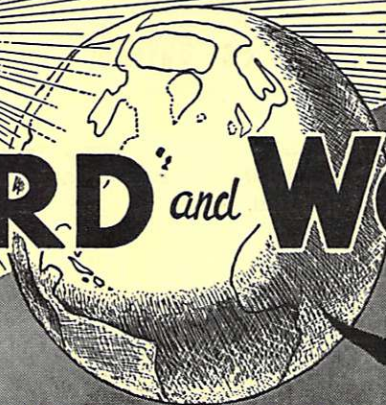


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Alex V. Wilson, Editor

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TAKE HEART— THERE'S GOOD NEWS!

Alex V. Wilson

Charles Wesley once wrote in his diary about a meeting where he had preached: "The power of the Lord was present in His word, both to wound and heal." That's thrilling, isn't it? What a joy when hearts are deeply stirred by God's word. But notice the two differing responses. Some were *wounded*—troubled, disturbed, convicted. Others were *healed*—saved, strengthened, encouraged. That's what preaching ought to do, "trouble the comfortable and comfort the troubled."

And magazines like *Word and Work* should do the same. We want to prod and arouse the sleepy, but give hope to the contrite and joy to the disheartened. And there are many disheartened saints and churches these days. Church attendance declining... Christian families falling apart... preachers being grossly underpaid and not having time to adequately prepare and teach the scripture... individual believers folding under the pressure of trials or temptations... congregations disbanding. Gloomy reports like these come in from many places, and call us to prayer, repentance and renewed labors.

But take heart—there is good news too! And from more places than you might suppose. In the past month or two, cheerful reports have reached me either orally or by letter from quite a few churches. From Crowley, Louisiana, and Piedmont church in Dallas; from Tell City and Bryantsville and Hamburg and Linton—all in Indiana; from Belmont church in Winchester, and Kentucky Avenue and Southeast churches in Louisville: the Lord is doing good things. At Portland Avenue too we have been experiencing blessings from His hand. And I know my list is incomplete.

Some of these churches had undergone sad decline, but now have turned around and are experiencing a new spirit, vision and zeal. Others have grown in number. New elders and deacons have been appointed and are serving. Folks have followed God's Spirit as He led into some innovative methods of service. A deeper concern for world missions has surfaced in a few places (and it's way past time!). Members want to be trained so they can serve the Lord more and better. For all these blessings let's rejoice and give God glory.

Now don't get me wrong. The millennium isn't here yet! Weakness still abounds, and problems are plentiful and persistent. We desperately need revival, so let's pray for it: "May each soul be rekindled with fire from above." But realize that the Lord is working. Be thankful, and take courage.

So much depends on our perspective. If your temperature is

102°, that's bad. But if it was 104° three hours ago and is now down to 102°, that's good! In the same way, we are not "well" yet, but some churches are going the right direction. Let's praise God and press on.

.

The above facts show the importance of our News and Notes column. If God has done good things for you, share the joy with the rest of us. And if you face big problems—well, we all have them from time to time; and we'll pray for you and try to help.

WE ARE GRATEFUL for the increasing flow of news being sent in. Also for you who sent lists of names for us to mail sample magazines to. Many of you wrote encouraging notes. And a few mailed us outright donations over and above your subscription cost. Many thanks to you all. Our overcrowded schedule hinders us from sending individual thank-you letters or cards.

A Note to Those Who Write Articles or Have Important Announcements: Beginning with the next issue, we want to get the magazine into our reader's hands by the 15th of each month, at least! That means get your material into the editor's or printer's hands by at least the *first* of each month. So if you have something for the January issue, please submit it to us by New Year's Day. See you in '87, D.V.

Do You Know What Sacrifice Means?

Two wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started, their minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps, to do so.

In Korea, one day they saw in a field by the side of the road a boy pulling a crude plow, while an old man held the handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the businessman by his side were silent for some moments. Then the businessman said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the businessman had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said, "And please, give me some plow work to do. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

Have you?—from TODAY'S CHRISTIAN WOMAN

Questions Asked of Us

Carl Kitzmiller



The Bible instructs us to give thanks to God for everything. Does that mean even for something bad happening to us in early childhood, years before we obeyed the Gospel, and harming us physically for all our lives; or does it mean to give thanks for just things that happen to us after we are in Christ?

With our limited vision it is sometimes hard for us to see how it is suitable to give thanks to God in everything. On the day these lines were penned I had a funeral service for a man who had made no profession of faith of any sort. He was a "good" man, I understand, but he died out of Christ. Should I thank God for the death of that unregenerate man? Or more to the point, should Christian loved ones give thanks that time ran out for him, and he died without hope? Perhaps the things that happened to us before we obeyed the gospel really present no greater problem than some of the things which have happened since.

Certainly the Lord's overruling of all things for good is especially for the Christian. The Christian is the one to whom the promise is specifically made. But let's not decide that all which happens to us before we became Christians is mere chance. Surely that One who knows the fall of a sparrow also knows and cares about what is occurring in the life of His highest, though disobedient, creation. He who sees the end from the beginning is often working in lives, preparing vessels for His use, long before there is a turning to the Lord. In my opinion, our thanksgiving is not just to be limited to the present but is to be retroactive to include all of our life. Likely some explanation concerning our thanksgiving is in order, however.

A significant passage is found in Heb. 12:2. "... Jesus... who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Jesus did not joy in the suffering and shame of the cross. He *endured* the suffering and He *despised* the shame. His eyes were on something else, the joy set before Him, the great things to be accomplished

for man by His death. Does Jesus require of us what He did not practice Himself? Should I give thanks that Jesus suffered? In and of itself, no! But I can give thanks that through His suffering came certain invaluable results. It should grieve me that He had to suffer as He did and that my sins were a part of it, but I can give thanks for the love that was demonstrated toward me there. I see no reason to believe that Jesus was thankful for His sufferings, but He was thankful for what was wrought thereby.

It seems to me there is a difference between giving thanks *in* everything and giving thanks *for* everything. Let's use another example. Bro. X was sixty years old when he became a Christian. Should he give thanks for that? He certainly should be thankful that he came to know the Lord and the joys of being a Christian. He should be thankful that he can yet, as the Lord tarries, be used in some way. He can be thankful that God's mercy continued so long with him. Etc. But should he be thankful for sixty wasted years, years spent for the devil? Should he be thankful for the bad example he set for others in those years? I think not. In the matter of his becoming a Christian, then, there is abundant reason for giving thanks, and it is fitting and expected that he should do so, but he will not necessarily give thanks for all features of the matter.

We may take an example from the life of Paul. He had persecuted the church, putting saints to death. For this fact itself he could never give thanks. In truth, after becoming a Christian he was ashamed of it and marvelled that the Lord could forgive him. But in this evil matter Paul did find occasion for thanksgiving (1 Tim. 1:12-16). He was grateful for the Lord's mercy in calling him in spite of his error, and he was thankful for such evidence of the Lord's willingness to forgive any sinner. *In* the matter he found great reason for thanksgiving though he could not be thankful *for* every fact and detail.

Let's return to the case of the man who died out of Christ. Am I thankful for that in and of itself? No. But I'm thankful for a God who will not be trifled with and whose word can be depended on, for good or for evil. I'm thankful for the fact He may speak to others in the event, for a gospel which could have brought salvation if allowed to do so, etc.

This question is concerned with something which may have happened in childhood—an accident, a birth defect, sickness—I have no way of knowing what might be in mind. We may not be thankful for the evil thing itself, but has not God worked good from it? Many a so-called tragedy has been the turning point in the road that brought us to the Lord or to our work for Him. Some of the "evil" things have kept us relying on Him. The Christian is to develop the habit of looking for the hand of the Lord in all that comes his way and is to develop the habit of thanksgiving. He need not be thankful for every evil thing in and of itself, but he should be thankful for the abundant good to be found in the whole matter.

