

THE WORD AND WORK

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

Published monthly except December by
THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212
Second Class Postage Paid at Louisville, Kentucky
Subscription Rate: \$2.50 per year

VOL. LXX

OCTOBER, 1976

No. 10

In This Issue

God's Family -Moses' Hands Were Heavy -W.R.H. - - -	290
Viewing the News -Ernest E. Lyon - - - - -	293
Questions Asked of Us -Carl Kitzmiller - - - - -	296
May I Differ With You -Modesty Discussion - - - - -	298
Prophecy-How Important Is The Way -Horace E. Wood - - -	302
Understanding the Scriptures, (Revelation) -W. J. Johnson - -	304
Lot's Wife and Daughters -Mrs. Paul J. Knecht - - - -	307
Exposition of Matthew -S. Lewis Johnson, Jr. - - - - -	309
MISSIONARY MESSENGER - - - - -	314
The Dignity of Baptism -Earl C. Smith - - - - -	315
R. H. Boll Memorial Library - - - - -	316
NEWS AND NOTES - - - - -	318

Robert Heid is a minister in Louisville, Kentucky



God's Family

W. R. H.

“ . . . BUT MOSES' HANDS WERE HEAVY . . . ”

“And it came to pass, when Moses held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other in the other side; and his hands were steady until the going down of the sun.” Ex. 17:11

This thrilling account has interested me over the years, but I have not really seen the practical application until recently. Perhaps I am just now learning that there is more to the spiritual warfare that I had ever dreamed of. I have crossed the Red Sea (of baptism) and have been sustained by the living Bread from heaven and refreshed from the waters from the smitten Rock, but I have hardly realized that Amalek was in the valley, planning strategy for a spiritual life and death engagement.

In last month's *Word and Work*, Brother Alex Wilson brought this thought to us as he pleaded for prayer-supporters to bear him and his family up, as well as all of the other missionaries, during the times of struggle with our arch-enemy. This is a very urgent request, at a time of very real need. These burdens of the foreign field and many like burdens here at home in every congregation, should always be in our view, so that we do what the Lord wills, in bearing with those at the forefront of the battle.

WHERE IS THE FRONT LINE?

The recent ignoble war in Vietnam taught us that it is often difficult to know where the front line of battle is. So many snipers and guerrillas worked behind the lines, that lines seemed to be everywhere. Today a like situation prevails in our spiritual warfare. Once we thought the battle was on the mission field alone, or, perhaps also in the gambling and drinking places in the larger cities. But our enemy, Satan, is working on a million fronts. Some fronts are still in the heathen lands and in the brothels in the U.S. But there are spiritual battles breaking out all over! Some blasts have rocked our seminaries and colleges. The modernist battle, for example, goes on in our preacher factories. Exploitation has hit big business. The credibility battle has staggered our government. And now the “right to life” battle is breaking out here in our own

Louisville General hospital, (amidst the Bible belt), where a "second trimester" abortion clinic is being foisted upon the citizenry.

MOSES KNEW TO LIFT HIS HANDS TO GOD

Even before the war with Amalek began, Moses knew what would be needed to win the battle. There was need for Joshua and a host of armed men to go down and courageously engage the enemy. The fight would tax their strength, for the enemy was fierce. But there was yet a more important consideration. Moses would go up onto the nearby hill, and with the rod of God in his hand, would reach up toward heaven, where the power of Almighty God was, ready and waiting to be drawn down. With both of these elements, the human and the divine, the battle was undertaken.

But a third need soon became evident. Someone must help Moses, for his arms soon became heavy. He could look down into the vale and watch the tide of the battle. He learned that when just for a brief moment his arms were lowered, it brought advantage to the enemy. His arms became agonizingly heavy as the battle raged. Thank God that Aaron and Hur had gone up the mountain with him, for they soon saw his need and went to help him, "staying up his hands until the going down of the sun." Here, the arms of Aaron and Hur became just as vital to victory as were the arms of Moses. Here, the limitations of the flesh made it impossible for one person to win the great spiritual battle alone.

Have we grasped the spiritual importance of prayer? As we grow in Christ, we doubtless gain this insight, and yet the great depths of "power in prayer" are largely unfathomed. Prayer, instead of being a sort of last resort in times of stress, should be our "first resort." But how often is it so? Even among Christians we often seek medical aid, legal aid, social aid, or even psychiatric aid before we seriously turn to the Lord in prayer. We do not see that the problems originate in the realm of the Spiritual.

SATAN'S OPPRESSION IS RIFE TODAY

We lose a great deal of our ability to stand against Satan when we become oppressed. Oppression emphasizes our weaknesses and our unworthiness. It discourages us, at a time when we need to be encouraged. It beclouds the forgiveness, grace, and the power of God. And this is a chief tactic that Satan is employing today. Knowing that he is powerless to snatch us from the Lord's hand, he tries to bombard our thinking to the point of utter despair. Then the despair itself is used against us, as he accuses us to ourselves that we are helpless if not hopeless. The arms that we have lifted to God become weary; and if our spirits are yet willing, the weakness of the flesh prevails.

WE MUST HOLD UP EACHOTHER'S HANDS

The admonition, "Bear ye one another's burdens, and so fulfill the law of Christ," should constrain us to action. The "rod of God"

that Moses held up toward heaven represents, to me, God's power and promise to use that power for us. Note that on this occasion, Moses had to hold this rod up toward God all that long day of battle. We may think that one brief prayer, or at the most, one season of united, group prayer ought to win any battle. Sometimes this is so. Quickly God worked when Moses held up the rod for the Red Sea to be divided. Only one stroke was needed of the rod for God to send forth water from the rock. But when the battle with Amalek was going on, the lifting of the rod toward God was an all-day long project.

Today many of our youth are being oppressed of the devil, one of the needs that Jesus was so able to meet while He walked on earth. He still desires to relieve these oppressed, and is well able to do so. The oppressed, themselves, need to hold up to God His written promises; and when their arms become heavy (which can happen so very quickly), then we can and should support them. As with Aaron and Hur, this may be needed "until the going down of the sun." And let us not become weary in well doing.

One closing promise of victory follows:

"And Jehovah said unto Moses (when the day was ended), Write this for a memorial in a book, and rehearse it in the ears of Joshua (the one engaged in the battle down in the valley), that I will utterly blot out the remembrance of Amalek from under heaven." —Ex. 17:14.

"And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever. —Rev. 20:10.

GOD'S MINORITIES

During the time Noah was building the ark he was very much in the minority—but he won!

When Joseph was sold into Egypt, by his brothers, he was a decided minority—but he won!

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight they were in an insignificant minority—but they won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won!

When Martin Luther nailed his theses on the door of the cathedral he was a lonesome minority—but he won!

When Jesus Christ was crucified, by the Roman soldiers, He was a conspicuous minority—but He won!

Think about it, are you in the group that is labeled minority???

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



Viewing the News

Ernest E. Lyon

IN A RECENT issue of John R. Rice's magazine *The Sword of the Lord* Viola Walden had a column on earthquakes taken from *The Evangel*. It included the following recent earthquakes with great loss of life:

- Iran, August 31, 1965—11,588 dead.
- Turkey, August 19, 1966—2,529 dead.
- Turkey, March 28, 1970—1,086 dead.
- Peru, May 31, 1970—66,794 dead.
- Iran, April 10, 1972—5,057 dead.
- Nicaragua, December 23, 1972—10,000 dead.
- Pakistan, December 28, 1974—5,200 dead.
- Turkey, September 6, 1974—3,000 dead.
- Guatemala, February, 1976—20,000 dead.

Note was made especially of Guatemala, which has had several cities destroyed in this century. Guatemala has 20 volcanoes, some of which it is feared may become active again because of the earthquakes.

A CATHOLIC magazine published in Cincinnati, Ohio, recently published an article on the subject "Can We Have a Pope for All Christians?" It pointed out that as the ecumenically minded denominations give up their belief in the Scripture alone as guide for Christian teaching, they are thus more ready to have an earthly head say what is right and to receive church tradition. Let us help others to return to the Scriptures—and let us stick to the Word of God ourselves, being ready and willing to study to show ourselves approved unto God, so that we may grow in the grace and knowledge of the Lord Jesus Christ. The Anglican Church is having "conversations" with the Catholics and others will join in. Let us have the Scrip-

tural alternative to the man-made schemes.

SOME ITEMS from Ben L. Kaufman's column in *The Cincinnati Enquirer*: The Lutheran Church-Missouri Synod will probably follow its Commission on Constitutional Matters and say that churches who affiliate with the new Association of Evangelical Lutheran Churches thus forfeit their membership in the LCMS. No such ruling has been made for the Evangelical Lutherans in Mission, another splinter group, since ELIM has not organized as a church body . . . On September 25th and 26th the Jewish Rosh Hoshanah marked the beginning of Jewish year 5737. As usual it marked the beginning of ten days of penitence closing with the annual Day of Atonement (Leviticus 16) . . . The United Methodist Bishop Muzorewa, head of the United Methodist Church in Central Africa, was rather incendiary in his statements in a tour of this country. He said, "We have been left no choice but to take up arms to re-establish the sovereignty of the people of Zimbabwe" (the dissident blacks name for Rhodesia). Incidentally, may I comment that if the black people of Rhodesia were strongly opposed to the Smith government, they could wipe it out overnight. The guerrillas fighting that government are from other countries and even from other continents and they are receiving help mainly from the communists . . . The Lutheran Churches of all types have 201,249 members in Indiana, 16,036 in Kentucky, and 475,334 in Ohio.

