

Bread of Life

MAY 1961



STRAIGHT FROM THE SHOULDER

ON BIRTH CONTROL

RECENTLY the National Council of Churches, which professes to speak for forty million Protestants in the United States and which certainly guides much of the thinking of this multitude, approved artificial birth control. (A salute to those churches which did not subscribe to this pronouncement because they "recognize sexual abstinence as the only method of limiting families.")

Apropos to the remarks of these learned clergymen is a comment William Lyon Phelps, minister and beloved teacher at Yale University, wrote in his column in *Scribner's* some years back:

"Whatever may or may not be the scientific value of discussion of this subject, for clergymen in the pulpit my suggestion is that instead of discussing the question of birth prevention, they devote themselves more exclusively to the Second Birth, instead of preventing persons from being born at all, that they endeavor to increase the number of those who are born again."

Inasmuch, however, as these professed ministers of Christ have seen fit to make such a declaration, and it has been published far and wide in the daily press and other periodicals and will consequently influence many on this vital issue, it is expedient to consider it in these pages.

In the first place, stripped of all its "good words and fair speeches," it simply says that Twentieth Century Christians have neither self-control nor the controlling power of the Spirit of God in their lives sufficient to govern their actions and that therefore they must resort to artificial methods which admittedly have had as their *primary* purpose the avoidance of the consequences of illicit relations. How different the attitude of the Christians of the first centuries who by precept and practice boldly maintained that the Spirit of God should and did control them in their marriage relations!

In the second place, there is no recognition in this statement of the fact that God has expressed specifically on this all-important question. Any careful consideration and application of the *principles* underlying the instruction found in Leviticus 15: 19-33 would result in answering many questions and go far to controlling births by a God-prescribed method. ("He who cannot derive

instruction from the chapter before him," concludes Adam Clarke, the great Methodist commentator, "must have either a very stupid or a very vitiated mind.")

Furthermore, there is much that deals directly or indirectly with this subject in the New Testament. Especially to the point for those who profess to be filled with the Spirit is the word of the Apostle Paul: "The fruit of the Spirit is . . . *temperance*" . . . "*self-control*" (RSV, NEB) is the more accurate translation (Gal. 5:22, 23). The word means continence and is used especially in reference to sexual passions and desires.

The simple truth is that if the Spirit of God *really fills* and *controls* one, then birth control will be taken care of. Too often, however, instead of yielding to the Spirit of God, individuals yield their members to their own desires without even considering that here, above all places, one should do whatsoever he does solely to the glory of God (I Cor. 10:31). So instead of reigning in life as a king by Christ, people often become slaves to their own lusts.

Some years ago a Christian woman was urged by a friend to use an artificial method for birth control, for "the health and welfare of the mother-wife" were definitely subjects for consideration in the case. As the woman began to follow the plausible recommendation, the thought came to her, "But what if *God wants you* to have a child?" Recognizing the voice of the Spirit, she stopped her preparations immediately and committed the entire matter to the Lord. She did have a child without any ill effects, and the child proved not only a great joy to her but has been a blessing to many as a servant of Jesus Christ.

What if Dr. and Mrs. Samuel Annesley had not had their *twenty-fifth* child, Susanna, the most beautiful and brilliant of them all, who became the mother of John and Charles Wesley? And what if Susanna herself had refused to bear her *fifteenth*, John, or that she and her husband had decided to control artificially the subsequent births so that they would not have had their eighteenth, Charles, the great hymn-writer?

We certainly are not advocating families either of twenty-five or one. We are saying that it is the glorious privilege and duty of every Christian husband and wife to be led by the Spirit in their family planning. And shouldn't Pentecostal people above all Christians—people who profess to be *filled* with the Spirit—be *controlled* by the Spirit of God in this the most important, natural relation of life—important both in itself and in its consequences "for the life that now is and that which is to come"? Certainly there is a scriptural and spiritual method of birth control purer and nobler than the artificial methods recommended by the National Council of Churches.



Marie E. Brown

Discipleship

By MARIE E. BROWN

May 5th marks the fifty-fourth anniversary of the founding of Glad Tidings Tabernacle of New York City by Marie E. Brown. Her "natural force unabated," at eighty years of age, Mrs. Brown continues to minister regularly in the power of the Holy Ghost. Recently she wrote the following article especially for BREAD OF LIFE.—Editor.

