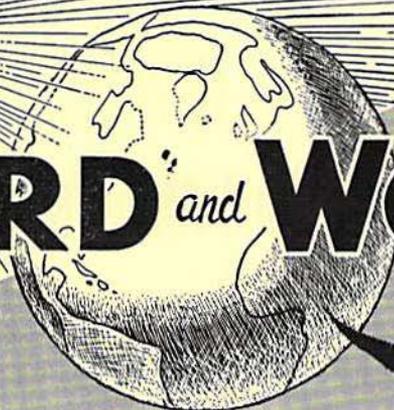


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

NOVEMBER-DECEMBER, 1977

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Read this . . .

SOME THOUGHTS ON BOOKS (AND PERIODICALS)

A Chain reaction from 17 to 19th Centuries—

A tract entitled "The Bruised Reed" led to the conversion of the staunch Puritan Richard Baxter. Baxter then wrote *The Saint's Rest* which led to the conversion of Philip Doddridge who wrote *The Rise and Progress of Religion in the Soul*. This book brought William Wilberforce, the English statesman and foe of slavery, to eternal salvation. Wilberforce wrote *Practical Book of Christianity* and this led to the conversion of Leigh Richmond who wrote *The Dairyman's Daughter* which was translated into more than fifty languages and brought thousands to the Lord including Thomas Chalmers, one of Scotland's great preachers of the last century.

Also in the 19th Century the American Statesman Daniel Webster said this:

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian.

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.

BACK-UP THOSE TEACHERS

It was in a closing-day program at Portland Christian School in 1928, that one of the grade-school girls quoted the following poem:

"For vy do you vhip mine Yacob,
For vhat he duss not do?
It's de otter boy that sits by him
That talks de whole day through.

For my boy Yacob iss a goot boy,
And I vould like to haff you know
That iff you vhip him once more, effer,
By der Trustees I vill go!"

Hearing the quotation as a child, I thought only of the broken English of an immigrant mother, trying to settle some minor case of school discipline. But with the passing of time, I see in it, grown to a new dimension, a root of bitterness that can invade even unto our Christian schools. I am speaking of the hard feelings and angry words that can be interjected by parents when conscientious teachers make an effort to modify the behavior of their headstrong child.

There are two extremes to which parents may go in this matter of child-teacher controversy; one is the position that the child is always in the wrong, and the other is the position that the child is always in the right. Only a naive parent should settle upon either of these extremes, but some nationalities and cultures are historically known for such. On one end of the spectrum, parents can say nothing good to or about their child; but on the other, they cannot believe that anything could be wrong with their young folks, and so they oppose the administration's correction at every occasion.

Dealing with the less-serious first, I would say that it is most demeaning to a child to find it easier to gain approval and appreciation of his teachers and classmates than from his own family. Many, many young people have grown up successfully through this kind of home atmosphere; but I wonder if the inferior feelings of such

a childhood are ever outgrown. Brother Don Carlos Janes once quoted a poem to us at P.C.S., that started, "I'm a lunkhead, and I know it . . ." that spelled out how this kind of depression could affect the entire prospect of a boy. Many of us begin life with enough emotional hangups, that we do not need this one added to our burden. Colossians 3:21 advises us, "Fathers, provoke not your children, that they be not discouraged."

But the other extreme is by far the more dangerous and far-reaching in its scope; that idea that MY children are always right and the teachers are inevitably wrong. This attitude quickly teaches a child how to manipulate the facts by telling half-truths, and the parents would prefer to base their opinions upon the meagre facts that they hear, than go to the teachers and get the whole story.

Several years ago I championed the cause of a "discriminated-against" student, and went to the English teacher to get some consideration for him. Imagine my chagrin when I found that only a part of the story had been told to me, and that the boy involved did not even bring the matter up to the teacher himself, since he knew that he had already received fair treatment. I learned on that occasion again, that there are always two sides to a story, and I had heard but the lesser one.

Now there is no doubt but that the best and wisest of teachers and principals can and occasionally do make mistakes, but, as Bro. Boll said on one occasion, "it is a mistake of the head and not of the heart." But when parents follow a course of blind loyalty to their children, their mistake becomes a mistake of the heart—since the head does not admit enough evidence to make a choice at all.

Thank God that there are teachers yet today, and have always been, who are Christian, conscientious, and above petty favoritism. We ought to get to know and respect them, and then let our children understand that we do know and respect their teachers; and can look at things from their point of view. We are living in days when the administration of the school must back up the teachers, and so must the parents if the best is to be gained for the child. Where there are good and fair rules laid down for the class as a whole, these rules should apply to every member of the class alike. What can be worse for a child than to grow up in those formative years of school with a mistaken idea that he or she should have special privileges, treatment, or considerations?

A final word, this time to teachers. There are always some of the students who are especially cooperative and diligent. These are so easy to like, that we may find ourselves appearing partial. Teachers need always to be seen as standing upright and scrupulously fair. Only then will charges of "teacher's pet" be silenced. But this will only be possible through the grace and wisdom that comes from God.

There are some teachers who have morals and inclinations that simply will not do, in the light of the word of God. Such ones

ought not be teaching at all. If we know of their biases, we can and should stand against them at all costs. It might be at the cost of paying for Christian education, or even moving to a city where such Christian education is available.



"A MIGHTY MAN HAS FALLEN"

One of the high points of trying to serve the Lord in preaching the gospel, has been my association, on many occasions with Brother Bernard Wright. As a matter of fact, he was well known to the folks at Nelsonville, Ky., long before they heard of me, having held several meetings for them. Just a few years back he held a "Prophetic Conference" as he called it, which was especially good.

He was a rare combination of deep thinker and jovial conversationalist, and his way with little ones made him a joy to have as guest in the homes round about.

For all of his war internment experience, he seemed always more anxious to talk about the Lord and the future than to dwell in the past.

Brother Wright was an able writer, and the last series that we were given for publication in this magazine, entitled "Pre-Rapture Alert," were in my judgment the crowning work of his pen. May the Lord use his pattern again as He shapes some of us into better servants.

—Wm. Robert Heid

A LAST BRIEF NOTE

One does not often meet a brother for the first time in prayer, but someone asked a stranger named Wright to pray at a Thanksgiving Meeting in Oakdale, Louisiana. That was my first acquaintance with Brother N. B. Wright. His prayer made a deep impression on me, which remains vivid after more than thirty years. We have kept in close contact with each other ever since our first meeting.

We quote the last brief note from him written on October 3, 1977:

"Dear Dr. and Dr. Forcade:

I cannot write.

Thanks for beautiful \$().

Doing fairly well, I guess. The Lord abundantly supplies our needs.

In love

N. Bernard (signed)"

Brother Wright's experience in China as a missionary impressed me deeply. Not only what he told me about being imprisoned by the Japanese when they invaded China, but of his great desire to go to China and preach to someone who had never heard of the Lord Jesus Christ, and how the Lord enabled him to fulfil that desire while in China.

We still treasure a beautiful picture "Sunrise on Galilee" which Brother Wright gave us many years ago. Now that his sun has set, Brother Wright has gone to "The Deep Blue Yonder" to be with the Lord he wrote about in his little paper. Our sympathy is extended to his dear wife and all the rest of his loved ones that he left behind. All of us who knew and loved him will miss him. But thank God we need not sorrow for him as those who have no hope. (1 Thes. 4:13-18).

-J. Miller Forcade

Missionary Messenger

"Greater things for God"

Joy Garrett

Salisbury, Rhodesia

September 19.

David passed his June "O" levels with flying colors, so he has the qualifications to enter S.C.C. anytime. I'm sure you must have seen him at the preachers' conference. My mother is keeping both David and Bobby who is teaching at P.C.H.S. As you probably know, David is enjoying P.C.H.S. He's taking Greek, Mechanical Drawing, American History, Woodwork and Typing. Lord willing he plans to be a missionary, hence the reason for the choice of subjects.

God is purifying His church and we do pray He comes soon and finds all ready. African brethren and Bob are digging the foundation at Glen Norah. The fence and a hut for the guards (a young Christian couple needing a home) are up. Pray the Lord will provide for all our building projects and give us peace and ability to keep on preaching freely.

Thomas Hartle

Cape Town, R.S.A.

November 15

I have been quite busy in my personal evangelism work, teaching in homes in various areas, both near and far. I use visual aids which present thought-provoking and vital lessons good for the lost and seeking soul.

I was invited to conduct a gospel campaign at a congregation in Grassy Park (about twelve miles from my apartment) during October 17-20. There was very good attendance and five precious souls responded for baptism on the final evening.

Then I received another invitation from another congregation, meeting in a home at Steenberg (also about twelve miles from

here), to conduct a gospel campaign during Novemebr 6-10. It also had very good attendances, and once again there was cause for great rejoicing as seven young people responded to be baptized.

