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In This Issue:

Talking Things Over —G.R.L.	97
Is Baptism Essential? —J. R. Clark	99
TRUTH ADVANCE SECTION —Questions Asked of Us —S.C.	101
Survey of Missions in Alaska (Part III) —Winston N. Allen	104
The Holy Spirit's Power: Conclusions —Alex Wilson	110
PRECIOUS REPRINTS	
The Outlook of the Last Days —R. H. Boll	113
A Christian Views the News —Ernest E. Lyon	115
The Position and Service of Sisters in Christian Assemblies —Samuel Alexander	117
Books of Interest	121
Obituary—Salome Ogdon (A Worthy Woman)	124
NEWS AND NOTES	126

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Talking Things Over

G. R. L.



Several years ago I began to realize that we humans are very much alike. Outwardly we may be different, but we are amazingly similar when it comes to our basic inward nature. This realization has brought to me two benefits. First, what I know of myself and my own thoughts and feelings tells me a great deal about the thoughts and feelings of others. Secondly, what I *don't* know about myself—but readily see in others—I am prompted to discover. So when I talk about “us,” it may be what I have seen in myself and assume to be in you, or it may be what I have observed in you and assume to be true of me. I'm not sure into which category the following thoughts fall.

The other morning while before the mirror with razor in hand, I was meditating on how we interpret the Scriptures. “Take everything on the same subject together” sounds like a good rule. But who *really* does it? As I think on one verse of scripture, I catch myself saying, “Yes, but what about that other verse?”
“YES, BUT . . .”

Surely we will agree that for a formal statement of doctrine, or for an intellectual study of a topic where our prime object is gathering facts, bringing together all the verses on a subject is in order. But what about when we are just reading through the Bible? We come to John 10. We read, “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish . . .” Just as we begin to drink in the meaning of the words and our souls are melted in gratitude, we come to with a startling thought, “But what about those ‘warning passages?’”

"Take the promises along with the warnings," someone says. I ask, if this is done, will not either one or the other tend to predominate in our thinking? Wouldn't it be better to take the promises *and* the warnings — but not together? Consider the above example (which actually happened once to me). Turning to the "warning passages" definitely broke the chain of thought established by John 10. The loving image of the Shepherd was suddenly dimmed by bringing the sheep into focus. It seems that one verse of scripture was used here to dull the effect of another.

Let's look at it from the other side. Suppose that we are reading in Hebrews 10: "For if we sin wilfully after that we have received the knowledge of the truth . . ." Would the effect of this be dulled if we were to say, "Yes, but John 10 says I'll never perish, so I don't have to be concerned about what it says here." Certainly that would kill the purpose for which the Holy Spirit caused such warnings to be penned.

FAITH AND WORKS

Perhaps we deal with more of the Bible in this fashion than we suspect. For example, what is your reaction when you hear a sermon or read a tract that beautifully depicts salvation by grace through faith. Do you inwardly wonder when works is going to be mentioned: "Yes, but faith without works is dead!" Or to turn it around, when you hear baptism mentioned, do you think, "But of course the water doesn't actually wash away sins."

Think of the Bible as a full dinner served in several courses. To be thoroughly enjoyed, each course must be eaten by itself. The very thought of mixing hors d'oeuvres with dessert just makes my stomach revolt; I can't imagine any person getting any enjoyment out of eating such a combination. Yet when you put one at the beginning of the meal and the other at the end, both may be relished with delight. I think our Bibles would bring a greater blessing to us if we would treat them the same way. Take all the Bible, but for maximum blessing, each part in its own context.

WOMEN IN THE ASSEMBLY OF THE SAINTS

Paul speaks of women who pray and prophesy (1 Cor. 11:5). We reply, "Yes, but — 'keep silence' . . ." (1 Cor. 14:34). A few weeks ago at the monthly meeting of preachers and leaders in the Louisville area, we discussed these and related scriptures. We didn't settle on a statement of doctrine, but both before and after our discussion it seemed evident that there was a feeling of dissatisfaction with our present understanding of the matter. Quite obviously, 1 Cor. 14:34 does not explain (or explain away) 1 Cor. 11:5. It is also quite obvious that *no church* (to our knowledge) strictly applies 1 Cor. 14:34, for the women are allowed to sing, voice prayer requests, etc.

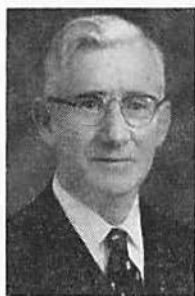
In the course of our discussion, one brother read a portion from a booklet that had been given to him by brother R. H. Boll some

years ago. Of special interest to us was a note that Bro. Boll had written in the margin. This booklet was printed at Bristol, England, and was written by one of our "restoration movement" brethren over there. It is doubtful that any of us agreed with all that this brother has to say about the place of women in the church. However, he does have some new thoughts, and his presentation is humble.

If we are honest, we must admit that most churches of Christ are not entirely consistent in teaching and practice when it comes to our sisters in the Lord. The booklet mentioned—reprinted at another place in this issue—does not necessarily have the last word. We do not offer it as such. We do hope it will stir us to earnestly and prayerfully seek the Lord's answer to a problem that we have never really solved.

Is Baptism Essential?

J. R. Clark



The apostle Paul says, "By grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works, that no man should glory" (Eph. 2:8,9). However, salvation by grace through faith does not rule out baptism as being essential to salvation, for baptism is faith in expression. Baptism may be the outer shell of inward faith, yet it is one piece with it. The New Testament makes plain that baptism is a set way, in this age, for a non-Christian to express faith in the Lord. It is a low door leading to salvation. He who would enter therein must stoop to do so. God wants only the humble!

Baptism is an initial experience. In Romans 6 Paul declares that "all we who were baptized into Christ Jesus were baptized into His death." And, further, that we were "baptized into death" (our own death to sin): and that "like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." In Col. 2:12 Paul adds, "having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." The "working of God" in this verse reveals that God works in the life of the sinner as he is being baptized. What does He do? He causes us to die unto sin and to be united with Christ, both in His death and His resurrection, causing us to be new creatures in Christ. That, indeed, is an experience never to be forgotten! Even as the priests in the Old Testament washed the sacrifice before putting it upon the altar

(2 Chr. 4:6), so the sinner must be washed before presenting his body a living sacrifice upon the altar of service (Rom. 12:1).

The place of baptism in salvation is not so strange. The Lord Jesus once anointed the eyes of a blind man with clay and told him to go wash in the pool of Siloam. He went away, therefore, and washed, and came seeing (John 9). No one would say that the pool of Siloam had medical power to heal blind eyes. The power to heal was in Christ, yet had the blind man refused to go and wash he would not have been healed! This is a parallel of baptism. There is no power in the water to wash away sin, nevertheless the Lord commands the sinner to be baptized as an expression of faith and repentance. The old nature must be buried out of sight as an indication of death to sin, and resurrection to a new life.

The New Testament passages on baptism all say the same thing or point in the same direction. This subject is too plain to misunderstand. R. H. Boll once decided to make a study of baptism. He endeavored to put past beliefs out of his mind, and to take a fresh look on the New Testament teaching on the subject. He came out at the same place where he began. Let us note a few New Testament passages on the subject and view them objectively. "And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mk. 16:15, 16). In answer to the seeking Jews Peter says, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Again, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name" (Acts 22:16). "Are you ignorant that all we who were baptized into Christ Jesus were baptized into his death" (Rom. 6:3)? "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27). "Which also after a true likeness doth now save us, even baptism. . ." (1 Pet. 3:21).

To sum up, those who are baptized: "shall be saved," shall receive "the remission of sins," do "wash away their sins," receive "newness of life," "are baptized into Christ" and "put on Christ," experience the "working of God" (Col. 2:12), "doth now save you." Thus do these and all other N. T. passages on baptism point in the same direction and say the same thing. There are many good people who love the Lord, yet do not accept these verses at face-value. Of John's baptism Jesus said, "But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." Let us not make the same mistake relative to Christian baptism.

Only let us convert people to Christ rather than to baptism!

The blood of Christ makes us safe.

The Word of God makes us sure.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

The Holy Spirit is said to be "given to them that obey" (Acts 5:32)...In Acts 2:38 the Holy Spirit is promised upon the condition of repentance and baptism. How then are we to understand their receiving the Spirit in Acts 10:44 before they were baptized?

The Holy Spirit is indeed promised to them that obey Him, and the promise never fails of fulfillment. "And because ye are sons, God sent forth the Spirit of his Son into our hearts crying, Abba, Father" (Gal. 4:6). The case of Cornelius is exceptional, so far as the record shows. The reason? The receiving of the Gentiles on an equal footing as the Jews was an unprecedented thing. A "middle wall of partition" stood between and it must be broken down, and fellowship must be established. To effect this Peter and the six Jewish brethren accompanying him must have all doubts and misgivings removed. This was truly effected by the bestowal of the Spirit and with it the bestowal of the gift of tongues. Upon that Peter could say, "Can any man forbid the water that these should not be baptized, seeing they have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." God, who looketh upon the heart, could (and did) see the faith that yields and obeys, and was running no risk in bestowing the Spirit. But He has authorized no man, not even an apostle, to promise His Spirit to an unbaptized person.

Who is my brother? and who composes the "brotherhood" we're enjoined to love?

My brother in the flesh is one born into the same family. He might run away from home, as did the Prodigal, but he is still my brother, though he be "gone to the devil and the dogs." The elder brother in the parable disowned his brother and fell out with his father for owning him. That is a true picture of Pharisaism then and now. The ground of the elder brother's disowning him? He "hath devoured thy living with harlots." There are religionists without number today who "set at nought" their brother for a far less cause, even for not subscribing to a prescribed traditional interpretation of some Scripture teaching. And he automatically becomes "Mister" instead of "brother."

