

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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THE WORD AND WORK

VOLUME LIX, MAY, 1965

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Talking Things Over

G. R. L.



The dandelions and I are at it again. A few days ago when I noticed several in bloom I picked them off lest they go to seed. This morning I could see that my bloom-picking hadn't done much good. There must have been fifty new ones scattered about the yard. I decided it was time for more drastic measures, so I got my little digger and went around taking them out by the roots. As I did, my mind went again to the problem of sin. How futile it is to merely pick off leaves and blossoms while the root remains intact! The real problem is the plant itself, not the fruit of it.

THE SOURCE OF OUR SINS

James 1:13-16 plainly warns us that sins grow out of something deeper. Dandelions don't develop overnight, nor do sins appear on the spur of the moment. James says our sins come out of our own lust — not from surrounding circumstances or unexpected events. Amy Carmichael writes, "A cup brimful of sweet water cannot spill even one drop of bitter water however suddenly jolted." If a sudden jar brings out a bitter, unloving word, *it is because it was already in me* — NOT because someone was harsh or unkind to me. "Out of the *abundance* of the heart the mouth speaketh." William Law observed that a tin pan when struck will always sound like a tin pan, simply because that is what it is. When external circumstances prompt me to sin, I cannot blame the circumstances. I sin because the nature with which I was born just naturally loves to sin.

Self is easily satisfied — so long as it is free to sin. I don't have to drink, steal, or commit adultery to keep the flesh happy. I can do it quite as well by being proud of how often I pray. Sin may be

just as much the master of the preacher who delights in hearing compliments on his sermons as of the alcoholic who lives for the comfort he gets from his bottle. To see the real hideousness of sin, we must look beneath the surface. The cup may be perfectly clean on the outside, while the inside is still filthy. *This is the greatest threat to the Church today*—judging the cup to be clean because of how it looks on the outside! Nothing is more deceiving than to make sin equal to certain acts: smoking, drinking, cursing, etc. We can avoid everything on the list and still be servants of sin!

WHAT IS SIN?

"Sin is lawlessness," says John. Is this equivalent to transgressing our little list of prohibitions? Let's approach the question from a different direction.

Within each of us there is a warfare. The participants are the flesh (our self-life) and the Holy Spirit: "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). ("Lust" is defined as "strong desire.") To substitute "warreth" here for "lusteth" would be no exaggeration, for the conflict is unto death. "If by the Spirit ye put to death the deeds of the body. . ." (Rom. 8:13). The particular work of the Holy Spirit is to glorify the Lord Jesus and to make Him real to us. So when it comes to the problem of sin, the Spirit brings us again to the cross. This is what Romans 6 is all about—death, death, death! The death of Christ was not only to mark off our *sins* from God's book of accounts, but to deliver us from the power of *sin* in our lives. Those who really believe God find that Christ's death does make our bodies dead to sin, and it results in the manifestation of His life. (See Gal. 2:20; Rom. 14:9; 2 Cor. 5:15). He is then Lord of our life. Until then, He is Lord in title only, not in reality—in spite of how loudly we may say, "Lord, Lord!" Christ Jesus is not really my Lord unless He rules me from within.

What is the alternative? If I do not allow the Holy Spirit to put me on the cross where I belong, what then? It is then that sin—my "old man"—would crucify the Son of God. If I occupy the throne of my life, then Jesus is crucified. If He is to be Lord and King of me, then my flesh must die. The Holy Spirit would make Jesus my Lord; my fleshly nature would cry, "Crucify Him!" The Holy Spirit would glorify Him; I would steal His glory for myself. This, then, is what sin really is. Not the breaking of a few rules, but rebellion against the Christ of God, usurping the place that belongs to Him, embezzling His glory for the satisfaction of self.

John's "Sin is lawlessness" now takes on a different look. "The mind of the flesh is enmity against God"—not just against His commandments (Rom. 8:7). Disobedience to His commands (except when done in ignorance) is treason. Our problem is not simply to correct our actions, but to surrender this treasonous self to the death it deserves. Then there is peace.

INNER CONFLICT—AND FAILURE

Where most of us run into trouble is right here. We feel obliged to step in and fight against sin. The result is the miserable story of Romans 7—failure! We could not pay the price of forgiveness, so why should we think that we have the ability to overcome the power of sin in our lives? If so, why should our Lord have died? "What can wash away my sin?" *Nothing but the blood of Jesus!* What will make Him Lord within? Nothing but His death and resurrection (Rom. 14:9). How clear Paul is in Romans 6: *You* do two things: (1) *Reckon* yourselves dead (v. 11), and (2) *present* yourselves as alive (v. 13). (The "Let not" in v. 12 is a third person singular imperative and is *not addressed to you*.) Sin is the entire responsibility of Jesus Christ. He left no part of the price unpaid, and He left no holes in our armor. I have as much business trying to earn my salvation as I have trying to overcome bad habits or "besetting sins."

"Sin shall not have dominion over you: for ye are not under law, but under grace" (Rom. 6:14). This is not a command. It is not a promise. It is a simple statement of fact. The key to its reality in your life is the word "grace." That means receiving, as a gift, through faith (Rom. 4:16). "Lord, help Thou mine unbelief!"

Books of Interest

Harold R. Preston

The New Testament Order for Church and Missionary—Alex R. Hay

For every Christian, missionary, preacher, elder, or whatever calling, who is convinced that his life and the life of the church in general is falling far short of the New Testament pattern, both in principle and practice, here is the book you have been looking for. If you happen to be one who is satisfied with the 'status quo' and sees little room for improvement, you are in desperate need of this book.

I will depart somewhat from the usual manner of book review, keeping my personal comments to a minimum and quoting extensively from the book itself.

The author, Alex R. Hay, a missionary in Argentina for more than thirty years, who has applied both the generally accepted modern methods of mission work and the New Testament methods, has, out of these years of experience, written a book which meets a vital need in the churches of today.

Mr. Hay writes, "When we began our ministry in the 'foreign field' thirty years ago, we had no thought of questioning the generally accepted methods of missionary work. It was only when face to face with the facts and problems of the work that there began to grow upon

us a sense of disappointment and frustration as we saw the slowness of progress and the evident lack of power in the churches established.

"This caused us to turn to God's Word to study the work of the first church-planters. There we could find no valid reason why we should not experience the same power of the Holy Spirit today as they did then. We do not mean the miraculous manifestations of the Spirit's power but the evidence of His presence in converts and churches. What we did discover was that the methods we were employing in our work were not those used by the New Testament Evangelists or by our Lord and that the pattern of our churches differed greatly from theirs."

In the first chapter on "Where Our Weakness Lies" the author puts his finger on the reason for the powerless condition in the church. He says, "The Church has departed from the foundation laid by the Apostles. Organization and human ability take the place of the Spirit's power, of prayer, of faith and have given us man instead of God, man's work instead of God's work. . . . Indeed, so radical has been the departure from the Apostolic model that their methods of working and the pattern of their churches appear to us today as something strange and entirely new." It is little wonder then, "That most of the missionaries, instead of returning to the Early Church model, should follow Denominational policy and practice without question, simply seeking to establish in the lands to which they had gone replicas of the churches to which they belonged.

"Is it not high time that we turn to God's Word to see where we have erred, to return to the way of power, to withdraw the hand of man from the Spirit's work, to exercise faith again and permit the Builder of the Church to build with His power according to the pattern He has revealed, that His glory may once more fill His Church?"

Part I of the book deals with "The New Testament Example." The author claims, "The study of New Testament principles and methods of evangelization and church planting must begin, not with the Apostles, but with Christ." He shows how Christ, by way of example, taught the Apostles the methods they should use, and also the principles they should follow. "The method used by our Lord in the training of the disciples was intensely practical." In the first part the author traces these principles and methods of Christ as they were carried out by the Apostles and Evangelists in planting and caring for the New Testament Church.

Part II deals with the "Structure of the New Testament Church." Hay says, "We present the Church from the missionary point of view. The missionary point of view is the only true one. The Lord founded the Church as a missionary organization. The view-point of the Church that has lost its missionary structure and vision, whose leaders are not missionaries and whose objective in ministry has become local, is not the true one; it is false and its conclusions are false."

I believe the Lord has given the author a wonderful insight into the structure of the Church, for he reveals in a wonderful way Christ as Head of the Church, and the Church as the Body of Christ. Also in this section he deals quite thoroughly with a subject that is sadly neglected today, that of the gifts and meaning of the gifts of the Holy Spirit. He says, "No one can truly witness even to the Lordship of Christ in his own life except by the light and power of the indwelling Holy Spirit. . . .How can the natural man do the work of God and carry on spiritual ministry? He cannot. Spiritual work can be done only by the power and demonstration of the Spirit." He shows here that every member has been set in the Body for a purpose and that the Holy Spirit has provided the gifts necessary for every ministry of the Body. In the chapter on "History's Evidence" some very interesting observations are made on the departure from the structure designed by Christ.

In the third section, "New Testament Church Order," there are chapters on The Congregation, Elders and Congregation, The Appointment of Elders and Deacons, Baptism and the Lord's Table, Gatherings for Ministry, The Young People, Discipline in the Church, and others. The author reminds us of how far we have strayed from the New Testament order in delegating to one man, the local pastor or preacher, the responsibility of running the Church, thus setting aside the ministry of the elders as well as everyone else in the congregation. "The Scriptural pattern for the Church places equal responsibility for witness upon all and gives a ministry, and corresponding gifts of the Spirit, to every member. What authority have we for substituting a class of specially trained men for those chosen by God and empowered by the Holy Spirit and where do we derive the wisdom which enables us to judge our order preferable to God's order in this modern age?"

