. What He said to His disciples, bluntly put, was, "I'm leaving tomorrow. I'm handing over to you, and you carry on where I leave off." They were probably shattered. They probably thought back over what Jesus had been doing and concluded that there was no way they could do it. Then He almost added insult to injury by saying, "Even greater works than I have been doing will you do" (John 14:12). Can that be? Can God do that through us today?

Meeting Needs Miraculously

In John 2:1-11 Jesus turned the water into wine. He provided exactly what was needed at the moment it was needed. Can He do that today?

When I had been in Africa for four years, I was called one night to work in the maternity part of our hospital to help a mother have her baby. Sadly enough, despite everything I did, the mother died. I was left with a tiny, premature baby. I knew that the problem to keep the baby alive was to keep it warm. We had no incubators and no electricity. We were in the jungle. A nurse went to get a box to put the baby in, cotton blankets, and a hot-water bottle. She came back into the room and said, "I'm very sorry, Doctor. I was filling our last hot-water bottle and it burst." I told her to keep the

baby as close to the fire as possible and to sleep between the baby and the door to protect it from drafts.

The next day I went over to the orphanage to have mid-day prayers with the children. I told them some things to pray for and mentioned the baby and the fact that if it got cold it would die. I also told them about the burst hot-water bottle. And I told them about the little two-year-old sister who was crying because her mother had died. During the prayer time, a ten-year-old girl named Ruth prayed: "Please, God, send us a hot-water bottle. Now, God, it will be no good tomorrow. The baby will be dead by then. Please send it this afternoon. And while you are about it, God, would you send a dolly for the little girl, so she will know that Jesus really loves her." I did not believe God could do it. The only way that a hot-water bottle could come was in a parcel from home. I'd been in Africa four years and had never received anything from home. And anyway, if anyone from back home sent a parcel, who would put a hot-water bottle in it? I lived on the equator!

That afternoon someone came for me. A large 22-pound parcel was sitting on the veranda. I glanced at the postmark—London, England. I felt that I couldn't open it alone, so I called for the orphanage children. We opened it together. We pulled out brightly knit jerseys, knitted bandages for leprosy patients, and a big bar of soap. The children looked a bit bored. A box of dried fruit made the children's eyes sparkle because they knew I would make cookies. Then, as I pushed my hand down into the parcel, I pulled out *a rubber hot-water bottle*. I cried. Ruth rushed forward from the front line of the children. "If God sent the hot-water bottle," she said, "He must have sent the dolly!" She dived into the parcel and from the bottom pulled out the dolly. She had never doubted. She looked up with bright eyes and said, "Please, Mummie, can I go over with you and give the little girl the dolly so she will know that Jesus really loves her?"

That parcel had been on its way for five whole months, and previous to that a girls' Bible class had been knitting for a solid year. When the Bible class leader put the parcel together, God told her to put in a hot-water bottle. She had probably said, "God, a hot-water bottle for the equator?" It came that afternoon because a ten-year-old prayed believing. *God had started that parcel to be made before the baby was conceived.* Such is the enormous love of our eternal God for one tiny baby in an unknown hospital in the jungles of Africa. *Can God?* Of course He can.

Deliver from Death

In John 4 we read of the nobleman who went to Jesus to plead for the life of his son. Jesus said, "Go; thy son liveth." On the way home the nobleman met his servants who told him that his son was living and gave him the time that his son had been made well. The nobleman knew that it was the moment that Jesus had told him his son lived. Can God do that today? Can God give physical life for death just at the point of need? To me the tremendous part of God's miracles is the timing.

I had been in Africa eleven years and had the joy of seeing the church growing and people coming to the Lord. The hospital grew and the schools grew. Then without warning one Saturday afternoon, guerilla soldiers arrived and took over. We found ourselves captives. The very first group that drove into the village had a wounded civilian who had been shot in the chest. That was the first we learned that a civil war had begun! I was scared. I was not a surgeon and knew that I wouldn't be able to cope with war wounds.

