

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

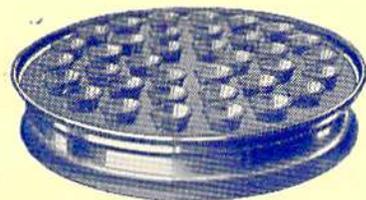
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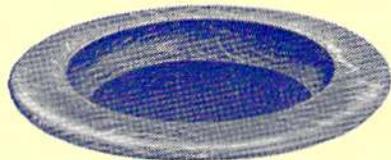
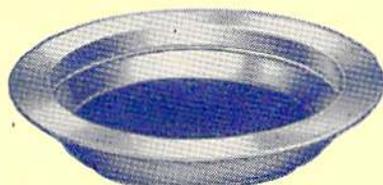
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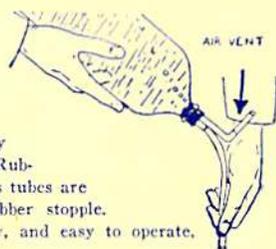
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# THE WORD AND WORK

VOLUME LIX, JUNE, 1965

GORDON R. LINSOTT, EDITOR—PUBLISHER  
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## Talking Things Over

G. R. L.



It may seem to you that this time I'm really climbing out on limb. Be assured that this is not an attempt to be sensational. Rather I feel that there is a vital issue at stake—one that I (and perhaps many of you) have avoided too long. Here it is:

### CAN WE KNOW THE WILL OF GOD?

In the last two issues we carried an article by brother Samuel Alexander, "The Position and Service of Sisters in Christian Assemblies." I felt it to be inconclusive. After having heard his discussion we can hardly say, "There. That's settled." The more probable reaction is something like this: "He had some good thoughts, but I wonder . . . to be safe, I think it best to continue our present practice."

What's wrong with that? When in doubt, is it wrong to choose the safe course? Certainly not. "He that doubteth is condemned if he eat. . . ." This principle applies to many practical situations. However, *does Paul commend the "weak brother" for doubting?* Is it God-pleasing to continue in ignorance of the will of God? The Holy Spirit answers, "Be ye not foolish, but understand what the will of the Lord is" (Eph. 5:17). A distinctive privilege of our friendship with God is to know what our Lord is doing (John 15:15). The Holy Spirit is given to us that we may "know all things" (1 John 2:20). This includes knowing the blessings and privileges that God has for us (1 Cor. 2:12). Is there then any virtue in continuing to plead ignorance of the will of God and settling for what we deem to be "safe"?

## HOW CAN WE KNOW HIS WILL?

It isn't easy for several people to agree on a question such as the one concerning the service of our sisters in the Lord. If it is debated or discussed, usually some will be on one side and some on the other—and both sides thoroughly convinced. (There may be some so extreme that they will not even admit that there are two sides to the question!) I have seen the discussion of even simpler questions result in strife and division within a congregation. Surely questions concerning the word of God cannot be treated as though they were civic or political issues. Nor can a final decision be obtained by majority vote. It is quite possible for the majority to be wrong. It is even possible that our "safe" course is wrong!

Still, (1) God wants us to know His will, and (2) He has made provision for us to know. Therefore we should not be satisfied with less. The question is, when the Scriptures do not give us an explicit statement, how can we determine just what is intended?

How did the early Church discern the will of God? How did the Antioch church know to send out Paul and Barnabas? How did Paul and Barnabas know just where to go? In Acts 15 (which is nearer the kind of problem we're talking about here) we find appeal both to personal experience (which had been evidently Spirit guided) and to related scriptures. We also read that there was "much questioning" (v. 7). The final decision came from "the apostles and the elders, *with the whole church*" (v. 22). How? The Head of the church was present among them. Surely they consulted Him in prayer, and in some manner He made clear to *all* of them His will.

This example alone doesn't give us a complete, clear answer to our problem, but it does reveal an important principle: a congregation functions as a unit in such matters. Doctrine is not decided by a few—*not even by the Twelve!* This gives us a definite beginning point for the solution of difficult decisions—a united congregation, together looking to the Lord for understanding of His will and expecting Him to make it manifest to them. Often we read that the Jerusalem brethren were "of one accord." They knew how to arrive at "the unity of the faith" (Eph. 4:13). May it be so with us.

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If you will here stop, and ask yourself why you are not as pious as the primitive Christians were, your own heart will tell you, that it is neither through ignorance, nor inability, but purely because *you never thoroughly intended it.* —William Law, 1729

"Take my advice—always pray aloud! It is very difficult to concentrate for long in silence. The mind is accustomed to having thoughts communicated to it audibly so that it feels lost without some such aid, and saunters off on romantic excursions of its own."  
—Aubrey Price



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

By the strict meaning of the term, who are fundamentalists? Who are dispensationalists? Who are premillennialists? Were the New Testament churches premillennial?

They are fundamental who hold to the Scriptures as inspired of God, therefore authoritative and final. They are dispensational who recognize that God's economy and government through the ages has been adapted to the times and development of the people being governed. For example, there was the Jewish dispensation and economy under the Old Covenant, and there is the present Christian dispensation and economy under the New Covenant. "He taketh away the first, that he may establish the second" (Heb. 10:9). Confusion results, if men do not distinguish between the two covenants. They are premillennial who look for the Savior's return before the millennium or thousand years' reign of Revelation (Ch. 20).

The New Testament churches were set in an attitude of expectancy regarding His coming, who "shall appear a second time apart from sin unto salvation to them that wait for him" (Heb. 9:28). Upon their acceptance of the Christ of the gospel, the Thessalonians "turned from vain idols to serve the true God and to wait for his Son from heaven" (1 Thes. 1:10). He might not come till the midnight watch or even till the cock-crowing, but no one but the unfaithful servant assumed that His coming would be after the first watch of the night. The Savior's word (Mk. 13:33-37) was taken in all seriousness. "Watch."

Now as to the length of the promised reign of Christ the King that was not revealed until John's Patmos vision in chapter 20, and it is from this that the term millennium is derived. The word millennium is Latin for a thousand years, just as century is Latin for a hundred years. It was not till after John's vision that the term "the Millennium" began to be applied particularly to that age foretold from Moses on down, the age of peace, of righteousness, of justice without oppression, the age by Peter (Acts 3:21) called "the times of the restoration of all things" foretold by the prophets of old. Read in connection. There Peter plainly shows that Jesus remains in heaven "until" said times (not till after), "the times of the restoration." To John on Patmos, many years after Pentecost, the length of said times is given as a thousand years. So the New Testa-

ment churches continuing "stedfastly in the apostles' teaching" were indeed premillennial—not post-millennial, not amillennial, as are some today.

It is claimed that the pronouns *thou*, *thy*, *thine* and *thee* are Old English forms, are antiquated and should be discarded, and automatically the verb *art* and verbs given the *-st* and *-eth* would fall into disuse. Must a word be made obsolete, once it is pronounced archaic? Do not the said pronoun forms add beauty to our English language, and does not their use aid us in the matter of reverence? Is not the marked trend away from their use of one piece with the modernistic trend, which in its finality makes the Scriptures antiquated?

These questions are suggestive of the answers. This writer is not at all "sold" on the querist's observed trend toward making obsolete that which is ancient. Classic poems and hymns of the church are full of the afore-mentioned pronouns and verbs of endings their use requires. Shall we throw our hymns into discard, else rewrite them? What a loss were that! "How great Thou art! How great Thou art!" Try it rewritten and revised: "How great you are! How great you are!" Try revising, "Our Father who art in heaven," or "O Thou fount of every blessing." Some one said, "The archaic forms are for poetry." Well, a vast portion of the Bible is poetry, and likely our own lives should be more poetic, less prosaic. But our scientific age is not over-poetic, and living in the world, we must do as the world does!! Of course one does not have to pray in archaic terms for our Lord to hearken. But again, heaven need not be pictured as unpoetic or Paradise as unromantic.

What shall we say of those who treat the Lord's day morning assembly as the "must meeting," and the other meetings as "may meetings"?

If we regard it of importance to "do this in remembrance of me," then that service in which the Lord's supper is observed becomes truly a "must meeting," but the attitude of too many, actions speaking louder than words, is that observing the Lord's supper does not proclaim much responsibility on our part toward the church's being "the pillar and ground of the truth," and its furtherance of the gospel. Time was when the Sunday night service was considered evangelistic, and people of the world attended and heard Christ as Savior preached unto them. The "may meeting" kind of church members have wrought a change in this respect, their absence all too largely accounting for it. To proclaim the Lord's death involves our reckoning ourselves as "dead unto sin and alive unto God." "Alive unto God," yet not alive in the proclamation of the gospel and the rescuing of the lost?

Here is a brother who teaches and publishes that the man of sin is the pope, and he does not tolerate any interpretation to the contrary . . .

No doubt this brother agrees with the almost universally held understanding that "the man of sin" of 2 Thessalonians 2, is identical with the "beast" of Revelation, ch. 13. The activities of the character in each chapter are "according to the working of Satan" with signs and wonders to deceive, energized and empowered by Satan. But the empowering by Satan does not precede, but follows, his own

defeat and casting out of the heavenlies (his present sphere of operation as "accuser of the brethren before our God day and night," Rev. 12), that is, by Michael. Unable longer to hold fast his position as "the prince of the powers of the air" (Eph. 2:2), he becomes desperate, "knowing that he hath but a short time" (Rev. 12:12). His strategy then is to indwell and empower the beast to represent him in visibility on the earth to which he is cast down. This is a yet future event. The system of popery will probably play an important role at that time, as appears in Rev. 17. The right hand man to the beast, that is, the second beast of ch. 13, could be the final pope. "Rome never changes" in intent and purpose, but does not hesitate to change her strategy.