Your attention is directed to a new address for questions. Please write me at:
1503 Skyline Drive, Johnson City, TN 37604

Viewing the News

Jack Blaes



AN ELEVENTH GRADER FROM LAGRANGE, KENTUCKY read an article in *The New American* entitled "Can Teens Survive Death Education?" by William Jasper. She responded to the article by writing to the editor. I share the following excerpts from her letter. "While I was reading it (the article, a lot of things began to make sense. My friends and I talk frequently of how we worry about the future. We wonder if we will be able to make it in life. My parents certainly don't encourage me to think this way. So where do I get it? I thought back and remembered several times when I was given some chart indicating that in ten years my age group would have a slim chance of getting the well-paying jobs that we want. Is this supposed to help my friends and me in some mysterious way?"

"For example, a friend of mine was put in a Marriage and Life class and one of the assignments was to call a mortuary and ask for price ranges on cremation, caskets, funerals and burials. My friend became so depressed that she just couldn't do it and failed for the quarter. Is that what you teach in a Marriage and Life class—death?"

SOME CONSTITUTIONAL REFORMERS ARE INTENT UPON transforming American government. They have decided that the Constitution is not working and that the structure of government established on the American continent is not adequate for the future. You know what their solution is. That's right; change the Constitution. And they all point to this great Cornerstone of American government—that we are a constitutional republic (rule by law)—as the great flaw of our government, and hence, the need of the hour is to restructure our-

selves into a representative democracy (rule by majority). Well, no such change is needed, for such change will destroy America's independence and freedom.

There have been five major moves in our history to produce a better constitution. Fortunately they all failed. All of these proposals were socialistic in governmental philosophy (This was the big problem facing the framers of the historic Constitution), but the reason they failed was that the supporters were not successful in attracting the support of the powerful ruling elite in America. Present day reformers however have managed to avoid that error and to win a considerable following of these persons. In 1982 the COMMITTEE ON THE CONSTITUTION SYSTEM (CCS) was formed by Lloyd N. Cutler, White House Counsellor during the Carter administration, former Treasury Secretary C. Douglas Dillon, and Senator Nancy Landon Kassebaum (R-KS). Participants on this committee include many from the ruling elite in America and it gets its financial support from the Ford and Rockefeller Foundations and the Brookings Institution. CCS was formed because of the shared belief of the founders that "our national government isn't coping adequately with our national or international problems, and that the fault lies less in the quality of our leaders or the soundness of their policies than in the structure we require them to operate in."

Another such organization was formed in 1982 and it named itself PROJECT '87. This is a joint effort of the American Historical Association and the American Political Science Association. Its literature simply states that it is dedicated to commemorating the Bicentennial of the United States Constitution. This project is chaired

by Professors Richard B. Morris of Columbia University and James MacGregor Burns of Williams College who is also on the Board of Directors of the Committee on the Constitutional System. Mr. Burns is on record as feeling about the framers of the Constitution that they "have simply been too shrewd for us. They have outwitted us. They designed separated institutions that cannot be unified by mechanical linkages, frail bridges, tinkering. If we are to 'turn the framers upside down'— to put together what they put assunder—we must directly confront the constitutional structure they erected."

A third reformist organization was established by Congress itself in 1985 and is chaired by U.S. Supreme Court Justice Warren E. Burger. This is the official Commission on the Bicentennial of the United States Constitution. Its major goal is to "stimulate activity by organizations in every state of the Union in order to heighten awareness of and deepen appreciation for our Constitution and the rights and freedoms it guarantees." Justice Warren Burger also serves as honorary chairman of Project '87's Advisory Board. For what it's worth, men of like ideas are sitting in seats of power on all three organizations and there is some interchange of personalities in all three. The former Chief Justice is also on record as seeing flaws in the historic Constitution which need correcting.

This part of the column is already too long, but I trust that readers will see the extreme importance of these developments, and what they portend for the future of our country and our children, and will make this a matter of serious prayer. Remember Benjamin Franklin's appeal to the members of the Continental Congress to seek the help of Jehovah to reach the framework of the government that would please Him. And we are exhorted in the Scriptures to pray for our rulers that we may live in peace and be free to do His will.

TWO FEMALE THEOLOGIANS IN NASHVILLE, TENNESSEE, Margaret Meggs, and Mary Faulkner have organized Womenflight, which they call a "center for feminist spirituality" in order to teach feminist theology and the "need for the goddess." Both wo-

men hold masters degrees in religious education from Scarritt College, and Faulkner has also studied the goddess period at the International Women's Studies Institute in Greece under the direction of feminist theologian Carol Christ.

Evidently dissatisfied with whatever they understand to be Christianity, they are looking back beyond the time of the Jewish and Christian "male" God to the Goddess concept of early mythology. "Many scholars now are interested in going back and studying the change in the views about the goddess," reveals Ms. Meggs. "The early Jews and Christians were fighting to keep their people away from the fertility cults, but now," she said, "are wondering if the fertility thing ever was the awful thing that was taught in the Bible." "As women's roles change, the image of deity in religion has remained male, but when you are looking for a role model in religion, sometimes you need a female," she explained. Feminist theologians have been teaching that the importance of the goddess for women in addition to being a role model is that women can "discover the goddess within themselves" since the concept of goddess can relate to a woman's life in a way that a male deity figure cannot.

Ms. Meggs was raised in the United Methodist Church, but now, attends the Unitarian Universalist Church. She believes that the central message of Christianity has been distorted. What she calls the Central message of Christianity is that men and women are equal in every way and that everyone should have the opportunity to become whatever he or she wants to become.

JESUS CHRIST CRUCIFIED, RISEN FROM THE DEAD and coming to complete His redeeming work is the central message of Christianity. And it certainly has been distorted and forsaken. Whenever men (and that means women too) refuse the truth of God they believe and support a lie and are dreadfully deluded to follow after every wind of Satanic leading. "Preach the Word, Be urgent, in season and out of season, reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come...not endure sound doctrine...turn away their ears from the truth."

THOUGHTS FROM ROMANS

Ernest E. Lyon



"NO DIFFERENCE IN SALVATION"

As the Scripture says, "Anyone who trusts in him will never be put to shame." For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for, "Everyone who calls on the name of the Lord will be saved." How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" (Romans 10:11-15, NIV).

We have overlapped our Scripture quotation with that of our last article for two reasons: To show that the Old Testament (Hebrew Scriptures) plainly taught that salvation would come to both Jew and Gentile by faith, and to show that it is not the amount of faith or trust that is the gauge of salvation but that anyone who truly trusts the Lord will be saved. Since Christians today often interpret passages according to their own wishes, we should not be surprised that the people of Israel did not open their hearts to see such passages as Isaiah 28:16 that salvation was not just for the chosen nation but for anyone who truly trusts in the Lord instead of in his own works.

The thought of verse 11 is taken up and emphasized in verses 12 and 13. Trust (or faith) is the same thing whether found in a Jew or in a Gentile—and we today must realize that trust is the same regardless of sex, or of race, of color, or of any of the differences we might find in others and ourselves. The salvation of the Lord is not confined to one particular group of people except that particular group of people from every walk of life that put their trust in Christ. Calling on "the name of the Lord" is the real test of those who are saved—and there is no other test. To "call on the name of the Lord" is, of course, to call on Him, for "the name" indicates the character, and to call on that name is to place ourselves under his protection and to turn to Him for His assistance. Your birth makes no difference, your works make no difference in receiving salvation, it is simply putting our trust completely in Him for Him to do for us what we could not do for ourselves.

Before leaving verse 13 maybe we should point out that the

quotation from the prophets was not from Isaiah this time but from Joel 2:32. Romans makes much use of Isaiah, but almost every prophet could be referred to for this same point, pointing out that salvation in the Old Testament was not for the "chosen nation" only but for anyone who believes in, who puts his trust in, the Lord and calls on Him.

It seems to me that the message of verse 14 and 15 can be summarized in four brief statements: that since salvation comes to those that call on the name of the Lord, they must first believe on Him; that they can not believe unless they have heard the message; that the message must come by "preaching"; and that true preaching is impossible except the messenger be sent by the Lord. And then comes that beautiful quotation from Isaiah 52:7: "How beautiful are the feet of those who bring good news!"