JESUS SAID, "If any man desires to be my disciple, let him take up his cross and follow me." If any man desires, that is, longing for, a craving after—a disciple being one whose heart has been changed and whose life is right, who is marked by a lamb spirit and a lamb life. One who sits at the table with the Lord, who beholds His glory and who shares His agony—walks with Him on the Calvary Road—and breaks bread with Him at the evening meal—His fellowship is most precious even when the shadow of the cross falls at the evening meal.

If any man desires this—let him take up his cross and follow Him.

Now notice the Lord gives three conditions for discipleship. First—to deny himself; second, take up his cross; and third, to follow Christ. Let us examine each of these conditions.

The first is to deny himself. The Amplified New Testament reads, "Deny himself—that is, disregard, lose sight of and forget himself and his own interests." One who denies his self-life: self-will, self-seeking, self-pity and even self-piety, and everything in which he wants to be independent of God.

Self-denial is a hard lesson to learn, and it will never be learned if we consult flesh and blood. Only the blessed Holy Spirit can give us the power to sacrifice ourselves. But this spirit, the spirit of self-denial (or self-giving) is the most beautiful thing in life. And it is this that our Lord Jesus yearns to be made manifest in all of His disciples.

The second condition is to "take up his cross." The cross is a symbol of suffering and death. The cross of Christ is the searchlight of God as

it reveals God's love and man's sin. The cross has made possible our redemption and has called us into fellowship with our Lord Jesus Christ. And only as the cross is made manifest in our daily life, can we be overcomers. The cross deals with the old Adamic nature in each of us, which is the cause of our weakness and failures, and the cross is the weapon which the Lord puts into our hands to defeat the devil, to resist the forces of evil. The Apostle Paul says, "Far be it from me to glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." The apostle kept the cross before him continually. It was no mere theory with him. He not only preached the cross, but he gloried in it. The Lord could not have trusted him as He did if he had shirked the cross. And we must take up our cross, must yield ourselves to Him, utterly denying our inward, selfish desires and choices. The cross lifts us from a life of selfishness to a life of sacrifice and love. No one who ever touches the cross can live for self alone. Jesus only needed to show His scars to win martyrs for His cause. Did Jesus ever show you His scars? If He did, you can never be quite the same again.

*"Can he have followed far,
Who has no wound nor scar?"*

Paul had scars to show. "I bear in my body the scars (marks) of the Lord Jesus."

Just as His own cross was the supreme expression of His perfect obedience, though tried to the uttermost, so must Jesus bring each disciple to that same perfect obedience to the will of God. The cross lifts us above the natural to the spir-

itual, from the human to the divine, from our strivings and anxieties to His blood-bought victory. The cross lifts us above the world's ambitions and makes us envision heavenly glories. The cross is the source of power for devotion, and the secret of the source of life is the Lamb in His atoning sacrifice on the cross. When we realize the Presence of the living Christ, all of life's values seem to change according to a new standard. "I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me."

We come now to the third condition. Deny himself—take up his cross—and *"Follow Me."* And the test of discipleship is to follow the Lord wherever He goes. What does following the Lord mean? Gordon Watt says, "It means two things: first, the whole-hearted acceptance of the Lord Jesus Christ in a threefold position, as the Prophet who reveals the will of God, which is our duty and privilege to do; as the Priest, who through the offering of Himself on the cross calls you and me to a life of sacrifice, a life of blessing, a life of intercession; as King, who alone has a right to our lives."

Discipleship means the wholehearted acceptance of the Lord Jesus Christ as Saviour, Lord, and King, and then instant, unquestioning obedience to Him in daily life. In one word, it is just making Christ in life, first and last and *all* the way through. Does this describe my attitude to Christ? Is this a true picture of my discipleship? Let us each answer the question, "Where have I put Christ in my life? Is He first? Is He supreme? Is He the acknowledged, crowned Lord of my life?" This is the true condition of discipleship. We may object to it, but it is there—we may say it is far too high, but it is there. This is the condition our Lord has laid down.