PAUL SCOTT, a conservative American columnist, recently reported on a news story in the *Zambia Daily Mail* which I have since seen in another

news source also. The Zambian newspaper quoted the U.S. ambassador to the United Nations, William Scranton, saying that the Ford Administration, through Henry Kissinger, has made a series of secret agreements with black ruled governments that oppose Rhodesia to the end that the U.S. will give medical assistance to the guerrilla forces being trained to run into Rhodesia, attack Rhodesians of any color, and return. Scranton's speech was not given direct publicity in the U.S.A., of course.

A RATHER SCARY prediction was made by Laurens van der Post, of South Africa, in the Christian Science Monitor, a "liberal" newspaper. In June Goodwin's report in the newspaper, Post said, "It is not too late for compromise in Rhodesia if the Rhodesians are left alone, if the rest of the world would stop interfering. But if interference continues then we're heading toward another World War." Van der Post was not in favor of what the white Rhodesians are doing today, but he felt that if the United States would speak out for Africans to work out their own problems without interference by outside forces, then the tide would turn.

THE WORLD Council of Churches still resists becoming a religious body and continues its socialist politics. Even though the Nairobi assembly had given a mandate to do something about religious liberty in Eastern Europe, the policy-making Central Committee of the WCC put it off by simply setting up an advisory committee. On the other hand the policy-makers condemned South Africa, as they did the Smith government of Rhodesia, the latter being described as "illegal." But nothing was said at all about the slavery in which the people in communist countries have to live constantly under the dictatorship of a very few. The WCC Program to Combat Racism continued its appropriations to socialist groups fighting the existing governments over the world, including some to at least three organizations in the United States. To close this, could I point out that at Nairobi there was much emphasis on "confessing Christ," but no mention of it by the policy-makers.

LEFT-WING politics is not confined to the WCC, of course. At the

biennial meeting of the Lutheran Church in America the delegates overwhelmingly voted to urge that "all citizens and officials of government. . . support busing as a mean to equal access to quality education when that cannot be achieved otherwise." If you could be in Louisville and watch the communists and other left-wing groups fight for the wasting of public (tax-payers) money on busing children all over the county in spite of the opposition of both whites and blacks, you would see why I call this left-wing propaganda, in spite of the fact that many other well-meaning people support the program. The delegates also called on President Ford to grant the unconditional amnesty to the war-resisters and also urged that Congress halt the development of the much-needed B-1 bomber.

HUMBER COLLEGE in Toronto, Canada, is having a homosexual teach a course that is labeled as a sympathetic study of homosexuality as a way of life.

MONROE County, Indiana, school trustees have banned distribution of the Bible inside school buildings by the Gideons.

CATHOLIC archbishop John F. Whealon has granted "preacher status" to nun Kathleen Cannoon, chaplain of Albertus Magnus College in New Haven. This gives her the right to deliver sermons from the church pulpit during mass. The archbishop says she is the first woman preacher in the history of the Catholic Church. Recently Louisville had its first ordination service for married deacons, who will do many duties of the priests. One of them told me that many felt that this was the opening wedge in the direction of a married priesthood. The families of these deacons had part in the ordination service.

IF YOU WOULD like to keep up with some of the enemies of our present form of government and our free enterprise system as well as with enemies of Christ, get in contact with the Christian Heritage Center, 205 Watterson City West, 1941 Bishop Lane, Louisville, Ky. 40218. Dr. Magruder puts out regular publications and can guide you to find material on any subject that you need along these lines. I would also like to commend Dr. McBirnie's Voice of Amer-

icanism broadcasts and the Church League of America, Wheaton, Illinois. I would not agree with any one of these all the time, but they are searching to further the cause of Christ while working for the system of government and economics that made this one of the most powerful nations the world has ever known. I do not confuse Christianity and Americanism, but when they agree it is good to have it pointed out.

WHO IS THE greatest mass murderer in history? I think Mao Tse-tung, the Red Chinese dictator who recently died, far outdistances all the other candidates. It is sickening to read the way he has been lauded in the American press since his death. Nothing I've read in the press has been true—not even their calling him a peasant, for he was born as the son of a retired soldier, wealthy landlord, merchant, and moneylender.

POLITICAL COMMENT OF THE MONTH: "I would say there wouldn't be a hair's difference between what Carter, Ford and Reagan believe religiously." (Billy Graham)

VICTORY FOR PARENTS: The Ohio Supreme Court reversed the lower court decisions and ruled unanimously in favor of the parents who put their children in the Tabernacle Christian School even though it was not accredited by the state. The Supreme Court said that parents had a God-given and U. S. Constitutional right to educate their children in a Christian atmosphere.

THE SOVIET UNION continues to build up its military forces, working feverishly to attain the ability to force the U.S.A. to surrender, while politicians (not all, of course), liberal church leaders, and other "liberals" work to tear down even our defense.

THE DRIVE to discredit the FBI and CIA and to make J. Edgar Hoover, who may have made mistakes but was a consecrated defender of this country, look bad, is going on merrily with the support of the Communist Party of the U.S.A. and to the delight of the Soviet Union and their supporters. The drive against Hoover has been so successful that many people reading my simple statement here will suspect that I favor a police state. Those working for his destruction are

those who are working for an all-powerful centralized government to control people.

DID YOU KNOW that in the soil of Rhodesia and South Africa is found the majority of the world's gold, chromite ore, copper, diamonds, platinum, uranium, and almost every other mineral of importance in this day? No wonder the communists are eager to overthrow those governments!

IN CASE you think that voodoo is something in the past, you would have been surprised if you had been at the American Society of Travel Agents' World Travel Congress last month in Lafayette, Louisiana. Members of one of the voodoo cults performed their pagan rituals in public there. The performance was requested by the governor of the state and by the Lafayette Parish Convention and Visitors Commission. The voodoo queens were not imported—they all live in Lafayette.

DID YOU KNOW that black African nations trade with South Africa very extensively, sending in 340 million dollars worth of goods and getting 493 million dollars from South Africa. Why, then, have so many criticized Israel for trading with So. Africa?

THE ORDINATION OF WOMEN by the Episcopal Church was made a matter of great public display by the press, but the problems are not over with the decision to ordain them. There is at least one court fight by a woman already instituted and the matter will cause disruption for quite a long while yet.

MANY THANKS for the many clippings sent in this month. Keep them coming, and please help me to find someone to take over the writing of this column with your help. I have written it a long time and would like to write on some New Testament books instead—notably Romans and Acts. In the meanwhile, as we look, keep the clippings and questions coming to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.



Questions Asked of Us

Carl Kitzmiller

You have said that anyone claiming to be a prophet of God should have a record of 100% accuracy. Is not Jonah an example which refutes this?

I do not think so. The book of Jonah is like many others in our Bible in that the account is condensed, and we do not have recorded every word that Jonah spoke to Nineveh. Likely any serious Bible student will agree with this. Since the message was to Nineveh and not for us today (except as an example, etc.) it was not necessary that God should cause all of it to be recorded in detail. Jonah's message may well have carried the "Except you repent" condition. It is evident that he gave the Ninevites some reason to believe that God would honor repentance, else why would there have been such a great turning? In fact, God's call for repentance and His desire to forgive so saturate the Bible that only when God specifically declares His unwillingness to forgive would we suppose that He would not honor genuine repentance. It is strongly indicated that Jonah's reluctance to go to Nineveh, an enemy nation to Israel, was because he did not want to be an instrument of mercy to them, yet he knew God to be merciful (Jon. 4:1-2). In his anger Jonah did not accuse God of making him a liar, only that He had forgiven the Ninevites.

For the benefit of our readers it should be explained that I believe the test of a prophet as given by Moses in Deut. 18:20-22 is still valid. Since the prophet speaks by inspiration from God (2 Pet. 1:21), there is no reason for him to be less than 100% accurate. This does not mean God does not express himself in man's language or that for a prophet to speak of the rising of the sun, for example, marks him as false. God's prophets have often spoken great scientific and other truths far ahead of their day in giving their messages from God, but the purpose of prophecy is to reveal spiritual truth. Aside from the fact that if God reveals anything to man He has to do it in man's language, we believe there is no room for error as to the message. For example, if a man claims that he has somehow received a message from God that Christ's return will be in 1977, and that year passes without His return, then the self-styled prophet is convicted as having spoken from himself, not from God. One has no reason to believe anything else (which may not be as subject to verification) he may claim as a message from God. It is one thing to say, as a student of God's word, that Christ *might*

come in 1977, that we should be watchful, and that in our opinion His coming must be very soon; it is another thing to say that God has shown me it *will be* in 1977. Now, in connection with the above-mentioned prophet's message, if a great revival should sweep the world (not just in news reporting but in actual fact, not as superficial emotional binge but a real life-changing event, not a revival of religion but turning to God in truth) and Christ did not come in 1977, we might concede that his message could have been true in the light of God's readiness to forgive. Of course there have been professed prophecies in the past which could not in any wise have this way out of difficulty, because there was no significant change in mankind. The events did not come to pass as spoken.

It seems to me that the terms "prophet," "prophecy," and "prophesying" are used very loosely today and that many are not facing the fact that good words are being used to make false claims. The prophet of God does not make a guess or express an opinion; he speaks as he is moved by the Holy Spirit. Since the Holy Spirit gives the message there is no room for error. So far as the prophetic message is concerned, it is inspired of God—it is from God! It may be that some of the modern "prophets" are not really willing to make such a claim when they think about it.

What is worse than dying and going to hell?

