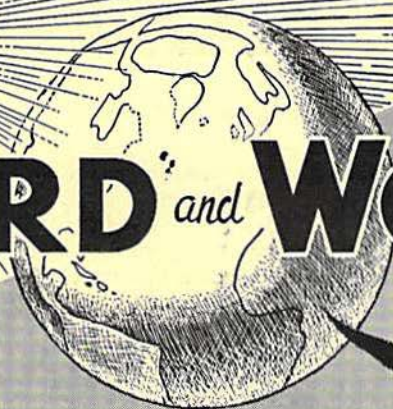


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

JULY, 1976

Principles of Sickness and Healing

"How little we know of pulling down Satanic strongholds. But we must learn." p. 210

Aucas Receive "God's Carving"

BREAK JUST ONE LINK AND THE CHAIN IS BROKEN
Is that really the gospel? p. 200

Roles Reversed—

A courageous public school board faces parents who prefer to keep vulgar books on the school library shelves

Louisville Christian Fellowship Week

August 9-13, 1976

DAY SESSIONS: Portland Avenue Church of Christ, 2500 Portland Avenue.

EVENING SESSIONS: Sellersburg Church of Christ, Sellersburg, Indiana.

Theme: MY PERSONAL ACCOUNTABILITY TO GOD. Romans 14:12. "So then each one of us shall give account of himself to God."

MONDAY

Chairman, Tom Rowe

Evening session

7:00-7:45

Youth Conference: Christian Life Patterns

Julius Hovan

8:00-9:00

Regarding: Study

Dennis Allen

TUESDAY

Chairman, J. T. Embree

Day session

9:00-10:00

Bible Exposition: 1 & 2 Peter

Carl Kitzmiller

10:00-10:20

Fellowship period

10:20-11:20

Regarding: Forgiveness

The Need of Forgiveness

Richard Denny

11:20-12:00

Prayer time

12:00-1:15

Lunch time

1:30-3:00

Regarding: Family

Bruce Chowning

Regarding: Possessions

Jesse Wood

Evening session

7:00-7:45

Youth Conference: Christian Life Patterns

Julius Hovan

8:00-9:00

Regarding: Prayer

Dale Offutt

WEDNESDAY

Chairman, Alvin Price

Day session

9:00-10:00

Bible Exposition: 1 & 2 Peter

Carl Kitzmiller

10:00-10:20

Fellowship period

10:20-11:20

Regarding: Forgiveness

The Basis of Forgiveness

Vernon Lawyer

11:20-12:00

Prayer time

12:00-1:15

Lunch time

1:30-3:00

Regarding: Christians Practicing Sin

Stan Broussard

Regarding: Conversation

Waldo Oar

Evening session

7:00-7:45

Youth Conference: Christian Life Patterns

Julius Hovan

8:00-9:00

Regarding: The Great Commission

Robert Boyd

Special Missionary Offering

THURSDAY

Chairman, Robert Gill

Day session

9:00-10:00

Bible Exposition: 1 & 2 Peter

Carl Kitzmiller

10:00-10:20

Fellowship period

10:20-11:20

Regarding: Forgiveness

The Condition of Forgiveness

Antoine Valdetero

11:20-12:00

Prayer time

12:00-1:15

Lunch time

1:30-3:00

Regarding: Daily Worship

Hall Crowder

Regarding: The Lord's Supper

H. E. Schreiner

Evening session

7:00-7:45

Youth Conference: Christian Life Patterns

Julius Hovan

8:00-9:00

Regarding: The Local Congregation

Harry Coultas

continued inside back cover

THE WORD AND WORK

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Robert Heid is a minister in Louisville, Kentucky



God's Family

W. R. H.

The other night I learned that the West Clark County School Board was going to have a hearing with two irate parents, who objected to the Board's choice of a biology text book that was "creationist" in its approach, and the Board's banning of the pornographic novel, *Go Ask Alice*, from the reading list and the library. Since visitors were welcome, I arrived just in time to be seated before the first antagonist was introduced. After a brief resume of his credentials as a taxpaying parent, the discussion began.

"Why have you removed *Go Ask Alice* from the West Clark Schools?" he asked.

"Because we felt that it was not a fit book," was the reply of the chairman of the board.

"But I have read it from cover to cover, and think that it has a needed message for our children, to help them overcome drug abuse. Have you read it? What's wrong with it?"

"Tom, it's the idiom," said another member of the board, who knew the parent personally. "What is worthwhile in the book could have been said without the gutter language. If the book has a moral lesson, such lesson is probably to be found in other books that are not objectionable."

Another parent, whose child is an A student in biology, asked: "Why did you go against the request of the teachers, who asked for (an evolutionist-based) biology text, and instead ordered this one (that is creationist in its approach)? My son has looked at this newly chosen book and thinks it is —"

"We chose the biology book with the creationist viewpoint, because it was on the approved list of the Indiana School Book Commission, and we, having looked it over thoroughly, felt it was the superior book."

"But you are putting your judgment against the professionals who will be teaching the course," countered the parent.

"It is not just our judgment; we also have the judgment of the School Book Commission of Indiana. They think it is a suitable text. Do you see what I mean?"

"Well, I will have to take my second son, who is entering the ninth grade, out of biology, and put him into general science. And

he wanted to follow his older brother in the study of biology. You board members have acted capriciously."

I am glad to report that the six men on the county school board stood together, and stood firm. They were accused of having been pressured by the religionists of the community, but were able to convey the fact that they had come to their decision without coercion.

Today's problems

Undoubtedly, the philosophy of education varies from one location to another, but even where the philosophy is still fundamental, the pressures are being brought to bear, and if we are not vigilant, we will awaken to find that our schools and our children have been robbed, with Christian ethics having been traded for "Situation Ethics" that has broken out in epidemic proportions since it was first conceived as the answer to questions of right and wrong.

Discipline has broken down (as it has also in many homes) to the point where the atmosphere for learning has been devastated. Pot smoking, cheating, and general rebellion have become so much the order of the day, that observant parents are frantically looking for another school, as the only workable alternative.

Now we hear of behavior modification (during the war it was called brainwashing) that can be used to break down old attitudes instilled by parents and society. The decision of what attitudes need to be broken down will, of course, rest in the hands of the educators.

God, give us Christian schools

These facts, and other motives have sparked the beginnings of many new schools all across our country. But, as urgently as these private schools are needed, there is an uneasiness about their future.

Some people are fearful that if the busing of school children to integrate the schools should be declared unlawful, then there would be a complete swing-back that would put all of the Christian schools in jeopardy. Various comments are being voiced, to the effect that we had better go slowly in the education business. Especially in the larger cities, Christian schools that must meet the standards of the state schools in their area, have a considerable burden, financially and academically. Parents are being called upon for double support to education, since their regular taxes for state education continue, and they must shoulder much of the cost of the Christian education that they want for their children.

The real issue here is, "What is the purpose of the Christian school?" If it is only a stop-gap means to avoid busing, it should not be undertaken at all. It is too great a price to pay for too small a gain—serious though the busing problem may be.

The only reason for any Christian school to exist, is in its living up to the name Christian. This involves the study of the Bible, but it also involves much more. It majors in instilling the principles of Jesus' teaching and life into the hearts of the students. If this is

not the motive, then we ought to give our private schools some other name. And we should not be fearful as to where the supply of funds and dedicated teachers will arise. Christians have long known that God's work, if done God's way, will not lack God's supply.

"The Lord uses variety in His dealings." Second article in a series on healing.



God's Word About Sickness and Healing

Alex V. Wilson

We thought together last month about healings that really *are* miraculous and others that *seem* miraculous but are not. Now let's widen our study somewhat, and see what Scripture says about sickness and healing in general. Once again we shall find our subjects are complex ones. Simplistic thinking, based only on part of the truth, will lead to false conclusions. I may be wrong, but it seems to me that God's Word teaches the following six principles.

Principles about sickness

1. *Sometimes sickness is sent by God as chastening for sin.* Note these examples: The Lord warned Israel that if they disobeyed His law, He would bring on them "sickness grievous and lasting" (Deut. 28:58-60; contrast His earlier promise of health in 7:15). The baby born of David and Bathsheba's adulterous union died because of their sin: "The Lord struck the child and it became sick" (2 Sam. 12:14-18). In that case the innocent infant died due to the sin of its parents. Again, "the Lord smote" evil King Jehoram of Judah with an incurable disease, and after two years he died in great agony. (2 Chronicles 21:28f.). An example in the gospels was the man whom Christ healed at the pool of Bethesda, for afterwards He told him, "See, you are well! Sin no more, that nothing worse befall you" (Jn. 5:14). Even Christians may be thus chastened by God. Referring to the Lord's Supper, Paul wrote, "Any one who eats and drinks without discerning the body eats and drinks judgment upon himself. That is why many of you are weak and ill and some have fallen asleep"—in premature death (1 Cor. 11:29f.). So we see that the sender of some sicknesses is God. The purpose of some sicknesses is chastening for evil, and-or to recall His people to holiness.

2. *Sometimes sickness is not related to sins at all.* Of course if mankind had never sinned, there would be no sickness or death. Yet sometimes sicknesses which God allows are not in any way a chastening for wrongdoing or unbelief. I.e., there is no definite relationship between being sick and being sinful. If a believer has a prolonged illness or constant sicknesses, he ought to examine himself to see whether possibly God is judging unrepented sin in his life. But if his heartsearching reveals he is indeed abiding in Christ, or if he discovers sin and repents of it but the sickness remains, then let him realize that sickness is often not related to sins.