You may say, then who can follow the Lord? John in Rev. 14 says, "These are they who follow the Lamb wherever He goes. These are they who have been ransomed (purchased), redeemed from among men as the firstfruits for God and the Lamb. No lie was found to be upon their life, for they are blameless—spotless, untainted, without blemish before the throne of God." I will admit that this is a very high standard, but we must come up to it if we are to be His disciples. If we do not, we shall soon lose sight of the Master. He is going on and we must be prepared to go with Him through the Garden, with its shadows and struggles, and on to the judgment hall, with its

scourging and its scoffing, and on up the hill to Calvary. Will you, dear disciples of the Lamb, answer the call of your Master? Will you say,

*"Where He leads me I will follow,
I'll go with Him, with Him all the way?"*

This, and only this, will prepare us for that glorious day, the Rapture, which will soon be here.

This truth of discipleship is beautifully described by Mary Warburton Booth, for many years a missionary in India, in this lovely poem entitled "How Deep Shall the Cross Go in Your Life?"

*How can I answer the question before me?
How do I know what it all may entail?
How can I say just how deep in my being
There place the cross that once rended the veil?*

*All that I know is that deep down within me
Longings for holiness quivering there,
Speechless and wordless, but living on always;
Knower of heart throbs, Thou knowest my prayer.*

*Oh, wilt Thou cleanse me from all my defilements?
Oh, canst Thou meet such a sinner as I?
Saved, ah, I know it, yet daily defeated;
O mighty Saviour, help me or I die.*

*Swift as an echo Thou comest before me.
Lord, I can see Thee . . . Then down in the dust,
Lord, will I lay me, still lower and lower;
Give me the power of Thy Pentecost.*

*Power to live holily in all conditions!
Power to be sweet when nothing seems right!
Power to go forward when there's no ground to tread,
Walking by faith and never by sight.*

*Oh, for the power to win souls around me!
Sincerely I ask Thee to answer today!
Lord, I am baffled by conflicts around me,
About me, within me, blocking my way.*

*Hark, hark my soul, what is it thou hearest?
"Stand on thy feet while I speak unto thee;
The cross is the symbol, the sign, and the conquest,
Choose now how deep in thy life it may be."*

*"I cannot, I cannot," I answered Him trembling,
Thou knowest, Thou only, the great need in me.
Choose Thou, O Crucified, mighty Redeemer,
How far and how deep Thy cross goes in me."*

*He answered, is answering! And, oh, how I praise Him
That there is a place for mortals like me!
Where victory is certain and victory triumphant,
Where life is abundant and spirit is free.*

*You ask where I found it? I found it in Jesus.
Defeated and baffled, no light could I see,
Till I flung self away, completely abandoned,
And just said, "Yes," to the cross life in me.*

Bread of Life

VOL. X No. 5

MAY 1961

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y.
Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editor: Hans R. Waldvogel.
Office Manager: Eleanor Perz. Photoengraver: Bingham Photoengraving Co. Printed in the U.S.A.
Second-class postage paid at Brooklyn, N. Y. Address all correspondence to P.O. Box 11, Brooklyn 27, N. Y. Make all subscriptions payable to Frank G. Posta, Treas. Cover Photo: The Teck, Kirchheim, Germany.

Annual Subscriptions: United States and Canada \$1.75; Foreign, \$2.00. Single copy—15c.

“Train up a Child”

By HELEN WANNENMACHER

AS A MOTHER I count it one of the sweetest joys of earth and one of the highest calls from heaven, to have entrusted to my care the lives of precious little ones, to mould and shape them for His glory. When we know God, being a mother is no “hit or miss” thing, but a sacred trust given to us by God Himself. Suzanna Wesley, the mother of nineteen children, counted it so. How the godly influence of her life shone forth in the lives of her children, especially in her sons John and Charles, and what an impact their lives have had upon the world ever since.

