

# THE WORD AND WORK

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

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WM. ROBERT HEID, Missionary Editor

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## In This Issue:

Talking Things Over —G. R. L.	90
Poem: Hosea 14:8	92
Questions Asked of Us —Carl Kitzmiller	93
PROPHECY: God of the Now and Then —Alex Wilson	96
Viewing the News —Ernest E. Lyon	99
MISSIONARY MESSENGER	101
PRECIOUS REPRINTS — Our Rights —R. H. Boll	105
The Holy Spirit and His Mission (VI) —W. J. Johnson	106
Anna —Mrs. Paul J. Knecht	108
Glossolalia: Psychological, Satanic, or Divine? —Richard Ruble	109
Give Me That Book! —John Wesley	111
An American Girl in Egypt —O. S. Boyer	112
Christ Our Expiation —David McClain	113
The Man Jabez —Douglas Jones	115
NEWS AND NOTES	119

# Talking Things Over

G. R. L.



## WHEN JESUS IS LORD

Last night, through the courtesy of some friends, we went to a concert. When we arrived, most of the musicians were on stage. At one side about a dozen violinists were vigorously bowing their instruments, and across the stage the cellists and others were similarly occupied. Yet all I heard was noise. When the conductor arrived, the confusion stopped, and then for nearly two hours that tremendous assemblage of musicians played together in beautiful harmony.

During those two hours I reflected back over what I had witnessed earlier—an orchestra without a conductor. There they were, some of the finest musicians in the city of Louisville, playing selections from the program for the evening, but producing only a confusion of sounds. Each one was, no doubt, performing flawlessly—but his beautiful music was all scrambled up in the music of the others.

## SPIRITUAL UNITY

This made me ponder what it means to be a Christian. Is the Christian life a thing that involves just me and the Lord? Can't I be well-pleasing to Him without being bound in any particular relationship to other Christians? If I "have my instrument in tune" and faultlessly "play the musical score assigned to me," do I have to give any consideration to what others are doing? The answer is easily supplied by Rom. 14:7, "No man lives to himself." There is no place for hermits.

This brings up another question: Is just *being with other Christians* enough? If I attend the scheduled congregational meetings, isn't that sufficient? 1 Cor. 12 makes it clear that being members of the body of Christ is more than just being under the same roof at a stated time. We all know that it is possible for two people to be in the same room, yet miles apart. Too often this is true of Christians meeting together; there is no evidence of being "members one of another" (Eph. 4:25) and of having "the same care one for another" (1 Cor. 12:25). They may greet each other at the door, but they never talk about anything more personal than the weather. To the contrary, Paul exhorts, "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

## WHERE DOES HARMONY COME FROM?

Back to our orchestra—let's suppose that the musicians all agree that they want to play together. How do they achieve harmony? Some things they *don't* do: They don't organize into committees. They don't draw up a constitution and by-laws. They don't decide to let the principal violinist take the lead while the rest try to follow. They don't decide that they'll just start playing and let each one fit in as best he can. Instead of any of these things, they put the responsibility completely in the hands of another—the conductor. Under the conductor's skillful leadership, each musician's effort becomes a valuable part of the total rendition, and the end result is a work of art.

For the individual believer, the answer is much the same. His life is made to be fruitful and fragrant only under the leadership of Another—the Lord Jesus—through the Holy Spirit. It is not as easy to see this as it is to see the orchestra and its conductor. In the local church there is not the obvious group activity such as musicians engage in. The testimony of the church in the community is not a group performance to be observed, as is true of the concert. The importance of each Christian in the congregation is not as easily seen as is that of the musician. Nonetheless, from Romans 12 and 1 Corinthians 12-14, we know that no church can fulfil its purpose as a body unless each member accepts the fact that (1) he or she has a vital role in the functioning of the body, and that (2) such role can be successfully fulfilled only through the guidance and power of the Holy Spirit.

### "LORD" IS MORE THAN A TITLE

Here is where obedience becomes important. When a conductor is in charge, nobody in an orchestra "does his own thing." The conductor shapes and blends together the efforts of all the musicians. Likewise, under the headship of the Lord Jesus, it is "no more I that live, but Christ." Now, life is less concerned with "playing the right tune" and more concerned with when and where to play it. 1 Cor. 13 provides the guiding principle of love, and the following chapter adds edification of the whole church as an over-riding goal. The context tells us that this requires a readiness to speak up or to shut up, as the Holy Spirit may lead. The Holy Spirit gives a liberty of spirit (2 Cor. 3:17), but He may also restrain (1 Cor. 14:28).

What does it mean then to say, "Jesus is Lord" (1 Cor. 12:3)? It is more than mere words, more than an affirmation of doctrine. It means that He has taken control of my life, to bind it together with others into a body. The life of this body is the Holy Spirit; He coordinates the movements of the members in such a way that the Head gets credit for whatever is done. May the Lord give us to desire that such be fulfilled in us. Oh, that we may "give unto the Lord the glory due his name!"

Working for Christ has today been accepted as the ultimate test of godliness among all but a few evangelical Christians. Christ

has become a project to be promoted or a cause to be served, instead of a Lord to be obeyed. Thousands of mistaken persons seek to do for Christ whatever their fancy suggests should be done, and in whatever way they think best. They fail to see that the what and the how of Christian service can only originate in the sovereign will of our Lord. The busy beavers among us ignore this fact and think up their own schemes. The result is an army of men who run without being sent and speak without being commanded.

To avoid the snare of unauthorized substitution I recommend a careful and prayerful study of the Lordship of Christ and the discipleship of the believer. —A. W. Tozer.

## Hosea 14:8

Hast thou heard Him, seen Him, known Him?  
Is not thine a captured heart?  
Chief among ten thousand own Him,  
Joyful choose the better part.

Idols once they won thee, charmed thee,  
Lovely things of time and sense;  
Gilded thus does sin disarm thee,  
Honeyed lest thou turn thee thence.

What has stript the seeming beauty  
From the idols of the earth?  
Not a sense of right or duty,  
But the sight of peerless worth.

Not the crushing of those idols,  
With its bitter void and smart;  
But the beaming of His beauty,  
The unveiling of His heart.

Who extinguishes their taper  
Till they hail the rising sun?  
Who discards the garb of winter  
Till the summer has begun?

'Tis that look that melted Peter,  
'Tis that face that Stephen saw,  
'Tis that heart that went with Mary,  
Can alone from idols draw:

Draw and win and fill completely,  
Till the cup o'erflow the brim;—  
What have we to do with idols  
Who have companied with Him?

—Author unknown

# Questions Asked Of Us

Carl Kitzmiller



A friend of mine says that the Roman Catholic Church began with Peter and the Church of Christ did not begin until much later. Is this true?

Your friend probably is convinced that his statement is true and may feel that history bears out what he says. This, however, is a good example of the misinterpretation of facts and a misunderstanding of the nature of the church of Christ.

At Caesarea Philippi Jesus promised, "I will build my church" (Matt. 16:18). On the first Pentecost after His resurrection, the church was born—that assembly of people called out from the world, saved through faith in Christ, their sins forgiven because of His shed blood. From that day until this the church of Christ has been in the world, and He promises that it will not be destroyed (Matt. 16:18). That church was not Roman Catholic, was not Baptist, was not any other denomination, and was not the Church of Christ in any denominational or sectarian sense. It was simply the Lord's church and embraced all of those who were saved. As others were saved they were added by the Lord to the church (Acts 2:47).

Except for sin and the work of Satan, there would never have been any of the factions, splits, corruptions, etc., that have plagued the church. But even in the New Testament times there began to be corruptions of doctrine and of life that showed up. At Corinth a number of problems developed (See the Corinthian letters). By the time Revelation was written there were churches of different degrees of faithfulness and unfaithfulness (See letters to the seven churches, Rev. 2 and 3). One church was faced with being removed from those belonging to the Lord (Rev. 2:5); another was to be spewed out of His mouth like luke-warm water if there was no repentance (Rev. 3:14ff.). History shows that such unfaithfulness to the Lord continued in those early centuries and a variety of doctrines grew up. There were those who were false prophets posing as angels of light (2 Cor. 11:13-15), those who were ignorant or honestly mistaken, those who were deceived and corrupted by the errors that arose. It is not hard to picture churches in one area falling victim to a prevailing error while churches in another area remained relatively faithful to the Lord.

Gradually there grew up a power structure contrary to the pattern found in the New Testament. The early New Testament churches were congregationally independent and were bound to each other

by love and mutual interests, but leaders began to develop who exercised authority over several congregations. Later churches of an area came under some leader's control. In short, we have the hierarchal system developing. And with the power system came considerable doctrinal change. It is really at this point that the so-called Catholic Church had its origin. Originally one body, the Catholic Church was divided between East and West and resulted in the Roman Catholic and Orthodox bodies. There was no pope until a system developed which made a single ruler with such power possible. In truth the Catholic Church—both Roman and Orthodox—was a result of corruption and unfaithfulness on the part of a multitude of churches.