Pray for my home and our endeavours on His behalf as we pray for you, that in all God might be glorified and souls responding.

Georg'a Hobby

Livingstone, Zambia

November 21

Praise and thanks be to God, I seem to be making steady improvement, although I am still on two crutches and will be for at least another month when I return to the hospital here for more x-rays. I am thankful to be able to get around and do my work in the house, plus study and lesson planning for children's Bible classes and the adult ladies' class. Dennis and Alvin take my village classes. I also teach Brian (age 6) for an hour every day after his three hours of regular school.

Alvin has a lot of reading and correcting to do on the new Tonga Bible translation, in addition to his classes. Dennis went to two villages yesterday. He keeps busy helping with teaching in the preacher school in addition to other classes. The church-house here next door to us continues to be full to over-flowing every Sunday. There have been baptisms and confessions of wrong every Sunday through October and November. There were at least 58 baptisms in October.

It is cloudy today and a few drops of rain have fallen, which we hope is the beginning of the rainy season. We have had nearly eight months without rain, and for the past seven weeks temperatures at the hottest part of the day have been 90-95 degdees. The village people must have rain soon if they are to have crops, since the growing season is so short.

Joy Garrett

Salisbury, Rhodesia

November 15

It has been very hot here; however, we had a much needed rain today and as is usual here in Salisbury, the temperature really drops after a thunderstorm. Lightning hit something around, but we can't find any damage. Our electricity was off for almost an hour. This is the usual state of affairs in a thunderstorm!

Bob got all the foundations done at Glen Norah before the rains came. He's been pretty well cooked by the sun in doing so. We have an African bricklayer, but Bob lays the beginning corner brick and keeps things going right according to the plans. In the restroom block he has four doors in position and five or six courses of brick up. The church and house are only at floor level. Brick and cement are extremely costly these days; somehow God has provided thus far. Pray for us. We need your prayers in so many ways. God bless you.

Irene Allen

Eagle River, Alaska

November 20

With the dispersion of Christian families, our ministry just now consists entirely of those who come in from the immediate neighborhood. While this leaves a void in our own lives, it is a true

mission ministry which is much needed and evidently God's will for us at this time. God's tokens of grace and love sustain us. We are encouraged to observe a number who are taking in basic gospel truths. A neighbor and her three grandchildren are especially faithful and receptive.

The Thursday children's Bible class has put us in touch with homes not reached before. Two ten-year-old girls who are in the Thursday class were at Sunday School this morning.

J. R. Stewart-Brown

Cape Town, R.S.A.

November 15

Since last I wrote, we have had some baptisms in the church at Bellville, but two of our own faithful families are moving next month, one to Johannesburg, and the other to Durban. They will be a big loss to the church. Both are being transferred, and they both will be a great asset to the churches where they are going. Some of them are Sunday school teachers.

In spite of unrest and uncertainty, our coloured work is still progressing. Praise God, especially for those of them who are putting God and His Kingdom first.

Let us continue to pray for the coloured work and for those they look up to for guidance, especially in these troubled times. So many are out of work, some are looking for work, and some do not want work—they are the ones who make it hard for those who want to work.

We also need your prayers for S. Africa, S.W.A., and Rhodesia. Prayer changes things. We are standing on the promises of God, knowing God is still on the Throne.

O WHAT IS THIS!

E. L. Jorgenson

(Lk. 2:13; 15:10; 1 Thes. 4:16)

O What is this! The bells of God are ringing,
And angel choirs are bursting into song;
The pearly gates are outward, earthward swinging,
To send away the Saviour, promised long.

Full often since, while golden bells were ringing,
And angel voices sweetly saying "Come";
Some weary, wandring soul has found a home.

But once again, the bells of God are ringing,
And angel choirs are bursting into song;
The pearly gates are outward, earthward swinging:
He comes again—the Prince we waited long!

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



Viewing the News

Jack Blaes

PRESIDENT SADAT VISITS ISRAEL. ". . . we agree to live with you in a permanent and just peace." In his hour-long speech, Sadat says, I have declared more than once that Israel has become a fact that the world has recognized and whose security and existence have been guaranteed by the two superpowers. Since we want peace truly and honestly, we welcome you to live in our midst in safety and security, truly and honestly." He calls for a peace agreement based on five conditions: termination of Israeli occupation of Arab lands; the right of the Palestinians to establish their own state; the right of each country in the Middle East "to live in peace within secure borders" guaranteed by international forces; the commitment of all nations in the area "to conduct their relations with one another according to the aims and principles of the UN Charter;" and, termination of the current state of belligerency in the Middle East.

Prime Minister Begin, in his remarks, says, "All of us are united in this one hope and longing to have peace—peace for our nation that has not known peace even one day from the time we started to come back to Zion. And peace for our neighbors, that we wish them all good, and we believe that if we do make peace, a true peace, we shall be able to help one another in order to enrich life and to open a new epic period in the history of the Middle East." He says that "the schedule of peace" must include ending the state of war; negotiating a peace treaty; establishing normal diplomatic relations between Israel and Egypt; joining in economic development of both coun-

tries; opening their borders to citizens of the other country; and, inviting to follow in Sadat's footsteps the leaders of Syria, Lebanon, and Jordan.

The last mentioned leaders have spoken their unwillingness to follow in Sadat's footsteps, but if we will pray earnestly enough, the Lord may "bring it to pass." Who would have believed even a month ago that these two Middle East heads of state would have gotten together in such a fashion? I would not. In fact, I find myself still wondering if it is really happening. An any rate much prayer is in order for these nations, these negotiations, and for the effect they may have upon the course of history with regard to the return of the Prince of Peace.

FLEMING H. REVELL has published a book: *The Anita Bryant Story*. This book sets forth in detail Anita's stand on the Gay Rights issue. She has been receiving threats that she will be killed if and when she goes to Hollywood to plug the book. What about the rights of free speech? And here's a good one: the right to life, liberty, and the pursuit of happiness.

There is some good news for Mrs. Bryant, however, the Florida Citrus Commission unanimously voted to renew her \$100,000-a year contract as a promoter of Florida orange juice. They even went further in approving a resolution supporting her right "to freely express her convictions without fear of reprisals in any form" and "her courageous leadership on a moral issue that is so emotional that it is tearing up religious and other organi-

zations which have become involved in the issue."

• • • • •
THE UNITED STATES IS recalling two diplomats from South Africa. According to Secretary of State Cyrus Vance she is also cutting off military and police equipment sales to the Government there. Vance says that "these actions reflect our national concern in respect to the events in South Africa. The regrettable steps taken recently have been a major step backwards." Two days later the UN Security Council followed suit by unanimously ordering a mandatory global arms embargo against South Africa. Such actions on the part of these powers will of course, make it easy to take South Africa over when Vance's and Young's friends see the time is right. How hollow the sound of "human rights" coming from our Government in Washington!

• • • • •
THE CARTER ADMINISTRATION has announced its intention to present the Crown of St. Stephen, the great Christian symbol of Hungarian national sovereignty, to the Communist dictator Janos Kadar. The Crown has been in U.S. custody as a sacred trust since the Russians marched through Hungary in 1945. Mr. Carter when seeking the votes necessary to make him President, repeatedly assured Hungarian-American groups that the Holy Crown of St. Stephen would never be returned to Hungary until free elections were held. Rep. Mary Rose Oaker (D.-Ohio), whose Cleveland district contains a large concentration of Hungarians, urges President Carter to reconsider his decision. Rep. Oaker says that the Crown is as precious to the Hungarian people as the Bill of Rights or Constitution is to Americans.

• • • • •
I HAVEN'T SEEN, nor do I want to see the movie, Oh, God! On that basis I guess I shouldn't talk. I have, however seen the ads on TV, and on that basis, I'm shocked. Jesus said that it would be more tolerable for the land of Sodom than for Capernaum. May Jehovah (this film means Him!) have mercy on the producers and the America that supports such an abomination.

AGAINST LAETRILE. The Food and Drug Administration will soon display posters in Federal and state buildings across the country warning that Laetrile is worthless and could be dangerous to those suffering from cancer. It is only the third time in three decades that the FDA has resorted to poster tactics to warn against a device or a treatment: "Whether sold as a drug (Amygdalin) or as a 'vitamin' (B-17), Laetrile is worthless in the prevention, treatment, or cure of cancer. The substance has no therapeutic or nutritional value. Laetrile can be fatal for cancer patients who delay or give up regular medical treatment and take Laetrile instead." If any of your loved ones had cancer at the time of his death, can you truthfully say that the treatment was not at least as hard on him as the disease. If the FDA is going to take treatment away from the people on that basis, why not take the "conventional" treatment away as well?