Not long ago our son Philip, who is a pastor in the East, was visiting us at home. As we talked, he took out a small box containing a tape which he fitted into a machine, and soon we were listening to really wonderful music—an oratorio, The Holy City, given by his choir and musicians. We exclaimed at the excellency of the singing and the playing—they sounded like “pros.” He went on to explain that soon after Christmas they had begun their practice on this music and had worked diligently each week until Easter. He said he had never applied himself with greater zeal or delight. The result was a finished product of beautiful music that thrilled and blessed all who heard. The small, insignificant little tape looked so unimportant, but its potentials were great because of what had gone into it, i.e., disciplined practice, hard work, yielded talent, etc.

Sometimes I have looked with yearning love at the wee pink and white bundles our happy mothers carry around among us, in our church, and the potentials in each little bundle, the possibilities of a preacher or a teacher or a noble, Christian character who will in time influence other lives for Jesus. But—it all depends on what we put into them. My husband always says, “What you put in, you get out,” and that is true, isn’t it?

And that, dear mother, begins long before your babe arrives, a consecration on your part and a dedication of the new little life to Him, much prayer, self-discipline, keeping yourself healthy both in soul and body. Then when the dear babe comes, how much the early training means. Prov. 22:6—“Train up a child in the way he should go and when he is old he will not depart from it,” is still God’s highest will for every parent today.

The home atmosphere means more than we dream, and how much the mother can control this, by controlling herself. The influence of your godly life has much more weight than much preaching, and may I suggest, don’t preach *at* your children. The way you walk and talk and work and play before them has much more meaning; in other words, be consistent in your living, keep your tongue, keep your spirit, try to maintain a spirit of joy and worship and a readiness to pray.

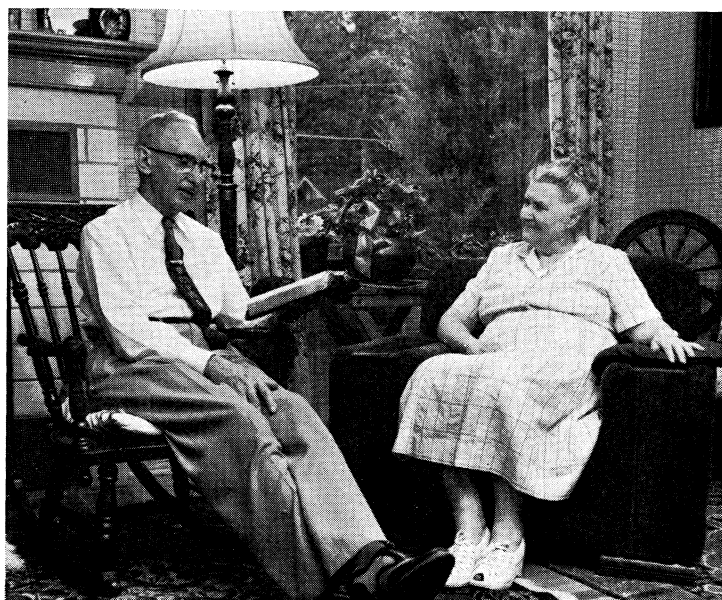
Don’t criticize the preacher or the Sunday school teacher—your children will, too, and lat-

er may lose their reverence for God and His House. By all means have a family altar where each child has a part. It should be sweet and natural, not stilted and dry; sing some favorite choruses, let each child take his turn in reading the Word; memorize portions of Scripture or some lovely hymn of the church.

Then there is the matter of discipline—a kind word, and so needed today because it is so neglected—the meaning of the word is “training to strengthen,” and no home is strong or beautiful without it. I remember so well the beautiful climbing roses that grew in such profusion along the side of our porch at home, and how carefully each year my father trained them to grow straight and strong along the trellises. If roses must be trained, how much more do we need to train our children—in obedience and honesty, respect of others, co-operation, and in high moral standards, *and* it is “line upon line and precept upon precept.” Let us never grow weary of this day-by-day duty. Mother, believe me, you will be amply rewarded as your children leave your home to go out into the world, strong and well-equipped with confidence in God and in His Word.

Hand-in-hand with discipline is understanding love, and how our young people need it in this day, as never before. Never be too busy for your children. Prize their confidences, talk over their problems, and pray with them. It is a bond of understanding that will hold them to the right as nothing else will do. Recently a mother received a letter from one of her sons who is now a father, himself, and an able pastor. He writes, “Your lives have meant more than I’ll ever be able to say. Try as I would, I could never get over or under or around their influence—there was always that impenetrable

(Continued on page 11.)



