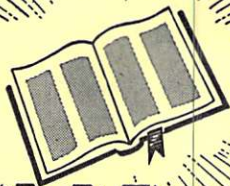


*"Holding fast the faithful Word . . ."*



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



*"Holding forth the Word of life."*

JUNE, 1990

## **Women Serving The Lord**

**"Half of my ancestors were women . . ."**

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**S.O.S. from Honduras**

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# Hymns by Frances Havergal

## *LIKE A RIVER GLORIOUS*

Like a river glorious is God's perfect peace,  
Over all victorious in its bright increase;  
Perfect, yet it floweth fuller every day,  
Perfect, yet it groweth deeper all the way.

Hidden in the hollow of His blessed hand,  
Never foe can follow, never traitor stand;  
Not a surge of worry, not a shade of care,  
Not a blast of hurry touch the Spirit there.

Every joy or trial falleth from above,  
Traced upon our dial by the Sun of Love.  
We may trust Him fully, all for us to do;  
They who trust Him wholly find Him wholly true.

Stayed upon Jehovah, hearts are fully blest;  
Finding, as He promised, perfect peace and rest.

## *THOU ART COMING, O MY SAVIOUR*

Thou art coming, O my Saviour,  
Thou art coming, O my King;  
In Thy beauty all resplendent,  
In Thy glory all transcendent—  
Well may we rejoice and sing.  
Coming! in the opening east  
Herald brightness slowly swells;  
Coming! O my glorious Priest,  
Hear we not Thy golden bells?

Thou art coming, Thou art coming;  
We shall meet Thee on Thy way;  
We shall see Thee, we shall know Thee,  
We shall bless Thee, we shall show Thee  
All our hearts could never say.  
What an anthem that will be,  
Ringing out our love to Thee;  
Pouring out our rapture sweet  
At Thine own all-glorious feet.

O the joy to see Thee reigning,  
Thee, my own beloved Lord!  
Every tongue Thy name confessing;  
Worship, honor, glory, blessing  
Brought to Thee with glad accord.  
Thee, my Master and my Friend,  
Vindicated and enthroned;  
Unto earth's remotest end  
Glorified, adored and owned.

# THE WORD AND WORK

*"Declare the whole counsel of God"*

Alex V. Wilson, Editor

The Word and Work (USPS 691-460) is published monthly except December under the auspices of the Portland Ave. Church of Christ, Inc., Louisville, Ky. Subscription: \$6.00 per year; bundles of 10 or more to one address = \$5.50 per subscription. Address correspondence to Word and Work, 2518 Portland Avenue, Louisville, KY 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, KY 40212.

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Vol. LXXXIV

JUNE, 1990

No. 6

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## THEME:

# Women Serving the Lord

Alex V. Wilson

Every now and then a friend of mine will quip, "Since *half my ancestors were women*, I have the right to change my mind once in a while." Ladies, please excuse the male chauvinist oink at the end of that statement; it's the first part I want to think about. Yes, half of our ancestors were women. And women outnumber men in the world's population. And they outnumber men in almost every church I've ever known about. For these and many other reasons, women are important. So this month's theme centers on women, specifically our sisters in God's family.

### *As Usual, Avoid the Extremes*

This subject arouses strong reactions, doesn't it? At one end of the spectrum, ultra-feminists shriek that women should be allowed to do everything that men can do in the church. "Anything you can do, I can do better," seems to be their attitude. They demand that they be appointed elders and share equally in governing the congregations. They insist that women are just as eligible as men to teach God's word to the whole church as "pulpit ministers." Times have changed and so must we, they say. On the other hand, many Christians who think they uphold Biblical teachings about women actually just enforce human traditions. They want to limit women to tending the nursery, cooking the fellowship dinners, and teaching Sunday school classes—but nothing more. Everything else is taboo.

I found myself in an unexpected situation one time when we were missionaries in Manila. The church had designated one Sunday morning as a youth emphasis day. The plan called for our most experienced young man to present the sermon, another young brother to lead at the Lord's Supper, and others to lead the singing, the prayers, etc. On Friday our youth leader told me, "The girls are asking why we call it Youth Day if only the boys get to do anything? They've requested that they be allowed to pass the Lord's Supper emblems and collect the offering during that service." "Oh no," I cringed inwardly, "the radical women's liberation movement has penetrated our church!" I squirmed and stammered, feeling I should say no but realizing the request came from the whole group, not just one or two, and that they would want reasons if we turned them down. But I didn't know what scripture to quote at that moment. So I finally promised to discuss the matter with other leaders and give the answer the next day.

To our surprise, the more we reflected on the Bible's teachings, the smaller our objections grew. Would passing the Lord's Supper be teaching or having authority over a man? (1 Tim. 2). Obviously not. Would it violate remaining "silent in the churches"? (1 Cor. 14)

No way. Were there any other Bible commands or principles that would prohibit women from assisting in the Communion or the offering? None we could discover. The young ladies would be serving the other believers, that's all. Then why should we turn down the request? Well, er, uh, because it just didn't seem right. We'd never done it that way before, and it might rock the boat. In other words, it was human tradition pure and simple that was influencing us. What we had considered Biblical turned out to be merely customary. But custom and human tradition are not sufficient bases for church decisions.

So we bit the bullet and said yes to the young ladies. Guess who objected the loudest afterward? Two older women! But their protests were based on uncomfortable feelings, not Biblical teaching. We tried to point out the difference to them.

### *Principles and Examples from God's Word*

Now let's notice the example of our Lord Jesus. In several ways He refused to comply with first century Judaism's prejudices. He mixed freely with women, talked with them in public and even permitted them to accompany Him on His travels, as part of His band of disciples (John 4; 11; Luke 8; etc.). In all this He was a non-traditionalist and non-conformist, which should surely make us squirm and wriggle if our decisions are based only on "We've never done it that way before."

Yet despite all the above, Jesus never chose a woman to be one of the twelve apostles, the leaders of His new people. Every one was a man! And when the apostolic churches chose elders/overseers, by divinely inspired command they chose men and men only (Tit. 1:5-6; 1 Tim. 3:1-2). These precedents, among other things, seem to demolish the arguments of the ultra-feminists.

Yet some of our common attitudes and practices today may not be entirely Biblical either. We usually think of evangelism, for example, as something to be done by *men*, especially "our preacher," inside the walls of a church building. THREE GREAT ERRORS are mentioned in that one sentence! Paul mentions two women who "labored side by side with me in the gospel" or "worked hard with me to spread the gospel" (Phil. 4:3). There's a good precedent. Let's ponder it for a while:

Realizing that sharing God's good news is mainly to be done apart from meetings held to edify Christians, why shouldn't women as well as men proclaim Christ as Savior and tell their testimony in home meetings, over the radio, at luncheons, in public lectures, at chapel programs at Christian camps and maybe even schools, etc.? Yes, I mean to mixed audiences! But I am *not* talking about what we call the sermons in church meetings. Repeat: I am *not* advocating women sermonizing "in the churches . . . in the church" (1 Cor. 14:34, 35). But does any scripture forbid any activity just listed? Is inviting several unconverted couples to your home to witness to them—is that "in the church"? Why shouldn't the Christian wife as well as husband show from God's word that Jesus is the Lamb, in such a setting? Remember Priscilla and Aquila. Is a radio message "in the church"?

Is a public luncheon or lecture which is held to evangelize the unsaved the same as a meeting of disciples which is held to edify one another and praise God? Is a Christian camp or school assembly program "in the church"? No, even if it is held inside the church building—for Paul's term is related to who meets, and why, not where.

It is so easy for us mortals to be unknowingly influenced by *moods and movements in our society* (women's lib, for example—though of course we should acknowledge its good points as well as its flaws), OR *by past practices and customary routines* (for example, people who object to eating in the church building, or to children's services, or to lifting up hands in praise), all the time believing that we are simply following God's word. That's why constant re-evaluation of our attitudes and practices is essential.

### *A Discerning Step?*

So I welcome the move made by Abilene Christian University regarding Christian women. "This fall," says a news report, "women who want to major in ministry at A.C.U. will be able to enroll in a new degree plan specifically tailored to meet their needs. Officials say a need exists to train women... for expanded areas of service." Before jumping to any conclusions about this program, study its purpose and especially what areas are and are *not* offered:

Areas opened to women are curriculum writing, ministry to children, ministry to youth, ministry to the aging, counseling, religious media, missionaries, and education....

"We want to offer training... of such quality that congregations, schools, publishing companies and others can employ women in areas of Christian service."

[Besides various Bible subjects, women taking this major] will be required to take four courses: Women in Christian Service, Youth and Family Ministry, Ministry to Children, and Family Relations. 6 hours of electives can be taken in such fields as creative writing, broadcasting, interpersonal communication, oral interpretation and aging. "Both the church and society need trained and dedicated women," said Dr. Mankin, Bible department chairman.

This scribe says, "Amen" to that. "Rise up, O women of God!" And men, let's wholeheartedly encourage their service in every area which God has left open to them.

\* \* \* \* \*

## **Who Can Find A Virtuous Woman?**

Daniel Sheard

There she is, every man's dream. Industrious, faithful, strong, capable, gracious, domestic, giving and altogether wise.

She looks good on paper, but where is this elusive virtuous woman in real life? I am beginning to feel like a birdwatcher, biding time for just a short glimpse of a rare species.

Assuming for now that she even exists, how shall we men recognize her as we ferret among the myriads of women? Moreover, if the long-awaited fledgling does light upon a close branch, who is to say that she will not fly away before we have time to focus our binoculars?