On what grounds do we say this? First, on our Lord's statement in John 9:3. The disciples asked Him whether a man born blind was thus afflicted due to his own sins or his parents' sins. Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him." We see another example in Job's plague of boils. Oswald Sanders observes, "Job's affliction was specifically the outcome of his piety, not of his sin." Again, Paul's coworker Epaphroditus "was ill, near to death." Why—because of spiritual failure? No: "he nearly died for the work of Christ" (Phil. 2:25-30).

Turning for a moment from the Bible to church history, we note the following examples given by Oswald Sanders:

Hudson Taylor's long-standing heart trouble was not associated with sin, since both the inception and development of the China Inland Mission synchronised with his physical breakdowns. His times of physical weakness were not times of spiritual declension, but contrariwise, they were commonly the times of closest communion with Christ. Many of God's servants have suffered many years of ill-health and many have died young. We think of John Calvin, David Brainerd, Frances Ridley Havergal, Robert Murray McCheyne, Charles Spurgeon, and Fanny Crosby, to name only a few. We must conclude that spiritual health is no guarantee at all of physical well-being; and certainly physical health is no measure of one's spiritual condition.

3. *Sometimes sickness is attributed to Satan or demons.* Job illustrates this principle as well as the previous one. Though the Lord allowed Job's sickness, Satan caused it (2:3-7). Again, Luke mentions a woman who "had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself." The Lord Jesus clearly named the Devil as the cause of her condition: "this woman whom Satan bound for eighteen years" (Lk. 13:11, 16). Peter makes a very sweeping statement when he describes Jesus as "doing good and healing all that were oppressed by the devil" (Acts 10:38). He almost seems to attribute all sickness to Satan, but that cannot be so because of the numerous passages we saw earlier which say God sometimes causes it. No doubt Peter was thinking not only of Christ's healings but also of the many times He

expelled demons from people. The demon-possessed were without exception "oppressed by the devil," and in fact when the demons were driven out of them they were sometimes said to have been "healed" (Mt. 15:22, 28; Lk. 8:36; 9:42). Laird Harris observes, "Various illnesses, mental and bodily, are ascribed to the influence of demons" in the Gospels. About one-half of the individuals said to be possessed with demons had a bodily illness of one kind or another." These included dumbness, deafness, blindness, and epilepsy (Mt. 9:32; 12:22; 17:15; Mk. 9:17, 25).

Putting together principles 1 and 3 above confronts us with a puzzle. If sickness comes sometimes from God and sometimes from Satan, how do we know from whom any particular illness comes? And how shall we react? It seems to me that we can do no better than follow a principle put forward by James Fraser, a pioneer missionary early in this century. He used this principle not only when bad health struck, but when any kind of obstacle arose that seemed to hinder God's work. Was this seeming hindrance from God, closing a door in order to lead elsewhere, as in Acts 16:6-10; or was it from Satan, in hatred barring the way, as in 1 Thes. 2:18? Fraser said something like this: When I am unsure about the origin of a hindrance, I go to the Lord in prayer in this manner: "Father, if this barrier be from Thee, as part of Thy loving purpose, then I accept it and trust Thee to use it to fulfill Thy will; but if it be from Satan, then I resist him and it in the name of the Lord Jesus Christ." This prayer was not used as a magic charm, but was an attitude he maintained in patient petition until more definite guidance came.

Principles about healing

4. *Often God heals the sick through natural processes*, by the use of doctors and medicines. The Bible gives examples, though not man, of physicians and medical treatments. Isa. 38:1, 5, 21 shows that the Lord healed Hezekiah's almost-fatal boil by means of figs, doubtless used as a poultice. The good Samaritan is described as pouring oil and wine on the wounds of the Jew who had been mugged. The apostles "anointed with oil . . . and healed" many sick people. Jesus said that sick people need a doctor. Luke was a physician. Paul advised Timothy to use a little wine as a medical treatment "for the sake of your stomach and your frequent ailments." (Lk. 10:34; Mk. 6:13; Mt. 9:12; Col. 4:14; 1 Tim. 5:23.) These passages give no hint that it is wrong or unbelieving to go to doctors or use medicines. But the experience of King Asa shows it is wrong to put our trust in these means *alone*. Asa had already begun to backslide when his feet became diseased. "His disease became severe; yet even in his disease he did not seek the Lord, but sought help from physicians" (2 Chr. 16:12). Of course it is possible to seek the Lord *and* seek help from doctors, as the above passages show. But Asa's faith had sadly declined by this time, and he trusted only in men.

Note in passing that even in a few of Christ's miracles He used means, perhaps as a tangible aid to stimulate the sick person's faith (Jn. 9:6-7; Mk. 8:23-25).

5. *Sometimes God heals the sick miraculously*—suddenly, completely, and (usually) without means. Last month's article gave details and examples from the Bible, so we shall not repeat them here. Church history since apostolic times provides many examples too.

6. *Often God does not heal the sick, even His own children who trust and obey Him.* Elisha, after a long and faithful ministry, fell "sick with the illness of which he was to die" (2 Kings 13:14). Trophimus was a young co-worker of Paul, of whom no suggestion of backsliding is made. Yet the apostle, who performed numerous miracles of healing at times, left Trophimus sick at the city of Miletus. (2 Tim. 4:20). Timothy, as we saw, had some kind of oft-recurring stomach trouble. Why didn't Paul heal these men? No explanation is given. God's sovereign will seems the only solution. And Paul himself suffered from illness. It cannot be proved that his "thorn in the flesh" was a sickness. Some believe it was; others strongly deny it; the passage itself is obscure. Yet when discussing it he mentions "weakness" or "weak" four times in three verses (2 Cor. 12:9-11). And Gal. 4:13 is clear: "I first preached to you," writes Paul, "because of an illness" (NIV) or "bodily ailment" (RSV). The context and a few other passages suggest he might have had some kind of eye affliction.

Church history amply supports the fact that many times God chooses not to heal His faithful servants, contrary to what some current healing-enthusiasts say. Here are some examples (see principle 2 above, for more of them): Martha Snell Nicholson was bed-ridden for almost thirty years, and in the last years of her life she suffered from four incurable diseases simultaneously. Yet from her sickbed she wrote poems of joyful, worshipful devotion to God.

A. J. Gordon, A. B. Simpson, and Andrew Murray were outstanding preachers and leaders among fundamental Christians at the turn of this century. All three of them were "ardent advocates of divine healing. . . and wrote books on the subject" (some of which are still in print today)—though they did not hold protracted healing campaigns or engage in most of the tactics used by prominent healers today.

A. J. Gordon and A. B. Simpson, although both had previously experienced remarkable healings, at last succumbed to diseases from which they were not cured. The former died from bronchitis and pneumonia, and the latter from arteriosclerosis. Healing was not vouchsafed, and they passed away in suffering. Andrew Murray, too, fell ill towards the close of his life, of the sickness from which he died. His attitude was one of submission to the will of God. (J. Oswald Sanders, *Heresies and Cults*, pp. 157-158)

Conclusion

It is obvious that the Lord uses variety in His dealings. We must not try to force Him into a mold. (Jesus, for instance, healed blind people in at least three different ways.) If the six principles given earlier are indeed the teaching of God's Word, then any Biblical view of healing should take *all* of them into account. May God help us neither to doubt His power nor to insist upon it presumptuously.

Next Month: *Does Jesus Want You Well?*

The writer is a guidance counselor at a high school in Louisville.



Christmas Tree Religion

Gordon R. Linscott

Before the invention of overhead projectors, preachers frequently illustrated their sermons by means of charts painted on oilcloth. Usually the illustration was quite simple, and there was always an abundance of Scripture references. The sermon chart was an effective teaching device, and it helped hold the attention of the audience. I still remember a number of sermons that I saw presented in this manner. One of these I heard on several occasions, preached by different evangelists.

Who then can be saved?

The title of this sermon was a drawing of a huge chain with twelve or fifteen links. Each link had a label—faith, grace, works, hope, the blood of Christ, etc. Near each link was a Scripture reference or two, saying that we are saved by faith, grace, works, etc. The message of the sermon was this: Break just one link and the chain is broken; he who offends in just one point is guilty of the whole law; salvation depends upon keeping every link intact. The effect of the sermon was to cause some deep soul-searching; who had not offended at some point? There was not much hope held out to the listener. No one could know for sure where he would be at the end of this life; the last great judgment would reveal who had made it and who hadn't.

On the surface, "The Chain of Salvation" seems to have some validity. After all, the verses cited do say, "You are saved by hope," etc. However, the Bible does not say that these "links" must be strung in series, like a string of Christmas tree lights (when one burns

out, they all go out). It is true—and the preachers were right in this—that salvation by works does work this way. “Moses writeth that the man that doeth the righteousness of the law shall live thereby” (Rom. 10:5). “He that doeth them shall live in them” (Gal. 3:12). Do and live; miss one point anywhere along the way and the chain is broken. The problem is that the whole idea of a chain is wrong; it is totally foreign to the gospel. It is like the illustration of a man rowing a boat. One oar is grace and one oar is works, it takes both to reach salvation. Certainly boats do work like that; but salvation is not a boat. Paul (Rom. 11:6) plainly says that salvation comes by grace or works, not by some combination of the two. Linking them together in a chain (or in a string of Christmas tree lights) is to make void the gift of God and leave the sinner without hope. Every link in the chain is a threat, a point at which one is liable to fail.