Must a church be established by a representative of the so-called Restoration Movement, started by the Campbells, as I understand, in order to be an approved church, or one to be fellowshiped by churches that are affiliated with the "movement"?

No. A church of baptized believers continuing "steadfastly in the apostles' teaching (doctrine) and fellowship, in the breaking of bread and the prayers" (Acts 2:42) can result from anybody's research and surrender to the Lordship of the Lord Jesus. For instance two returned missionaries from Guatemala some years ago told me of their work, and I found that they had established a number of congregations of baptized believers who were organized on the simple N. T. plan and worshipped in the simple N. T. way without any innovations of worship, and broke bread from Lord's day to Lord's day. We have heard and read of others. In such cases the churches are not restored churches; they started right and as yet had not digressed. Restoration takes place when a church, having sidetracked, is brought back to the N. T. way of work and worship. A preacher who seeks thus to restore a church and devotes some of his time and energy to that end is not limited to the one activity, but, exercising his freedom in Christ, may start congregations on the N. T. foundation and shepherd them so that they may never depart from the simple, scriptural way. Who does not bid them God's speed?

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#### NOTICE: Kentuckiana Churches

Amite, Louisiana:

By July 25, I want to be in Louisville to meet appointments in and around that area. Bro. C. V. Wilson (231 S. Galt, Louisville, Phone 897-2831) has offered to serve as "appointment-agent" for my schedule among the Kentucky-Indiana churches. Having only a few weeks for my visits there, Bro. Wilson will arrange appointments as closely as possible. I trust our good helpers and brethren will appreciate the necessity for this, as I am anxious that I get to see and meet with all of you.

I am prepared to show slides, preach, talk to prayer-meeting groups, Bible Classes, and be used for His Name as God directs. We owe this to you, who are joint-partakers with us in this labor.—Vernon Lawyer.

# Cost Of Discipleship

J. R. Clark



What the church needs is not more of us, but a better brand of us. A better brand of us will, in turn, make more of us. At the spring S.C.C. Lectureship a young man asked a panelist this question, "Don't you think we should make it harder for sinners to become Christians?" He was thinking of diluted, powerless Christians. The panelist said that he had sensed this need, and had not been preaching whole sermons on baptism lest the sinner would be converted to a doctrine rather than to Christ. Are we guilty of making salvation too easy? Are we putting out half-converted Christians? Does the Bible make discipleship harder than do we? Let us gather a few thoughts on the cost of discipleship from Luke 14:25-35.

Christ admonishes would-be disciples first to count the cost of discipleship, not rushing into this relationship lightly. We must know what we are about! "For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, this man began to build, and was not able to finish" (Luke 14: 28-30). He further said that a king with 10,000 men who was about to make war against a king with 20,000 would sit down and take counsel whether he is able with 10,000 to meet him that cometh against him with 20,000.

Even so, he that desires to become a Christian must do some serious thinking as to what is involved in this step, lest he make a start, but quickly fall by the wayside. I read about a young couple who agreed to marry and live together until he finished his business in the States, then they would go to Mexico and get a quick divorce, and he would return to his native country, France. "This is abominable!" you say. Then what about those who take solemn vows to be true followers of Christ, being espoused to one Husband, with the promise of being presented as a pure virgin to Christ? Should they enter into such a relationship lightly?

Discipleship demands that we put Jesus before our loved ones. "If any man cometh unto me, and hateth not his own father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). Are we to hate our own loved ones? Hate in this context means to love less.

The point is that Jesus must come first. Take, for example, a Jew who becomes a Christian. He is cast out of his father's home, and mourned as dead. He loves his family, but he loves Christ even more. Nothing so drastic takes place in most of our homes, but should one have such an experience he should make the same choice.

Also the disciple has a cross to bear. In Luke 14:27, we read, "Whosoever doth not bear his own cross, and come after me, cannot be my disciple." The picture here is of self being taken out to be crucified. He is pleading for his life to be spared. The disciple must say "No" to his self, and go on with the crucifixion! And this must be done "daily." "His own cross" is not some handicap, suffering, poverty, or some other inconvenience. Rather, the cross is something to die on! Brother Olmstead once said that the church was full of dead people. And so it is. Romans 6:6 informs us that "our old man was crucified with Him." "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5:24). The sinner is dead in his trespasses and sins, but the Christian is dead to self and sin. Death means separation. The sinner is separated from God. The saint is separated from sin and self, and is alive unto God. What God has wrought must be appropriated by man in keeping with Romans 6:11, "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

In verse 33 of our text the disciple is taught to renounce all that he has. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." This would include houses and lands, riches, pleasures, personal things, all. We can renounce these material things and yet not give them away, for God may want us to be stewards of them. But if the need arises we are committed to giving them up. The Hebrew Christians took joyfully the spoiling of their possessions, knowing that they had a better possession and an abiding one. So it is with one who has renounced all.

Yes, discipleship is a challenge, and we do well to make becoming a Christian and living the life of a disciple just as hard as does God in His Word: Counting the cost, hating loved ones, bearing the cross and renouncing all. One who believes in the Lord, repents, confesses the Lord, and is baptized admits that he is a sinner, undone, bankrupt in sin, takes side with God against self, and is fit only for death. Out of this humbling experience comes an arising from the watery grave to a walking in newness of life. However, once yoked with Christ, we find that His yoke is easy, and His burden is light.

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#### "AN INTERCESSOR"

*"I looked, and there was none to help."*

*"I sought for a man . . . that should . . . stand in the gap before Me for the land . . . but I found none."*

*"He . . . wondered that there was no Intercessor."*

Isa. 63:5. Ezek. 22:30. Isa. 59:16



# Survey of Missions In Alaska

(Part VI)

Winston N. Allen

## OPPORTUNITIES AND NEEDS

One conclusion which may be drawn from information presented previously is that there are comparatively few totally unevangelized areas in Alaska. There are still unevangelized villages on the Yukon Flats. Because of the difficulties of transportation and the tremendous size of the state (one fifth as large as the area of the 48 states) no doubt there are places in Alaska where the white man has yet to set foot, but the great need is for dedicated workers in the numerous villages and very small towns which have had only brief and inadequate contacts with Christianity. As an example of the situation which prevails generally, Don White of World Literature Crusade wrote:

I have just returned from a small town of approximately 2,000 people. While I am thankful for every born-again witness in that place, my concern for several villages that lie within two hours flying time from here cannot be concealed. There are at least three needy villages near here that have no missionary, and probably have never in Alaska's history had a regular missionary. They still wait for their first witness.

Johnny Lee, referred to by Dr. Paul B. Smith as an "international man," made the following statement regarding mission fields of the world in general. It is especially applicable to Alaska at the present time:

Every dollar that God gives to missions must go to the priority fronts. It must be spent in the works that directly extend to reach THE YET UNREACHED. As a practical suggestion, I would like to mention that future mission operation on the field should be concentrated on evangelism in rural areas. Too long already has been the duplication of evangelism in large cities. A decisive and mass drive of evangelism must be geared to reach the hamlets, villages and hinterland areas. There is no end of work for a missionary who wants to evangelize these areas. But then, it is like the old days of Underwoods and Appenzellers in Korea, William Carey in India and Hudson Taylor in China; sacrifice, sacrifice, sacrifice and more sacrifice. Amid a changing world, the necessity and reward for this NEVER changes.

In order to avoid the impression that there is little need or opportunity in the cities, attention is directed to Anchorage as typical. A survey in Anchorage revealed that less than 5% of the population of 101,000 is reached by any type of church. And the situation is even more serious when it is considered that there are few Gospel-preaching churches in the city. Several of Alaska's cities have doubled in size in recent years. Contributing causes are enlarging national

defense installations and the moving of natives and whites to town to take jobs in new industries, on construction gangs, or behind counters. Many of the Indians and Eskimos who try to make the change from the old way of life to the new have terrific adjustment problems and are in desperate need of guidance and spiritual help. The spiritual needs of servicemen and their families prove a mission field in itself. One fourth of the contemporary inhabitants are service men. Because drinking and immorality are so prevalent in the cities and towns, there is a need for Christian youth centers and for other forms of mission work designed to meet the needs of children and young people.

The growing population of Alaska presents challenging opportunities to Christian nurses and to Christian teachers. From the Alaska State Employment Service in Juneau, the writer received a list of job classifications representing shortages for which there were specific demands. Heading the list, which was dated April 8, 1963, were nurses and licensed practical nurses.

In Alaska there is a shortage of qualified teachers to staff the small schools in isolated areas. Teachers are held in high esteem and are expected to be leaders in the communities or villages where they are located. Not only is the teacher-missionary able to be self-supporting (the salary schedule is high in Alaska), but the position as teacher opens many doors for ministering to the spiritual needs of students and parents. This could be one means of placing Christian witnesses in the many neglected villages. Additional information regarding teaching in Alaska may be obtained from the Bureau of Indian Affairs, Juneau, Alaska or from the Commissioner of Education, Alaska Office Building, Juneau, Alaska.

John Gillespie said in *Moody Monthly*, March, 1959:

"In line with Christian work in many lands, one must evaluate the challenge of work in the cities and an effective evangelism in the more isolated sections. Perhaps one of the finest open doors in certain areas would be work with service personnel where large groups are congregated in strategic centers. Other opportunities for Christian work are found in regular church services, child evangelism, medical work, children's homes, and summer camp work. A number of Christian school teachers are finding that they can minister effectively to people in the territory through their profession. Then in recent years there has been an increased interest in training native believers on a high school and Bible school level to take positions of leadership in the native church."