We do not claim to know the judgment of the Lord with respect to all the churches involved, but it seems very likely that in many cases the corruptions had become so bad that He had disowned them as churches of His. However, churches unfaithful to the Lord and disowned by Him do not necessarily cease to be. They go on with religious activity (This can be seen in the modernistic churches of our day). They may point back to a historical connection with the New Testament, but that historical connection does not guarantee faithfulness. There is *some* truth in the Roman Catholic claim that they are the descendants of the apostles and the New Testament church, but the claims are greatly exaggerated and misinterpreted. In order to be honest they should also add that the Catholic Church which had developed by the fifth or sixth centuries was very different from the church of the New Testament. No claim for historical ties means very much if in the process there has been a serious drift away from New Testament teaching.

Although there were congregations which were never a part of the Catholic Church, this latter body dominated the scene. Modern studies of church history deal almost exclusively with the Catholic Church during the period from its formation until the Reformation. Very little is known of those independent churches. During the Reformation era, especially as a result of Bible translation and its wider distribution through printing, several men began to see the corruptions of the Catholic Church and to try to reform it. They were unsuccessful in those efforts and were excommunicated. They continued to preach and to propagate the truths they had seen, however, and as a result several of the modern denominations arose during the period. As noble as their work was, the Reformers saw only some of the errors. Views quickly crystalized. As more needs became evident, more divisions resulted. Then in England, and later in America, men began to arise who proposed, instead of reform, simply going back to the New Testament teaching and establishing churches like the early church. This came to be known as the Restoration Movement. It was out of this movement that we have the "Church of Christ" of today. Hence, if we see this as only another denomination and speak of it in a denominational sense, there is *some* truth in the contention that it came late in history. The ideal proposed by these men, however, places little

emphasis on historical continuity and sees the church in a truer light, that of her relationship with Christ. The ideal is a return to the undenominational and pure church of the New Testament.

Far too much stress has been put on the historical ties as proof of relationship with Christ. This can be seen in a theoretical illustration. Suppose the natives of an island found a New Testament but had no other exposure to the rest of mankind. And suppose they began to read and became convinced of the claims of Jesus Christ, became believers, baptized each other, began to meet together for worship and in other ways followed the New Testament. That would be a true church of Christ. Later discovered by the world, these believers could not trace a historical line back through churches to the New Testament church. When did that church of Christ begin? In a historical sense it began whenever they became Christians and God did His work in their lives. But that Body to which the Lord added them began in New Testament times and their ties to it span the centuries.

The Word of God is likened unto seed (1 Pet. 1:23). If we could find a few grains of wheat that had grown in Christ's day and had been carefully preserved and if we were then to plant it, we would have the very variety of wheat that grew in His day. Suppose some of the same crop from which the seed came had been planted in that early day and the process repeated down through the centuries with cross-breeding and possible change. Which grain would have the best claim to being like the wheat of Jesus' day? Would the preserved grain be any less wheat because it had only grown late in history?

The church springs into life wherever the Word of God is believed and God does His work. In the final sense it is God's work and not man's. The Word may lie dormant for centuries and then create churches of the Lord without apparent historical ties, or it may be proclaimed from generation to generation and the resulting churches will be aware of certain historical ties. But it is not the known historical ties which make the church. The history any church needs to be concerned about is that of being vitally linked with Christ and the church for which He died. No matter how many historical connections can be cited, that body which has drifted from true faith and commitment to Him has no righteous claim on Him.

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The most fundamental need, duty, honor and happiness of man is: not petition, nor even contrition, nor again even thanksgiving—these three kinds of prayer which, indeed, must never disappear out of our spiritual lives—but *adoration*.

—Baron Friedrich Von Hugel

# PROPHECY

Edited by Dr. Horace E. Wood

## God of the Now and Then

Alex Wilson

The doctrines of prophecy and of providence walk together hand in hand. They form two of the great themes of the Bible. Prophecy (in its predictive aspect) shows that the Lord will reign supreme at the End. The "providence of God" shows that He reigns—though in a different sense—even *now*. Together, they form good news indeed!

The expression, "providence of God," is used to mean God's present sovereignty over nature and nations and individuals. The *expression* is not found in the Bible, but the *idea* permeates it from beginning to end. A more complete definition is, "The Creator's control of His creation; God's continuous activity in all that takes place, directing and overruling all things to fulfill His purposes." In other words, the Lord is not dead nor even God-emeritus, but is alive and active in these 1970's.

### THE GOSPEL ACCORDING TO ISAIAH

The twin themes of prophecy and providence are especially prominent in three books: Isaiah, Daniel, and Revelation. The gospel of Isaiah has much to say about the future Golden Age. It is a three-fold gospel that should make our spiritual mouths water. He portrays the King, the kingdom, and the Holy Spirit.

The coming King is described in several passages, but let's focus on the well-known 9:6,7. This is a fascinating study in political science. It shows the characteristics of an ideal government, a true utopia. What are those characteristics? *Wisdom* to know what policies are best (contrast the many conflicting ideas of men; the radicals, liberals, conservatives, and reactionaries with their various schools of thought). Also *power* and *efficiency* to put one's perfectly-wise policies into practice (contrast the slowness and compromises of democracy, the best form of government to be devised for fallible men). Third, *permanence* to carry out those policies to completion (the lack of this is the fly-in-the-ointment of any beneficial dictatorship, for who knows if his successor will rule as wisely and beneficially?). The coming King has these three characteristics in full measure. Wisdom? . . . He is "wonderful Counselor." Power? . . . He is "mighty God." Permanence? . . . He is "everlasting Father." What a King! And Isaiah also tells the results of His perfect rule: He is prince of *peace* whose kingdom will abound with *justice* and *righteousness*.

Other passages in Isaiah add to the description of the kingdom-to-come. Men "shall beat their swords into plowshares . . . ; nation

shall not lift up sword against nation, neither shall they learn war any more" (2:4). If the prophet were writing today, maybe he would put it something like this: Men shall convert their tanks into tractors and their bombers into commercial airliners, and there shall be no more R.O.T.C. nor huge budgets for military purposes. Then chapter 35 tells us more: "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy. For waters shall break forth in the wilderness, and streams in the desert" (35: 5, 6). No more crutches or hearing aids. No more deserts or earthquakes or floods. What a day that will be, when "the whole creation" which "has been groaning in travail . . . will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rom. 8:21,22).

But Isaiah predicts not only the King and the kingdom, but also a time of the outpouring of the Holy Spirit. "The palace will be forsaken, the populous city deserted . . . until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field . . . Then justice will dwell in the wilderness . . . and the effect of righteousness will be peace . . ." (32:14-18). Again, "I will pour water on him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon your descendants, and my blessing on your offspring" (44:3; compare John 7:37-39 and Acts 2:38, 39). Thus the Lord revealed to His people three great and glorious future blessings, intimately related to each other: (1) the Messiah-King, Jehovah's Servant whom He would uphold by His Spirit (42:1); (2) God's Spirit outpoured upon His people, to uphold them; (3) the Golden Age, or kingdom of worldwide righteousness, peace, and restored nature.

Someone may say, "But those predictions have already been fulfilled!" Yes, there has been a *partial* fulfilling, for we now "taste . . . the powers of the age to come" (Heb. 6:5). The King has already come—to give His life a ransom for many. But He will come again, with triumphant splendor. The kingdom is here now—with persuasion, as the word of the kingdom is preached (Matt. 13:18-23). But the kingdom will come later with power and judgment (Matt. 13: 37-43). The Holy Spirit has come, as the great blessing of the New Covenant (2 Cor. 3:6-8). But will there not be further and even fuller outpourings of the Spirit? Part of the New Covenant is, "They shall not teach every one his fellow, saying 'Know the Lord,' for all shall know me, from the least of them to the greatest." Has that prediction been *fully* fulfilled yet? Or does it not await the day when "the earth shall be full of the knowledge of the Lord as the waters cover the sea"? (See Jer. 31: 31-34; Heb. 8:8-13; Ezek. 36:25-27; Isa. 11:9.)

And so Isaiah envisions a bright future, when the glory of the Lord shall be revealed to all humanity, and He will banish sorrow and sighing. His Messiah will reign as Prince of Peace, and of the increase of His government there will be no end (40:5; 35:10;

9:6,7). And yet, even *now* God is the high and lofty One, heaven is His throne, and the nations are like a drop from a bucket. Earth's inhabitants are like grasshoppers to Him; He brings princes to nought and makes the rulers of the earth as nothing (57:15; 66:1; 40:15, 22, 23).