Who shall separate us . . . ?

Another fault in the “chain” approach is that it makes all of the links equal. The blood of Jesus Christ is put on a par with my works, and that borders on blasphemy. Here is an alternative approach which, I think, more nearly fits the facts. Instead of one chain, let’s have many chains; one is hope, one is obedience, one is grace, etc. Each chain binds the believer to his Lord. All of the chains are not equal in size or strength, but they all perform the same function. Each chain is a source of reassurance and encouragement, even as it is written, “And we know that to them that love God all things work together for good” (Rom. 8:28). With all of these things working for us, we are emboldened to say with Paul, “For I am persuaded that . . . (nothing) . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:38).

Bible Exposition -- Matthew

From Bethlehem to Egypt to Nazareth

S. Lewis Johnson, Jr.

Introduction

It has been said by one of our leading evangelical scholars, the author of a commentary on Matthew, that “The apologetic aim of the evangelist can be summed up in the sentence, ‘Jesus is the Messiah, and in Him Jewish prophecy is fulfilled.’” That is certainly in harmony with the section of the gospel to which we turn in this message.

There are three short narratives that make up the section. There is, first, the account of the flight into Egypt (vv. 13-15). And, then, Matthew speaks of the massacre of the children at Bethlehem (vv. 16-18). And, finally, he describes the settlement of our Lord at Nazareth (vv. 19-23). Each of the sections concludes with a statement that in each narrative a passage from the

Old Testament Scriptures is fulfilled (vv. 15, 17-18, 23). The same verb, *pleroo*, meaning *to fulfill*, is used in each section, and two of them begin with, "an angel of the Lord appeared to Joseph in a dream" (vv. 13, 19), all of which gives the impression that the sections are written with great care and a definite purpose. And that purpose seems to be to show that the events recorded are events foretold in Scripture. They, therefore, add to the growing testimony that Jesus is the Messiah, and that in Him Jewish prophecy is fulfilled.

There is another level of truth to which we should call attention here. Matthew's attachment to the fulfillment of prophecy in the life of Christ has led him to lay great stress on the providence of God in prophecy and history. God is not simply an omniscient spectator at the great events of divine redemption. When He inspired His prophets to write, and when He worked to bring about the consummation of what they wrote in the ministry of Christ, He demonstrated that He is the supreme mover, not only in prophecy, but also in history. He interfered to prevent the Magi from returning to Herod. He interfered to prompt Joseph to fly into Egypt. He interfered to direct the return of the family of our Lord out of Egypt. He interfered to lead them to settle in Galilee. And, perhaps, all of this was able to be done because He interfered to provide for the poor family of Joseph, through the gifts of the Magi, means to live and journey as they fled from Herod and Archelaus. In fact, to sum it all up, it is plain that the evangelist thinks that His God is a God "who works all things after the counsel of his own will" (Eph. 4:11).

"It is comforting to know," Hendriksen says, "that in the history of redemption everything proceeds according to God's eternal plan. Hence, salvation rests upon a firm foundation." It is exceedingly fearful, however, to remember that our destiny rests upon our reaction to this God who acts in sovereign self-determination. The obedience of Joseph leads to infinite blessing; the rebellion of Herod leads to everlasting destruction from the presence of the Lord. "The dreaded Infant's hand" proves more powerful than the mailed fist of Herod the king. Christ lives and grows, and they who are His; Herod rots and dies.

The sojourn into Egypt

The sojourn (2:13-14). The appearance of the angel of the Lord evidently followed soon after the departure of the Magi. Joseph, the head of his family, is told to flee to Egypt for the protection of his wife and child from Herod's vicious enmity.

Hardly has the infant been honored by the wise men from the distant lands than the royal family is told to flee for their lives. "How strangely blended in our Lord's life from the very dawning," Maclaren points out, "are dignity and lowliness, glory and reproach! How soon His brows are crowned with thorns! The adoration of the Magi witnesses to Him as the King of Israel and the

hope of the world. The flight of which that adoration was the direct cause witnesses no less clearly to Him as despised and rejected, tasting sorrow in His earliest food, and not having where to lay His head."

Why did He flee into Egypt? Principally because Egypt was relatively near, and many Jews were living there. There would be friends upon whom they could call for help. Further, Egypt was outside Herod's domain. From the divine standpoint, however, it appears that the fulfillment of prophecy was paramount in the mind of heaven.

Joseph's obedience is immediate, as the expression "by night" indicates. When there is no hesitation, no reluctance, and no delay in the carrying out of the divine commands, divine blessing follows.

The Scripture (2:15). Matthew sees in the return of our Lord from Egypt the fulfillment of Hosea 11:1. The passage in the historical context is a reference to the initial calling by God of Israel out of Egypt at the time of the Exodus. In what way does Matthew apply it to Christ?

In the first place, since the prophetic statement refers to a historical fact, it can only be a typical prophecy of Christ. There can only exist a correspondence between the action of God in the Exodus of Israel and the action of God in the exodus of the Son from Egypt. Augustine, you may remember, wrote that in the Old Testament the New Testament *lies concealed*, and that in the New the Old *lies revealed*. In the light of this it is not surprising to find that Israel is a type of Christ. Israel is God's national son, just because she included in herself the *seed* through whom God does all that He does for Israel. Their covenant and promises were theirs because *He* was theirs. When Israel came out of Egypt, *He* the coming Seed came out of Egypt. Their promises could not have been fulfilled if He had remained in Egypt. In other words, He and Israel stand together, identified by origin and nature (cf. Rom. 1:3-4; 2 Tim. 2:8). As Gundry puts it, "Jesus is the representative Israelite in whose individual history the history of the whole nation, apart from its sin and apostasy, is recapitulated and anticipated. We conclude, then, that the ancient statement finds its antitypical fulfillment in the return of the Son of God from Egypt. What Israel was intended to be, but failed to be, He, the true Servant of God, was.

In later years the enemies of Jesus said that He went into Egypt to learn the magic and sorcery by which He was able to perform His miracles. The Talmud says, "Ten measures of sorcery descended into the world; Egypt received nine, the rest of the world one." Celsus, the pagan philosopher and foe of Christianity, claimed that Jesus was brought up as an illegitimate child, that He served for hire in Egypt, coming to the knowledge of powers by which He later proclaimed Himself God. This is simply the slander of a twisted mind.

The truth is that His brief stay in Egypt served the very same purpose in His life which Israel's stay served in their life. It sheltered Him from His enemies, and it gave Him room to grow stronger. The history of the past is a shadow of the future, for it is God who controls history, molding it to His purposes.

The slaughter of the infants

The slaughter (2:16). Herod, inflamed because He saw that he had been tricked, angrily orders a massacre of children in the village of Bethlehem and its vicinity. He really should have been angry with himself, for his own trick had simply boomeranged. His pride, however, was at stake. So the king orders the slaughter of the children.

How foolish sin makes rebellious men! To think that the earthly king imagines that he is able to thwart the purpose of the heavenly King. Does he not realize that the God who sent the Magi home another way will cause his second attempt to overthrow the divine will to fail also? As Maclaren says, "What a contrast between the king *de jure*, the cradled infant; and the king *de facto*, going down to his loathsome death, which all but he longed for! He may well stand as a symbol of the futility of all opposition to Christ the King."

The slaughter of the children, obviously within the will of God, raises serious questions, the answers to which in their fullness lie hidden in the secrets of the will of God. It is evident that evil may have good issues, and, for the moment at least, we shall leave it at that.

"The fate of these few infants is a strange one. In their brief lives they have won immortal fame. They died for the Christ whom they never knew. These lambs were slain for the sake of the Lamb who lived while they died, that by His death they might live for ever. These

'Little flowers of martyrdom,
Roses by the whirlwind shorn,'

head the long procession of martyrs, if not in intent, yet in fact, and, we may be sure, are now amongst the palm-bearing crowd, 'being the firstfruits to God and the Lamb.' 'O happy little ones!' says St. Augustine, 'but just born, not yet tempted, not yet struggling, already crowned.' " Maclaren concludes these beautiful comments by adding, "Even in His infancy, Christ came to bring not peace, but a sword, and the shadow of suffering for Him already attended the brightness of His rising."

It should be added that, due to the size of Bethlehem at the time, the estimated number of children slain is usually put at about twenty. The parallel of the incident with that of Pharaoh and the Exodus is clear (cf. Exod. 1:15-2:10).

The Scripture (2:17-18). Matthew sees in the incident a fulfillment of Jeremiah 31:15. To understand Matthew's point it is necessary to understand the context of Jeremiah. In it Jeremiah

is picturing the people of Jerusalem being led away captive into exile. The picture is that of vivid poetic imagery, based upon the fact that Rachel had been buried near Ramah, which, in turn, was near Bethlehem (cf. 1 Sam. 10:2-6; Gen. 35:19-20). The inhabitants of Jerusalem and Judah had been collected together in chains first at Ramah in Benjamin. Rachel was ideally the ancestress of Israel, the favorite wife of Jacob and a favorite with the nation (cf. Ruth 4:11). She died a pathetic and premature death, making a deep impression on the nation.