I went over to the hospital to the man who was lying on a mat on the veranda. It was a minimal wound. The bullet had struck him over his collarbone and had come out over his shoulder. There were just two clean holes. There wasn't even any blood. All I had to do was wash it, put a bandage on both ends, and give him a cup of coffee. Three days later he left the hospital healed. He thought I was wonderful, and I knew *God* was.

This was the beginning of five unbelievable months of savagery, cruelty, and brutality, during which twenty-seven of my missionary colleagues were murdered. Twice I stood before a firing squad, but for some reason was not shot.

About fifteen weeks after the beginning of the rebellion, we were rounded up and taken into very closed captivity. Seven of us (five white women and two white men, all missionaries) were taken into the inner room of a small house and were placed on the cement floor with two guards standing over us with fixed bayonets. The rebel leader took me out of the room and said, "If you'll agree to become my wife, I promise you that the other four women will not be touched." Unsolvable dilemma! When I did not answer, he took my silence for agreement.

At that moment a truck drove in, there was shouting, guns went off, and there were people everywhere. The rebel leader went out of the room to see what was going on and returned with a sergeant major in the rebel army. When the sergeant major saw me, he asked whether I was the Protestant doctor from Nebabongo. He then called me "Mama Luka," my African name. The rebel leader told him that was who I was. The sergeant major then said, "Don't touch *her*; she's good. When I was wounded in this war, they took me to her hospital, and she healed me." He undid his shirt and there were the two bullet wounds. Isn't God fantastic! I wasn't even praying to be rescued. I was then led back across the courtyard and placed with the other missionaries. We had a praise meeting that night! *Can God?* Oh, yes, He can. We were rescued and taken home.

Feeding of the Ten Thousand

Following a year at home, the way wonderfully opened for me to go back. Africa was my home. All my adult life I had lived there. But when I went back, it was different. The whole region where I had worked was totally derelict. Every village was burned to the ground. There was nothing left. It was the most shattering thing to start all over again from nothing.

One day, while I was out in a village helping a pastor think of

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how to start over again, a truck drove up with two soldiers of the national army who asked whether I was "Mama Luka." When I said I was, they told me that the Colonel of the national army wanted to see me. I drove the seventy miles with them to the office of the Colonel, who informed me that in a few weeks the national army was going to liberate another area and he wanted me to come in behind the army to set up a refugee program. I asked him how many refugees he expected, and he told me about ten thousand, adding that he had nothing for the program—that would be my responsibility!

I needed to go to the provincial capital. I caught a supply plane and then panicked. I didn't know anyone there, I had no money, and I didn't even have an overnight bag. I had nothing. When we reached the capital city, I was utterly scared stiff. As I was leaving the airport, I met an American. I asked if he could help me feed ten thousand refugees! He drove me into town, saying that I needed to talk to the President. The next day he got the President on the radio, and I talked to him. I actually talked to the President of Zaire and told him what I needed. I told him I wanted a C-130 transport plane and fifteen tons of goods for the refugee program. A few days later, the American drove me to the airport where I expected to find my C-130. But it was empty! The pilot told me that he was providing only transport; the goods were up to me. It was then 11:00 in the morning. The pilot told me I had until 2:30 in the afternoon to load the goods.

Well, those next three hours were some of the most exciting and unbelievable I had ever lived. My American friend drove me back to town. I went to a shop and got powdered milk and bales of blankets. As the shop-keeper started to make out a bill, I said, "No, thank you. That's your contribution to the refugee program. Have it ready by 2:00." I walked out. I was trembling from head to toe because I was scared. I knew it wasn't I. I don't do things like that. I did that in every single shop. I went back at 2:00. All the shops were owned by Greeks and Indians. They had gotten together at lunch and had asked one another whether the crazy white woman had been in the others' shops. God moved into the Greek and Indian communities, and they did the impossible. In the next half hour, I didn't get the fifteen tons I had wanted for the refugee program but *thirty* tons, all contributed. Transporting the goods to the airport, we took off that evening with the first load and came back just before dark. During the night we picked up the second load and took off just after dawn.