His present sovereignty is especially shown in relation to the world's mighty conquerors. In Isaiah's day the most dreaded nation was Assyria, which conquered all of Israel and most of Judah during the prophet's ministry. The Assyrians were the Nazis of ancient history—the most vicious and cruel of imperialists. They followed a policy of deliberate devastation and torture in order to keep their subject nations cowed and submissive. And yet God clearly claims that *He* is using wicked Assyria for the carrying out of *His* plans! "Ah, Assyria, the rod of my anger, the staff of my fury! Against a godless nation (unfaithful Judah) I send him, and against the people of my wrath I command him . . . to tread them down like the mire of the streets." God will use this heathen nation to punish His own rebellious people, but He then will take care of Assyria as well: "When the Lord has finished all his work on Jerusalem, he will punish the arrogant boasting of the king of Assyria and his haughty pride. For he says, 'By the strength of my hand I have done it, and by my wisdom . . .' Shall the axe vaunt itself over him who hews it, or the saw magnify itself against him who wields it?" (10:5-15).

Again, in Isa. 44:24-45:6, the Lord not only foretells the feats of an as-yet-unborn king, but also calls him by name, Cyrus. This Persian ruler began his reign about 140 years later! God refers to Cyrus as His "shepherd," for "he shall fulfill all my purpose, saying of Jerusalem, 'She shall be built,' and of the temple, 'Your foundation shall be laid.'" The Lord also calls him His "anointed . . . whose right hand I have grasped, to subdue nations before him . . . that you may know that it is I, the Lord, the God of Israel, who call you by your name . . . I surname you, though you do not know me." Ezra 1:1-4 shows the fulfillment of this prophecy. What a display of the providence of God!

The God of Isaiah has never resigned or retired. He overrules Russia, Israel, and Indonesia today just as surely as He overruled Assyria in the eighth century B.C. He raises up or casts down a Nixon, Mao, Castro or Brandt now just as surely as He used Cyrus then. This should not produce an attitude of fatalism in us—"whatever will be, will be." Rather, it should stimulate us to intercession. For-wonder of wonders—our prayers play a part in God's providence (1 Tim. 2:1, 2). Indeed, the fact of God's sovereignty is what gives us assurance that our prayers can and do make a difference, even in world affairs. "Prayer moves the hand that moves the world." So, to the great truths of Prophecy and Providence, let us all the duty of Prayer.

(To be concluded next month.)

Ernest E. Lyon is a Professor in the University of Louisville School of Music and minister of the Highland Church of Christ.



# Viewing The News

A NEW BOOK adds to the steadily increasing amount of information available to the casual reader who wants to know about the forces behind the changes in the world today. *None Dare Call It Conspiracy* by Gary Allen, Concord Press (\$1.00 in paperback) is not a book for enjoyment nor will it increase your spirituality. But if you want to understand more of the human forces behind the control of the world, then read it. It will add much to what you found out from *The Naked Capitalist*.

THE CHINESE COMMUNISTS must have a lot of money to spend on their efforts to subvert this country. Recently a story in the *New York Times* revealed that the Chinese mission to the United Nations bought a motel for \$4,850,000. It contains 260 rooms with bath, a restaurant for 500, and numerous meeting rooms and other facilities. Did I tell you in this column that some time ago the Russians purchased a palatial estate of 600 acres in southern Maryland a short distance from Washington, D.C. for the purpose of entertaining and housing their staff? They did, and our State Department overruled vigorous protests.

THE FISHING INDUSTRY in the U. S. seems to be in danger. Russian fish boats are depleting the stocks of fish in the ocean waters off the U. S. Recently an American boat encountered a fleet of 32 Russian fishing vessels just 16 miles from Brielle, N. J. They have been found in as close as 12 miles.

STORIES CONCERNING illegal entry of mainland Chinese into this country are becoming more and more amazing. One congressman said re-

cently that authorities estimate that 30,000 have slipped across U. S. borders, many of whom are known to be Communist espionage agents. A news dispatch recently stated that 10,000 Communist Chinese merchant seamen have jumped ship at various American ports in the last few years and simply disappeared. When these people are those trying to escape the horrors of communist slave life they will not be any great danger, but those who are convinced communists and are here for pushing of drugs or espionage are a grave danger to our country.

RECENTLY there has been a good deal of publicity given to the fact that the National Council of Churches and other "liberal" church groups have been doing a lot of lobbying in Washington, thus taking away their rights to tax-exemption if the law is followed. Predictably, "liberal" congressmen have jumped to their defense and have tried to rush a bill through congress giving churches the right to lobby without jeopardizing their tax-exempt status. "Liberals" in church and politics seem to flock together!

THE UNITED METHODIST Board of Christian Social Concerns, according to an article in the *Christian Beacon* from the Religious News Service, has stated that the law should not prohibit private, nonviolent "sexual acts between consenting adults" except "when such acts are engaged in for purposes of prostitution." I wonder why they are so concerned to make adultery legal.

THE PROPOSED EQUAL RIGHTS Amendment states: "Equality of rights under the law shall not be denied or abridged by the United States or by

any state on account of sex." At first glance it sounds all right, doesn't it? But look a little further and you will see a few wrong things. This Amendment will make women subject to the draft, for example. It will take away the protection a woman now has under law to prevent her being left without any inheritance after spending her life helping her husband. It will abolish a woman's right to child support and alimony and substitute what the women's liberation people think is a more "equal" policy, that "such decisions should be within the discretion of the Court and should be made on the economic situation and need of the parties in the case." A husband would no longer be required to support his wife as his financial situation permits. These are only random samples of changes that would come about if that amendment is added to our constitution. It is no wonder that many thinking women are speaking out against the adoption of this Amendment which has already passed Congress, I believe, and is to be submitted to the states for ratification.

DR. FRED SCHWARZ, head of the Christian Anti-Communist Crusade, recently sent out a letter to supporters that included a summary that I feel worth repeating. He said: "The intellectual and moral confusion in the United States creates an ideal climate for the consummation of the communist purpose. The foundations of American life, which seemed so firm a few years ago, are being shattered. Consider the record:

Economically: The dollar has been devalued, federal deficits are enormous, an all-time record deficit in federal trade has been announced, unemployment and inflation rise simultaneously while wage and price controls have been placed on the economy.

Morally: Crime is rampant and rising, the streets are unsafe, corruption in government is routine, drug addiction and venereal disease are epidemic, hard pornography rules in films and literature while thousands of unborn children are destroyed casually

and legally by permissive abortion.

Militarily: The Soviet Union is surpassing the United States in many categories of offensive and defensive weapons and both the ability and the will of America to protect her citizens and her allies is becoming increasingly doubtful.

Religiously: Many churches and denominations have forsaken the faith of their founders, ceased to proclaim the message of eternal life, and have become advocates and financial supporters of violent rebellion.

Politically: Long-term allies are deserted, promises are broken, and enemies openly dedicated to the destruction of the United States are cultivated, comforted and honored. "The idealistic and thinking youth are under massive attack. The enemy is confident that if they can be confused, disillusioned and demoralized, his victory is certain."

REMEMBER the Kerner Commission? That is the one that studied crime in America and concluded we should all feel guilty, for "society is to blame." Mr. Kerner has been indicted on a charge of bribery (over \$250,000), mail fraud, tax evasion (over \$84,000), perjury and conspiracy. If he is guilty (remember, he has been charged, not convicted) will he blame all of us?

A KENTUCKY reader recently sent me a clipping from the Cincinnati Enquirer of March 5, 1972, that stated the Iraqi government is considering spending \$25 million for the restoration of the Tower of Babel. I wonder how accurate the restoration would be.

A NEW BIBLE INSTITUTE is to be opened in Louisville by several inter-denominational conservative people. It is to be called Faith Bible Institute and will be located at 1414 Algonquin Parkway. Tom Golden is the Director pro tem.

THANK YOU for your continued interest, shown by your questions and your news clippings. Keep them coming to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.

# Missionary Messenger

*"Greater things for God"*

Shichiro Nakahara

Shizuoka City, Japan

March 8.

Japanese economy is so unrealistic that the prices of commodities continue to rise—nothing has ever come down—and on top of that the devaluation of the American dollar is getting far worse than ever we dreamt of. Just two days ago we only got 300.98 in exchange for one dollar, which means that we have lost more than 10,000 from our monthly support.

Annette has successfully passed the entrance examination, for which we are truly thankful. The principal of the Junior High School has much to say about her composition. He thought that hers was the best of all. The composition's title was "what I really want!" She wrote that she wanted to adopt two babies from an orphanage so as to make the world better that much, by saving the two from misery and unhappiness.

We are struggling with the problem of how we can get young people into the church. We have tried in various ways but so far we haven't had much success. Pray with us about this.

Robert Gill

Salisbury, Rhodesia

March 9.

I suppose you have heard about all my experiences since I left the U. S. A. By the time I arrived in Cape Town on Feb. 27, I had been on the Shirley Lykes for five and a half weeks. It had begun to seem like my permanent home. It was good to finally be in Africa. I had never dreamed of all the things involved with getting my things cleared and up to Rhodesia. Of course I was disappointed that my car was still in Germany, but perhaps it will work out for the best.