Thus, the evangelist in poetic imagery, too, pictures the mourning of the citizens of Bethlehem as being like that of the mourning of the captivity. Both took place under the very eyes of the *mater dolorosa* of the Old Testament, Rachel, who died in giving birth to Benjamin, and who still weeps over the sorrow of the exiles.

There exists, then, simply an analogy between the two passages. Both of them are highly poetic in their force, and Matthew has used the text to beautifully describe a similar situation in New Testament times.

One final point may be noted. In the Jeremiah passage the following context points out that the sorrow of the Babylonian exile shall be followed by the deliverance of a disciplined and re-vivified nation. Perhaps Matthew has the same idea in mind, too. A. G. Herbert has written, "Deeper meanings are suggested here: Rachel is the *mater dolorosa* of the Old Testament, who dies in giving birth to Benjamin, and is pictured by Jeremiah as still weeping over the sorrow of the exile. But the continuation of the passage is, that the children are to return from the land of the enemy; present sorrow is not the end of God's purpose." It is very fitting that there should follow in Jeremiah's context the unfolding of the New Covenant, the basis of all of God's promises of deliverance and forgiveness (cf. Jer. 31:31-37).

The settlement at Nazareth

The Settlement (2:19-23a). In the remainder of chapter 2 the evangelist recounts the return of Joseph and the Babe to the land. Herod died in 4 B.C. in his 70th year at Jericho, ravaged by foul and fatal diseases, which neither physicians nor warm baths could help. Josephus has summed up his life in the words, "He was a man of great barbarity toward all men equally, and a slave to his passion."

The angel of the Lord appeared again to Joseph to give him guidance at the necessary time. His words, "they are dead who sought the young child's life," are a vivid reminder of the real Sovereign of the land. In fact, the words sum up in a short sentence the failure of the attempt on the life of the Messiah, and they remind one of the words given Moses to encourage him to return to Egypt, "All the men are dead which sought thy life" (Exod. 4:19). They are "like an epitaph cut on a tombstone for a man yet living—

a prophecy of the end of all succeeding efforts to crush Christ and thwart His work."

Archelaus (cf. v. 22) was a chip off the old block, and it is no wonder that Joseph feared him. Josephus says that he inaugurated his rule with the massacre of 3,000 people. As a result Joseph and the Babe find their way back to Galilee (cf. Isa. 9:1-7), to the city of Nazareth. In this city the Lord Jesus lived and grew to maturity.

The Scripture (2:23b-c). Again, Matthew is reminded of a prophecy, or prophecies, from the Old Testament Scriptures. "He shall be called a Nazarene" cannot be found in the Old Testament, and the problem has plagued biblical scholars for centuries. Alford concludes his discussion with, "I leave it, therefore, as an unsolved difficulty." Plummer is no less uncertain, saying, "The difficulty about the prophecy quoted in ver. 23 is one which our present knowledge does not enable us to solve."

I am sure it seems rash to suggest a solution in the light of these typical comments, and, while I shall offer a solution to the problem, I wish it to be understood that the suggestion is put forward with some hesitancy. It has been suggested by some that the reference is to passages in prophetic books now lost. Others have made a very close connection with the word *netser* (AV, "Branch") in Isaiah 11:1. Since that word suggests the lowliness of the Messiah, the suggestion is not implausible, although it is difficult to trace the word, "Nazarene," to that Hebrew word. Others have suggested a reference to the Nazirite (cf. Jud. 13:5), but our Lord was not a Nazirite (cf. Matt. 11:18-19) and the terms are really different.

Finally, it has long been held that the evangelist refers here to no single text, but to the *general tenor* of the Old Testament, namely, that He would be *despised of men*. The view assumes that a "Nazarene" does refer to someone from the village of Nazareth (the identity is not certain). There may also be some connection with the *netser* of Isaiah 11:1 and the thought of lowliness there.

The advantages of the last-named interpretation are that it suits the plural, "prophets," the absence of a verb of *saying*, as in other citations (cf. vv. 15, 17), and the implicit connection with the passage in Isaiah 11:1. If this is the meaning of Matthew, then he is simply saying that the Lord's residence is the fulfillment of Scripture in that the general tenor of the Old Testament is that the Messiah shall be despised by men and lowly in status (cf. Isa. 53:2-4; Psa. 22:6-8; 69:11, 19). Nathanael's words are, then, understandable, "Can any good thing come out of Nazareth?" (John 1:46). "The name," Maclaren points out, "was nailed over His head on the cross as a scornful *reductio ad absurdum* of His claims to be King of Israel."

Conclusion

Again, we note as we conclude our study that the evangelist places a heavy emphasis again upon the divine initiative in the

story of the infancy of Christ. It is the angel of the Lord who warns Joseph to flee and, thus, to escape the hands of Herod. It is the angel of the Lord who appears to Joseph to command him to leave Egypt. It is the angel of the Lord who directs Joseph to Galilee by another dream. And, preeminently, it is the evangelist's great purpose in the section to show that all of this history is divinely intended to harmonize with the written prophecies of the Old Testament record. The history of redemption is the history of the workings of a sovereign and predestinating God, who is carefully moving all things forward to the time when they shall be gathered together in Christ (cf. Eph. 1:10).

And, finally, from Joseph's experience we learn that they who patiently wait for the divine guidance, not moving until the cloud moves, are never disappointed, nor left undirected. The text of Scripture, "I will guide thee with mine eye" (Psa. 32:8), is sufficient.

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Questions Asked of Us

Carl Kitzmiller

1. What is the knowledge and prophecy of 1 Cor. 13:9?
2. What is "the perfect" of 1 Cor. 13:10?
3. What does "imperfect" of 1 Cor. 13:9-10 mean?
4. What does it mean in verse 12, 1 Cor. 13, to "understand fully"?

Rather than dealing with these as separate questions it seems best to attempt to examine the passage (1 Cor. 13:8-12) as a whole. The verses are all related to each other, and the entire passage needs to be seen in context. Since both 1 Cor. 12 and 14 deal with spiritual gifts, it is also necessary to interpret the things given in 1 Cor. 13 in that light. Love is introduced in 1 Cor. 12:31 as something higher and better than the spiritual gifts. For the sake of clarity the last half of v. 31 should have been put in the 13th chapter (Remember that chapter and verse divisions have been supplied by uninspired men). The whole of chapter 13 explains why love is the most excellent way.

In discussing love the Apostle sets it in contrast with the spiritual gifts. Notice the specific mention in vs. 1-2 of tongues, prophecy, wisdom, knowledge, and faith (cf. 1 Cor. 12:8-10). It seems per-

fectly evident, then, that in 1 Cor. 13:8-10, prophecy, tongues, and knowledge have reference to these same spiritual gifts. There is coming a time, Paul says, when prophecy, tongues, and knowledge shall cease, but love will abide.

Now the chief problem seems to be—when will that time be that these gifts will no longer be around? Verses 9-10 indicate that it will be when “that which is perfect” has come. That which is “in part” is to give way to perfection, and he identifies the gifts of knowledge and prophecy as belonging to the “in part” or imperfect period. So very much rests on the interpretation we place on “perfect” as it is used here. The Greek word, *teleios*, does not necessarily mean perfection in the sense of sinlessness or of being without mar of any sort. It especially carries the idea of completeness or maturity, that which has been brought to its expected end. Paul’s illustration of childhood and manhood (v. 11) shows that it is the idea of maturity that he uses here. So the “perfect” he speaks of is not necessarily, at this point, that which is perfect in the absolute sense as we might use the word. Without deciding for the moment just when this perfection or maturity comes, we should see that he identifies the spiritual gifts with a time of childhood, an “in part” time, a time of immaturity. These gifts are all to be put away in the time of maturity. This point seems indisputable.

If Paul had stopped with v. 11, I might easily have understood him to be referring to something already past to our time. But he adds v. 12, which continues to use the contrast between that which is “in part” and that which is complete. And in this case he seems to speak of a time, “then,” and a full knowledge that exceeds anything that yet belongs to the experience of the church on earth. The Greek word used here carries the idea of fully knowing and of being fully known. It is the usual verb for “to know” preceded by the preposition, *epi*, which makes an intensive form. It is also evident in reading the passage that a contrast is meant between knowing in part (*ginosko*) and knowing fully (*epiginosko*). Thayer defines the latter: “To become thoroughly acquainted with; to know thoroughly; to know accurately, know well.” All of which makes me believe that Paul must have been looking on the whole church age as a time of immaturity and must have been thinking of the completeness of eternity and of Eph. 5:27.

In view of verse 12, I do not believe the larger passage can be made to refer absolutely to the completed New Testament or to a maturity that came to the church as a whole when the New Testament was completed. I realize this view eliminates a “proof” text supposed to show that the spiritual gifts were discontinued in the early days of the church, but I am much more interested in what seems to me to be honest exegesis than I am in trying to make a passage into a quick solution to a problem.

Now I believe the spiritual gifts (those of the miraculous sort) did cease to be of any great significance in the days after the com-

pletion of the New Testament, not because of 1 Cor. 13, but because the need for most of them would have ceased. Miracles were needed until the word was confirmed (cf. Heb. 2:3-4). It could also be added that the same basic situation exists today.