• • • • •
ASSISTANT ATTORNEY JOHN HARMON says that Congress can extend the ratification period for the Equal Rights Amendment another seven years, and that states that have already ratified the proposed amendment cannot rescind their approval. Mrs. Phyllis Schlafly calls the Justice Department stand "a political opinion ordered by the President" and vows to "take every kind of action against it." She compares it to playing football and adding a fifth quarter so you can catch up."

In March of this year, President Carter appointed Bella Abzug to head the National Commission on the Observance of International Women's Year. He also appointed Jean O'Leary, a militant Lesbian, and another radical, Gloria Steinem, as members of the Commission. One of the first things these women did was to authorize Lesbian workshops at the state conferences. One news report pointed out that "This brought to the conferences large numbers of Lesbians and their sympathizers whose obscene T-shirts and signs, vulgar language, offensive 'entertainment,' and aggressive behavior were a source of shock and dismay to the non-IWY

women who attended." One heard no objections from Bella, or, for that matter, from the President, who dispatched his wife to Houston as, Rosalynn said, "a personal emissary" of the President. There were, of course, objections from none of these that the taxpayers picked up the tab for this farce that was spread out over this year to the tune of \$5 million including travel expenses and an allowance of \$50 a day to each delegate. Ms. Mildred Persinger, one of the I.W.Y. declared, "This is the first federally funded revolution!" as delegates paraded around the room shouting their favorite cheer: "Two, four, six, eight, smash the family, smash the state!"

HAS ANYTHING CHANGED? General Douglas MacArthur recalled a bomber pilot shot up by a fighter operating out of Manchurian sanctuary—from where he was even immune to "hot pursuit." The General tells that the pilot, wounded unto death, the stump of an arm dangling by his

side, gasped at him through the bubbles of blood and spat out, "General, which side are Washington and the UN on?" "It seared my very soul," was the General's reaction.

SOMETHING HAS CHANGED. When Teddy Roosevelt was President a naturalized citizen by the name of Perdicaris was kidnapped by a Barbary Coast pirate named Raisuli who demanded that the U.S. pay a ransom for him. The American President sent this honorable reply: "Perdicaris alive or Raisuli dead!" They may have needed a translator, but not an interpreter. The gangsters knew that America was prepared to send whatever force was necessary to rescue the American—and they promptly set Perdicaris free. Now we are told we can't defend our property (Panama Canal) so we will have to give it to the gangsters who hold the "gun" at our head.

3212 Portland Avenue
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Carl Kitzmiller is a Minister in Oakdale, Louisiana.



Questions Asked of Us

Carl Kitzmiller

Isn't decorating a Christmas tree a heathen and idolatrous practice?

It has sometimes been said that every time an unbeliever writes the date he acknowledges the coming of Christ into the world. Our years are counted from the "year of our Lord." But while this sounds good to the ears of the Christian, and while Christ's birth is indeed a significant event for our calendar, the result simply does not follow. All that happens is that the unbeliever accepts and uses the same dating system that the rest of us use. Can you imagine his difficulty if he refused to acknowledge a dating system based on what Christians believe is a glorious fact? Let's put the shoe on the other foot. When one writes "Sunday" he no longer pays allegiance to sun worship, neither of moon worship on Monday, and likewise no worship of Woden is implied in the use of Wednesday, nor of Thor with Thursday. Many people certainly intend no pro-

motion of Catholic mass when they use the term Christmas to speak of a certain holiday. Our language is made up of words which have originated in heathenism, idolatry, and false practices as well as words of Christian origin. Who supposes that we should go through our dictionaries and eliminate every word that has a bad origin?

Likewise, must we eliminate every custom that *once* may have been questionable or that has roots in idolatry? There are practices which arise which may be evil in the beginning. Common usage over the years may deprive these practices of their first significance, however, and a later user of the custom may not regard it at all in the same way. I suppose it is fairly well established that the Christmas tree in its origin was an idolatrous object. But that was centuries ago! To be honest I cannot think of any occasion when anyone I know regarded a Christmas tree as a current object of worship. Whatever it once was, it is now in our society just a custom—a symbol of a festive occasion, a gathering point for families, a part of a happy experience.

A cross is a symbol of Roman execution. Does that deprive me of a good use of it? The Bible takes a thing that meant death and makes it a symbol of life. Some have made the cross an idolatrous thing, an object to be worshipped. Does that mean that it has that meaning to me? You see, the thoughts in the heart of the individual make an object an idol or just a thing. Of course, the general attitude of the public might influence our use of some customs. The Christian should avoid giving offense. If significant numbers of our neighbors truly regarded the Christmas tree as an idol, then out of consideration for them we should avoid its use. I find it hard to believe that any of our American society now actually attaches this meaning to the tree at all. That it originated in heathenism is not the point. What does it mean to us today?

Not all of us are disturbed by the same things, but I find the outright lies told in the name of Santa Claus a much more serious and disturbing matter than the fact that Christmas trees were once idolatrous objects.

To what does "fire" refer in Matt. 3:11 and Luke 3:16?

These references are the words of John the Baptist as he tells of the coming Christ, "He shall baptize you in the Holy Spirit and in fire."

There are those who associate the fire with the Holy Spirit, and they see it as a good thing, signifying the presence and power of the Holy Spirit, a sort of visible manifestation of the Spirit. They may pray for the fire to fall on them, etc. In this matter as in all things it is good that our loving heavenly Father hears our petitions and not just our words. When we want bread and mistakenly ask for a stone, He gives the bread. If He granted the baptism in fire, I do not believe that ones receiving it would be glad.

It is true that a word does not have to be used in the same way throughout the word of God, so the overwhelming number of uses of fire to speak of judgment and trials, or of eternal punishment, does not absolutely require a bad meaning in this case. Several things make me believe that it is used in the bad sense here, however.

Note first of all the context. In both passages the thing that immediately follows is the separation of people into categories, the wheat and the chaff. The wheat is to be garnered, and the chaff is to be burned with unquenchable fire. Here is "fire" in the very context, and there can be no doubt that he refers to the fire of hell. John was speaking to the Jews. The "you" of the verse cited—"he shall baptize *you*"—must refer to the whole multitude, not just righteous people. They were to be baptized in the Holy Spirit and in fire; those who believed with the Holy Spirit, and those who rejected, with fire. The wicked are to be submerged in the fire of hell. This is the plainest, most evident meaning that we can assign these words.

Next, note that the only N.T. passage that associates the Holy Spirit with fire is Acts 2. There is no mention of fire in connection with the Holy Spirit baptism at the house of Cornelius, nor is fire mentioned in the other activities of the Spirit as recorded in Acts. And when we carefully note what is said in Acts 2, there is only a comparison, not a declaration that it was actually fire that sat upon the apostles. It was "like as of fire." The forked tongues of light seemed to have moved about in the erratic and unpredictable way tongues of flame move about. But while this visible manifestation of the Spirit had some of the appearances of fire, so that a comparison is made, it was not actually fire.

About the nearest thing to a baptism of fire is found in Luke 12:49ff. Even in this passage the phrase, baptism of (or in) fire, is not used. Jesus speaks of casting fire on the earth, the bringing of division and strife that would result from people's views of Him. That (figurative) fire of conflict was kindled by His life, but really blazed after His death with the preaching of the gospel. In order, then, to create this situation He had to die. The baptism He mentions has to do with the suffering He would suffer. Insofar as fire is sometimes used to speak of suffering we may refer to a "baptism in fire," meaning an overwhelming by or a being submerged in suffering (1 Pet. 1:7; 4:12). Strictly speaking however, the fire in this passage refers to strife among men caused by Jesus' baptism of suffering. This passage says nothing about the baptism of the Holy Spirit.

It is true that in the Old Testament God's presence was sometimes manifested by an appearance of fire, or something similar to fire (the cloud in the wilderness, the burning bush, Mt. Sinai, His glory in the temple). An examination of all this will show that it created, and was intended to create, a sense of awe. Generally

in such usage the holiness of God was indicated. In the overwhelming of a life by the Holy Spirit, as described by baptism (the issue here is not when, how, etc.), God's holiness is certainly visited on those involved. The continued presence of the Holy Spirit will purge impurity. So we do not say that fire has to be a totally wrong expression to use of God the Holy Spirit. Our question has to do with how it is used in John's statement, where the fire is something different from the Holy Spirit. It is the Holy Spirit *and* fire, not the Holy Spirit, the fire.

I believe the weight of evidence indicates that fire in these passages speaks of the unquenchable fire of hell.

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

PROPHECY

Edited by Dr. Horace E. Wood



THE LIE

Winston N. Allen

"And for this cause God shall send them strong delusion that they should believe the lie, that they all might be judged who believed not the truth, but had pleasure in unrighteousness." -2 Thes. 2:11,12.