Many people seem to be bothered by the necessity of a "preacher". They feel that that means that no one could pick up a copy of the Bible and find salvation by a Spirit-guided reading of that Book of all books. Could I point out that any time the Scriptures are brought to a man in his own native language, he is being "preached" to. That makes so very important the work of the Wycliffe Bible Translators and others who take a language in which the Scripture has never been written before and translate it into that language. Many times, incidentally, the Wycliffe people translate the Bible and print it in a language that had never before been reduced to print, a language that had been spoken by those who were of that tribe or nation without ever writing it down. When that is done that translator is then "preaching" to those natives. I don't mean that to imply that preachers of the Word are not needed, but simply that giving them what God says is a form of "preaching", as many salvations from reading the Bible can attest.

I hope that everyone of you readers has called on the name of the Lord and are continuing to do so. That doesn't earn salvation, but it is the means by which you receive His great gift. Don't lose your chance of being saved.

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

Sharper Than Any Two-Edged Spear

Ethel Wallis

Thirty years ago this year five young American missionaries put their light plane down on a sandbar in Ecuador's Curary 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 Elliot, widow of another of the victims, to Tiwaeno, home of the killers.

Now, 30 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 "Acua," a name given them by neighboring Quichuas and which, in that language, means "savage" and "barbarian." 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 Dyuwí, 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 Dyuwí 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 Dyuwí'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 Awaemae, a sorcerer and the oldest living Auca. One recent Sunday as Kimo was preaching, Awaemae 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 of 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 the 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 Juichuas) 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 30 years ago, God's Carving is now touching Waodani (Auca) hearts—and it has proved sharper than any two-edged spear!

THE COST OF DISCIPLESHIP

by Dennis Kaufman

Just what is required by Jesus to be His disciple? Perhaps the most intense statement of the cost of discipleship is found in Luke 14:26: It is here that one is told that he must *hate* father, mother, sister, brother, wife, children, and even one's own life before following Christ is possible.

In some cults, a literal meaning with the modern connotation of hate has been understood, thus causing young people to despise even Christian parents. Others have diluted the meaning of hate to simply "love less". Neither of these seem to do justice to the passage. Therefore, let us seek a clear understanding of what Jesus meant by this arresting statement.

MEANING OF THE TERM "HATE"

The Greek term for "hate" (*miseo*) is one that seems to have kept a constant meaning through the centuries before and after the time of Christ, and even unto this day. Our use of the term hate still lines up very well with the way it was used in secular and biblical Greek. Thus it is not a word that gives us trouble because of its development. However, particularly in biblical usage, it is important to notice that there are nuances of meaning that are important to our study. Ray Summers summarized these meanings best when he said that there are three basic ideas in the use of "miseo":

- 1) A harsh vindictive attitude toward another as an enemy
- 2) a constant fixed displeasure in a person/thing
- 3) indifference to one out of preference for another.

The first meaning is simple and may be illustrated by a statement such as, "Iran hates Iraq". This meaning is particularly seen in the Psalms where there is much enmity between the righteous and the wicked. The second meaning is seen in the sentence, "Kids hate spinach". This is not hate in the psychological sense of the first meaning but indicates dislike as opposed to vindictiveness. The attitude of the rich to the poor in Prov. 14:20 would be a suitable scriptural example.

When one comes to the third meaning of hate—indifference to one out of preference for another—contemporary examples are rare or nonexistent. This use of "miseo" seems uniquely scriptural. This becomes very interesting when we see that Luke 14:26 is obviously "hate" used in this third sense.

The most striking Old Testament passage is Genesis 29:29-31. It is said that Jacob *loved Rachel more than Leah*. In verse 31, God had compassion on Leah and opened her womb to bear a child because Leah was *hated*. With these two ideas appearing so close together in Scripture, it seems evident that the idea of indifference to one out of preference for another is verified. In the New Testament a similar interpretation is necessary for Matthew 6:24. There are two matters, God and mammon. Jesus says it is inevitable that one will

take precedence over the other, thus one will be loved and one will be *hated*.

These and other passages such as Malachi 1:3 and John 12:25 lead us to a conclusion that the love/hate usages found here are for the purpose of denoting a very strong contrast. Some have even said that this is purposeful exaggeration as a means of indicating choice. Indeed, this seems like a logical conclusion.

GENERAL CONTEXT OF JESUS' TEACHING ON DISCIPLESHIP

There is nothing more harmful to a movement than a dwindling of the ranks when the going gets tough. No one was more aware of this than Jesus, and it was not unusual for Him to tell potential disciples of the difficulty of following Him. In Luke 9:57-62 some would-be disciples were succinctly warned of the price of discipleship, and then Jesus concluded by saying, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."

Even in instructing the twelve, Jesus made it clear what would happen as a result of attachment with Him. In Matthew 10:34-37, Jesus said He had come to bring a sword. Because there would be no middle ground concerning His Messiahship, families would be split. Some would believe while others would not accept Him and the result would be alienation from family. Jesus stated that His disciples would have to love Him more than the closest earthly ties to be worthy of Him. Such a demand would seem blasphemous if Jesus were not the Son of God. But Jesus said it because He knew that situation would have to be faced. If it comes down to Jesus or family, one who is a disciple must be willing to obey Jesus. This is Christ's clear ultimatum to followers.

THE SPECIFIC CONTEXT OF LUKE 14:25-35

Considering everything discussed thus far, it is now appropriate to look at Luke 14:26 in its immediate context. Luke 13:22 tells us that Jesus was heading toward Jerusalem. He knew He was heading toward His death there, and He knew the impact this would have upon His disciples. As He journeyed, Luke 14:25 says that great multitudes accompanied Him. From what Jesus proclaims to them, it was a great multitude that had not considered the cost of following the Lamb of God.

Certainly it must have been flattering to Jesus to have so many admirers, but they had no concept of how His ministry would conclude. He knew that if the twelve were to scatter as sheep, the multitudes would melt away like an April snow. So He warned them. With the most intense language He could use, He tried to make it clear what was involved in following Him. His statement was, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." As has already been established, the idea of the word hate here means indifference to one because of preference for another. For the sake of contrast Jesus says that if your allegiance boils down to Me or family or even your own life, you must neglect or reject the others for my sake. In essence, if we are forced to make a

choice, anything between us and God becomes an enemy and therefore must be hated.

Surely this is not to say we must cease loving our families and praying for them, because Jesus taught that one should love his enemies (Mt. 5:44); but in contrast to our devotion to God, all else must be considered secondary. The best scriptural example of this concept is found in Matthew 16:22, 23. Peter misunderstood Jesus and began to rebuke Him when Jesus said He would be killed. Peter said that would not happen to Jesus. Jesus' reaction was, "Get thee behind Me, Satan." Now Jesus obviously loved Peter but when Peter began to suggest that Jesus not do God's will, he became an instant enemy.

Jesus wanted to make sure that He had the kind of followers who would sacrifice all for the plan of God. Perhaps this is why He spoke so strongly to the multitudes. He wanted them to forsake all so that they would not later become salt that had lost its savor.

Faults and Failures of "Heroes"

Alex V. Wilson

In this issue we conclude a long series of biographical articles—"Heroes of the Faith." It began with the November 1983 issue, and included thirty-four articles. If you read them, you now have a better grasp of church history than the average Christian does. For of course the heroes were presented in chronological sequence (till this month), starting with the second-century martyrs Polycarp and Justin, through Francis of Assisi 1,000 later, and Luther (1500's), Wesley (1700's), the Campbells (1800's), and the five missionaries killed by the Auca tribe in Ecuador in the 1950's (see the sequel in this issue). We ran Luther again this month (same man but a *different* article) because he was such a pivotal person in church history, and to accompany R.H. Boll's article about him.