How many times have you been in a congregation where Sunday School lasted for forty-five minutes, followed by two hymns and prayer, and then the preacher preached until 11:45, after which someone arose to serve at the Lord's table and said, "Now brethren, we have come to the most important part of the services." For the next fifteen minutes there was a rush to get through and dismissed by twelve o'clock. I believe you will appreciate the emphasis Hay puts upon the Lord's supper. He says the "Gathering of the Church was not centered around a sermon but around Christ." And, although ". . .the preachers may exercise their gift of speaking to the edification of the Lord's people," others also have the opportunity to exercise the gifts of the Spirit.

Although Hay does not agree with the present day preacher system, he places great emphasis upon the ministry of preaching. He says, "The gift of preaching is the greatest of the Spirit's gifts for evangelism." He believes that where the Holy Spirit is present and directing the preaching, there is no need for all the attractions to get people to attend. "There were no choirs or orchestras in the

churches founded by the Apostles. Neither the New Testament Evangelists nor the churches needed them. There is nothing that they will do to draw souls to the meetings and to stir the heart that the Holy Spirit will not do without them, and do better, if He is really present in power. If He is not, no choir can take His place or do His work."

The chapter on "The Ministry of Women" is worthy of further study. Surely there is a greater sphere of service for women in the Church than is given them among the churches in our fellowship. What part do we give women in the work of evangelism? Hay says, "In the first place, they have an entrance among women and children, and gifts for such ministry, that men do not have. Usually, a woman can visit more freely in the homes of the people than a man can, which means that, since women and children form the greater part of the population, the woman worker has by far the largest field and greatest opportunity through personal contacts."

The fourth and last section of the book covers the "Application of New Testament Missionary Principles." This may be considered the practical section. Here the author deals with such subjects as the Spiritual Preparation of the Missionary, Opening a New Station, Planting a New Church, Reorganizing a Congregation, Revisiting the Churches, The Training of Workers, and others.

Those who would dare to help bring a congregation back into the Scriptural pattern, will find the chapter on "Reorganizing a Congregation" very helpful. Hay says, "To reorganize a church that has long been accustomed to the modern system, and bring it into true conformity with the New Testament order, is much more difficult than to plant a church composed of new believers. One has to deal, not with new converts eager to be led on into spiritual life and experience, but with a congregation of spiritual babes. Indeed, they are worse than babes, for babes are growing, whereas these have had their growth arrested." He goes on to offer several helpful suggestions.

You have noted the absence of criticism. This does not mean that I agree with everything the author has said. However, this book contains so much good food for thought that I have been kept busy studying the good points rather than spending a lot of time thinking how to criticize it. We are using it as a textbook in our 'Missions' class and it has proved a real blessing to all. I only hope that this review will stimulate a real desire in you to get a copy and study it in the light of God's Word.

I would like to suggest that every church sponsoring a missionary send him a copy as soon as possible. See to it that every preacher and elder of every congregation has a copy. Then pray that the Holy Spirit may use it to enlighten the leaders of the Church as to the need and how to return completely to the New Testament pattern.
(New Testament Missionary Union, 540 pp., \$4.50)

Literature Evangelism

J. R. Clark



"When a new idea gets into an unfurnished mind it has the time of its life." So it was in the case of John Gutenberg, who lived in the fifteenth century. This idea was born as a result of an accident. He fulfilled that idea by inventing the printing press. Up to that time books were written by hand, and possessed only by a few, particularly the Roman clergy. William Tyndale, contemporary of Gutenberg and known as "the morning star of the Reformation," conceived the idea of translating the New Testament into the English language and giving it to his beloved English people. He boasted that he would make it possible for the plowboy of England to know more Bible than the priests of Rome, which he did. This was a tremendous idea. "There is nothing more powerful than an idea when its hour has struck." Tyndale was strangled and burned at the stake, but not until he had released the "Reformation." It is interesting to know that the first book that came off of the printing press was the New Testament. Said Benjamin Franklin, "Give me twenty-six lead soldiers and I will conquer the world."

Some one has said, "The spoken word is carved in air, but the written word is cut in granite." Who would purchase a house without receiving a deed, properly written and signed? Any legal transaction must be in writing. The written word gives permanence to a transaction, and guarantees against corruption. In Deut. 17:18-20 we read that God informed Moses that in years to come Israel would ask for a king, and gave certain rules the king must follow. Among other things he must write the Law in a book, . . . "and he shall read therein all the days of his life; that he may learn to fear Jehovah his God, to keep all the words of the Law." Says Job, "O, that my words were now written! Oh that they were inscribed in a book! That with iron pen and lead they were graven in the rock for ever" (Job. 19:23, 24). Again in Isaiah 30:8, "Now go, write it before them on a tablet, inscribe it in a book, that it may be for the time to come for ever and ever."

The written Word of God has power over and above the power of the press. It has power from above! The gospel is the power of God unto salvation. The Word of God is able: it is "able to build you up and to give you an inheritance among all them that are sanctified" (Acts 20:32); it is "able to save your souls" (James 1:21); it is "able to make thee wise unto salvation" (2 Tim. 3:15). God has

ordained that this power be triggered by men. A cannon loaded with powder and a cannon ball has potential power, but this power is not released until a spark of fire is added. Then that powder becomes a streak of lightning, and that cannon ball a thunder bolt! Even so, the gospel needs a witness to release its power. The distribution of tracts, pamphlets, Christian magazines, Bible school literature, good books, and portions of scriptures is one way to trigger that power.

Jesus said, "Heaven and earth shall pass away, but my word shall not pass away." "Past the crashing of empires, and above the crumbling of thrones, His word stands as the rallying point of hope for our day and generation. The pen dipped in its flame has the power to move and to endure."—Benjamin P. Brown in *Christian Journalism For Today*.

"The press gives the word hands and feet." When the leaders of China were setting up a communist revolution they swept through China with their army with guns, bayonets, mortars. Behind them were men who got the name of "The army with long pens." They carried typewriters, duplicating machines, printing presses, paper and translators, scattering leaflets all over the countryside, explaining to the people the wonderful benefits that would be derived from the new regime. They believed in the power of the press.

It is to publish or perish! After hearing a message by a missionary about God and Christianity, and seeing the people dispersed, a red Chinese soldier came to the missionary in anger. He shouted, "You American missionaries are fools! Take this open air meeting you just had. You had a wonderful opportunity to gain a victory for your religion. Now it's gone." He went on to say that the missionary's teaching about God and Christianity was crystal clear to Americans but new to the Chinese. He should have given out leaflets as a follow-up. He added that American missionaries had been in China for over a hundred years and yet millions had not heard of their God, but "We communists have been in China for less than ten years, and yet there is no such thing as a Chinese who has not heard of communism. Some day we communists will drive you missionaries out of China, and we will do it by means of the printed page." It is publish or Perish!

Three leading magazines in the United States boast a circulation of 28 Millions. One of these announced itself as the most potent editorial force in America. The three have tremendous impact upon American thinking, American standards, and American habits.

It is not exactly true that Johnnie can't read. Oswald Smith said, "For the first time in 6000 years people in large numbers are learning to read. No less than a million people every seven days are learning to read for the first time. Now what are they going to read? Of course, they will read anything that they will get their hands on. They are hungry for literature."

In a recent year it is said that the publishing enterprise in the

United States came to three billion dollars. In 1840 three-fourths of all literature was religious. Today 10% is religious and 90% secular. Today trashy books on love and romance are sold, not by the dozen, but by the tons. A few years ago the "Jehovah's Witnesses" descended on Louisville like locusts. They had their central meetings, but from day to day they knocked on doors selling and giving away books and pamphlets. Other sects do likewise. They believe in the power of the printed page.

Someone put it this way: "We whole Counsel Christians have something to say, and we should not allow others to say it for us. We can say it better than they." Often tracts and pamphlets which we get from others have something missing, something to be desired. Of course there are available many good books written by scholarly denominational men, without which we would be the poorer. But we can print smaller literature such as tracts, Bible class literature, pamphlets, etc.

Literature evangelism has its advantages over the pulpit ministry. Take the tract for example. 1. All can participate in a tract ministry. 2. A tract talks to a person in the quiet of the home. 3. It is a cheaper way to save souls. I am informed that 90% of Latin America converts to Christ is done by literature evangelism. 4. A tract never talks back. 5. It never gets angry, even if it is crumpled and thrown into the waste basket. 6. It will repeat its message over and over if the reader so desires. 7. A tract gets the gospel out where the lost are. 8. Its ministry is more widespread. It can travel across the country for a nickel. One cannot beat that. 10. It is a good follow-up to the sermon.

Thousands of Roman Catholic young people major in journalism, and take their place as reporters, publishers, and editors. We should encourage more of our young people to major in Journalism. May the Lord help us to realize the power of the printed page!

ALONE WITH THEE

Perhaps some future day, Lord, Thy strong hand
Will lead me to the place where I must stand
Utterly alone.

Alone, O gracious Lover, but for Thee.
I shall be satisfied if I can see
Jesus only.

I do not know Thy plan for years to come,
My spirit finds in Thee its perfect home,
Sufficiency.

Lord, all my desire is before Thee now;
Lead on—no matter where, no matter how.
I trust in Thee.

—Elisabeth Elliot



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Jesus' answer to those remarking the nonobservance of the rules as to fasting by His disciples seems to imply that fasting is of benefit only if there is a cause. Am I right in this?