Believing a lie can have tragic consequences, as many have learned to their sorrow. Years ago I heard Brother R. H. Boll state that reading about the experience of the young prophet described in 1 Kings 13 was a major turning point in his life. This was the Scripture God used to impress upon his mind the importance of being guided by the Source of truth rather than by men who may be under Satan's control.

It has been impressed upon my mind recently that the Bible has much to say about "the lie" and that believing "the lie" leads to ruin here and hereafter. In every aspect and area of our society today there is a strange deterioration—politically, educationally, economically, morally. Thinking men are asking, "How much longer can we go? What is happening? What has gone wrong?"

One of the key texts of the Bible is John 8:44: Jesus said, "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth

not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." In the Greek text there is the definite article "the" before the word "lie," and the passage can be translated accurately "when he speaketh the lie . . ." And Jesus added regarding the devil, "for he is a liar and the father of it." The father of what? The father of the lie. What is the lie?

Sometime ago I heard a speaker assert that the theory of evolution is the big lie Satan has used to delude this generation; there is much truth in the statement. The literal translation of Romans 1:25 regarding those who refused to have God in their knowledge is, "who changed the truth of God into *the lie* and worshipped and served the creature more than the Creator . . ." What is the Satanic lie? What is the diabolical untruth that is responsible for the erosion of our whole society, for the wreck and ruin of countless individuals? In his thinking, man has deified himself and humanized or dethroned God. He is serving and worshipping the creature rather than the Creator. Man has now become his own god, and that in spite of the fact that he is utterly and completely dependent upon God "for every good and perfect gift" (James 1:17). More and more in the modern world, as the end of the age approaches, there is a turning from the Truth to the lie. The Truth is personified in Christ who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6). The lie is personified in Satan as brought out in John 8:44.

The great conflict between the Truth and the lie, between Christ and the devil, first comes into focus in Gen. 3:15. Satan, the lie, invaded the human race in the Garden of Eden and the punch line of his deception of Mother Eve was the statement, "Ye shall be as God" or literally "Ye shall be as gods" (Gen. 3:5). In other words, "Be your own god; be free from all restrictions; be the captain of your own soul; do your own thing; live your own life; do as you please." That is the lie and the tragedy is that most people believe it and live accordingly. In Rev. 12:9, Satan is called "the deceiver of the whole world." Paul wrote in 2 Cor. 4:4 that Satan "the god of this world hath blinded the minds of the unbelieving." And in Eph. 2:2 the devil is identified as being "the spirit that now worketh in the sons of disobedience."

How did it all begin? What are the results? And how will it end? Ezekiel 28:12-15 and Isaiah 14:12-15 give some of the Biblical teaching regarding Satan. He is not now what God created. Originally he was perfect, but Lucifer chose to lead a rebellion against God (you and I can yield to God's good and perfect will or we can rebel). The two words "I will" (the essence of sin) are repeated five times in the above Isaiah passage. The last one is the epitome of blasphemy. Lucifer said in essence, "I will be like God; I will dethrone God; I don't need God; I will become my own god; I'll take orders from no one." This was the beginning of the

lie-worshipping and serving the creature rather than the Creator.

What has caused the erosion of our nation? Basically it is believing and following the lie of Satan—turning from the Creator to the creature; turning from God's leading and God's laws "to the lust of the flesh and the lust of the eyes, and the pride of life" (1 John 2:16). It is the philosophy of life which places self on the throne. The lie is at the heart of evolution, liberalism, modernism, communism.

Believing and following the lie is destroying individuals, families, nations. Notice what "the lie" will produce as described in Rom. 1:24-32. The "vile affections" described here are becoming common in our day, as they were in days of Noah before the flood and in the time of Lot when God destroyed Sodom and Gomorrah. There is no limit to the toboggan slide when a person becomes duped by "the lie." Even Christians can be influenced by the lie. Unless the admonitions in Rom. 12:1, 2, and Eph. 6:10-18 and John 15:1-6 are obeyed, the Christian will be "conformed to this world;" he or she will be a "carnal" Christian. Romans 8:13 is one of many pertinent warnings given in the New Testament.

Matthew 4 describes a face-to-face confrontation between Christ, the Truth, and Satan, the liar. Our Lord was tempted in all points as we are, yet without sin. To meet each assault, Jesus quoted Scripture. How important it is for us to study, to know, to believe and obey the written Word! How important it is to keep close to the Living Word who is able to guard us from stumbling and to present us "before the presence of his glory without blemish, in exceeding joy (Jude 24). 2 Thessalonians 2:8-12 gives the tragic results in the last days of not loving and believing the truth. These are the ones who accept Antichrist and wear his mark (Rev. 13), and of whom it is prophesied in Rev. 14:11: "and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name." Christ or Antichrist, the Truth or the lie, that is the choice faced by each individual.

Here in Alaska, as it is no doubt in your area, the great majority of people could hardly care less for "the truth." The result is that Alaska is at or near the top in alcoholism, divorce, drug, crime, and accident rates in the nation. Believing "the lie" brings tragic results.

The last four chapters of the Bible, Rev. 19-22, describe the outcome of the conflict between the Truth and the lie. Satan and his followers will be cast into the lake of fire. Those who accept Jesus as Savior and obey Him as Lord will reign with Him in His millennial kingdom and then spend eternity with Him in the new heaven, the new earth, and the new Jerusalem. "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:11.)

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THOUGHTS FROM ROMANS

Ernest E. Lyon

Called As Saints

For a good number of reasons, the word "saint" has lost the meaning it had in the New Testament to many people, and taken on such a meaning that many saints never think of themselves as saints. In Romans 1:7 Paul said that those in Rome who were called as Jesus Christ's were called as saints. Surely no Christian would ever deny that he belongs to Jesus Christ, yet many Christians will avoid a direct answer if you ask if they are saints. And they will think you are claiming to be better than other Christians if you say you are a saint. But surely you recognize that Paul, who had never been to Rome, could not have been saying that the Roman Christians were unlike other Christians in that when the Lord called them to be His own He called them as saints.

Maybe it would be wise for us to remember at this point that inanimate objects, which of themselves are neither holy nor unrighteous, are called "holy unto the Lord" in the Old Testament. A good example of this is found in Zechariah 14:21, where the bells on horses were to bear the inscription "Holy unto Jehovah" and the pots in Jerusalem and Judah would be "holy unto Jehovah of hosts." This simply means that the horses and their equipment, as well as the pots, were to be set apart to serve God. Surely it is no matter of pride to rate yourself as high as a pot!

The word saint is derived from the same root word from which come the Greek also for "holy," "hallow," "sanctify," and "sanctification." But, unlike popular belief, the root meaning of all these words is "separated unto God" or "set apart unto God." They show ownership by the One who is perfect in every way, with no taint of sin at all. But, though the saint should become more and more like the Lord, calling him as a saint means not that he is morally above others at once but simply that now he is set apart for the use of God. In other words, God gives us a new high standing and we should grow in life so that we deserve the name, as, in a similar way, we are become His children and should become more and more like our Father.

The naming of certain dead Christians as saints by various ritualistic churches and the claims of reaching a state of sinless perfection in this life by certain other churches have together made many Christians avoid the word "saint" for themselves. Let me state here and now, I am a saint. I am sure that those nearest and dearest to me would not believe that statement if they did not know the Word of God, and I certainly am far from the point that I aim for, far from being like Christ. I hope that I am cleansing myself "from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:11), but it is "not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus." (Phil. 3:12).

Christians, do not hesitate to think of yourselves as saints, as ones that God has set apart unto Himself. Then you can begin to live like that in the power of the Holy Spirit, and when Christ comes you will "be like Him, for we shall see Him even as He is" (1 John 3:2) and along the road we, because of having set our hope on Him who called us as saints, will then "purify ourselves as He is pure." Don't sing "O To Be Like Thee" and think it will never be. You may not be so now, but by faith you can know you will be so then, and you may grow in that direction each day along the way.

Bible Exposition -- Matthew

S. Lewis Johnson, Jr.

Christ's Lament Over Jerusalem

Introduction

One of the great expositors has said that this section of the Gospel of Matthew is, "the parting wail of rejected love," adding, "The lightning flashes of the sevenfold woes end in a rain of pity and tears. His full heart overflows in that sad cry of lamentation over the long-continued foiling of the efforts of a love that would have fondled and defended."

It has been said that great lovers are great weepers. It has also been noted that great workers are great weepers, because they are usually motivated by a great love. Jeremiah, called "The Weeping Prophet," and the author of "the Lamentations of Jeremiah," illustrates this. He mourned over his countrymen and he worked for their repentance because of a great love for them and for the God from whom they were turning. The Apostle Paul expresses much of the same thing when, in his great lament for his brethren according to the flesh, he writes, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, That I have great heaviness and continual sorrow in my heart. For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Cf. Rom. 9:1-3). The source

of these sentiments was a great love, for Christ and for Israel.