When we arrived at our destination, I wasn't just brave, I was brazen. I walked around the streets and commandeered every moving vehicle plus its driver, took them out to the airstrip, loaded them up, and we went out in the weirdest convoy you have ever seen behind an army. God enabled us to do a refugee program for ten thousand refugees. Many gave their hearts to the Lord. *Can God* feed the five thousand today with nothing? He can and He does.

God can do today what He has always been doing. God is the same. He hasn't changed. Jesus Christ is the "same yesterday, today, and forever." But this fact is true not only with the masses but with

individuals, for our God cares for the individual. Can God in the face of three billion waiting to hear the Gospel still work on a one-to-one basis? Yes, but only through men and women. That is how He has chosen to do it. The great sovereign God limits Himself to working through people. He is waiting for those who will give over all they have to Him so that He can do the "greater works" through them. What a privilege that we should cooperate with Almighty God to stretch a hand to those three billion people who are still waiting to hear of Christ.

VOICES from the FIELDS

"The field is the world"

Winston Allen

Eagle River, Alaska

July 18, 1989

As I write this (July '89) it is 77°, the warmest day of the year so far. Also it is good to report that right now there are the sounds of nails being driven and boards being sawed as progress is being made toward completing the superstructure of the church building. Last week we had a major problem with rain before the roof was on, but that is now behind us. Bro. & Sister Ken Stockdell were here over two Sundays in May. As one of the elders in the Gallatin Church of Christ (Gallatin, TN), our sponsoring congregation, he has been a great help in promoting the work here. After the building is completely enclosed, the great amount of interior work remains to be done (women of the congregation plan to do the painting).

Future hurdles to overcome include obtaining pews and other furniture. One of our members, Bro. Pat Cromwell, has been in charge of planning for and purchasing all of the building materials as they are needed. The man who built the baptistry has come to church several times, and the contractor, Rick Pitt, told me during a recent conversation that his background was with the reformed Mormon church. However, he and his wife and four children do not attend any church now. He said they would plan to visit here some. I gave him a copy of my book, "Have Faith in God." We hope you will pray that the Lord will enable us to use the larger facilities and new contacts for His glory. Each summer we have a number of tourists visiting from the South-48. Tomorrow evening in our mid-week meeting I have been requested by a tourist from Spain and by two of our members who have tourists visiting them to give a survey or summary of the book of Revelation. Regarding the Lord's work Vance Havner said, "If we want to do the impossible, we must live by the invisible."

More than a year ago we began giving the late Dr. J. Vernon McGee's 5-volume commentary on the entire Bible to the men in our congregation. The results have been good. Most of the men had few if any study helps.

For a number of years Irene has battled a physical disability known as bronchiectasis. Much coughing during the day and night,

especially when trying to rest, has accompanied this illness. During the past few weeks the coughing has practically stopped. This is a dramatic change, and we are grateful to the Lord.

Robert S. Johnson

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July 22, 1989

This is a history making time of our lives. We are interrupting a thirty year missionary ministry in Brazil to start a new phase of ministry in Mozambique, Africa. Each member of our family is in a special phase of change.

Corinne and I are reducing our household and counting our children grown. We are planning to be more mobile and flexible in our new lifestyle and ministry. During two weeks in May, I made a survey trip to Africa to investigate work possibilities and living conditions in Mozambique. Both the future work and environment exceeded my expectations. I was well received by the churches and student group. Brazil InterVarsity made a visit a year ago, identified a group of evangelical students and assigned leadership. I found the group still intact. *We consider it a real challenge to help raise up a Christian student movement in a Communist country.*

Our younger son George was inducted into the Brazilian Army last February. He was able to finish his first semester of his senior year of high school before induction. Even though he didn't have the total number of credits required to receive a diploma, he has accumulated enough credits in the right subjects to be accepted by two colleges. Our greatest concern for George, at this time, is to acquire his discharge so he can move to the States with our family.

We plan to spend one year home-leave and then go directly to our new assignment in Mozambique. Rachel will go with us for at least a year. George and Daniel will stay in the States for college.

Our new work will be in the area of leadership development. Our principal assignment will be with the International Fellowship of Evangelical Students.