Fasting by rule has little value, for it presently deteriorates into mere formality. Jesus is not the author of any such rules. The Pharisees fasted by rule, and the rules were man-made. Jesus disregarded them. "In vain do they worship me, teaching for their doctrines the commandments of men." As did the Pharisees (with whom Jesus clashed), so do multitudes till now. It has no efficacy. Scrupulous observance of their traditions can never take the place of obedience to the commandments of God. There is no atonement in adhering to scruples however conscientious the observer. There is no virtue in fasting, as such. In the New Testament are examples of Christians fasting; always in connection with their facing a crisis and when grave responsibility is felt. When there is deeply felt responsibility and the mind is concentrated thereon, desire for food ceases and digestion of food is interfered with. Eating hinders concentration of the mind so important to fervency in praying, hence prayer and fasting are seen related. The fasting enhanced the fervency of the praying. But no one is warranted in feeling, "Now that I have fasted the Lord will have noticed, and being propitiated, will answer my prayer." No, there is no magic in fasting. It is something, however, to be conscious of sufficient control over the body to deny it of its desires, and physical benefits may come of it as well as spiritual when there is occasion. Is there cause for fasting? Are you aware of perilous times or grievous situations? Are you seriously concerned and grieved enough to lose sleep or appetite? Then you have occasion to fast. No matter as to others. Collective fasting? Are others deeply concerned about the same thing? then together fast and, of course, continue to pray. The brethren at Antioch, facing the crisis of losing the two outstanding members of their teaching force, fasted and prayed. Barnabas and Saul, about to launch forth to confront a hostile, unregenerate Gentile world, had occasion to pray and to enlist prayers, and, of course, joined the others in fasting and praying before being separated and sent forth.

We seem to be too vague in our understanding of the subject of blood atonement. . . .

Who fathoms the depths of the atonement? Nevertheless we believe and by believing we appropriate clear beyond comprehension. To atone is to answer. The required answering is effected if due amends are made. The soul forfeited in sinning (sin is soul forfeiture) is a forfeit unless redeemed. But what price redemption? Only life can redeem life; the ransom adequate for a soul's redemption must be unstained, sinless, unforfeited. Only one such life has ever graced this earth. He shed His blood for us — the blood of atonement — at-one-ment. Sin is against Him and alienates from Him. The soul's redemption embraces reconciliation with Him sinned against — at-one-ment. Sin separates. "He put away sin by the sacrifice of himself." "He poured out his soul unto death." He came to earth to "taste death for every man." "The blood is the life." "The word of reconciliation" is the revelation to the soul that an adequate death has taken place, and the requirement of divine justice is thereby met in the case of every one who by believing accepts it. The heart is thereby melted; reconciliation takes place. That soul is thus blood-washed. Upon the ground of His death and His thus becoming our propitiation, those who believe on Him are acquitted, freed from the curse pronounced by law, and so are said to be "made white in the blood of the Lamb." They are saved from death "through him." "Hallelujah! What a Savior!" Comprehend it? Who does? Believe it? Who doesn't?

What may I say to those who charge you with teaching two future comings of the Lord Jesus? I have been saying, "No, not two comings, but two stages of His coming, the first stage, that in which His people go to meet Him in the air, the second, that in which He comes with them." Am I not right?

That is right, and most certainly correct. There are those who declare with vehemence that He will never set His feet on the earth again. They see only what is revealed in 1 Thes. 4:15-17. A wonderful event that! It is "our gathering together unto him" (2 Thes. 2:1). It is not the event referred to in 1 Thes. 3:13. It is not the event referred to in Jude 14 and Rev. 1:7 and envisioned in Rev. 19:11-16ff. Incidentally, both these stages are completed before the reign of Christ envisioned in Revelation, chapter 20. Why close the eyes to these Scriptures?

It would seem that we should know more concerning the ministry of angels, since it is stated that they are "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation." Yet so little is to be found concerning their ministering thus.

As to what the angels do directly on our behalf, not so much is told us, but that does not warrant our discounting the statement of Heb. 1:14, nor depreciating their serving us continually. Jesus warns against causing "one of these little ones that believe on me" to stumble . . . "for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven." They are thus before Him awaiting orders to serve, ready for any task or errand, great or small, to render on behalf of His believers, however humble any may be. Set that down. Angels greatly rejoice "over one sinner that repenteth . . ." They are not commissioned to preach the gospel — not directly, but they assist as they are permitted. Be-

hold the angel bringing the Ethiopian and the evangelist Philip together in Acts 8. See the angel instructing Cornelius to send for Peter "that he may speak unto thee words, whereby thou shalt be saved, thou and thy house" (Acts 10). See the angel delivering the same apostle from prison in chapter 12. Obviously angels perform a ministry on behalf of the assembly of God's people, for Paul, giving instructions as to men and women's behavior, tells the woman to wear a "sign of authority on her head, because of the angels" (1 Cor. 11:10). Presence and ministry invisible, but though unseen, not unreal. Have they any encouragement from those to whom they minister or desire to serve? Is the fact of their ministering unappreciated?

What is the import of Paul's saying (1 Cor. 16:13), "Quit you like men"?

Many of the Corinthian saints were quitting themselves like babies. They were disputing over their supernatural gifts as to which had the greatest of such gifts. Paul had already said, "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am a man, I have put away childish things" (1 Cor. 13:11). To "quit you like men" is to cease being babyish. Babyishness is not a fruit of the Spirit, however much it shows itself among church members, even would-be leaders.

Men who know that there are portions of God's holy word they have not explored and do not explore, lest they discover truth they are not declaring for fear of how it would affect their support, —how do they feel about such a course?

I do not know.

DON'T CALL A PLUMBER

J. H. McCaleb

A delicate legal problem had developed that had much to do with the welfare of a friend. It happened that a lawyer was listening to the details as related. His advice was, "If your appendix must be removed, don't call a plumber." The implication was quite clear. He recommended that the services of an expert be obtained.

It is natural for us to seek help from those around us — from the ones whom we know. These well-meaning people, however, are not always qualified to provide the proper help and advice. Willingness of itself is not enough. Wrong procedure ends in the same disastrous result, regardless of the motivation.

When Jesus was in the city of Caesarea named after Philip, the tetrach, He asked: "Who do people say that the Son of Man is?" After the disciples had told Jesus of the various guesses that had been made, Peter came forth with the historic declaration: "Thou art the Christ, the Son of the Living God." And God Himself confirmed this fact on the mount of transfiguration when He said: "This is my beloved Son, in whom I am well pleased; hear ye him."

And so, when we have problems regarding life, living and eternity, we must come "looking unto Jesus the author and finisher of our faith." It is profitless to call upon any other.



Survey of Missions In Alaska

(Part V)

Winston N. Allen

The founder and developer of Alaska's Metlakatla Christian Mission was William Duncan from Yorkshire, England. The challenge of a missionary appeal for service among the Tsimshian Indians of British Columbia by a Church of England Missionary Society speaker stirred young Duncan's soul and led to a life-changing decision. Going against the advice of family and friends, William Duncan gave up a promising business career and, after a period of preparation in Highbury College, came to British Columbia in 1856-57.

The chief of the Tsimshian Indians on one occasion attempted to kill the young missionary, but other Indians saved his life. In due time Duncan learned the language, preached to the people, did translation work, and made a number of converts. *Metlakatla Christian Mission*, a publication of The William Duncan Memorial Church, 1954, informs us:

Duncan came to the conviction that if he ever achieved his aims and purposes, it could be accomplished more quickly and more perfectly if he had his converts in a community by themselves, rather than for them to be scattered among neighbors with unregenerate natures, still clinging to their sinful customs. For that reason he obtained a tract of ground up the beach where he started a "Christian Village." The Indians soon learned that it was a privilege to live there. Each family was to have its own home—communal houses were not acceptable. The community was to have a school, a church, to be taught trades, and have places to work. Duncan was to be their constant teacher. Adults and children were to have instruction according to their needs and opportunities. But no one could obtain assignment to the community unless he agreed to live a Christian, civilized life and would conform to and support Christian customs, educational, industrial, and domestic rules of living, as practiced by standard communities. Some of the rules were these: (1) to give up their "Hallied" or Indian devilry; (2) to cease gambling; (3) to cease drinking liquor; (4) to rest on the Sabbath; (5) to attend religious instruction; (6) to be clean; (7) to be industrious; (8) to be peaceful; (9) to build neat houses; (10) to be liberal and honest in trade.

On this basis Duncan built up a community of about 1,000 happy, aggressive people.

Because of disagreements with officials of the Church of England, and because of restrictions placed on the Indians by government officials, in 1887 William Duncan appealed to United States government authorities for a suitable, uninhabited island which could become the future home of his Tsimshian Indians. He appealed also for United States citizenship for the Indians. The requests were granted plus a pledge of title in perpetuity and certain exclusive fishing

rights. Annette Island (22 miles long by 6 to 8 miles wide) near Ketchikan, Alaska, being well-wooded, mountainous, and having a good harbor was the site selected. On October 7, 1887, 823 Tsimshians travelling in open canoes with William Duncan landed on Annette Island, thankful for the opportunity to establish new homes and a new freedom under the Stars and Stripes.

Today Metlakatla is a self-supporting, self-governing, modern Indian community with a population of about 1,000. It has adequate electric and water utilities, cannery, sawmill, public buildings, school, and the William Duncan Memorial Church. The latter is undenominational and independent though at the present time there is some affiliation with the Methodist denomination. The Indian chorus of Duncan Memorial Church is said to be one of the best in the Northwest. Several Presidents of the United States have visited Metlakatla; also several famous clergymen including Phillips Brooks and Henry Ward Beecher.

William Duncan based his work at Metlakatla on 4 guiding principles:

1. The *religious life* of the community came first.

2. Next to the religious program, *education* was fundamental. Effectiveness as a teacher was one of William Duncan's strong points.

3. *Industry*, chiefly in producing lumber, building boats, and canning salmon. (Today the island also has an airport which may serve as the first stop for planes from Seattle).

4. *Law and Order*. The Indians were taught the principles and advantages of self-government and the importance of obedience to authority. The Church is controlled by a Board of Indian Elders, and the community by the elected Mayor and 12 Councilmen.