We certainly cannot make assumptions or critical judgments about her on the basis of ill-conceived checklists. Too many men front-load their catalog of qualifications for a mate and accumulate a veritable heap of unreal personal biases. On the other hand, we cannot be like those who have no standards at all and blindly tie the nuptial knot with women who fall short of God's expectations.

The Bible offers us its opinion of the truly excellent wife, and we will do well to heed it. Not only may our marital success depend upon it, but the church may never be the same if we take this advice to heart.

### *God's Picture Of Wisdom*

Men, I am sorry. God did not personify wisdom by applauding the virtues of a man. This is not to say that He could not; God can do anything. But He did so by picturing wisdom through the finest qualities of womanhood, and there is something uniquely appropriate in this analogy.

The Book of Proverbs praises the supreme value of an excellent wife by alluding to her as wisdom itself, a priceless gem. "Who can find a virtuous woman? For her price is far above rubies" (Prov. 31:10; cp. Prov. 3:15, 8:3).

God did not conclude this, the most famous book on wisdom ever written, with a platitude that is difficult to grasp. He gave a flesh and blood picture of true excellence and did so by describing the ideal wife.

### *She Is Trustworthy*

The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil, all the days of her life (Prov. 31:11-12).

First and foremost, a virtuous woman is trusted by her husband. She engages in extensive business and domestic ventures without challenging her spouse. Simply put, he does not feel threatened by her. She understands that his ego is inextricably bound to hers by nature of the marital union, and therefore she is careful to nurture his trust. No less does he nurture hers. A settled confidence between them is the basis for her actions outside the home. He, being so confident in her, does not question her intentions but, rather, has full faith in her chastity. He does not consent with reservation or simply grant permission for her to engage in her own desires, but trusts her in whatever she does.

This trust is fostered by nature of her good spirit, and her success is at least in part due to her unselfish motives. She does not simply seek to fulfill her own career dreams but is impelled to work at life by the desire to do good for her husband.

### *She Is Strong*

She girdeth her loins with strength, and strengtheneth her arms (Prov. 31:17).

You get the impression that the Proverbs 31 woman is a short and stocky young lady ready to stare down a grizzly at a moment's notice. While I am sure she did not lift weights as a habit, she certainly excels with energy. The whole chapter oozes with her display of strength.

She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy... Strength and honor are her clothing (Prov. 31:19-20, 25).

She possesses physical, moral and spiritual vitality and abounds with vigor.

*She Is Industrious.* Even with all her dignity, this woman is not too proud to look for a bargain (vv. 13-14). She is not afraid of manual labor. She cooks (v. 15), sews (v. 22), has her own business (v. 24) and even is a private investor trading to make a profit (v. 16). She teaches on the side (v. 26) and still does a good job at raising her family (v. 27). This woman is a dynamo. She works hard to get the most out of life and does it with confidence (v. 25).

*She is enterprising.* Perhaps the most surprising aspect of the virtuous woman is her business savvy. One does not expect the Bible to promote the business dealings of a wife and mother, especially considering the highly patriarchal nature of the ancient world. However, this woman is described in every respect as a financial speculator, dealing shrewdly in real estate and commodities (vv. 16, 24). She engages in land ventures to establish a farmstead for her family, subsequently planting a vineyard with money acquired through her industry. She does not go into debt (v. 16) and seems to have the respect of the merchants by virtue of her diligent character. Her entrepreneurial ambitions are a supreme example of good stewardship.

*She is domestic.* The virtuous woman does not love her bed in the morning but is awake before the crack of dawn to discharge her obligations as a mother (v. 15). During the day she makes clothes for herself and her children (vv. 19, 21-22), producing some extra to sell at a profit (v. 24). Her unceasing work is recognized by her family, and they are not hesitant to commend her to others. It is no wonder she has dwarfed her peers (v. 29).

### *Questions Raised, Reality Faced*

Although this description is enough to supercharge any single man's soul, let's get real, shall we? Isn't this hopeless idealism one space-shuttle flight from reality? No one in his right mind believes such a person exists, does he? Isn't Proverbs 31 simply a paradigm of what a woman could do if she were able to exercise all her potential? To put it crudely, can't we regard the chapter as a poor joke, failing the test of real life? Is this just one more goad to pierce the soul of the already oppressed woman? Is this one more mirror for men to arrogantly hold up to reflect all the wrinkles of womanhood?

It is no secret that everyone has warts. None of us is perfect. Yet this chapter in the Bible is without a hint of failure. Doesn't she ever kill her vines by watering them too much? Doesn't she sew the sleeves on wrong when she makes her children's clothes? Doesn't she get mad at her husband? Do all her children rise up and bless her, answering "Yes, Mother"?

So, if reality is not like Proverbs 31, why is this chapter in the Bible? It makes women mad! It makes them even madder that there is no Proverbs 32. You know, the chapter that describes the qualities of a virtuous man—compassionate, firm, understanding, capable, gentle, authoritative, wise and disciplined.



I believe the answer to the question of why God gave us this rather idealistic chapter is found in two very simple principles—hope and grace.

### *Hope Found, Grace Given*

Christianity is a religion of hope. Fundamentally, we look forward to the day when the crooked and twisted things of this world will be straightened, when the wrongs will be righted and when the Church will be perfect. Unfortunately, however, we often focus on the imperfect. The harder we look at our mates, the larger the flaws appear to us; and by peering hard at the qualities of the ideal wife, we become frustrated with the way things are or the way things are not. Honestly, it makes us mad. It aggravates men when they cannot find what they read about. And it irritates women when they are not what men are looking for.

The Bible calls us to aspire to the ideal. We have every reason to believe that, although we are not yet the people God wants us to be, we will become those individuals. While we must be content with our position in Christ, we cannot be content with our sin. We cannot give up hope that we will achieve significant steps toward being like His Son. For a woman, this means aspiring to the qualities found in Proverbs 31.

But it requires more than just hope to become the polished gem described by the sage; it takes grace. Men must realize that God sees women through eyes of compassion, and so should they. We men are not perfect; nor will we find the perfect woman. If we do, we should certainly not marry her because we might spoil a good thing.

The only hope any of us has in achieving godliness is grace. God's grace covers what we are not and makes us what we are in Christ. It provides us with the capability of polishing our character—shining God's crystal, so to speak.

We must cling unrelentingly to the ideal, not so that we shall know her when we find her, but that we will recognize the rare woman who desires to be the excellent wife—one who admits she is not there yet but clings to the mercies of God that He would make her a trophy of His grace.

### *The Picture Completed*

Yet, is this the whole story? Does this exceptional individual simply develop on her own through metamorphosis, ultimately emerging from her cocoon as a perfect wife? Certainly not.

The New Testament completes the picture of womanhood by addressing man's role in nurturing his wife—he is to love her in such a way that she becomes who God intends her to be, as we read in Ephesians 5:25 and 27.

It should be no small comfort to women to know that they do not carry all the responsibility for their spiritual growth (or lack of it). To a large degree, the task of maturation of the wife is placed upon the husband. The biblical narrative reminds us of the seriousness with which men should care for their wives, especially concerning the latter's character development and conduct (Gen. 3:12f; 16:5, etc). Christian women must be willing to accept the fact that men have a

tremendous duty to God in this regard, and in light of such a charge, wives should respond to their husbands with appropriate respect and submission. However, if husbands do not take their responsibility seriously, nor like what they see in their wives, men simply may have themselves to blame for the apparent dissatisfaction. Clearly it is the woman's responsibility to mature in the sight of God, but it is the husband's (or father's) role to make sure she gets there.

### *The Look Ahead*

Are Christian young men trained today to look for the type of wife described above or, for that matter, encouraged to be individuals who mature their wives? Is the church doing its job in educating young people to make a good choice of a spouse? Are we doing justice to the countless singles who come from families with poor role models? What are we teaching by teaching nothing? Whose standards do young people adopt if they do not adopt biblical ones?

Today many Bible believing churches, if they teach anything at all about the role of women, teach that women should be seen but not heard. Yet, those who are aware of biblical injunctions concerning the role of women in society understand that the idea of an active and vibrant wife is taught from the Bible as a whole. Young women can only reach their God-given potential when they are instructed in a gracious and nonthreatening way to become a vital part of household leadership. How much farther along would the church be if trust were established as a basis for creativity and industry in the home?

Since our society poses an ever-increasing threat to biblical role distinctions, it is imperative that the church concretize its convictions concerning the working mother. There is an ever-growing phenomenon among families today—especially those who are upwardly mobile—that the wife works outside the home for reasons of economic security. Frequently such situations are entered into solely for financial reasons without asking the more critical questions concerning the relational factors between husband and wife. While the Bible seems to encourage female industry, it assumes that such activity has the trust of the husband and is not done in spite of the husband's questions and uncertainty.

Many believe that it is an obsession with most women to promote themselves and assume authority that the Bible does not grant them. Consequently, some campaign against the notion of an active mother. Such individuals are reacting against unhealthy female self-assertion that is common in our society today. Yet, we must all realize that the Bible supports the idea of a working woman, when in fact she does so as an extension of the home, under the complete trust of her husband. However, in most of our churches and homes, women are not encouraged to pursue great dreams and ambitions under the trust of their fathers and husbands. It is also rare to find men who till the soil of the development of a healthy and vibrant self-worth in their wives.

I believe it would be a great testimony to the grace of God if those outside the church could look within it and see scores of young ladies who aspire to a biblical model of womanhood; not a model

where women lay constant claim to a set of "rights" predefined by the world but a model that is steeped in trust, demonstrating liberty of expression in fulfilling obligations as a woman, wife and mother.