Is it scriptural to preach baptism from Isaiah 53? Or was Philip in error in Acts 8?

The wording of a question may sometimes make a difference, and I do not know if this question is intentionally or unintentionally worded as it is.

In my estimation it would not be scriptural to preach baptism from Isa. 53. I can detect nothing in the passage that even makes a remote reference to baptism. It is a mistake to try to make any passage mean something that it does not really say, no matter how great the truth or how scriptural (as seen in other passages) may be the theme we wish to treat.

But neither do I believe Philip, full of the Holy Spirit and of wisdom (Acts 6:3, 5) and so obviously being used by God, was in error in preaching as he did in Acts 8. Perhaps the solution to the problem lies in a careful reading of Acts 8:35. Philip *began* with Isa. 53. He preached Jesus. He was not limited to Isa. 53. And it is evident that in the process of preaching Jesus he told the eunuch what he needed to know about baptism. This was not because Isa. 53 teaches baptism but because the Lord by command and example had made it a part of the Spirit-filled message that the early church preached. Baptism itself is certainly scriptural and telling men and women the place it occupies in responding to the gospel is scriptural.

So I would restate the thing that seems to be in view in the question and say that in connection with preaching Christ from any appropriate passage of scripture I believe it to be very scriptural to teach what the Bible also says about baptism, when and to the extent that it is needed.

If people were more careful and wise in their approach to the sinner, would not just about everyone be saved?

There is no doubt that we often blunder in presenting the gospel. We need to be wise as serpents, Jesus said. But this is not a primary reason (and maybe not even a significant one) as to why people reject the gospel. We need not suppose that the "right approach" will make believers of everyone. That would make salvation more a matter of the messenger's style and wisdom than of the hearer's faith. Unbelief that will not hear the message God gives through His servants will not necessarily be changed even by one rising from the dead (Luke 16:30, 31 deserves some thought!).

As someone has observed, even a mule learns to eat around the briars that may be a part of the hay fed to him.

PROPHECY

Edited by Dr. Horace E. Wood

Mighty Through God

Homer Duncan

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." These are four things that we learn from this verse.

1. We are engaged in spiritual warfare.
2. We are to pull down Satanic strongholds.
3. We are not to use carnal weapons.
4. We are to use weapons that are mighty through God.

Spiritual warfare

It is not difficult to see that a gigantic conflict rages throughout the universe. The forces of right and righteousness are locked in combat with the forces of evil. God who is holy, just and good is seeking to build the Church that it may be habitation for Himself. He is seeking to form a Body of which Christ is the head, and of which all Christians are members. Satan, the monster of iniquity and embodiment of evil seeks to hinder the purpose of God. Every person in the world is on one side or the other; there is no middle ground. "And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them" (1 Sam. 17:3). This is a gigantic battle for the souls of men. God's purpose is to save men, to conform them to the image of Christ, to make them a functioning member of the body of Christ. Satan desires to damn men, to conform them to his Satanic world system, and to keep them from fulfilling the purpose for which they were redeemed. Though the Christian life is designed to be a battle from the start to the finish, Satan has the whole world, and many of the saints of God lulled to sleep in his arms (1 John 5:19).

The church of God is to pull down Satanic strongholds

The Apostle Paul wrote, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). The Christian is not only to stand for something, but is also to stand against the host of Hell.

The Lord Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18). Gates do not attack, but are to be attacked. The Church of Christ is not to be on the defensive, but is to attack the gates of hell. What are the gates of hell? I have considered writing a booklet on this subject, but here I will state that the gates of hell are all pagan religions such as Hinduism, Islam, Buddhism, and Shintoism. They are pseudo-Christian religions such as Roman Catholicism, Ortho-

doxy of various kinds, and liberal Protestantism. They are all cults such as Jehovah's Witnesses, Mormonism, and Seventh-Day Adventism.

This may sound like strong language to gentle souls who never have been nor ever will be in the front line of the battle, but I have just returned from the nation of India where 600 million people are securely held in Satan's grasp. "He opens not the house of his prisoners" (Isaiah 14:17). This nation has been held in Satan's dominion for centuries, and it is time for the Church of God to rise up and break the Satanic chains that bind these people. The problem is that we do not know how to do it. Instead of learning how to wield the weapons of our warfare, we have been playing tiddley winks.

We are not to use carnal weapons

We can thank God that there are notable exceptions, but the sad truth is that the Church in India is in a pitiful condition. I met and had fellowship with some of the finest Christians on the face of the earth. I met men and women who know what it means to be persecuted for the name of Christ, but the tragedy is that most nominal Christians live in such a way as to bring reproach on the cause of Christ. One of the reasons for this is that the Church has been, and is now being built with carnal weapons. (1) In many churches the Word of God has been replaced with a meaningless ritual. (2) Scholarship is idolized, and is replacing spiritual power. (3) In years gone by many missionaries labored to transplant western denominational machines on Indian shores instead of building the Church of God on Biblical lines. (4) Instead of teaching and preaching the necessity of the new birth, church leaders are teaching that infant baptism is the new birth. (5) In order to be able to impress the home churches with growing statistics, rice Christians have been bought. (6) Ecumenicalism is replacing evangelism.

We are to use weapons that are mighty through God

The sad fact is that most of us are ignorant of what these weapons are and if we know what they are, we do not know how to wield them in the power of the Spirit. It is my sincere desire to learn the meaning of 2 Corinthians 10:4, and to be able to apply the principles herein stated.

Ephesians 6:10-18 lists the armor that is to be worn by the Christian warrior. Five pieces of the armor are to protect the believer from Satanic attacks. The Sword of the Spirit, which is the Word of God, and the weapon of "All Prayer" are the only two offensive weapons that are named. We need to be like Dodo the Ahoite who smote the Philistines until his hand clave to the sword, and like Shammah the son of Agee who stood in the midst of the ground and defended it until the Lord wrought a great victory (2 Sam. 23: 10, 12).

But, how little we know of spiritual warfare! How little we know of pulling down Satanic strongholds. But we must learn. We

must ask the Spirit of God to teach us. We must carry the battle to the enemy. We begin by learning devotional praying; we progress as we learn the meaning of missionary intercession; we engage the enemy when we learn to exercise authority over Satan. Every believer has this authority; we must learn to use it.

—In *Prayer League Bulletin*. Used by permission

The writer is a professor of music at the University of Louisville, and minister of the Highland Church of Christ.



Viewing the News

Ernest E. Lyon

DOES LETTER WRITING PAY? Back in December, 1974, two West Coast television promoters, Jeremy Lansman and Lorenzo Milam, filed official protests to the Federal Communications Commission challenging the right of religious broadcasters to use educational TV channels, maintaining that they were not educational. The FCC was deluged by an estimated 750,000 letters of protest, the greatest outpouring of protest the FCC has received on a single issue. Most of the letters thought the ban was to be against all religious broadcasting (but that could have followed!), but the FCC ruled that to allow the protests of Lansman and Milam to stand would be a violation of the First Amendment. Now you decide whether the letters helped or not!

FOUR STUDENTS in Marina High School, Huntington Beach, California, were granted the right to meet voluntarily to study the Bible and then were denied the right. They sued in court, but I have not heard how the suit came out. Let me know if you know.

FAREWELL. I should have mentioned it before, but in January the *Christian Observer*, an independent Presbyterian journal published in Louisville, stopped publication because of the inflation of costs. The first issue was published in September 4, 1813,

in Philadelphia. It was believed to be the nation's oldest weekly religious journal. I hope the *Word and Work* doesn't have to follow suit!

POLITICS IS STRANGE. Many who objected to Catholics voting for Al Smith and John Kennedy because they were Catholics are now voting for Carter and others because of their Protestant profession of faith!... During his four campaigns for the presidency and during his over three terms of office I did not see a picture of Franklin Delano Roosevelt in his wheel chair, but during the recent campaign by George Wallace to win the nomination I did not see a single picture of him in the media not in his wheel chair... The campaign of Jimmy Carter is being run largely by men of very liberal persuasion, many of whom worked for McGovern in his campaign, yet a great many people are voting for him thinking Carter is a conservative simply because he is from the South... Whenever the Democrats have a close campaign for nomination for the presidency the mass media refer to the good done to the party by active campaigning, but when Reagan and Ford slug it out for the Republican nomination (and when others have done this in the past) they say the party is committing suicide.

WILBUR M. SMITH, one of the great Bible teachers of the past generation and whose books are still very

influential, died on May 20 just short of his 82nd birthday. He was a pastor and then teacher at Moody Bible Institute, Fuller Seminary, and Trinity Evangelical Divinity School and other places before his retirement a few years ago.

A FEW MONTHS AGO I reported that news reports had been coming that Eldridge Cleaver, ex-Black Panther, has become a Christian. Since then I have seen that in many reports, but *Evangelical Newsletter* on June 4 reported that Cleaver's wife had denied the report. In an interview in *National Courier* Cleaver was reported as seeing the teachings of Jesus Christ as the "essential vehicle for that morality that we must have" but did not say he had become a "committed Christian." Cleaver, however, has moved very far away from his old Marxist convictions.