The "brotherhood" under the New Covenant is composed of all the born-again ones, each of whom has been born into the spiritual family, the family of God. "Love the brotherhood." A colored sister once said, "I likes them that likes me." That is the easy way and the common practice. With many, the "brotherhood" is a pretty small segment of our Father's family—"them that agree with me." Calling the Prodigal "brother" does not endorse his running away, neither does it involve going with him to the far country.

Possibly we should go a bit further, inasmuch as Christendom is today a veritable Babylon of confusion. Jesus prayed most earnestly for the oneness of His followers, a oneness in the truth, a oneness "in us." Important? "That the world may believe . . . may know that thou didst send me." Yes, it is a oneness such as the world is to see. It is not to be denied nor unappreciated that (as argued) there is the fact of a spiritual unity existent and felt by those who know the Lord and are capable of spiritual discernment (which many are not), but the world God so loved and for whom the Savior died does not have that discernment and can see only the external, the visible. It sees schism, division, strife and confusion and is confused thereby. God's people (instead of apologizing and excusing) had better be praying for the healing of the division the world sees instead of the unity Jesus prayed the world might see. Of course without an inward "unity of the Spirit," no "bond of peace" can prevent a falling apart.

But take a look again at the situation Paul deals with at Corinth. "I am of Paul." "You may be 'of Paul,' but not I, 'I am of Apollos.'" "Not I. Cephas was Jesus' key man; 'I am of Cephas.'" Had this division not been nipped in the bud as it was by Paul himself (in the Spirit) denominationalism had developed in the early day as did come to pass in later years. But the reaction of the Corinthians was such that Paul could write them as he does in 2 Cor. 7:16.

But fail not to note that those "of Paul," those "of Apollos," and those "of Cephas" were brethren notwithstanding the divisions existent and notwithstanding the lack of brotherliness and the fact that segregation interfered with the observance of the Lord's supper. Notwithstanding that the situation spelled out carnality, yet they were brethren. There were Corinthians who said they were "of Christ." They were Christians only and were not differentiating themselves from others by adopting any human appellation. That is what and where they all were, before they began to "think of men beyond what was written" (A.V.). That is what and where they all returned to upon heeding Paul's inspired instruction. All only "of Christ"; that is as should be and will be to the extent the Savior's prayer for oneness is fulfilled.

But it is argued that those "of Christ" at Corinth were forming themselves into a Christ party. Not impossible, though proof is lacking. By taking an exclusive attitude, they could have become a Pharisaical party, disowning as brethren those calling themselves

by the names of favorite men, baptized believers though they were, and individually as well as collectively temples of the Holy Spirit (1 Cor. 3:16; 6:15). Could those "Christians only" consistently own as brethren those calling themselves by a name into which they had not been baptized? Yes. The by-spiritual-birth relationship continues, and to recognize it is not an endorsement of the humanly formed party, a rival of the "one body" of Christ. The party can be refused recognition without refusing recognition of any born-again member thereof. Two cannot walk together, however, unless they are going in the same direction toward the same goal and with a desire to keep step. The goal is of the Lord's setting.

Those "of Christ" are liable to be called bigots and narrow by those wedded to their party, and the fact is not to be ignored that some of the "of Cephas" or of others may be such as "went out from us because they were not of us," and they sooner or later make manifest the fact. "From such turn away" (2 Tim. 3:5). Then there are propagandists zealous for their party, and with such they "of Christ" cannot walk at all, however much they desire "to keep the unity of the Spirit in the bond of peace." They are not to be charged with Pharisaism on this account. (If something in connection here is not clear, let us have another question.)

Would you comment on the publication "Play Boy"?

Only briefly, not wishing to give it any free advertising! The editor, Hugh Hefner, is propagating a philosophy of vain deceit. Let all who would avoid defilement of flesh and spirit (2 Cor. 7:1) avoid the slime of the serpent. Any obscene publication that undermines morality is not worthy to be called literature.

Can we positively say that World War I was the "beginning of the signs" this generation should see and also see the end of? I hear it so taught often over radio. "This generation" in Matt 24:34 and parallel passages is what generation? the one of which the disciples whom Jesus addressed were representatives?—It is being claimed that He means that the same generation that sees the beginning of the end-time signs will see the end.

We'd better not be dogmatic here. What makes World War I the beginning of said signs? "It was an unprecedented war, involving the world, 'kingdom against kingdom.'" True. But such were the Napoleonic wars, and it is said that people of those days took the same as the beginning of the end time. The "Reign of Terror" made them the more sure of their interpretation. Some of that generation lived to see famines, pestilences and earthquakes, as well as more wars, but not the Lord's return hoped for. It could be that some who saw World War I may not pass away until "all these things be accomplished." It will not be amiss for those "who love his appearing" to be waiting for Him with a "blessed hope," a desire and an expectation, of that grand event the while they pray, "Even so, come, Lord Jesus." "This generation" is normally the generation of those hearing Him. His own will not see all things accomplished, according to Lu. 21:36, Rev. 3:10, et al. Praise the Lord, they won't.



Survey of Missions In Alaska

(PART III)

Winston N. Allen

Introductory Note: We have come to the rather difficult task of reducing Chapter III, the longest chapter in the Allen manuscript, to W.W. size. Even so, this is likely to be the longest installment in the 1965 series. In this section, the writer attempts to give the location, the number of workers, the extent of the work, and the methods employed in each organization now working in this new state. It is obviously an assignment that will tax our allotted space, and it appears that the ms. must be cut by about 50 per cent if we finish it in 1965.

The chapter surveys the work of 44 individual missions and religious groups now working in Alaska—a total force of some hundreds of persons including Roman Catholics and several of the odd cults. While some information about all these groups would belong very properly in any comprehensive survey, the editor of this series assumes that information about those individuals and groups that are, or strive to be (like ourselves), more independent and non-denominational would be of chief interest and value to our readers. We therefore exhibit reports from these as space permits, omitting reports on the work of the larger and better-known historical divisions of protestantism.

Our installment for next month (May) will begin with a summary of the remarkable and most inspiring work of William Duncan of England and the Netlakatla Christian Mission—a mission that he founded on an uninhabited island called Annette Island, and under the protection of the United States, to which country he had then appealed for citizenship. —E.L.J.

ALASKA BIBLE INSTITUTE

Alaska Bible Institute is an independent, evangelical school for training pastors, missionaries, and Christian workers. This young and growing institution has limited facilities on a small campus south of Anchorage. For years missionaries have been praying that a Bible Institute would be established to help train young people of the North Country for Christian service.

ALASKA EVANGELIZATION SOCIETY, INC.

The Alaska Evangelization Society (fundamental, pre-millennial, undenominational) has as its objective: "Evangelize Alaska Now." The organization has 11 missionaries at the following points: Port Graham, Seldovia, Sleetmute, Levelock, and Crooked Creek.

AMERICAN BIBLE SOCIETY

Early in the 1950's the New Testament was translated and published in the language of the Kuskokwim Eskimos. In 1958 the District Secretary of the American Bible Society visited this native group in Alaska and in home after home he was shown well-used copies of the New Testament and heard Eskimos read verses in their own language. A new church building was in the process of being erected.

The Moravian mission is working with the Kushokwim Eskimos.

The Point Barrow Eskimos live in the far north near the Arctic Ocean. Even though only portions of the New Testament are in their language the work is growing. High in the mountains 100 miles north of the Arctic Circle in the Eskimo village of Anaktuvuk the District Secretary watched the Eskimos building a church from logs which they had hauled by dog team a distance of 60 miles. The American Bible Society promised these Eskimos a Bible that would be suitable for their lectern. Their secretary writes:

"The promise to the little community of Anaktuvuk will be kept, but what of the hundreds of other churches that must be built to meet the needs of a growing Alaska? What about the Scriptures that are needed for the Eskimos, for the Indians, for the Aleuts, yes, and for the settlers from the United States and the thousands of service men at the great air bases, the Army camps and the lonely installations of the Distant Early Warning line? . . . The American Bible Society is there seeking to do its task of distributing the Word of God.

AMERICAN INDIAN MISSION, INC.

The work of this mission in Alaska has been of a limited nature largely in the occupational missionary field. Since 1953, four individuals have been assisting in doing missionary work as their time and jobs permitted. A personal letter from the Director of American Indian Mission, Inc., states:

"I feel there is a great deal that can be done in Alaska through this type of ministry. In 1959 I visited the field and found missionary work on some fields competitive. Some areas do not warrant a regular missionary, but lay missionary work could be done by consecrated people."

ARCTIC MISSIONS, INC.

Arctic Missions, Inc., (A.M.I.) is a nonsectarian evangelical faith mission organized in 1951. In 1961 the Mission had 52 missionaries in Alaska. The work is primarily among Indians, though Eskimos, Aleuts, and whites are also contacted. A.M.I. missionaries are able to begin a Gospel ministry as soon as they reach the field because most of the natives have been taught English in the government schools. The burden and goal of the Mission is to reach the unreached people of the Arctic Regions, to occupy every village where a Gospel witness is not being given. In order to reach inaccessible villages A.M.I. operates an aircraft; the full-time pilot also serves as Field Superintendent.

Located in the beautiful Talkeetna Mountains near Victory Peak and Victory Lake, 95 miles northeast of Anchorage, is the Victory High School established by A.M.I. in 1959 for the purpose of preparing native young people to become Christian leaders among their own people. Most of the students are sent to the school from villages throughout the state where A.M.I. missionaries are located. Victory High School is recognized by and registered with the Alaska State Department of Education. In the same area each summer missionaries from all over Alaska gather at the Victory Bible Camp Grounds for the annual missionary conference. Also from the middle of June into the first week of August Camp sessions for all ages are conducted

at Victory Bible Camp. Qualified counselors for this program are recruited from Christian schools in the 48 States.

In the summer of 1962 an all-native summer Bible Camp was started by A.M.I. missionaries at Grayling Creek near the mighty Yukon River. Native people congregate in this area during the summer to catch fish as part of their food supply for the winter. Alert missionaries saw and seized the opportunity to evangelize and teach.