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## Women in the Assembly of the Saints

(Under the above title, editor Gordon Linscott in the April 1965 Word and Work gave the following introduction to the article below, explaining its origin and purpose.—AVW)

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

In the course of our discussion, one brother read a portion from a booklet that had been given to him by brother R. H. Boll some years ago. This booklet was printed at Bristol, England, and was written by one of our "restoration movement" brethren over there. It is doubtful that any of us agreed with all that this brother has to say about the place of women in the church. However, he does have some new thoughts, and his presentation is humble.

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

## The Position and Work of Women in Church Meetings

### Part I

Samuel Alexander

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

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

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

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

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

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

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

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

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

It is manifest that any practice based upon one or other of these and similar passages, and leaving out of account those which seem to give opposite directions, must be wrong. Only by a consideration of ALL the passages dealing with this matter, and finding by the teach-

ing of the Holy Spirit the hidden harmony, can our practice be according to the mind of God.

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

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

Coming now directly to the matter in hand we will examine in some detail the various passages in the New Testament which bring this subject before us. It is obvious, and need not be laboured, that there is much in the way of hidden and private activity which is open to Sisters. Our Lord, when upon earth, greatly valued the attendance and service of the women who accompanied Him; the Apostle Paul also speaks of women who laboured with him in the Gospel. That is all common ground. But there are a number of passages which include more specific and public activity, and to these we will turn.

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

early Church. "And God hath set some in the Church, first Apostles, *secondly Prophets*, thirdly Teachers, then Miracles," etc. (1 Cor. 12: 28). Let us pause to give full weight to the revelation here made. Women are included in a prophetic ministry in the Church by the utterance of God's Holy Spirit on the Day of Pentecost, and this ministry ranks second in order of importance, while that of teacher of the Word comes third.

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

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

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

So far, then, the position is perfectly clear. Whatever may be the precise significance of "prophecy" in the New Testament, it was beyond doubt a public ministry, and was given by the Head of the Church to women as well as to men. The Holy Ghost Himself, speaking by the voice of Peter on the Day of Pentecost, says so. It becomes us therefore to bow in humble reverence, and say as Peter said in another connection, when his prejudices and training were being overridden, "Who was I that I could withstand God?" (*Acts* 11:17).

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

The whole matter of women's position and service in the Assembly is bound up with the great subject of "Headship," and a clear understanding of this would probably go a long way to solve the difficulty. Ministries may be exercised with perfect propriety and safety under the covering of a God-ordained and recognized headship, which would be improper, and, indeed, dangerous apart from it. "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (*1 Cor.* 11:3). "For the man is not of the woman; but the

woman of the man; for neither was the man created for the woman; but the woman for the man: for this cause ought the woman to have a sign of authority on her head because of the angels" (1 Cor. 11:8-10).

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

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

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

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

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

\* \* \* \* \*

## Women in the Early Church

Jan Rake

Many churches today pride themselves by claiming that they adhere closely to the pattern of the New Testament church. Unfortunately, many of these same churches neglect half of their church members. They overlook the study of early Christian women, a subject that is imperative to their ability to allow and encourage women to function in the body of Christ today as they did in the early church.

In today's culture, it is very easy for women to wrap their entire lives around everything but the work of the Lord. Many dive into the career world and some into social functions. Numerous mothers are totally *engulfed* by the worlds of little league, soccer, ballet, girl scouts, marching band, 4-H, P.T.A. meetings, etc. For those who aren't distracted by the above, it is all too tempting to wrap one's life around T. V., novels, and neighborly gossip.

But surely ours isn't the only culture to be tantalized by such allurements. My, how Paul's work would have suffered if Eunice and Lois had been so busy fitting Timothy into his Greek society that he didn't learn the scriptures. Or what if Dorcas had been so preoccupied with making the finest robes for her daughter that she didn't notice the needy? How might history have been changed if Apollos had started his own cult because Priscilla had spent Saturdays playing Rook with the girls instead of going to hear the young preacher? Or, to take a different approach, what wonderful things could we have learned from the lady Sapphira if she hadn't allowed the love of money and status to penetrate her soul?



Much can be learned from the women of the early church by studying their lives as evidenced in the New Testament and in historical records. These golden nuggets of knowledge will likely inspire women in today's churches to dedicate their all to the Lord. It is my hope that this article will encourage a close study of early Christian women and the rich contributions that they made to others by serving the Lord.

### *Biblical Examples of Women in the Church*

It is not surprising that women were active in the early church. They were present throughout the ministry of the Lord Jesus, tending to His needs and those of His disciples, and the gospels note that Christ treated women with utmost respect. Women were the "major witnesses of His crucifixion and resurrection... when the male disciples were conspicuously absent." They also knelt right alongside the male disciples at the earliest dawning of the church (Acts 1:14).

#### *Lydia*

The New Testament records some beautiful examples of Christian women who devoted themselves to love and good deeds. Lydia was a businesswoman who was the first European convert. She persuaded Paul, Luke and possibly Timothy to be her guests after her conversion. "Wonderful it is to think that a woman as successful as Lydia would take the time to be hospitable to this group of Christian missionaries." She also welcomed them without hesitation upon their release from prison after persecution. Indubitably her home was always open to Christians in need.

#### *Dorcas*

Dorcas was a lady in Joppa who was such an encouragement to the poor that they were devastated by her sudden death. She had invested many hours in time and talent by sewing clothes for widows to bring them help and hope. The widows she had ministered to had great faith in the Lord, for they sent for Peter in a nearby town to come and resurrect her. Although scripture doesn't record anything specifically about her after this incident, many people did come to the Lord as a result of this. In all likelihood, her service increased.

#### *Priscilla*

Priscilla was one of the most influential women in the early days of the church. When she and her husband are mentioned in scripture, her name usually appears first. Her fame is evidenced in other ways in addition to the Bible. One of the oldest Roman catacombs, the Cemeterium Prisca, was named in her honor.

Priscilla's recognition was well deserved. She was a hard working tentmaker with her husband and an enthusiastic student of the scriptures, but she still found time to open her home to Paul and be an encouragement to him. Not only this, but she and Aquila were also the hosts for at least two different house churches (Rom. 16:3-5, 1 Cor. 16:19). Also, they risked their lives for Paul on at least one occasion (Rom. 16:4).

An impressive fact about Priscilla was her devotion to the accurate rendering of the gospel. When the traveling evangelist Apollos was preaching, Priscilla and Aquila discreetly and privately taught him the

way of Christ more adequately. It would have been far easier for her to have ignored the situation, or worse, herald Apollos' inaccuracies loudly so that no one would fall for his false doctrine. She was indeed a very wise and Spirit-filled lady.

These are only glimpses into the lives of these women. A deeper study could reveal many more enlightening truths. In addition, there are other women who are mentioned in the New Testament whose lives could be an encouragement and inspiration. Such women included Phebe (who carried Paul's epistle to the Romans), Eunice, and Lois. These and others played important roles in the early church.

### *Some Other Women in Early Church History*

Although most historical information is devoted to men, some data on early Christian women have survived the centuries to give us a glimpse of their effect on the church.

*Candace* was the Queen of Ethiopia mentioned in Acts 8:27. She and her husband ruled 25-41 A.D. Tradition reports that the eunuch's testimony persuaded the Queen to accept Christ and that she was inspired to use her position to further Christianity throughout Ethiopia and the surrounding countries.

*Macrina* was born in 327 to Christian parents in an era in which Christianity was favored. She was very educated for her time and may have even taught her younger brothers after the death of their mother. While still in her twenties, Macrina established a religious community for women in Pontus, which was basically a pioneer work in the early monastic movement. Using her inheritance, she founded a large hospital devoted to caring for the poor. She used all of her money for charity to the extent that she did not even have clothing appropriate for her own burial.

Widowed at an early age and having no children, *Marcella* decided to use her wealth in service to the Lord. She led Bible classes and prayer meetings with other women of nobility and offered her palace as a sanctuary for persecuted Christians. Her criticism and advice were valued by Jerome, the fourth-century translator. For three years he had Marcella and her guests critique the work which eventually became the Latin Vulgate Bible. In addition to all of this Marcella founded the first convent for women in the Western church.

### *Conclusion*

What about the women in today's church? Do we have a vision of how we could be used by the Lord in our present culture? Where are the Dorcases, Priscillas and Eunices? Are there any young ladies with a love for the Lord Jesus like Marcella's? Do we have the faith and devotion to live as meagerly as Macrina did—to give all to the poor? Christian women today have a rich heritage in the Godly women who have gone before us and left such wonderful examples. May God give us vision to see how we can best serve Him, and may He grant us the faith to do so.

[Condensed from a report for Church History class in the School of Biblical Studies, Louisville, Ky. Jan's main source of information was Christian History magazine.]

# HEROINES OF FAITH:

## Some Great Women Missionaries

(Compiled by Ruth Wood Wilson for her S.B.S. class on the role of women)

Some quotes about women missionaries, from *From Jerusalem to Irian Jaya* by Ruth A. Tucker:

Women excelled in almost every aspect of missionary work, but the fields of medicine, education, and translation work were particularly affected by their expertise. Hospitals and medical schools were among their achievements, including one of the best mission-run medical schools in the world, located in Vellore, India. Schools were established by them all over the world, including an eight-thousand-student university in Seoul, Korea. And scripture was made available for the first time to hundreds of different language groups as a result of their persistence.

Another unique feature of women in missions relates not so much to their particular ministry as to their appraisal of that ministry. Women, by and large, found it easier to admit their weaknesses and vulnerabilities, and to present a truer picture of living the life of a "super-saint" missionary. Their honest soul-searching and admission of faults and failures shed light on a profession that has often been clouded in myth.