THE UNITED STATES government continues to be the hope of many people fighting for freedom over the world in spite of the record of our government over the past decades. At the close of World War II our soldiers were forced to help in the forcible repatriation of two million refugees trying to escape from Communist Russia (the code name "Keelhaul" was given to the operation). In 1958 our government turned a deaf ear to the cries of Hungarian Freedom Fighters when they rebelled against the Russian Communist invaders; in spite of assurances from many people that we would help, they were allowed to be slaughtered. But still from South Vietnam and many places over the world come cries for help.

THE UNITED Methodist Church 1976 General Conference saw conservatives win some important decisions, though many of the usual liberal-political decisions were made. The Conference turned down a recommended change that would have reversed the church's opposition to homosexuality though they did not adopt a petition calling for the outright condemnation of homosexuality and a ban on homosexuals from the UMC. But among the usually expected political decisions: Endorsed return of the Panama Canal Zone to the Marxist government of Panama; endorsed gun control, the E.R.A., and the participation of the U. S. in the "healing, rec-

onciliation, and reconstruction" of Indochina.

WOMEN IN RELIGIOUS NEWS: The "Reverend" Lots Wilson, a minister in the United Church of Canada, was elected president of the Canadian Council of Churches... The Jewish managing editor and publisher of *Religious News Service*, Miss Lillian R. Block, became the first woman and first non-Catholic to receive the St. Francis de Sales Award of the Catholic Press Association... Maxine Carnett Grindstaff, 55, was named 1976 American Mother of the Year; a former missionary to Israel, Mrs. Grindstaff is married to a Southern Baptist minister and teaches at the New Mexico Boys' State School... An American Presbyterian minister will be the first woman featured on the NBC program "Art of Living"; she is the "Reverend" Renee Huie, who was ordained by the Atlanta Presbytery in 1972 after having preached since she was six years old.

ANOTHER BIBLE PARAPHRASE: The manuscript of the "Good News Bible," commonly known as Today's English Version, is completed and will be published this fall by the American Bible Society.

NOT EVERY BICENTENNIAL celebration is in celebration of the 200 years of freedom in our country. Many organizations are using the Bicentennial as a means of pushing their socialist and communist views. And many organizations that are not either socialist or communist are being fooled into supporting their activities because they have not investigated the sponsoring organizations enough. For example the Ecumenical Institute, which is sponsored by the World Council of Churches, sponsored the Institute of Cultural Affairs, which then organized the "Town Meeting 76" and stamped its literature with the official emblem of The American Revolution Bicentennial. Here are a few pronouncements by the variously named organization(s): "These are the social dynamics of Stalin, and it seems to me they are just tremendous." "Let any church send us 30 laymen for a weekend, and we will send back 29 awakened, revolutionary people." "History is a bunch of kids playing crack the whip. We want the church and the individuals in it at the front of the line giving the direction, instead

of being whipped around at the rear."

THE JUNE 1 ISSUE of The National Laymen's Digest listed eleven different radical (communist-oriented) groups in the United States receiving grants from the World Council of Churches. They send back the money earned by our economic and political system to try to destroy the system.

CHRISTIAN HERITAGE CENTER continues to send out valuable materials to those who are not aware of the trends toward losing all our freedoms in the United States. As a sample, their *Revival and Survival Bulletin* of June 4, 1976 (Bulletin No. 149) states briefly and effectively the dangers

within our own hemisphere from Soviet use of Cuba, Soviet control of Panama, and other ways the communists are using to get world-wide control. Since Admiral Zumwalt has confirmed that the Russians have an advance military operational base in Cuba, it is well for our nation to start looking at the hemisphere and the dangers to our continued existence as a free nation.

THANK YOU for your help with this column. The clippings and questions have slowed down for the past two months. Please get them coming again. Send them to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.

Reprint:

A Lost Book

H. L. Olmstead - 1922

In the reign of Josiah (2 King 22), there is recorded the discovery of the "Book of the Law in the house of the Lord." In the evil days of the Kings preceding Josiah the Book had been lost. When it was found it was attested by the high priest, Hilkiah, Shaphan the scribe, Josiah the king, and last and best of all by Jehovah Himself as being the very book of the law; the inquiry having been made by Huldah the prophetess. When the book was read to Josiah there came "the knowledge of sin," conviction, repentance and reconsecration to God and when read to the people resulted in their making a covenant with Jehovah through their king to keep the law.

Today the whole Bible is a lost Book to thousands who profess the name of the Lord. Substitutes for the Bible are upon every hand. Nothing can take the place of the study of the Bible itself. We are not writing to oppose the consecrated efforts of faithful men to assist us by helps, publications or sermons to arrive at the knowledge of the truth, however even these things may be used as a substitute for the study of the Bible itself and very often hinder the independent investigation of the word of God so necessary to healthy growth and development. The great need of the churches today is to really know their Bibles. Not just things about the Bible interesting and profitable though they may be, but to know the Bible itself. To study the Bible only through the glasses of some favorite commentator, editor or writer is to lose much that might come to us, if we honestly investigated for ourselves. In these days when questions of the day (which are only

for a day) are the theme in many pulpits; when the preacher's favorite author or his favorite magazine furnish the topic for discussion, when church members are fed up on daily newspapers or their favorite club or lodge publication, it behooves the true children of God to gather around the only thing which has any real spiritual value and let Jehovah have an opportunity to speak to their souls.

The present day union evangelist as a rule, though he may be in dead earnest, has to spend so much of his time saying sensational things and being an entertainer in order to put over the big job he has undertaken and the people get very little real Bible teaching from that. To one who goes much among the churches the evident, crying need of the hour is for a more earnest study of the Bible by the church itself. The hour's work done in the Sunday school in the average church is wholly inadequate to meet the grave temptations of the times in which we live.

The worst "lost Book" among many churches is the Old Testament Scriptures. There seems to be a grave misunderstanding just here. It is a blessed fact that "salvation is not of the law" and there are those who take this to mean that the Old Testament has no spiritual value today. Let us see.

In the first place the gospel itself is unexplainable and unnecessary without the law. "By the law cometh the knowledge of sin." Who could understand the four gospels without the background of the prophets? What does the book of Hebrews mean to one who knows nothing of the history of the children of Israel or their Levitical laws and priesthood? Philip preached Jesus very effectively to the Eunuch from a text in Isaiah. From a child Timothy had known the sacred writings (O. T.) which were able to make him wise unto salvation through faith in Jesus Christ. "Remember the words spoken before by the holy prophets." 2 Peter 3:2. "Take for example the prophets." Jas. 5:10. It is good to know the words of the prophets if we are to remember them. It is profitable to know of the "days of Noah," the destruction of Sodom and Gomorrah, the "way of Cain," "the doctrine of Balaam," "the patience of Job," "Moses the mediator of the old covenant," of "the men of Nineveh," "the Queen of the South." In fact "all scripture given by inspiration of God is profitable for teaching." The Bible and the whole Bible is the book for the church. To study the Bible more and to study more of the Bible ought to be the aim of every church.

The long winter evenings are here. Has it come to pass that the Church of Christ is too busy with worldly affairs and pleasures to use some of these long winter evenings in studying the Bible? This is how God makes his preachers, elders and Christian workers. "My people have gone into captivity for lack of knowledge." "Back to the Bible" should be more than a partisan slogan. Let the churches bestir themselves.

In 1956, 5 missionaries died in the Ecuadorian jungles. Twenty years have shown that their message is

Sharper than Any Two-Edged Spear

Ethel Wallis

Twenty years ago this month five young American missionaries put their light plane down on a sandbar in Ecuador's Curaray River. Their long-studied goal: to make contact with the Auca Indians. On "Palm Beach," as they called it, they built a shelter and waited. Three days passed, and then, on January 6, three Aucas—one man and two women—stepped into view and waded across the river. They spent the day and then walked away.

Hoping more Aucas would come later, the missionaries stayed. Two days later more Aucas slipped out to the beach, but this time with spears, killing all five outsiders. It was a costly martyrdom. All five left widows; all but one, children.

But the blood shed at Palm Beach opened the door for the Message of Life to enter Ecuador's green dungeon of death. Even before Palm Beach, however, God had been preparing the way for His Word to reach these savage Aucas, for whom spearing of one another and of outsiders was a way of life.

The previous year at a jungle hacienda translator Rachel Saint, sister of one of the slain missionaries, met a young Auca woman named Dayuma, who had fled her jungle home, fearing she might be the next to be speared. In 1958 she led Rachel, together with Elisabeth Elliott, widow of another of the victims, to Tiwaeno, home of the killers.

Now, 20 years after Palm Beach, dozens of Aucas—including those who slung spears on that dark January day—have come to believe in the One whose blood makes them new men. In fact, Aucas no longer want to be called "Auca," a name given them by neighboring Quichuas and which, in that language, means "savage" and "barabarian." They want to be known as Waodani (Wao, in the singular), their indigenous ancestral name which means simply, "the People."

Rachel answers those who question the worth of Palm Beach: "Those five men left a priceless legacy for the Auca church. Today, Aucas believe that the norm of Christianity is to be ready to die, if necessary, to share their faith in Christ with others. What those martyred men most desired, to see God's message to man shared with the whole tribe, is being slowly brought about by Auca believers."

In 1964, the first portion of "God's Carving" (Dayuma's term for the Bible) reached Auca hands. The Gospel of Mark, translated by Rachel and Dayuma, was dedicated with prayer by the former killers, in a palm-thatched chapel in Tiwaeno.