The best missionaries to Eskimos are converted and trained Eskimos. The best missionaries to Indians are converted and trained Indians. This points up the need for more Bible schools and is in harmony with Paul's admonition:

"The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

This was the method used by Paul in Ephesus. He taught daily in the school of Tyrannus and evidently his students evangelized much of Asia. In Alaska it is necessary to train young nationals and let them trust the Lord for their own support as they go out to evangelize.

(At this point we come to a new heading in the Allen manuscript. It is

entitled "Difficulties to be Faced," and begins with Dr. Oswald Smith's statement, already quoted in our Introduction, "Alaska is the most difficult mission field in the world," and then goes on to discuss those difficulties--this month and next.--E.L.J.)

The first two difficulties to be considered are the extreme climate and transportation. In order better to understand these it is necessary to describe briefly the six regions into which Alaska is divided.

*Region 1: Southeastern Alaska.* This part of Alaska comprises the islands and narrow strip of land along Canada's British Columbia. It is sometimes called the "Panhandle" and is the part of Alaska nearest and most accessible to our earlier grouping of 48 states. This scenic region of towering, rugged, snow-capped mountains covered with massive forests of spruce, hemlock, and cedar has a comparatively mild climate: warmer winters and cool summers. Influenced by the Japanese current, temperatures in the Panhandle seldom drop to zero. More rain falls in Southeastern Alaska than in any other place in the United States. Another feature of the climate is fog which comes frequently and is persistent.

The bilingual Thlingit and Haida Indians as well as many whites live in Southeastern Alaska; in fact about one third of the population of the state live in cities and villages of the Panhandle.

Transportation in this region is by boat and airplane.

*Region 2: South Central Alaska.* This region, adjacent to the Panhandle, fronts on the Gulf of Alaska and includes the Kenai Peninsula. On the north it is bounded by an arc of mountains, the Alaska Range, which parallel the coast and serve as a barrier to the cold wind from the Arctic. Mt. McKinley, highest mountain in North America, is a part of the Alaska Range - the backbone of Alaska. The city of Anchorage, and the famous agricultural area - Matanuska Valley - are located in this region of mountains, flat lands, and valleys.

The climate of South Central Alaska has been compared with that of Nebraska, Colorado, and Iowa. In Anchorage the January average temperature is 11.2 degrees Fahrenheit, the July average temperature is 57 degrees Fahrenheit, and the average yearly rainfall is 14 inches. The growing season between frosts varies from 93 to 149 days.

Most of Alaska's roads and population are located in this region.

*Region 3: Interior Alaska.* The interior of Alaska, sometimes called "Central" Alaska, or the "heartland," lies between the Alaska Range and the Brooks Range. It is the area most outsiders think of as being "typically Alaskan." The region is characterized by great valleys, rolling uplands, isolated mountains, treeless tundra, spruce and birch forests, and the mighty Yukon River which flows in a westerly direction. Other navigable rivers include the Kuskokwim, Tanana, and Kobuk. Alaska's temperature extremes occur in this region; 100 degrees above in the summer and 75 degrees below in the winter have been recorded (but Yellowstone National Park has recorded 100 above in summer and 60 below in winter). During the short summer the topsoil thaws to a depth of a few feet, but the subsoil fails to thaw. Permafrost (perma-

nently frozen ground) does not allow surface water to drain off, thus numerous tundra swamps are formed. Also permafrost, which is found in about 60 per cent of Alaska, may cause many problems in building construction, sanitation, farming, and obtaining pure water.

Fairbanks, the most populous city of the interior and Alaska's second largest city, has long summer days and long winter nights. For example, dawn begins at 10 A.M. December 21 and sundown begins shortly after 1:30 P.M. Rainfall in the Fairbanks area seldom exceeds 12 inches annually, and the growing season is about 90 days. A railroad and a highway connect Fairbanks with South Central Alaska.

*Region 4: Southwestern Alaska.* Southwestern Alaska includes the Alaska Peninsula, the Aleutian Chain, and the large islands of Kodiak and Unalaska. The region is mountainous with few trees, and is dotted with glaciers and volcanoes. In 1912 famous Mount Katmai exploded to form the Valley of Ten Thousand Smokes. The climate in Southwestern Alaska may be described as wet, cloudy, foggy, and cold for most of the year, and in winter strong wind storms occur on an average of once every 4 or 5 days. The growing season parallels that of the Panhandle. Transportation is by boat and airplane.

*Region 5: The Western Approaches* This region lies between the interior and the Bering Sea. It includes numerous Bering Sea Islands, the Bristol Bay Section, the Yukon-Kuskokwim Delta, the Norton Sound Area, and the Seward Peninsula. The winters are marked by strong winds and high humidity. Cool, rainy, foggy weather is characteristic of the summer.

The region is hampered by a serious lack of highways and railroads. The largest town, Nome, can be reached by ship during the short summer, and at other times by plane or sled.

*Region 6: The Arctic Slope* The Arctic Slope extends northward from the foothills of the Brooks Range to the Arctic Ocean. The region in winter is bare, windswept, and desolate. The aurora borealis appears more brilliant and spectacular than in other regions of Alaska. Ships may reach Barrow for only a few weeks during the summer when the ice breaks up. The extremely limited growing season between killing frosts is less than 20 days. However the continual daylight during summer months brings flowers and berries to maturity.

Roads are practically nonexistent on the Arctic Slope.

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No wound? No scar?  
Yet as the Master shall the servant be,  
And pierced are the feet that follow Me;  
But thine are whole: can he have followed far  
Who has nor wound, nor scar?

If ever the pin-pricks of life try to show themselves as sword-wounds, and the sorrows of life try to darken our sky, and we are tempted to make the worst of anything—perhaps even some small thing that following the Crucified costs us—oh, let us look at His scars! —Amy Carmichael

# FAITH AND FACTS

Miles J. Stanford

(The Green Letters came to us by way of Hong Kong and Dallas. Two things make them exceptionally worth while: The topics treated, and the extensive quotations on these topics from well-known Christians. The Lord willing, there will be more to follow. —Ed.)

The Holy Spirit has Paul write to each of us, "Examine yourselves, whether ye be in the faith . . ." (2 Cor. 13:5a), and the recommendation is certainly not out of order. First of all, we must remind ourselves that "without faith it is impossible to please Him" (Heb. 11:6a). Moreover, and this is all-important, true faith must be based solely upon Scriptural FACTS, for "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). Unless our faith is established upon facts, it is no more than conjecture, superstition, speculation, or presumption.

Hebrews 11:1 leaves no question about this: "Faith is the *substantiation* of things hoped for, the *evidence* of things not seen." Faith standing on the FACTS of the Word of God substantiates and gives evidence of things not seen. And everyone knows that evidence must be founded upon facts. All of us started on this principle when we were born again—our belief stood directly upon the eternal fact of the redeeming death and resurrection of our Lord and Saviour Jesus Christ (1 Cor. 15:1-4). This is the faith by which we began, and it is the same faith by which we are to "Stand" (1 Cor. 16:13); and "Walk" (2 Cor. 5:7); and "Live" (Gal. 2:20b). "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6).

Since true faith is anchored upon Scriptural facts, we are certainly not to be influenced by IMPRESSIONS. George Mueller said, "Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make the difference. We have to do with the Written Word and not ourselves or our impressions."

Then too, PROBABILITIES are the big temptation when it comes to exercising faith. Too often the attitude is, "It doesn't seem probable that he will ever be saved." "The way things are going, I wonder if the Lord really loves me." But Mueller wrote, "Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of faith begins where probabilities cease and sight and sense fail. Appearances are not to be taken into account. The question is—whether God has spoken it in His Word."

Alexander R. Hay adds to this by saying, "Faith must be based upon CERTAINTY. There must be definite knowledge of God's purpose and will. Without that there can be no true faith. For faith is not a force that we exercise or a striving to believe that something shall be, thinking that if we believe hard enough it will come to pass." That may be positive thinking, but certainly not Biblical faith.

Evan Hopkins writes, "Faith needs facts to REST upon. Pre-sumption can take fancy instead of fact. God in His Word reveals to us the facts with which faith has to deal." It is upon this basis that J. B. Stoney can say, "Real faith is always increased by opposition, while false confidence is damaged and discouraged by it." There can be no steadfastness apart from immovable facts. Peter's burden was "that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:7).

Once we begin to reckon (count) on facts, our Father begins to build us up in the faith. From his profoundly simple trust in God, Mueller was able to say that "God delights to increase the faith of His children. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hand as a means. I say—and say it deliberately—trials, obstacles, difficulties, and sometimes defeats, are the very food of faith."

On this same subject, James McConkey wrote, "Faith is DEPENDENCE upon God. And this God-dependence only begins when self-dependence ends. And self-dependence only comes to its end, with some of us, when sorrow, suffering, affliction, broken plans and hopes bring us to that place of self-helplessness and defeat. And only then do we find that we have learned the lesson of faith; to find our tiny craft of life rushing onward to a blessed victory of life and power and service undreamt of in the days of our fleshly strength and self-reliance."

J. B. Stoney agrees by saying, "It is a great thing to LEARN faith: that is, simple dependence upon God. It will comfort you much to be assured that the Lord is teaching you dependence upon Himself, and it is very remarkable that faith is necessary in *everything*. 'The just shall live by faith,' not only in your circumstances, but in *everything*. I believe the Lord allows many things to happen on purpose to make us feel our need of Him. The more you find Him in your sorrows or wants, the more you will be attached to Him and drawn away from this place where the sorrows are, to Him in the place where He is." "Set your affection on things above" (Col. 3:2a).