"That was too long a series," someone might grumble. But nineteen centuries of church history is a long time, and we barely scratched the surface. We had to be very selective: only 1 woman was included (Amy Carmichael), and of the twenty-six people from the 1600's till now whose stories were told, only three were not from the U.S. or England (Zinzendorf, Blumhardt, and Sung). I hope your appetite has been whetted, and that you will read more biographies and books about church history. They can inform, inspire, warn, and encourage us. And for those of us who teach or preach, they provide a valuable source of illustrations. Just last night a group of men listened to a taped sermon by brother Boll, and I noticed that he referred to incidents from the ministries of Billy Sunday, R. A. Torrey, and John Wesley, gleaning lessons from them.

Various Reactions

Some readers found this series exceedingly helpful. Others felt

there is a danger in calling so much attention to some of these preachers, because our readers might assume that *everything* these folks believed and taught was Biblical—which is untrue. To try to offset that danger, I intended to write this article back when the series was just starting, but I never got to it then. A related difficulty is that short biographies of great people tend to glamorize them too much, omitting their faults due to lack of space. If you must choose between two biographies of the same person, one with a hundred pages and one of three hundred, go for the longer one. Beware of pedestals.

Faults and Errors

Let's turn to some specific examples. Augustine was a devoted Christian with a flaming love for Christ Jesus. He taught some urgently needed truths (especially salvation by grace) and refuted some major errors. But he also was confused on some Biblical subjects. His belief that sex is at best a necessary evil helped promote monasticism, and his teachings about God's kingdom boosted both amillennialism and the supremacy of the Church of Rome.

Let's move on quickly. Francis of Assisi passionately loved God, all people and animals and flowers . . . and also the unbiblical, corrupt Roman Catholic system. (It was the only church he knew). Luther at one period of his life became grossly anti-Jewish. (Various circumstances partially explain this). Wesley foolishly married a woman who made his life miserable. Spurgeon smoked cigars! (Not much was known then about their unhealthy effects). Moody urged his hearers to repent and trust in Christ, but did not tell them to be baptized. (He felt that should be done by the churches the converts would attend, but of course many churches are at fault on this point. Thus he neglected an important part of the Great Commission.)

What shall we say to these things? First, remember that "the best of men are men at best." Thank God for outstanding Christians, and learn from their strengths and accomplishments. But remember they also were men of like passions with us, having sins and defects. Second, don't passively accept *anyone's* teachings wholesale, but examine the Bible daily to see if their teachings are true in the light of God's Word. That applies not only to the writings of past men like Luther, Wesley, Spurgeon, Moody and the Campbells, but to all contemporary preachers and writers too. Including *Word and Work's*, of course.

Give God glory for His heroes' faith, courage, love and zeal. But weigh their teachings by His Word. Always.

(One of the best church history books is THE PILGRIM CHURCH, by E. H. Broadbent. It tells much less about the sordid story of "Christendom"—popes versus emperors, religious wars, etc.—and concentrates on movements through the centuries that have sought to remain as close to New Testament church teaching as possible. The book is now out of print in this country; but reportedly it is being republished in England. I am exploring this. If you would like to order a copy, stay tuned for further notice.—A.V.W.)

HEROES OF THE FAITH: THE MONK WHO CHANGED THE WORLD

by Gerald Wright

As dusk crept over the old German city of Worms on April 18, 1521, a low rumble of voices rose from the massive Bischofshof guild hall in the market square.

Inside the hall, Charles V, newly elected Emperor of Germany, presided over the Imperial Diet, highest council in the German Empire. Princes, clerics, and burghers jammed the great auditorium to overflowing.

Suddenly the rumble subsided and a deep hush of suspense fell over the vast assembly. Every eye in the building focused on one lone figure clad in the rough woolen habit of an Augustinian monk, who stood before the emperor.

Dr. Martin Luther, a manly looking 37-year-old professor of theology from Wittenberg University, calmly faced Europe's most powerful tribunal. He admitted writing a number of books which declared that the Holy Scriptures teach salvation through simple faith in Christ, entirely apart from the sacraments of the Church of Rome. He had dared to question the infallibility of the Roman hierarchy, the supreme authority on religion for all of Europe.

Cardinal Alexander Girolamo, personal representative of Pope Leo the X, stood at the emperor's side. He had fiercely demanded that the sturdy Wittenberg Bible teacher retract his writings unconditionally or suffer a heretic's death by fire.

Now, ordered by the emperor to give his answer, Luther's dark eyes flashed and his firm features tensed in the yellow light of the great hall lamps. Expensively dressed noblemen of the Diet and roughly clad burghers at the rear of the hall bent forward to catch his words as he spoke.

"Since your imperial majesty and lordships desire a direct answer, I will give it. Unless I shall be convinced by the testimony of Scripture or by clear and plain reasoning, for I do not place any confidence in the pope or councils alone . . . I am bound by my conscience and the Word of God, and can therefore not retract. It is neither safe nor right to violate one's conscience. Here I stand. I can do no other. May God help me. Amen."

Dead silence reigned for a moment. Most Diet members and many onlookers had expected Luther to recant. Shocked by his fearless reply, the secular and church officers adjourned to consider his sentencing.

As he left the hall that evening, the heroic monk from Wittenberg little realized that the words which he had just spoken would split Europe in two, set the pace for the great Protestant Reformation, and break the pope's monopoly on the interpretation of Scripture.

The Diet condemned Luther but could not legally punish him until the expiration of his safe-conduct pass. Too, public opinion was on Luther's side.

Days later, Luther was seeking a hiding place when he was seized and carried away by servants of his friend, Prince Frederick. Secretly, the reformer was hidden in the prince's Wartburg Castle near Eisenach until the church's influence had waned.

Here the tireless master mind of the Reformation translated the New Testament from Latin into his native German. He later completed the entire Bible, which German readers still use almost exclusively.

For sheer sincerity and ability, few monks of his day could equal this miner's son, born Nov. 10, 1483, at Eisleben. In his early schooling, there was little opportunity to shine, but at the University of Erfurt, he became a promising law student.

Deep concern for his soul's salvation drove Luther from a bright future in law to the seclusion and rigors of monastery life. Here he almost froze and starved himself to death in an effort to find forgiveness for his soul. Yet no inner relief came.

Luther's monastic superiors recognized him as an unusual novice. He advanced to professorship of theology at the newly formed University at Wittenberg when only 25. There he studied the Scriptures diligently. He soon discovered gross discrepancies between God's Word and the practices of materialistic clergy who abounded in Germany.

In 1511 he became a delegate on a pilgrimage to Rome, long revered by the church as "the holy city." The ignorance and frivolity of the Italian clergy shocked Luther. He commented in dismay, "They could rattle through six or seven masses while I was saying one."

Not until 1512 did he make the discovery which changed his own life and the future course of world history. Under conviction because of the sin he couldn't overcome, and hungry for peace with God, he was reading his Bible in the monastery. He turned the page to Romans 1:17 and read "For therein is the righteousness of God revealed . . . The just shall live by faith."

This verse had often confused and discouraged him before. Now, suddenly it took on a startling new meaning that filled him with the peace of God. He later said, "Immediately I felt as if I were born again . . . the whole Scripture took on a new aspect for me."

After his conversion, Luther taught the book of Romans in the Wittenberg classroom. His powerful exposition of the new doctrine attracted many additional students, but he did not attack the dogmas of the church in general.

Then in 1517, an itinerant monk named John Tetzel passed through the country, making sensational claims for forgiveness of sins and release from purgatory through the purchase of indulgences, or merits, granted by the pope.

Outraged by the shameless deceiving of desperate people, Dr. Luther, at noon on Oct. 31, 1517, nailed to the door of the Castle Church in Wittenberg an oblong white poster. On this notice he had

clearly printed 95 points in which the Bible disagrees with the practice of selling forgiveness of sins for money.

Dr. Luther intended these 95 theses to stir a platform debate in Wittenberg and to check the local wave of immorality which had followed the indulgence peddlers. Astonished church-goers, and government officials, weary of corruption and abuse, however, eagerly repeated Luther's theses and passed them on to the press. In an incredibly short time, the 95 propositions from the church door at Wittenberg found their way into the remotest corners of the Empire. These provocative statements acted like a match in an ocean of gasoline and landed their author in the center of the hottest controversy that Europe had seen for centuries.