Brother Hartle and family were wonderful to me during my stay in Cape Town. He drove me everywhere and helped me to see about my baggage, car, etc. On Tuesday night we went to a "Cottage meeting" with 23 present. I attended Rosebank and Woodstock, and saw the Grassy Park building and the house where the Scotts used to live.

Arriving in Salisbury. Bro. and Sis. Brown, David, Dora and Robert, Robert and Joy Garrett, and an African Bro. Simon met the train.

Elaine Brittell

Livingstone, Zambia

March 25.

Many souls are being reached with the gospel as Johnny, Beverly, JoBeth, GibAnn and BaStephen have come to also teach Bible classes each Lord's day. Johnny and BaStephen have gone to the markets and passed out tracts, spoken to interested souls, set up a

Bible study, taught them the way of the Lord, and one soul was born into the family of God last Sunday evening.

Sunday afternoons Johnny and BaStephen have services at the prison, and on Wednesday afternoons four of us go to the villages studying and teaching the folks in Tonga. We practice this language as we walk to and from the villages.

Robert and Joy Garrett

Salisbury, Rhodesia

March 7.

Mother and Dad Garrett left two weeks ago and we miss them very much. Bro. and Sis. Forcade and Sis. McClain are doing an excellent job keeping up with all the Bible classes, caring for the children and the other demands of the Arcadia Church work. We are thankful to God for sending them. Mother and Dad certainly need a rest after 8 strenuous years.

Last Sunday I went along with Bob on his regular monthly Sunday to Raffingora. He wanted me to teach a special ladies' Bible class, which I did between the morning worship service and the afternoon teaching session on prayer. Then the question and answer session took up the rest of the afternoon. They are especially thirsty for the Word of God at Raffingora—some 90 miles from Salisbury. Dad Garrett started the work there many years ago. The mud building with a grass roof is one of the neatest of this type that I have ever seen.

W. L. and Addie Brown

Salisbury, Rhodesia

March 20.

We are happy to have Robert Gill in our midst! I think he is happy to be here. Daddy Brown and David have kept him quite busy. He went with Robert Garrett yesterday but was back here to preach at Waterfalls last night. He brought a good message.

We have received all 1971 issues of Word and Work excepting the December number. Perhaps it will arrive. Some mail was lost in the explosion on the Shirley Lykes and it could have been lost.

The work at Tafara seems to be doing very well. There is to be a big camp meeting at Harare thru the Easter holidays, which should be very uplifting. My husband and several of the men have been invited to speak.

Winston N. Allen

Eagle River, Alaska (Anchorage)

March 24.

Six or seven neighborhood children have begun attending Sunday morning Bible classes and worship services. There are deep spiritual needs in the homes represented.

Irene is attending a nearly weekday Bible class in the home of a Christian lady who usually attends church in Anchorage. She and her children were recently in our services. Also, Irene has now begun a class of five women which meets each Thursday morning in the Anchorage home of Jane Javins.

We're making some rather nebulous plans to drive to Canada to attend Norman's June 16 graduation and then bring him and his possessions home. If there were a couple to replace us in the work during our absence and to watch over the property, we would feel much more inclined to make definite decisions about being gone.

According to Norman, his schedule for the rest of the school year appears impossible to fulfill. Please pray that the Lord will lead him through victoriously. He recently spent several days in the school infirmary.

The Gallatin Church of Christ (P.O. Box 808, Gallatin, Tenn. 37066) now has our new slide-tape report No. 7. It is available to congregations and Christian schools. The presentation of 66 color slides and a taped narration consists of about 20 minutes time.

**Leonard and Mabel Bailey**                      **Bulawayo, Rhodesia,**                      **February 27.**

We are enjoying our new home here and the boys are enjoying school. Needless to say I'm glad not to have to teach them. They are making friends, too.

We are looking around a bit about what area of work we want to get into. It is not so much what to do as which to leave undone for lack of time. Leonard went with Bro. and Sis. Taylor this afternoon to an African church. I expect to go with her to the ladies' class there again this month.

**Georgia Hobby**                                      **Zambia, Africa**                                      **April 2.**

Last Sunday we and the Hensons and two Zambian men went to a village church out in the bush country. On their own, the people out there had built a little meeting house. They were very proud of it and we could understand why, because it was a tremendous amount of work for them. They had to make the mud bricks, cut the poles and grass, then put it all together and plaster it inside. They also made nine benches of bricks and plastered them over with mud. They even had a raised place on the floor where the speaker or song-leader stood. The women helped with grass-cutting for thatch and with plastering the walls and floor. Because they had visitors, they had two church sessions; one at the regular time and another after lunch, so as to give a chance for all the visiting men to speak.

One afternoon this month we had sixty patients at the clinic. This is always the malaria season, but extra rain has produced more mosquitoes and more malaria than usual. About half of the sixty were treated for malaria.

**Thomas W. Hartle**                                      **Cape Town, R. S. A.**                                      **March 20.**

It was a blessing and joy for myself and family to have been able to entertain Brother Robert Gill in our home after his arrival on Lord's Day morning of the 27th of February. And with the cooperation of the shipping agent, who was there on the spot at the docks, Bro. Gill was able to attend service at Woodstock and present his first "lesson on the shores of Africa."

On the morning of March 5, when I preached at the Bonteheuvel congregation, I was privileged to receive into the fellowship a young lady who had been baptized into Christ that week. Then again, I

received a phone call from the Bokmakirrie congregation, and was privileged to baptize a married lady into Christ, on the evening of March 14, with a few of the Bokmakirrie and Woodstock members who could avail themselves of this opportunity.

Let us pray that the filmstrip class I had conducted in the home of a family in Crawford, about 5 miles from Woodstock, for 3 evenings might result in the husband making his decision, since his wife is a Christian. Am just waiting confirmation from a family who has requested, to see film strip lessons out in the area of Steenberg, about 14 miles from my home. Let us pray for blessed results, giving glory to God. May God bless the Chrissops, as they endeavor to labor among the various congregations; Steenberg, Bonteheuwel, Grassy Park, Bokmakirrie and others, and even find time to visit with us.

J. Miller Forcade

Salisbury, Rhodesia

March 22.

Your confidence in our ability to manage this Home is much appreciated, but we have plenty of problems here which we hope we are making some progress to solve. My wife and Sister McClain take over part of the duties; my wife oversees the washing and cleaning and supervises the girls' activities, as well as takes care of cuts and bruises. Sister McClain keeps the kitchen supplied with food for 20 people per meal; also does the mending and typing. Since she can drive a car, she can run some errands. Driving a car in this country is another problem, entirely different from driving in the States.

There was an explosion on the ship on which Bro. Gill was bringing some of our supplies. We have this week received three trunks, but fear the rest is lost, including two typewriters, songbooks and other boxes. Insurance will take care of some loss, but we badly needed the songbooks, especially.

George C. Galanis

Athens, Greece

January-March

Have you ever experienced the great joy of being persecuted for Christ's sake? Here are the very words and phrases of a twenty year old office girl of a hospital who attacked me: "You shameful heretic Agent of some foreign propaganda. You come to this Hospital to proselytize poor, ill people. Now I am going to call the police." Though it is hard to work among such fanatic blind and deaf people, yet I rejoice serving the Lord under such circumstances. The Holy Spirit moves some precious souls to turn to Christ.

Generally speaking, our missionary efforts are blessed by the Lord in spite of the opposition we face from the state church. We are sowing and watering, but God is the cause of growth.

A group of some ten believers had the desire to start a new mission point in a suburb east of Athens some eight miles. That group invited me to preach every Wednesday evening. Three new souls have been saved already. We hope this group eventually can be organized into a church in the near future.

# Precious Reprints

## Our Rights

R. H. Boll — 1944

When a Christian becomes absorbed in what is due to him and occupied with his rights, he loses much of his usefulness. He is hard to get along with, for no one can predict just what he will imagine next his rights to be, and his friends are always a bit uneasy lest inadvertently they step on some of those rights and prerogatives of his. Then, a man certainly assumes a very unlovely attitude when he draws a line and insists that he get all that is coming to him.

A spiritual Christian is magnanimous. He can pass over a matter. He thinks more of others than of himself—more of how he can be a blessing to some one else than of what is due to himself. Besides, whatever rights he has are with God—God is the adjuster of those matters. His business is to serve and please and glorify God, to hold up for God's rights and God's honor.