Actually, we cannot trust anyone further than we know him. So we must not only learn the facts involved, but ever more intimately come to know the One Who presents and upholds them! "And this is eternal life, that they may *know* Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). "Grace and peace be multiplied unto you through the *knowledge* of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the *knowledge* of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious *promises*: that by *these* ye might be partakers of the divine nature . . . (2 Pet. 1:2-4).

(You may obtain *The Green Letters*—an 83-page booklet—from the Word and Work for 35c each, or 3 for \$1.00, postpaid.)



## Recipes For A Balanced Diet

Alex Wilson

How do you do?—your congregation, that is. How balanced is the spiritual diet you have there? Do you and your fellow-Christians provide each other with a wholesome amount of the four essentials (see my article in May issue): instruction, worship, service, and fellowship? Or are you in a rut, bound by traditional practices? Are most of your members mere spectators rather than participants? Here are a few examples to stimulate the thinking of us all.

(1) In evangelism often the message and the audience don't fit each other! Sometimes the sermon is meaty teaching for grown-up Christians, and unsaved visitors—to whom that message is meaningless—drop in. At other times the message is evangelistic, but not one lost person attends. For this reason a church in England has regular "GUEST SERVICES": the first Sunday morning and the second and fourth Sunday evenings of each month are evangelistic in purpose. The preacher naturally adapts his message to the occasion, and all the members make special efforts to bring their unsaved acquaintances at those times. Special prayer is made, also plans for follow-up.

(2) TESTIMONY MEETINGS sometimes reach the unsaved better than sermons do! And they are refreshing to Christians too—or else they show up our spiritual barrenness, if that is our condition. (Is that why we rarely have them?) For years Portland church has set aside the Wednesday night before Thanksgiving Day for testimonies from the brethren regarding what the Lord has done for them. Usually it is a stirring time; having them oftener could be helpful. The Psalmist said, "My soul shall make her boast in the Lord . . . Oh magnify the Lord with me."

(3) A friend of mine once attended a Quaker meeting. There was a Bible lesson given by a teacher, followed by a period of at least 30 minutes of SILENT MEDITATION, nobody saying a word! While we might think that extreme, we would nonetheless receive rich dividends from occasional unrushed periods of silent prayer and contemplation.

(4) Several times I've heard "messages" which were almost 100% scripture. After a few introductory comments, the speaker READ RIGHT THROUGH AN ENTIRE BOOK of the Bible, such as Philippians, 2 Timothy, or Esther. In this "telescopic method" of Bible study you often notice things which you miss if you use only the "microscopic method" (studying just a chapter or shorter

portion at a time). The themes and emphases of the book stand out, and the relationship between various parts of an epistle, for instance, becomes clearer. Telescopic study is the best way of preparing for microscopic study of a book, just as observing a forest from the air helps you when you want to go through that forest on foot.

(5) Being a member of a large congregation often makes one feel lost in the "lonely crowd." This is especially true now because many people commute long distances to church, and never see their fellow-members except at church. This is a big hindrance to intimate fellowship. Christians who have been members of a congregation for years may hardly know anyone else there. Thus they may be in a spiritual vacuum, not feeling really close to any other Christian. One church combats this tendency by having part of their weekly prayer-meeting spent in PRAYING TWO-BY-TWO. At that time the members scatter throughout the auditorium in twos. Then quietly each one shares his thanksgivings, needs, and burdens with his regular prayer-partner, to whom he probably feels free to confide matters too personal to be mentioned in a large group. Another advantage: think how many more items can be prayed for in this way than is possible in the usual type prayer meeting! Other churches at times DIVIDE INTO AGE GROUPS OR INTEREST GROUPS (such as African missions or Asian missions) for praying. Yet this idea of dividing up into smaller meetings for prayer (or other activities), with all its advantages, can be overdone. Sometimes it leads to having more loyalty to your own group or class than to the whole congregation. For example, some young people come to their Sunday school class and to young people's meetings but never to general meetings of the church. This, of course, should be guarded against.

(6) The editorial in the Feb. '64 *Word and Work* stressed the importance of "mutual edification." Brother Linscott explained, "Instead of a single sermon by one preacher, one brother may present a fine study from the Word and another rise to add suitable words of exhortation." I have been in congregations where this is done regularly. They hold an entire service for remembering Christ's death and resurrection; it centers around the Lord's Supper. The meeting is open for any brother who wishes to take part, in calling for or leading a hymn, in praying, reading a scripture passage, or giving a short message. In the places I visited, *a whole hour is spent entirely in worship*. All hymns, prayers, and messages are about Christ and what He has done for us, rather than about what we ought to do for Him. The other meetings on the Lord's Day are for instruction and service, but this one is for worship alone. Such times are very refreshing, doubly so because a number of brethren participate in offering praise to the Worthy One.

We have seen six or eight ways of bringing variety to our meetings so that we might have an adequate supply of instruction, worship, service, and fellowship. If these suggestions can be helpful to us, let's use them. But we must never forget that no method,

technique, or type of meeting in itself will profit us unless the Holy Spirit of God is working in our midst. Skillful organizing, well-planned services, a perfectly balanced diet—these things by themselves are nothing. Power is needed to make them effective, and “power belongeth unto God.”

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## Books of Interest

G. R. L.

*GOD'S POWER TO TRIUMPH* —James R. Adair, Ed.

“I am miserable because of my circumstances and because of the people around me. If I can just get out of this situation, my natural spirit of good humor, friendliness, and unselfishness will return.” This is where the stories of 46 different people begin. These 46 stories all have the same surprise ending, “My circumstances weren’t changed, but *I was*—by the power of Jesus Christ.”

These true experiences of real people bring the power of God right down to where you live. A wife, on the verge of divorce, finds that God can teach her to love her husband again. A student who lost her faith in a church-connected college finds her way out of the resulting confusion. An agnostic college professor decides to forget all about God—but doesn’t. A family is faced with the responsibility of a mongoloid child and finds it a blessing. A man is fired after 42 years of faithful service to his company. A young woman breaks an engagement rather than compromise her convictions. These—with all the rest—came to realize that what they needed was not a problem-free world, but a change of heart and faith in God.

You’ll find here names you recognize: Wanda Luttrell, of the Antioch church in Frankfort and a frequent contributor to *The Exhorter*; Ty Cobb of baseball fame; Dick Hillis, missionary to the Far East; Mrs. J. D. Tippit, wife of the Dallas policeman killed by Lee Harvey Oswald. Since each of the 46 stories is complete in itself—from one to six pages long—you’ll find *God’s Power to Triumph* very easy reading.

You’ll see yourself in many of these episodes of big and little troubles that are a part of living. How can you stop smoking? What if you should be taken by a mental breakdown? What can you do about worry? Should you get a dog for your children? Nobody will tell you what to do, but you will read about what worked wonderfully for them. At the close of the book is a short epilogue by Dr. Henry Brandt (a consulting psychologist) on how your own reactions to life can be changed.

(Prentice-Hall, 198 pp., \$3.95)

# Precious Reprints

R. H. Boll — 1946

## HIDING FROM GOD

It is an age old game — and as futile as it is old, for no man has ever won at it — this thing of hiding from God. Adam was the first to hide himself from God, “among the trees of the garden.” And ever since through all the ages have sinful men and women followed their forefather’s attempt to hide from God, and with no better success than Adam had. “Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill the heaven and the earth?” (Jer. 23:24). “Or whither shall I go from thy Spirit?” asks the psalmist. “Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in Sheol, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, and the light about me shall be night — even the darkness hideth not from thee, but the night shineth as the day: the darkness and light are both alike to thee” (Ps. 139:7-12).

### VARIOUS HIDING PLACES

But men will evermore try to hide themselves from God. The hiding places are many and various. There is Job’s “wicked man” who would simply shut his eyes — precisely like the famous bird who is reputed to stick its head in the sand (though that is probably a slander on the poor ostrich) — that wicked man says to God, “Depart from us; for we desire not the knowledge of thy ways” (Job 21:14) — in other words, “Let me alone: I don’t want to see or hear or think.” Or, again, there is the fool who saith in his heart, “There is no God” (Ps. 14:1). That is but his particular method of hiding his soul from the Almighty. Others take the road of forgetfulness. In the whirl of pleasure they lose the remembrance of God, and find a sort of relief from the thought of Him. Or perhaps they plunge into depths of sin and defilement and imagine that in their guilty distance they are entirely done with God and quite cut off from Him — like the Prodigal Son who gathered all together and took his journey into a *far country*. Others again bury themselves in work, in worldly business and busy-ness; whether it be common money-getting or in some loftier enterprise, and are so engrossed with their work that there is no room left for God in all their thoughts. Stranger still — some hide themselves under cover of religion and in a multitude of “good works.” Some try to lose themselves in a crowd; others seek to evade Him in solitudes; some would screen themselves behind names and claims and spurious pretensions. Some substitute false gods, gods of their own making and imagining, in order to be rid of the true God. Many are the devious ways, which men employ to hide themselves from God. Someone has said that

if there were a fairly comfortable place in hell, people would prefer it to being in heaven with God. The wonder arises — why is all this? Why all this open or covered antagonism — why this universal and determined endeavor to hide from God?

#### **REASONS MEN SEEK TO HIDE**

The first reason, of course, is that which prompted Adam to conceal himself among the trees of the Garden — the sense of sin, the guilty conscience. With the thought of God comes the sense of responsibility, and the well-grounded fear of condemnation. Moreover, God is light, and sin has no affinity for the light. "This is the judgment, that light is come into the world, and men loved the darkness rather than the light, for their works were evil; for everyone that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved" (John 3:19,20).