One will travel far to find another place similar to Metlakatla. Perhaps no place equal to it—in the essence of its romance, the form of its expression and the ends attained in a few short years—can be found elsewhere under the American flag, if anywhere.

THE MORAVIAN CHURCH

The following is quoted from a letter to the writer by Mr. C. B. Michael, Field Superintendent and Dean of The Moravian Bible Seminary, Bethel, Alaska, dated March 16, 1962:

The initial effort was started in 1884 when a survey team of two men went sent north to the Kuskokwim lower valley on the urgent invitation of Dr. Sheldon Jackson. He had failed to interest other church groups in launching missionary efforts in this very isolated area. At that time or shortly thereafter there was a sort of gentlemen's agreement among the larger denominations as to what territory each would develop and would not encroach upon the other's designated area. This lower Kuskokwim Valley, from around McGrath down river, was considered Moravian responsibility. Of course, of late years and especially since Alaska became a state that arrangement does not seem to be recognized by smaller groups. This was done for the sake of the natives to avoid confusion in their minds more than anything else. As is always the aim of our Moravian missions, an indigenous Eskimo church has been in process of development until the present. It is not yet fully self-supporting nor does it have a full native ministry but our Alaska Province is composed of 22 congregations comprising five districts, four along the Kuskokwim river and one in the Dillingham or Bristol Bay area where many of our Togiak coast members have migrated through the years.

Each District conducts its own young organization program with occasional rallies. Daily Vacation Bible Schools and evangelistic programs are also carried out by individual congregations during the course of the church year. We have but two ordained native ministers but where there are no white missionaries, and even where there are some, we have Lay Pastors in charge of the congregations. It is the ultimate goal of the Moravian Bible Seminary to train pastors for the Eskimo Moravian Church in Alaska. At present we have about 16 or 18 missionaries on our staff which includes workers at our Moravian Children's Home which began in 1925 as an Orphanage. Our people have taken on more responsibility for their own orphaned children so it has become more of a refuge for children of broken homes and those placed by Government and State welfare agencies. Our aggregate membership is in the neighborhood of 3,200.

WORLD LITERATURE CRUSADE

In 1955 Don White, a successful Prudential salesman and an ex-Marine, decided God was calling him and his wife to give the Gospel of Christ to every creature in Alaska as systematically and carefully as Prudential brings insurance to millions of people. Arriving in Denver, after leaving their prospering business in Dallas, they attended a missionary convention and talked to Dr. Oswald J. Smith and to Dr. Jack McAlister, Founder and Director of World Literature Crusade, a missionary organization specializing in systematic literature campaigns called "Every Home Crusades." After discussing the many difficulties of evangelizing Alaska with literature Dr. McAlister decided Don was ready to direct the formidable undertaking. World Literature Crusade promised to provide suitable Gospel literature for every home in Alaska and to undergird the work with a round-the-clock prayer chain. Each convert was to be offered a free correspondence course covering basic Bible truths. White worked with missionaries and laymen of 24 organizations over a 4-year period to reach 220,000 people scattered over 586,000 square miles.

On the first bush trip, Don White and Ralph Barris made a 1,000 mile trip in a 14-foot power boat on the mighty Yukon River ministering at each village and fish camp.

From McAlister's book, "Assignment Accomplished," Studio City, Calif., we gather the following facts:

Their experiences during this time would fill several volumes. They had ministered in 'Gospel-off-limits' villages where Protestant missionaries are violently unwelcome; they had reached villages where there was no Gospel witness; they had witnessed to old-time sourdoughs, Indians and Eskimos alike; they had surveyed villages that had no Gospel witness so they might work toward getting workers into those places in the future.

In a single engine plane named "Good News" Don and Ralph covered much of Alaska: the Arctic wilderness, Seward peninsula, Yukon River valley, Kuskokwim valley area, the Alaska Peninsula and Aleutians. Seasoned bush pilots say Alaska flying is the most difficult in the world and is hazardous because of extreme weather conditions and difficult mountain ranges.

During the campaign 275 cities and villages were reached (the average village population in Alaska is around 75 to 100); 42,490 homes were visited; and a survey of the state was made. This survey

is in the hands of the "Alaska Inter-Missions Association" and is kept up to date. One missionary leader valued the survey as one of the most outstanding accomplishments in the annals of missionary history. It can serve as a guide to the many neglected villages in the 49th State.

WYCLIFFE BIBLE TRANSLATORS, INC.

The following information comes from Wycliffe's "Advance in the Arctic," and from personal letters by Geo. B. Fletcher, et al.):

Many of God's people have prayed for the Bibleless tribes of people of the Northland realizing that the only natives who make real progress in Christianity are those who have the Scriptures in their own language.

In the Spring of 1956 and again in 1958, Turner Blount, Director of Wycliffe's North American Branch, made extensive surveys of Bible translation needs in Alaska. He found that there is a need in the following languages:

1. The Siberian dialect spoken by natives on St. Lawrence Island in the Bering Sea.
2. The Kuchin dialect and several other Athapaskan dialects of the Alaskan interior.
3. The Thlingit dialect of Southeastern Alaska.
4. The Barrow Eskimo dialect of the far north.

In a letter dated February 19, 1962, Mr. George Fletcher, Wycliffe's Field Administrator in Alaska and pilot of the mission plane wrote:

Our work in Alaska was inaugurated with Arctic Training Camp at Nenana the winter of '58-'59. In attendance were 17 adults to take the training prior to assignment to villages. By May of '59 seven villages were occupied.

The basic goal of Arctic Camp was to equip our translators with the ability to meet the rigors of the North Country in the spiritual, physical, and economic realms. This goal was accomplished through classroom lectures and practical, in-the-field experience, with the majority of time being given to in-the-field practice.

Wycliffe is engaged in the specific job of Bible translation for the peoples in Alaska who still need the Bible in their own language for adequate comprehension. As you will notice from the above listing, we have workers in the Chandalar and Tetlin Reservations. At present the majority of our workers are putting the finishing touches on their phonological analysis for the formation of an orthography. A number of small dictionaries, some hymns and Scripture texts, a short grammar, and one New Testament has been completed in rough draft, though the last book of the New Testament to be translated (Revelation) is now in the process.

At Wainright, on the north coast of Alaska, an ordained Eskimo minister, Roy Ahmaogak, is working with Wycliffe Bible Translators in translating the New Testament into his own Inupiat dialect. This unusual man spent a year in the States studying theology and linguistics. At the present time in addition to his church and radio work he is helping his people to learn to read in their own language.

Wycliffe's Operation Deep Freeze aims to make Alaska a Bible-reading area in as many languages as necessary. Also from Alaska will radiate the light of the Gospel to other Bibleless northern neighbors whose life, like their winter, is one long night.

Precious Reprints

(The name of Pastor Russell may be new to some of our readers. His followers—here called “Russellites”—are now known as “Jehovah’s Witnesses.” The false doctrine referred to is still being taught, and not by the JW’s alone. —Ed.)

IS JESUS MAN NOW?

R. H. Boll — 1928

Recently a friend told me that he had listened to a radio sermon setting forth a number of reasons why Christ would not and could not return in body, as man. The first reason given was that Christ had already come in body once; that he would not come thus the second time. Another was that He had given His body (and all His humanity and human nature) as a *ransom* (a “corresponding price”) for all.

That radio sermon was of course a “Russellite” sermon. Mr. Russell’s speculative reasonings are to the effect that Jesus, though pre-existent before He became man, was but a creature—chiefest of God’s creatures, but only a creature; that when He became man, He was man purely and simply, and nothing more; that when He died He passed *out of existence* for three days; and when He was raised *His body was not raised*:—He was raised “a spirit-being.” Therefore, of course, at His promised return He would come back as a spirit—yea, according to Mr. Russell has already done so, and has been here ever since 1874.

Such enormous fundamental errors put Russell’s entire doctrinal system outside our consideration. When a man is *fundamentally* wrong nothing that he teaches can be safe: all is tainted and warped by the essential falsehood underlying the whole system. When the foundations are wrong we can place no value on any part of the walls or roof.

CHRIST’S BODY WAS RAISED

Now the word of God is perfectly clear and conclusive as to the fact that the body of Christ rose from the tomb. “Destroy this temple,” He said to the Jews, “and in three days I will raise it up.” “But he spake of the temple of his body” (John 2:19-21). This not only puts it beyond dispute that our Lord’s *body* was raised up, but also that He took part in His own resurrection: though God raised Him up, *He arose* and it was He that raised up that temple of His body on the third day. “He is not here *for he is risen*,” said the angel in the tomb (Matt. 28:6). The reason why He was not there in the tomb was that He had arisen. “Come see the place where the Lord lay,” the angel added. It is hardly needful to call attention to the demonstration the Lord gave his disciples of the actuality and the identity of His body: “See my hands and my feet that it is I myself; *for a spirit hath not flesh and bones as ye behold me having*. And when he had said this he showed them his hands and his feet. And while they still disbelieved for joy — (disbelieved *what?*) — he said

unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish and he took it and ate before them" (Luke 24:39-43).