Mr. John M. Gillespie, General Director of Arctic Missions, Inc., wrote regarding missionary work in the 49th State:

"'Too little, too late' has been the story among all groups; nevertheless a definite impact with the Gospel message has been made by different groups in many of the major areas."

BRETHREN (Christian Missions in Many Lands)

Assembly work began in Alaska in 1941. Today there are 14 missionaries in the 49th State serving 5 churches, a children's home, and a Service Men's Center. The assemblies or congregations are located in Anchorage, Fairbanks, Cordova, Palmer, and Nome. The Valley Christian Home for Children is located at Palmer. The Service Men's Center is located in Spenard.

CENTRAL ALASKAN MISSIONS, INC

The Central Alaskan Missions, Inc., a nondenominational mission, was founded in 1936 for the purpose of carrying the Gospel to the people of Alaska and establishing indigenous churches. As the name of the Mission indicates, the sphere of activity is mainly in the central part of "The Great Land." Vincent J. Joy, Founder and General Director, has witnessed the growth of this work from a single missionary to more than 30 missionaries. A personal letter from James Pinneo, M.D., explains:

At present the Central Alaskan Missions, Inc., has a headquarters station at Glenallen, Alaska, where there are as follows: Faith Hospital, nurses' home, and five missionary homes. Outstations are at Tanacross, which is 150 miles north in the upper Tanana River valley, and at Ellamar, which is close to the Aleut village of Tatitlek on Prince William Sound approximately 30 miles from Valdez. The Mission has indigenous church work going on in the villages of Gulkana and Copper Center, Kenny Lake and Lower Tonsina, and visitation work going on at Lake Louise and Paxson (all of these are within 75 miles of Glenallen).

Four national pastors are serving the churches listed by Dr. Pinneo. The use of the mission plane, as well as travel by boats and cars, enables missionaries to reach Indians, Eskimos, Aleuts, and white people in distant villages.

Faith Hospital is the nearest medical facility for approximately 2,000 people, both Indian and white. Mission doctors take turns traveling to distant villages monthly to hold medical clinics. Doctors and nurses often have opportunities to counsel with patients regarding their spiritual needs.

During the winter months a Native Bible School is conducted in Glenallen for national Christians. The basic studies include

courses in Bible, flannelgraph methods, music, sermon preparation, and practical instruction in soul winning.

Each summer the Annual Native Bible Conference is a high point in the year for national Christians.

Boys' and girls' clubs are an important part of the work of the Mission.

Plans for the forthcoming radio station are progressing slowly but surely. Ten acres of land have been cleared and log pilings on which to build have been secured. A station engineer, an electronics man, a station manager and program director are important personnel positions which have been met. Much of the studio electronic equipment has been obtained. The Mission is prepared to make every sacrifice in order that their station may become a reality, and Alaskans, whenever they may be in the listening area, will have an opportunity to hear the Word of God.

CHILD EVANGELISM FELLOWSHIP INTERNATIONAL

Miss Sylvia Bray, Box 5-374, Mt. View, Anchorage, is Child Evangelism Fellowship's only full-time worker in Alaska. Need was expressed for full-time workers in Fairbanks, Juneau, Kodiak, and other towns. She also stated that Christian Science and Mormonism are strong opponents of the true gospel in Alaska.

CHRISTIAN SERVICE BRIGADE

Since its beginnings in 1937 Christian Service Brigade, an interdenominational missionary work among boys, has grown to significant proportions. Serving boys 8 through 18, Brigade and Stockade offer a Christ-centered, Bible-teaching program which is under the immediate direction of the local church or mission. Brigade is loaded with boy-appeal and is an effective tool for evangelism and Christian training. Some believe Brigade is one of the most significant developments in Christian education since the Sunday-school movement began.

As has been done for other mission fields of the world, Brigade Headquarters is working on an adaptation of Brigade to meet the circumstances peculiar to Alaskan villages. Several villages have shown interest in Brigade and programs are being developed to meet the needs.

CHURCHES OF CHRIST (Post-Millennial Group)

Churches of Christ missionary work in Alaska began in earnest during the summer of 1944 when graduates of George Pepperdine College (Los Angeles) and others conducted evangelistic meetings in Craig and Ketchikan. Today there are eleven congregations in the following cities and towns: Ketchikan, Juneau, Sitka, Anchorage, Kenai, Seward, Anchor Point, Fairbanks, Eielson Air Force Base, and Kodiak Naval Station. Eight missionary families are serving these congregations. Very little work, if any, is being done for the Indians, Eskimos, and Aleuts.

CHURCHES OF CHRIST (Pre-Millennial Group)

The much smaller pre-millennial group of Churches of Christ, with which the writer is connected, does not have any missionaries in Alaska at the present time—except our own family. We hope a Bible college can be started to help train nationals to reach their own people.

The Churches of Christ do not have headquarters; each congregation is considered autonomous and responsible directly to Christ, the Head. Missionaries are sent out by local congregations. These churches are distinguished from the conservative Christian churches in that instrumental music is not used in the worship services.

EVANGELICAL COVENANT CHURCH

The first Covenant missionary to serve in Alaska was Axel E. Karlson who pioneered work with the Eskimos in the northwestern part of the state. In 1887, while travelling to the mission field where he was to serve until his death in 1910, Karlson was told by the captain of the ship, "I have sailed the Alaska and Siberia coasts for years and have visited many of the villages. I don't think there is any hope for those people. Why don't you stay right on the ship and return to the states with us? Surely you can find a place where the work will be easier." But Karlson, having experienced the saving and transforming power of the Gospel in his own life and being deeply aware of Christ's clear call, could not be turned aside.

Today the work of the Covenant Church in Alaska is concentrated mainly in the region which Karlson pioneered. One writes:

For all who listen it is a source of spiritual power and vitality. The station is flooded each month with more than a thousand letters from grateful listeners.

The Covenant Church in Alaska is stressing the importance of indigenous principles and is well on the way to establishing a truly indigenous work among the Eskimos. There are now 17 Covenant churches in Northwestern Alaska. Eleven Eskimo pastors hold Covenant ministerial licenses. One of these is preaching in Anchorage. A high school for the Eskimos is operated in Unalakleet; more than 49 students are enrolled. Some work above the high school level is offered to young men preparing to preach. A Children's Home is operated at White Mountain.

Though there is not a formal medical mission program, some of the 20 Covenant missionaries are nurses. Often the mission plane is used to transport patients to the Maynard Macdougall Memorial Hospital in Nome, or a doctor is flown to patients who cannot be moved.

One of the greatest things that has happened to Western Alaska is Radio Station KICY, The Voice of the Arctic, located at Nome. This 5,000-watt station, owned and controlled by the Covenant Church, is heard in most of Northwestern Alaska where every sod hut has at least a shortwave radio. No other radio station is within 500 miles. The Siberian Eskimos behind the Iron Curtain are now

hearing the Gospel through The Voice of the Arctic. Arden Ahnquist says:

In a part of the world where communication and transportation have been greatly retarded, radio is the obvious answer to the frustration of flesh-and-blood missionaries who have vainly attempted to cover a vast territory for many years. . . . Workers of other missions, government schoolteachers, military men, airplane pilots, captains of vessels sailing the Alaska seas — all have similarly voiced thanks for the new radio station at Nome. For many it is their only source of entertainment, their only link with the rest of the world.

MARINE MEDICAL MISSION, INC.

Summer Missionary Institute

The heart of the program of the Summer Missionary Institute is a wide-spread Bible School and youth ministry among the Indians of the Pacific Northwest. Student missionaries carry the Gospel to many Indian villages and isolated logging camps in southeast Alaska, British Columbia, and western Washington during the summer months.

While on the field, student missionaries (from Christian colleges in many states) are responsible for ministering to the Indians in as many ways as possible: visitation, Vacation Bible Schools, teen-age groups, Sunday services, Bible classes, and recreational programs.

Following an orientation period students are then assigned, in teams of 2 or more persons, to specific villages. They are transported to their isolated areas by ship, airplane, or automobile. Institute staff members visit the student missionaries frequently to counsel and assist in working out any problems which arise. Reports are supplied to the sponsoring organizations or churches.

“We reject with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral, and religious ordinances. We believe that the most scientific view, the most up-to-date and rational conception, will find its fullest satisfaction in taking the Bible story literally. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded, and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of goings-on of today. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon ‘The Impregnable Rock of Holy Scripture.’ Let men of science and learning expand their knowledge, and probe with their researches, every detail of the records which have been preserved to us from those dim ages. All they will do is to fortify the grand simplicity and essential accuracy of these recorded truths which have so far lighted the pilgrimage of man.”—Sir Winston Churchill.



The Holy Spirit's Power: Conclusions

Alex Wilson

Last month we read about the power of the Holy Spirit in the lives of Peter and Paul, and also heard the testimony of three men of modern times. (It would be helpful, but not absolutely necessary, to review that article.) Let us now draw some conclusions and see what basic principles we can establish.

1. Scripture clearly shows that God has provided His people with supernatural power by the Holy Spirit, so that we might accomplish our task of evangelizing the world. Since *we have the same task* that the first disciples had, we *need the same power* for the task that they needed. In the Bible the condition of having this power is often called "being filled with the Holy Spirit," and is different from His mere indwelling, which all Christians have.

2. All Christians, however—not just some special few—*can and should* be filled with the Spirit. We know this from Acts 4:31, where the entire group of disciples was filled, and from the fact that Paul's inspired command, "Be filled with the Spirit," was addressed to all his readers, not just the church leaders.