The second great reason is that they don't know God. They know something about Him, and often secretly, like the demons, they believe and tremble. Or they see Him as a tyrant, as an "austere man" who would rob them of freedom and lay a heavy yoke of servitude upon them; who would strip them of all they enjoy and hold dear. They flee from Him, "lest having Him they must have nought besides." They know not God. Manifestly the Prodigal Son did not know his father — no, not even when he made his last resolve to go back and ask for the place of a hired servant in his father's house. If he thought his father would take him back on that principle, he certainly did not know his father. Not till he felt his father's embrace and welcome-kiss, and was clothed in the best robe and sat again at his father's table did it begin to dawn on him who and what his father was. This is the sinner's blight, the evil by which the Prince of Darkness clouds the minds of the unbelieving.

#### **PURSUED BY LOVINGKINDNESS**

If that veil were lifted the sinner would find in God all that his soul desires — forgiveness and mercy and cleansing and plenteous redemption — and the sum of every good thing. He might even come to realize that all the time he was hiding from God, God was seeking him and pursuing him with lovingkindness, if by any means through God's goodness he might be led to repentance. Certainly those who hide themselves from God will not be hid in the day of judgment. How much better it is to trust in His mercy and to come to Him now and to say frankly with His servant of old, "Search me, O Lord, and know my heart, try me and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting." God sent His Son, His chief beloved, to seek us and to call us out of our hiding places and to bring us back to Himself. For He knows that we cannot do without Him; and in Him only can we find that rest and peace and satisfaction for which our spirit craves. In many devious ways man flees and seeks to shelter himself from God, and through all his sufferings and failures God still follows him up if by any means He might at last overtake him. As said Francis Thompson in his remarkable poem, "The Hound of Heaven":

"I fled Him down the nights and down the days,  
I fled Him down the arches of the years,  
I fled Him down the labyrinthine ways  
Of my own mind; and in the midst of tears  
. . . From those strong Feet that followed, followed after."  
When at last the stubborn heart has yielded to the grace and mercy  
of God, the last word is,

"Ah, fondest, blindest, weakest,  
I am He whom thou seekest!"

And so it is. Not by fleeing from God, not by hiding from Him,  
but by surrender to His love and light comes the rest and safety  
which our souls desire.

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## RUTH THE MOABITRESS

Mrs. Paul J. Knecht

The story of Ruth is a gripping story of love written by the Holy Spirit through the pen of one whose name has been withheld from us. Many expositions of this little book of four chapters have been written pointing out valuable lessons contained in it. I cannot hope to improve on them nor do I care to duplicate them. My purpose is to set forth such gleanings as the Lord has given me in the study of this book. The outstanding teaching of the whole book is the light it throws, by giving an example, on the office of the kinsman redeemer. This pictures the work of our Lord in the redemption of the church, His bride. Mahlon, the dead first husband of Ruth is an important figure in the picture. Through her marriage to him and through his death Ruth came under the redemptive law of the Jews (Lev. 25:25; Deut. 25:5, 6). Still had she not come out of Moab to trust in the God of Israel she would have failed of the benefit as Orpah did. But it was over Mahlon's dead body, as it were, that Ruth stepped into covenant relationship with the God of Israel, which led to the place of blessing through Boaz. But more of that later, after we have considered the story step by step.

### FLEEING FROM FAMINE

The family of Elimelech left Israel in a time of famine to sojourn in Moab. This has been considered wrong, perhaps unanimously, by teachers of this book. Attempt is often made to place blame on either Elimelech or Naomi for having forsaken Israel in a time of distress, for want of faith in God, contrary to His will. It may be true that they fled for want of faith; that Elimelech said something like this: "God has forgotten us; we'll just go put our trust in His enemy, Moab." Or that Naomi needled him into going; "The bodies of our sons are weak; we'll have to go where they can have nourishing food," she might have said, urging him to go against his will in order to keep peace in the family. It could have been that they were chastened of the Lord, him by death, her by widowhood with all its hardships and deprivations, and both by lack

of children to carry on the family name and inherit the family's land. It could have been that way. But "could have" can go either way. So it could have been that they left Bethlehem-judah to sojourn in Moab by the will of the Lord, being guided by Him to fulfil His purpose. Where one goes and what one does is not as important as whose lead one follows in the going and doing. Abraham went down into Egypt in a time of famine in Canaan, seemingly without having consulted Jehovah though again we cannot know. There is no record that God spoke to him at all while he was there. When famine came again in the days of Isaac God forbade Isaac to go into Egypt (Gen. 26). Each of the covenant fathers was tested by famine in the land of promise. Abraham went into Egypt, and Jacob, at the insistence of Joseph, started down but stopped at Beersheba and offered sacrifices to Jehovah. God spoke to him there saying, "I am God, the God of thy father: *fear not* to go down into Egypt: for I will there make of thee a great nation: I will go down with thee into Egypt; and I will surely bring you up again." Jacob was afraid to go down without Jehovah. Even knowing that his long lost son Joseph was there he wanted to be sure that his going was of the Lord. Jacob knew the God in whom he trusted, and Joseph, fine as he was and high in the realm of Pharaoh, was not to take the place in Jacob's life of "the God before whom my fathers Abraham and Isaac, did walk, the *God who hath fed me* all my life long unto this day." It had not been Canaan that had fed him, but God. If he had had to leave God in Canaan to find food or to be reunited with the son his heart yearned after in Egypt, Jacob would not have gone. Notice the point: God took Jacob into Egypt but had refused to let Isaac go. He may or may not have taken Abraham since the record is silent on that. He deals with individuals. It was not that Egypt was irrevocably out of bounds but that God directed the going and coming.

Another instance of God's leading can be noted here. The God who unfaithfully supplied oil and meal through the prophet Elijah to the widow of Zarephath in a time of great famine (1 Kings 17:16), through Elisha gave warning to another woman (evidently a widow also for no mention is made of her husband and she had to plead, herself, for her land (2 Kings 8:1, 2). He told her, "Arise, and go thou and thy household, and sojourn *wheresoever* thou canst sojourn: for Jehovah hath called for a famine; and it shall also come upon the land seven years. And the woman arose and did according to the word of the man of God; and she went with her household, and sojourned in the land of the Philistines seven years." It could just as well have been Moab with that "*wheresoever*" of the prophet. When she came back, God saw to it that she regained her land, together with its increase for the time she had been gone.

David brought his parents to Moab for safe keeping (1 Sam. 22:3, 4). Joseph took Mary and Jesus into Egypt by commandment of the Lord God to fulfil prophecy. All this is to show that it could have been by the direct leading of the Lord that the family of Elimlech went into Moab.

## THE PROGRESSIVE WORKING OF FAITH

In the 11th chapter of Hebrews, we have a list of men and women of faith who lived in Old Testament times. Faith is made the test and standard of the worth of these people. There are names we look for in this chapter and do not find. Adam is not mentioned, Aaron is not mentioned, and others who have prominence in the O. T. records are not mentioned. But on the other hand, we find the names of people that we would not expect to find, such as Rahab the harlot, Barak and Jephthah. From this I believe we can rightly conclude that we shall have great surprises in the day to come. The ones who are prominent now may be obscure then, and the obscure here may be the prominent there.

Out of the millions of people who lived in the first periods of history, only three are named in this chapter, and I would like to suggest that these three are representative persons; Abel, Enoch, and Noah. Each one of these three people stands for great truths in the Word of God, illustrating three aspects of faith in its working.

Abel stands for the truth of salvation: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous . . ." The day came for Cain and Abel to present their offerings to God. Cain brought an offering of fruit, the work of his hands. Abel also brought an offering, a blood offering, in recognition of his own personal need for a Savior. What was the difference between Cain and Abel? Just this—Cain was religious, but Abel was a believer. You can be religious without a cross, but you cannot be a Christian without the Cross. The Cross is the starting point for spiritual life. Abel therefore stands for the truth of salvation by blood-shedding.

Enoch stands for the truth of fellowship: his biography is the shortest in the Bible. Only 52 words in our version (Gen. 5:18-24). Enoch's life, as Abel's, was based on blood redemption, but what we are told of him takes us a step further in our Christian experience. Salvation tells of Union-With-Christ, but Fellowship tells of Communion-With-Christ, and a person may have the one experience without the other. For example, in marriage there is union, but is there always communion? Walking with God involves surrender to God, and complete obedience in the light given, and not all Christians reach this point. We are to walk with God as Enoch walked with God.

Noah stands for the truth of testimony: for 120 years Noah warned men of certain judgement, and he pointed them to the only way of escape. Like Abel, Noah relied on the shedding of blood for salvation, and, like Enoch, Noah "walked with God"; but one thing for which he stands is testimony for God. He was salt in the corruption all around him.

These three truths constitute the test and standard of spiritual life. In other words, the life of a true Christian begins in Salvation, develops in Communion, and then issues in Testimony to a world

in sin. If these three things are not present, then we are not living in the experience God wants us to have.

Are you bearing testimony for Christ wherever you are? If not, why not? The reason why not is that there is a lack of fellowship with Christ, for no one can live in fellowship with Him, and not bear testimony. It is possible to obey the Gospel and yet be a stranger to fellowship with Christ, and so to have no testimony. Genuine faith, however, works to bring us in Salvation to Communion with Christ and then issues in Testimony. May God help us to go all the way, "by faith." —David Brown in *The Diligent Christian*

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## WHY THE HOLY SPIRIT IS GIVEN

A generation ago the work of the Holy Spirit in the life of the believer was neatly reduced by certain Bible teachers to one thing, namely, to impart "power for service."