Mr. and Mrs. J. Roswell Flower in Their Home

Grace for Grace

The Autobiography

of Alice Reynolds Flower

Part V

Our Association with David Wesley Myland

Some ten years before our marriage my family had become acquainted with the Reverend David W. Myland, a minister of the Christian and Missionary Alliance, who on occasion attended the missionary conventions in Indianapolis. During the summer of 1907 Brother and Sister Myland tasted of the Latter Rain fullness at Beulah Park camp meeting near Cleveland, Ohio, which that year had experienced copious showers of spiritual refreshing.

Before Mr. Flower and I were married, we had the stimulating privilege of joining with the Mylands in special meetings at old Peniel Temple in Indianapolis. They were entertained in my parents' home where we had some rich seasons of communion apart from the public services. Brother Myland was a gifted preacher, bringing "treasures new and old" from the Word to fatten spiritually our souls with the finest of the wheat. It was food convenient and satisfying, bringing freedom and lift to the hearers as it was given forth. To a clear comprehension of the four-fold gospel taught in the Christian Alliance there had come to him the mighty anointing of the Holy Ghost which made the pouring forth of his soul a rounded message for the hour.

There was a responsiveness to the Spirit on his part with encouragement to the people to yield in whatever operation God was trying to accomplish. At times his guidance in dealing with souls publicly was remarkable; and individuals received the baptism of the Spirit, salvation and healing in most unusual ways. I remember a

huge goitre melting away almost instantly as we laid hands together upon the afflicted sister. Such divine working often happened right in the middle of a service. Nothing stereotyped or forced—it was the gracious, easy flowing of the Spirit's ministry. Even while preaching Brother Myland would pause to remark, "I feel the anointing to pray for the sick if they will come right away." In glorious actuality "the power of the Lord was present to heal."

We had expected Brother Myland to perform our marriage ceremony, but illness prevented his leaving Columbus, Ohio, where he was still pastor of the Gospel Tabernacle, now become Pentecostal. However, after our "honeymoon summer" of tent pioneering in Northern Indiana, Mr. Flower and I joined the Mylands in Columbus to assist in several fall conventions in northern Ohio. During those weeks there was praying and planning for the opening of a Bible School toward which project a good sister was making a generous contribution. This purpose finally materialized in the establishment of Gibeah Bible School in Plainfield, Indiana, about fourteen miles west of Indianapolis. There was a common stone house with ample acreage well-suited for the school's requirements. Several students paid their way in part by producing from the garden and pasture various required commodities for the table.

The Flem Van Meters from Jasonville, Fred and Maggie Vogler from Zion City, Richard H. Gardiner and Eleanor Palmer from Chicago joined with us in every effort and desire to foster and develop this much needed center of solid,

timely Bible teaching. Mr. Flower and I lived in the little cottage belonging to my father nearby; but we attended all the classes possible, and even today we are passing on vital truths quickened to our hearts by the Holy Spirit in those never-to-be forgotten hours.

The attendance was never large, but the lessons were deep and sound, Brother Myland—a prince among Bible teachers—allowing some startling interruptions by the Holy Spirit to confirm the truths opened to the students. Sometimes the hush of God literally enfolded us as some special word dropped to our soul's very depth. "I have been eating this book for a quarter century"—familiar words from his lips to those who were near him those days. And how earnestly he endeavored to make us "good eaters of the Word."

Then there was the time in a class in Angelology when we were considering the three heavenly visitors who came to Abraham's tent door; and suddenly it seemed the tender brush of angel wings was in our midst. The remembrance of that holy hour before God brings the quick rush of tears to my eyes. We need more of such holy moments in the study of the Word whether in private or class occasions. It can be true that "the letter killeth"—but how unspeakably alive the Holy Ghost can make every searching and inspiring truth of our Lord.