A preaching brother recently asked me this one. Another had announced such a topic, and he was wondering what the speaker might have in mind. He later reported on hearing the message and gave the answer. What is worse? According to the evangelist, it is taking someone to hell with you! Any Bible-believer would have to agree. The rich man of Luke 16 was grieved at the thought his brothers might come to the place of torment with him. To cause another to stumble is a serious thing. It were better, Jesus said, to have a millstone hanged about one's neck and to be drowned in the sea (Matt. 18:6ff).

In one sense we must give account for ourselves, and none will be excused from hell because another misled him. But what a load of guilt lies on those who are not only hell-bound themselves but also influence others to follow the same road. Evil is often a pernicious thing, not content to go its own private course but seeking to draw others into its way. The drunkard insists that his buddy "have a drink," and the dope addict seeks to encourage others in his way of life. Lovers of darkness want others to love the darkness too. In a multitude of ways evil seeks to multiply and enlarge its sphere of influence.

Even when the hell-bound individual thinks or hopes he is not influencing others, he is. Fathers and mothers sometimes drag children to hell with them, unwilling to provide the positive influence of a godly life. Husbands sometimes kill the spiritual yearnings of

wives, and wives may be a spiritual weight on husbands. Even professing Christians sometimes show so little concern or appreciation for spiritual things that they have little influence for good on others and may be a hypocrite and a stumbling block.

How will it be in that place of eternal misery to know that you not only neglected your own salvation but that you were responsible for influencing another, perhaps many others, to be there? You don't have to be an atheist or an immoral reprobate to qualify!

Where did Lot get his wife?

This is a bit different from the old question about Cain's wife, and it was asked in a different spirit than is often true of the other. Lot, you remember, was Abraham's nephew, and Mrs. Lot was the one who became a pillar of salt in her disobedience as they fled from Sodom (Gen. 19).

If Lot had a wife at the time of the parting from Abraham (Gen. 13) she is not mentioned. When the confederation of kings made Lot a prisoner (Gen. 14) there is no mention of a wife, unless she is included in "the women" of v. 16. The first reference I find is in Gen. 19:15, where she and Lot have daughters of marriageable age. Could she have been one of the daughters of Sodom or of the neighboring cities that Lot met and married after leaving Abraham? There is a period of some years that Lot lived in or near Sodom (from sometime *before* Ishmael's birth in Abraham's 86th year until the announcement of the birth of Isaac in his 99th year). If she had been a daughter of Sodom, this might help to account for the morals of her daughters (Gen. 19:30ff) and her looking back at the time of the destruction.

But, so far as I am aware, the scriptures do not say anything about her nationality or origins.

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

MAY I DIFFER WITH YOU?

One of the things I recall about my grandfather is his geese. Pop died when I was a young boy and so many details are gone from my memory. But this little story about his geese has been helpful often. Not far from the barn was a shed where the tractor or the truck was kept and adjoining was the corn crib. Pop would open the door and get out an ear of corn. He would shell the corn and scatter it on the ground from the shed and then break up the cob in small pieces. He would then pitch the cob right down with the corn and his two geese would come running. Pop was impressed with the fact that the geese would eat the corn and leave the cob. As best I recall Pop's comments to us (the grandchildren) then were not to swallow everything that is said to you but sort out the corn and leave the cob.

It seems to me the same is true with regard to preaching and teaching that we as Christians do in our service to the Lord. The Bereans are highly commended in the scriptures because they refused to swallow everything that was fed them (not even from the Apostle Paul). To the contrary they examined very carefully. They ate the corn and left the cob.

This month we're talking about "Modesty." The two gentlemen who have written are honest and good. As we consider what they have to say about modesty let's apply the principle of the Bereans and Pop's geese.

—Michael T. Sanders

WHAT ARE THE SCRIPTURAL GUIDELINES FOR DETERMINING MODESTY?

How happy we would be if we could just find book, chapter and verse to define proper attire. If you don't believe this to be a problem, just talk to any "Summer Church Camp" director. The question of campers and parents alike is, "How much must be worn?" Many Christians approach dress standards in the same manner. How little clothing is enough?

The evil of man's heart is so often revealed in his very approach to the meeting of God's requirements. Why do we so often want to minutely define the limit God allows? In the matter under consideration, God has caused little to be recorded in His word which defines such limits. God and His Son Jesus Christ judge the heart. When Jesus was upon the earth, He dealt with the Pharisees and scribes who attempted to reduce all of God's ways to a series of rules and limits. His accusation to them was "This people honors me with their lips, but their heart is far from me." Matt. 15:8 NAS. Our generation has found a way to follow the pattern of these Pharisees and scribes. We reduce all situations to a set of rules and then judge each other in light of the rules we have raised above the teachings of Christ. An example may be of value at this point. Within the last few years, we have faced the matter regarding the wearing of "pants suits" in the church building. Some of the loudest protests came from mothers whose very daughters were commonly wearing mini skirts to the same church meetings. In these persons' minds the tradition not to be defied had to do with "women wearing pants"; since no tradition directly addressed itself to length of dress, pants suits were definitely improper while mini skirts were acceptable. Yet the pants suits were modest while the mini skirts were immodest.

Why can't we see what the Holy Spirit has revealed? Usually the inhibiting factor is that we don't want to understand. The scriptural guidelines I find relevant are teachings regarding modesty and chaste behavior and purpose of life. Are you here on this earth to be seen or are you a vessel through which Jesus Christ is to be seen? If we would embrace the teachings of 1 Cor. 5:14 and 15

and let this truth become active in our manner of life we would no longer live for ourselves, but for Him who died and rose again on our behalf. If we could once see that our purpose in life is to be living testimonies of Jesus Christ's victory, the dress issue would disappear.

Almost any dress code can be met in letter while being refuted in principle. One can require clothing to cover all portions of the body from neck to wrist to ankle without eliminating the possibilities of sensuality and allurements which result from the way the garment fits and the actions and mannerisms of the wearer. If a person wants to be desired for his or her fleshly beauty or sexual attractiveness, strict dress codes will not prevent him or her from being alluring. Yet, the wearing of some garments (particularly, the wearing of too little attire) can produce temptations to others regardless of wrongful motive. God holds us responsible for selecting and wearing clothes which will not attract attentions to the fleshly sensuality of the wearer.

Girls and women are often guilty of dressing with the express purpose of calling attention to their bodies without regard for the stress it causes men to experience. God regards this seriously, as you can see by reading Matthew 5:27,28, where Jesus defines adultery of heart as "looking on a woman in lust" and Luke 17:1,2, where Jesus teaches about the seriousness of causing one of His children to sin. We cannot sin with impunity (Rom. 6:1 & 2), and inviting someone's lustful response is sin.

In working with young people I sometimes get the retort, "You can't find anything else to buy these days." Unfortunately, some parents buy this argument and allow their kids to wear clothes which God abhors. Christians need to observe God's standards for modesty in dress regardless of current fashions, even if it necessitates making one's own clothing.

Paul told Timothy: Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; but rather by means of good works, as befits women making a claim to godliness. 1 Tim. 2:9, 10 NAS.

God insists on modesty, but He also teaches that investment in "costly" clothing is contrary to His way. God says that clothing is not to be used to display a woman's body, but He also says that clothing is not to be used to display wealth. Neither use brings glory to Jesus Christ. 1 Peter 3:1-5 also addresses itself to wearing apparel, but the main emphasis is on behavior. Fleshly behavior, even if clothed in appropriate apparel, will still manifest our "old man" and not our Lord. Paul said:

But I say, walk by the Spirit and you will not carry out the desire of the flesh. For the flesh sets its desire against the

Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. Gal. 5:17, 18 NAS.

The flesh wants very much to be seen and appreciated for what the flesh can offer, (this is equally true for men as well as women), but such desires are clearly contrary to the leading of the Spirit of God. Our natural need to be appreciated and approved of, for our fleshly attributes, must be crucified in every area of our lives, including dress. We have done this when we can say with Paul:

I have been crucified with Christ, and it is no longer I who live, but Christ lives in me, and the life which I now live in the flesh I live by faith in the Son of God, who loved me and delivered Himself up for me. Gal. 2:20 NAS.

You might say, "you haven't answered the question. What can I wear?" To you, I must say that God has left this as a personal matter between you and Him. The decision cannot be made by comparing this generation's fashions with the last generation's or even the generation's living at the time of Christ. Your choice of clothing must be made by you before our Lord Jesus Christ and in making your choice you must know the purpose Jesus Christ has for your life. "As Thou didst send me into the world. I also have sent them into the world." John 17:18 NAS.

MODESTY

Modern English definitions of this word include "decency, fitness, not forward or boastful, observing the proprieties of sex, virtuous, chaste (pure in thought and innocent of unlawful sex acts)."

Since this word is relative, according to the different customs and cultures of every age and area of the world, many different views are held. But to all who accept the Bible as the verbally inspired Word of God, modesty is clearly evident and simple to understand.

The apostle Paul, writing to Timothy, stated "that women adorn themselves in modest apparel . . ." (1 Tim. 2:9), and this takes on great importance in the light of Jesus' words: "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh upon a woman to lust after her hath committed adultery already in his heart." (Matt. 5:27, 28). Our Lord knew the nature that was in man, and that that nature was subject to sinful lusts, even by just looking at a woman; so it is of great significance how a woman is dressed.