In the first quarter of the present century the phrase "power for service" occurred everywhere in the literature of evangelical Christianity, and one gets the distinct impression that it was meant to serve as a Biblical reason for the presence of the Holy Spirit in the church other than that advanced by the charismatic sects which about that time were going big in various parts of the world, especially in the United States. These claimed that they had returned to basic New Testament Christianity and offered as proof the presence of the Spirit's gifts among them, with particular—one might say exclusive—emphasis on the gift of tongues. This teaching was accompanied by a great outburst of emotionalism. Those who had the experience enjoyed it immensely and the onlookers could not but be deeply affected by this demonstration of joy.

The more staid members of the evangelical community could not go along with the emotionalism of the pentecostalists nor with the obvious lack of balance in their theology and of responsibility in their general conduct. But the matter of the Spirit had to be dealt with. The popular Bible teachers came up with the "power for service" doctrine and a lot of good people were greatly relieved. According to this counter doctrine, the infilling of the Spirit is necessary and altogether to be desired, but for reasons other than those advanced by the pentecostalists. The one great work of the Spirit in the life of the believer is to impart "power for service." Thus it is not emotional nor charismatic but practical. The Christian is weak and the Spirit is given to make him strong so that he can serve effectively. This view was supported by Acts 1:8: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

Now I have often tried to make the point that truths that are compelled to stand alone never stand straight and are not likely to stand long. Truth is one but truths are many. Scriptural truths are interlocking and interdependent. A truth is rarely valid in isolation. A statement may be true in its relation to other truths and

less than true when separated from them. "The truth, the whole truth, and nothing but the truth" is good not only for a court of law but for the pulpit, the classroom and the prayer chamber as well.

To teach that the filling with the Holy Spirit is given to the Christian to provide "power for service" is to teach truth, but not the whole truth. Power for service is but one effect of the experience and I do not hesitate to say that it is the least of several effects. It is the least for the very reason that it touches service, presumably service to mankind, and contrary to the popular belief, "to serve this present age" is not the Christian's first duty nor the chief end of man.

The two great verbs that dominate the life of man are *be* and *do*. What a man *is* comes first in the sight of God. What he does is determined by what he is, so *is* is of first importance always. The modern notion that we are "saved to serve," while true, is true only in a wider context, and as understood by busy Christians today it is not true at all.

Redemption became necessary not because of what men were doing only, but because of what they *were*. Not human conduct alone had gone wrong but human nature as well; apart from the moral defect in human nature no evil conduct would have occurred. Fallen men acted in accord with what they were. Their hearts dictated their deeds. "And God saw that the wickedness of man was great in the earth." That much any moral being could have seen, but God saw more; He saw the cause of man's wicked ways. And God saw that "every imagination of the thoughts of his heart was only evil continually." The stream of human conduct flows out of a fountain polluted by evil thoughts and imaginations.

To purge the stream it was necessary to purify the fountain; and to reform human conduct it is necessary to regenerate human nature. The fundamental *be* must be sanctified if we would have a righteous *do*, for being and doing are related as cause and effect, as father and son.

The primary work of the Holy Spirit is to restore the lost soul to intimate fellowship with God through the washing of regeneration. To accomplish this He first reveals Christ to the penitent heart (1 Cor. 12:3); He then goes on to illumine the newborn soul with brighter rays from the face of Christ (John 14:26; 16:13-15) and leads the willing heart into depths and heights of divine knowledge and communion. Remember, we know Christ only as the Spirit enables us and we have only as much of Him as the Holy Spirit imparts.

God wants worshippers before workers; indeed the only acceptable workers are those who have learned the lost art of worship. It is inconceivable that a sovereign and holy God should be so hard up for workers that He would press into service anyone who had been empowered regardless of his moral qualifications. The very stones would praise Him if the need arose and a thousand legions of angels would leap to do His will.

Gifts and power for service the Spirit surely desires to impart; but holiness and spiritual worship come first. —A. W. Tozer.



## *A Christian Views The News*

Ernest E. Lyon

THE CAUSE AND THE CURE. I hope the title of this paragraph did not mislead you into thinking that I was going to prescribe an easy cure for the trouble that we see in our country when we "view the news." The causes are as complex as the evil one himself and the cure will have to get back to the source of the problem, which basically is the cause of all the world's evil — sin. The editor of *Christian Economics* well stated a phase of this in the issue of April 6: "If the British people, and the American people, would strive for higher standards of living based on increasing production at lower costs, they would find a ready market for their goods which would keep their currencies sound and strong. But when people are determined to gouge from the state as much as possible in the form of welfarism, and to squeeze from their employers the maximum amount regardless of whether or not they earn it, inflation, depreciating currency and unfavorable balances of trade, culminating in crises such as Britain is now experiencing, are the inevitable result." Regardless of the economics behind what he says, note that greediness of men — that desire to steal from others, through getting it from the state after the state has taken it from others — is fundamentally behind economic problems. The real cure, of course, is to win souls to Christ, but that is not likely to happen in numbers that will bring about the saving of our country. However, if every Christian would first present his own body to Christ as a living sacrifice and then would give the personal witness that he should, enough influence would come about to hold back this downward trend for a while. Sin is still the curse of any nation, and the greater the light that a nation has, the greater the responsibility to live by the light and the greater the judgment when the light is rejected. Let your newspaper remind you to pray for our country.

RUSSIA AND CHINA. How the leaders of Communism must smile at the gullibility of this country as they read that the two large communist countries are straining to war one with the other, when all along their only disagreement is how best to bury us. They do have a fundamental difference about the "how," but they are completely united in trying to make communist slaves of the entire earth. Those same leaders are full of glee as they read in our papers that we must side with Russia (which put the missiles in Cuba and is still fortifying that country, which is still the leader in trying to bury us, which is much more successful to turning the

world against us than is China (which has a rather childish attitude about overcoming us and is much weaker in armament). I am of the opinion that much of the public staging of their disagreement has been planned after reading the reaction of the internationalists in this country to their last move. It is being done to cover the fact that they are cooperating in their subversion and in their attempts to hang their yoke about the neck of gullible peoples everywhere. Pray that the people of this country will wake up before it is too late.

**SCHLESINGER'S REMARK.** So much has been written about Professor Arthur Schlesinger, Jr., and his famous remark about turning this country to socialism, that I felt it well to quote from that remark written back in 1945 in the *Partisan Review*, vol. 14, p. 235, and never disavowed. This is quoted from its appearance in *Christian Economics* of April 6: "There seems no inherent obstacle to the gradual advance of socialism in the United States through a series of New Deals. . . Official liberalism was the product of the enlightenment, cross-fertilized with such things as science, bourgeois complacency, and a belief in progress. It dispensed with the absurd Christian myth of sin and damnation and believed that what shortcomings man might have were to be redeemed, not by Jesus on the Cross, but by the benevolent unfolding of history. Tolerance, free inquiry, and technology, operating in the framework of human perfectibility, would in the end create a heaven on earth, a goal accounted much more sensible and wholesome than a heaven in heaven." I hope you noted that this important presidential advisor believes that the throwing aside of Christian beliefs has turned man in this direction. I hope you don't want to be among those who want to dispense with what he calls "the absurd Christian myths of sin and damnation . . ." nor believe that we can be forgiven for our "shortcomings" by "the benevolent unfolding of history."

**BRIEF NEWS AND COMMENTS:** A progressive Labor Party has been formed. It is a "revolutionary Marxist-Leninist" movement with many known communists in the lead. Louisville is one of its headquarters. . . The Congressmen working for a \$2.00 minimum wage surely do not realize that that would eliminate many jobs, affecting especially teenagers and Negroes. Past raises in the minimum wage, instead of helping those on small wages has eliminated their jobs. This is simply an economic fact that a government decree cannot overrule. . . "The State is already interfering in matters concerning the sale of houses. It will continue to interfere." So the news stories quote Robert C. Weaver of the Federal Housing and Home Finance Agency in a recent T.V. interview. If the federal government sets up a department of urban affairs Mr. Weaver will be its head. . . UNESCO, largely financed by the U. S., has brought out a propaganda booklet written by two Russians attacking the free world and referring to the U.S.S.R. as a "brotherhood of free and equal people." Do you enjoy having your tax money used for such purposes by the United Nations? . . . Governor Wallace of Alabama was not given a certificate of appreciation by the National Press Club

when he spoke there (a courtesy nearly always given to guest speakers) because they did not like his ways — but they gave Khrushchev and Castro such certificates! Now do you wonder why the news releases speak rarely against communists but are still belaboring the fascists these many years after their end? . . . There are many in and out of governmental circles and especially many of the “civil rights” leaders who favor a boycott of South Africa (and of Alabama) but they favor trading with Russia! Can anyone deny that such are communist sympathizers? . . . The “one man one vote” motto which sounds good on the surface to so many even though it goes strictly against our constitution, is another way of saying that the majority should be able to rule any way they please and the minority thus have no restraint on the excesses of the majority. Our combined population and territorial ways of arranging the houses of our legislatures has let the majority rule with restraint by the minority and yet kept the minority from ruling . . . Let me hear from you concerning the things you want included in this column. Write to me at 1731 Deer Lane, Louisville, Ky. 40205.

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## THE CREED OF A MASON

The other day a friend handed us a copy of a magazine published in Canada entitled, “The Freemason.” It is the organ of the Masonic order in the Dominion. We turned its pages curiously seeking some light on the teachings of the Society. In an article by a high member of the organization we came across the following which summarized the beliefs of Masons by which they expect to justify themselves before God: “If we follow our Masonic teachings and continue our belief in God that we learned from our parents, and ‘Keep our noses clean’ throughout our business life, there is no reason to be afraid of what we shall find on the Other Side. Make every effort to like everybody—and have a clean sheet, for when The Great Scorer comes to write against your name, He writes, not that you won or lost, but how you played the game.”