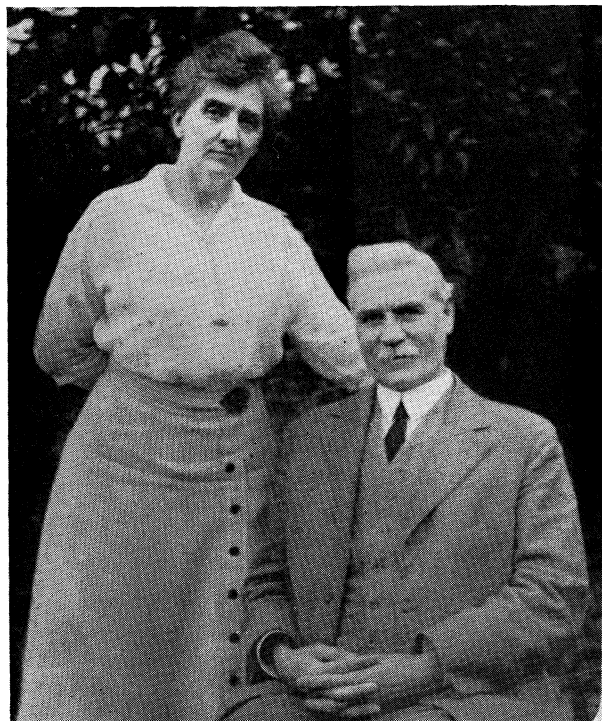
In Gibeah's bottom pasture we held a camp meeting the summer following the opening of the Bible School. God met us, although the attendance was not the usual size of camp meeting today; but here it was that Flem Van Meter, Mr. Flower and I were set apart for the preaching of the Word. There may have been several others—I am not sure. In a tent pitched in a grassy meadow beside a running brook we were ordained by God through His servant to serve in whatever capacity He might desire as the years unfolded. It was a humble spot but a sacred hour to each of us who felt under God "the ordination of the nail-pierced hands." The years have greatly enhanced that hour's holy meaning in all our lives.

It was during these Gibeah Bible School days that the Pentecostal Evangel had in part its humble origin. Our little Plainfield cottage was the editorial office, mailing department and all else necessary to produce the paper which we called *THE CHRISTIAN EVANGEL*. The typesetting and actual printing was done by commercial firms outside. With Brother Myland's encouragement the paper was started from scratch—the first Pentecostal weekly. There was an article from Brother Myland in each issue; my contribution—a column of Pentecostal notes on the International Sunday School lesson and a column for children—the first effort in this field.

There were all sorts of handicaps to be overcome in this pioneer project.

This was the organ Mr. Flower turned over to the brethren at the First General Council in Hot Springs, Arkansas, in 1914. To some this may be a surprising bit of news. Incidentally, while Mr. Flower was at Hot Springs, I issued the paper myself for four weeks with some outside mechanical help, of course. But our close association with the Mylands ended here; for along with being elected the first General Secretary of the newly formed Assemblies of God, Mr. Flower was commissioned together with the first General Superintendent, Rev. E. N. Bell, to start a publishing house. Then the logical place for this was Findlay, Ohio. Thus ended our Gibeah days; and not long after, for various reasons, the school was closed. Its accomplishment, however, will reach into eternity.

During our association with Gibeah Bible School, and following our return from ministry in Ohio, Mr. Flower pastored a Pentecostal group in Indianapolis. Here we proved God's faithfulness in a new way. Only three weekly offerings came to us for our support, not overly large at that; for the church was new and the congregation small and of moderate income. We wanted our people to "feel missions" from the start. So, the first weekly offering of each month went to specified missionaries (there was no Missions Department then). We trusted God for our support that week. We never lacked, praise God, and some



Mr. and Mrs. D. Wesley Myland

of His provisions were providential supplies which brought spiritual uplift to our souls. For us, the truth was established for all our lives.—Be faithful and systematic in missionary giving, and God will never fail to supply your own needs.

It was here, on March 1, 1913, our first-born, Joseph Reynolds Flower, arrived. It was the goodness of God to make him a healthy, happy baby, for our activities the next year in Indianapolis and Plainfield included him. Thank God for such a cooperative baby, who gave us little trouble through the varied conditions of our living and ministry.