3. Passages mentioning the fulness of the Spirit seem to fall into two classes. Some refer to the *continuing process* of being filled. The Greek word for "filled" means "be completely under the influence of"; I should be fully yielded to the Divine Person indwelling me. It is not that I get more of Him, but He gets more of me — *all of me!* The verb tense in Paul's command indicates continuing action and could be translated, **KEEP** filled with the Spirit. The context of this verse is about praising God, and exhorting and humbly serving one another. The context of Acts 6:3 & 5 and 13:52 relate the Spirit's fullness to the characteristics of wisdom, faith, and joy. So when the continuing process of His fullness is mentioned, the stress seems to be on Christian *conduct*: *Walking by the Spirit, the Fruit of the Spirit* (Gal. 5, etc.).

Other passages, however, refer to *special fillings* given at certain times and *related to Christian service*. This experience can be *repeated*, for many who were filled on Pentecost were filled again later, and Peter on yet a third occasion (Acts 2:4; 4:31; 4:8). Finney's testimony was similar, you remember. On all of these occasions the Spirit's fullness was directly related to the proclaiming of God's word to the lost. Nine times in Acts the writer mentions Christians' being filled, and six of those times refer to their receiving boldness and ability to witness for Christ. This obviously was the power

from on high which Christ had promised them earlier (Lk. 24:49; Acts 1:8). He also had distinctly foretold that when the Spirit came He would bear witness of Christ and convict the world (Jn. 15:16 and 16:8), which He did through the disciples He empowered.

So we see that being filled with the Spirit *usually* refers to His enabling of Christians to witness boldly, plus giving their words *power to produce deep conviction* in the hearts of men. Finney wrote, "There is a great difference between the *peace* and the *power* of the Holy Spirit in the soul. The disciples were Christians before the day of Pentecost. They must have had the peace of sins forgiven, but yet they had not the enduement of power necessary to accomplish their work. They had the *peace* which Christ had *given* them (Jn. 14:27) but not the *power* which He had *promised* (Lk. 24:49). This may be true of all Christians, and here is the great mistake of the church. They rest in conversion and do not seek this enduement of power from on high."

4. A number of *Christians through the centuries* have testified that they too received power from on high, and that their experiences were basically similar to those recorded in the New Testament. Jonathan Edwards, David Brainerd, Whitefield, Wesley, Finney, Moody and many other all experienced the Spirit's convicting power working mightily through them. Sometimes, wrote Finney, "great numbers of persons in a community will be clothed with this power, and the very atmosphere of the whole place seems to be charged with the life of God. Strangers passing through the place will be smitten with conviction of sin and in many instances converted to Christ." That may sound incredible to us, but it is exactly what has happened in the great revivals of the past and present. In places throughout the U.S. (starting in 1857), also in Wales (1904), Korea (1907), and the Hebrides islands off of Scotland (1949 till now)—to mention only a few examples—such experiences as Finney described took place repeatedly. God's presence pervaded entire communities, and men were convicted and humbled before His holiness.

Returning to our main point here, we see that the fullness of the Holy Spirit's power was not limited to apostolic times. It is also for us today.

5. We should not try to imitate someone else's experiences in this matter. *God uses great variety* in dealing with His children. We have differing temperaments and backgrounds. We find ourselves in various situations, and are called to various types of work for the Lord. For example, last month we saw that Moody had a stirring emotional experience, but Carroll none at all. Moody's call was primarily to evangelize, but Carroll's call is to strengthen Christians. Not many of us are called to be Peters or Pauls, Finneys or Moodys, though all are called to witness. But note that in the early church (Acts 6:3) a man had to be full of the Holy Spirit in order to be qualified to take care of the poor! So whether God has called you mainly to care for the needy, or teach His word, or praise Him via song-leading, or to the work of "helping" (1 Cor. 12:28), or to preach—ask Him for the fullness of His enabling power. But

do not seek to copy some unusual experience He may have given another person.

As Brother Frank Mullins wrote, "At least nine times in the book of Acts, disciples were filled with the Holy Spirit . . . but in no two instances when they were filled did the same thing occur."

6. Being filled with the Spirit does not guarantee what men call "success" in God's work, nor will it make things easy. Great outward results may not come, though in many cases they will. Note that Stephen, a Spirit-filled man (Acts 6 & 7), was stoned to death by the mob to whom he preached. God may call us to the "unsuccessful" work of being martyred! Or He may send us—as He has others—to preach for years to people with unresponsive, rock-like hearts. We are not accountable for the response of others, *IF* we are truly working by the power of God rather than obstructing or neglecting His power. Paul said, "I labor, striving according to *His* working, which works in me mightily" (Col. 1:29); can you and I say the same?

7. What shall we do in order to be filled with the Holy Spirit? Much could be said about this, yet the basic thing is—we must want God above all else, seeking Him as the deer pants for water after the chase. God's Old Testament promise of the Holy Spirit was made to the *thirsty*, and when Christ renewed this promise it was again based on that condition (Isa. 44:3; Jn. 7:37-39). Note how Peter urged his readers not to be self-satisfied but to grow in grace and the knowledge of the Lord. Listen to Paul's heart yearning to know Christ and His power and sufferings. Note Moody's words: "I really felt I did not want to live any longer if I could not have this power for service!" See how Finney and also Carroll at times set aside an entire day for prayer and fasting. All these men thirsted for God's fullness, and they would not be satisfied with anything less.

Many people today lack such thirst because they do not realize that this fullness of power is both *possible* and *urgently important* to them. Brother Boll has some searching comments here. Writing on "Be filled with the Spirit" he says: "1) It must be *possible*—for God would not urge it upon us if it were not for us to attain. 2) Manifestly it is God's will: *He wants* us to be filled with the Spirit. 3) It is clear that this filling is not dependent exclusively on God; it must depend on some step or attitude of ours. The command is addressed to us. 4) It follows that if it is possible, if God wants it, and if it devolves on us whether we are 'filled with the Spirit' or not—it is a great failure for a Christian to go through life without it."

This fullness is a gift of God's grace. Our thirst of heart does not earn it in any way. Yet God's grace operates to the fullest only in those who seek Him and His will and glory above all else. This is our responsibility. God forbid that we be like the people described in these words: "We want God, it is true, but we want something else more. And *we get what we want most.*" Nay, rather "let us know, let us follow on to know the Lord: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth" (Hos. 6:3). May the showers fall soon.

Precious Reprints

R. H. Boll — 1918

THE OUTLOOK OF THE LAST DAYS

Second Timothy is Paul's last epistle. His race was all but run, his course finished, and he was ready to be offered up. The Lord Jesus had not come, though Paul had not failed to look and wait for Him, and had "loved His appearing." Now he was about to go, he did not know what day. The chances were that Timothy would be left to fight the battle alone — and yet "not alone"; but without Paul's helpful presence and encouragement. If the Lord did not come during Paul's day, He might well come during Timothy's. But if not in Timothy's then in somebody's — some faithful Timothy would be living and would need inspired instruction to meet the peculiarly trying crisis of the end-days. So Paul looks solemnly ahead into the future and confirms and encourages Timothy, his beloved child, that he might watch and pray and meet the situation that was sure to come, with boldness and power.

DEFEAT AND VICTORY

And what would the situation be? The prospect was not just hopeful and inspiring from the earthly side. The decline of the church had already begun; it would continue and end in apostasy. Nevertheless God would be victorious in the issue of His plans, and they would be victorious who, despite increasing pressure, would cleave to Him. What though false teachers were sure to come and overthrow the faith of some? The firm foundation of God standeth, and the Lord knoweth them that are His. It was but a challenge to Timothy to increase his diligence to show himself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth (2:15-19; compare Acts 20:29-32). What if in the church would be many vessels unto dishonor? If any man would cleanse his hands from all complicity and fellowship with evil, "he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work." Side by side with outward failure, will go on increasing splendor of spiritual victory, the more glorious as the circumstances are more difficult and the testing more severe.

HEATHEN VICE IN CHRISTIAN GARB

Under the garb and religious form of Christianity all the sins of heathenism (Rom. 1:28-31), some of the grossest of the outward sort alone excepted, shall flourish in the last days. "For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." From such as these the faithful man of God must *turn*

away. On the other hand, he must follow after righteousness, faith, love, peace, with such as call on the Lord out of a pure heart. Let him seek the companionship and sweet fellowship of the true and pure in Christ Jesus, and, "mark them that so walk" (Phil. 3:19).

THE SAFEGUARD AGAINST DECEPTION

In the last days the power of deception will run high. Evil men and imposters, of whom there was already a sufficiency, should "wax worse and worse, deceiving and being deceived. But. . ." What is this precious "But" which promises to us a safeguard against the great tidal waves of error and deception? "But abide thou in the things which thou hast learned and hast been assured of." Those were the things Timothy had heard from apostolic lips, chiefly from Paul — the apostle's teaching (Acts 2:42). Of these things Timothy had been fully assured. Paul's apostolic authority had been fully vindicated (2 Cor. 12:12). God had accredited His ambassadors (Heb. 2:4) openly and in a manner which could not be disputed or denied. Their writings, preserved in the New Testament, are the accredited and the authoritative doctrine of Christ. The attitude which a man takes toward the apostles' teaching determines whether he is swayed by the spirit of truth or of error (1 John 4:6) and the acknowledgment of the Divine authority of their writings is the test of true spirituality (1 Cor. 14:37). Those who had these writings in the beginning knew whence they came, just as Timothy knew of *whom* he had learned. Those who made up what is called "the canon" of the New Testament were powerless to give authority to the books therein, but could only gather together into one volume the writings which were *known* by the churches to have come from Divinely inspired sources. These constitute "the faith which was once for all delivered to the saints." This is that which we "have heard from the beginning," which we must abide in, and let abide in us that we may be saved (Jude 3; 1 John 2:24; 2 John 9). Thus Paul's admonition, "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" — applies to us also.