A certain writer recounts an epoch in her life when she had made a big discovery in the teachings of the Bible. In her enthusiasm she went about telling it to all of her friends and acquaintances, but she met with snubs and reproaches and unkindnesses on every hand. "The special advantage I gained from their disapproval," she writes, "was that it took a great deal of conceit out of me. . . In fact, I got into the habit of never expecting anything else, and ceased to think I had any rights that others ought not to trample on. This habit of mind has given me the greatest liberty of spirit through all my life since, as I have never been obliged, as so many people seem to be, to stand up for my rights. I have, in fact, scarcely ever had the sense to see when I have been slighted. If one has no 'rights,' their rights cannot be trampled on, and if one has no 'feelings,' their feelings cannot be hurt. So deeply was this lesson engraved upon my soul by what I went through at that time that to this day I am always surprised at any kindness that is shown to me—it is something entirely unexpected and undeserved. I do not know any lesson I have ever learned that has been so practically helpful as this."

Far from regretting her humble, self-forgetful attitude, this writer thinks it was a blessing and a gain to her. And so it is. Oh, the misery of self-seeking, of watching out for one's rights, of taking care of one's honor and reputation! And what a relief and release, what happiness and freedom it is to forget one's self and "rights" and feelings! "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that we should follow his steps . . . who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree . . . by whose stripes ye were healed."

# The Holy Spirit and His Mission (VI)

W. J. Johnson

To them who believe on Jesus Christ as the Son of God the Holy Spirit is given as a seal of their inheritance until the time of the redemption of God's purchased possession (Eph. 1:12-14). For they who believe are sealed with the Holy Spirit of promise. For the promise is to them who believe. For we receive the Holy Spirit through the hearing of faith (Gal. 3:2) and not by works of law. The promise of the Holy Spirit to them who believe is evidently what Peter meant when he answered the question asked by those who were convicted of sin on Pentecost. Note his answer, "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of sins and ye shall receive the gift of the Holy Spirit, for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:38,39). For in this act of faith we become children of God, "and because we are sons, He has sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4:6). "If children, then heirs of God, and joint heirs with Christ Jesus, if so be that we suffer with him, that we may be glorified with him" (Rom. 8:17).

If we are born of water and of the Spirit (John 3:3,5), we are children of God; we are in the Spirit and not in the flesh, if so be that the Spirit of Christ dwelleth in you (us) (Rom. 8:9). The indwelling of the Holy Spirit is evidently the meaning conveyed on the passage just quoted, Whom Jesus promised the disciples that He would send. And He would abide with them and be in them "even the Spirit of truth Whom the world cannot receive, because it knows him not." For in the Spirit, God and Christ dwell in us. So "if any one has not the Spirit of Christ, he is none of his." Consequently the indwelling of the Spirit is not the attitude or disposition of Christ or of God. However, the attitude or disposition of Christ will be manifested, if we let the Holy Spirit lead and guide us in imitating Christ.

The Holy Spirit dwelling in our hearts is not to inspire us or to enable us to perform signs and wonders and miracles as those did who received special gifts of the Spirit, nor is the Holy Spirit given to convince us that we converted to God. However all receive the Holy Spirit as a seal of their inheritance (Eph. 1:12-14; 2 Cor. 1:22; 5:5; Gal. 3:2; Acts 2:38,39; 5:32).

According to the inspired writings, the Holy Spirit works through the word to convict a person of sin, of righteousness and of judgment and not by some mystical touch apart from the word. For faith comes by hearing the word of Christ (Rom. 10:17). On Pentecost the people heard the words of the apostles, believed them and were convicted of sin. However what they saw and heard made a profound effect on them. But it was the word spoken by Peter that brought conviction to their hearts. Consequently, "as

many as received the word were baptized" (Acts 2:31, 36-41). The Samaritans heard the word of Phillip concerning the kingdom of God and the name of Jesus Christ, believed and were baptized, both men and women (Acts 8:12). The Ethiopian eunuch listened to the words of Phillip as he preached to him Jesus; he believed and was baptized (Acts 8:25-39). Cornelius heard the word concerning Jesus and believed. The angel had told him that Peter would tell him words whereby he and his house would be saved (Acts 11:14). In order to give more proof to Peter and the six Jewish brethren who were with him, and also to the church at Jerusalem that God had granted repentance to the Gentiles, God poured out His Spirit upon them as He did on the apostles on Pentecost. When Peter saw this he asked, Who can forbid water that these should be baptized who have received the Holy Spirit as well as we. And he commanded them to be baptized (Acts 10:44-49; 11:1-18). Peter and Paul both understood that they were not freed from bondage to sin till they were united with Christ Jesus by faith in the likeness of His death (Rom. 6:1-4).

The word of salvation spoken by Jesus Christ, and confirmed by them who heard, God bore witness to it by signs, miracles and wonders and by gifts of the Holy Spirit (Heb. 2:1-4). In verse 4 the purpose of spiritual gifts is told. Consequently they who had the responsibility of preaching and teaching were given special gifts of the Spirit. For this reason spiritual gifts were given according to grace, according to the measure of faith, and according to the will of God Rom. 12:3, 6).

In the use of these special gifts, each one having received the gift was instructed to be diligent in the use of it and not to think of himself more highly than he ought to think, but to think soberly, according to the measure of faith (Rom. 12:3-7). There were diversities of gifts, but the same Spirit; there were varieties of service, but the same Lord. There were varieties of workings, but the same God who inspires them all in every one. There were nine different gifts of the Spirit mentioned in 1 Corinthians 12:1-11.

#### *The Most Excellent Way*

But it seems clear that love was not observed in respect to the use of spiritual gifts, for some felt that speaking in tongues was more profitable than to prophesy, because the emotions of the people could be stirred up to make demonstrations that were sensational. In this manner the will of God was not done. The gift to speak in a tongue was given by the will of God, for a specific purpose, just as other spiritual gifts were. The person receiving the gift had the power to exercise his own volition in the use of his gift, for "the Spirit is subject to the prophets." (1 Cor. 14:32.) He can follow the order of speaking, and if he had not an interpreter he should refrain from speaking. For he was not under the influence of hypnotism. Furthermore the Holy Spirit does not move anyone to teach anything different from what is written in the scriptures, or to make demonstrations in a disorderly manner or contrary to the word.

His desire is for us to seek to understand what is written. He can and will help us to do that if we are willing to follow Him. After the word was given and verified by spiritual gifts, gifts of the Spirit ceased—even the speaking in tongues ceased. In the history of the church this fact is clearly established. So it is reasonable to believe that no value can be attributed to speaking in tongues today. Feelings, however good, cannot be trusted because the heart is deceitful (Jer. 17:9).

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## Anna

Mrs. Paul J. Knecht

In three verses (Lk. 2:36-38, ASV) we have the brief but honorable account of Anna. How simple and compact are the words of God! In those three verses about Anna fifteen things are told us and they cover a lot of territory. She was:

A prophetess  
The daughter of Phanuel  
Of the tribe of Asher  
She had been: A virgin until her marriage  
A wife for seven years  
A widow for seventy-seven more  
She lived at, or constantly attended, the temple  
She worshipped God  
She fasted  
She made supplications night and day  
She was present when Simeon blessed the baby Jesus  
having been moved to come at that very hour  
She gave thanks to God  
She spoke of Him to all that were looking for the redemption  
of Jerusalem.

Here is a simple story of a faithful woman. From other scriptures we learn that so far as the record shows no other individual from the tribe of Asher was outstanding in any way. Blessed by Jacob (Gen. 49:20), there were found in Asher 12,000 "virgins" for witnessing in Rev. 7:6 and Asher will have a portion in the future division of the land (Ezek. 48:2). But it seems that no other is even mentioned by name except Phanuel, her father, and that in order to identify her.

Anna filled a place in God's purpose. She seems to have been the only female intercessor worthy of note in the whole Bible. Many men are noted for their intercession, among them Job, Noah, Daniel, Paul and Samuel. Also and outstanding among them are Abraham and Moses. But Anna stands alone among women as an intercessor. Though many women prayed—any reader of these lines might easily list quickly a number of them—few made a business of it as Anna seems to have done.

# Glossolalia:

## Psychological, Satanic or Divine?

(Prof. Ruble teaches Bible and psychology at John Brown University, Siloam Springs, Ark.)

Richard Ruble

In the twentieth century the subject of speaking in tongues has enjoyed more notoriety than at any other time in the history of the church. Whereupon glossolalia was found almost exclusively among the Pentecostalists in the first half of this century, a significant development occurred around the midpoint of the century.

Speaking in tongues began to occur among people associated with the "old line" or "historic" denominations—Episcopalians, Presbyterians, Methodist, Baptist, and Lutherans. As *Time* magazine observed: "Speaking in tongues is no longer a phenomenon of some odd sect across the street . . . it is being practiced by clergy and laity who have stature and good reputation in the church."

The question many Christians are asking about glossolalia is one dealing with origins. Is glossolalia a psychological, Satanic or divine phenomenon?

All three of these possibilities have been advanced as a satisfactory explanation for the current charismatic outpouring. How tenable is each position?