Our Lord was a great weeper because He, too, was a great lover of God and men. And, as a result of His love, He was a great worker, in fact, such a worker that He was called The Servant of Jehovah, God's preeminent loving servant. We are not surprised, then, to read, "He is despised and rejected of men, *a man of sorrows and acquainted with grief*" (Cf. Isa. 53:3). In fact, grief so characterized Him that, when He asked who men were saying He was, they replied, "Some say that thou art John the Baptist; some, Elijah; and others, *Jeremiah*, or one of the prophets" (Cf. Matt. 16:14). Men saw Jeremiah, the weeping prophet, in Him. He wept at Lazarus' grave (Cf. John 11:35) and sobbed over the city of Jerusalem at His Triumphal Entry (Cf. Luke 19:41). The wonder of our Lord's lamentation is beautifully expressed in these stanzas:

"The Son of God in tears
The angels wondering see:
Hast thou no wonder, O my soul?
He shed those tears for thee!

He wept that we might weep,
Might weep for our sin and shame,
He wept to show His love for us,
And bid us love the same."

The warnings to the scribes and the Pharisees and the disciples are finished, and the woes upon the scribes and Pharisees are completed, and now the Son with great intensity of feeling yearns over the ancient theocratic city, which seems to have set its mind to turn from its covenant God, Yahweh. In spite of the longing of their God, the covenant people hear the solemn words of abandonment, "Behold, your house is left unto you desolate." Israel faces a lengthy disciplinary period, at the end of which she shall cry out, when Yahweh comes at the second advent, "Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39). That is the burden of the evangelist in this section.

I. THE LAMENTATION OF JEREMIAH'S LORD

The Character of Jerusalem (23:37a). The opening words of His lament, "O Jerusalem, Jerusalem," reveals the tenderness of a broken heart. They remind us of the words of the lesser David expressing his grief over the death of Absalom, "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son" (2 Sam. 18:33). The repetition of the name of the city suggests the intense emotion and the deep pathos of the situation. Is this not also involved in the words that the risen Christ addressed to the Apostle Paul on the Damascus road also, "Saul, Saul, why persecutest thou me?" (Acts 9:4.)

While no less a commentator than John Calvin sees the words as indicating primarily the hot indignation of the Lord over Jerusalem's treatment of the prophets, it is doubtful that this is the

major point of the verse. It seems to me that the King is yearning wistfully over the nation, almost as if still hopeful of winning this faithless people from their apostasy. Mournfully, rather than accusingly, He depicts their past history as one of murder and violence.

The description of the city as one "that killest the prophets and stonest them who are sent unto thee," points to her constant and continuing attitude to the divine revelation. The construction in the original text is such that the participles refer to the city's constant character. The participles are present in tense. We might paraphrase, "O Jerusalem, Jerusalem, murderess and stoner of them sent to thee." And, mind you, Jerusalem was supposedly *city of peace* (the most likely derivation of the name points to this meaning). In other words, the city of peace, the place of Yahweh's dwelling, is called by Him a murderess and a rebel against Him, because she had shown herself unworthy of being His abode by her constant draining of the blood of the prophets. The words also reveal that it is no wonder that she should soon follow the strangling of the prophets by the slaying of her Redeemer, so steeped in sin was she.

The Compassion of Jesus (23:37b). There are some remarkable things in the words that follow the address to Jerusalem. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings."

In the first place, the words, "how often would I have gathered thy children together," are not the words of a mere man. Would it not be utterly ridiculous for a mere man to suggest that he could gather the inhabitants of a city together, and one as large as Jerusalem?

In the second place, is it not interesting that He mentions His desire to gather them together in the same breath as His mention of the prophets sent unto the city? It is just a matter-of-fact way of declaring that it was He who sent the prophets. In their comings to the nation He was coming, desirous of gathering His people under the span of His wings. Is it not likely, then, that the "how often" is not to be limited to the many times He came to the temple in Jerusalem, whether to teach or to admonish (cf. John 2:14; 5:14; 7:14, 28, etc.)? I am inclined to believe that He included in this adverbial expression all His preincarnate attempts to minister to Israel as the Angel of Jehovah (1 Cor. 10:9).

"But," Maclaren asks, in the third place, "who can worthily speak the overflowing tenderness and condescension of the image of the mother-bird seeking to gather the chickens under her wings? It reminds one of the contrasted figure, in Deuteronomy, of the eagle bearing her young on her broad pinions. But Christ goes for His emblem to the barnyard. The lowlier creature more exalts the thing imaged."

Hendriksen has caught the force of the figure in a convincing way. He writes, "The simile Jesus uses is unforgettable. A chicken hawk suddenly appears, its wings folded, its eyes concentrated on

the farmyard, its ominous claws ready to grasp a chick. Or, to change the figure, a storm is approaching. Lightning flashes become more frequent, the rumbling of the thunder grows louder and follows the electrical discharges more and more closely. Rain drops develop into a shower, the shower into a cloudburst. In either case what happens is that with an anxious and commanding 'cluck, cluck, cluck!' the hen calls her chicks, conceals them under her protecting wings, and rushes off to a place of shelter. 'How frequently,' says Jesus, 'I have similarly yearned to gather you. But you refused to come.' Did they really think that his threats were empty, his predictions of approaching woe ridiculous?"

The note of protection is very appropriate for the symbol of the Roman Empire was the dangerous eagle, and it was that eagle that was hovering nearby. The irony of history is that it was this eagle that did ultimately catch the chicks unawares and destroy them in 70 A.D.

The figure of the hen and her chicks reminds us that, while Scripture stresses the fatherhood of God over His faith children, it also attributes to God the distinctive virtues and powers of a mother. We may say it reverently, the Bible recognizes the motherhood of God, too. It is in the Bible that we read, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem" (Isa. 66:13). Our great Father-Mother God! There is no need to exalt the virgin, since all the feminine excellencies are also found in Him. We have no more right to forget that than this, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13).

The contrariety of the Jews (23:27c). "And ye would not" most eloquently portrays the unwillingness of the nation to respond to Him. There is a similar statement in Isaiah's exhortation to Judah to avoid an alliance with Egypt against the Assyrians, "For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: AND YE WOULD NOT" (Isa. 30:15). The singular "Jerusalem" is here expanded into the plural "ye," the Lord passing from the collective city to its inhabitants.

The final words of verse thirty-seven raise other questions and it is necessary to say a word or two about them. In the first place, "and ye would not" vividly sets forth the inability of man to respond to the message of God. It is sad to reflect upon the fact that the Lord Jesus repeatedly sought to gather Israel under His wings, and they would not be gathered. The same principle applies to the preaching of the gospel today. Whenever the Word of God is proclaimed, in effect it becomes a baring of the breast of the Son of God in maternal kindness to us, inviting us to respond to His appeal. Would not a chick respond quickly to the mother hen's call? Why should not we to His call? "Accordingly," Cal-

vin justly says, "our rough nature is quite monstrous, if we do not let ourselves be gathered in by Him." The comment of our Lord, then, together with Israel's response, illustrates Paul's theology of human depravity, "Because the mind of the flesh is *ENMITY AGAINST GOD*; for it is not subject to the law of God, neither, indeed, CAN BE. So, then, they that are in the flesh cannot please God" (Rom. 8:7-8).

They would not come because they were not of His sheep, as John would put it (cf. John 10:26). We hold most tenaciously to the view that salvation is all of grace, but we affirm with the same firmness that the ruin of man is absolutely the result of his own sin. It is the will of God that saves us, and it is the will of a man that condemns him. John 1:12-13 says it well.

But, second, do not Christ's words, "I would . . . and ye would not," imply that the will of God may be frustrated by man? Are the Arminians not right in saying, "It is in the power of man to hinder the execution of God's will"? Is Episcopos, one of the Arminian leaders, right in saying, "It is ridiculous to imagine that God doth not seriously will any thing but what taketh effect." Or, perhaps the Remonstrants (Arminians) were correct in conceding, "It may be objected that God faileth of his end: this we readily grant."

Augustine warned us to beware of believing that God could be frustrated in the attainment of His purposes, for he wrote, "Let us take heed we be not compelled to believe that Almighty God would have any thing done which doth not come to pass." It is the Bible, however, that is clearest on the point. It says, "Our God is in the heavens: he hath done whatsoever he hath pleased" (Psa. 115:3), and "My counsel shall stand, and I will do all my pleasure" (Isa. 46:10), as well as, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (14:24).