But if there is any one generalization that can be made about single women missionaries and their ministries, it is perhaps their bent for difficult pioneer work. "The more difficult and dangerous the work," writes Herbert Kane, "the higher the ratio of women to men."

Following is an admittedly very incomplete list of some of the great women missionaries of modern times. The dates following the women's names and the countries in which they served indicate the years spent on the field.

*Nancy Judson* — Burma, 1812-1826; wife of Adoniram Judson, pioneer missionary to Burma. Nancy was a devoted wife and mother, but she "was burdened for the heathen and insisted that her going to India (where the Judsons first went) was not because of 'an attachment to an earthly object,' meaning Adoniram, but because of 'obligation to God . . . with a full conviction of its being a call.'" By intense efforts to mix with the Burmese people, the Judsons were able to establish a church. The couple suffered much, including a long imprisonment for Adoniram and poor health for Nancy. She died in 1826.

*Sarah Boardman Judson* — Burma, 1826-1845; first married to George Boardman. They also were missionaries to Burma, and were known for their pioneer work among the Karens, a mountain tribe. This was an extremely successful work that is still bearing fruit. George died after only five years on the field, but Sarah remained, carrying on a girls' school she had started plus an itinerant ministry into the mountain villages. She also wrote hymns and curriculum materials and did translation work. In 1834, she married Adoniram Judson. During the last ten years of her life, she gave birth to eight children!

*Mary Slessor* — Calabar, Africa (now Nigeria), 1876-1915. From a poor working-class home in Scotland; drunken father; her mother inspired her. She went to Calabar at age 27, heart set on doing pioneer

work in the interior. While waiting for this privilege, she "supervised schools, dispensed medication, mediated disputes, mothered unwanted children . . . and became a circuit preacher, trudging miles through the jungle." She rescued hundreds of babies, especially twins who had been thrown into the jungle, and ministered to their outcast mothers. Finally able to go to the interior in 1888, alone except for native companions, she lived very primitively. Became the first vice consul of the British empire to Okoyong; acted as judge and presided over court cases. Didn't see "success" in her work of evangelizing but effectively paved the way for other missionaries, in several areas. "In 1915, nearly 40 years after coming to Africa, she died at the age of 66 in her mud hut, a great testimony to Christian missions in Africa" (Tucker).

*Amy Carmichael* — India (Japan first, for a short time), 1893-1951. Best known for her work of rescuing and rearing children. She lived in India 55 years without a furlough.

Her thirty-five books detailing her fifty-five years in India made her one of the most beloved missionaries of all time, and her own self-effacement and truly sweet and genuine personality have placed her in that rare category of "too good to be true" individuals—though not perfect. Elizabeth Elliot wrote her biography, *A Chance to Die*.

*Roselind Goforth* — China, 1888 - about 1935, with her husband Jonathan. He was called "China's most outstanding evangelist." She often traveled with him and was especially remarkable for her sacrifices, which her husband expected of her. She preached to women while her husband preached to the men. She wrote a number of books about their experiences, including *How I Know God Answers Prayer*.

*Maude Cary* — Morocco, 1901-1955. A single lady who did evangelistic work among Muslims in Morocco. Maude Cary was distinguished by her perseverance. Her first furlough took place after 23 years on the field, during which little seemed to have been accomplished. But she did return and, with three other single women, "manned" the entire work of the Gospel Missionary Union in that country during World War II. During this second half of her missionary career, results were far more encouraging.

*Eliza Davis George* — Liberia, Africa, 1913-1972. A black woman; established eight schools and more than 100 churches; stayed on the field till age 93.

*Gladys Aylward* — China, 1932 - ? Called "the small woman" because of her diminutive size. A poor parlour maid in England. Rejected by the China Inland Mission but feeling strongly called to go to China, Gladys saved her own money, bought a train ticket and traveled all the way across Europe, Russia and Siberia alone. After much hardship (but obviously protected and guided by God), she arrived in Shansi Province. There she labored for 20 years, evangelizing, serving as the local foot inspector (to prevent the binding of infant girls' feet), and adopting orphaned children. During the Japanese war, in 1940, she saved the lives of almost 100 children by taking them on a long trek to safety. Hollywood made a movie of her life, calling it "The Inn of Six Happinesses."

*Isobel Kuhn* — China, 1928 - c. 1954, with her husband John. Worked with the Lisu tribespeople in Tibet, on the Burmese border, and later in Thailand. She wrote many excellent books (still in print) about their experiences.

*Elaine Brittell* — Zambia, about 1942 - 1982, when she was murdered. A Church of Christ missionary who went first with her parents, she never returned to the States during her 40 years on the field. She engaged in orphanages, prison, women's and children's ministries.

*Joy Ridderhof* — died 1984; a "missionary to the world" for many years with "Gospel Recordings," a missionary organization she founded. She recorded gospel messages in hundreds of languages, using speakers of the various language groups, then provided records and simple, hand-run record-players.

*Rachel Saint and Elisabeth Elliot* — Ecuador, 1950's. These two penetrated and lived among the Auca tribe—very primitive killers—after the Aucas had speared to death their brother and husband, respectively (plus 3 other missionaries). They won to Christ their loved ones' killers, and translated Scripture into their language.

#### *Medical Missionaries:*

*Ida Scudder* — India, 1900-1946. She was from "the most distinguished medical missionary family in all history" and established "one of the best mission-run medical schools in the world," in Vellore, India. (Her mother was remarkable also.)

*Helen Roseveare* — Congo, 1953-1973. Part of the time, she was the only doctor for a million people; trained numerous African medical workers and did many other works. She was captured and brutally treated by Simba rebels for several months; after that rebellion was over, she returned to the country to help rebuild it.

*Betty Olsen* — nurse in Vietnam, martyred in 1972 by the Viet Cong after months of terrible suffering. She was acclaimed for her love toward her captors.

And many, many more! "Great" for a variety of reasons: godliness, sacrifice, accomplishments, suffering. Many are still out there, being used by God in a multitude of ways.

[The "Heroines of Faith" articles this month and also back in June and August, 1989 have been heavily indebted to two books by Ruth A. Tucker: *From Jerusalem to Irian Jaya* (1983), a biographical history of Christian missions; and *Daughters of the Church* (co-authored by Walter Liefeld; 1987). Both are published by Zondervan.]

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## **Frances R. Havergal, Suffering Singer**

Warren W. Wiersbe

Frances Ridley Havergal was to Great Britain what Fanny Crosby was to the United States, and the two women had a great deal in common. Both had to put up with physical limitations: Crosby was blind, and Havergal endured what the Victorians called delicate health, including a great deal of pain, all her life. Each of them was

converted early in life and then had a deeper life experience in later years. Both were gifted singers and instrumentalists as well as gifted writers, and both had phenomenal memories.

While Fanny Crosby excelled in writing the gospel songs, Frances Ridley Havergal's songs were more of a devotional nature, calling believers to a deeper dedication to Christ. Her most famous dedication hymn is "Take My Life and Let It Be," which she wrote on February 4, 1874, after a thrilling night of praise and prayer because of a very special victory the Lord had given her.

But we are also familiar with "Lord, Speak to Me that I May Speak," "Like a River Glorious," "Who Is on the Lord's Side?" "I Gave My Life for Thee," and "True-Hearted, Whole-Hearted."

Frances Ridley Havergal was born December 14, 1836, in Astley, Worcestershire, England, where her father, William Henry Havergal, was vicar of the Astley Anglican church. She inherited her musical ability from her father, who was quite well known as a writer and publisher of church music. She learned to read by the time she was three, and when she was four, she was reading the Bible. She discovered her talent for writing verses when she was seven.

Her mother died when Frances was only eleven years old. God had been working in her heart, and she desperately wanted to know for sure that she was converted and going to heaven. The struggle lasted more than three years. A sermon she heard on divine judgment "haunted" her, and each time she witnessed the Lord's Supper, she was deeply moved. But it was while she was away at school in 1851 that she found the peace of salvation. God used the witness of a newly converted friend and the counsel of Miss Caroline Cook, who later became her stepmother, to bring her assurances of eternal life.

Frances spent a year in Germany and there received professional confirmation that she did indeed have musical and poetic gifts of the highest quality. A remarkable student, she was competent not only in music and writing, but also in languages: she knew Greek, Hebrew, Latin, German, French, and Italian. According to her sister Maria, Frances had memorized all of the Gospels and Epistles, as well as Isaiah (her favorite book), the Psalms, the Minor Prophets, and the Revelation!

In 1858 she returned to Germany with her father, who was seeking further treatment for his afflicted eyes; and it was then that she wrote "I Gave My Life for Thee." Visiting a pastor's home, she saw a picture of the crucifixion on the wall, and under it the motto, "I did this for thee. What hast thou done for me?" Quickly she took a pencil and wrote the words that are so familiar to Christians everywhere; but she was dissatisfied with them, so she threw the paper in the fire. The paper immediately came out unharmed! She kept the poem and later showed it to her father, who not only encouraged her to keep it but also wrote a tune for it. However, the tune we usually use today was written by Philip P. Bliss.

As Frances matured, she found herself being used of God in writing, teaching the Bible, visiting the poor and afflicted, and corresponding with people who felt led to share their problems with her. She taught a children's Sunday school class at whatever church her

father was pastoring, and she kept a permanent register of their names so that she might pray for them. I wonder what would happen to our children and young people if each teacher who had ministered to them continued to pray for them?

In 1865, Frances was very ill at a time when many opportunities were open to her. "I am held back from much I wanted to do in every way, and have had to lay poetizing aside," she wrote in 1866. "And yet such open doors seemed set before me. Perhaps this check is sent that I may consecrate what I do more entirely. . . . I suppose that God's crosses are often made of most unexpected and strange material."