It cannot be adequately denied that speaking in tongues is a psychological manifestation. By definition it must be. Psychology is the science of behavior.

All behavior is "psychological"—glossolalia included. The crucial question is whether it is *only* psychological. Is it merely a product of man's psychological constitution or is it a Satanic or divine manifestation?

For example, W. Graham Scroggie in the early part of this century alleged that tongues were "psychical rather than spiritual in nature." More recently Carroll Stegall, who has extensively researched modern charismata, concluded that "it is in the psychic and psychological spheres that all of Pentecostalism activities fall."

Some Christians assess glossolalia as being not only psychological but also Satanic. They insist that Satanic influences are at work in the glossolalic. For example, I. M. Haldeman, long-time pastor of a Baptist church in New York City, gave this incisive reasoning about the origin of twentieth century tongues: "Speaking with tongues is not of the Holy Spirit. Since it is not of the Spirit it is not of Christ. Since it is not of Christ it is not of God. Since it is not of God it is of Satan . . . this doctrine of . . . speaking with tongues is a Satanic effort to disturb the minds of unstable Christians and bring division and confusion in the church." John

Matthews took a similar position when he wrote of Pentecostal extravagancies: "Surely, the prince of darkness has come to some as an 'angel of light!'"

Not all interpreters agree with Haldeman and Matthews. Ralph L. Keiper, for instance, is not willing to attribute present day tongues to Satanic sources. Keiper wrote in *Moody Monthly*: "I am absolutely sure that this present tongues movement is not of Satan. In the first place, I think Satan has far more important things to do than to confuse the saints in this manner."

If contemporary glossolalia is fake, however, several advantages accrue to Satan: the Satanic is mistaken for the divine; the carnal is mistaken for the spiritual; the non-Biblical is mistaken for the biblical; pride is mistaken for humility; emotionalism is mistaken for power; in short, error is mistaken for truth.

How satisfactory is the explanation that glossolalia today is Satanic in origin? Parsimony supports the simpler explanation. The psychological explanation is to be preferred to the Satanic unless evidence militates against it. The simpler interpretation is normally preferred in a scientific explanation of an event—not that explaining things psychologically is simple. It is just that the Satanic explanation is in addition to—not in place of—the psychological. This makes the explanation more complex than it need be. In other words, the psychological explanation satisfactorily accounts for glossolalia.

But what about the contention that glossolalia is divine in origin? This position is not without its advocates. For example, the leading exponent and defender of Pentecostal glossolalia, Carl Brumback, confesses that "every revival movement has its share of cranks, fanatics, neurotics and feeble-minded individuals; and Pentecost is no exception." However, despite the fact that some glossolalia may be false, not nearly as much of it is spurious as is alleged, says Brumback.

Brumback insists that speaking in tongues is not linguistic ability, Christian eloquence, the babbling of fanaticism, or produced by Satan. To him glossolalia is a valid phenomenon produced by the Holy Spirit.

Pentecostalists are not the only ones who believe that glossolalia is a divine activity. All of the major denominations have experienced some penetration of glossolalia into their ranks. As *Time* put it: "Now glossolalia seems to be on its way back in the U. S. churches—not only in the uninhibited Pentecostal sects but even among the Episcopalians, who have been called 'God's frozen people.'" Christians who have experienced glossolalia believe that God has given them this manifestation through the Holy Spirit.

Judging from the evidence available in Scripture on glossolalia, it would appear that glossolalia was intended only for the early period of the church when God was speaking to the Jews through signs and wonders. This being the case, any subsequent glossolalia

must have its origin in some source other than the Holy Spirit. Assuming that this source need not be Satanic, a psychological origin satisfactorily accounts for it.

Several other observations can be made about contemporary glossolalia. Many of those who are speaking in tongues insist that this is the sign of spiritual baptism and therefore a prerequisite to spiritual power. The Bible teaches that all believers have been spiritually baptized (1 Cor. 12:13) but not all speak in tongues (1 Cor. 12:30). Glossolalia is not the sign of spiritual baptism.

Furthermore, those who exhort Christians to seek glossolalia are going contrary to the Apostle's exhortation to desire the greater gifts (1 Cor. 12:31).

What should be the believer's attitude toward this controversy? **Glossolalia should not be a source of acrimony among Christians.** The history of doctrine and contemporary denominationalism testify that sincere believers can differ on non-essential doctrines. Rather than driving them apart, these differences should call attention to the many areas of agreement.

The object of every Christian's quest should be not only the gifts of the Spirit, but more important, the Giver Himself. In this Christians can be one. Someday we shall "all attain to the unity of faith, and of the knowledge of the Son of God."

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## Give Me That Book!

John Wesley

To candid, reasonable men I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few moments hence, I am no more seen. I drop into an unchangeable eternity.

I want to know one thing, the way to heaven: how to land safe on that happy shore. God Himself has condescended to teach the way; for this very end He came down from heaven. He hath written it down in a book. Oh, give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri* (a man of one book).

Here then am I far from the busy ways of men. I sit down alone: only God is here. In His presence I open, I read this book: for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark and intricate? I lift up my heart to the Father of lights. Lord, is it not Thy word, "If any of you lack wisdom, let him ask of God"? Thou "giveth . . . liberally, and upbraideth not." Thou hast said that if any be willing to do Thy will, he shall know. I am willing to do: let me know Thy will.

I then search after and consider parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.

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## An American Girl in Egypt

O. S. Boyer

The hearse, drawn by six horses, moved slowly through the streets of Assiout, Egypt. It was bearing the body of an American lady, Miss Lillian Trasher, for burial in the cemetery of her beloved orphanage. Thousands of Mohammedans and Christians lined the sidewalks. Weeping side by side, they cried aloud, "Mamma has left us." Among those thousands were hundreds of her orphans she had mothered and educated and that are now fathers and mothers of prosperous Egyptian families.

Lillian Trasher, though dead yet speaketh. Who can calculate the number of children she has had since her death 9 years ago? Today, right here in far away Pindamonhangaba, Brazil, she had still another son. Paulino and Lucia Uliani, that have lived with me 3 years, called me to their bedroom. There, wrapped in a beautiful baby blanket, lay a motherless, nameless eleven day old boy.

This young couple, former students of the Pinda Bible Institute, had read a carbon copy of our translation of *Lillian Trasher, Nile Mother*. They could not rest until they had found and brought into our home an unwanted, abandoned little baby. Now Eduardo Rodolfo Uliana is a most delightful member of our family of four. We call him "Eddy."

But why? Can you answer why thousands and thousands of little children are murdered every year? Since beginning to write this, we hear of a man that ran but did not succeed in saving the life of a baby he had seen thrown into the river. And a newborn baby was found by the roadside where dogs might have devoured it. And a couple has given the name Moises to a baby boy they found abandoned on the highway. The answer is very often that found in 2 Kings 6:29. If you were hungry and sick until you could no longer bear to look on your darling baby gradually starving to death, might you not too be tempted to throw it into the river where its sufferings would be over in a few moments?

But why did you and I, saints that we are, sleep soundly and comfortably that bitter cold night of last April, when the police in just one city, gathered in 300 sick, dying, unloved, unwanted souls, with no place to lay their heads except on the cold ground under an open sky?

As I looked at the little eleven day old boy, sleeping comfortably in a beautiful, warm, baby blanket here in our home, I relived some of the deep, indescribable joy that wife and I felt over 50 years ago when we took into our home a homeless, unwanted little 20-day-old boy. Only once have we since experienced such a deep, satisfying, lasting joy. And that was when we took a little, homeless, unwanted 5-year-old girl, to ever after cheer and brighten our home.

Pray on. God hears. If reading a carbon copy of the translation of *Lillian Trasher* produced such glorious fruit, what will this book do when we print it and supply it to all the Portuguese world?

(For nearly 50 years, Orland Boyer has been giving out the Gospel in Brazil. The Lord has given him a literature ministry that reaches the whole Portuguese-speaking world. The book mentioned in this article is now off the press.)

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## Christ Our Expiation

David McClain

(The author is a son-in-law of Dr. J. Miller Foreade.)

If someone were to meet you, a Christian, on the street and asked you if your sins had been expiated—what would you answer? I suspect most of us would have to beg pardon and ask for a definition of the term.

And it is no wonder since the word *expiation* is unfamiliar to us in speaking and writing—and even in thought. This is partly accounted for by the fact that it does not occur in the popular King James version, and only in the Old Testament of the American Standard version. However, it is employed in the contemporary Revised Standard version.

The synonym, *propitiation*, which is found in the King James and American Standard New Testaments, is nearly as unfamiliar. No doubt their infrequent occurrence and the apparent difficulty of the concept also account for our lack of familiarity.

### THE MEANING OF THE TERM

But *expiation* (our *propitiation*) is an important word in the vocabulary of redemption. In fact, Christ could not have redeemed us if He had failed to be accepted as the *expiation* for our sins!