We must confess to something like a shudder as we read this statement which is little short of blasphemy. Any man—be he Mason or not—who goes out into the blackness on life’s other side with this as his creed has every reason to fear what he shall find there. It is passing strange to us how intelligent men can give utterances to such insipid folly as this, and ask others to pin their hopes for eternity to such a broken reed.

There is more chance for a human being crossing the Atlantic safely on a plank than there is for a human soul reaching Heaven with a faith like this. Not by any works of righteousness which we have done, not by having a “clean sheet” or “playing the game” can any mortal man be just with God or be accepted in His sight. We want a better creed than this Masonic farce when we come to die. It is a fearful thing to fall into the hands of the living God, and our God, whether sinners like it or not, “is a consuming fire.” The wrath to come is a terrifying reality to any man or woman who takes the Word

of God as his creed. There is one and only one way of escape for Masons or any others, whatever their race, their creed, their cast or their color. "The blood of Jesus Christ, God's Son, cleanseth us from all sin," and "How shall we escape if we neglect so great salvation?"  
—The Evangelical Christian

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## God's Chastening Hand

J. H. McCaleb

David was a man after God's own heart; but, even David felt the heavy hand of God in chastisement. He made the grave mistake of seeking a woman who was married to another. The story of his indictment by one of God's prophets and his subsequent anguish of mind is a poignant one. David, even though generally he did that which was righteous, was not spared. In fact, to be corrected sharply was for him inevitable: because he was a child of God.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

Those words from Hebrews are for us, too. Many of us try to hang onto God with one hand, and the world with the other. If we are God's children, and I am confident that we are, we shall surely be halted sharply by the hand of the Father. For some reason we fail to realize this truth until the blow falls. We could save ourselves much agonizing distress if we would allow God to keep us free from falling into temptation. We cannot continue with that questionable practice which we love.

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Love believes all things.

This is unquestionably the most beautiful aspect of love. It loves, hopes, and is disappointed. And hopes again. It prays, and weeps, and goes out to seek the lost one anew.

O thou holy love! That thou art from God is at least clear!

Such is God. Therefore He found us and won us. We are all *loved* into heaven. Some must also be *wept* in. *This* labor of love it is that the Lord asks of you. —O. Hallesby



## Only Begotten, Or Only?

J. Edward Boyd

Readers of recent translations of the New Testament are sometimes disturbed, even shocked, to find in John 3:16 the words "only Son" instead of the long familiar "only begotten Son" of the King James and other versions. Is this an attempt on the part of Modernists to detract from the glory of the Son of God? We have deemed it proper to make an investigation of this matter—an investigation as thorough as ability and available facilities permit. And this may be said at the outset: Nothing has been found that would tend in the slightest degree to dim the lustre of Jesus as the Son of God and the Savior of sinners.

Of the translations examined the following have "only begotten Son" in the passages in question: King James, American Standard, New American Standard (with explanatory note: "or unique, only one of His kind"), Rotherham, Berkeley (with footnote: "Unique, and not as we are His children; His a never begun relationship"). C. B. Williams has "Only Son" in his text, but with a foot-note: "only begotten in Grk." (This has brought forth the question, "Why, then, did he not express it so in his text?") The following have "Only Son": Revised Standard; C. K. Williams (New Testament in Plain English); Goodspeed; Basic; Phillips; New English; The New Testament in the Language of Today" (Lutheran, 1964).

The Greek word is *monogenes*; it is used nine times in the New Testament. It is not always rendered "only begotten," not even in the King James version. Luke 7:12—"...the only son of his mother;" 8:42: "For he had one only daughter;" 9:30: "Master . . . look upon my son; for he is mine only child." (Likewise, in the Septuagint—Greek translation of the Old Testament—the same word is used; in the King James it is rendered (Judges 11:34): "...and she was his only child.") In these instances it appears quite clear that *monogenes* is sometimes used in the simple sense of our word "only."

In Hebrews 11:17 it is said (according to King James, et al) that Abraham "offered up his only begotten son." But was not Ishmael as truly begotten of Abraham as was Isaac? Again translations differ, some following the King James and others having "only son." But in either case there is the same problem: Ishmael! Again we may ask, how can Jesus be said to be God's *only begotten Son* (*or only*

Son), when Christians are said to be "sons of God," begotten again of the Father? (Gal. 3:26; 4:6, 7; 1 Peter 1:23.) Thus it appears that both "only begotten" and "only" are ruled out as adequate renderings for *monogenes*!

What say Greek scholars in lexicons and commentaries? In his Greek lexicon of 1892 Thayer says concerning *monogenes* "When used of Christ it denotes the *only son of God* or one who in the sense in which he himself is the son of God has no brethren." The more recent lexicon by Arndt and Gingrich defines it as "only . . . also unique (in kind) of something that is the only example of its category." In the International Standard Bible Encyclopedia is this comment by T. Rees: "In these passages (John 1:14, 18; 3:16, 18; 1 John 4:9), too, it might be translated as 'the only Son of God;' for the emphasis seems to be on His uniqueness, rather than on His sonship, though both ideas are certainly present. He is the son of God in a sense in which no others are." In Unger's Bible Dictionary appears the comment: "Only begotten (Greek *monogenes*, *single of its kind*, used of Christ to denote that in the sense in which he is the Son of God he has no brethren." In the New Bible Commentary A. J. MacLeod says: "The word *monogenes* is a synonym for the word 'beloved' with the significance of 'an only son,' and does not mean 'begotten.'" Says Dummelow: "Only begotten indicates that no man or even angel is God's son in the sense in which Christ is." And a century ago the commentator Barnes wrote: "Only Begotten: this term is never applied by John to any but Jesus Christ. It means literally an only child. Then, as an only child is peculiarly dear to a parent, it means one that is especially beloved."

As Son of God, then, Jesus is in a class to Himself. His is a unique sonship; there is none other to compare with Him. But the problem remains: How can the idea best be translated into English? "For God so loved the world that He sent His unique Son" would scarcely be acceptable! Perhaps the New American Standard has the best solution: the familiar "only begotten Son" is retained in the text (of John 3:16, for instance) with the explanatory note in the margin: "Or, *unique*, only one of His kind."

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#### UP FROM THE DEEP SOUTH

Our tour of Florida and Louisiana congregations pointing us to their doors open to us began January 22. Back now in our "Old Kentucky Home," the extensive itinerary is a most pleasant memory. Not counting a number of Bible classes held in homes, we spoke at 30 different points, visited 54 homes, rode in 27 different autos, were provided 10 homes as headquarters for radiating to surrounding places, and though we emphasized that we were going, wherever invited, at our own charges, considerably more than our transportation (wife accompanying all the way, missing not a meeting and missing not a meal) was graciously provided us. Just now I'm nursing an abscessed tooth headed for extraction, but otherwise I'm more physically fit than on our beginning date. The proper word is GRATITUDE!

It would be a pleasure, did space in the "News and Notes" permit to give an image of each of the 30 congregations visited, the image each left on our mind, and our estimate of the preaching and teaching and overseeing brethren shouldering the responsibilities involved at each place. Smallest in "membership" presently are Pinellas Park, Fla., practically a new work, Crowley and DeRidder, La.

Small in numbers, not small in the grace of liberality. A small band, the newest endeavor of all visited, is Lafayette, La. This little band consists of some truly of the Lord set at nought by the congregation attended and virtually squeezed out. I found, to their credit, that they are equal to interceding on behalf of those evil entreating them. The congregation of largest membership is Jennings, responsible for the work at Sulphur and at Lake Charles, and sharing its ministers of the word, Istre and Valdetero, with Abbeville and Crowley. I'd like to speak of signs of growth and evidences of the forward look observed at Alexandria, Glenmora and at other points.

Space is begged to give our readers a brief of our most thrilling service on the entire rounds, viz., at Melville, La. Stanford Broussard, resident minister of the Word at Bayou Jacques, has opened up a new work at Melville, where as yet the meetings are in homes opened for the preaching and Bible study services. Some there have already surrendered to the Savior, and soon regular Lord's day meetings will have to be held. Our thrilling service was held in a Catholic home. The house was packed—15 adults, 18 young people, counting some little ones; some sitting two in a chair, some on the floor, a number standing. The attention was perfect. Continuance of the services demanded. The woman of the house said, "I could have listened all night . . . Any time you want to meet here, this house is open." Some places where we would have been welcomed, we did not make this time, like Abbeville, LeCompte, Pine Prairie, so we'll have a good excuse for a next winter trip South. The Seventh and Camp streets church, New Orleans, has already assured us of a welcome to Apartment #2, to make it our radiating point after the fashion of former years. Yes, GRATITUDE is our word, and we should know Whom to thank and praise for such unmerited kindness. —S. C.

## NEWS AND NOTES

**Louisville, Ky.:** We like Bro. Kitzmiller's comments in the quarterly each Sunday very much. He is spiritual, analytical, and goes to the heart of the matter. May God increase his usefulness and that of the quarterly. —C. T. Clay

**Morristown, Tenn.:** I enjoy this magazine very much. —R. M. Mounts

**Dallas, Texas:** We are still enjoying the blessings of the conference, and look forward to continued stirring to action on our part.

The Lord blessed with two baptisms yesterday. There was much rejoicing. —Julius M. Hovan

**Cardiff-by-the-Sea, Calif.:** Still no definite word from the Good Tidings Quartet as to whether or not they will be able to stop by Cardiff on their return trip from Alaska. Carolyn and Sandra Phillips are busy working on advertising posters with hope that the quartet will come by here.