In 1869, her first book, *Ministry of Song*, was published. A decade earlier her doctor had told her that she must choose between writing and living because her health would not permit her to do both. "Did you ever hear of any one being very much used for Christ who did not have some special waiting time, some complete upset of all his or her plans?" she wrote. When *Ministry of Song* was published, Frances testified that she saw "the evident wisdom of having been kept nine years waiting in the shade."

There were other tests besides her recurring illnesses and almost constant weaknesses. In 1874, her American publisher went bankrupt in the economic crash; and since she had an exclusive contract with him, this put an end to her American publishing until the business could get back on its feet again. This meant, of course, a loss of income as well.

"Two months ago, this would have been a real trial to me," she wrote to a friend, "for I had built a good deal on my American prospects; now, 'Thy will be done' is not a sigh but only a song! . . . I have not a fear, or a doubt, or a care, or a shadow upon the sunshine of my heart."

The secret of her victory is found in an experience she had on December 2, 1873, just two months before she received news of the crash. A friend had mailed her a copy of a little booklet entitled "All for Jesus." It kindled in her heart a deep desire for greater consecration and wider usefulness, and she began to pray to that end. God answered her prayers. She wrote:

"Yes, it was on Advent Sunday, December 2nd, 1873, I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light. . . . There must be full surrender before there can be full blessedness." She discovered the meaning of 1 John 1:7 and the importance of trusting Christ to keep her as well as to save her. She totally rejected all ideas of "sinless perfection," but claimed the clear biblical teaching of constant victory. "Not a coming to be cleansed in the fountain only," she explained, "but a remaining in the fountain, so that it may and can go on cleansing." Her knowledge of Greek told her that the verb in 1 John 1:9 is present—"keeps on cleansing." At that time she wrote "Like a River Glorious" as a testimony to the reality of the victorious Christian life. [See inside our front cover.]

Frances never sat down with the determination to write a poem or a song. "Writing is praying with me," she said, "for I never seem to write even a verse by myself, and feel like a little child writing; you



know a child would look up at every sentence and say, 'And what shall I say next?' That is just what I do." It was her conviction that God had a message for her to share and that He would direct her in the writing of it. If nothing came to her, she accepted the silence and went on to other things. "The Master has not put a chest of poetic gold into my possession and said, 'Now use it as you like!'" she wrote to a friend. "But He keeps the gold, and gives it to me piece by piece just when He will and as much as He will, and no more." Sometimes that gold included chords and melodies as well, for Frances was an accomplished musician.

In 1876, Frances went through another fiery trial: the offices of her British publisher burned down, and with it went the complete manuscript and plates of *Songs of Grace and Glory*, which she had recently completed. She had not kept a copy of much of this material, so she had to begin all over again, not only with the words but also the music. "I have thanked Him for it," she wrote to her sisters, "more than I have prayed about it. It is just what He did with me last year, it is another turned lesson." God gave her sufficient health and strength to do the work again.

Her daily quiet time with the Lord was kept with loving discipline, and she always devoted extra time to serious Bible study. (One wishes that some of our contemporary composers would spend more time in their Bibles and put more solid theology into their songs.) Hymn writing was not a business with Frances; it was a ministry.

"Consecration is not so much a step as a course," she wrote in her devotional classic *Kept for the Master's Use*, "not so much an act as a position to which a course of action inseparably belongs. . . . Does this mean that we are always to be doing some definitely religious work, as it is called? No, but all that we do is to be always definitely done for Him."

During 1873, on a visit to Switzerland, she was almost killed in a climbing accident; and in 1874 she suffered for eight months with typhoid fever. But she continued to write, as the Lord enabled her, and she carried on a wide correspondence. In one six-month period, she received over six hundred letters.

Her last year of ministry on earth was 1879. She kept a "Journal of Mercies," and some of the entries are interesting when you consider her weakened condition. "Able to come downstairs for the first time," she wrote on New Year's Day. On January 14, she wrote, "Being withheld from resuming work, and sense God's wise hand in it." "Strength for extra pulls" was the entry for February 5, and on February 23 she wrote, "Freedom from pain."

During those difficult days, she also kept a prayer list with daily needs and special requests for each day. She also made a list of "work for 1879, if the Lord wills." On that list was her desire to prepare for the press *Kept for the Master's Use*; and God granted her that desire. She finished revising the proofs shortly before her death on June 3, 1879.

The next year, her sister Maria published *Memorials of Frances Ridley Havergal*, a book that is now long out of print. Baker Book

House has reprinted *Kept for the Master's Use* and *Royal Bounty*, two of her finest devotional books. Both books reveal her love for Scripture and her ability to understand and teach it. She was far more than a musician and poetess. She was a unique woman with a penetrating ministry that was fashioned in the furnace of suffering.

[Condensed from *Victorious Christians You Should Know*, published by Baker Book House. © 1983]

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## Questions Asked of Us

Carl Kitzmiller

*A Christian woman from Georgia asks several questions relating to the woman's role in prayer and teaching outside the home. She cites 1 Tim. 2:12 and 1 Cor. 14:35 as passages of concern to her. The following is an attempt to answer some of her questions and to comment on the problems involved.*

It is very right for the children of God to be concerned for doing things according to a "Thus saith the Lord." We live in a day of great disregard of the principle. But there are a number of occasions when the proper usage of a "Thus saith the Lord" requires not just a superficial quotation of scripture but an attempt to get down to what the Lord was really saying, digging out exactly what He said and its harmony with all of scripture. The Lord has said (through His servant), "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness," and "Let the women keep silence in the churches..." Of this there can be no doubt for the Bible-believer. But what did He mean? Many honest people do not always agree, even though they reverence the word of God and wish to be obedient. Herein surely lies a part of the problem with respect to the woman's conduct.

Those who maintain a high view of the Bible as the inspired word of God cannot consent to forget or ignore such passages. There are limitations placed on Christian women. We must not try simply to set one passage against another (e.g., Gal. 3:28), as though one cancelled out the others. They all deserve as clear an exegesis as possible and understanding as the Holy Spirit enables.

Our querist wants a "Thus saith the Lord," not just an opinion, noting that "one opinion is as good as another." I agree, of course, that if the Lord has made clear what He wants, then we must not try to substitute human opinions for the word of God. This has been done far too often. One cannot always get away from opinion, however. In fact, it is sometimes difficult to know when we have stopped interpreting and gone to expressing opinion. For example, Jesus urges humility. But He does not set up a chart to tell us what course of action is humility in every given instance. We have to use some human judgment in the application of what He has said. Unless we learn some discernment we can become legalistic Pharisees who are so caught up with the mechanics of doing something that we neglect the weightier matters of "justice, and mercy, and faith" (Matt. 23:23). Quite frankly, I believe the opinion of a godly,

intelligent Christian who diligently tries to make valid applications of the Lord's word is far preferable to the opinion of a mere human philosopher. I believe the opinion of one who genuinely desires to do the Lord's will is better than that of one who would like to find a loop hole through which he can crawl. Hence, the need always exists for all of us to be in a seeking, teachable frame of mind.

If I have understood the questions offered, the problem seems to turn on just *where* a woman can teach or pray, and whether she must have her answers also from her husband. If teaching is allowed in Sunday school, why not elsewhere? But if she is more prone to being beguiled than the man (1 Tim. 2:14), why would this not affect her teaching a Sunday school class?

Suppose we take the statement of 1 Tim. 2:12 in its most absolute sense: "But I permit not a woman to teach...but to be in quietness." Teach what? Does this forbid women school teachers? mothers from teaching children in the home? women from teaching others on the job? It at once becomes evident that there are some reasons why this is not meant in the absolute sense. We must see the passage in the light of its context and other scriptures. Children are to obey parents (Eph. 6:1), so the mother must do some teaching. Since the context deals with prayer and godliness, and the absolute seems to forbid too much, we conclude he was speaking of spiritual teaching. However, in Acts 18:26, we learn that a woman without rebuke was a co-teacher, in private, of a man, and her teaching had to do with spiritual things. It must be acceptable, then, under certain circumstances for a woman not only to teach, but to teach spiritual truths to the man. When we go to 1 Cor. 14:34, we learn that it is "in the churches" (in the assemblies) that a woman is to keep silent. Now the problem is: What constitutes an assembly? Since 1 Cor. 14 is dealing with the church coming together (vs. 23, 26) and with acts of worship, some conclude that it is only "the worship hour" that is thus restricted. Hence, maybe Sunday school is not covered by the prohibition? And what about the gathering of a portion of the church in a home? Since the early church may not have had as many meeting-activities as the modern church, was this a rule for every meeting of two or more in the name of the Lord Jesus? Do you see that with the best of intentions we all tend to get caught up in opinions as to just what is meant? "In the church" should not be made to read "in the church building," for this was never N.T. usage. Also please note that it is not "outside the home" that the silence is required but "in the assembly." This is far less restrictive.

I do not believe 1 Tim. 2:12 was meant to prohibit a woman teaching another woman spiritual things. In the light of the whole of scripture, it seems to say that the woman must not teach a man nor have dominion (usurp authority) over him. Although the passage goes on to suggest that she might more easily fall into error, this must not have been such as to disqualify her from all teaching. (All do teach, by manner of life, etc. Remember, too, that the man is also corruptible and fallen.). There were prophetesses in the New Testament, and that constitutes a form of teaching. We do not know under what conditions they prophesied, but we believe the Holy

Spirit does not contradict Himself. If this were in the presence of other women only, or in private, it would present no problem at all. In fact, one could have women preachers if they only preached to women. Of course that would be a somewhat abnormal church or a relatively unusual gathering.