In simple language "to expiate" means "to make complete satisfaction for." Among the heathen, men have attempted to win the favor of their gods by ritual and sacrifice. But strangely enough our God has reversed the picture and has *Himself* graciously provided what man in reality could not—namely, the *expiation* or satisfaction for our sins, which separate us from our Creator. Yes, Paul declares for all time and all people that God has put forward Christ Jesus as the "expiation by his blood, to be received by faith!"

Other translations of Romans 3:25 aid our understanding. The New English version says God designed Christ to be the *means of expiating* sin. Wuest calls him an *expiatory satisfaction*, while the

Berkeley translation regards him as a *reconciling sacrifice*.

The term expiation occurs several times in the Old Testament. For instance, God said "the iniquity of Eli's house shall not be *expiated* by sacrifice or offerings for ever" (1 Sam. 3:14). He meant that because of Eli's failure to control his sons, God would not be *satisfied* with animal sacrifices and thus pardon the offense. Also Moses warned regarding murder that "no expiation can be made for the land, for the blood that is shed in it, except by the blood of him who shed it" (Num. 35:33). In other words the crime could not be *satisfied* except by the death of the murderer.

### CHRIST AND EXPIATION

In the New Testament expiation occurs four times. The writer of Hebrews shows that Christ was humbled so that He might become a "priest. . . to make expiation for the sins of the people" (Heb. 2:17). John says twice that He is "the expiation for our sins" (1 John 2:2; 4:10).

There is one more passage in the New Testament which should be mentioned as it relates to our word study. It is brought to our attention by a reference to the original Greek word from which expiation is translated. This Greek term is used six times in the New Testament; four of these we have already noticed. Neither of the other two are translated as "expiation" (Lk. 18:13 (ASV footnote) and Heb. 9:5). But the one in Hebrews is especially pertinent because it has the same Greek form which occurs in Romans. In both instances, a strict translation demands "expiatory" which means "a place where expiation takes place." On Hebrews 9:5 the New English version actually uses *the place of expiation* instead of the mercy seat, and the New World translation uses *the propitiatory*. Also note the American Standard version's footnote on Romans 3:25 which gives "propitiatory" there too.

### THE MEETING PLACE OF MERCY

Thus it could be said that the cherubim or angels overshadowed the mercy seat—namely, the expiatory. And we see then that Paul could also have said in the corresponding passage in Romans that God set forth Christ as an expiatory or mercy seat.

With our background of the Old Testament tabernacle and the Day of Atonement, we know that the Jewish high priest entered the holy place once a year to meet God at the *mercy seat* of the ark to sprinkle blood and receive forgiveness for the sins of the people. Thus we have the idea that Christ is in a similar way the *place* of meeting by us with God on *friendly* terms.

In conclusion then what have the writings of Paul, John, and the writer of Hebrews told us about expiation? Surely they have suggested the following picture, which depicts different aspects of the Redeemer's work of *satisfying divine justice*. Christ is the expiatory, the expiation, and the One who makes expiation. Yes, He is our mercy seat, our sacrifice and our priest—all three!

—In *Gospel Tidings*

# The Man Jabez

Douglas Jones

The diamond cutting art demands highly skilled hands, an experienced eye and no small amount of patience. Equally important of course is the quality of the diamond to be cut. But granted a flawless stone, the expert jeweler will unveil facets all the deep beauty and brilliance inherent in such a gem. In a similar way, one facet after another across many centuries of man's history, God through His word has revealed "a living stone" (1 Pet. 2:4), Jesus Christ—the most beautiful and the most priceless jewel the world has ever beheld.

In one Old Testament type after another, a new facet of His character and office emerges. None of them, however, reflect the radiance of His manifold beauty more richly than the typical men of old. Isaac prefigures Jesus as the loving son obedient unto death; Moses, the lawgiver and prophet burdened with a rebellious people. In Aaron He is foreshadowed as the high priest offering up sacrifice for the sins of his brethren; and in David, He is typified as the great shepherd king—a man after God's own heart.

Just as familiar are such types as Melchizedek, Joseph and Joshua. But there are others less prominent which nevertheless afford profitable study. Jabez, for example, in several respects appears to be typical of Jesus.

"And Jabez was more honorable than his brethren: and his mother called his name Jabez, saying, because I bare him with sorrow. And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested" (1 Chr. 4:9, 10).

These two verses are the sum total of the Biblical record of Jabez. Yet, like an oasis in the desert, this brief biography springs up refreshingly amidst a catalog of dry statistics. His brethren on the other hand are mostly passed over with only a mention of their lineage—sons of Judah. Even so, they were privileged to share the ancestry of Jesus (Heb. 7:14).

Whatever else might have been recorded about Jabez, the Holy Spirit chose to reveal him as a highly honorable man with a background of sorrow, and a man of fervent prayer. And while such may be said of every true servant of God, it is worthy of note that all three of these characteristics are supremely evident in the life of Jesus.

## *Honor*

"*And Jabez was more honorable than his brethren . . .*" No man-made title is here in view—he was not the Hon. Jabez. Nor does the chronicle say that his brethren were dishonorable; it simply

states that Jabez was more honorable than they. Now on what basis was this distinction made? It could not have been on racial grounds for they were all of the same stock—descendants of Judah. In fact, it could not have been due to any temporal advantage. Why not? Because what we have here is the Divine estimate of a man. God bases His evaluation not on pedigree or property but on personal worth (1 Sam. 16:7). Wisdom from above adjudged Jabez more upright in character and conduct, and therefore accounted him more honorable than his brethren.

Mere human standards doubtless would have ranked Jabez below other names in his genealogy. Worldly judgments are ever faulty. But never were they more in error than in their estimate of Jesus. "He came unto his own, and his own received him not" (John 1:11). Every imaginable sort of dishonor was heaped upon Him. So Isaiah had prophesied: "He was despised, and we esteemed him not" (Isa. 53:3).

But as with Jabez, so with Jesus, let us hear the Divine estimate. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness *above thy fellows*" (Heb. 1:9). Jesus' unwavering desire was to "fulfill all righteousness" (Matt. 3:15). And His work was crowned with glorious success for He was in all points tempted like as we are, yet without sin" (Heb. 4:15). Even death could not deter Him from the way of righteousness. "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9).

In the light of these scriptures, then, we see the honorable Jabez as a pale shadow of the exalted Jesus. Jabez was indeed a good man, but Jesus is the perfect man. And as the great example of righteousness, He towers over all His fellows like a mighty mountain high above the hills.

### Sorrow

"And his mother called his name Jabez, saying, because I bare him with sorrow." Old Testament names are noteworthy in that they almost always express qualities or circumstances of life. So, Jabez signifies "sorrow." It may have been that Jabez' birth was an unusually difficult one. Or perhaps he was born at a time of uncommon woe. Whatever its nature, the mother wished to memorialize this special sorrow in the name of her son. In consequence, everywhere he went, in everything he did, this association with sorrow clung to him all the days of his life.

In words reminiscent of those spoken at Jabez' birth, the prophet Simeon declared to Mary, the mother of Jesus: "Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against; *yea, a sword shall pierce through thy own soul also*" (Lk. 2:34, 35). In bringing forth a son, Mary, too, was to know great sorrow and to feel it most deeply, no doubt, when she stood helpless at the foot of His cross.

Since the transgression in Eden, sorrow has been the inescapable lot of the whole human race (Gen. 3:16,17). "Man is born to trouble as the sparks fly upward" (Job 14:1). And this truth finds pre-eminent expression in the suffering Jesus. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10). His sorrow was to reach its depth in the extremity of death. In Gethsemane, as exceeding sorrowful, even unto death: tarry ye here and watch the crucifixion drew near, He said to His disciples: "My soul is with me" (Matt.26:38).

More than 700 years before His coming, Isaiah had spoken of the Messiah's sorrow. "He is despised and rejected of men: a man of sorrows and acquainted with grief. . . Surely he hath borne our griefs, and carried our sorrow: yet we did esteem him stricken, smitten of God, and afflicted" (Isa. 53:3,4). According to this remarkable prophecy Jesus would not only experience great personal sorrow but would also willingly shoulder the sorrows of others. The full weight of this burden defies our imagination. Nevertheless, He has invited all who will to come and cast their sorrows upon Him. In this gracious role His close association with human sorrow will continue till the end of time.

When their meanings are considered, the names Jabez (sorrow) and Jesus (Savior) bear a vital relation one to the other. Death, the product of sin, has been the ultimate sorrow of man. But in Jesus' mighty victory over death the grip of even that sorrow was forever broken. Now, for every soul of sorrow who holds steadfastly to the Savior, the issue of death is life eternal and the end of sorrow is joy everlasting.