Increasingly, the Christian Aucas became burdened for their mortal enemies, the "Downriver Aucas." One Sunday in church Dyuwi, the youngest of the Palm Beach killers, announced that God had told him to take God's Carving to the downriver group. The church service broke into an uproar. "They will surely kill you," most objected.

But Dyuwi calmly replied: "God has told me to go downriver carrying His Carving, and I must do so. *If they kill me, it will be just like those five men we speared.* I will just die and go to heaven—and God will send someone else to tell them."

God had prepared the circumstances for Dyuwi's journey, too. A young "downriver" woman named Oncaye was ready to go with him. Wounded as a teenager in jungle hostilities, she had been eventually brought to Tiwaeno where she heard God's Carving. The desire to rescue her mother and family and bring them to hear God's Word of peace burned in her heart.

In 1968, in a historic team effort of Auca men slogging through snake-infested thickets, and Wycliffe pilots praying as they circled overhead, the contact was made—without bloodshed.

But the downriver relatives, steeped in the patterns of hate and revenge, brought problems to the Christian community when they moved to Tiwaeno. There was a head-on cultural collision as the Tiwaeno population doubled overnight to more than 200. Food supplies ran out and epidemics struck. But "the gates of hell" did not prevail, and God's Carving conquered.

Kimo, another of the former killers, accompanied by his wife Dawa, reached another enemy group and brought them to Tiwaeno. Within weeks after their arrival another crisis arose—polio. Death and suffering strained Christian love to the limit. Dawa held up four fingers and said, "If this many of my family die, I'm done serving the Lord." But God's Carving helped Dawa renew her vows to the Lord. She faithfully nursed the sick and comforted the dying. And even though four did die, she stayed true to God.

By 1970 the Auca believers felt compelled to contact their long-alienated relatives known as the Ridge Aucas. It would be a dangerous mission; the ridge dwellers were known widely as killers. To prepare the way for a face-to-face meeting, Tiwaeno Aucas accompanied Wycliffe pilots in low flights over the ridge homes. Market

baskets, into which tiny radio transmitters had been built, were parachuted down to the oval-shaped thatched houses. As Aucas in the plane spoke through loudspeakers, the ridge relatives answered through the basket transmitter. Periodically, the air-to-ground communication was repeated.

One day a believer named Tona, who had finally been able to open his Bible-literacy school, announced that God had told him to go in person to the ridge group. He knew his long-separated sister lived in one of the huts out there and she had told him from the ground that she would receive him. In April he leaped from a hovering helicopter into a tiny jungle clearing, carrying a manpack radio and what there was of Auca Scripture. For two months he taught his relatives about God's Son and the changes coming to the jungles.

Then one day his radio went silent. Reconnaissance flights revealed only burned houses and deserted clearings. Auca believers later learned that Tona had been hit on the back with an axe he had given his ridge relatives, and then speared by his own cousins. As he lay dying he told them, "I love God, and I love all of you, and it is for your sakes I am dying."

Eventually other Auca Christians related to the ridge Aucas went in and helped them come to Tiwaeno. Uncle Gikita, the leader of the Palm Beach killers, brought out his ridge brother Awaemac, a sorcerer and the oldest living Auca. One recent Sunday as Kimo was preaching, Awaemac rose from his log seat and squatted directly in front of Kimo, who was on another log, so he could hear every word!

The mood has changed in Auca jungles which once echoed with shrieks of revenge and spearings. Even the death wail is different. Rachel remembers the old wail. "It was a blood-curdling frustrated verbalized ranting, each verse of which ended with a heart-chilling snarl of hatred and promise to revenge."

She first heard the new wail when a young Auca who had recently asked Jesus to "wash my heart" lay dying from a snake bite. With his last breath he gasped, "Oh, it's clearly seen! Jesus is right there waiting for me!" His sorrowing young widow broke into the special intonation of the Auca death wail. But this time the words were different. "My husband has chosen God's trail," the widow cried, without the old bitterness, "and has gone to heaven!"

Today Aucas learn to "carve" in the Tiwaeno elementary school where Wycliffe teacher Pat Kelley instructs 40-55 pupils in four classes daily. She helps them read from the Gospel of Mark and the recently printed book of Acts, the portions of God's Carving available now. They also delight in reading Bible stories and singing from the Auca hymnal.

Rosi Jung, a German Wycliffe member, carries a heavy load of medical work at Tiwaeno. Catherine Peeke and Rachel Saint press forward toward completion of the whole Auca New Testament. Jim and Kathy Yost, Wycliffe members specializing in an anthropological study of Auca society, complete the team.

"Today the Waodani (Aucas) are seeking registration as Ecuadorian citizens," Catherine reports. "Some are now literate in their own Wao tongue. They now know when they are receiving fair pay for work or artifacts and when the price is right on clothing and other purchases. Spanish programs on their little transistor radios supplement oral Spanish classes in school as they struggle to learn to communicate with Spanish speakers whom they meet."

They have new goals: cooperating in trade routes, seeing the capital city of Quito, obtaining sewing machines for their wives, building airstrips, raising cattle. Last fall four young Auca, born about the time of Palm Beach and representative of the new generation, audited a training course for teachers in the bilingual education system. Someday they hope to speak Spanish well enough to become bilingual teachers in their own community.

"All four of these young men," Catherine adds, "are baptized believers who join heartily in Scripture reading and prayer."

In October 1975, the Auca believers organized their own Bible conference. The speaker was an evangelist from the Quichua people, with whom the Aucas were once mortal enemies. As he preached in Quichua, Dayuma (who had once lived among the Quichuas) interpreted instantly into beautifully expressive Auca.

"We had prayed that Christian leaders would be convicted of self-righteousness during this conference," reported Catherine, "but even before the Quichua evangelist could get well into his message, the unsaved and backsliders began interrupting to confess their sins!"

The following Sunday, fifty were baptized.

Because five died on a beach 20 years ago, God's Carving is now touching Waodani (Auca) hearts—and it has proved sharper than any two-edged spear!

Ethel Emily Wallis, Wycliffe translator with 30 years' experience in Mexico, is author of two books on the Aucas — *The Dayuma Story* (Harper, 1960), and *Aucas Downriver* (Harper and Row, 1973). Currently engaged in special projects with Wycliffe, she has written seven books and coauthored the Wycliffe history, *Two Thousand Tongues to Go* (Harper and Row, 1959). The basic work on the Palm Beach incident is *Through Gates of Splendor* by Elisabeth Elliot (Harper, 1957).

No longer are the Gentiles alienated from the house of Israel . . .

The Things Which Are

W. J. Johnson

In the introduction of each of the letters which Jesus Christ dictated for John to write to the angels of the seven churches in Asia He employed one of the terms John used in chapter one on Revelation to describe His appearance in His glorious immortal body. In this way He identified Himself as the One whom John saw walking among the seven golden candlesticks holding the seven stars in His right hand.

He explained to John the mystery of the seven stars. They are seven angels to the seven churches in Asia, and the candlesticks are seven churches.

The candlestick is designed to bear the lighted candle to give light in dark places. It serves as a type of the local church bearing the light of Jesus Christ in this evil world of darkness.

As head builder and foundation of the church (Matt. 16:18; 1 Cor. 3:10, 11; Eph. 1:22, 23) He is interested in the welfare of local churches, for the local church is the greatest organization that He recognizes on earth. This fact is verified by His letters to the seven churches of Asia. His headquarters are in heaven at the right hand of the Father. But under the Levitical priesthood order of worship Jerusalem was headquarters, which has passed away for it was a type of the heavenly.

The letters of Christ Jesus to the seven churches in Asia indicate that each local church was independent of the others. They were not bound together with headquarters at some designated place on earth. Nevertheless the general principles fundamental to all local churches permitted fellowship with each other in sending relief to the poor saints at Jerusalem (1 Cor 16:1,, 2; 2 Cor. chapters 8 and 9).

No longer are Gentiles alienated to the commonwealth of the house of Israel. For the wall that stood between them has been broken down in Christ Jesus Who in Himself is creating of the two one new man, so making peace. They are joint heirs—fellow members of the body, and fellow partakers of the promises in Christ Jesus. (Eph. 2:12–3:10).

In this age (Eph. 1:21) He is giving the nations an opportunity to accept the salvation offered in His name before He uses His authority to take vengeance on them (Isa. 61:1-3; Luke 4:18-19). This idea is conveyed in the commission which He gave His disciples just before His ascension to the right hand of the Father. He authorized His disciples to "preach repentance and remission of sins in His name" (Luke 24:44-49). They have borne witness to this effect in every

nation (Acts 1:8).

The letters of Christ Jesus to the seven churches in Asia confirm the above statement, and show that He is interested in the welfare of them who believe on Him. His love for them is seen in His desire to protect them from evil teachers, and His mercy in granting repentance to them who have sinned. But let that be as it may, the works of the seven churches in Asia varied. No two of them are exactly alike. But, in a measure, they are typical of local churches throughout this age. The works of the flesh are apparent. Consequently the granting of repentance to them who sinned, and rejecting the bad at the end.