In baring the parts of her body that appeal to the sex drive in man, she becomes an agent of Satan in tempting men to commit adultery (with her!) through his lustful eyes. To be specific, bare legs and bosoms, tight blouses and sweaters, tight slacks, bikinis, etc., cause men to think of sex acts and are therefore both immodest

and immoral. Satan knows this and inspires women to become "stumbling blocks," causing men to become adulterers with the sentence of hell upon them and barred from the kingdom of God (1 Cor. 6:9, 10).

Modesty, not only on the part of women but of men also (because men, too, often dress, or undress, to cause women to look upon their "manliness" and desire illicit sex relations) becomes much more important than merely "cooling off" or being "in style," as many give as an excuse to take off their clothes. Nakedness is always a shame in the Word of God, and the first thing God did after Adam and Eve sinned, and their eyes were "opened," was to do away with the aprons they had made and cover up their nakedness with COATS!

In conclusion, to be immodest is to be immoral, and the concerned and dedicated Christian will search his conscience in the light of God's Word and the leading of the Holy Spirit to be sure every act and impression and his appearance will in no way cause offense or stumbling (Rom. 14:21), but rather doing "all in the name of the Lord Jesus (Col. 3:17), and always making it his aim "to be well-pleasing unto Him" (2 Cor. 5:9).

PROPHECY

Edited by Dr. Horace E. Wood

How Important Is The Way

Dr. Horace Wood

A few years ago I took as my hunting guest a friend who was All American football guard at S.M.U. We headed for the northwest corner of Colorado to hunt for elk and bear.

This man had been out of school for a short time. Little did I realize how serious was his heart condition. At the end of the road, as far as we could go by car, we camped for the night. Early next morning, with thirty pack horses and fourteen hunters we began our upward trail to the high country. We had some fifteen miles on horseback to reach our hunting camp. This camp was near the timberline and the weather was very cold.

Late on the third afternoon, my friend took deathly sick. The altitude and exercise had brought on a severe heart attack. We were fortunate to have a physician in our hunting party and after examining my friend, he called me aside and told me that he would be dead by morning unless he was taken to a hospital and lower altitude. The nearest hospital was some one hundred miles or more away.

I asked the owner of the outfit to give me his best guide and about 8 p.m. we started down the trail. The sick man was placed on a horse and we put his horse in between ours.

It was not long before we were hopelessly lost. By flashlight I tried to locate the trail only to blind and confuse our horses. Finally the guide(?) said put out the light, turn the reins of the horses loose and trust them to find the way down. The horses led us to the cars and by midnight we were headed down the road for the hospital. My friend was brought through safely. How important was the way down to the cars!

This world is grasping in total darkness, and yet, our Savior has said, "Ye are the light of the world." He also said, "I am the way, the truth and the life."

We have also a "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the daystar arise in your hearts." 2 Peter 1:19.

There was a heart rending story that came out of the last world war. One of our large aircraft carriers was in the North Sea and had sent out a number of fighter planes on a bombing mission. While they were away an urgent order was sent to the radio room of the carrier, stating: "Put out all lights. There are German submarines in your area." Soon there was total darkness on the ship.

The bombing mission completed, the fighters headed for the mother ship. By radio their leader called out, "Turn on the lights, we are coming home." The captain had strict orders, no lights.

Before long the second call came, 'Please turn on the lights so we can see to land.' On the mother ship the captain was frantic, but he had strict orders and they had to be obeyed.

The third call came, "for God's sake give us just a little light. We must land, our fuel is about all gone. They were lost in the cold dark waters of the North Sea. How important light! Time had run out.

What is time? "Time to a lost soul is a ruthless monster traveling at break-neck speed across troubled waters into the sunset of eternal darkness: but to one who is saved it is a tranquil journey across peaceful waters into the sunrise of eternal day."

It was Fanny J. Crosby who journeyed across the peaceful waters in total darkness, singing, "All the way my Savior leads me, O the fulness of His love! Perfect rest to me is promised in my Father's house above; When my spirit, clothed immortal, wings its flight to realms of day, this my son thro' endless ages: Jesus led me all the way."

How Important, the Way!

UNDERSTANDING THE SCRIPTURES

THE THINGS WHICH MUST COME TO PASS HEREAFTER

W. J. Johnson

"After these things I saw and behold a door opened to me in heaven, and the first voice that I heard, the voice as of a trumpet speaking to me, saying, Come up hither, and I will show thee the things which must come to pass hereafter." (Rev. 4:1)

According to information given by Polycarp, who was a disciple of John, and of others in the second century, John wrote Revelation about A. D. 95 or 96. Moreover the contents of the book indicates future events. Things that transpire at the personal manifestation of our Lord Jesus Christ in power and glory with His saints are foretold.

To take them out of their place at His coming and trim and twist the scriptures to make them fit the period of the church age, beginning at Jerusalem on Pentecost, gives them an unnatural, dry fitting in respect to time and meaning. We may say further that the parables used by Christ Jesus to illustrate the kingdom of heaven in the present age of the church present a different picture from that given in Revelation. For the church, like the stone cut out of the mountain without hands, is designed and built by Jesus Christ, and at His coming joins Him in demolishing the kingdoms of men.

The picture of events that transpire at the coming of Christ Jesus differs from the traditional ideas handed down to us from generations past, and startles our way of thinking. For this reason it behooves us to conform our way to the will of God.

Figures of speech serve to help them who are of a believing attitude to understand the nature of the events that transpire at the coming of Jesus Christ, though they may be slow in perceiving. Nevertheless, on the other hand they may serve to sift out the stiff-necked and hard hearted who do not believe (Compare Mt. 13:10-17).

The awe-inspiring scene of the throne of God in its wonderful setting, and the activities of heavenly beings around the throne worshipping Him who sits on the throne and giving praise, honor and glory to Him who lives forever and ever, indicate that the Revelation of Jesus Christ was given to the Son of God by the highest Authority in the Universe, and that the Lion of the tribe of Judah, the root of David whom John saw as the Lamb that was slain standing in the midst of them around the throne, is the only one qualified to take the book out of the hand of Him who sits on the throne, and to open the seals thereof.

The worship, the honor, glory and praise given God and His Son Jesus Christ by the four living creatures, by the twenty-four

elders, and by the great multitude of angels, and things on earth, is meaningful. For the Revelation of Jesus Christ would be opposed by the "prince of the powers of the air," the spirit that now worketh in the sons of disobedience (Eph. 2:2; 6:12), thus causing great distress and woe on the earth (Rev. 7). This idea is verified by the opening of the seals. However, the opening of the first seal appears to be an exception as John saw and wrote, "And I saw and behold, a white horse came forth, and he that sat thereon had a bow, and to him was given a crown, and he came forth conquering and to conquer" (v. 2).

It appears that he did not take peace from the earth though his mission was "conquering and to conquer."

But the second seal reveals a red horse and him that sat thereon. There was given power to him to take peace from the earth, and that they should slay one another a sword was given to him.

World war developed, and, according to the 3rd and 4th seals, there was great scarcity of commodities, famine, pestilence, death and destruction, which follows in the wake of wars. Also, the 5th seal reveals great persecution of the people of God and that they were comforted and assured that vengeance should be taken.

The wrath of God and of the Lamb is revealed in the opening of the 6th seal. The judgments of God and of the Lamb poured out on the nations added to the horrors of carnal warfare waged by them made their tribulation great. Nevertheless the desire of God to save souls is seen in chapter 7 where He reveals that 144,000 of the tribes of Israel, 12,000 from each of the tribes except the tribe of Dan, are sealed with the seal of God on their foreheads, and also a great multitude from every nation, tongue, and tribe are saved out of the great tribulation, having washed their robes and made them white in the blood of the Lamb.

In chapter 8, the 7th seal is opened. There is silence of half an hour in heaven; the prayers of the saints and the smoke of the incense offering made by the angel who stood by the altar went up before God as a sweet savor, and the angel taking fire from the altar in the censer held in his hand scattering it upon the earth; and voices, thundering, and lightnings and an earthquake that followed these things signified that the time for the dreadful hour to begin had come.

The seven angels with their trumpets prepared to sound. (Ch. 8 to 11:15). As each angel sounded his trumpet, the intensity of the plagues poured upon the nations became more severe, until the fourth sounded his trumpet, then a voice announced that three woes would be poured out on the world. So when the fifth angel sounded his trumpet the first woe was poured out on man, but not on those who had the seal of God on their foreheads. Five months men suffered the tortures of scorpions. They sought death but could not find it.

When the sixth angel sounded, a plague of 200,000,000 supernatural horsemen killed about one third of men, but none repented of their sins.

Nevertheless, the strong angel who appeared in his glory standing on land and sea with a little book in his hand cried with a loud voice that delay would be no longer, and that the end would be when the 7th angel sounded. Moreover, John was given the little book and told to eat it, that it would be in his mouth sweet as honey, but bitter in his stomach. John ate it and experienced what he was told. Also he was told that he must prophesy more. A reed was given him with which to measure the temple, but to leave the court out as the holy city would be trodden down by the Gentiles 42 months.

The two witnesses of God prophesied 1260 days clothed in sackcloth, which signified great distress prevailed during the time of their prophecy. Also persecution of the Lord's people was severe. Nevertheless the power given the two witnesses of God indicated that they were sent by Him. But when they had finished their mission, they were overcome by the son of perdition and killed. Their dead bodies lay in the streets of Jerusalem three and one half days in the sight of the people of every nation, tongue, and tribe, who rejoiced over their death and sent gifts to one another. But when life from God came into their bodies the two witnesses stood up, and fear came upon the nations as they beheld the witnesses alive and saw them ascend into heaven in a cloud. In that hour an earthquake destroyed a tenth of the city, 7,000 people were killed, and the rest feared God and gave Him glory. (Read Zech. 14, noting verse 4, also Matt. 21:37-39; Acts 3:19-21; Jer. 30:1-11 for thought concerning Israel.)