THE SCRIPTURES

There was yet another rock on which Timothy's faith was grounded, as is ours also. From a babe he had known *the holy scriptures*. In Timothy's case this meant only the Old Testament, for the New was not yet given in the form of "scripture"; but to us today it means both the Old and the New Testaments, as we have them. These "sacred writings" were able to make Timothy "wise unto salvation *through faith which is in Christ Jesus*." And that not through the hands of learned interpreters, still less through some priesthood which arrogates to itself the exclusive right of interpretation — but just the plain, simple scriptures, *as a child can read them* or hear them read by its parents. All this scripture "is inspired of God," and profitable also "for reproof, for correction, for instruction which is righteousness," amply sufficient to equip the man of God fully unto every good work.



A Christian Views The News

Ernest E. Lyon

DON'T BE BLIND TO THE MORAL DECAY IN THE U.S. Many are hiding their eyes in the sands and pretending things are well with our country in spite of the people of this country getting farther and farther away from God. But look at the thousands upon thousands who are content to live off of welfare instead of working for a living, at our government's putting a premium on immorality by encouraging illegitimate children through aid to dependent children (thus also encouraging separations and divorce), at the many churches that are promoting law breaking in the name of various kinds of "rights" (falsely so-called), and at the many examples of contracts broken not only by individuals but by governments, including our own. And now there has come word to me of a club that is becoming popular in high schools; it is a girls club that has as its initiation requirement a statement of sexual relationships and the continuation of that in order to stay a member.

THE SURRENDER TO FEDERALIZED EDUCATION is the title of an article by the president of Rockford College in *Christian Economics* of February 23, 1965. I put into one paragraph his quotation of three paragraphs: "For more than a quarter of a century and especially during the last decade, education in the United States, like a ship caught in a powerful tide, has drifted ever further into the dangerous waters of Federal control and domination. This drift has continued at an accelerated rate. . . . Present signs indicate that unless it is sharply checked by an alert citizenry, it will continue even more rapidly. . . . It is the deliberate and reasoned judgment of the two educational commissions who join in the appeal which this document makes to the people of the United States that the trend toward the Federalizing of education is one of the most dangerous on the current scene." This is quoted from an article issued jointly in March, 1945, by the National Educational Association (NEA) and the American Council on Education, two associations which are now leaders in the efforts to increase the Federal role in education.

ALARMIST? Kilsoo Haan, head of the Korean Underground Movement, reports that the Russians have begun building for an all-out military drive to control the world, the drive to start by the end of this year; he says they have 150 thermonuclear powered bombers capable of speeds in excess of 3,500 miles per hour, of remaining aloft from 90 to 120 days without refueling, and capable of 85,000-

foot ceiling and ability to lift tremendous weight and also to escape radar detection 23 out of 25 times. This report, which I saw in the Life Lines paper of February 19, 1965, would not be worth listening to if it did not happen that the Korean Underground Movement has predicted so many of the events of the past years, including Pearl Harbor (to the very date, several months in advance), the Korean war, the Russian A-bomb (2 years before our president announced Russia's first explosion), the first Sputnik (3 years before it orbited), the Cuban missile buildup, etc.

BRIEF NEWS AND COMMENTS: Increase in minimum wage laws always increases unemployment, an old economic fact . . . You ought to read "Manifestation of Moral Confusion—The Money Muddle" by Elgin Groseclose, Ph. D., in *Christian Economics* for Feb. 9, 1965. . . Money does not make good schools! . . . There are almost no observation flights over Cuba now in spite of a tremendous buildup of Russian forces and missiles there. . . The *Monthly Economic Letter* of the First National City Bank of New York says that on January 1, 1966, Social Security taxes will be raised by more than \$4 billion a year as the first step to meet cost of increased benefits now being proposed. . . During the past 7 years the Social Security reserve fund has decreased more than \$4 billion. Social Security is a very bad investment for any young person, for it has paid out so much more to those in on the beginning than it collected and is still doing that.

. . . The president of San Francisco Seminary (United Presbyterian) spoke to the Committee on Intellectual Freedom of the American Library Association and defended the reading of such books as *Tropic of Cancer* even by children and protested censorship. He said the Church is still "afflicted" by moralists!. . . *Human Events* on February 13 reported Rep. J. Arthur Young as saying, "For every 10,000 people in the United States there are 12 doctors, 11 lawyers and judges, 40 gas station workers and 37 telephone company employees. But for the same 10,000 Americans there are 130 Federal civilian bureaucrats . . ." Communist influences seem to have prolonged the dock strike which has cost the nation an estimated over \$1 billion. . . *People's World*, official organ of the California Communist Party, applauded the Xerox programs lauding the United Nations . . . 25-year-old Derek Jopson is going to have his tonsils out, according to the *Chattanooga News-Free Press*. This is news because Jopson, an Englishman, began his arrangements when 15 and was put on a waiting list under socialized medicine and is to have the operation 10 years later. . . It still takes from 6 to 10 years to get an apartment in socialistic Sweden. . . Get ready for increased prices on fruits and vegetables. The Department of Labor has prevented the importing of experienced "hands" to pick crops and forced the hiring thereby of high-priced inexperienced ones. Many crops are rotting in the fields from lack of workers. . . Florida's Congressman Paul Rogers is reported as having revealed in a Congressional speech that in the past six months 210 ships have landed supplies in the Red port of Hanoi in North Viet Nam; these ships flew flags of our allies, 41 per

cent of them being British. . . Rejoice in the Lord always; look up, for your redemption draweth nigh; pray ye the Lord of the Harvest that He send forth workers into His harvest.

The Position and Service of Sisters In Christian Assemblies

Samuel Alexander

(For the origin of this article and how it came to us, please see page 98.—Ed.)

In considering this matter let it be said at the outset that the Holy Scriptures, the infallible Word of God, are the supreme and final court of appeal. No argument based upon current practice, with apparent blessing, can be regarded as conclusive. "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them."

It may also be admitted that the subject is one not without difficulty. If this were not so there would hardly be such diversity of practice in the Christian Church. It is a fact of some significance that among Christians known as "Brethren," to whom the whole Church is indebted for light on the Scriptures, the practice, with almost negligible exceptions, is that Sisters are kept in complete silence in all public gatherings of the Lord's people.

If this is in accordance with the Word, interpreted under the guidance of the Spirit of God, well and good, even though it does not square with modern Christian thought. But if the contrary is the case, if our Sisters should have liberty to take audible part in the Worship and Prayer-life of the Churches, to say nothing of some, here and there, exercising a ministry in the Word, then what a tragedy it is that in a large number of Assemblies in all parts of the world, by far the greater number of the Saints are kept in silence and denied their rightful place.

In addressing ourselves to this matter it is of vital importance that neither prejudice nor tradition should govern our thinking. A candid examination of the Word in simple dependence upon the Holy Spirit—the Spirit of Truth—will alone bring us to the truth. We must diligently seek to have the mind of Christ, the Head of the Church, and be prepared to yield obedience at any cost.

Now immediately the Scriptures are searched in relation to this matter, we are faced with the strange fact that there seems to be ample warrant for both views. It is easy to make out a strong case both for the liberation of the Sisters, and for their being kept in silence. Certain passages of the Word *taken by themselves*, seem to be conclusive in both directions. Is the Word of God then a contradiction? Does the Holy Spirit inspire the writers to say one thing here and a diametrically opposite thing there? God forbid! Yet, on the surface it would seem so. To illustrate:

Galatians 3:28: "There (i.e., in Christ) can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus."

1 Corinthians 11:4, 5: "Every *man* praying or prophesying having his head covered, dishonoreth his head. But every *woman* praying or prophesying with her head unveiled dishonoreth her head."

1 Corinthians 14:34, 35: "Let the *women* keep silence in the Churches; for it is not permitted unto them to speak, but let them be in subjection . . . it is shameful for a *woman* to speak in the Church."

The surface difficulty is manifest. Distinctions between male and female are abolished "IN CHRIST." . . . Men praying or prophesying must do so with uncovered heads, while women so doing must have their heads covered. . . Women are to be silent in the Church; it is a shame for them even to speak. How shall these be reconciled?

It is manifest that any practice based upon one or other of these and similar passages, and leaving out of account those which seem to give opposite directions, must be wrong. Only by a consideration of *ALL* the passages dealing with this matter, and finding by the teaching of the Holy Spirit the hidden harmony, can our practice be according to the mind of God.

Let it be accepted as a fundamental and governing principle that the teaching of Scripture is one. There is no discord, no contradiction, but a beautiful harmony. Let us not rest till any practice we adopt in the Assembly can be justified by an appeal to the Word *as a whole*. Whatever the difficulties of interpretation, the Spirit of Truth can solve them, as we wait on Him in humble and earnest prayer for enlightenment.

Although "IN CHRIST" all distinctions are abolished and there is, in Him, "neither bond nor free, neither male or female," it is evident from other passages that our conduct within the sphere of "the House of God, which is the Church of the living God, the pillar and ground of the truth" (1 Tim. 3:15) is not to be entirely governed by this glorious statement. Other factors have to be taken into account. The first Epistle to Timothy was written to instruct the Saints as to their behaviour in the House of God. Directions are therefore given as to the relationships of masters and bondservants (6:1-2), men and women (2:8-10), the man and the woman (2:11-15), bishops (overseers, R.V.M.) and their wives (3:1-7), etc., etc., all of which affects the honour of Christ as "Son over God's House" (Heb. 3:6).

Coming now directly to the matter in hand we will examine in some detail the various passages in the New Testament which bring this subject before us. It is obvious, and need not be laboured, that there is much in the way of hidden and private activity which is open

to Sisters. Our Lord, when upon earth, greatly valued the attendance and service of the women who accompanied Him; the Apostle Paul also speaks of women who laboured with him in the Gospel. That is all common ground. But there are a number of passages which include more specific and public activity, and to these we will turn.