Summoned to meet Cardinal Cajetan at Augsburg in October 1518, and revoke what he had published about indulgences, Luther went but refused to recant. Threatened with excommunication, the bold reformer told Cajetan, "I fear excommunication less than error. Sooner than renounce that doctrine that made me a Christian will I die, be burned, banished, and cursed." On this he stood.

Threats of death and punishment struck no fear into the heart of Luther. As church officials frantically sought to silence and discredit Luther, he increasingly employed the printing presses of Germany to answer his critics, denying more and more dogmas of the church to more and more Europeans.

By the time the new emperor, Charles V, got around to serving the Wittenberg evangelists with a summons to the trial at Worms, crowds of newly converted Christians were praying daily for his safety. The dramatic defense at the trial at Worms climaxed Luther's long struggle against a decadent church system.

Back in Wittenberg after his guarded stay at Wartburg Castle, Luther further defied the curses of the pope and bishops. He did not feel that he was starting a new church. But actually, his emphasis upon faith for salvation, and insistence that Christ, not a human priest, is the one Mediator between God and man, broke the absolute power of the church and began the great restoration of the Bible to the hands and hearts of the people.

One of the most unexpected endorsements of his stand which Luther ever received came on the eve of his wedding to Katherine von Bora, a converted nun. A messenger arrived with a wedding present of 20 gulden from Albert of Brandenburg, the ranking bishop in Germany. The very man whose scandalous administration had spurred Luther into action thus affirmed his respect for the reformer.

At the Diet of Augsburg in 1530, Emperor Charles acknowledged the steady sweep across Germany of the reform movement, and he conceded to Luther and his followers official recognition.

The reform of church-government, ceremonies, and life spread beyond Germany to the Scandanavian countries, Switzerland, France, England, Scotland, Belgium, and the Netherlands. Eventually, the reformation influenced the whole world, spiritually, socially, and politically.

Luther's masterpieces, "The Ninety-five Theses." "Address to the

German Nobility," and tract "On Christian Liberty," occupy a place in the Harvard Classics beside the greatest literature of all time. In 1527 Luther, with the assistance of his colleague, Philip Melancthon, founded the German school system which remained one of the world's finest for 300 years.

Until he died on Feb. 18, 1546, Martin Luther maintained a terrific physical and mental pace. He lectured regularly at the University, preached three or four times a week, and wrote tirelessly.

He authored 31 hymns, including "A Mighty Fortress Is Our God." Luther's commentaries on Psalms, Galatians, and Romans still rank as required reading for well-informed Bible scholars.

His concluding words from the classic "Address to the German Nobility" best express the unconquerable faith which gave the world the Protestant Reformation. "I had rather incur the world's anger than God's," he wrote. "They cannot take from me more than my life."—Reprinted by permission from POWER FOR LIVING, © Scripture Press Publications, Inc., Wheaton, IL 60187.

REPRINTS:

Martin Luther and the Reformation

R. H. Boll

The fame of Luther's brave fight against the religious tyranny of Rome can never be forgotten. As one has said, "It was not a reformation, it was a revolt." And without doubt God's hand was in it. We could hardly imagine what present conditions would have been if the brave little monk had not nailed his 96 theses to the church door of Wittenberg, and burned the papal bull, and at the risk of his life, faced all the devils in the city of Worms, and hurled defiance into the face of the arrogant and vicious power of Rome. It meant liberation from the Satanic yoke of a corrupt ecclesiasticism; it gave new freedom and light and hope to millions; it rescued the gospel from the morass of man-made traditions, ceremonialism, and superstitions which were palmed off on the people as "Christianity." But it also occasioned riots, disorders, fanatical excesses, and long years of war and bloodshed; for none of which Luther was to be blamed.

THE "CHURCH" IN LUTHER'S DAY

The fact was that the whole religious set-up in the world was abnormal; and Luther's work needs took on an abnormal form. What is commonly called "Church History" is really not the history of the church or of Christianity, but largely a record of religious pathology. If the church had at all continued to be the kind of institution which it was from the first meant to be, such a work as Luther's would have been impossible, for no such situation as that which existed in Martin Luther's day could have arisen, and for no such work as he did would there have been occasion.

What was called the Church had in the course of the centuries

become a national and international organization, comprising in its fold whole nations, and practically all the nations of Europe. All the world belonged to the "Church" and came under the despotic sway of its magnates and potentates, and its human head, the pope of Rome. Everything and everybody was in the "Church"; and in her was found, besides a comparatively few devout and trustful souls who longed for truth and righteousness, all the ranks and file of mankind, and every foul and hateful bird of the world. Also kings and princes and rulers with their courts and their armies and all their satellites belonged to the "Church" and figured as champions and defenders. How did it all happen?

THE NEW TESTAMENT CHURCH

In the New Testament we find no such "Church" as that! By its very name ("ekklesia") the church is a "called out assembly"—a gathering of individuals who were called out of the world into Christ. The call came to them through the gospel (2 Thess. 2:14). It was accepted by faith, and responded to by repentance and obedience (Acts 2:38-41). Those who were thus *called out* from the world were spoken of as having received salvation. They were called to be "saints" (i.e., a holy, separated people) and "called to be Jesus Christ's"—"a people for Christ's own possession" (Rom. 1:7; Titus 2:14)—who though living in the world, were not of the world, even as their Lord was not of the world. Collectively and individually they were the habitation and the temple of the Holy Spirit (1 Cor. 3:16; 6:19). They met as congregations—each congregation being independent and autonomous, though freely cooperating with other congregations in a common work. The Head of the church as a whole was Christ; and the church was His body (Ephes. 1:22, 23; Col. 1:18).

The congregations had their local leaders and officers (who were in no sense "bosses", 1 Pet. 5:3); and in no case did the authority of these local men extend to other congregations. If the apostles exercised a wider authority it was only because through them the message of God was brought—"the faith which was once for all delivered to the saints"; but having once delivered the same, they claimed no lordship over the faith of their brethren (2 Cor. 1:24). There was no "clergy," and therefore no "laity." There was no priesthood that stood between the rank and file of the church and God; Christ alone was the Highpriest, and under Him all Christians were priests (1 Pet. 2:9; Rev. 1:6), all having equal access to God. There was no man-made creed or no "church-doctrine"; the church held forth in the word and life the word of Christ, and sounded forth the one, only, unchangeable gospel (Gal. 1:8, 9).

PERVERSION OF GOD'S APPOINTMENTS

All this in the course of time was changed—for all things tend to corrupt, and the best things corrupt most quickly. Ambitious leaders arose who sought power for themselves, not only in their own congregations, but over several and then over many congregations. A special guild of ecclesiastics appeared, who assumed the preroga-

tives of priesthood over the rest of the believers. Every doctrine, every God-appointed practice, was changed and corrupted. Thus was baptism, for example, quickly altered from its divinely designed form and intent. The very word itself, as all lexicons testify, signifies immersion. Most far-reaching in its consequences, of all these human alterations of God's appointments was no doubt the introduction of *Infant Baptism*. Baptism, which "for the remission of sins," and which has no value nor meaning in itself, and is valid only as it represents the faith and choice of one who comes to Christ to be buried with Him and to be raised with Him "by faith in the working of God who raised him from the dead"—this ordinance of God was imposed on unconscious infants.

UNGODLY ALLIANCE OF THE CHURCH AND THE WORLD

That such a perversion of God's appointments would result in evil was to be expected. The effect of the universal practice of infant baptism was to break down the wall of separation between the church and the world. The "church" made its increase by "generation," instead of "regeneration." By and by everybody and everything belonged to the "Church." It became a political and national and international institution. Its heads became the spiritual princes and magnates in the world. The kings and rulers of the world, for policy's sake, if not from religious conviction, became subject to the monstrous spiritual power, and must at her command use the sword in defense of the "Church" and for the persecution and punishment of "heretics." Church and State were welded together in a firm, inseparable union—the "Church" claiming supremacy over all. "The original mistake," says Principal L.P. Jacks, "was made when Christianity borrowed the type of its institutions from the kingdoms that are of the world, the political kingdoms, with which in an evil hour it was persuaded to enter into a most unnatural alliance. To Christianity was given the model of a heavenly city, but instead of bringing that city down to earth, it made itself an earthly model and so built the Tower of Babel once more." But none of this would have been possible except through the expedient of Infant Baptism.