Since the traditional pattern of Sunday school is a division into the classes, women may teach a class without teaching a man. I suppose this is one of the reasons why some things might apply to one type of gathering that do not to another.

But what about her asking a question or making a comment in a mixed class? I have known a few women who could almost take over a class from the teacher by comment and question, and I believe that is wrong. So far as usurping authority is an issue, however, I do not believe a question or a comment in a class necessarily does that at all. Of greater concern is whether this is something forbidden "in the assemblies," especially to those who have husbands. It is very likely that the silence commanded in 1 Cor. 14 was not meant to be absolute (most believe the woman should sing!) since the context is dealing with a leadership role in the worship (cf. 1 Cor. 14:28, 30).

In the matter of leading a prayer in a mixed assembly, it seems to me there is a taking of authority, for the leader chooses what will be said and the words in which it will be said. For this reason, public praying by women in a mixed assembly is very questionable in my *opinion*.

As we have said, it is hard to get away from opinion in these matters. Even those who think they are observing a "Thus saith the Lord" are also guilty of being governed by opinion. This is not to say that it is all a matter of opinion and that it does not matter what one believes. Let everyone know the scriptures involved, seek to obey them, and be fully persuaded in his own mind so as to act by faith (Rom. 14). We must neither conclude that whatever society today approves is all right, nor that the hardest, most restricted way is necessarily the most spiritual. The combined wisdom of God's people who genuinely seek to do His will should not be cast aside lightly. Perhaps no one has all the answers, but, keeping perspective, we should keep looking for them. Were I a Christian woman I would not want to see how far these rules could be stretched without being broken.

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### **"Of Veils and Virgins"**

#### **1st Century Christian Women**

Everett Ferguson, Professor of Bible,  
Abilene Christian University

If we are to reconstruct the social context of 1 Corinthians chapter eleven, we probably should imagine the church gathering in the houses of wealthy members or sympathizers. The women of the house were accustomed to speaking freely and unveiled in their own home. Because of the special character of the situation "when you assemble as a church" when "the whole church assembles," Paul directs attire and conduct fitting for a public gathering.

# VOICES from the FIELDS

Ted Hardin

Academia Los Pineres, Apartado 3250  
Tegucigalpa, D.C., Honduras

May 1990

Currently, we need 6-7 teachers at our school: 4th grade (2), 6th grade, 1st grade, high school home economics, and high school English. Please pray, notify people, urge them to come.

Honduras is a 3rd-world country located in the backyard of the U.S. It affords an economically viable training ground for missionaries, and the language used is the typical 2nd language of North American schools. The needs here are staggering and the opportunities to meet these needs with novice practitioners and minimal dollar expenditures are equally large. Plus, at present Crystal and I and Jonathan Garrett are here to help any new teachers that come.

A.L.P. is accredited by the Southern Association (U.S.), so the experience is good for a teacher's professional resume, and we are close enough to home for them to return for Christmas and summer break. This makes the first cross-cultural experience a little easier to handle, an important factor for those not trained specifically for missions. Yet we are in a 3rd-world country, giving teachers a view of the world rarely seen in the U.S. It is a heart and eye opener.

Churches need vision re:financing missionaries. For example, monthly support for a young teacher right out of college who needs to begin paying a college loan could make the difference in being able to work in missions. These prospects could be lost to U.S. jobs, families, and building a "normal" U.S. lifestyle, becoming unable or unwilling to do mission work. However, a year or two on the field before entering that environment could give them a Christian world view desperately needed in the church today. Through such young men and women we may affect the church positively for generations to come.

Another concern is that although most of our students come from the unchurched upper class here, we also provide scholarships for members of the Honduran evangelical churches who cannot afford to pay tuition. One family currently has an income of less than \$175 monthly, yet both the father and mother are seminary trained leaders in an evangelical church of Honduras. \$60 a month for one year would provide an excellent Christian education for children of such families and prepare them to compete with the well-trained upper class for positions of leadership in Honduran society. We currently have two children from this family, and are looking for support for the third who is scheduled to begin kindergarten next fall.

Ken (& Cindy) Brady

Waynesboro, Georgia

April, 1980

[Some missionaries minister mainly by computers! Ken has been computerizing records of the vast literature distribution ministry of Operation Mobilization. Note the results.]

The end of the year was a very busy time in the book warehouse. As you might expect, we are required to do a complete physical in-

ventory annually. There are approximately 4,000 different titles on hand at any one time. In addition, we may have the same title in multiple locations depending on the special resale arrangements made with our suppliers. Consequently we have over 7,000 records in the computer inventory file. It takes a lot of hard work, coordination and cooperation to get an accurate inventory. Because of the computer we were able to get one of the auditor's reports finished by the first week in January instead of mid-February. There are also a number of financial reports that must be compiled at the end of the year. The accounts receivable were much easier to determine since all invoices and customer accounts are kept current on the computer. It is encouraging to see the fruit of our labors resulting in time and effort saved in the service of the Lord.

In the first three months of 1990 we shipped out 17 containers of books to Africa, Asia and the two O.M. ships. To pack more books into each container and thus save on shipping costs, we usually load the boxes into the containers by hand. Considering that each container holds from 25,000 to 30,000 lbs., that is a lot of lifting. It also means a lot of Christian literature getting into the hands of people around the world.

We have been in Waynesboro for just over a year. It has been a time of transition for the ministry and a time of drastic turnover of the personnel here. Being a part of Operation Mobilization means keeping people "mobile." Things have not always gone smoothly. Thank you for praying! The Lord is answering your prayers and we can see the Lord building a unity amongst us. Please pray that we will continue to grow together as a team and that we will be effective in the work that the Lord has given us.

Bob M. Yarbrough, Treasurer, Nakahara Mission Fund

May, 1990

I have just returned from Japan where I participated in the dedication service of the new church building. Approximately one hundred people came to celebrate the occasion. Many blessings accompanied the project, some of which I want to share with you:

1. The securing of a Christian contractor whose contacts and procedures were able to save over half the construction costs.
2. The unity, dedication, and sacrifice of the people in Shizuoka.
3. The leadership of the Nakaharas throughout this project.
4. Gifts from American Christians allowing the project now to be debt free.
5. The volunteer construction team (Youth With A Mission)
6. The Spirit of God blending all of these blessings together for the glory of Jesus Christ.

It was so good to see Teruko and Michiya again. Teruko is feeling well despite a problem with high blood pressure. Her medication, however, keeps that in check. But please continue to pray for her health problems anyway.

Michiya will be completing his second full year of studies in July at Osaka Bible Seminary. He is progressing very well and enjoys his Bible studies. The quality of his program is very strong and fundamental. Michiya has recently become engaged to a sweet, Christian

young lady from his home church in Shizuoka City. She is now attending OBS also and is majoring in Christian Education with an emphasis in teaching kindergarten. They plan to be married next year. Remember them in your prayers.

We are planning for Michiya to come to the United States from July 10 through August 22. He is very anxious to meet many of the American Christians who have had a part in the Nakahara Mission and who have known and loved his parents for so long. We would like to schedule some visits with several churches during this time. He is planning a color slide presentation of the mission work there, and a brief message to accompany the presentation. If your church would be willing to have him come, please contact us immediately. We would appreciate two or three alternate dates so as to arrange a more flexible schedule for him.

Continue to lift the Nakahara Mission up before the Lord. A recent report names Tokyo as the most expensive city in all the world in which to live.

George Galanis

Athens, Greece

April, 1990

My wife and I are grateful to our gracious Heavenly Father because though we have passed through the valley of shadows of cancer, He comforted our souls.

Four weeks ago my wife felt a very sharp pain on her right breast and at the same time she felt a small oblong tumor. A biopsy revealed that it was cancer. Then my wife entered the hospital right away and a specialist professor of the University of Athens performed a mastectomy. The final biopsy showed that the cancer tissues had not spread all over the area and this is encouraging for her future condition.

Now she is out of the hospital recuperating in a very satisfactory way. During her operation, and after, she was very peaceful, trusting the Lord and giving a wonderful testimony. We trust ourselves in the hands of our heavenly Father.

We are planning to have a four day fellowship at a camp on June 1st through 4th, 1990. The purpose of this fellowship is to pray earnestly for an extraordinary spiritual awakening of Coridallo's Church and other souls that we are planning to invite from other parts of the country. Our theme will be REVIVAL! The basis of our topics is 2 Chronicles 7:14, 15. Please pray for us.

We are about ready to purchase the ground for Coridallo's church building. The total amount needed for the lot is \$38,000.00, which we have in the bank. We hope to sign the contract in a few weeks.

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## **Hosea, The Heart and Holiness of God**

### **"UNCONSCIOUS DECAY OF A NATION"**

(HOSEA 7; read the chapter first)

Ernest E. Lyon

Nations that are made powerful will usually depart from the things that made them great, but they will not notice their decay, their



danger. And that seems to be especially true of nations that have the Lord as their God. They become great through His blessing and then depart from dependence on Him. Notice the opening of this chapter, where God is speaking of His desire to heal Israel; but as He wants to do that, "the sins of Ephraim are exposed." He is speaking of sins that were present all the time but they were hidden because of shame, but now they are brought out into the open without feeling any shame, even bragging about them.