What, then, does "I would" express? Looking at it from the standpoint of the love of God, it expresses His benevolent affection for His creatures. It is that which Mark speaks of in his account of Jesus' encounter with the rich young ruler, "Then Jesus, beholding him, *loved him*, and said unto him, One thing thou lackest; go thy way, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me" (Mark 10:21). Speaking of 1 Timothy 2:4 and its "who will have all men to be saved," A. A. Hodge has written, "Such passages simply assert the essential benevolence of God. He takes no pleasure in the death of the wicked. He does take great pleasure in the salvation of men. Yet as a matter of fact, in perfect consistency with His benevolence, for reasons sufficient, though not revealed to us, He has provided no redemption for lost angels, and no efficacious grace for the non-elect among mankind. These passages simply assert that, if it were not for these reasons, it would be agreeable to His benevolent nature that all men should be saved." Looking at the matter from the standpoint of the doctrine of the will of God, "I would" simply

expresses the preceptive will of God, that is, that which pleases Him. The use of the weaker Greek verb *thelo*, which refers to the will as one's inclination, often meaning simply *to wish*, would be in harmony with this view.

One thing, finally, is certain. The "I would" does not express the decretive will of God in electing grace, otherwise there could be no resistance to it ultimately. While it is true that the Lord always constrains and does not compel, it is also correct to say that the grace that brings us to faith in Christ is finally infallible and effectual. Common grace may be resisted, but effectual grace is irresistible.

II. THE CONDEMNATION OF THE NATION

The meaning of "your house" (23:38a). Now the lament passes into a solemn final good-bye, and with it our Lord closes His public ministry to the nation and departs from the temple.

The words, "your house," probably refer to the temple, the symbol of the theocracy. Just as in the parable of the marriage feast, where the city was called "their city," so here it is "your house," because the true Shekinah is now withdrawing from it. The temple had been the house of God, but now He leaves it to them to do with it what they wish. Love has ceased to plead. The theocracy is no more theirs.

The meaning of "left unto you" (23:38b). The reference is not to the destruction of Jerusalem, for the temple was completely destroyed then. The reference is to the departure of the Godhead, the departure of Yahweh as the father of the theocracy. Judaism is now mere Judaism. Ichabod may be written over the portals of the structure.

III. THE SEPARATION FROM THE MESSIAH

The final verse contains the final words to the nation, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

The words are not completely comfortless. There is a gleam of hope in the "till," in spite of Calvin's feeble attempt to explain it away. The time will come when the nation shall lift up, in truer and deeper adoration, hosannas such as the multitudes shouted at the triumphal entry. Then a believing nation shall see their King and cry out, "Blessed is He that cometh in the name of the Lord." So, after all, He does not take final leave of the nation. The intervening time of the present day is a time of divine discipline, but the future holds hope that the chickens shall gather under His wings and trust Him forevermore.

CONCLUSION

The section, then, is a beautiful picture of the grace of the Savior, who "would" gather men to Himself. It is a tender portrayal of the unlimited invitation that the gospel addresses to the

world. And, why should we come? First, because of the family association that becomes ours. And, second, because of the safety we have. And, third, because of the love we receive, not to mention the growth that follows.

The paragraph is also a lovely portrayal of the hope of Israel. There is coming a time when the nation shall come to its spiritual senses by the grace of God and welcome Him back. The thing that prevented them from welcoming Him at His first advent was an absence of a real will on their part to come to Him. That real will to come, that immediate will to come, that settled will to come shall be wrought in the nation by the grace of God, and they shall welcome back their Messiah with, "Blessed is He that cometh in the name of the Lord." At that time His love shall have won its battle, as "all Israel" shall gather under His wings.

Finally, there is a gathering together now for us! By faith in the Son of God who died for sinners we, too, may become one in Him, joined to Him in an indissoluble union that means life eternal. May the Lord enable us to respond to His invitation.

Understanding The Scriptures

The Harlot and The Beast — God's Righteous Judgment

(Continued from article published in July, 1977, issue.)

W. J. Johnson

In our last article we noted that the climax of the falling away was reached at the coming of Christ (2 Thes. 1:5-12; Jude 14-16), or in the Great Tribulation, with people of every religious organization in the world worshipping as one without the loss of church identity, having headquarters in a designated city, and feeling secure in their relation with the nations of the world.

Such an outcome of the falling is evidently in accord with the scriptures pointing to its manifestation (2 Thes. 2:3). Furthermore it is like unto what was showed to John (Rev. 17:1-3).

"And there came one of the seven angels that had the seven bowls and spake unto me, saying, Come hither and I will show thee the judgment of the great harlot that sitteth upon many waters, with whom the kings of the world committed fornication; and that dwell on the earth made drunken with the wine of her fornication." An explanation which was given John in verse 15 concerning the waters where the harlot was sitting: they are peoples and multitudes and nations and tongues.

The harlot sitting on many waters signifies that she feels secure. In her corrupt way of life she has succeeded in seducing many souls who are worshippers at shrines. But the time has come for her to reap what she has sowed. Truly the harvest is ripe and the cluster must be reaped. The time for her to be judged has come.

The harlot has had her way with the kings of earth and consequently she feels secure and has need of nothing. But John was permitted to see her, what she is and what the results of her association with the man of sin (2 Thes. 2:3-5) the beast, would be. "And he (the angel) took me away in the Spirit into a wilderness, and I saw a woman sitting upon a scarlet colored beast having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication, and upon her forehead a name written, MYSTERY." The term "mystery" indicates that something which has been kept secret is now being revealed about her character. It does not sound commendable, however, and was emphasized in capital letters; note, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her I wondered with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will show thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns."

The term mystery is used concerning something about the harlot and the beast that had been kept secret in ages past, but now is being made known.

"The beast which thou sawest was and is not and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose names hath been written in the Lamb's book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come."

The angel said to John, "Here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth" (v 9). It is reasonable to believe that it is a brief description of the land on which her headquarters are built. The name of the place is not mentioned, but the name may be implied in the seven hills. Nevertheless, we are told in verse 18, "And the woman whom thou sawest is the great city which reigneth over the kings of the earth."

A further explanation was given John by the angel, about the seven heads. They are seven kings, five of them have fallen, the one is, the other is not yet come. And when he cometh, he must continue a little while. Note five kingdoms that are fallen; Egypt, Assyria, Babylon, Medo-Persia, and Greece. The 'one that is' was the Roman Empire. As to the 'one that is to come,' it seems reasonable to believe that he is the head that was smitten unto death and was healed. For he is one of the seven heads. But when he is healed, and becomes the eighth, he goes into perdition. More things are revealed about the beast in Rev. 13, but there is no trouble insofar as identifying them as the same person.

The angel explained to John who the ten horns are, saying, "The ten horns which thou sawest are ten kings who have received no kingdom as yet. But they have authority as kings, with the beast, for one hour."

Their attitude toward the saints is manifested in their making war with the Lamb. No doubt this is just a reference to the Armageddon battle in which the Lamb overcame the beast. Also, the saints, the called, chosen and faithful overcame them.

The angel explained to John that the waters on which the harlot was sitting were peoples, multitudes, tongues, and nations (v 15). Consequently she felt secure with the support of so many who worshipped the idols and were made drunken with the wine of her fornication.

"But the beast and the ten kings who have authority as kings with the beast, hate the harlot and make her desolate, and shall eat her flesh, and shall burn her utterly with fire. For God did put into their heart to do his mind and to come to one mind to give their kingdom to the beast till the word of God be accomplished. And the woman which thou sawest is the great city which reigneth over the kingdoms of the earth."

CHAPTER 18

The city has been mentioned as a woman sitting on seven hills and as the woman, the city that reigns over the kings of earth. But now a strong angel from heaven having great authority comes down, saying, Fallen, fallen is Babylon the Great and become a habitation of demons and a hold for unclean spirits and a hold for every unclean and hateful bird.

'Babylon the Great' is the title that was written on the forehead of the harlot John saw sitting on the scarlet colored beast with seven heads and ten horns, and boasting of her security. But other facts about her character were revealed by the words "Mother of harlots, and of the abominations of earth."

But before pouring out His wrath upon her, God calls for His people to come out of Babylon. For as Paul said to Timothy, "We have this sure firm foundation; God knows who are His." (2 Tim. 2:19).

The woman whom John saw sitting upon the scarlet colored beast with seven heads and ten horns, feeling secure and boasting that she sat as a queen and was no widow, received her plagues in one day in double measure and she was utterly burned with fire.

The kings of the earth who committed fornication with her wept and mourned as they saw the smoke of her burning, standing afar off in fear of her torment. Merchantmen, seamen, shipmasters, and others who made their wealth through trading with her, wept and lamented her burning. But heaven was told to rejoice. Also "Rejoice thou heaven, and ye apostles, and ye saints, and ye prophets, for God hath judged with your judgment upon her."

A strong angel illustrated that Babylon would be no more, by casting a great stone into the sea. She is a habitation for demons and a hold for every evil spirit, and a hold for every unclean and hateful bird.