A PICTURE OF ARRESTED DEVELOPMENT

Such was the situation which Martin Luther almost single-handedly had to face; and that he fought bravely and powerfully is known full well even to this day. It was an abnormal task, necessitated by an abnormal state of affairs, which also accounts for the fact that his work brought riots and wars and bloodshed in its wake—people wildly warring in civil strife and nations arrayed against one another, for long years afterward—which thing could never have happened if Christianity had not been turned into a false and world religion, and if the professing church had remained in its original sphere as the humble and lowly and unworldly assembly of Christ. Moreover Luther himself was not able to shake himself entirely free from the man-imposed doctrines and traditional observances of Rome. Some of his writings and "table-talks" indicate that he saw a good

deal more truth than he dared (or could) carry out in his reforms; and followers of his to this day, instead of following up Luther's high *principles* to their logical and scriptural end, have been content to rest in what Luther had taught and practiced. Most of the denominations of Christendom present a like picture of arrested development.

But to every individual the privilege lies open to be added by the Lord to *His* church, to be a child of God, a member of Christ's body, and to believe and follow the whole counsel of God as given to us in His holy word. Let those who would be Christ's go back and learn from Him, and worship as did His people of old in the humble assembly of the Lord, and be cheered by the assurance that the Lord knoweth them that are His (2 Tim. 2:19).



Studies in the Book of Acts

Larry Miles

From Jerusalem to Rome: Part I

PAUL'S ARREST, ACTS 21:27-40

After the third missionary journey, Paul returned to Jerusalem to report on the work. He was urged by James and the elders to submit to a Nazarite vow, and he agreed. But the Jews of Asia thought that Paul had desecrated the temple by bringing a Gentile into the "Court of Israel," so they mobbed him.

The mob was about to kill Paul when the Roman soldiers intervened. The captain of the guard tried to find out Paul's identity and what he had done to cause all this trouble.

THE APOSTLE ADDRESSES THE RIOTERS, ACTS 21:37 - 22:23

Paul requested that he be allowed to speak to the Jews, and the captain of the guard gave him permission. Paul informs them that he is a Jew of Tarsus who studied under Gamaliel and was instructed in the strict manner of the law. He tells them that at one time he persecuted Christians. Paul thought he was serving God at the time.

Paul tells them of the events that led to his becoming a follower of Jesus Christ. This is the first of two places in the book where Paul recounts his conversion, the other being in Acts 26:12-18.

As Paul was approaching Damascus he had encountered the Risen Lord. Paul tells them how Jesus had told him to enter the city, and how he received back his sight and was baptized.

PAUL'S COMMISSION TO THE GENTILES, ACTS 22:17-21

Paul informs his hearers of his commission to the Gentiles. The Lord Himself had ordered him to leave Jerusalem.

PAUL REVEALS HIS ROMAN CITIZENSHIP, ACTS 22:22-29

The Jews did not want any part of Paul or what he stood for. They said that he was not fit to live. Then the Tribune ordered Paul to be examined by scourging.

As Paul was being prepared for the torture he revealed his Roman citizenship. At that time all who were to scourge him left the scene. Even the Tribune was afraid of the consequences of torturing a citizen who had not been put on trial.

PAUL'S DEFENSE BEFORE THE SANHEDRIN, ACTS 22:30 -23:10

The Tribune, wishing to get to the bottom of the problem, arranged a meeting of the Sanhedrin. He gave Paul the opportunity to defend himself. The Sanhedrin would be given the opportunity to lay forth any charges they had.

The Sanhedrin (the highest Jewish court) was divided among Pharisees and Sadducees. Paul said that it was because of his belief in the resurrection of the dead that he was on trial. This caused a division in the Sanhedrin, for the Pharisees believed in the resurrection but the Sadducees denied it. Because of the great dissension the Tribune ordered Paul back into custody.

PAUL TAKEN TO CAESAREA, ACTS 23:11-35

That night the Lord appeared to Paul and promised him that one day he will testify of Jesus in Rome itself.

The Roman Tribune ordered that Paul be taken to Caesarea. The Tribune passed the responsibility of Paul to his superior, Felix the Governor. Felix agreed to hear Paul's case, so Paul was kept in Herod's palace until the time for the trial.

THE DEFENSE BEFORE FELIX, ACTS 24:1-27

This is the second of Paul's defenses. The High Priest led a delegation to Caesarea to accuse Paul. They brought a lawyer with them to plead their case, and he set forth the accusations against Paul.

Paul is then given the opportunity to present his defense before Felix. He does not flatter Felix as Tertullue had done. He refutes each of the charges laid against him. He reminds Felix that the Jews from Asia who started the problem were not even there to accuse him.

Felix ordered that Paul be kept in custody until Lysias should come down to Caesarea and give testimony. Paul was kept in custody at Caesarea for two years, and Felix was succeeded by Festus.

PAUL STANDS BEFORE FESTUS, ACTS 25:1-12

In verses 6-10 we have Paul's third defense, that being before Festus. The Jews brought many charges against Paul. They could not prove them. In verse 8 Paul refutes the charges brought against him. Festus wanted to gain favor with the Jews. He asked Paul to stand trial before him at Jerusalem. Paul knew that if he did that he was signing his own death warrant, so he appealed to Caesar himself. This Caesar would have been Nero. Every Roman citizen had a right to appeal to the Emperor. Festus ordered that Paul be sent to Rome for trial.

PAUL'S DEFENSE BEFORE KING AGRIPPA II, ACTS 25:13 - 26:32

When King Agrippa II visited Caesarea, Festus mentioned the

problem of Paul to him. Agrippa requests to hear Paul. The 26th chapter of Acts gives us the account of Paul's fourth defense, this being before King Agrippa II.

In verses 22-23 Paul really gets to the point. He says that he is testifying only what the prophets and Moses said should come to pass: "That the Christ must suffer, and how that He first by the resurrection of the dead should proclaim light both to the people and to the Gentiles." It was at the insistence of the teaching about the resurrection of Jesus that Festus told Paul that he was mad. Paul tells him that he was not mad.

In verses 30-32 we have Agrippa declaring that Paul was innocent of all charges. Thus Paul had made four defenses and all concerned found no fault. What follows next is the appeal to Caesar. In the next article, which will conclude the study, we will deal with Paul's journey to Rome.

PRACTICAL CHRISTIAN SERVICE:

The Procedure of Home Bible Classes

by Howard Hendricks

How should you establish and conduct home Bible classes? Let me suggest three areas to consider: personnel, program, and promotion.

PERSONNEL

There are two people who are most important in this ministry: the host and/or hostess, and the teacher.

The responsibility of the *host and hostess* is twofold: (1) they provide their home as the meeting place for the class, and (2) they invite their neighbors to attend.

Usually it is best to meet in a Christian home. But sometimes if you want to go into a certain community and you can't find a Christian family there, you may consider asking a non-Christian couple to serve as hosts. Interestingly, I have never known of an unbeliever who has provided his home in this way who has not come to know the Lord as a result of the Bible teaching in his house!

The following are some helpful hints for hosts and hostesses:

- Arrange your living room (or den or whatever room the class will meet in) to provide a friendly, informal atmosphere. Aim at making everyone feel at ease. Be sure to have ashtrays and matches available.
- Avoid "church" expressions; be natural and casual in your attitude and actions.
- Learn the people's names, and when a new person attends, introduce him to the others. Have newcomers sign a guestbook so you can learn their names between classes.
- Have extra Bibles on hand. Some people who attend may not own a Bible or may forget to bring theirs. For Catholics, have a

Catholic version available (the Confraternity edition, or RSV, Catholic edition).

- After most of the attendants have gone, some will want to stay to ask questions of the teacher. Be prepared to let them stay.