If you have been studying conditions in the U.S. you could feel that it would be legitimate to paraphrase the opening two verses this way: "Whenever I would heal America, the sins of the U.S.A. are exposed and the crimes of Washington revealed. They practice deceit, thieves break into houses, bandits rob in the streets; but they do not realize that I remember all their evil deeds. Their sins engulf them; they are always before me." Evils that were present all along but kept secret due to shame are now brought out into the open and bragged about. Abortions have multiplied, homosexuals are still multiplying and holding demonstrations for their "rights." I remember when I was in college that I heard of two homosexual men in the town where my college was. I knew one of these well for over three years before I found that he practiced that perversion. And other sins multiply without being bragged about but exposed because of their consequence, sins such as murders, (Do you know that Washington is the "homicide capital" of this country?), robbing, and many others. This reminds me of the thief caught robbing a filling station in the daytime in Washington, D.C. When asked why he didn't wait until nighttime, he said that it was too dangerous to be on the streets at night!

To see again how much this is like the U.S., turn to verse 4 and see adultery listed and emphasized. Many try to make this out to be spiritual adultery, which may be partially in view and which was great in Israel, but physical adultery is intended primarily here. Now think about the U.S. where adultery is so common that it is a conversation piece in many circles. Living together without marriage is becoming so common that our media looks upon this as perfectly normal. And do not forget that rape is an extremely common crime today. Many in our humanistic society try to tell us that rape is not the result of lust but of the desire of a man to show his mastery over someone. Try telling that to the parents of a three or four-year old child who has been raped by an adult ("molested," we call it today).

Also look at verse 5, where excessive drinking is mentioned. One of the great shames of this country is that leaders in both industry and government are drinking more and more, even so much that a party to them means an opportunity to consume much alcohol. And let us in Kentucky remember that the greatest toll of lives in a school bus crash happened when a drunken driver drove over six miles in the wrong lane of an interstate highway and crashed into a school bus, killing over 20 people. He got off with a light sentence of twelve years in prison, yet when the members of Mothers Against Drunken Driving (MADD) tried to get through stiffer penalties against drunk-

en driving the bill did not even make it to the legislative floor. Is it because so many legislators drink and don't want to have their license to drive taken away?

One of the sins listed was worse in Israel than in this country, that of murdering their leaders. Four out of six kings in succession were assassinated. But, let us not forget the assassinations and attempted assassinations of presidents in this country.

Verse 9 then gives the reason for the title I give this article. Because of their unfaithfulness that made them allies of, and depending on, other nations, Ephraim's strength had become taken away, but he did not realize that he had decayed and was in danger. The latter half of the verse gives an illustration that probably physically would not often be found, that of a man whose hair was becoming gray but he did not notice it. Men do one of three things when their hairs begin to turn gray; they foolishly pull them out or try to hide their condition another way (by dyeing them.) Or they recognize they are growing older so therefore weaker and they then adjust their lives. But this is not usually true of a nation. Look at our own—just how many people recognize that the U.S.A. is rapidly getting in bad shape in relation to other nations? We hate to admit it; we remember when we so recently became the most powerful nation in the world, and so we refuse to look at the last fifty years and see the decay setting in. If there were no other reason for it, the disgust of God with the open sins of the people of this country, including the rulers, would put us in great danger. Yes, our danger is from worse nations that make no profession of any relationship to God. Just remember that Assyria, which took Ephraim (Israel) into captivity was a cruel nation that knew not the Lord, but He used them to bring down the nation that professed belief in Him. But Israel was a lot like Samson after his hair was cut off—"He knew not that Jehovah God had departed from him." How much like that our country is! Other countries see our decadence and are gradually taking over our assets and leaving us unprotected.

But, turning aside from the country, let us look at this unconscious decay from the viewpoint of individual needs. The ignoring of signs of decadence is tragic. Just as physically gray hair is a warning to limit our output of energy, so the signs of moral decadence are a warning to turn and get help. Since Ephraim did not recognize those signs, their degeneracy was progressive and ultimately they were destroyed. Let us take warning.

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**Will you believe this? Or does it sound too much like the book of Acts?**

## **MISSION TO CHINA**

*Brother Andrew, I've just returned from an in-depth visit to the Suffering Church in China, and I'm happy to say the Church is alive and growing by leaps and bounds!*

There is much freedom of worship in house church congregations of the major cities. I think this is due to the fact that the Chinese

government wants to keep the visiting American and Western tourists happy and convince them there is religious freedom in China.

Unfortunately, this is not true of the *rural* house churches. Because Westerners never go into the rural mountain areas, the Public Security Bureau (PSB) officers still persecute the Christians on a daily basis.

One of the key leaders who came down to visit me told me that a young female coworker had been brutally beaten only two weeks before my visit last October.

Plus PSB officers also come into the Christians' homes unannounced and take anything of value they can find. This includes money, family heirlooms, food, etc. And the believers have no recourse. There is nothing they can do about it.

But... the believers were also excited to tell me what Christ has been doing to some of the PSB officials. One captain's wife became very ill. The doctors told him there was nothing they could do to save her, that she would die within a few months.

He came to a house church leader and asked her if the God she worshipped was real. When she replied, "YES," he asked her to pray over his wife. When she did, the wife accepted Jesus as her Lord and Savior and the next morning she was healed. The captain was so grateful, he too gave his life to Christ and gave up his party membership.

Another example of how Christ is helping the persecuted church in China comes from the Hunan Province. A group of born again believers were holding an evening prayer service. There were about 300 in attendance. The PSB officers heard about it and decided to break up the meeting, but when the head officer began to scream at the believers, he suddenly lost his voice.

His assistant stepped in, but as he began to speak, his mouth slipped over to the side of his face, and his hands immediately went together as though they were handcuffed, but there were no handcuffs holding them. In a frightened voice he asked the believers, "What kind of a God are you worshipping that would do such a terrible thing to us?"

The believers told both of them that they were sinners and that if they repented and gave their lives to Jesus, they would ask Him to heal them. Both officers agreed and gave their lives to Christ. Immediately they were returned to normal.

However, their co-workers who had witnessed all that had taken place became so frightened that they jumped into the PSB truck and rushed back to their headquarters, telling all who were there what had taken place.

The two officers who accepted Christ now travel through the rural villages telling others what Jesus did for them, and the amazing part of this story is that this group of Christians are no longer persecuted by the PSB.

In fact, the PSB men are so afraid of these village people they will not go near them, or their village, any longer!

And, of course, as these stories of Christ's miracles travel from village to village, hundreds of new converts are coming to Christ each

and every day. This is especially true of China's children—of which there are 500 million! There has been what can only be described as a "children's revival" in China. Many Sunday school teachers have 300 children or more in class, and little in the way of Christian materials to teach them with!

Andrew, we must do all that we can to get these new believers a copy of God's Word to read—especially the children—and we must do it now!

—from Open Doors with Brother Andrew,  
P.O. Box 27001, Santa Ana, CA 92799

## NEWS AND NOTES

Tell City, Ind.

Recent events:

Mother-Daughter Banquet - May 19th  
Father-Son Campout - May 18-19th  
This Wednesday evening we will begin a new study of how we got the Bible. We are in need of two teachers on Wednesday evening. One of our classes has grown so much that we need to split the class and form two.

Our young adult Sunday school class has finished the book of Revelation and will begin studying about relationships within the family and about raising children for the Lord.

Gallatin Church of Christ

Our meeting with Rubel Shelly got off to a great start! Attendance for both services was good and included several visitors for both services. (Many are responding to our ad on cable TV).

Special prayer is urged for Brother Shelly who will leave in two weeks to lecture on university campuses in places like Rumania. He will speak at Karl Marx University on the existence of God!

"Words of Life" Newsletter (May):

Earl Mullins, Sr. and Ragenia will be going on a short-term basis to the Philippines, representing Words of Life. Lord willing this will take place in the next few months, as the Lord leads. Please be in much prayer for this special mission.

Cramer & Hanover Church of Christ,  
Lexington, Kentucky

New Sermon Series—"Why is it that I can't control myself? I know what's right and wrong—I just don't seem to be able to do it." Have you ever had those feelings? I encourage you to be

back tonight as we begin looking at "The Spirit-Controlled Temperament." In 1966 Tim LaHaye authored this best seller. It has been a practical guide to learning how to cope with our temperament. We'll gain new insights from the Word of God that serves as our guide to having a temperament that is Spirit-controlled!

Mother/Daughter banquet is being planned for Friday night, May 18th. It will be here in the Fellowship room at 6:30 p.m. for our girls who have participated in the Wednesday night class. Certificates will be presented to each girl.

Southeast Church of Christ, Louisville:

The Missions Committee, working with the Ladies Meeting, is planning a month-long offering of much needed items to be collected every Sunday of May for Wayside Mission. Please check the list and let's reach out to help one of our local missions.

Dick Lewis Promoted

Dick Lewis was appointed head Administrator of Appalachian Christian Village, a community for senior citizens in Johnson City, Tenn. He had served as assistant administrator for almost 4 years. Dick & Janell are active members of the Locust Street Church of Christ. Both are graduates of Southeastern Christian College, and Dick preached in various Churches of Christ for 25 years.

Missions Conference at Belmont

Save Oct. 19-20 (Fri./Sat.) for the always-helpful missions conference in Winchester, Ky. This year's conference will emphasize home missions, but there still will be workshops, ex-

hibits, etc. re: overseas missions too. This is for folks of all ages, not just young people. In fact there will be a drama by over-45'ers for over-45'ers.

### Portland Christian High School: Changes

"You don't have time to spend your life on anything less than God's best for you," Earl Mullins Sr. told the 63rd graduating class of PCHS in Louisville. He mentioned some of the huge changes sweeping over the U.S., which affect us all. #1 is in job demands: By '92 there will be the greatest shortage of skilled workers in U.S. history. Chrysler Corp. spends eleven million dollars training workers in skills they should have learned in high school. #2 is in moral standards, as our society speeds toward massive secularism.