To say that Jesus' body was not raised, that after His resurrection He was a *spirit*, but that He assumed a body "for purposes of identification" and thus made the disciples believe that He was *not a spirit*, is to charge the Lord with deliberate deception and fraud. That His body was endued with a life of a higher order than before, is plainly manifest; and that His body was endued with powers and qualities that transcend our conception—power to come and go, to be seen and to disappear, to pass through solid doors and walls, we are also told. Nevertheless the testimony of the Word is conclusive that His body was identical with the body in which He was crucified and which was laid in the tomb—henceforth incorruptible, glorified, immortalized, no longer subject to physical laws (except as He chose to act in accordance with them) *but always the same body*. "Jesus came and stood in the midst of them and said, Peace be unto you. And when he had said this he showed unto them *his hands and his side*. The disciples therefore were glad when they saw the Lord" (John 20:19, 20). For doubting Thomas' sake the Lord came once again a week later, and said to Thomas, "Reach hither thy finger and see my hands."—(For Thomas had said, "Except I shall see in his hands the print of the nails, and put my finger in the print of the nails and put my hand into his side, I will not believe.")—"And reach hither thy hand and put it into my side; and be not faithless but believing." Thomas answered and said, "My Lord and my God" (John 20:25-28). Let those whose perverse doctrinal systems compel them, wrest this scripture testimony to save their theories: Christians have no such necessity. And to us this testimony is sure and conclusive that our Lord rose bodily from the tomb where He had been laid.

"THIS JESUS"

By the space of forty days our Lord Jesus Christ remained on the earth, appeared to His disciples, "ate and drank" with them after He rose from the dead (Acts 10:41) and "showed himself alive by many infallible proofs." When at last on the Mount of Olives He was parted from them, He went up visible before their eyes, His hands outspread in blessing over them, until a cloud received Him out of their sight. As they still looked into heaven, two men in white apparel said to them, "Ye men of Galilee, why stand ye looking into heaven? this Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1:11).

"*This Jesus*" was the One who was received up from them into heaven. Now "JESUS" was His distinctive *human* name. That was the name given to the unborn child (Matt. 1:21) and formally bestowed on Him at His circumcision (Luke 2:21). By this name was He known among men in His humiliation; and this was the name affixed to the cross. Our confession is that *Jesus IS* the Christ, and everyone who denies this is a liar and anti-christ (1 John 2:22; comp. 4:3 and 5:1). Now it is significant that the heavenly messen-

gers used this name and no other to designate Him who had ascended and is to come again: "Jesus"—"*this* Jesus"—"this Jesus who was received up from you into heaven"—He, even He, and no other "shall so come in like manner as *ye beheld Him going into heaven.*" Some have gathered accordingly that this has reference to *the manner* of His coming—namely that He would come back in a cloud. Yes, He will that; and that is not all, but the same Jesus that went away, with whom they had walked and talked, whom they had seen and heard, whom they had beheld with their eyes and their hands had handled—this same Jesus would so come as they had beheld Him going into heaven, bodily, visible, palpable. Not only would the coming be in the same manner as the departure, but also that same Jesus whom they had beheld going shall so come again. "*The Lord himself shall descend from heaven*" (1 Thess. 4:16).

It follows that that same Jesus is up in heaven now. And so He is. Stephen saw Him there. He "looked steadfastly into heaven and saw the glory of God and *Jesus* standing on the right hand of God"—"the *Son of man* standing on the right hand of God" (Acts 7:55-56). Note the unmistakable reference to *the present humanity* of our Lord. To Saul of Tarsus this same Glorious One spoke on the Damascus road, "I am *Jesus of Nazareth* whom thou persecutest" (Acts 22:8). The Jesus who was of Nazareth now spoke to Saul out of heaven. This was distinctly His human designation.

OUR HIGH PRIEST AND MEDIATOR

Is Jesus Christ still *man* then? Not *mortal* man, to be sure, not *corruptible* man, not man in the condition in which he exists here, subject to pain, hunger, thirst, weakness, under bondage to physical laws—that goes without saying. But is He *Man*? Let Scripture answer. "For there is one God, one Mediator also between God and man, *himself man, Christ Jesus*" (1 Tim. 2:5). That settles it. Jesus is Man, now — super-exalted, glorious, immortalized, but *Man*. God has declared it: that is enough. Indeed He could not be Mediator between God and man, if He were not Man, but He is allied to us as Man, as He is allied to the Father in His Godhead.

Therein consists His High Priesthood also. For a high priest is a mediator, the people's representative before God. It is necessary that the high priest should be one of those whom he represents, a man chosen from among the people. "For every high priest, being taken from among men, is appointed for men in things pertaining to God" (Hebrews 5:1). In order that he may sympathize with those whose cause he pleads, that he may know how to bear gently with the ignorant and erring, that in his important office he may be merciful as well as faithful, he must bear the common lot of his people. So did Jesus also, the perfect High Priest of God's appointing, become one of us, sharing our burdens, being tempted as we are (though always without sin), and learning obedience by the things which He suffered. Being then, in His resurrection, perfected for evermore, He became our High Priest, carrying our humanity sinless and spotless into the very sanctuary of God to represent His people in God's presence. "For Christ entered

not into a holy place made with hands, like in pattern to the true; but into heaven itself, there to appear before the face of God *for us*" (Heb. 9:24). This work He could not have done in His pure Deity, before "the Word became flesh," and before He had taken upon Himself the form of a servant, being made in the likeness of men. His present position as High Priest and Mediator necessitates His present Manhood.

THE SEED OF DAVID

Waiving all dispute as to the *when* of Christ's occupancy of the throne of David, it is most evident that He holds the title to that throne purely by virtue of His human descent in the lineage of David. For God's oath and promise to David was that "*of the fruit of his loins*" He would set one upon his throne. For this very cause it was (Peter tells us) that His flesh did not see corruption (Acts 2:30, 31). For Christ was made "of the seed of David according to the flesh." He was also more than that, for He was also "declared to be the Son of God according to the Spirit of holiness by the resurrection from the dead" (Rom. 1:4). Yet to the fact that He not only was, but is, the seed of David, the apostle holds with firmness. Paul enjoins Timothy to "remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel" (2 Tim. 2:8). And Christ's own last word to us is, "I am the root and the offspring of David" (Rev. 22:16). On no side of His Being is He related to David except as to His humanity. That alone is derived from David. And to that He holds fast, for it is His hold upon the entire race of mankind. If then He occupies the throne of David, now or ever, it is by virtue of His descent from David His father (Lk. 1:32) in accordance with God's oathbound promise and covenant. If Christ is no longer Man He has not right or title of any sort to David's throne.

THE MAN WHO IS JUDGE

It is God's wise and righteous appointment that man should not be judged but *by man*. No other being, however great or wise shall exercise this function — yea, God Himself will not do it. "For neither doth the Father judge any man, but he hath committed all judgment unto the Son. . . and he gave him authority to execute judgment because he is a son of man" (John 5:22-27). As in human law a man is to be tried before a tribunal of his peers, so God will have a man to judge man — but a man infinite in grace and truth as God Himself — the Man Christ Jesus. "He hath appointed a day in which he will judge the world in righteousness *by the man whom he hath ordained*; whereof he hath given assurance unto all men in that he hath raised him from the dead" (Acts 17:31). To deny then the present humanity of our Lord Jesus is to deny His right and title to judgeship.

Jesus Christ is Man now. Exalted in glory, in glorified body, seated at God's right hand, He is none the less Man. And when He comes again He comes as *the Son of man* — the specific title that declares His humanity. "For the Son of man shall come in the

glory of his Father (and in his own glory) and then shall he render to every man according to his works" (Matt. 16:27; Lk. 9:26). As He went, so is He yet, and so will He return " a second time, apart from sin, to them that wait for him unto salvation" — the Son of Man in His glory.

Russell's followers fall into a grave error when they deny the present bodily humanity of our Lord; and so likewise also have all crred who deny that Jesus is Man now.



A Balanced Diet

Alex Wilson

Imagine a little boy six years old who just loved candy but hated to eat anything else! If his parents let him have his way, he would have nothing but candy at every meal, and many other times a day, too. If he did this for very long, his health would be wrecked. He would be weak and sickly, and his teeth would rot. In due time the result would be *death*. Our bodies need a balanced diet.

Our spirits also need a balanced diet. If individual Christians or congregations are to grow and be vigorous, they will need at least four different ingredients in their diet. A study of Acts and the epistles reveals these four essentials to spiritual health: instruction, worship, service, and fellowship. Let's analyze each of them, and then evaluate ourselves and make some practical applications.

INSTRUCTION involves the mind. It includes not only the learning of God's word but also encouragement to do it—for we often need to be reminded and exhorted about truths that we already know but are not fully practicing. **WORSHIP** involves the emotions and the will, as they respond to the knowledge we learn. It includes meditation (a lost art in these times?), thanksgiving for what God has done for us, and praise and adoration for what God is. It is the cry of the humble heart, "Thou, Lord art worthy." **SERVICE** involves our abilities and God-given power. There are many kinds of work needed in the Lord's army: soldiers need to be trained (Christians strengthened) and then enemy territory needs to be invaded (witnessing to the lost). Service includes not only public ministries like preaching, teaching, and song-leading, but also private ministries like visiting the sick, handling finances, filling communion cups, welcoming visitors, dusting benches and sweeping the floor. **FELLOWSHIP** involves our sharing God's blessings with others in His family. We read that the earliest disciples had all things com-

mon, and while the passage refers primarily to sharing their material possessions, certainly it would also include sharing of joys and sorrows. Bearing one another's burdens, confessing our sins one to another and praying one with another—all of these make up "the fellowship of kindred minds" which we love to sing about.

There is a cause-and-effect *relationship between instruction, worship, and service*. Worship results from instruction, as our attention is centered on God and His grace. And worship, if sincere, will create within us a desire to serve God and do the work He wants us to do. The first relationship—between instruction and worship—is important in the Lord's Supper. Merely taking the emblems is valueless unless the mind sees beyond them to Him whom they represent. The Lord's Supper is no more than a mockery unless we take *time* to let our *minds* dwell upon the Lord Jesus and our hearts offer Him the *worship* which He is due.

The second relationship—between worship and service—is well expressed by another writer:

The work of Christ in redemption is to bring men to be admirers and lovers of the Triune God. **God saves men to make them worshipers.** This great central fact has been largely forgotten today. By teaching, story, example, and psychological pressure we force our new converts to "go to work for the Lord." Ignoring the fact that God has redeemed them to make worshipers out of them, we thrust them out into "service."