Then, obviously, you need a *teacher* for each class. It is usually not wise for the host or hostess also to be the teacher of the class. It's rather difficult for the teacher to say to neighbors in his community, "We're having a terrific Bible class at my house each Tuesday night. You ought to come over." Someone will surely ask, "Who's the teacher?" And then it's embarrassing to reply, "Me"!

The most effective teachers of home Bible classes are not always pastors or seminary students. Often laymen make excellent teachers. This has a special appeal to many unsaved couples who otherwise might not be interested in going to a class to hear their neighbor's pastor.

It is best for pastors to train teachers on why and how of home Bible classes before assigning them their classes. Be sure to help them see how to deal with some of the problems they may face. It is especially important to help teachers know how to answer questions effectively.

A class was studying the book of Mark, and in the question-and-answer period, a husband inquired, "Do you mean that you're trying to tell us that Jesus Christ is *God*?" How should a teacher respond to a question like that? If he indicates by his words or tone of voice that the question is a foolish one, the student's interest will be squelched and he may not return to the class. Teachers need to know how to encourage their questioners with comments such as "Jim, that's a good question." In a "no-holds-barred" approach to the discussion periods, the teacher must be ready for all kinds of questions—and be able to answer them satisfactorily.

Pastors should occasionally meet with home Bible class teachers to answer questions they may have, and to encourage them in their ministry.

PROGRAM

Home Bible classes should meet once a week, in the same home, for about one hour. Guard the time limit carefully. Many classes have about 40 minutes of presentation—direct study of the Scriptures—followed by about 20 minutes for questions and answers on the lesson.

Instruct the hostess to appear promptly at the end of the 60-minute period with *light* refreshments. During refreshment time you have opportunity to talk with individuals informally. People ask questions freely and many times some will linger after the rest of the group has gone home.

For whom should these classes be designed? Who should be invited? Some classes are for men (such as the class for physicians which I mentioned), some are for women, and others are for couples. In my judgment the most effective classes are those for men and those for couples. If you win a wife to Christ before her husband is won,

you create a problem—a divided home. Many husbands refuse to have anything to do with Christianity for they get the impression it's a "woman's religion."

On the other hand, if you win a husband to Christ, almost invariably he will soon be witnessing to and winning his wife and children to the Lord. Furthermore some men will not attend such a class unless they can bring their wives, whereas other husbands will attend only a men's class.

A word of caution: Don't expect the unsaved to put out their cigarettes when they enter the door! My first exposure to a home Bible class came when I was a seminary student. A host invited me to visit a study session in his home. I gladly accepted the invitation. So when I got to the home and knocked on the door, the host answered and I asked, "Is this where the Bible class meets?" Just then I saw that the place was filled with smoke. I apologized, "Oh, I'm awfully sorry; I'm at the wrong place." The host replied, "Aren't you Mr. Hendricks? We're expecting you. This is the Bible class. Come on in." I still remember walking into that smoke-filled room. For the first time I realized that letting non-Christians smoke was no barrier to their studying the Bible! On the contrary, if a host or hostess says to prospective class members, "You can't smoke here," most if not all of them would respond, "Then we won't come." Permitting non-Christians to smoke is a strong factor in getting them to come to the class in the first place. (After they receive Christ as Saviour, almost without exception they drop the cigarette habit.)

What should you study in home Bible classes? The Gospel of Mark is a good book to begin with, because it presents the person and work of Jesus Christ in a simple action-packed manner. You may then want to teach the book of John. Some classes go through Romans, but in that case be sure the primary thrust is still evangelism, not doctrinal teaching for believers.

PROMOTION

These classes can be promoted in a variety of ways—through pulpit announcements, posters, notices in the church bulletin, etc. But the best promoters are the members of the classes. And many of them may be lost people! Having no so-called "Christian inhibitions," they don't mind inviting almost anybody to attend.

A student at the University of California in Los Angeles attended a Bible study class in a fraternity—a form of a home Bible class. He had a New Testament in one hand and a cocktail glass in the other. After several sessions he accepted Christ as his Savior. Later, sensing that God was calling him to the ministry, he enrolled in our seminary and became student body president. Today he is serving the Lord in a large university in the East, introducing young people to Jesus Christ. All because someone exposed him to the Gospel, believing that it's still the power of God unto salvation.

There's no doubt about it—home Bible classes *are* getting results! Is there any real reason why you can't begin a home Bible class ministry in *your* community?

—from CRUSADER magazine, October 1969

Missionary Messenger

"Greater things for God"

From Crispin Carado, Malolos, Philippines; October 2, 1986.

(The town of Malolos is only about a 45-minutes' drive north of Manila. Brother Carado, a graduate of Central Bible Institute and co-worker of the Broaduses and ourselves for a number of years, leads a church which has grown from around 50 in 1983 to around 300 at present. THE REQUEST IN HIS LETTER IS URGENT. —Alex Wilson)

Pray for the Church in the Philippines for we face uncertainty regarding our freedom to evangelize and worship. Before, it was mainly in Mindanao (the large southern island where the Communists are strongest) where there were reports of 65 churches that closed due to threats, burning or shootings. But now such activities are occurring in Luzon also (the large northern island, where Manila is).

Recently some house churches in our province of Bulacan received letters warning them to stop their meetings. A worker of the New Tribes Mission was abducted and was asked to list all their provincial workers (to be included on the Communists' blacklist... or hit-list?). In the town where our church has a new outreach, the communists teachers are busy. They go from house to house indoctrinating people. And they are asking the people there for the names of our workers. So help us pray that the Lord will intervene.

Many thanks to all who helped recently with some funds for transportation for our visitation and evangelism work.

Jinei Tomura

Kawaguchi City, Japan

Sept. 19, 1986

(Jinei is a graduate of Southeastern Christian College.)

Greetings in the name of Jesus Christ. A busy summer had passed with many blessings. I would like to share with you some of the blessings.

A group of 7 people from Oklahoma Christian College visited our place. We had a week of rich fellowship and evangelistic work. Twenty thousand tracts were distributed by the people around the community. Although there were no conversions through these efforts, we are deeply thankful for new comers to evangelistic meetings and for being able to advertise the presence of our congregation in this community. This program is effective to help the church grow and to open our eyes toward evangelism. If possible we hope to continue this program.

A summer camp was held with great blessing. We had two groups: a group of elementary schooler, and high-schooler or over. I was camp director for high-schoolers this year. Two nights and three

days camp resulted in four new Christians. They were baptized into Christ at Motosu Lake near Mt. Fuji. God has done what we hoped for and actually He has done beyond what we thought of. There are two 9th grade girls who want to be baptized, but the parents do not allow them to do so.

In Mid-September, there was a new programmed Christian Camp for all age groups. My family joined this camp and enjoyed it very much. Under the theme of "fellowship in Christ", we all realized unmeasurable rich fellowship in Him. I believe that the highlight of this camp was gathering around the communion table. I had a chance to share two thoughts on the Lord's table. One thought is that the quality of our fellowship is based on the broken body and the shed blood of Christ. Another is that the unity we cherish is solely based on the sacrificial death of Christ at the cross. This camp surely strengthened our oneness in Christ.

GLEANINGS

Compiled by Larry Miles

Do You Want To Know God's Will?

When we want to know God's will, there are three things which always concur: The inward impulse, the Word of God and the trend of circumstances. . . Never act until these three things agree.

—F. B. Meyer

Heaven or Hell?

I would rather go to heaven alone than go to hell in company.

—R. A. Torrey

Heaven

We talk about heaven being so far away. It is within speaking distance to those who belong there . . . Heaven is a prepared place for a prepared people.

—D. L. Moody

Idols

You don't have to go to heathen lands today to find false gods. America is full of them. Whatever you love more than God is your idol.

—D. L. Moody

Joy in Jesus

There is more joy in Jesus in twenty-four hours than there is in the world in 365 days. I have tried them both.

—R. A. Torrey

A Theological Wilderness

The untended garden will soon be overrun with weeds; the heart that fails to cultivate truth and root error will shortly be a theological wilderness.

—A. W. Tozer

Christian Fellowship
Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above.