Superstructures depend for their stability upon foundations. "If the foundations be destroyed what can the righteous do?" The Church of Christ was formed by the descent of the Holy Spirit on the Day of Pentecost, when the 120 in the upper room at Jerusalem were "in one Spirit baptized into one body" (1 Cor. 12:13). It is surely significant that it is in Acts 2 we get our first reference to the place and activity of women in the Church. Peter speaking for, and on behalf of, the eleven, who stood with him in the utterance, and speaking also under the immediate power of the newly outpoured Holy Spirit, says, "This is that which hath been spoken by the prophet Joel" (Acts 2:16-21). No one will contend that Pentecost exhausted this prophecy, but it is, nevertheless, a first fulfilment thereof. Here at the very threshold of the Church it is said, "Your sons and *your daughters* shall prophesy . . . On *My handmaidens* will I pour forth of My Spirit and they shall prophesy" (Acts 2:17-18). Now the exercise of the prophetic gift is indubitably public ministry. The prophets and prophetesses of old were all public characters. While there is a difference between prophetic ministry in the Old and New Testaments, Paul clearly shows that prophets had a high rank in the early Church. "And God hath set some in the Church, first Apostles, *secondly Prophets*, thirdly Teachers, then Miracles," etc. (1 Cor. 12:28). Let us pause to give full weight to the revelation here made. Women are included in a prophetic ministry in the Church by the utterance of God's Holy Spirit on the Day of Pentecost, and this ministry ranks second in order of importance, while that of teacher of the Word comes third.

Now the question arises, the Holy Spirit having so pronounced in this foundation utterance, was it the practice in the early Church for women to exercise this gift and ministry? Two passages answer this conclusively and in the affirmative:—

1. Acts 21:8-9: Philip, one of the seven deacons elected to serve tables, but thrust out by the Holy Spirit into an evangelistic and widely used ministry, "had four virgin daughters who prophesied."

2. 1 Corinthians 11:5: Paul, writing to correct disorders in the Corinthian Church, says, "Every woman *praying or prophesying* with her head unveiled dishonoureth her head." No question is raised as to the exercise of such ministry either in prayer or prophecy, but simply legislation as to the conditions to be observed by women as distinguished from men.

So far, then, the position is perfectly clear. Whatever may be the precise significance of "prophecy" in the New Testament, it was beyond doubt a public ministry, and was given by the Head of the Church to women as well as to men. The Holy Ghost Himself,

speaking by the voice of Peter on the Day of Pentecost, says so. It becomes us therefore to bow in humble reverence, and say as Peter said in another connection, when his prejudices and training were being overridden, "Who was I that I could withstand God?" (Acts 11:17).

It will hardly be contended that 1 Cor. 11 does not refer to activity in the Assembly. If prayer alone was concerned it might be thought to relate to private prayer, but a prophetic ministry could never be exercised in private, and there is, so far as I am aware, no suggestion in the New Testament of the modern practice of "Sisters' Meetings." (It is at least a question whether in the light of 1 Cor. 11:11 such gatherings do not violate spiritual principles. Conybeare's rendering of this verse is interesting. "Nevertheless in their fellowship with the Lord man and woman may not be separated the one from the other.") At least two modern translators render verse 4 of 1 Cor. 11, "pray or prophesy *in the congregation*." While these latter words do not actually occur in the original text, they are clearly implied.

The whole matter of women's position and service in the Assembly is bound up with the great subject of "Headship," and a clear understanding of this would probably go a long way to solve the difficulty. Ministries may be exercised with perfect propriety and safety under the covering of a God-ordained and recognized headship, which would be improper, and, indeed, dangerous apart from it. "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3). "For the man is not of the woman; but the woman of the man; for neither was the man created for the woman; but the woman for the man: for this cause ought the woman to have a sign of authority on her head because of the angels" (1 Cor. 11:8-10).

There is much need for light from God upon this matter, for Sisters who pray in public gatherings, *or even in private*,* "unveiled" (R.V.) may discover, at the Judgment Seat of Christ, that they have been violating important spiritual principles and causing offence to angelic powers. Conybeare translates the word "Exousia" in 1 Cor. 11:10, rendered "power" in A.V., "a sign of subjection," and has the following footnote:

"The angels are sent as ministering servants to attend upon Christians, and are especially present when the Church assembles for . . . worship; they would be offended by any violation of decency or order."

Now if these were the only passages of the Word relating to this theme, the matter would be so overwhelmingly clear that no difficulty could arise, and there would be no diversity of practice in Assemblies whose conduct is governed by the Word of God.

We proceed, therefore, to an examination of two further passages which seem to point in a contrary direction.

*Bro. Boll underscored these words, and in the margin pencilled in this note: "I am still waiting on the Lord for His word to me regarding 'in private.'"

NEXT MONTH he continues with the other side of the question.

Books of Interest

NONE OF THESE DISEASES is the title of a book by S. I. McMillen, M.D. The book is published by Fleming H. Revell Company. It sells for \$2.95.

So far as this reviewer knows, there has never been another book like this one written or published. It is the scientist's approach to the subject of disease and healing. The book takes the position that the Bible . . . "prevents devastating disease and senseless suffering . . . explodes the myth of the Kinsey report . . . erases irreconcilable grief and mind-poisoning guilt."

Science, says Dr. McMillen, is 4,000 years behind the times. The sacred writings of the Bible predate modern medicine. God, by divine revelation, gave to man 4,000 years ago information about disease, sanitation, healing, and standards of health with which medical science is just now coming abreast. For instance, Moses was reared and educated in the courts of the Pharaohs of Egypt. The New Testament declares that he was trained in all the wisdom and lore of the Egyptian scientists. In view of these facts, Moses had evidently studied in Egypt's medical books that one could "prevent the hair from turning gray by anointing it with the blood of a black calf which has been boiled in oil, or with the fat of a rattlesnake." He had also studied in those Egyptian books of medical wisdom that, "when the hair falls out, one remedy is to apply a mixture of six fats, namely those of the horse, the hippopotamus, the crocodile, the cat, the snake, and the ibex. To straighten it, anoint with the tooth of a donkey crushed in honey."

This is the type of *wisdom* that Moses learned in the books of the learned men of Egypt.

However, when 40 years later, Moses led the children of Israel through a great and terrible wilderness toward the Promised Land, he gave his people by *divine revelation* rules of sanitation, health, disease, quarantine and healing, that no human wisdom had ever discovered and no human philosopher or man of medicine had ever written down. Amazing as it may seem, in spite of the thorough training Moses had received in the universities of Egypt, *not one word of the so-called remedies of Egypt was injected into his code of health and healing.*

So great was the faith of Moses, that when he laid down these rules of health for the children of Israel, he dared to make the following promise and sign the Lord's name to it: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, *I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee.*" Exodus 15:26.

So *absolute* were the rules of health and healing handed down from Moses by the divine revelation, that thousands of years later those rules were applied in Europe to stop the plague of leprosy, and

the application of Moses' rules of health virtually wiped out the disease that had been ravaging vast segments of the population and sending multitudes to their deaths year after year. Dr. McMillen quotes Dr. George Rosen as saying, "Leprosy cast the greatest blight that threw its shadow over the daily life of medieval humanity. Fear of all other diseases taken together can hardly be compared to the terror spread by leprosy. Not even the Black Death in the 14th century or the appearance of syphilis toward the end of the 15th century produced a similar state of fright." What did the physicians offer to stop the ever increasing ravages of leprosy? Some taught that it was brought on by eating hot food, pepper, garlic and the meat of diseased hogs. Other physicians said it was caused by malign conjunction of the planets. Naturally, their suggestions for prevention were utterly worthless. Then what brought the major plagues of the Dark Ages under control? George Rosen gives us the answer:

"Leadership was taken by the church, as the physicians had nothing to offer. The church took as its guiding principle the concept of contagion as embodied in the Old Testament. This idea and its practical consequences are defined with great clarity in the book of Leviticus. . . Following the precepts laid down in Leviticus the church undertook the task of combating leprosy . . . It accomplished the first great feat in methodical eradication of disease."

Up until the 19th century, and including a large part of that century, medical science paid little attention to the personal sanitation of physicians in treating their patients or in the performance of surgery. As a consequence, sick people being treated in hospitals died like flies. In one maternity ward, 11 out of 12 of the women being cared for developed temperatures and died as a result of the unsanitary hands of physicians who examined them. A young physician by the name of *Semmelweis* started a one-man crusade to clean up the medical profession. He was hated, persecuted, driven from hospital to hospital, until under the pressure of opposition from his fellow physicians, the mind of Dr. Semmelweis finally broke, and he died in a mental institution without ever receiving the recognition he richly deserved. "Many, many centuries before Semmelweis, God gave to Moses detailed instructions on the safest method of cleansing the hands after handling the dead or the infected living. Semmelweis' method of cleansing went a long way in preventing many deaths, but it would not be accepted in any hospital today. In contrast, the scriptural method specified not merely washing in a basin, but repeated washings in running water, with time intervals allowed for drying and exposure to sun to kill bacteria not washed off.

Science arrives 4,000 years late in the discovery of the cause and prevention of certain types of cancer. One type of cancer which attacks women, and comprises 25 per cent of all cancers in women, raged unchecked until it was suddenly discovered that Jewish women rarely suffered from this particular type of cancer, and then it was discovered that Mohammedan women in India rarely contracted this type of cancer. What could there be in common between the Jewish women of America and the Mohammedan women of India that made them practically immune to this terrible killer? Research

was begun, and the common denominator was discovered in the law of Moses. Both Mohammedans and Jews observed this particular practice because it was handed down, not originally by Moses, but by Abraham himself. Now science is on its way toward the virtual elimination of this particular type of killer of women.