We count on your continued prayers and support as our family enters a new phase of ministry. We raise our Ebenezer and remember the "Leap of Faith" of four years ago when we began working among college students. We also look ahead with expectation to the blessings the Lord has in store for us.

George C. Galanis

Athens, Greece

July 25, 1989

My wife's health condition is much better this time than before and this is due to the peace of God she has in her soul.

The brother who testified that God calls him to serve the Lord on a fulltime basis, later told me that his wife, who is pregnant with her fourth child, suggested that he postpone his resignation from his position as a civil servant. So I suggested him to be a working minister for the Church in Coridallós. As for a fulltime church planter, we continue praying that God will raise up such a gifted man.

[Polding Jabian graduated from Central Bible Institute in Manila, and for several years has been a pioneer missionary to the Ibaloi tribes-people in the mountains of Luzon Island.—A.V.W.]

On June 20, 1989, two of our first converts in village Petican, got married. If only I had a license to solemnize marriage, I would have an opportunity to officiate their wedding in the presence of the animists [spirit-worshippers]. But anyway they went to the municipal judge for that purpose and I was one of the witnesses. During the wedding feast we had a short Christian program amidst the hard and strong animistic culture of the Ibalois. We, the minority Christian group, almost lost the opportunity to perform our program because of the presence of the tribal priests who performed their rituals ahead of us. But we were able to stand for the Lord after a hard struggle. The people attentively listened to the Word of God as I delivered an exhortation message. Some tried to join us in our singing by the use of the Inibaloi hymnals although that was very unusual for them.

We have really a big spiritual battle against animistic beliefs here in our field. We find that even when a couple are already Christians, when the hour comes for their wedding the tribal priests and elders intervene and take control of the occasion. The young Christians could not do anything against them but they just "bow down" because they also have to maintain a good relationship with those old folks. But praise the Lord that in Him we had victory that day.

Moto Nomura

Japan

August 9, 1989

From August 7th to the 14th, for eight days, in our Bethany Home we are conducting a RADIO-BIBLE-CAMP. This is our first such trial. Realizing that the Church of Christ short wave station KNLS gets very little support from our own churches in Japan, and realizing a need to raise within our churches short-wave interested youth to support KNLS in the future, my wife and myself thought that it would be a good idea to start a Radio camp. Since we are in a highland, short wave reception is much better than most cities. In the morning we give children Bible messages, and help them do their school summer homeworks. In the afternoon they build their own crystal radios and we make them walk through the woods with transceivers (walkie-talkies) and help them enjoy a world of invisible electric waves. In the evening they listen to KNLS with our short-wave radios. This way we pray that these kids, both girls and boys, will develop their interest in the world of short-wave broadcasting, including KNLS. Till yesterday we had about 13 campers in our Bethany Home.

We are gaining more and more the trust and respect of the local people here. Workers, missionaries namely, are greatly needed here. They can teach English in a local college or in private homes while teaching English Bible. This way they can partly support themselves. This is an advantage of Americans wherever they go in Japan. It would be wonderful if such a missionary could come and help our work here.

A child of Buddhist parents now visits us weekly. The 4th grade girl is bright and likes to study with us. The girl came to our summer Bible camp, built a radio, partook hiking and cooking outdoors, and learned much about Jesus Christ. Now her parents started thinking of Christians' attitudes of life.

A mother runs a small shop near us. She is a dyer with natural weeds and wood barks. She is a sweet woman but her husband eloped with one of the workers of the shop. This gave both the mother and a 5th grader girl, their only child, a serious bad effect in making them distrusting people, particularly toward men. They came to us for a big question and this has united us. Now almost everyday Yoriko and myself visit them and they have started regaining smiles and joy. The daughter came to our Bible camp.

NEWS AND NOTES, continued from inside front cover

esting to review. Bring your family, a basket full of good food and enjoy meeting old friends and making new ones.

—Orell Overman, minister

Louisville Christian Fellowship... is being scheduled for the week of August 6th-9th, 1990! Bennie Hill has been asked to serve as chairman for another year. Be in prayer for the 11 men committee that meet together quarterly and plan the meeting. We praise God for pouring out His blessings on the past program.