“And the voice of harpers, and of minstrels, and of flute-players, and trumpeters shall be heard no more at all in thee; and the craftsman of any craft shall be found in thee no more; and the sound of the millstone shall be heard in thee no more; and the light of a lamp shall shine in thee no more; and the voice of bridegroom and bride shall be heard in thee no more; for thy merchants were the great men of the earth, and all nations were deceived by thy sorcery. And in her was found the blood of prophets and of saints, and of all who have been slain on earth.” Nevertheless, she reaped according to the seed she sowed.

JOY IN HEAVEN

“After these things I heard as it were a great voice and it was the voice of a great multitude saying:

Hallelujah; Salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Hallelujah. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Hallelujah. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.”

Third Open Letter to President Carter

November 14, 1977

President Carter
The White House
Washington, D. C.

Dear Mr. President,

You occupy the highest position on earth, in power, influence and responsibility. Your burdens are too great for you to bear alone. You need to draw wisdom and strength from the only source of supply. As one who believes the Bible to be the inspired words of God, you must look to that source.

It is logical to believe in God, because all nature shouts His glory in every ear. It is logical to believe the Bible for it has done what no man can do.

It looks thousands of years into the future and accurately records in minute detail things to come.

God not only made this world but He is the Sovereign Ruler of it. He placed King Nebuchadnezzar on the throne and then

gave him the heart of an ox until he came to "know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will." Dan. 4:25.

God placed you Mr. President, in your high office for His own glory and purpose. He expects you to follow in the light of His leading.

Now to the specific problem at hand. The press quotes you as objecting to Israel colonizing the West Bank. If that is true, you are going contra to God's leading. He specifically states that He is going to do that very thing.

We have witnessed the first phase of God's promised regathering of the Jews back to Israel. Let's see what God's purpose is after the regathering. He answers that in Ezekiel 11:17. "I will give you the land of Israel." Please note in Ezekiel 36:24 that God refers to this same land as your (the Jews) own land. "I will gather you out of all countries, and will bring you into your own land." After God brings them back to their own land, then what? "I will plant them in this land assuredly with my whole heart and with my whole soul" Jer. 32:41. It remains to answer this question: Is the West Bank a part of Israel? As all should know, it most certainly is.

The east bank is also a part of Israel. In Joshua 1, God set the boundaries for Israel. They include the east bank also. Joshua with all Israel were on the east bank of Jordan, ready to cross the river. At this time the east bank had become the homeland of the tribes of Reuben, Gad and half of Manasseh. God said to Joshua "Go over Jordan unto the land which I do give to them, even to the children of Israel, (this land) have I given unto you from the wilderness and this Lebanon even unto the river Euphrates and unto the great sea toward the going down of the sun (Mediterranean).

In another scripture, God enlarges the boundaries of Israel from the Euphrates to the river of Egypt (Nile).

In the past thirty years, Israel has taken a much neglected land and brought it far toward development. In this process they have created thousands of much needed jobs for the Arabs dwelling there. Instead of thanks, Israel has been rebuffed with hatred and threats. The Arabs are saying exactly what God said they would say as recorded in Psalm 83:4 "Let us cast them off from being a nation, that the name of Israel may be no more in remembrance."

Is it not the height of inconsistency for a people to claim any thing from a nation they avow to destroy?

Now, Mr. President, does not the light of God's leading, shine brightly upon the solution of the problem at hand?

As your fellow American and brother in Christ, I pray that God will bless you in using your high office in attaining justice and peace.

Sincerely,

Dr. Ray Allen Young
9119 Old Castle Road
Valley Center, CA 92082

GLIMPSES OF WOMANHOOD

ATHALIAH

Mrs. Paul J. Knecht

No good word is said of Athaliah, mother of Ahaziah. When her son was dead she had all of the royal descendants destroyed and took over the rule in Judah. All, that is, but one. The sister of Ahaziah, Jehosheba stole the youngest son, Joash, and hid him with his nurse in "the chamber for the beds." There he was nourished for six years, unknown to Athaliah. The story is told in 2 Kings 11: 1-16 and 2 Chronicles 22:10-23-21. One account says that Athaliah was the daughter of Omri, but the marginal reading is "granddaughter." She was the daughter of Ahab and (if one may judge by her character) also of his wife Jezebel.

Jezebel's influence and example were all bad. The Bible record says (1 Kings 21:25): "But there was none like unto Ahab, who did sell himself to do that which was evil in the sight of Jehovah, whom Jezebel his wife stirred up." Merrill F. Unger suggests that the name "Jezebel" means "non-cohabited, un-husbanded." Since the Bible says (1 Kings 16:31) that Ahab, not satisfied "To walk in the sins of Jeroboam, the son of Nebat, *took to wife* Jezebel, the daughter of Ethbaal, king of the Sidonians, and went and served Baal, and worshipped him," we can know that Jezebel was married, literally, and (it seems certain) was the mother of Athaliah. She, Jezebel, refusing her husband's leadership, assumed authority over Ahab in the home and suborned the elders of the city in the matter of Naboth's vineyard^o (1 Kings 21:1-16). It is no wonder that the daughter of such a woman usurped the kingdom of Judah, destroying, as she supposed, all of the rightful heirs (her own kin) and reigned over the land for six years. This woman was not a "Woman's Libber." She did not want "liberty" for women, but (and only for herself) supremacy over all. Like her mother, she came to a bad end. Both were summarily cut off. Jezebel's fate is recorded in 2 Kings 9:30-37. Athaliah had the nerve to cry "Treason, Treason," when, investigating the noise of the tumult, she found the young man Joash crowned king by Jehoida, the priest.

Athaliah was ordered out between the ranks, in order not to defile the house of God, "to the entrance of the horse gate to the king's house: and they slew her there."

As to the meaning of the name Jezebel, it surely fits her character as independent of her husband's authority. Such was the background of Athaliah. By the grace of God her life could have been better, but devoid of His grace her wicked life could hardly

have been worse. This does not mean that she was simply following a bad example. She was born evil and was brought up in an atmosphere of evil. She paid with her life in this world and will have to face the wrath of God in the next.

° As to Naboth's vineyard and his refusal to accede to Ahab's desire to buy it or trade him a better one for it, Naboth's answer was right. It was true that Jehovah had forbidden him to sell it. Ahab should have known that and perhaps he did. If so, he cared not for what Jehovah had commanded concerning the land. Ahab was of the tribe of Manasseh while Naboth was an Ephraimite (1 Kings 11:26). God had forbidden the tribes to sell their land from tribe to tribe (Lev. 25:23; Nub. 36:7, 9, 12; Ezek. 46:16-18).

NEWS AND NOTES

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

Highview Church of Christ, Louisville:

Homecoming Sunday (Sept. 18th) was a great success. Attendance records were broken for the year.

The young people from the Maple Manor Home were at Highview on October 23. Their superintendent, Brother H. T. Marsh, brought the Lord's message.

Brother Bernard Wright recently went to be with his Lord into "The Deep Blue Yonder." Many are rejoicing that his suffering has ended and he is now where he always wanted to be whether by rapture or through the valley with the Lord. Many will miss his teaching and pointing to that Great Day when the Lord will return with all His saints. He influenced the lives of many. —H. E. Schreiner

Gallatin, Tenn. Church of Christ:

The week-end Homecoming meeting (Oct. 15-17) was a great experience. Brother Knecht's messages were thought provoking and motivating. Special singing from the S.C.C. Singers added much to the morning service. Thanks to Bro. Broadus for bringing them.

Westside Church, Ft. Lauderdale, Fl.

A new sister was recently added to the number at Westside. She is a student at University of Florida. We rejoice with her in her new posi-

tion in Christ and pray for her growth in wisdom and stature in the Lord Jesus.

Louisville, Kentucky: The joint Thanksgiving Service was held as usual at the Atherton High School. The hour-long service on Thanksgiving morning was soon over. Good vocal music was rendered by both the S.C.C. chorus and that of P.C.S. under direction of Crystal Hardin and Sara Browning respectively. There was also congregational singing. The message was brought by Brother Howard T. Marsh, Minister of the Henryville, Ind. church and Sperrintendent of the Maple Manor Children's Home in Sellersburg. The offering, amounting to almost \$8,000 was to be divided between three Kentucky Christian schools.

Tell City, Indiana Church of Christ:

Wednesday night, October 12, Sis. Dolly Garrett from Rhodesia, Africa, showed slides of the Children's Home there. A number of other congregations have been blessed likewise. The slides, with the accompanying tape, bear witness of the good work being done there.

Gallatin, Tenn. Church:

The church at Gallatin is one of many who make a special effort at

this time of year on behalf of South-eastern Christian College. Their regular offering on November 20 (after expenses of the week) will be given to the college in addition to their regular monthly contribution to that work. Twice each year this special effort is made for the work in Winchester. A number of churches held a day of fasting and prayer for S.C.C. The following week there will be a similar effort on behalf of the Portland Christian School expansion program now under way.