This is not to say that there is not work to be done; most certainly there is, and God in His condescending love works through His redeemed children. What we are overlooking is that **no one can be a worker who is not first a worshiper.** Labor that does not spring out of worship is futile. It may be set down as an axiom that **if we do not worship we cannot work acceptably.**

No one can long worship God in spirit and in truth before the obligation to holy service becomes too strong to resist. Fellowship with God leads straight to obedience and good works. That is the divine order and it can never be reversed. (—Born After Midnight)

What about *fellowship*? It overlaps the other three: we can be instructed together and worship together and serve God together. Nevertheless, the fact that a number of Christians are engaged in some Christian activity together does not automatically mean that there is fellowship. Fellowship is deep unity of heart, being knit together in love, being "of one heart and one mind in the Lord." The nearer the spokes of a wheel are to the hub, the nearer they are to each other; likewise, the nearer that Christians are to their Lord, the nearer they will be to each other.

What about *singing*? It may be either worship or instruction. "A hymn is addressed to God in praise or prayer; a gospel song is addressed to the people in testimony or exhortation." Do you ever notice to whom you are singing, and study over the message of what you sing? It will transform your singing if you will. Which of the following would you classify as instruction (exhortation or testimony) and which as worship (praise or prayer): Soldiers of Christ, Arise; Holy, Holy, Holy; A Wonderful Savior; We Praise Thee, O God; If I Have Wounded Any Soul Today; Take Time to Be Holy.

What about *prayer*? It should certainly contain worship, and praying together with others in oneness of heart is fellowship. It is

also service, for the work of the Lord depends on prayer more than anything else.

Is your spiritual diet well-balanced? Examine your life: how much time daily or weekly do you spend in each of these activities, not only in meetings but also privately? I imagine that most of us are sadly deficient in the areas of worship, fellowship, and service, and overfed in instruction. Take an interested teenager in a typical church, for example. Sunday school: he comes, sits, and listens. Morning service: he comes, sits, and listens. Young people's meeting: ditto. Evening service: ditto. In the four meetings during the day, maybe four-fifths of the time is spent in listening to the preacher or teacher talk. Now perhaps your congregation is not like that; I hope it is not. Perhaps the Sunday school teacher promotes a lively discussion; and enough time and heart-yearning are put into the Lord's Supper to make it an effectual meeting with the Savior; and a number of Christians are active in visitation or other evangelistic outreach; and there are opportunities sometimes for sharing your experiences with each other. Be thankful if this is so, for it is rare.

Friends, if spiritual anemia is prevalent among us, a poorly-balanced diet might well be a cause of it. Next month we shall look at some possible remedies for this malnutrition.

The Position and Service of Sisters in Christian Assemblies

(CONCLUSION)

Samuel Alexander

(Last month the author considered such scriptures as Gal. 3:28 and 1 Cor. 11:4, 5, which seem to allow room for the sisters to exercise a public ministry. He comes now to those apparently prohibiting such.)

1 *Timothy* 2. This Scripture is sometimes confidently appealed to as settling the whole matter beyond dispute, though no attempt is made to reconcile such an interpretation of it with the passages we have already considered. If this portion is carefully studied I submit that it affords no justification for the imposition of silence upon Sisters in Assembly gatherings.

Two spheres of activity are in contemplation. Verses 1-10 undoubtedly legislate for the ministry of intercession in the Assembly. Here the relationship and deportment of "men and women" (plural number) are defined. Verses 11-15 relate to the family, as verse 15 makes abundantly clear. The relationship of "a man and a woman" (singular number) is therefore dealt with. If this be questioned, I reply that "childbearing" is no part of the function of a Christian assembly. The change in number, from plural in the first section, to singular in the second, is most important.

The subject dealt with in the first section is indicated in verse 1. It is the Assembly prayer meeting and the ministry of intercession on behalf of all men. Men and women take part in this. But the directions given to each vary. Men are to pray "lifting up holy

hands, without wrath and disputing." Women, "adorned in modest apparel," etc. There is a contrast here between men and women. It cannot be that men are to pray and women are to dress. That would be an absurdity. The emphasis is not so much on prayer as the manner of prayer. Men are to pray, "lifting up pious hands," as J. N. Darby renders it. The Greek word translated "holy" in our ordinary versions is "Hosios," and means "kind" or "gracious." The thought is that of holy purity and indicates Christian character. Then this requisite for effective prayer is carried over to women. They must exercise this ministry "in like manner"; adorned, "not with braided hair, and gold or pearls or costly raiment, but through good works." The words "in like manner" are full of significance and seem to necessitate the supply of the word "pray" (as Chrysostom does) or its equivalent, to complete the sense. (See Conybeare's footnote.)

We pass in the second section (verses 11-15) to the Christian home. Not "men and women" are now treated of but "a man and a woman." Verse 15 is so clear that this hardly needs to be laboured. "She (the woman) shall be saved through her childbearing if they (the man and the woman) continue in faith, and love, and sanctification, with sobriety." Now, Paul says, in the home, in the circle of the Christian family, "I permit not a woman to teach nor to have dominion over a man, but to be in quietness" (verse 12). "Quietness," rendered "silence" in A.V., is Greek "Hesuchia" and signifies tranquility or stillness. It is quite a different word to "silence" in 1 Cor. 14:34 to which we shall refer later.

Any usurpation of authority by the wife in a Christian family violates the Divinely appointed headship of the husband. It is not a question of individual capacities or gift. Great principles are at stake, of an eternal character. The husband must be the teacher, he should conduct the family worship and return thanks at meals if present. But supposing the wife is a teacher and the husband has no natural gift in that direction. This is not a question of "nature" but "Divine appointment" and spiritual qualifications are developed by the Spirit of God as we yield obedience to a Divine injunction. "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife as Christ also is the head of the Church, being Himself the Saviour of the body. But as the Church is subject to Christ so let wives also be to their husbands in everything" (Eph. 5:22-24).

1 *Corinthians* 14:34-40. It is manifest that if this passage teaches what it appears to convey on a cursory reading, and what is strongly held to mean by gifted Bible teachers, for whose devotion and learning we have the greatest respect, then it proves far too much, and is impossible of reconciliation with the general teaching of Scripture and God's ways with His people throughout history. Moreover Paul would be found contradicting his own previously given instructions in chapter 11:5 and going counter to the foundation utterance of the Holy Spirit recorded in Acts 2. Quite apart from the

fact of inspiration, it is in the highest degree unlikely that a man of Paul's intellectual eminence would so write. Surely the key is found in verse 40. All things in the Church must be done "decently and in order."

The most elementary study of the epistle shows that all through Paul has been striving to rectify disorder. He has had to deal with the gravest and most terrible confusion in not a few particulars. The disorders revealed in chapters 5 and 6, and especially in chapter 11:20-22, are almost unbelievable in a Christian church.

It must be remembered that the Corinthian Assembly contained a considerable Jewish element, and it is more than probable that the women were seated in a part of the building separate from the men, as is the custom in the Synagogue, and indeed, in many Christian Churches today on the continent of Europe. In a Church where it was possible for members to drink to excess at the Lord's table, and where the gift of tongues was exercised in such a manner as to produce confusion and disharmony (cf. chapter 14:26 with v. 33) it would be small matter for wonder if the women interrupted the services with ejaculations and questions. It is, I believe, with this that the apostle is dealing. That his subject is not public speaking in the sense of ministry is evident from verse 35.

As indicated above, the original word translated "silence" in verse 34 is a different one from that used in 1 Tim. 2:11, rendered "silence" in A.V. and "quietness" in R.V. It is "sigao," and its use in the New Testament is an interesting study. The word occurs nine times. Three times in 1 Corinthians 14 (verses 28, 30 and 34) and six times elsewhere. In six out of the nine occurrences the sense is that of hushing or bringing to silence some who have been vocal or noisy. The word is used in verses 28 and 30 of 1 Corinthians 14 in relation to speaking in tongues and prophesying. If no interpreter was present the "tongue" was to be silent. If a revelation came to another (prophet) sitting by, the first was to "hold his peace" (A.V.). In Acts 12 we read that when Peter was released from prison by the angel there was some natural excitement in the Church prayer meeting (verses 14, 15). Our word comes in verse 17. "He beckoning unto them with the hand to 'hold their peace' declared," etc. Why this use of the hand? Because the motion of his hand could be seen, even though his voice could not be clearly heard owing to the commotion, and this must be stilled for his message to be received. Similarly in Acts 15. There was "much disputing" (A.V.) in the Church Assembly at Jerusalem (verse 7). Then all the multitude kept "silence" (verse 12). After they had "held their peace" (verse 13), i.e., when the disturbance was stilled, Barnabas and Paul, and afterwards James, gave their respective messages. I submit that it is in this sense and no other that the word is used in 1 Corinthians 14:34. "Let the women keep 'silence' in the Churches"; let them not interrupt is clearly the force of verse 35. There must be no disorder whether through spiritual exaltation in the exercise of the gift of tongues—a most important consideration in these days

when disorder in that which claims to be a revival of this gift is so manifest—or by prophets—male or female—speaking without due subjection one to the other, or by women who have not learned their place of subjection and the reverence due to the Lord in the midst of the Assembly of the Saints.

It is clear therefore that the ban of complete “silence” imposed in some quarters on Sisters in the Assembly has no warrant in Holy Scripture, but is contrary to the general effect thereof, and a great and serious limitation to the Holy Spirit, in inspiring and leading worship to the Father, as well as in the ministry of intercession.