The second woe ended, the third comes quickly. The seventh angel sounded his trumpet as the time had come to announce that the kingdom of our Lord and of His Christ had broken to pieces the nations of this earth (Rev. 11:15). Read Dan. 2:34, 35, 44, 45; Ps. 85:1-3; Isa. 2:1-4; Mic. 4:4-7; Acts 2:33).

The words of the twenty-four elders in their worship and praise of God indicate that the time involved embraced all of the tribulation period from the opening of the seals (chapters 6 to 20.) "The nations were angry, thy wrath came, time to judge the dead, to reward thy servants the prophets, the saints and all from the least to the greatest, and to destroy them who destroy the earth" (v. 18). (Read Ps. 2; 2 Cor. 5:10, etc.) Consequently the enemies of Christ Jesus having been made the footstool of His feet (Acts 2:33), He took His great power to reign on the throne of David (Lu. 1:31-33). So in the hour of Jacob's trouble (Jer. 30:1-11; Dan. 17) the yoke of bondage was broken (vs. 6-10) and to the rightful heir the throne was given, and He shall reign forever and ever (Isa. 9:5,7; 11:1-5, 6-9) thus filling the whole world (Rev. 20:4-6).

In Revelation 14, incidents are recorded, things of special note that transpired during the tribulation period.

In Revelation 12 Satan is called a great dragon who is a persecutor of the woman who gives birth to the man child who is to rule the nations. He is also called the deceiver of the whole world, and the accuser of our brethren (vs. 9, 10). Also he wages war in heaven but is defeated by Michael the arch-angel, and cast down to earth. He gives his throne to the beast, the man of sin, (Rev. 13). (Read 2 Thes.. 2:10-12; Rev. 16:12-16; 2 Cor. 11:13,14; 1 Pet. 5:8. Compare with Rev. 20:1-3, 7-10). The difference between his being loose and being bound is clear for any one to see.

He is bound and imprisoned for a thousand years after the battle of Armagedon (Rev. 16:16; 17:14; 19:11-23; 20:1-3, 7-10).

After the thousand year reign of Christ is the white throne judgment (Rev. 20:11-15; chapters 21 and 22:1-5), the new heaven and the new earth and the New Jerusalem, which the saints inherit (21:1-6) and in which they shall live and reign with Christ Jesus forever and ever in the presence of our heavenly Father (22:1-5).

Read carefully Revelation 21:1-8 and note the words of him who sits on the throne. Their being true conveys the idea that they are profitable, practical and understandable.

The coming of Jesus Christ (Acts 1:9-11) is certain. "Behold, I come quickly and my reward is with me to give each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes that they may have the right to enter by the gates of the city and become partakers of the tree of life" (Rev. 22:12-15).

"Even so, come, Lord Jesus" (v. 21).

Lot's Wife And Daughters

Genesis 19

Mrs. Paul J. Knecht

When the angels came to Sodom, Lot was sitting in the gate. This seems to mean that he had a seat in the government of the city (Prov. 31:23; Ruth 4:1f.). God said that Lot was a righteous man. He must have been honest in judgment, if not severe, for he was not "hand in glove" with the men of Sodom (verse 9; Amos 5:10). He is thought by some to have schemed for political power for ambition's sake. But it may be that God placed him there to testify and warn the city. It could be, had his warnings led to the repentance of Sodom, that the city would have been spared as Nineveh was at the preaching of Jonah (Jonah 3:6-10). Nineveh's repent-

ance held off God's judgment on that city for over a hundred years. We can't know this, but we do know that God called Lot righteous. And James tells us: "The supplication of a righteous man availeth much in its working." (Jas. 5:16, last clause). Lot did ask, only once apparently, to be allowed to stop in Zoar instead of fleeing to the mountain, and Zoar was spared for his sake. But the fire came too close and he went to the mountain after all and dwelt in a cave. But even that may have been granted for Abraham's sake (Gen. 19:30). Lot, though righteous, seems not to have been a praying man according to the record. So much for background. The women in Lot's immediate family are the subjects of this article.

We hear nothing of a wife of Lot until (Gen. 14:16) we find her possibly included in the "women also" after Abram's battle to rescue Lot. Since this is true it is quite possible that she was a native of Sodom. If so, that is very likely what caused her to look back. It has been suggested that she must have had some unwillingness to go, some longing for the things and people she left behind to bring such a judgment on herself. This might well have been so but it could have been that the admonition not to look back was a simple test of faith as God has a right to give and sometimes does. However that may be, she became a warning and a testimony of God's swift judgment, as a pillar of salt, to many generations.

The daughters of Lot are not named anywhere in the Bible. This in itself is significant, though what it signifies we do not know. If the sons-in-law that would not listen to the warning were married to other daughters, we are not told. It could be that there existed a marriage contract for them to marry the two who went out with their father, for the record says these two had not known man (v. 8).

When Lot's daughters looked out on the awful devastation left by the terrifying holocaust that wiped out not only Sodom, but all of the cities of the plain, what did they think?

Could they have thought that they had a responsibility to multiply and replenish the earth? We cannot know; but we do know that the admonition to do that had been given specifically only two times: once at the creation (Gen. 1:28) and again after the flood (Gen 9:1). It is also said to Noah concerning the animals in the ark (Gen. 8:17). At those times the earth was depleted of all life except enough for a new beginning. I like to think that this may rather have been their motive than the gratification of the lust of the flesh. Moreover, they may have suggested it to their father, who, being a righteous man (Gen. 19:29; 2 Peter 2:6-9) and also older and wiser than they, refused to cooperate; therefore they resorted to extreme measures. Their sin in any case was the taking of things into their own hands. Those two sons, Moab and Ammon, were allotted a portion of land from God that He would not let even Israel take away from them (Deut. 2:19; Dan. 11:41).

Exposition of Matthew

The Birth of The King

S. Lewis Johnson, Jr.

From its opening stages to the eve of its close the cross casts its shadow over the ministry of Christ. This has been tellingly caught in the great painting of Holman Hunt, "The Shadow of Death." The day is fast ebbing away, and the golden rays of the setting sun are slanting in through an open door. The weary toiler at the carpenter's bench, having just straightened Himself from His stooped and cramped position, stretches Himself for a moment. The sun, catching the outraised arms, throws on the wall behind Him the dark lines of a cross. It is Hunt's forceful way of stressing the fact that even in the hidden years of obscurity His decease at Jerusalem was inevitable.

The baptism of Jesus Christ, with its vision of the dove and the heavenly voice in the words traceable to the great Servant of Jehovah section of Isaiah, also points on to the baptism of His death (cf. Mark 10:38; Luke 12:50). The accents are not so heavy as they shall become later, but they are definitely there. Ultimately the cross shall so possess Him that it can be said that "his face was as though he would go to Jerusalem" (Luke 9:53), a text which Sangster used for a sermon so movingly entitled, "His Destination is on His Face." Yet the lineaments are already forming at the baptism.

The narrative of the baptism, as that of the temptation, created acute difficulties for the early church. It seemed to say, at first glance, that Jesus underwent a "baptism of repentance for the remission of sins" (Mark 1:4). Were they not, then, His sins? How could He, the Son of God, occupy a position such as this? Furthermore, as Edersheim points out, "Nowhere in Rabbinic writings do we find any hint of a baptism of the Messiah, nor of a descent upon Him of the Spirit in the form of a dove. The embarrassment is itself the strongest evidence of the genuineness of the accounts. The church surely would not invent an incident which raised so many questions about its Lord.

THE HIDDEN YEARS

The baptism, the second crisis in the Greatest Life, is referred to in all four of the gospels. Intervening between the birth and the baptism are the so-called "hidden years," years of which we have little information regarding the life of Christ. There are hints and suggestions in the records, but in the final analysis they yield us only a whisper of His obedient existence.

His infancy (Luke 2:21-39). His circumcision is a rite that marked Him out as an heir of the Abrahamic Covenant blessings (cf. Rom. 4:9-12). There begins in the sphere of His flesh life's progress

from holiness to obedient holiness (Heb. 5:8).

His childhood (Luke 2:40, 41-51). As Morgan says, "The whole story of the childhood of Jesus from infancy to His religious coming of age is contained in one verse." The text reads: "And the child grew, and waxed strong, filled with wisdom, and the grace of God was upon Him" (Luke 2:40). The word *grew* is the broad term Luke uses for His growth, while the remaining words of the verse spell out the details. The "waxed strong" refers to the physical, while "filled with wisdom" and "the grace of God was upon Him" refer to the mental and the spiritual. There was a beautiful harmony in this man's development, touching all the facets of His being.

His youth (Luke 2:52). In the final verse of the chapter, Luke condenses the youth of God's Second Man into one brief statement, "And Jesus was advancing in wisdom and stature, and in favor with God and men." The word *wisdom* includes His intellectual and moral growth, while *stature* refers to His physical development. That He could advance in them attests the complete humanity of the Lord's Messiah. He was perfect at each stage for that stage.

His land and home (Luke 2:51). Our Lord's home for the eighteen years until His manifestation to Israel was Nazareth. It has sometimes been thought that Jesus lived in "the sticks" of His day, a kind of backwater of history. That is far from the case. Nazareth was well within the sound of the reverberation of world events. At the crossroads of highways leading from the east to the west and from the north to the south, as being near Sepphoris, a Roman colony and for many years Herod's capital, the little village was an interested spectator at the march of empire.