In *NONE OF THESE DISEASES*, Dr. McMillen strives for the blotting out of disease by the elimination of the things that cause disease. While the entire book is scientifically documented beyond reasonable question, in every instance, the author returns to the Bible to show that God knew and revealed it thousands of years before science discovered it. For instance, in the discussion of alcoholism, Dr. McMillen points out that the Bible even goes so far as to describe a case of delirium tremens. Quoting from Moffat's translation of Proverbs 23:19-21, 29-34, McMillen gives us the following:

Listen, my son, and be wise, be guided by good sense: never sit down with tipsy men or among gluttons; the drunkard and the glutton come to poverty, and reveling leaves men in rags . . . who shriek? who groan? who quarrel and grumble? who are bruised for nothing? who have bleary eyes? those who linger over the bottle, those who relish blended wines. Then look not on the wine so red, that sparkles in the cup; it glides down smoothly at first, but in the end it bites like any snake, it stings you like an adder. You will be seeing odd things, you will be saying queer things; you will be like a man asleep at sea, asleep in the midst of a storm.

"The surest way to die a painful and premature death is to buy cancer by the carton."

"Scientists have now identified in tobacco smoke 8 different chemicals that can cause cancer when injected into animals."

Upset Mind—Sick Body is the title of chapter 9. Fifty-one diseases attacking the digestive system, the circulatory system, the nervous system, muscles and joints, eyes and the skin, are listed as being frequently caused by an upset mind. This list of diseases includes such well-known maladies as constipation, diarrhea, high blood pressure, coronary thrombosis, rheumatic fever, alcoholism, diabetes, and obesity.

Altogether there are 26 chapters in this remarkable book. The 16 that have not been discussed appear under such captivating titles as *It's Not What You Eat—It's What Eats You*; *The High Cost of Getting Even*; *Eggs—Just Eggs*; *Love or Perish*; *Cats and Crocodiles*; *You're as Old as Your Arteries*; *David and the Giant—Worry*; *Arthritis From a Panther Scare*; *Cutting Man's Greatest Fear Down to Size*; *See Farther Through A Tear Than Through a Telescope*; *Mud or Stars*; *The Nation's Number One Health Problem*; *Snails and Schizophrenics*; *A Lesson from John D.*; *Don't Shoot for the Moon*; *Two Souls, Alas, Dwell in My Breast Apart*; *Freedom from an Agonizing Situation*.

In the 158 pages of *None of These Diseases* more than 260 references to scientific and Biblical sources are documented. Reading and observing the things written in this book would probably lead to a safer, healthier, happier more spiritual life for anyone who would read and take heed. —*The Defender*.

"A WORTHY WOMAN, WHO CAN FIND?"

TRIBUTE TO SALOME OGDON

Words worthy of such a worthy woman are not readily available. Sally Ogdon deserves a tribute neither small nor trite. Perhaps the most profound insight came from a nun who ministered to her as she lay dying, "This must have been a holy woman."

Yes, Aunt Sally—as my family knew her, but without any fleshly ties—was a holy woman, but not in the sense of one divorced from the problems of this sin-sick world. Her holiness was that which shone in the life of Jesus her Lord, a holiness of service, of compassion, of gentleness, of gracious words, and of an exquisite femininity which reflected the glory of God's creative and redemptive powers.

I along with many others rise up to bless the name of Salome Ogdon and to praise God for His grace displayed in her life. —Bob Ross

"READY UNTO EVERY GOOD WORK"

Our hearts were saddened by the news received here of the death of our sister Salome Ogdon on February 27. While serving as Business Manager at Southeastern Christian College, Sally, as we affectionately knew her, won our hearts by her cheerful disposition and her sincere and sympathetic interest in our work and our problems. Not only did we love Sally as a personal friend and for her interest in the Lord's work here, but we appreciated her for what she meant to so many phases of the Lord's work. She was always ready unto every good work, helping the missionaries, the cause of Christian education, and the work of her own local congregation. Though we would not question God's will in the matter, it was difficult for us to understand how He could be through with one who had meant so much to so many phases of His work. Surely Sally did what she could, and her works will follow after her in our hearts to be a blessing and an inspiration through the years to come should the Lord tarry. —L. V. Houtz

SALOME OGDON

When Mr. and Mrs. Waldo Hoar and wife and I drove down to Atlanta last fall to see our cousin, Salome Ogdon, little did we think that she would slip away from us in just a few weeks. She appeared to be in good health and full of life. She took sick around the first of the year. An exploratory operation revealed cancer. On February 27 she went to be with the Lord.

Her good friend, Bill Cook, held a memorial service for her both in Atlanta and in Salem, Indiana. Among those present for the service in Salem were thirteen preachers of the church of Christ.

When Salome was only four she, her father and mother, grandmother, aunt and a neighbor were out driving in the neighbor's car. They were hit by a train. Her father, aunt, and grandmother were killed. Her mother was seriously hurt but recovered. The driver was only slightly injured. Salome was thrown from the car and escaped injury.

I met Salome for the first time in Salem, Indiana, when she lived next door to Waldo and Mildred (my wife), who were first cousins of Salome. Later she and her mother moved to Louisville, Ky. There she worked in the library, attended the University of Louisville, and eventually took a job in the Treasury Department for Uncle Sam. She worked at this job in Louisville, Helena, Montana, Canada, Richmond, Virginia, and at Atlanta, Georgia. She moved up to an executive position, and after serving the appointed number of years she retired on a pension, but then took a job with a paper company, from which she planned to retire in July. She dreamed of building a home in southern Indiana, where she was reared. But this was not to be. The Lord had other plans for her, including a mansion in Heaven.

Sister Salome was active in the church wherever she lived, from a mission in Helena, to a good church in Hapeville, Georgia. Besides being useful as a Bible school teacher and helper in other ways, she was liberal in giving of her means. She gave an annual scholarship to a worthy student at S.C.C. in Winchester, Ky. For many years she gave \$10 per month to the Word and Work. She was a friend of missionaries; and was a pillar in the local church, wherever she was. She had many friends both in and out of the church. She looked younger than her fifty-five years. She was a lovely girl, both physically and spiritually. We loved her

much, and know she loved us along with her many friends.

The doctor told her that she had not more than from three to six months to live, yet it was a shock when she left us. But we realize that it was very far better for her to depart to be with the Lord. "We sorrow not, even as the rest, who have no hope." We say "good-night" here, but soon we will say, "Good morning" over there. —J.R.C.

SALOME OGDON

Sister Salome Ogdon, or Aunt Sally, as she was affectionately known by the children at the Hapeville Church of Christ, went to be with the Lord in the early hours of February 27, 1965. This release from suffering followed an illness which put her in the hospital on Thanksgiving Day, 1964.

During her prolonged illness she had mixed thoughts about dying. At first she wanted to live, I believe, to continue her good works on behalf of many individuals and institutions. When she realized that it must be God's will for her to cease her work on earth, she expressed a deep desire to go to be with the Lord.

Among her many spiritual gifts was the gift of giving. Her giving to the church was always liberal. Her giving to missionaries and to Christian education was not lacking. She gave one year of her life, sometimes without salary, to serve as business manager for Southeastern Christian College, which she also backed with gifts and prayers. She maintained a full year's scholarship at SCC for some worthy student in honor of her deceased mother. Also as a member of the Adult Sunday School Class she provided one-half of a scholarship which this class offers annually to a student from our congregation or to some other worthy student.

Salome's interest in young people was demonstrated by personal help and guidance to many who loved her. She also helped our young people at church by teaching them music and making them into a very good choral group.

Salome was for many years a leader in our ladies' group at the church. She was a constant source of encouragement to them. They loved and respected her and will miss her greatly.

Only the Lord knows how many good works she did during her fifty-five years upon the earth. Undoubtedly she "let her light so shine before men that they may see her good works and glorify her Father who is in heaven." She certainly believed that salvation "is not of works, lest any man should glory."

Salome was buried March 1, 1965 beside her mother in Salem, Indiana where at the age of four she moved with her mother after her father's tragic death in Bismarck, Illinois. It had been her desire to retire this year to Indiana. She was laid to rest there to await the coming of the Lord when "the dead in Christ shall rise first, then we that are alive that are left shall together with them be caught up to meet the Lord in the air." We shall all miss her, but let us all prepare for this grand reunion. —W. C. Cook, Jr.

GOOD TIDINGS QUARTET PLANS SPECIAL MISSION MEETING

When Brother Winston Allen went to Anchorage, Alaska, to begin mission work last summer, the possibility of the Good Tidings Quartet going to assist in a meeting this year was mentioned. Now, after several months on the field, Brother Allen has extended an invitation to the quartet to come for an eight-day meeting, May 23-30. Says Brother Allen, "Mission work here is difficult (as it is in most places) and we want and need all the help the Lord sends."

The effort of the quartet in such a meeting should be of great value to the new mission. Besides working in an evangelistic meeting, the men are prepared to spend the days in visitation and contacts. Also arrangements are being made for the quartet to appear before civic groups and over radio stations in the area. Using every means available for reaching people, this effort should get the name of the Lord before the public in a way that would require several thousand dollars in any other way.

Each member of the quartet is a preacher of the gospel, and in addition to singing, will be taking turns preaching nightly. The quartet consists of Stanford Broussard, Lowell LeDoux, Mac LeDoux and Neal Phillips. Brother Dennis LeDoux is standing by as alternate should something detain one of the regular members of the group.

Each man is busy in his respective work, and it will be necessary for the group to fly in the limited time. Just travel alone by commercial air lines is more than

\$2500, but the four can travel in a rented plane for about half that amount. Since two of the group are licensed pilots, this is the plan for travel. Also, with the plane available it will make possible survey trips to nearby areas that promise new opportunities for work, if Brother Allen feels it is advisable.

Each member of the quartet is offering his time and service for this mission free of charge, and of course the effort must not present any burden to the Allens in their new work. Therefore there is a need for travel funds, between \$1250 and \$1500.

We ask each of you reading this to first of all make this a matter of prayer. Then, if you feel it is a worthy missionary project, your gift, large or small, will be greatly appreciated. Only by such gifts can the trip be accomplished. If more than enough comes in to meet the travel needs, the excess will be used in advertising to promote the meeting.