Nevertheless it must also be said that the whole tenor of both Old and New Testament Scripture makes it clear that God’s normal method is to use men in the more public activities of the Church and especially in government. If, in the family the woman is not suffered to teach, nor to usurp authority over the man, this Divine ordinance and relationship will hardly be abrogated when the family is merged in the Assembly. But if men are in acute minority, or are unspiritual, and therefore unfitted to be vessels of the Holy Spirit, God will use women to-day as He always has done under similar circumstances. It is a symptom of spiritual weakness when Sisters in an Assembly are more vocal than the Brethren, even if, as is so often the case, their ministry is in life, and they are obviously led by the Spirit of God.

Sisters should, moreover, bear in mind that the truth enunciated in 1 Corinthians 11, as to the headship of man is an abiding fact and must receive due recognition. The mode of recognition is prescribed. They must wear a covering in addition to their hair. This is a requisite, because all ministry in the Church both Godward and manward is “in the heavenlies” where spiritual intelligences observe and are brought into activity by the prayers of the Saints. The Church is the theatre wherein “now unto the principalities and the powers in the heavenlies” the manifold wisdom of God is displayed (Eph. 3:10). “Power” (1 Cor. 11:10) is Greek “Exousia” and implies a symbol of authority. Wearing such a sign on her head, a Sister may minister in an Assembly even in the Word, as also in worship or prayer, *always and only* as she is moved thereto by the Holy Spirit. Subjection to the Holy Ghost is the crying need for both Brethren and Sisters.

The activity of religious flesh is all too common, and this ministers death, not life, quite irrespective of whether the flesh is that of male or female. Oh, for a return to that due order and power of the Holy Spirit in the Assemblies of the Saints so that the unbeliever coming in may have the secrets of his heart made manifest and falling down on his face he will “worship God declaring that God is among you indeed” (1 Cor. 14:24, 25).

“Prayer—secret, fervent, believing prayer—lies at the root of all personal godliness.

“More time and early hours for prayer would act like magic to revive and invigorate a decayed spiritual life.” —E. M. Bounds.

"Go Quickly and Tell . . ."

THE CALL OF THE MULTITUDES

John R. Mott said: "200 million people lie down every night hungry in body. 1,000 million lie down without God, without Jesus Christ." Do you know that three out of every four people in the world have not heard that God loves them? Do you know that, were the more than 300 million lost souls of India to pass before us, one every second, day and night, they would take nine years to pass?

God cares about these souls . . . but do we care? When Jesus was here, He looked with compassion on the multitudes and He fed them. To His disciples He said, "Give ye them to eat." So great was Christ's compassion for the multitudes that His last message to His own, as found in the Gospels, was: "Go ye into all the world, and preach the gospel to every creature."

Dr. A. J. Gordon said: "He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. Therefore, ask yourself daily what the Lord would have you to do in connection with the work of carrying the news of salvation to the perishing millions.

"Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or if you cannot go in person, inquire diligently what blood mortgage there is on your property in the interest of foreign missions, how much you owe to Christ for redeeming you with His precious blood. I warn you it will go hard with you when our Lord comes, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost."

What will it be to look in your Savior's face . . . that face that was so moved with compassion for the heart hungry multitude . . . and to see that He indeed meant what He said. What will it be to remember that down on earth we had paper that men call money . . . money that we tossed lightly away or held fast, or worse still, spent upon ourselves, until our every chance for giving the gospel to a lost world was gone forever, and it was too late.

God grant that everyone of us may ask right now: "Lord, what wilt Thou have me to do?" —Author unknown.

First of all, my child, worship and adore God; think of Him magnificently, speak of Him reverently, magnify His providence, adore His power, frequent His service, and pray unto Him frequently and constantly. Next to this, love your neighbor . . . —William Law, 1729



A Christian Views The News

Ernest E. Lyon

NEWS STILL HIDDEN. The following paragraph from *Christian Economics* for March 9, 1965, shows again that it is difficult to find out what is really going on. It is from the editor's column: "There is a certain American Embassy official known only as 'E. S.', who has a long history of service in the State Department and has attained high rank. He became an undercover agent for the Soviet Union. He was recalled from Warsaw and questioned by the F.B.I. and the C.I.A. Irrefutable evidence that he was a Communist agent was assembled and submitted to Attorney General Robert F. Kennedy. High officials in Washington ruled that there would be no prosecution against 'E. S.' and ordered that the case never be mentioned to anyone, not even members of Congress. 'E. S.' was permitted to resign quietly from the State Department, pick up his passport, and depart to Europe, leaving his wife in the United States. When will our government tell the American people the truth about this case?"

DECLINE IN FARMS. "Do you know that during the last five years 2.3 million people have been driven off the farms but it took 18,000 additional employees in the Department of Agriculture to do it and the Department's budget jumped an additional \$2.4 billion?" Meanwhile, farm prices continue to decline while the prices of what the farmers must buy rise higher and higher." Also quoted from the March 9 *Christian Economics* by permission. It is a good paper to get and is sent free to all who write to the Christian Freedom Foundation, Inc., 250 W. 57th Street, New York, N.Y. 10019. Note also this fine comment on socialism from the editor's column in that same issue: "After it fastens itself upon a people, it becomes as difficult to remove as the suction discs of an octopus. When the resources of a state are exhausted by federal extravagance and monopoly of the principal sources of revenue, how can the states get along without federal aid to education? After farmers have grown accustomed to federalized agriculture, how can they do without the subsidies? No one yet has developed a formula for unscrambling an egg. Socialism appears to be a one-way street. Like a harpoon, it can penetrate but it cannot be withdrawn." He also added, "In the end, socialism is all control and distribution with little production and not much to distribute."

DID YOU READ THIS? "When the Reese Committee in Congress was investigating the great foundations in our country, the late

Rowan Gaither, at that time head of the Ford Foundation, told the Committee's Director of Research, Norman Dodd, 'We who are working for the Foundations formerly worked for the State Department, the Marshall Plan or the United Nations Relief and Rehabilitation Administration. In those days, we were working under instructions from the White House to bring about such sociological, economic and political changes as would make union with Russia easy and comfortable for the American people. Now, in the Foundations, we are working toward that same goal.' " I didn't find it in my daily newspaper, but I did in *Christian Economics*, March 23, 1965.

MORE ON THE MORALS SITUATION. The county superintendent of schools in my county stopped a PTA from distributing Jenkins Lloyd Jones' famous speech about the morals of our country. Apparently he didn't know it, but it has been reliably reported to me that already this year 60 girls in one of his high schools are pregnant. Did you note in the news dispatches the inquiry put out by the University of Oregon to parents of girl students asking if it was all right for them to stay overnight in men's apartments? The director of university relations said, when asked, that he considered getting out this list a "tightening up of restrictions." I hope that these two items are enough to shock every Christian into earnest prayer for our country.

BRIEF COMMENTS: Instead of eliminating jobs, since 1950 automation has helped create 10 million more jobs in this country, the very period in which alarmists said that millions of jobs would be done away with! . . . I am glad that the intentions of some of those ostensibly working for civil rights in Mississippi last summer were not realized, for one of their leaders said that they would create such a crisis in Mississippi that "the Federal Government will have to take over the state." This man, and many others, was more interested in creating a federal dictatorship than in getting rights for men . . . After over 40 years of Communist governments trying to farm it is easy to see that they have failed. After 20 years of our government trying to limit production it is easy to see that it has failed. When will both realize that the government can't farm? Apparently the Communists are finding it out first, for many of the communist countries are following Yugoslavia's move away from collective farming to individual farming . . . The Communist buildup in Cuba is continuing to increase rapidly, with missiles and soldiers aimed at paralyzing some of this country. I wonder why we don't read about this in the newspapers when it is very well known? . . . Don't wait until election time to pray for our government any more than you would wait for a protracted meeting to pray for souls to be saved . . . Write your comments and send items for comments to me at 1734 Deer Lane, Louisville, Ky. 40205. Many thanks to all who have sent in your clippings and comments.

"'. . . to triumph in thy praise.' If we are to know victory we must learn how to praise God. The language of praise must become so fixed in our hearts that every petition will naturally be preceded by praise, as every answer will lead to thanksgiving."

NEWS AND NOTES

Pinellas Park, Fla.: We have purchased a piece of property at 4090 78th Ave., Pinellas Park, Fla. There are five families trying to carry on this work. Two of these families are winter visitors. We have just remodeled the garage into a 22x38 ft. comfortable place of worship. We are in need of Sunday school rooms. At present we are using the parsonage for Sunday school classes. We have large mortgage payments monthly. This is a colossal task for such a small group. We need your prayers and your encouragement. God has no hands but ours (His children) to do His work. Won't you join hands with us in this work for Him? —Wayne Geatches

Louisville, Ky.: Bro. Stinnette is again teaching his Sunday school class at Ky. Ave. We miss them here.

Pray for our VBS starting a week after school is out and for our meeting with Carl Ketcherside Aug. 2-6, and for Bible camps July 11-24, and for the Bible Conference Aug. 23-27. —Ernest E. Lyon

Wichita Falls, Texas: Bro. Kitzmiller is to be with us in a meeting the first week of May. Pray that the Lord will give us a good meeting in which souls will be saved and the saints built up in the most holy faith.

We have at last a personal work program now that quite a number of the church here are taking a real good interest in. We have seen results of this new work so pray that this will be continued to the glory of God and to the salvation of souls. —J. C. Tate

Glenmora, La.: Surely the Church needs to be shocked out of her lethargy (morbid drowsiness—Webster). —A. J. Istre

Our hearts were thrilled by the coming of Randy and Linda Johnson to receive the Lord last Sunday. These two young people are children of Mr. and Mrs. John Johnson, 3181 Fulton. They have been participating in our young people's meetings for some time.

Bro. Reese Miller has consented to go to Houston and to speak for the group there at both services next Sunday. The speaker planned for the first Sunday has not been able to make the trip as yet. —Carl Kitzmiller.