His occupation (Mark 6:3). It is Mark who writes, "Is not this the carpenter, the Son of Mary, the brother of James, and Joses, and of Juda, and Simon?" He learned His trade, that of His father, becoming master of the tools and skills of this craft.

His physical appearance. The only portrait of Jesus found in the New Testament is that given John in Revelation 1, and that one is symbolic in nature. Since there is no description of Him, it is likely that He had the appearance of a normal Palestinian Jew. It is true that the Rabbis had high standards for the outward appearance of a proper Jew, especially a teacher. They could criticize very harshly if the standards were not met. One of them was the claim that the reflection of the divine presence could only descend upon a man of tall and powerful stature. Evidently He measured up to their standards, for we read of no criticism of Him in this way. His outdoor life and frequent journeys by foot over the land would attest to the ruggedness of His physique. Thus, while Jesus may not have been able to make the Dallas Cowboys as linebacker, as some popular youth speakers suggest, He must have been a man's man.

His knowledge and understanding (John 7:15). Joseph undoubtedly taught his son the Torah from a very early age, as customs dictated. He probably studied in the village schools also. He was able to speak Aramaic and Greek, the languages of ordinary

intercourse, and He could also read the Hebrew Bible (cf. Luke 4: 16-22). When teaching in Jerusalem the Jews marvelled, saying, "How knoweth this man letters, having never learned?" (cf. Acts 26:24). David said, "The secret of the Lord is with them that fear him; and he will shew them his covenant" (Psa. 25:14), and never man feared as He!

THE ACCOUNT OF THE BAPTISM OF THE KING

The reluctance of John (Matt. 3:13-14). Our Lord had been born in Bethlehem of Judaea about 6 B.C. in the reign of Emperor Augustus and while the *Pax Romana* girdled the globe. He grew up, as we noted above, in Nazareth of Galilee. When Augustus died in 14 AD, He was about 20 years of age. A decade or so later the voice of prophecy rang out in the ministry of John after years of silence, and Jesus knew that the beginning of His ministry had come. He, therefore, went down from Galilee to the Jordan ". . . to begin a ministry in which He would proclaim a Kingdom mightier than the Roman and tell of a world saved not by man who became God (like Augustus or Tiberius) but by God who became man."

When Jesus arrived and submitted Himself for baptism, John strenuously attempted to hinder Him. An inner conviction of the unique character of the One before him had come to John; whether from their relationship (cf. Luke 1:36), the peculiar circumstances at Mary's visit to his mother (1:43-46), or his own fine spiritual insight (Matt. 3:7), it is not said. At any rate, the Baptist seems to mean by his remonstrance, "I have need of your Spirit and fire baptism, and are you coming to my water baptism?"

The reply of Jesus (3:15). With Jesus' first words in Matthew, the opposition of the Baptist is overcome. The King must fulfill all the righteous requirements of the Law (cf. 5:20; 6:1).. It was proper for Him as Son of Man to identify Himself with the nation in its preparation for the coming of the King (cf. Isa. 40:1-11).

The reaction of heaven (3:16-17). Following the visible act of baptism the heavens were torn apart, and there followed the vision and the voice. Important clues to the meaning of Jesus' baptism are found in the vision and the divine voice.

The vision of the Spirit descending upon Him as a dove is the fulfillment of the words regarding the Servant of the Lord, "I have put my Spirit upon him" (Isa. 42:1). It is His *anointing*, as our Lord realized and the apostles preached. He could hardly make it plainer that this signified His inauguration into the office of Messiah than when He stood and read Isaiah 61:1 with its, "The Spirit of the Lord is upon me, because he has anointed me," and then added, "This day is this scripture fulfilled in your ears" (Luke 4:18, 21). The Spirit's coming was His anointing, and His anointing is His induction into the office of Messiah, the ordination of the Servant of the Lord. Since the dove is the bird of sacrifice, it is fitting that the Spirit came upon Him in this form. It is by the Spirit's enablement that He will carry out His ministry of atoning suffer-

ing and death.

The voice from heaven, the confirmation of the vision, is a kind of coronation formula for the Suffering Servant. The voice is a combination of Psalm 2:7, the psalm of the messianic king, and Isaiah 42:1, a reference to the Suffering Servant. The force of the words is to inform Him that He is "born to suffer, born a king." They become a preview of His destiny, a synthesis of ruling and suffering of incomparable value.

We close the section by noting that the whole Trinity is involved in the scene. How transcendently important it must be! Incidentally, the voice from heaven is the seal of approval upon "the hidden years." "He sets the seal of perfection upon the hidden years. We want to know no more. We ask for no details; it is enough." The King is now installed in the Messianic office, but the anointing is not only for *preaching*, it is also for *passion*.

THE THEOLOGICAL SIGNIFICANCE OF THE BAPTISM

To most Christians the baptism of Jesus Christ is as much an enigma as it proved to John the Baptist. This is reflected in the almost absurd statements about it. For example, in urging believers to be baptized in testimony to salvation it is common to hear the expression, "follow the Lord in baptism," as if our baptism is a carbon copy of His. It is doubtful if there is a single passage in the New Testament in which a biblical writer connects the baptism of Christ with Christian baptism. But the baptism of Christ does have important theological significance, as the following things indicate.

Christ's baptism is His identification with Israel (3:15). John's baptism was founded upon the redemptive work of the Lamb to come, and precisely for this reason it seems to be the exclusive responsibility of those who are the recipients of the work of redemption. How, then, can He who needs no redemption personally be baptized? The answer He gave to John is our clue. "To fulfill all righteousness" bears a close relationship to Paul's, "born of a woman, *born under the law*" (Gal. 4:4). It refers to the fulfilling of all the righteous requirements of the Law. He must be circumcised, although there is no necessity to put away the body of the flesh in His case (cf. Col. 2:11). He must be presented in the temple, although He does not need deliverance from the house of bondage in Egypt (cf. Luke 2:22). The baptism signified not only the removal of sins; it also pointed to a positive preparation and dedication of heart to the coming King and His kingdom. He, too, belongs to this people, although He is their King, and must demonstrate His willingness to do the will of God. The baptism, then, is a phase of His humiliation under the Law, just as the circumcision and the presentation. He acknowledged John's authority at this stage in the unfolding of the program of divine revelation. He went, then, to the baptism as a representative person, convinced that this was a divinely imposed duty for every Israelite.

Christ's baptism was His inauguration into the Messianic office. We have already set this forth, but it should be emphasized here that

this involved not only the work of redemption, but also the accompanying work of judgment (cf. Matt. 3:11-12). This our Lord has yet to do.

Christ's baptism is the illustration of the goal of His ministry. When Jesus descended into the waters of the Jordan and then emerged from them, it seems most likely that this was intended to be a figure of His death. When we turn over in the pages of Matthew to verse twenty-two of chapter twenty and find Him describing His death as a "baptism," this becomes most likely. In fact that verse may well be Jesus' own interpretation of baptism; it has to do with death. Thus, John's baptism foreshadows His death, Calvary is His baptism in death, the Great Commission is a charge to preach with a view to uniting men with His death, while Paul in Romans 6 explains the subject in detail theologically. John's baptism, then, mirrors the event of the cross.

It is true, we now see, that the cross casts its shadow over the ministry of the Messiah from the beginning. When we remember that the Lord Jesus did not accept Calvary easily, the greatness of His sacrifice becomes more meaningful. He hated death; this was one of the powers He came to destroy. And yet, from the very beginning He struggled with that power because He loved men and His Father's will more. Luther said somewhere, "Every Christian is a Crucian!" But Jesus Christ is the greatest Crucian of them all.

One final note may be worthwhile. It concerns the divine initiative in the work of salvation. The four words of verse 14, "comest thou to me," are a kind of summary of the divine initiative of the Christian good news. Will we ever really get over the fact that He laid the foundations and made the first move? He spoke in His Son when men did not really wish to hear from Him. And when they were wandering and going astray the Good Shepherd sought and saved them.

It is a well-known fact that the Jewish scholar Claude Montefiori set himself to discover if there was anything really new in the teaching of Jesus, anything which no Jewish prophet or rabbi had said before Him. At the conclusion of his investigation he singled out one thing as distinctive—the picture of the Good Shepherd going out into the wilderness in search of the lost sheep. The picture of God as not merely receiving those who turn to Him, but as taking the initiative in seeking the ones who have turned from Him he found new. Montefiore called this "a new figure" and "one of the new excellencies of the gospel."

We would disagree with Montefiore in this respect: the thought of the divine initiative in salvation is one that pervades the entire Word of God, from its opening word to Adam, "Where art thou?" (Gen. 3:9), to the words of the Lord Jesus Himself, "For the Son of man is come to seek and to save that which is lost" (Luke 19:10). But we would most assuredly and emphatically affirm that it is one of the glorious excellencies of the gospel of Christ.

Missionary Messenger

"Greater things for God"

ADDIE BROWN

Salisbury, Rhodesia

August 20.

Our June copy of Word & Work came this week, and I was interested in the program for the Fellowship Week. I like the theme: My Personal Accountability to God. If we kept in mind the fact that we shall give an account of ourselves to God, I believe that our attitude toward others would improve. I see there were several messages on Forgiveness. What a privilege to have been able to hear them all.

Our days are warming up and soon we should have some hot days. The winter has been pleasant and so far we have had no black frost here. The mango trees are in bloom, also the orange trees.