Winston and Irene Allen whose work in Alaska is sponsored by Galatin, were greatly encouraged by a visit this past summer of Winston's brother Dennis and his family. Dennis brought some excellent messages there and the whole family brought home some happy memories of the time spent in Alaska and their association with the Allens in the work there. A number of film strips have been shown on Sunday nights in an effort to build up the attendance. As yet there is no radio station in Anchorage. The only station that offered them time, offered time that was unacceptable at a very high price. Families to help in the work there are needed. Two military families stationed there for a while moved back South last summer and another military couple whose children attend plan to move in December.

Health problems, heating problems and a sore need for co-workers and many other needs present themselves to these faithful workers in this desolate mission field. Prayer is requested for this work.

Highview Church of Christ, Louisville

The next paper drive for Highview Christian Academy is scheduled for December 2-4. H.C.A. opened Sept. 1, 1976 with 96 students. It now has 158. Funds are badly needed. Gifts should be sent to the Highview Church of Christ, Christian education fund.

Highland Church of Christ, Louisville.

Brother Bill Price had charge of the service Wednesday, Nov. 2, and Ron Kane on the following Wed.

At the last business meeting the men of Highlands decided the church would pay for the restoration of one

room of P.C.S. North Campus, as the newly acquired addition has been named.

Cramer & Hanover Sts., Lexington.

The Thanksgiving Day speaker for Cramer was Bro. Terry Morrison, of the Ebenezer Church. The special offering went to S.C.C.

Handel's Messiah, presented on the 26th by the S.C.C. alumni and directed by Dale Jorgenson, was a blessing to all.

Eighteenth St. Church of Christ:

This little church is growing. Praise God! The Lord has added 27 new people to His kingdom in the last year. Eight different brethren, some of our own group and some from Portland, have shared in the speaking duties, thereby getting a chance to grow in this ministry.

Our radio program on WFIA-fm 104.0 on your dial, Saturday night at 9:30.

Please pray for the new Christians, and that many more will be added to the body here. —B. D. Fields

George Fulda has recently become the editor of *The Exhorter*, and is making an effort to increase it effectively.

The time of departure for Nigeria draws near for brethren Robert Boyd, Vernon Lawyer, and Robert Gill. The date is set for January 2; with return set for the 20th.

Portland Ave. Church of Christ, Lou.

Four new births are on record so far this year and many rededications and requests for prayer.

There has been and is considerable involvement (along with other congregations) in the PCS purchase of the long-vacant Emma Dolfinger school building, now known as our "North Campus." The work of restoration goes on in spite of some unexpected, expensive problems that have arisen. There have been also some unexpected blessings, among them a full-time business manager who volunteered his services for this and with him his wife as his able assistant, Brother and Sister Paul Addams. Also some volunteer construction work is and will continue to be an unmitigated blessing.

The brochure, "Here We Grow Again" was issued by Brother Alvin Price. There has been other volunteer Christian help, some money and some workers. There is still room for more help which will be greatly appreciated.

Highland Church of Christ in Louisville, Ky. announces its 1978 meeting scheduled for June 12 to 18. Brother Antoine Valdetero is to be the Evangelist.

Portland Ave. Church, Louisville, Ky.

Since last month's report Portland Avenue has had two new births and a number of other responses to the invitation requesting prayer for various needs and praising God for personal blessings. On December 4 there were seven responses, one of which was for membership in the congregation.

Report on Booth at Ky. State Fair

Although we got off to a late start in planning, the Louisville area churches decided to rent a booth in the exhibitors building at the Ky. State Fair in August. The Fair ran for 11 days, and our booth was manned for ten of the 11 days (the first Sunday schedule had not been worked out). As for statistics, it was estimated that some 600,000 people passed by the booth during our stay. Some 8,000 to 10,000 tracts and booklets were handed personally to interested persons or persons who were greeted in the name of Jesus and handed a piece of reading material. We had some 75 to 100 volunteer workers to man the booth over the eleven-day schedule. The total cost of booth-rental and literature was something under \$500, but this was only because many of the tracts were supplied to us without charge.

We also have names and addresses of about 40 who expressed an interest in a free Bible Correspondence course that was offered.

Perhaps those receiving the greatest blessings were the workers, who took the opportunity to practice their "witnessing for Jesus." All that reported, were enthusiastic, and each of the congregations that participated (and shared the costs) were blessed by the open door.

In retrospect, we see two major areas of improvement, if we have the booth in operation again next year. The first is that we need to begin our planning sooner. The second, is that we need a larger supply of short, well written tracts, that can be produced in great quantity. Perhaps they all should bear some identification of our various congregations and locations..

If any of our readers have had a successful effort in this line and would care to send in comments, they will be appreciated.

Louisville, Ky.:

We received a letter from Donald R. Harris, Salisbury, Rhodesia, in which he requested the following be published in the *Word and Work*:

On the 7th of October, our oldest Loy Fanwell George was going to pick up some boys and girls for the youth meeting, and a woman hit me head-on. We praise God that he was not injured seriously, and stayed only overnight at the hospital. He did have multiple cuts and bruises, several stitches over his right eye and upper lip, one upper tooth was knocked out, and a lower one was chipped. He is doing well now, and had received a scholarship from a college in England to become a certified public accountant. They also pay his keep, that is, his lodging, food, clothing, etc. He left on the 3:15 flight from Salisbury yesterday, and everyone was so sad to see him go. He wanted an opportunity to greet everyone in the States, so if I may on his behalf state what he said before he left:

"Dear brothers and sisters in Christ: I praise God for all you people, and the efforts each of you made for the Arcadia Children's Home. If God had not chosen me to come here, I would not have my salvation in Jesus, nor would I have this great opportunity that has been given me to further my education. I cannot express myself deeply enough for all that God has done for me, and I also wish to send my love and regards to everyone of you. Love in Christ, Fanwell George."

Bro. Harris wanted this published so that it might help people to under-

stand that these children do appreciate what is given to them.

—Rodney L. Brown

Concerning NEWS AND NOTES

Our News and Notes editor, Sister Paul J. Knecht, is leaving our area to be in Michigan for several months. It now appears that this will much curtail her preparation of copy for this column. We request that all who have news items for this column send them direct to the office, 2518 Portland Ave., Louisville, Ky. 40212.

From Here and There

“May God bless Word and Work for the good news it carries. —Mrs. M. D. Baumer, Maple Manor Christian Home.

• • • •

“Violence on the airways is there because the viewer buys the sponsor’s product. It takes only a very small percentage of people to make their sales fall off. —Wm. R. Sullivan, Vale, Oregon

If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

In Our 20th Century

We see the truth of this on every hand, in our national affairs and in our family life.

Can We Leave it Here—

No! Privilege and responsibility ever go hand in hand. Christians must accept responsibility before the Lord for the spreading of the seed of the gospel in our generation. *You may be the only link to gospel truth for many of your friends and neighbors.* Why leave books in your bookcase after you have benefited from reading them. They have no value on a shelf but count for eternity in the hands of your neighbor.

And does this not apply with the same force to the periodical you are now holding? Every month there is a feast of good things prepared which deserve to have a much wider circulation than they are enjoying at present. Do you not have a friend who needs to have the *Word and Work* in his home. It would be a Christmas gift of lasting value. Are there people in your congregation that are not at present receiving this magazine? Why not offer to take subscriptions for them. A number of Churches get a bundle each month for distribution. This magazine deserves a wider circulation in these troubled times.

A Final Suggestion. If you would like to see the *Word and Work* become even better, why not sit down and write that message of exhortation, teaching or warning that the Lord has impressed upon your heart?

Please be prompt to inform us of any change of address. Each month we get several notifications that addressee has either moved without leaving a forwarding address, or the new address is given and the time involved means the loss of at least one copy of your magazine. These notices cost us 25c, the value of a magazine, and a month's loss of you as a reader. Won't you help us to serve you better, faster, and more economically?

We appreciate the good amount of mail order and literature business, all of which helps keep *Word and Work* in circulation.

THE WORD AND WORK PUBLISHERS

2518 Portland Avenue

Louisville, Ky. 40212

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B. Paid Circulation		
1. Sales through dealers and carriers, street vendors and counter sales	2	2
2. Mail Subscription	1249	1261
C. Total paid circulation	1251	1263
D. Free Distribution (incl samples) by mailcarrier or other means	84	40
E. Total Distribution (sum of C and D)	1335	1303
F. Office use, left-over, unaccounted, spoiled after printing	79	27
2. Returns From Agents	0	0
G. Total (sum of E&F should equal net press run shown in A)	1414	1330

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

(Signed) Wm. Robert Heid