But the individual is not overlooked. The promises are to him that overcomes. He does not achieve the victory through works of his own. For this is impossible. He must believe what the Spirit says to the churches. For faith comes by hearing the word of Christ (Rom. 10:17). The victory that overcomes is our faith (1 John 5:4). "Therefore brethren we are debtors not to the flesh to live after the flesh, for he that liveth after the flesh must die: but if by the Spirit we put to death the deeds of the flesh, we shall live." (Rom. 8:12) But let us continue to read: "For as many as are led by the Spirit these are sons of God. For ye received not the spirit of bondage unto fear, but ye received the spirit of adoption whereby we cry Abba, Father. The Spirit beareth witness with our spirit that we are children of God. If children of God we are heirs, and joint heirs with Jesus Christ, if so be that we suffer with him that we may be glorified with him" (Rom. 13:17). "If we endure, we shall also reign with him" (2 Tim. 2:12). This is supported by Christ in His promises to him who overcomes (Rev. 3:21) "To him who overcomes I will give to sit down with me on my throne, as I overcame and sat down with my Father on his throne." "He that overcometh and keepeth my works unto the end, I will give authority over the nations and he shall rule them with a rod of iron, and break them to shivers as a potter's vessel is broken, as my Father has given to me." (Rev. 2:25-27).

Now the things promised to him that overcomes (Rev. 2 and 3) are incorruptible and are designed for him to enjoy with Christ in the age to come (Eph. 1:20) So the mortal body in which he dwells in this age will have to be redeemed and made like the glorious immortal body of Christ Jesus (Rom. 8:23; Phil. 3:21-23). For "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I tell you a mystery, We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then

shall come to pass the saying that is written: Death is swallowed up in victory. O death where is thy sting? The sting of death is sin, and the power of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:50-56). Read 1 Thess. 4:13-16.

Therefore Christ Jesus presents the church unto Himself as a glorious church (Eph. 5:25-27) thus delivering them that wait for Him from the wrath to come (1 Thess. 1:9, 10; 4:13-17; Rev. 3:10). The overcomer inherits with Him (Rom. 8:17; Rev. 3:21) and reigns with Him (2 Tim. 2:11-12; Rev. 2:25-27).

Missionary Messenger

"Greater things for God"

Irene Allen,

Eagle River, Alaska,

June 23.

This is a beautiful Alaskan summer day. Temperature is to go into the low 60s. A little rain earlier this week gave us some refreshment, although we are still very much in need of more moisture. Already we have passed the day with the longest sunlight hours (19 hours, 21 minutes), and are now losing a little daily. It is never really dark at midnight.

After a year's search for the cause of the two-year distress in my limbs, we have now been given the diagnosis of Fibrositis, which is an inflammation of connective tissue components of joints and muscles. Cause is uncertain and there is no known cure, though symptoms are treated with anti-inflammatory drugs. Three injections of cortisone did not produce desired results. We are not sure just what is ahead, but we are looking to the Lord to guide our future and that of the work here.

One of our joys this summer is the response of a neighbor, Carla Follett, who, though contacted more than a year ago, showed no interest in spiritual things. The past few months she has attended some of the services, admitted she had no Bible and was completely unfamiliar with its contents. At her request a few ladies now meet at the church each Thursday. Beginning with a brief look at the structure of the Bible, we are now surveying the book of Genesis. Two other unsaved neighbors show increased interest in joining us. In a recent open Bible study in the gospel of John which Winston is teaching, Carla spoke up, saying, "I believe, but I am confused about the many churches." Winston, of course, explained that Christ added His followers to His body, the church which He purchased

with His own blood. We are happy to see the faith which is growing in her heart.

Recently Winston and I took an over-night trip (sleeping in our Datsun) partway to Valdez, the southern terminus of the Alaska oil pipeline. The weather was lovely, and the beautiful scenery included the Matanuska and Tazline glaciers, and the snow covered Wrangell mountain range. On the way home, wanting to get a close view and some pictures of the 48" insulated pipe supported several feet off the ground, we hiked about one-half mile back through a slash in the trees from the Richardson Highway. I took a picture of Winston and he was just ready to take my picture, when I suddenly exclaimed, "There's a bear!" Turning his head slowly, he, too, saw the grizzly which had just come out of the woods about sixty feet behind him. Since she was standing there looking at us, he decided to finish the picture taking, when I said, "There's another one—and another one!" Two cubs had joined their mother. Winston had his .357 magnum handgun with him, but we would have been no match for the bear had she chosen to attack. How relieved we were when she led her cubs on in the direction they had been going. We returned to the car rather hastily and thanked the Lord that this extremely dangerous situation had not turned out tragically.

David Brown,

Salisbury, Rhodesia,

June 17.

The war against communism and terrorism has been brought closer to home, with two young men who lived in Waterfalls being killed in action against communist terrorists this week in the operational area. The one young man was in school with our son, Stanley. Three young men from the Waterfalls church are serving in the operational area at present. They are Bobby Meakin, Frank Joubert, and Stanley Brown. Pray for them, and for all others.

The Waterfalls work continues to be blest by the Lord. A Spirit of love and warm fellowship is evident among the Lord's people here. Two people were recently immersed in baptism.

Two young men in my father's scripture class at the community in Highfield recently came to a saving knowledge of Christ. It was a joy to help them obey the Lord in baptism at the Tafara church. One of them wants to be a preacher of the Gospel, the other a doctor. Pray for them that they might grow in the Lord.

The Arcadia church had a Gospel meeting recently. Brother Loy Mitchell was asked to do the preaching. Five people responded to the call of Christ. It is encouraging to see the men in the Arcadia congregation taking more and more responsibility in the work of the church there, as they seek to become an autonomous congregation. Pray for their continued growth in this way.

Our sincere thanks to all the Lord's people for their love, prayers, and fellowship in the Gospel.

If you use the right yardstick, does it still measure up?

Identifying the Church

Howard Sawyer

Sometime ago a bulletin came to our home which contained the following article: "A person can learn what the Lord's church is like by a study of the New Testament. In fact, one might read through the New Testament and make a list of the church's characteristics. If someone did exactly that, he very easily could come up with a description like this: The church is dynamic (Acts 17:6), extremely benevolent (Acts 4:32), added to daily (Acts 2:47), practiced fasting (Acts 13:2,3), eagerly awaits Christ's coming (1 Thess. 4:13), filled with the Spirit (Eph. 5:18), actively tells others about Christ (Acts 8:4), persecuted because of their love for God (2 Tim. 3:12), and sacrificial in material giving (1 Cor. 8). Also, suppose that this "someone" with this list in hand starts looking for a church today that fits that description. Where could he find such?"

We might add that this article was from an a-millennial church. Now, I would like to ask some questions and make some observations. First of all, is there anything wrong with this article? Is this a fair and honest appraisal of the church in the New Testament? Is this not a shift from the old way of identifying the church? Once, it was the one which wears the proper name, has the right organization, observes the Lord's supper each Lord's day, did not use mechanical music, teaches the proper plan of salvation, etc. I doubt if the above will be sufficient for those who want a strict pattern or use their own slide rule for identifying the church. Yet, it seems to me that this article, which came as a surprise to me, presents a very good picture of the early church. My only wonder is, have we really restored it?

NEWS AND NOTES

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

Chattanooga, Tenn.: As some of you know, I resigned my work at McBrien Road last September. Since that time I have helped out some. I am now available for local work with a church who wishes to go forward. Address me 606 Maple Ln., or call 624-5701. —Howard Sawyer

Sellersburg, Ind.: Brother Glenn Baber held our Youth Revival, from June 7-13. The Lord blessed with very good interest and attendance. Five of our young people accepted the Lord as their personal Lord and Savior. Our

hearts were challenged with timely messages, from God's Word. During the week, our V.B.S. was held each morning, with Brother Ronald Hickman, as our director. Attendance was very good. We were blessed with a very willing and competent staff to teach and share the "usual routine" of a V.B.S.

Lord willing, Brother Stan Broussard will be our evangelist for a Gospel Meeting—August 1-8. Our sister congregations and all who will come, are invited to share the blessing in this special effort. —Dale Offutt

Louisville Christian Fellowship Week

continued from inside front cover

FRIDAY

Chairman, John Pound

Day session

9:00-10:00	Bible Exposition: 1 & 2 Peter	Carl Kitzmiller
10:00-10:20	Fellowship period	
10:20-11:20	Regarding: Forgiveness The Outcome of Forgiveness	Mike Sanders
11:20-12:00	Prayer time	
12:00-1:15	Lunch time	
1:30-3:00	Regarding: The Second Coming of Christ Open discussion of the week	Victor Broaddus

Evening session

7:00-7:45	Singing	
8:00-9:00	Regarding: Time and Talent	C.V. Wilson

Hospitality Committee: Herbert Ball, 812-944-7188
Ronald Hickman, 812-246-4347

Planning Committee, 1976: John Pound, chairman; Fred Bowser, Glen McLean, Robert Gill, B. D. Fields, Joe Blansett, Jim Embree, Alvin Price, Tom Rowe.

Churches serving noon meals:

TUESDAY: Sylvania, LaGrange, Shawnee, Jeffersontown, Jefferson Street, South Louisville, Fern Creek.

WEDNESDAY: Kentucky Avenue, Ormsby Avenue, Highview, Buechel, Community, Utica.

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

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

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(We are aware of some passages where the words and expressions used are less than pleasing to our ears. Yet, we feel that over all, the work well deserves a place in our study.)

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