There are earthquakes in "divers places" these days. What does that tell us? Wonder how many Christians pray according to Christ's instructions in Luke 21:36. I believe we need to be reminded of this. I do. Brother Chambers used to remind us.

LEONARD and MABEL BAILEY

Bulawayo, Rhodesia

August 25.

Bro. Velapi and I have started a Bible class at Bellevue church building. This is held after work hours for the Sindebele and Shona speaking workers in the area. The attendance has been 8 to 11, not always the same ones. Only two were Christians when we started, six have been added to this number during the past two weeks, for which we praise the Lord.

We have just received word through Bro. Velapi that 13 have been baptized at Siwazi since the meetings there in July. The leader works at a hotel some miles from his village and only gets home every other weekend.

We had a letter from Bro. Pilate saying that the Christians at Sibizini are worshipping under difficulty and that he is encouraging them to meet earlier, so they can get home again before curfew time. Their normal time of worship is afternoon.

I often wonder lately if we really appreciate freedom when we have it. Freedom to worship God and freedom to spread the gospel. We take these things for granted and do not use the opportunities that are open to us as we should. The door is being closed in one country after another. Maybe a time of purifying is coming. There is so much dross and error to be cleared away.

Our congregation rejoiced on the morning of August 8, to have witnessed a Mr. van Blerk baptized into Christ before the worship service started. Then there was greater rejoicing, when we along with him, could witness his wife baptized into Christ on the morning of the 15th, along with a friend staying with her.

These families have been attending our services quite regular, and their children are attending our Sunday morning Bible class. They live just a few blocks away from our church building at Woodstock. May God bless them and keep them faithful, and make them the means of encouraging others to Christ.

At the moment we are busy preparing and praying for our series of gospel meetings scheduled for September 1 to 5, with one of our local preachers being the speaker. We ask you to share in your prayers for the success of such evangelistic programs.

Our cottage meeting schedule remains quite a busy one, and we are so grateful for the families who request to have the "Word preached in their homes" with occasional film strip classes arranged.

THE DIGNITY OF BAPTISM

Earl C. Smith

Baptism is put in three connections in the New Testament that indicate its high office.

1. Baptism is put in the great commission in such an association with faith and salvation as nothing else ever is. (Matt. 28:19, 20; Mk. 16:15, 16.) On this connection Mr. Spurgeon remarked, "The Lord might have said, He that believeth and comes to the Lord's supper shall be saved, but He never so says," and "Suppose you could be saved without being baptized; it is essential to obedience." In a message like the great commission, where the whole work for a people empowered by God for a whole age is put into one sentence there is no place for unnecessary words. Baptism is one of those words. The dignity of baptism is revealed by its being a part of such an order.

2. The epistle of Paul to the Romans is a profound treatise on the theme of salvation by grace through faith, not of works. It proves that the only way to have salvation is to take it as the free gift of God on the ground of the atoning blood of Jesus Christ. In the fifth chapter he explains the phrase "in Christ." That phrase is the most blessed in all language. Now, immediately following the explanation and in immediate connection with that great phrase, in the heart of that profound treatise, is baptism. (Rom. 6:1-3. See

also Gal. 3: 26, 27.) How greatly honored is baptism to be put in such a connection!

3. In the fourth chapter of Ephesians Paul mentions, as a reason for the brethren's holding together in peace, seven unities: "one body, one Spirit, . . . one hope, . . . one Lord, one faith, one baptism, one God and Father." See what a grand company baptism is in! Who would dare call any one of the company non-essential? How baptism is honored to be put in such company! John Wesley in preaching from this passage makes two arguments against interpreting baptism here as referring to the baptism of the Holy Spirit: (1) It is a violation of the rule of interpretation that words are to be understood in their literal sense unless the context indicates that they are to be taken figuratively. (2) If the "one baptism" here is baptism in the Holy Spirit there is a repetition of the thought expressed above in the "one Spirit" which is very unthinkable in such a passage.

These passages stand as a reproof to all those who make little or nothing of baptism.

R. H. Boll Memorial Library

The R. H. Boll Memorial Library (Brother Boll's personal library, which was recently given to Portland Christian School), has been housed in the Word and Work Bookstore, at 2518 Portland Avenue, and is available as a reference library for ministers and students of the Bible in the Louisville Area.

While the Bookstore is not open on a regular basis, Bro. Larry Miles has arranged to keep the Library open on Thursday afternoons and evenings. Use of the library at other times is invited, and any wishing to do so should secure a key from Robert Heid.

DO MORE THAN CHALLENGE . . .

(Scolding is not preaching!)

"In some cases, to keep challenging Christians merely raises their level of frustration. What they need is practical help on how to live the Christian life.

"Once I listened to messages from a Bible conference. Message after message was challenge, challenge, challenge, exhortation, exhortation, exhortation. I found myself saying, 'Why don't these people tell me HOW I'm supposed to live the Christian life that they are talking about? All they are doing is challenging me to it. I am committed as far as I know; now help me get down the road.'

"On the other hand, practical instruction is never going to get people moving who are not motivated. You can't get a corpse to live the Christian life or to witness."

— Paul Little

JESUS' FORMULA

Jesus looked around and saw the melting masses, the sick children, the lonely women, the tired men. He saw their sorrow, low wages, dirty hovels; their insecurity and hopelessness; their vile rulers and slender hope of a brighter tomorrow. He saw it all much better and much clearer than we ever can.

He saw vast multitudes—millions and millions of people. He saw them in every corner, every country of His world. He saw farther than that. He saw millions still unborn. He saw into the suffering and panic of years ahead.

He saw China and Russia; India and Indonesia. He saw Bangladesh and Burma and Chad and the Sahel. He saw them all, and He saw them with loving eyes.

His heart hurt, and He had compassion because these multitudes were like hungry, lost sheep. They were like sheep without a shepherd. He loved each sheep. He wanted to help them.

But how? Start a new evangelistic campaign? Contact supporters to get behind a new scheme? Mobilize the churches? Start a new pragmatic promotional campaign? No!

No, He has true compassion. He really wants to help. What did He suggest? "Pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest." That is the answer for the problem of the multitudes—more laborers, reapers, shepherds.

But how "more" when the missionary force is declining? Pray! That's it. Pray for the shepherds!
"Lord of harvest, send forth reapers!"

—In *Worldwide Thrust*

WHAT DID YOU DO WITH MY LAST PRAYER LETTER?

A brown envelope with the flap tucked in, lying on the mat. Just another prayer letter. Quick! It's almost time for the bus. Shove it inside your history book and run.

One day you must think of organizing all these prayer letters. Nuisance having them messing up your folders like that. But sometimes you wonder if it's worth the trouble: pretty dull some of them are. Pity!

Queer thing, missionaries don't seem to be what they used to be. It was quite shattering, what the speaker said the other night about Carey. The things that man accomplished. Changed the history of India, the speaker said. But that was two hundred years ago. You don't meet missionaries like that nowadays. A pity but there you are.

What was it he said about Carey's sister? Never heard that before, but it was quite impressive. Lay paralyzed in bed for fifty

years. Fifty years . . . whew! And couldn't even speak most of that time. Seems she wrote huge letters to Carey, propped up in bed. And prayed, and prayed, and prayed. For Carey. For fifty years.

No, you don't meet many missionaries like Carey nowadays. Nor many prayer partners like Carey's sister, either. Pity!

—In *Worldwide Thrust*

NEWS AND NOTES

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

Rangeland Church of Christ, Louisville, Ky.: Reports on Brother Boyd's radio work continue to be good. Beginning early in October, "Words of Life" will be heard on six stations in the Philippines. The contract, at a cost of \$70 per week, was signed just recently. There will be one broadcast on Friday, two on Saturday and three on Sunday. A number of listeners have written in commending the music that we have on the program and asking why we use no instruments. Bro. J. L. Addams' tract answering that question is sent to each enquirer. We give again the mailing address of the "Words of Life" P.O. Box 1871, Louisville, Ky. 40201.

Two letters from Nigeria testify to the efficiency of this work. One, from a native evangelist expresses a desire to be identified with the New Testament church which Brother Boyd presents so clearly over the air. The other, after speaking of the interest of himself and his friends in the broadcasts says: "Believe me, millions listen to your broadcast in my country and I have no doubts that many have been saved by it."

Buechel Church of Christ, Lou., Ky.:

We have no final report of Brother Haralan Popov's "incredible testimony of 13 faith-challenging years in Communist prisons" as given at Buechel on August 28. From what we hear, everyone present received a blessing.

Echo Valley Camp reports a happy time of retreat for the weekend of Sept. 11-12. It closed on the evening of the 12th with vesper services about the going down of the sun. The singing was exceptionally good as was the

encouraging word from Dr. Arnn. Others who took part were Rick Coleman, Jim Stout and Jim Wilson.

Sister F. S. Hays, Sr. departed this life recently, leaving both joy and grief behind her; joy that she has gone home and grief at the loss to loved ones left. She was a charter member of the Buechel Church.

MORE MEETINGS

Dale Offutt is to be at Waterford, October 3-10. Orell Overman just finished a meeting at Pekin, Indiana.

Henryville, Indiana Church of Christ:

The meeting at Henryville is scheduled to begin on October 3. Bro. Ray Naugle will be the evangelist.

Maple Manor Christian Homes:

House parents are needed badly! Anyone or couple who feels led of the Lord into this service should get in contact with Bro. Howard Marsh.