Changes are occurring at PCS also, as Bro. Earl steps down as administrator after being at the school for 31 years. He & Sis. Ragna will engage in missionary work in the Philippines for a number of months, sent out by Words of Life radio ministry. They were both honored at the commencement service.

Sis. Jodell Seay (pronounced see) has been appointed principal of the elementary level of PCS (K-6), and Bro. Don Rucker has been appointed principal of the middle/high school levels and administrator of the whole school. Both Sis. Jodell & Bro. Don are graduates of PCHS, and have taught there for several years. We shall miss the Mullinses greatly, but by faith in the Lord we look forward with confidence—thanking Him for raising up our new leaders and also new faculty needed for next year.

Please PRAY much for PCS—its new graduates & new leaders; for additional students; for finances (we are several weeks behind in paying the teachers); and for relations with the state (Ky. has just overhauled its educational system, & no one know how that might affect Christian schools).

### Nickells Visit Churches

Tom and Kristy Nickell & their 2 sons, missionaries translating the Bible into the language of the Agta tribes-people in the Philippines, have been on a short furlough in recent months. They spoke at the Lilly Dale Church on April 29, Portland Church on June 3, and other congregations too. Lord

willing, they will return to the Philippines in July. Pray about recurring threats from Communists rebels. Often the Nickells have to leave Agta territory. This has not hindered translation progress, but greatly retards literacy programs (over 95% of the Agtas are illiterate), and church planting and community development.

### Summer Mission Program to Orient

A small group will be leaving Kentucky on June 4, 1990 for the Philippines, Hong Kong, and Japan. Leader of the group will be Victor Broadus, who has lived a total of 35 years in the Orient. He has been taking groups for Short-term missions since 1977.

The first stop will be Philippines where the group will spend most of the time. They will be ministering along-side nationals. Plans call for visits to mission points in Bohol, Mindoro, Mountain Province and Manila. There will be exposure to various types of mission work, such as media evangelism, Bible translation, Bible Institute, tribal work (weather and travel conditions permitting), and others.

Persons going on this trip include: Alan Carter of Lexington, Ky., Carmen Surovec, Senior at Eastern Ky. Univ.; Estelle Moody, teacher/librarian at Portland Christian School; and Alice Mullins, teacher at P.C.S.

Each person desires prayers of the Lord's people for this trip and ministry.

### Salvisa, Ky.

On July 15, 1990, the Ebenezer Church of Christ will celebrate its 160th anniversary with a homecoming service, dinner on the ground and special singing. Friends of Ebenezer are invited to attend worship at 11:00 a.m., pot luck dinner at 1:00 p.m. and singing at 2:00 p.m.

The Homecoming and Anniversary celebration will close a week's revival with Mike Abbott from Borden, Ind., who will preach at services July 9-14 at 7:30 p.m.

The Ebenezer church was established on March 15, 1830, by ten disciples: David Jones, Susannah Jones, W.H. Roach, James H. Cleveland, Samuel James, W. E. Burks, Elizabeth Burks, Susan Cleveland, John W. Roach and Amy Roach. The congregation met at first in the home of David and Susannah Jones and for a while in a brush arbor until a building was erected.

## WOODLAND CAMP SCHEDULE

June 24-30 . . . . . Senior Week No. 1  
(entering grades 9-12 & college)  
July 8-13 . . . . . Family Week  
July 15-21 . . . . . Junior Week No. 2  
July 22-28 . . . . . Intermediate Wk. No. 2  
July 29 - Aug. 4 . . . . . Senior Week No. 2  
Aug. 31 - Sept. 3 . . . . . Young Adult Retreat  
Sept. 9-14 . . . . . Senior Citizen's Week  
Sept. 14-16 . . . . . Junior - Inter. Retreat  
Sept. 21-23 . . . . . Senior Retreat  
Cost: The price of camp is \$35.00 per person. The fee is to include an insurance policy which protects each person while traveling to and from camp and covers sickness and accidents during the week.

The cost for Family Week is \$35.00 per person. A maximum of \$125.00 will be charged for an immediate family of four or more.

Mail registrations to: Woodland Bible Camp, Inc., 110 "B" Street N.E., Linton, IN 47441

## ANTIOCH CHRISTIAN CAMP, 1990

Girls Week: June 24-29, Ages 7-12.  
Teen Week: July 1-7, Ages 13-19.  
Boys Week: July 15-20, Ages 7-12.  
Music Week: July 22-28, Ages 7th grade - Young Adult.

Cost of a week of Camp is \$35.00. Make checks payable to Antioch Christian Camp. Registration Deadline is June 1st on all weeks. There will be a late charge of \$1 added to the registration fee after this date. Camp fee will be due when the camper comes to camp.

Special Registration Offer: 1st child that comes to camp from one family cost is \$35.00. If a family has more than one child attending camp from their immediate family the second child will be \$30.00, and the third will be \$25.00. These can be separate weeks.

Registration cards are to be sent to: Jana Smith, 117 Creekstone Court, Frankfort, Kentucky 40601.

## Help Stop False Accusations

The "Moon & Stars" has been used as the corporate trademark of Procter & Gamble for more than 100 years. Unfortunately, this familiar trademark has been subjected to preposterous, unfounded rumors since 1980-81. The rumors falsely allege that the trademark is a symbol of satanism or devil worship. Typically, the story reports that a P & G executive discussed satanism on a nationally televised talk show. The rumors are totally false. The trademark originated about 1851 as a symbol of the Star brand candles.

The stories about an executive appearing on a talk show are totally false. Producers for the programs mentioned in connection with the rumor have confirmed that no one from P & G has ever appeared on their shows.

Several nationally prominent religious leaders have called for an end to the false stories. These leaders include Jerry Falwell, Billy Graham, and Donald E. Wildmon, Executive Director of American Family Association.

## ANTIOCH MUSIC CAMP

directed by John Fulda

Minister and Music Teacher, Amite, La. WHAT? A camp to enjoy both God's beautiful gift of music and to enjoy a week of great fellowship while learning to sing and to bless others with this special gift.

WHEN? July 22-28, 1990

WHERE? Antioch Christian Camp, north of Frankfort, KY

WHO? Everyone who loves to sing or who would like to learn, who is in the seventh grade or older through young adults.

HOW MUCH? \$35.00 registration and tuition

For more information write or call Joe Strunk, Camp Manager, 355 Bark Branch Road, Frankfort, KY 40602  
Phone: (502) 223-7056

## "LOVE, KIDS, and NO MONEY"

What a practical theme for a FAMILY WEEK at WOODLAND CAMP! Take advantage of this great opportunity for fellowship, discussions, relevant teaching about Christian homes, and relaxed fun for each member of the family. JULY 8-13 (Sunday - Friday).

Christian businessmen, psychologists, teachers, even a preacher or two will share insights about Love, Kids, and No Money, especially the no-money part. Come prepared to share brilliant and dumb things you've done in handling family finances.

To register, or for more information, contact Bill Vickers, Rt. 1, Box 333, Linton, IN 47441; 812-847-2000; or Tooger Smith, Rt. 1, Box 272, Lyons, IN 47443; 812-659-2626. Cost - \$35 per person, but an immediate family of 4 or more pays a maximum of \$125 only. Funds are available to help families with "no money"—or rather, not enough to attend. Register now.



**D**

Mrs. Hollis Brown  
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Louisville

KY 40205

## LOUISVILLE CHRISTIAN FELLOWSHIP

August 6 - 9, 1990

### THEME: "BIND US TOGETHER, LORD"

#### MONDAY, AUGUST 6th

7:30 p.m. Singing (PCS Alumni, James Embree)  
8:00 p.m. "Cords That Cannot Be Broken" Paul Kitzmiller

#### TUESDAY, AUGUST 7th Theme for the Day: "BOUND BY FAITH"

9:30 Prayer Time  
10:00 "Roots of Our Faith" Glen Baber  
11:05 "The Faith Work-Out" Bill Smallwood  
1:00 Workshops (see list below)  
2:00 Workshops  
7:30 p.m. Singing (SCC Alumni—Dale Jorgenson)  
8:00 p.m. "Victorious Faith" Hall Crowder

#### WEDNESDAY, AUGUST 8th Theme for the Day: "BOUND BY HOPE"

9:30 Prayer Time  
10:00 "Roots of Our Hope" Dale Jorgenson  
11:05 "The Hope Work-Out" Ray Naugle  
1:00 Workshops  
2:00 Workshops  
7:30 p.m. Singing (All Ladies Chorus—Bonnie Colwick)  
8:00 p.m. "A Victorious Hope" Earl Mullins, Sr.

#### THURSDAY, AUGUST 9TH Theme for the Day: "BOUND BY LOVE"

9:30 Prayer Time  
10:00 "Roots of Love" Kenneth Preston  
11:05 "Walking in Love" Nick Marsh  
1:00 Workshops  
2:00 Workshops  
2:50 - 3:15 Special Report: Michiya Nakahara (Japan Work)  
7:30 Singing (Revelators)  
8:00 p.m. "A Victorious Love" Dennis Kaufman

#### WORKSHOP TOPICS & LEADERS:

- |                                |                        |
|--------------------------------|------------------------|
| 1. Home Bible Studies          | Julius Hovan           |
| 2. Singles Ministry            | Vaughn Reeves          |
| 3. Christian Literature        | Clarksville Book Store |
| 4. Ladies' Panel               | Various Ladies         |
| 5. Youth Ministry              | Mark Baker             |
| 6. Current Events and Prophecy | Victor Broaddus        |
| 7. Fellowship Groups           | Alex Wilson            |

(Some will be offered once, some twice, some thrice.)

Meetings for Young People will be held on Tue., Wed. & Thurs. nights.

For Homes to stay in, call Dale Offutt, 812-246-2694.