Here were some of the comments made on the questionnaires distributed at the 1988 Fellowship Week: "Best Fellowship Meeting yet!" "Meeting well attended—I was greatly encouraged." "Spiritually, one of the best." "Use of printed outlines excellent." "Women's workshops a great addition. Make them a regular feature." "Until this week I really didn't think there was much hope for the future of our churches. I repent and confess the need for more faith. Praise the Lord for a great week of Christian fellowship."

Practical suggestions and constructive criticisms were made also, which the committee will consider.

Cherry St. Church, New Albany, Ind.:

On July 9, Bro. Martin Brooks announced his resignation at Cherry St. Church of Christ. He & Susan would appreciate our prayers for their future, as he starts work with Zondervan Christian booksellers.

The search for a full-time minister will begin immediately. In the present,

let us pray for direction from God, patience, wisdom for the leadership, and the right person to come and work with us.

—Bulletin

Louisville Church Leader's Breakfast

Cramer Church in Lexington hosted the Louisville Church Leader's breakfast on September 9th. The program consisted of Victor Broaddus explaining the operation of the Missions Office.

Portland Christian School asks for Help! Save all Campbell Soup labels and their other products (see last month's W & W for labels and purchase proofs that they can use) to help PCHS get a nice van. Of the 975,000 labels needed, they have 14,000, so we need to get busy and help. Deposit them in the sack on the bulletin board in the lobby, please. Due February 1990!

Churches Needing Preachers:

Over five and possibly ten of our congregations are currently looking for men to teach God's word and minister among them. Pray for these churches, and for God-called preachers.

Short-Term Missionary Projects

Tim Yates of Sullivan, Ind. went on a Teen Missions work-project to Jamaica, which he found to be valuable. His group of 27 young people built most of a residence for several missionary families, as well as saw Jamaican churches in action, learned something of that culture, and learned how to relate Christianly to other team-members — from diverse backgrounds

and of varying ages and levels of maturity. Tim is now at David Lipscomb College for freshman year.

Dan Wilson of Louisville went for a month on the Love-Europe campaign sponsored by Operation Mobilization. "Only" 5000 were expected but about 7000 showed up! A week-long conference with challenging messages started the campaign: it "was an unforgettable experience. 7000 people 17-87 years old from 72 nations eating, sleeping, praying, singing and playing together. Friends of mine lost cameras, wallets, jewelry and every other imaginable thing of value but never had to worry because they were always turned in to the lost-and-found." Then teams scattered to many cities of Europe for several weeks of intense witnessing. Dan was with a team of 10 young people with this mix: German, Dutch, Finnish, Korean, French, Irish, English, Nigerian-turned-English, and U.S.! They engaged in door-to-door witnessing, open-air sketchboarding, and helping churches with VBS. Dan is now a junior at Bryan College.

Anyone wanting to know more about short-term missions projects may write Victor Broaddus, P.O. Box 54842, Lexington, KY 40555. He will also tell you about his proposed trip to Asian mission fields next summer.

Back to the Philippines

Arsenio and Pat Eniego left on Sept. 15 for Manila, where they will live and minister at various congregations and also Central Bible Institute, Lord willing. Pray for their safety from the Communists, and also for the churches and Bible school in Mindoro which they left due to threats on their lives.

You may write them at P.O. Box 2635, Manila, Philippines.

We rejoice they were able to visit many churches and camps during their 6 months here. They brought refreshing to many.

Meetings at Buechel re: Prophecy

Robert Shank will teach on prophetic subjects at the Buechel Church of Christ, Oct. 15-18. He has written a number of books, including UNTIL, a thorough study of the Bible's teachings on the end of the age.

Portland Christian School Update:

Thanks to the Lord and to a very generous bequest from one of His

dedicated servants, P.C.S. ended the July 1988-June 1989 school year totally debt-free for the first time in several years. Rejoice with us in this answer to prayer. But everyone also needs to realize that the regular expenses of running the school will be higher this year than ever before. The teachers and staff were given raises (we wish they could have been more!). Their faith and sacrifice inspire all who know about them.