By way of appreciation, for each gift of \$5 or more, the quartet will send a complimentary copy of their 45 rpm EP album. If you would like more information, please feel free to write. Address all correspondence and gifts to: The Good Tidings Quartet, P. O. Box 11092, Dallas, Texas 75223. —Neal Phillips

NEWS AND NOTES

Abilene, Texas: At our last business meeting it was decided to spend a very small but regular amount for additional books, and to suggest the donation of volumes in memory of deceased loved ones or friends. One man present in the meeting made this suggestion and volunteered \$5.00 for the purchase of a book or books in memory of our late elder, Bro. C.C. Higgs. —Carl Kitzmiller

Louisville, Ky.: The lectureship at Southeastern Christian College last week was very good. The program was well planned and executed. The speeches were all very good. Featured on the program was the Eschatology of Hebrews by Richard Ramsey at each of the morning sessions; and an Exegesis of 1st John by Earl Smith.

The college is enjoying its best year in many respects, including the largest enrollment in its history. Do not forget S.C.C. in your fellowship and prayers. —Willis H. Allen

Winchester, Ky.: Word and Work continues with a high standard of Christian writing. I was particularly thrilled with the issue devoted to the story of Portland Christian High School. The hand of the Lord seemed clearly evident throughout. —J. Edward Boyd

BIBLE CAMP THIS YEAR: Junior Week July 11-17. Senior Week July 18-24 at SCC.

KETCHERSIDE MEETING

The Highland Church invites all who can do so to save August 2 through 6 as special days to attend a meeting here in which Carl Ketcherside will be speaking morning and evening. In the evening sessions Bro. Ketcherside will

bring an exposition of Ephesians in an effort to bring all of the Restoration movement closer to one another in the Lord. The subject for the morning meetings (Tuesday through Friday only) has not been decided yet, but we are sure that all who can attend will greatly profit. We invite both your attendance and your prayers for this meeting. —F. E. Lyon.

NEWS FROM BRO. CHAMBERS

Wife and I occupied the parsonage at Brandon, Fla., vacated by the David Schreiners, and it served as radiating center during the month of February, the while we ministered the Word there, at Pinellas Park, in cottage meetings near Seffner, and reached on to Orlando, thence to visit daughter Lois (Mrs. Jas. W. Hill) at Rockledge, before our exit from the "Sunshine State" via South Jacksonville church en route to N.O. and the Seventh & Camp Sts. church, where is apt. No. 2, which as usual, we are permitted to make our radiating center, while making a number of points in southern Ia. Apt. No. 1 is occupied by H. C. Winnetts. He has been ministering the Word here the past year.

In the Sunshine State we had the pleasure of meeting once again brethren J. Scott Greer, retired but not inactive, Wayne Geaches, laboring zealously at Pinellas Park, Wm. Spears at Orlando, Johnnie Adams, So Jacksonville. Heard O. H. Tallman, Jr., also Hoyt Abney, math teacher at Brandon. Our schedule and the calendar failed somehow to harmonize, and as a result I did not get to see Dan Richardson and the Highway band. We

enjoyed the hospitality of many Christian homes, the home of the Thorn-ton, near Selfner more days and nights than others.

Signs are showing that the Seventh and Camp Streets congregation, N.O., may be regaining some of its former aggressiveness and thrust, which should register in furtherance of the Gospel in outlying regions. Some fine young men are active and are growing, whom the Lord of the harvest will surely make use of in a larger way ere long. Mt. 9:38. —S. C.

Denham Springs, La.: The Word and Work is a great paper. My mother and I have subscribed to it from the beginning. —Emily S. Mayeux.

Cynthiana, Ky.: We enjoy the good articles and news. The history of the Portland School was worth the year's subscription. Isn't it wonderful what the Lord will do for those who believe and have faith? May the Lord continue to bless all of you. —Mrs. Ernest Hobday.

MISSIONARY BRIEFS C.B.I. Without A Home

On March 12 the building that houses Central Bible Institute, the Lope de Vega church, and associated activities was SOLD! At last word, there was no place to go; however, it is thought that perhaps as much as 90 days will be allowed to vacate. No doubt this move will require money, but the pressing request from the brethren in Manila is for prayer...It is urgent that the new location obtained be suitable for whatever future development of the work the Lord may have in mind. Therefore they appeal for concerted prayer that God will lead them to the particular location He has in mind, and then will overrule to procure it for them.

Tokyo, Japan: To you precious ones who have prayed and sacrificed with us for the much needed dormitory, it is proving such a blessing, and scores and scores of people are thanking you and heaven for helping us have this, for better work in the Gospel.

You will be glad to know that our Japanese friends know how to co-operate too. For instance, 113 families have deposited with the school to be used without interest for as long as their children are in school, a total of \$28,000. Many of these are 1st graders

and so we shall have the use for 12 years. On the other hand, 17 are graduating on March 20, and we must return \$2,000. But by the grace of the Lord our financial needs for the dorm are met for the present. —O. D. Bixler.

Salisbury, Rhodesia: Every phase of the work continues with encouraging prospect. Bro. David Brown is helping me with the daily Bible classes in the Euro-African public schools. We teach over 100 children this way. Then we conduct classes for our own young people in Highlands on Friday evenings. Bro. Garrett, Sr. has started a class in prophecy for the adults at Highlands every Wednesday evening.

I am booked to leave Salisbury May 7, arriving in New York on the 8th.—Vernon Lawyer.

San Jose, Mindoro, P.I.: A group known as Tell The Nations has undertaken the task of putting a copy of the Gospel of John (in the local dialect) in every home in the Philippines. They enlist the cooperation of the various churches, thus hastening the job and covering all areas thoroughly. They furnish the Gospel portions.

They have asked us to cover twelve barrios as well as part of San Jose. This distribution program is already under way with our young people taking the lead. They are gaining some real experience in meeting people and speaking for the Lord. This gives them many opportunities to contact people and do personal work.

Alex, Ruth, Stephen and Joy came down Feb. 18th and stayed until the 22nd. It was good to be able to discuss the work and pray about a number of things relating to the work. It seems that the greatest burden for prayer is the need for spiritual growth in all the churches, more spirit-filled workers, and consequently, more laborers who will go out as the Lord directs. —Harold Preston.

Enroute to Japan

Our new address will be, c/o Mr. R. Miyahara, 4364 Shimo-tsuruma, Yamato Shi (city), Kanagawa Ken, Japan. The population of our city is more than 60,000 and does not appear to have a single church of any kind meeting in it. There are four-lane paved roads leading to Yokohama, Tokyo and Keimei in addition to the electric railroads which are the chief means of transportation in Japan. Our landlord who

lives very near (20 feet) our rented house is willing to share the living room of his new house for meetings. To us this all adds up to another of the many examples of Divine providence which we have experienced in the past 40 years and more.

Needless to say, we are most happy in the prospect of the unusual opening in Yamato City. Someone asked me, "Is there a good active church there?" At first I was a bit stunned by the question. My answer was that we are not looking for a good active church but for a place where Christ was not already named (Rom. 15:20). We are often asked, "How can you leave your family? —your grandbabies?" Before we left in 1962 the latter question was asked by a dear friend who had small children. I answered her, "It isn't exactly easy, but I expect to spend eternity with my grandchildren." —The Forcades

Manila, Philippines: The current leader of the young people's group at church is Camilo Yangat. He turned to Christ just over 2 years ago during the Forcades' visit in Dec. '62, but he has grown a lot in the Lord since then. He recently passed the difficult Certified Public Accountant examinations given by the government. He works as a C.P.A. during the day and takes classes in our Bible institute at night.

Camilo suggested that the young people translate some good tracts from English into their own Filipino languages. Then Brother Broaddus can print them on his press. We hope that this project will be carried out with enthusiasm.

Recently I was invited to speak twice to a group of Christian students at the University of the Philippines. We feel more and more that the Lord is leading us into work among university students. But HOW and WHERE? These are the big questions. —Alex Wilson

PROGRESS REPORT ON DENNIS ALLEN HONG KONG HOUSING FUND

Since our December 1964 letter, about 15 gifts have been received. These total almost \$1,285.00 which is about 8% of the \$17,000 that will be required to house the Allen family as they return to Hong Kong in June.

Of these gifts, two were for \$500 each, one from a congregation and one from an individual. The latter did not specify whether his gift was for the special purpose of housing the Allens or for current expenses. Other gifts included in the above total were from interested stewards of the Lord's means.

In case any of our readers may have missed the December letter mentioned above, we recapitulate:

(1) The Dennis Allens—on a year's furlough in the States—sold their previous dwelling on returning here last August. With their increased family they had already outgrown it.

(2) On returning to the needy Hong Kong field in June, 1965, they will need to purchase a new, larger apartment. This, less a discount for cash, will cost approximately \$17,000.

(3) The Portland Avenue Church of Christ, at Louisville, (Allens' sponsoring congregation) have undertaken the advance accumulation of gifts to store up as large a portion of this \$17,000 payment as possible now. Cash gifts already offered for this work have been deposited here at interest until their imminent departure.

(4) The balance of the \$17,000 needed (over and above such accumulations during this spring) will be borrowed at prime interest rates from a Louisville bank instead of from a Hong Kong institution at the "going rate" there of 17%! By combining gifts accumulated during the spring with the borrowed balance during June, Dennis will be able to assure himself of the cash price on his living quarters when he returns.

(5) The loans at the Louisville bank will be liquidated regularly as Dennis pays back for this purpose \$150 monthly, in the form of rental. This will clear up the loan here in due time.

Any interested congregations or Christian individuals desiring to have a part in this work for the Lord in Hong Kong may forward funds to:

Mr. James H. Frazee
419 W. Jefferson Street
Louisville, Kentucky 40202

(Signed for the Portland Avenue Church of Christ:)

Victor McKinley

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