Advanced Christian Training Classes

April first at South Louisville church of Christ twenty-five people including faculty, students advisory committee, and visitors met in assembly for the closing session of the Advanced Christian Training Classes sponsored by the preachers and church leaders of the Kentuckiana area. These classes beginning October 12 met on Monday and Thursday nights, three hours each, and covered four courses in Bible, two in related subjects, and a refresher course in Greek.

This type of Bible study had its beginning in this area many years ago in classes taught by Brother Boll. Out of this interest came Portland Christian School. Later came the Christian Training School built around Brother Boll's Bible classes. After the Training Classes came the formation of Kentucky Bible College, now Southeastern Christian College. Following Brother Boll's death and the movement of the college to Winchester evening class activity subsided except that continued at Portland on Friday nights by Brother Chambers and others. After sometime it was felt by many preachers and leaders that night class work on an extended scale ought to be revived for the benefit of Christians in this area. This desire resulted in formation of Advanced Training classes. These classes have now completed the first year.

In the assembly brief talks were made by faculty and students giving appraisal of the value of the work with criticisms and suggestions for the future. For the most part the students were very faithful and zealous. The evening class is very popular in high school and college institutions today and could be popular in the church. The work this year is much indebted to excellent teachers who gave of their time and to South Louisville church for its facilities. —Claude Neal, Director.

DALLAS LECTURES

"Missions and Me" was the theme chosen for the conference held in Dallas April 5-8, with emphasis on the opportunities and responsibilities of the individual with respect to world-wide missions.

Evening sessions from 7:00 to 9:30 featured four speakers (two each night) and a question-answering panel. Also included in the evening meetings were

songs by the Good Tidings A Cappella Chorus, a recent slide-and-tape report from Winston Allen, and a film on current missionary activities among the tribes people of South Viet Nam. On Tuesday morning there was a women's meeting led by Sisters Allen, Marsh, and Wood. This was followed by a dinner for all who were able to attend.

The meetings were well attended by people from the Dallas area, with a few present from more distant points. The general reaction seemed to be favorable; however, this could be more reliably reported by someone who remained in Dallas after the lectures. Although the speakers dealt with many aspects of missionary work, more than one sounded a note of warning against being so tradition-bound in method that we fail to be Spirit-led. The speakers were Dennis Allen, Stanford Broussard, Tom Marsh, and Gordon Linscott.

Cardiff-by-the-sea, Calif.: The Good Tidings Quartet is making plans to stop by Cardiff on their return from Alaska. Stan Broussard and Neal Phillips are in favor of coming by and they think that Mac and Dennis LeDoux will be able to devote an extra couple of days too. June 1 and 2 are the dates set for their stay here. Earnestly pray that their trip be safe and a glory to God. —A. T. Phillips

MISSIONARY BRIEFS

Good Tiding Quartet to Alaska

Neal Phillips reports a good response to the proposed mission meeting in Anchorage. Funds are coming in from many points. Those desiring to help should address: The Good Tidings Quartet, P. O. Box 11092, Dallas, Texas 75223.

Plans for the trip are also shaping up nicely, with some speaking-singing engagements scheduled along the way and the prospect of others. It appears that the Lord is also granting favor with arrangements in Anchorage, with free radio time being offered and other doors tentatively opening. The meeting place has not been secured yet, though one possibility is in view. Continue to make this a subject of prayer.

Salisbury, Rhodesia: I am scheduled to leave here on May 7. Expect to meet my parents in Little Rock on May 11. The prospect of seeing my parents again and being with you all is certainly occasion for joy; but taking leave of my own precious family is an occasion I can scarcely face. However, for His worthy Name "who loved us and gave

Himself for us" any such necessity is only unspeakable privilege!

Please note that after May 7 my home address will be Box 3, Knoxville, Ark. 72845. I am requesting that our regular support continue through the usual channels, for direct remittance to Sister Lawyer, for meeting both family and service needs. —Vernon Lawyer

Manila, P. I.: We were overjoyed when some neighbors said they would be interested in studying the Bible with us. So we now have a class in our home every Saturday night.

Almost all of our neighbors are Catholics, at least in name. Nevertheless, attendance has been good for the first four weeks. One young man named Boy has shown special interest.

For the past 4 Saturday mornings Bro. Broadus and I have had a chance to teach some students from Sister Young's classes in public school. Anywhere from 19-48 high schoolers have come with her to the Broadus home, where we play games and sing with them, and then tell them about Christ. We thank God for all these chances to sow the seed. Please pray! —Alex Wilson

Enroute to Japan: Our ship is still loading at pier 189 at Los Angeles harbor but we are told that we shall be departing sometime after midnight. Most of the heavy rain that has been falling seems to have stopped and the wind is falling so it may be that it will be comparatively calm by the time our ship leaves the harbor.

If you or anyone you know would like to receive "Into All the World," to whom it is not now being mailed, please send your name, address and zip code to Box 313, Brookhaven, Miss. 39601 and Brother Sandidge will be glad to put you on the mailing list.

Our new address will be: c/o Mr. R. Miyahara, 4364 Shimo-tsuruma, Yamato Shi (city), Kanagawa Ken, Japan. —The Forcades

PRAYER REQUESTS

San Jose, Mindoro, P. I.: The new converts . . . that they may be completely surrendered to the Lord to meet and overcome the Evil One. Pray that they will be filled with the Holy Spirit and the knowledge of God's will for them, and that they may manifest the gifts of the Spirit in their lives.

The Gospel Distribution Program continues. Pray that these Gospel portions will open the eyes of many people and point them to Christ as Savior.

The local churches need a revival—an awakening. There is an indifference and lack of concern that disturbs us. Pray that confession of sin and fruits of repentance may come soon, and that glory and honor once again be given to the Head of the Church.

Pray for more native workers as per Matt. 9:37, 38. I believe there is greater need for native evangelists and teachers than for missionaries from other countries. —Harold Preston

Salisbury, Rhodesia: We are deeply grateful to God for the many prayers that have gone up to our heavenly Father concerning Dollie's eye. We are happy and thankful to report that she has some vision and there is hope that it will improve. The doctor said it

would take six months to settle down. She was in the hospital for 29 days for an operation for a detached retina of the left eye (the right eye is normal) but she was flat of her back with both eyes blindfolded for three weeks. Dollie is now "back on her feet" and was able to take scripture classes in the schools yesterday and today for David Brown who is down with the flu.

Please note my change of address to: Box W-64, Waterfalls, Salisbury, Rhodesia. —S. D. Garrett

Correction: The Dennis Allens did not sell their former residence (an apartment) in Hong Kong. It is still being used for the Lord by the Shun Ning Road Church of Christ. A day nursery is also housed in it.

THE LORD'S SUPPER

Willis H. Allen

The Lord's Supper should not be confused with the Passover. The Passover is a Hebrew national event, instituted in remembrance of a national deliverance. The Lord's Supper is a personal event observed in remembrance of a Person—the Lord Jesus Christ. It is true that "Christ our passover is sacrificed for us" (1 Cor. 5:7), but as the One fulfilling the Old Testament type, as the slain Lamb of God, He brings us into the place where we remember Him in His death and life when we partake of the Lord's Supper.

The Lord knew about all those twelve men—what they would do, how one would deny Him, how another betray Him, how all would be offended in Him and forsake Him that night; yet He arranged for them to gather for this first Lord's Supper. It was a feast in remembrance of His great sacrifice, of His great glorious person, not of their own unworthiness. His love for them would leave this remembrance feast with them that He might not be forgotten.

"This do in remembrance of me" was His desire, and still is. Not His fame, His miracles, nor even His teaching—though all these things and much kindred truth will crowd into the memory of the believer as He sits at the table of the Lord—but it is Himself whom our Lord desires us to remember. The Lord's Supper is a very personal and a very sweet fellowship between the believing heart and its Lord. And it is with the happiest anticipation that Christians look forward to when they may sit together with other saints on the Lord's Day, and enjoy the sweet fellowship with their Lord and with one another. It is the happiest day in the week for all true believers in the Lord Jesus. And nothing short of an absolutely unavoidable hindrance should keep any Christian from the Lord's Table at the appointed hour.

BOOKS BY R. H. BOLL

"The Revelation" by R. H. Boll is a careful, concise exposition of the last book of the Bible. As put in his own words, "The writer's aim has been, above all, to be faithful to the Word, just and true in his presentation, and undogmatic in his conclusions. His object is more to direct the reader's eyes to what is actually said and written than to explain and comment. He says nothing upon his own authority, but has endeavored to place everything before the reader, that he may see, examine and judge for himself." 164 pages. Cloth, \$2.00.

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There are four Bible books which the devil seems to hate most of all, to wit: Deuteronomy, for with it the Lord routed the devil at the Temptation; the Gospel of John, which sets forth Christ's deity in a special way; the Book of Revelation, in which it is revealed that Satan will ultimately be consigned to the lake of fire; and the Book of Daniel, companion book to Revelation.

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Lessons On I. Peter — by R. H. Boll and J. Edward Boyd

In a revival meeting at Dugger, Indiana, Brother R. H. Boll told us that he attributed the success of his home church, Portland Avenue, to two things: prayer and love. He always exhorted them that, whatever their lot, never to relinquish their hold on these two graces. I recall that at the last of the meeting he wrote the word "Love" on the board. For weeks it remained there as a reminder of the great spiritual revival which we experienced. At the time of his decease Brother Boll was writing a series of lessons on I Peter. He laid down his pen at I Peter 4:11. The last two paragraphs that he wrote were on love. He said, among other things, "All else loses worth and value when love is gone" (1 Cor. 13:1-3). At I Peter 4:12 J. Edward Boyd picked up Peter's message and completed the lessons.

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