We praise God for raising up Don Rucker (a PCHS graduate and teacher) to be assistant principal to Earl Mullins, Sr. Morale is high, and school got off to a good start. Keep praying for more students to attend; present enrollment is around 213.

New Address:

Larry and Susan McAdams now live at 329 Prospect St., Huntington, West Virginia 25702. Larry preaches for the Guyardotte Church of Christ there. Home phone: 304-522-1331.

Commentary on the New Testament:

Am I Not Free? is a commentary of 229 large-size pages (each page equals 2 pages in W & W). Written by John May, it covers the entire New Testament yet costs only \$5.95. You may order copies from Word and Work, 2518 Portland Ave., Louisville, KY 40212.

SKATE NIGHT AT

Robben's Roost

7:00 - 9:00 p.m.

Prices—\$2.00 with your skates, \$2.50 when you rent skates.

DATES FOR 1989 - 90

September 18, October 16, November 20, December 18, January 15, February 19, March 19, April 16, May 21

Sponsored by

Louisville Area Youth Committee

News from Here and There:

Carl Kitzmiller presented short talks on TV in Johnson City for a week in July. Station WJHL has a daily TV Devotions program. . . Brother George Oginni from Nigeria, 80 years old, visited a number of churches during his visit in the U.S. . . Vernon & Pauline Lawyer have moved to Louisville; Vernon now preaches at the Fern Creek congregation. . . Joe & Martha Blansett now reside in Jeffersontown, Ky.; Joe now serves as one of the

elders at Southeast Church of Christ there.

Winchester, Kentucky:

Sunday morning our message was brought by Bro. Robert Combs from Cramer Church in Lexington, repre-

senting the Gideons, who do an excellent work of supplying New Testaments and Bibles to so many groups. This is truly a missionary effort. Bro. Combs gave several examples of how the power of the Word had changed lives for good.

Central Louisiana Christian Fellowship 15th Annual

November 13 - 16, 1989

GLENMORA, LOUISIANA

THEME: GREAT THEMES OF THE BIBLE

MONDAY

Evening: 7:00 Redemption Richard Ramsey

TUESDAY

Day: 10:00 The Love of God as seen in the Covenants Carl Kitzmiller
11:10 Bible Exposition—1 John 4 Antoine Valdetero
1:15 The Effective Church Julius Hovan
Evening: 7:00 Justification Paul Estes

WEDNESDAY

Day: 10:00 The Love of God as in the message of the Prophets
11:10 Bible Exposition—1 John 4 Earl C. Mullins, Jr.
1:15 The Effective Church Antoine Valdetero
Evening: 7:00 Reconciliation Julius Hovan
Dale Offutt

THURSDAY

Day: 10:00 The Love of God as revealed in the Messiah Don McGee
11:10 Bible Exposition—1 John 4 Antoine Valdetero
1:15 The Effective Church Julius Hovan
Evening: 7:00 Sanctification Earl C. Mullins, Sr.

Hospitality Committee: Dennis and Melva LeDoux, Phone (318) 748-4243

No Scar?

No hidden scar on foot, or side, or hand?
Hast thou no scar?
I hear thee sung as mighty in the land,
I hear them hail thy bright ascendant star,
Hast thou no scar?
Hast thou no wound?
Yet I was wounded by the archers, spent,
Leaned Me against a tree to die; and rent
By ravening beasts that compassed Me,
I swooned:
Hast thou no wound?
No wound, no scar?
Yet, as the Master shall the servant be,
And, pierced are the feet that follow Me;
But thine are whole: can he have followed far
Who has no wound nor scar?

—Amy Carmichael

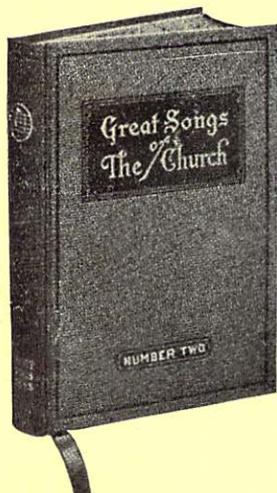
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