### *Prayer*

*"And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed. . ."* Unlike multitudes in his time, Jabez was no idolater. His prayer was not part of some mystic formula. It did not involve elaborate ritual nor painful penance. Instead, it was a simple, forthright petition; an intense, trusting appeal to the only true God, encompassing all the desires of his heart.

But in prayer, too, the type must ever fall short of the antitype. For where is the prayer with such majestic simplicity and which in profound depth or in sublime prospect can equal that uttered by Jesus as recorded in John 17? And where may the petition be found which approaches the earnest intensity of feeling expressed in His prayer in Gethsemane? There is none; nor is there any of more eternal moment.

*"And enlarge my coast. . ."* Among the ancient Jews a goodly heritage was considered an especial honor from God and therefore highly esteemed. Numerous offspring with sufficient land to supply their needs were counted among life's choicest blessings. So the Psalmist says: "I.O. children are an heritage of the LORD: and the

fruit of the womb is his reward" (Ps. 127:3). The barren womb, on the other hand, was considered a great reproach (Gen. 30:22-24).

Jabez asked for an increase of his heritage within the tribe of Judah and God honored that petition. His was doubtless then a choice possession indeed. And yet it must be valued almost as nothing when compared with that which Jesus was to ask for with God's promise that it would be given. "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:7, 8; cf. Acts 13:33). "For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name" (Ps. 61:5). Thus with so manifold an offspring in prospect, Jesus could joyfully say: "Behold I and the children which God hath given me" (Heb. 2:13).

The honor God bestowed upon Jabez certainly is not to be disparaged. But great as that honor was, beside the transcendent honor accorded Jesus, it dims like a lamp in the noonday sun. For Jabez there was a corner in Judah; for Jesus, the four corners of the earth.

*"And that thine hand might be with me, and that thou wouldest keep me from evil (harm, RSV) that it may not grieve me! And God granted him that which he requested."* A deeply religious man, Jabez recognized that all his hopes must depend on the hand or power of God. He therefore humbly appealed to Him alone for support and protection in all his ways. What an admirable example. No man, however, was ever so fully conscious of this dependence on God as Jesus. He declared: "I can of mine own self do nothing" (John 5:30). "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8:29).

Jabez' prayer was heard. The hand of God was with him all his days; yet it could not with justice deliver even this honorable man from the grave. The penalty for sin must be paid. Here again the comparative inferiority of the typical man becomes so strikingly evident. The Hebrew writer, speaking of Jesus, said: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5:7). Jesus, too was heard—*even in death*. Thus He could confidently say: "Father, into thy hands I commend my spirit" (Lk. 23:46). "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is the fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:10, 11; cf. Acts 2:27, 28).

Yes, this sinless (1 Pet. 2:22), self-sacrificing (Heb. 9:26) man the hand of God could with perfect justice raise from the grave. But this is by no means all; it also triumphantly exalted Him to

the very throne of Majesty (Heb. 1:3). Now the glorified "firstborn among many brethren" (Rom. 8:29), having Himself trod the pathway of life, beckons all His kinsmen onward and upward to the ineffable presence of God. There every true Jabez, saved through His sorrow, shall forever share in the fullest joys of Jesus. And only then shall the many facets of that priceless "Living Stone" be seen in all the fulness of their resplendent beauty.

—In *The Truth*

## NEWS AND NOTES

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

**Lilly Dale Church, Ind.:** Bro. Julius M. Hovan will be the evangelist for the revival meeting at Lilly Dale Church of Christ to be held July 30 to August 6. Sunday, August 6 will be Homecoming Sunday. All former members and friends of the Lilly Dale Church of Christ are invited to this Homecoming service. —Harry Coultas.

**Ft. Lauderdale, Fla.:** We praise the Lord here at Westside for the ten decisions made during March for Him. Five new souls were added to the church in baptism, three came in rededication, and two immersed believers united with us by transfer of membership. It seems that every day new souls are brought under the teaching of Christ. We are so very thankful for the growth seen here both spiritual and numerical. It certainly is good to begin to see our auditorium fill up.

Bro. W. H. Allen is acting as our Sunday School superintendent and we are blessed with several able teachers. On Sunday evenings Mac Reeves is leading our youth program with Junior age youngsters. Our prayer meetings are held in private homes with Bible study following, each Wednesday evening. All areas of the work here are growing steadily, Praise God!

We still plan our move to a new location as soon as possible if the Lord wills. Continue to pray for us. —Vaughn A. Reeves.

**Gallatin, Tenn.:** Ground breaking for the building program, directed by Dan Chipman, Project Manager for Christian Builders, Inc. was reported in their bulletin of March 7. Living in his housetrailer on the parking lot,

he serves as watchman at night and supervisor during the day.

One was added by placing membership on March 12 and another experienced the new birth in the waters of baptism the following Sunday.

Kim Sei Bek, preacher of the Korean church that meets in the Gallatin church building, was married there recently to Kim Dong Hee in an impressive ceremony.

**Louisville, Ky. Highland Church.** Many are thankful for the return of Brother Ernest E. Lyon to the pulpit as the regular minister of the Highland church.

Sister Marie White, widow of Bro. Tom, has placed her membership with the Highland church.

### S.C.C. LECTURESHIP

The S.C.C. Lectureship is now history. It was a good time of fellowship and refreshing in the word of God. The Harding College Chorus sang on Monday evening, March 13. The messages in song were good and the music excellent. The S.C.C. Chorus which sang later in the week was also good and so was the other special singing. Speakers for the week were: Paul S. Knecht, Mac Le Doux, Earl C. Smith, Earl Mullins, C. V. Wilson, Hall C. Crowder, Jack Blaes. Brother S. D. Garrett, Sr. was hindered by illness from filling his place on the program, but spoke briefly later between sessions. Prayer sessions were led by Rodney Veitschegger and H. L. Rutherford.

**Highview Church, Louisville, Ky.:**

The gospel meeting is set up for August—dates not yet announced. The

preacher will be Bro. Antoine Valdetero from Jennings and Crowley, La. Pre-prayer for this meeting is requested. It is to be of special interest for the young people.

The young people at Highview are active. On March 5, at the evening service, one led group singing, one led in prayer, individual testimonies were given, one read the Bible, and Frank Pace spoke. We thank God for the faithful young people in every church.

Mac Le Doux is being kept busy going from one congregation to another with his slides of Vietnam and a report of his trip there. He plans to go back there for mission work with his family in the near future, the Lord willing.

**Cramer & Hanover Church, Lex., Ky.**

Two responses recently: One committed her life to the Lord in answer to prayers and the other came asking for prayer. A new deacon, Jim Powell, was ordained February 27.

**Dugger, Ind.:** The bulletin from Dugger has some prayer requests and thankfulness for recovery of some who were sick, and progress of others toward recovery.

**Henryville, Ind.:** This year's gospel meeting is scheduled for May 14-21. Brother Hovan is to be the speaker.

The well-stocked pantry in that little church has been a blessing to at least one needy family lately.

**Kentucky Avenue Church, Louisville:**

Ky. Avenue is making an attendance drive as many others are. Their Bible School Honor Roll for February perfect attendance has 86 names on it. Sixty of those names have perfect attendance so far this year.

**Sellersburg, Ind.:** One new birth at the Sellersburg church, Wednesday, March 2. Brother S. D. Garrett, re-

cently returned from Salisbury, Rhodesia, was the speaker.

**Antioch Church, Frankfort, Ky.:** Bro. Blaes told of an interesting conversion experience in which he participated some time ago. He said a sinner came to him saying, "The doctor can't find out my trouble, but I know what it is—and you can help me. From reading the Bible or through contact with others, he was able to make his own diagnosis. He freely confessed, "My trouble is sin; what can I do? How can I get out from under its burden?" Brother Blaes was only too glad to help him by revealing to him God's marvelous provision for sin and how any sinner who truly wants it can, by faith, "lay hold on eternal life."

The man's heart was opened and he wanted baptism immediately. Brushing aside the minister's half-apologetic murmuring about the filling of the pool and the time it takes to warm the water and the matter of having no baptismal clothes for him to change into, the believer brought his work clothes out of his car, moved forward into the cold water—urged on by the Holy Spirit who had convicted him of sin. When he came up from the water he was shaking like an aspen leaf. "The water has chilled him through," thought the minister, wondering if it had also chilled his faith. But the man shouted, "Glory to God! Praise the Lord!" He changed from his wet clothes and went away rejoicing.

**Shawnee Church, Louisville:** The Shawnee work is encouraging, according to Bro. Bill Smallwood, its present minister. The Monday Bible class of neighborhood children has increased to 12-15 students, some of whom also attend on Wednesday nights. Church attendance had risen to 57 when I got this report from Brother Bill at the S.C.C. Lectureship.

*O come, let us worship and bow down;  
Let us kneel before the Lord our Maker.  
For he is our God;  
And we are the people of his pasture,  
And the sheep of his hand.*

—Psalm 95:6-7