Lois McReynolds, teacher at Portland Christian High School in Louisville, and her sister, Elisabeth, are considering coming to Southern California during the summer. We here feel that they would find much to do for the Lord at this mission point, and all would benefit. Remember them in your prayers. —A. T. Phillips

**Abilene, Texas:** Spring revival meeting is scheduled for June 6-13 with Bro. Robert B. Boyd bringing the messages.

This makes the third Sunday in a row in which we have had new births in our midst. —Carl Kitzmiller

**Louisville Christian Fellowship Week**

The schedule for the 18th annual Fellowship Week is almost complete. The theme is to be "The Lordship of Jesus Christ," with particular aspects of His Lordship being taken up by the different speakers. The Lord willing, the completed schedule will appear next month. Remember the dates: Aug. 23-27.

**Louisville, Ky.:** Arrangements have been worked out to have Brother Ben Rake, Jr. to work with the Shawnee church on a part-time basis as assistant minister, and leader of the young people. He will probably also serve as Bible School Superintendent, succeeding Brother George Cook, who resigned as superintendent at our last business meeting. He is a young man of fine Christian character, the son of Bro. and Sister Ben Rake, Sr., who now preach and teach at Johnson City, Tenn. Ben is a graduate of S.C.C., and is now taking additional work in Bible and Bible-related subjects at Louisville Bible College. He is working at the Hays Cab-

inet Shop in Sellersburg, and going to school at night, 4 nights a week. Despite his busy schedule, he is glad to give as much additional time to direct church work as possible. We believe the Lord will use him in a very useful way with us. —Willis H. Allen

#### NEW PUBLICATION

Receive "The Edification" free of charge by writing to brother Curtis Shepherd, 1704 Duncan Avenue, Chattanooga, Tenn. 37404. You'll enjoy the news and articles of spiritual worth.

**Louisville, Ky.:** Ronald Bartanen closed a week's revival meeting with Eastview Church of Christ in Okolona on April 25. Five came forward for rededication. Bro. Bartanen's preaching was inspiring unto a jubilant life of faith and hope in our Lord Jesus Christ. It was a pleasure to have him and his family with us. —Claude Neal

#### Kentuckiana Christian Assembly

Camp dates are July 11-17 for Junior Week and July 18-24 for Senior Week. Registration (with \$5.00 fee) should be sent to Hall C. Crowder, Box 808, Gallatin, Tenn. 37066.

**Louisville, Ky.:** Brother Carl Ketcherside will hold our revival, August 2-6.

SCC got sufficient funds to pay both the mortgage payment and the interest. This is a fine improvement in the financial situation but the financial picture is still somewhat "shaky" due to about \$30,000 of notes that were signed in years where this did not happen. Let us pray that the debt may now begin to be lowered.

Billy Ray and Mary (Knecht) Lewter are planning to go to Hong Kong by September to help in the mission work of Dennis Allen. Bro. Lewter will speak here on Sunday morning, May 30.

PCHS Building Fund drive is soon to start. A new high school building must be built to keep up with needs of the curriculum and of the increase in students.

Jean Overman, oldest daughter of the Overmans, is sick with infectious hepatitis. She is scheduled to teach at PCS this fall and her illness is endangering her graduation.

The Highview Church is already looking around, planning to start a new

church as soon as the Maryville Church is fully established as self-supporting.

Jack Blaes is in meeting at Fisher-ville June 20-27.

—Ernest E. Lyon

#### Tapes by R. H. Boll?

If you have tape-recorded messages by Bro. Boll that you would sell, please contact James E. Leach, Route 2, Pekin, Ind.

**New Albany, Ind.:** Bro. Ronald Bartanen will be the evangelist at Cherry Street Church of Christ, New Albany, Indiana, from June 27th through July 7th. Services will be each night at 7:30 p.m.

Cherry Street is planning their annual Vacation Bible School for the week of June 14th.

We have had two baptisms in recent weeks. —Bruce D. Chowning

#### ANNA HENRY BABER

Mrs. Anna Henry Baber, 62, wife of Asa Baber, Frankfort, Ky., died at King's Daughters' Hospital April 13 at 9:40 p.m., following a brief illness.

A native of Clark County, Ky., she had lived at Frankfort about 13 years, most of these while Bro. Baber was preaching at the Antioch Church of Christ. More recently Brother and Sister Baber had served the congregations at LaGrange, Ky., and Tell City, Ind. Sister Baber taught the Ladies' Class at LaGrange and the Junior High School Class at Tell City. She had been active in Vacation Bible School work for many years.

Besides her husband, she is survived by three daughters: Mrs. Stanley Wilson of Shelby County, Mrs. Evelyn Puckett of Winchester, and Mrs. Howard Chism of Frankfort; one son, Glenn Baber, minister of the Mountain View Church at Johnson City, Tenn.; three sisters; seven brothers; fourteen grandchildren and six great grandchildren.

Funeral services at Frankfort were conducted April 16 at the Harrod Brothers Funeral Home by J. W. Blaes. The body was then removed to Winchester and burial services were conducted there the next day.

#### DAVID L. COOPER

Dr. David L. Cooper passed away on May 8, 1965, at the home of his daugh

ter, Maurine, in Scottsville, Arizona. Burial was at Forest Lawn, Hollywood Hills, Los Angeles on the 13th.

All who knew him recognized him as an outstanding scholar of the word of God, a teacher and writer of many books and tracts. He and his wife established the Biblical Research Society about 35 years ago and through it and its branches they distributed literature for the Jews throughout the world.

At the funeral services speeches were made eulogizing him and his work; and a tape recording which he made in 1951 of a lesson on Revelation 21 was played. He will be missed by his many friends but his works will follow him. The family were personal friends of ours for almost fifty years.—E.A. Rhodes

**Hollywood, Calif.:** The prospect of surgery seems to have passed by, though the pain continues—almost unchanged. God bless all the beloved brethren who have been praying for one so unworthy.

We have some hope of getting home (by train) by the middle of June.—E.L.J.

#### MISSIONARY BRIEFS

##### Manila Property NOT Sold!

Word comes that the deal has fallen through, and CBI will not have to vacate immediately. However, the property is still for sale and will, presumably, eventually be sold. So let's praise the Lord for averting the present emergency, and let's continue to pray for His relocation of the Bible Institute and associated works.

##### Vernon Lawyer in U.S.

According to schedule, Vernon Lawyer arrived in New York on May 7, stopped over briefly in Louisville on May 10, and went on to Arkansas to visit his parents on May 11. His address there is Box 3, Knoxville, Ark. 72845.

**Anchorage, Alaska:** Radio messages during the months of February and March gave a survey of prophetic teaching regarding God's program for the future.

This phase of the work is expensive in money and time, but is one of the best open doors we have thus far. The potential audience is more than 100,000 people. Will you pray that the Holy Spirit will deal with more hearts as the Word is preached?

By request, slide-tape report #2 was

prepared in March in order to be available for the Bible Conference in Dallas. From Dallas the 85 color slides and tape script are to be sent to our sponsoring church, East Main Street Church of Christ in Gallatin, Tenn. Churches desiring to use the 32-minute report regarding Alaska should contact Bro. Hall Crowder, P. O. Box 808, Gallatin, Tenn.—Winston N. Allen

**San Jose, Mindoro:** There has been notable progress on the building this month as several volunteer laborers have helped, especially in raising the heavy trusses. The concrete blocks have been laid up to the level of the windows.

How we thank God for supplying the needs. He has never given us a large sum to keep ahead, but has always supplied enough to keep going. I believe this experience will be a spiritual blessing to the congregation. We have constantly reminded them to trust the Lord for this building and not to look to people in the States to build it for them. A few gifts have come from friends in the States, for which we thank God, but most of the load is being carried by the people here as the Lord supplies.—Harold R. Preston

##### Matter For Prayer

Miss Ethel Mattley, missionary in China from 1926 to 1946 (the second from the church of Christ on that field) writes concerning her needs. She is recovering from a broken leg and is also suffering from a diabetic condition. Her financial support is limited to \$40 per month Social Security. Please pray for her that God will bless her health and supply her needs. Pray for the fulfilment of this promise (Matt. 6:33) of God for her.

The bound volume of World Vision for 1935-37 speaks of her work and language study in Hong Kong and Kwangsi province in China. It concludes with these words, "Miss Mattley has returned on different occasions to the interior of Kwangsi province, and has made a very determined effort to carry on work in that province, meeting, however, with many difficulties."

Her present address is 21 Lincoln Ave., Deadwood, S. Dakota. If the Lord should desire to use you as a channel of blessing in answer to her prayers and yours, you may send your love gift direct to her, or to the Word and Work office and it will be forwarded.



**"The Brethren Will Do More (for missions)  
When They Are Taught More"**

—Don Carlos Janes

## **Is This Publication Familiar?**

**Missionary Messenger** is published monthly (now in its 41st year) for the sole purpose of help to foreign missions. In order to be of real help, it has undertaken to keep the work of the various missionaries before the minds of the public. We desire that all the workers be known to all the churches, both to enlist prayers, funds, and new workers for each field.

Also included in each issue is some article of merit that can serve for teaching among all of our readers, but especially those native Christians on the various outposts represented.

At present **Missionary Messenger** goes into some 1000 homes at home and abroad. This circulation needs to be increased, for the sake of fulfilling the Lord's great commission. **What can we do?**

Many congregations get no "package order" at all. Others only ten or a dozen, and thus do an injustice to many of their homes and restrict missionary growth to that extent.

We are glad to take this space, to urge the increase of the reading of **Missionary Messenger**. Package price at present is 1.00 per copy per year (which averages 8.3c, or just the actual cost of publication in this quantity). Individual subscriptions, mailed to home addresses, cost \$1.25 for the year (reflecting the postage extra).

**Missionary Messenger,**

**P. O. Box 5181,**

**Louisville, Ky. 40205**

MRS. LILLIAN PARRISH  
304 NC 34TH ST.  
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