—John Fawcett

Justification

Now the article of justification, which is our sole defense, not only against all the force and craft of man, but also against the gates of hell, is this: that by faith only in Christ, and without works, we are pronounced righteous and saved.

—Martin Luther

It's Time We Straightened Virginia Out!

by Gary R. Collins

In 1897 a little girl wrote to the *New York Sun* and asked if Santa Claus really existed. "Yes, Virginia," the newspaper editor replied in his now-famous editorial, "there is a Santa Claus."

After all these years, it is time Virginia learned the truth! Santa Claus does not really exist; he is an idol.

According to Webster's New Collegiate Dictionary, an idol is "an object of passionate devotion . . . an image or representation of a deity." For many children and in the fantasy thinking of some adults, Santa Claus fits this description perfectly. That he is an "object of personal devotion" among many children is beyond dispute. That he is given divine characteristics is often forgotten.

Santa Claus is the giver of good and perfect gifts. Little children write him letters and come before him in department stores to let their requests be made known. All assume that Santa will bring many desirable presents.

Santa Claus is a source of great happiness. He is a jolly man who laughs heartily. For many he is *the* greatest source of happiness. He personifies the widely held belief that real joy comes with the acquisition of material possessions.

Santa Claus is omniscient and omnipresent. "He sees you when you're sleeping. He knows when you're awake. He knows if you've been bad or good." This is how he determines the number of gifts to bring.

Santa Claus is omnipotent. He is the only man in the world who can fly without mechanical help. He is pulled by a group of animals who also fly. He is able to visit every home in the world within a few hours and he has the ability to get in and out of these homes, laden with toys, even when there are no fireplaces.

Santa Claus is a judge. "He's making a list, checking it twice," seeking to know "who's naughty and nice." The rewards are given on the basis of works.

For vast numbers of children, even in Christian homes, the Babe of Bethlehem has been replaced by a jolly fat idol with red suit and white whiskers. Such idolatry is contrary to Scripture (Ex. 20:4, I John 5:21). For this reason, Christian parents have the responsibility to insure that Santa Claus does not become an idol with their children.

But how do you explain to a four-year-old that there is no Santa Claus? The problem will be handled differently in different homes and with different children, but the following is one approach:

"Santa Claus is a man dressed up in funny Christmas clothes. Some children believe he brings presents, but the toys that appear on Christmas morning are really put there by mommy and daddy. Some little children don't know that Santa Claus is just a man, so we must keep this a secret in our family."

With this should come an emphasis on the real meaning of Christmas. "It is the birthday of Jesus, and because it is a birthday, we give presents."

Christmas is a time of sleigh bells and holly wreaths, colored lights and Christmas trees, snowmen and candy canes. None of this is wrong. These things contribute to the wonder and excitement of Christmas. Even fantasy is desirable and healthy for little children. Sometimes, however, Christ is replaced by some of these colorful Christmas trappings. This is wrong. Since Santa Claus has become a pagan substitute for Christ, it is time that we dethroned him. The place to start is at home.

Sorry Virginia . . . !

NEWS AND NOTES

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

NEWS FROM S. B. S.

The School of Biblical Studies is glad to have 2 new day students, John Sparrow from LaGrange Church and Claude Wright from Southsat Church of Christ. And we rejoice with our "veteran" student Mike Abbott in his marriage to Sherry Tindall.

The S.B.S. extension classes got off to a fine start. At Portland over a dozen men registered for the class on **leadership**, taught by Dennis Kaufman. About 10 members of Ky. Ave. Church are in the **teacher-training** class taught by Ruth Wilson. And Paul Kitzmiller's class at Hamburg on **personal evangelism** has over 30 students from various congregations. The Ebenezer Church decided to postpone their personal evangelism class until spring. Benny Hill will lead it.

We want to thank all who had any part in the School of Biblical Studies Booster Supper in August 1986. It brings much encouragement to see so many in attendance.

We are pleased at how God is blessing our Leadership Training Class as we have 9 men taking the 9 week course at S. E. Church of Christ.

We encourage all Teenagers in our churches to attend the **TEEN SCENE** held at Southeast every 2nd and 4th Saturday from 7 - 10 p.m.

-Nathan Burks

Linton, Indiana-The Linton Church observed its 80th year on October 19 with a homecoming service. The church was begun in 1906 through the efforts of Bro. Stanford Chambers & others.

In 1986 God continues to give the increase as we have witnessed 10 baptisms, 10 rededications and 5 to place membership so far. The latest baptism in Sept. was Lloyd Carpenter, a 77-year-old resident of a local nursing home.

New officers—Elders Rusty Edwards and Jim Reintjes join John Hallett and John Reeves to serve as shepherds of the flock.

New Deacons—Kenny Goodman, Milford Stone and Gary Roberts will serve with Oral Graham, Merle Piore and Jack Shelton as Deacons.

These brethren were ordained on July 27.

Bro. Paul Kitzmiller was speaker for our fall Revival Oct. 19-24.

Other meetings in our area: Shiloh Church of Christ, Oct. 5-9, Jim Atwood speaker.

Dugger Church of Christ, Oct. 12-17, Stan Broussard speaker.

—Harry Coultas

Gallatin Church of Christ: Dennis Kaufman was speaker at Homecoming Sunday (October 6). A potluck lunch was held.

Locust Street Church of Christ: Homecoming Meeting was held November 2-5 with Glenn Baber as Evangelist.

Portland Avenue Church of Christ—

We have rejoiced over 9 baptisms recently: 3 young people, 5 women, 1 man.

A special Sunday School class "Introduction to Christian Living & the Bible" has showed good interest.

A Tuesday evening class for men emphasizes training for leadership. Ten have been attending regularly.

Piedmont Church of Christ—

Since last November our attendance has come up from 49 to an average of 75, with the first two weeks of October showing 90 and 85 present. Three have obeyed the gospel of Christ this year—with a large number making commitments to our Lord.

We have a new elder Olan Mason, and two new deacons, F.M. Young and Sid Cannon. Two of our younger men trained as leaders, Dennis Norman and Sammy Samples, are helping with home

Bible classes, song leading, talks at the Lord's table, Wed. night children's class and Sunday morning Children's Church.

We had a special series of Sunday night meetings in October on the book of Romans. This was a joint effort between Eastern Hills, Prairie Creek & Piedmont. Mark Barrier from Dallas Christian College spoke.

In 1985, the Bryantsville Church of Christ and Rosehill Farms, Inc. raised 10 acres of high-lysine corn to be donated to hungry children. This was in response to an article in the March 1985 "Saturday Evening Post" entitled "Africa Needs High-Lysine Corn." (High lysine corn is higher in protein than ordinary corn and is especially higher in essential amino acid, lysine). The Bryantsville Church and Rosehill Farms contracted the David Livingstone Missionary Foundation of Tulsa, OK to arrange for distribution of the corn. Twelve hundred bags (50 pounds each for a total of 30 tons) of this corn was shipped to and distributed in Mexico City to victims of the 1985 earthquake. Since Rosehill Farms had raised more of the high-lysine corn, the David Livingstone Foundation bought from the farm an additional twelve hundred bags of corn—four hundred bags going to Haiti and eight hundred bags going to Honduras for a total of 30 more tons.

This farming year of 1986 Rosehill Farm has planted 50 acres of high-lysine corn. The Brantsville congregation is planning to continue their cooperation with Rosehill Farm in feeding hungry children wherever they are. Several other congregations have expressed their interest in this project. If you or your congregation would like to participate in this project, donations can be sent to Bryantsville Church of Christ, Corn Fund, William Hopkins, Treas., Box 271, Mitchell, IN 47446. Rosehill Farms, Inc. will furnish the corn at market price plus the cost of cleaning and bagging. We expect the total cost to be between \$3.00 and \$3.50 for a fifty pound bag.

—Hollace Sherwood

(Congratulations to the Bryantsville Church for their vision, zeal, & generosity. Let's help them.)

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I Certify that the statements made by me above are correct and complete.

(Signed) **Alex V. Wilson**

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