There will be Open House at the Home on October 2 from 10:00 a.m. till late afternoon. All are welcome. You may bring a covered dish, sandwiches or cake. Plans are to eat at about 12.30. Drinks will be supplied by the Home.

Highland Church of Christ, Lou., Ky.

We were glad to have Ron Jackson, who heads up the work of the Louisville Friends of Israel, with us Wednesday night. He left announcements and reservation blanks for the annual banquet of that organization and left names of some Jewish people who are considering the claims of Jesus as the Messiah.

We have received no report from two recent meetings: one began Sept.

12 by Nathan Burks, at Iroquois and the other Sept. 19 by Glen Baber at Rowan Street. A meeting is to begin at Highview on Oct. 3 and another the following week at Cherry St. with Julius Hovan from Gallatin, Tenn.

Brother Robert Boyd is to be at Ormsby Avenue October 10-15.

Sellersburg, Ind. Church of Christ:

One of our young people responded to the gospel invitation, September 5. He openly and courageously confessed that he believed that "Jesus is the Christ, the Son of the living God." He followed his confession immediately thereafter by obeying his Lord in baptism.

Cramer & Hanover Church of Christ, Lexington, Ky.: Orell Overman begins a meeting November 14-21 at Cramer.

From Cramer also come the reports of Operation Mobilization Zaventem. This writer does not know much about this missionary movement but can say with the apostle Paul: ". . . so Christ is preached." The workers are thankful for a safe trip from Turkey to the conference center in Belgium. In the same letter, signed by Joe Goins, the following definition of the movement is given:

"Operation Mobilization" is an international short term discipleship training movement working in about thirty countries. Our objective is to train Christian young people through a program that emphasizes learning by doing. One of their main goals is to help reach the world for Christ. So, O. M. Zaventem embraces the same objectives, but specializes in "behind the scenes" work for O. M. worldwide. Zaventem is a suburb of Brussels, Belgium. The team carries on a ministry of vehicle preparation and maintenance, accounting, secretarial services, and hospitality to teams and guests the Lord brings our way. ." (End of quote).

Glenmora, La. Church of Christ:

The Crowley revival begins Oct. 3 with Bro. T. Y. Clark as the evangelist. It is due to continue until the 10th. The Louisiana Fellowship Meeting is to begin November 15. A good program is promised.

Buechel Bulletin reminds us of the many vacant pulpits in this area and beyond: Southside, Jacksonville, Fla., Southside in Abilene, Tex., Eastern Hills in Dallas, Ebenezer in Harrodsburg, and one in Chattanooga.

P. C. S. White Elephant Sale

A White Elephant Sale is being planned for November 20, at 10:00 a.m. An excerpt from a letter from Chester LaHue, President of the Alumni follows:

"Although summer is at its end, the school still has a deficit of six thousand dollars which was incurred over the past school year. Because of this, the teachers have received no summer pay. We do praise the Lord for the many thousands of dollars He has provided through free-will offerings, and we ask that you pray with us about this matter."

Linton, Indiana Church of Christ:

Several area churches shared a day of fellowship at Woodland Bible Camp Sept. 12. After the morning assemblies, all gathered for a basket dinner, games, visiting, and an evening service of singing and talks. This is the third year for this and the Sullivan church and Tooger Smith have taken the lead in it.

The Linton church tried to share Christ during the Linton Bicentennial Celebration around July 4. On the 5th, the day of the parade, 2,500 tracts were distributed. They were half or a "fake" \$20 bill, with scripture on the back and an invitation to meet with us on it too. Some 45,000 people were present that day for the parade. Linton's population is less than 6,000 normally. That afternoon three hours of Gospel singing was presented at the park band shell. Besides the Linton ladies, there were groups from Sullivan, Good News Mixed Quartet and the Melody Boys Male Quartet. Hundreds of people heard and enjoyed the messages in song. Also the congregation had a booth all week during the carnival. It gave a 7 minute slide presentation with narration, with tracts to distribute and the offer of a Bible correspondence course. We were disappointed with the response to the booth, but believe God's purpose was accomplished. —Dick Lewis

Three men from Louisville and three carloads from the Sullivan, Ind. area attended a meeting at the Spring Valley Christian Church at French Lick, Indiana, to hear Carl Ketcherside in a 3-Day Mini Revival effort at that location. A five-point thrust for evangelism was forcefully expounded from the 3rd Chapter of Acts. This report is from the middle service of the

series, Sept. 16.

S. C. C. FAIR

The S.C.C. Fair, sponsored by the the Torchbearers, was held at the campus in Winchester on Sept. 18. We have no report as yet about the financial help to the school, but the attendance seemed to equal if not surpass the fairs of the past.

Several of the bonds are yet for sale, from the current bond-selling program. These bonds bear 8 per cent compound interest. Contact the college for further details.

Mackville, Ky.: Elders were ordained at Mackville September 19, the first in a number of years. They are Cranville Moore, Edward Elliott, and Shannon Darland. A group of invited guests from Buechel were present for the ordination. We are indebted to the Buechel Bulletin for this report.

Gallatin, Tennessee Church: Our Adult Elective class doubled in size this past Sunday. They are studying "How to be a Christian in a non-Christian World" and are led by Buck Moncrief.

PORTLAND CHRISTIAN SCHOOL

The opening of school this year reminded us again of what is still being said, after thousands of years of God's dealings with the nation of Israel (recorded in Numbers 23:23): "What hath God wrought!" The chapel exercises were inspiring and the student body seemed the largest of all that have come and gone before.

Portland Christian School is starting its 53rd year. Through the goodness of the Lord throughout, the 50th graduating class will receive its diplomas in June 1977 if the Lord tarries. Opening chapel on August 30th showed an enrollment of just under the 320 mark.

A staff of faithful members of the faculty spent much of the summer months in cleaning up, painting, etc. to ready the buildings.

In the past PCS has enrolled students from Hong Kong, Philippines, Texas, Florida, Tennessee and Michigan. This year our farthest traveler is from the land of the Rising Sun. On opening day Annette Nakahara, daughter of Shichiro and Teruko, entered as a high school student from Shizuoka City, Japan.. Forty-five new students will walk down Portland's

halls this fall, 2 of whom are from congregations of the church of Christ. This makes class rooms the greatest current need.

We have never charged a penny of tuition in 52 years of operating (nor do we intend to, God helping us) though the faculty payroll is just under \$4,000.00 per week. This does not include overhead, light, heat, water, insurance, and the like. We are grateful to God for those channels of blessing He has sent through the years. Would you like to be one with them in this work?

We still have some PCHS recordings of "What Hath God Wrought!" an album of songs sung by our Goldenaires trio (Sisters Longest, Mullins and Thompson). The new low price is only \$3.95 while they last.

Some of our recent graduates, among them Jeanie Blaes, were doing summer missionary work in foreign lands. Jeanie herself was in Mexico.

The first basketball game of the season is with Bethlehem H.S. at Bardstown, on Nov. 11. The first home game is Nov. 30 (North Bullitt-JV 6:30, Varsity 8:00).

Portland Ave. Church: The Church at Portland Ave. does not "sorrow as those that have no hope" but nevertheless misses Sister Maurine Reader, who was a member there most of her life. She went to be with her Lord early on the morning of the 29th of September. A multiple stroke had hit her a few days earlier. Miss Maurine spent her life in devotion and service of the Lord, a service that did not cease when she went to live at Maple Manor Christian Homes. Her work of faith and labor of love will have its reward and the blessed memory of it will long linger in the hearts of those who were blessed by her ministry.

Then on Saturday, October 2, another of our long time members, Miss Anna Mengelberg, was called home to be with her Lord. She was planning to take up residence in the Maple Manor Senior Home, but hoped that the Lord would call her home first. Knowing the longing of her heart, the Lord did, even as she asked.

Many, many saints will miss the strenght of prayers offered by these two faithful prayer warriors.



DESIGNED ESPECIALLY
FOR YOUNG PEOPLE AND
NEW CONVERTS

"A NEW CREATION"

DENNIS ALLEN

HIGHLY COMMENDED—

"I am enthusiastic over "A New Creation." It is a valuable publication and one that can be handed to a new convert without pointing out the things that are wrong with it. In fact, it is my desire to give a copy to every new convert here, and as possible to give copies to several of the young people who have been Christians for a while."

Carl Kitzmiller.

"I have just finished reading "A New Creation." I think it is very fine and greatly needed. I received a definite blessing myself from reading it."

Leroy Yowell

"I am highly pleased with 'A New Creation.' It is a fine title and a fine little book externally, internally, mechanically, and spiritually; it is something one need never be ashamed to offer."

E. L. Jorgenson.

"The booklet with its headings is an excellent outline and a natural one. It would make a good gift to a new convert."—Barton L. McClory, Book Review, The Standard Publishing Co.

"It is a valuable small handbook for young Christians, not so long as to frighten them, yet definite enough to be of real help."

—The Sunday School Times.

WIDELY USED—

"A New Creation" has been stocked by a number of book stores over the country since being favorably reviewed by The Sunday School Times. Many have found it to be an ideal gift for new converts and young people. One colored congregation in Tennessee bought a copy for every member in the church. A number of young people's groups have used it successfully as a basis for a series of studies on the practical problems which face them. A missionary in Africa has asked for permission to translate it into Tonga using photographs of native Christians.

Illustrated with 13 photographs (full page and half page size).

Booklet size, 5 x 7 inches. 48 pages. Attractive two color cover.

50 cents each, 3 for \$1.25, 25 for \$10.00

Order from The Word and Work, 2518 Portland Ave., Lou., Ky. 40212