When he was nine months old we had considerable responsibility for the planning and conducting of a great indoor camp meeting at Marion, Indiana, in a huge, abandoned brick building, which had been used for a power plant. It was a cold January, but the crowds came from all directions with considerable expectation, and God did not disappoint His people, for there were some mighty manifestations of His spirit. From time to time, Mr. Flower had to return to Plainfield, but the young Joseph stayed with his mother, and usually sat contentedly on my knees in the service to the interest of the people around us. It was certainly a unique meeting, and the effects lingered long. It was the following summer that we moved to Findlay, Ohio, for the establishing of the Publishing House there.

A Humble Beginning

The next few years brought some important developments in the Flower Garden. Reverend T. K. Leonard kindly offered the facilities of his Bible School and printing plant in Findlay, Ohio, for the use of the newly established Gospel Publishing House, and the offer was accepted. During those first days in Findlay, and following the removal of our families to that city, the two men took out five dollars per week for living expenses. Beyond this, God took care of whatever was lacking to meet our simple needs. Brother Bell and his family lived in the school building, while we had a tiny cottage nearby. Those first six months were wonderful days of proving God.

This was when my sister, Zella Reynolds, joined us in the work. She had been employed as secretary to a prominent lawyer in Indianapolis, and in response to the call of God, gave up her employment to join in the editorial work of the new publishing house, until the way opened for her to fulfill her call to China. The remuneration for her services was the munificent sum of three dollars per week. Only those who have known the thrill of pioneering can appreciate our joy in constantly tapping the resources of our faithful God.

It was here that the CHRISTIAN EVANGEL (as

then titled) continued to go out, as well as a monthly paper, the WORD AND WITNESS, which Brother Bell had been publishing previously in Malvern, Arkansas. The actual printing was performed in the plant of the local newspaper, and it was there we were to meet J. Z. Kameron, a linotype operator, who was later to join the staff and to become the manager of the Gospel Publishing House.

Our Sojourn in St. Louis

With our first-born Joseph and my sister, who lived with us, our family was now four in number. The removal was made in the winter, but on the way we were able to stop off in Indianapolis for a happy Christmas with our loved ones there. Mr. Flower and my sister went on to St. Louis; but I remained behind in Indianapolis for the arrival of our daughter Alice Adele (named for her two grandmothers), on January 9th. As soon as practicable, I rejoined the family in St. Louis.

Now our family was six, for a good German sister had joined the household and we were to have the privilege of proving in even greater measure God's tender care. Housing was secured for each family; and now the brethren felt justified to take fifteen dollars for each family per week. We were all in the battle of faith together, for the two or three outside employees shared the same vision and devotion to the cause with us.

The publishing plant was operating on a shoestring—and God! Both Mr. Bell and Mr. Flower had used personal funds (later reimbursed) for the project as no other funds were available at that time. There was much sacrificial labor, and occasional visitors were amused to find the two brethren with grease-smeared faces toiling over the antiquated, spasmodically-operating machines which had been donated for the cause. But God was smiling on the effort, and the literature continued to go out and to be a means of much blessing to the readers.

Some wonderful instances could be related of God's intervention in various crises in those days. This one might bring praise to His name. A thousand dollars was needed for debts immediately payable—paper, ink and various printing supplies and rent of building. There was no benefactor on earth to whom the brethren could turn, but God had His eye on the cause and His Spirit moved us all to united prayer and fasting one noon hour in our little apartment, that the money would be immediately forthcoming. Before the week was out, from a party entirely ignorant of the crisis, came an amazing check that covered the need. Such a sum had never been received before, and our hearts were gratefully encouraged to trust the Lord for the greater emergencies which we knew would arise.

(To be continued.)

Food for Thought

from New Books

By THE EDITOR

FROM TIME to time ministers and laymen ask about the comparative value of one or another of the many English translations of the Bible—the *Revised Version*, the *Revised Standard Version*, *Moffatt*—and especially of the New Testament—*Weymouth*, *Phillips*, the *Amplified New Testament*, etc. It is but natural that any earnest Christian who is unfamiliar with the languages in which the Bible was written should desire the most accurate and the most understandable translation of that Word which God has ordained to be the lamp of our feet, the light of our way, “the only rule to direct us how we may glorify and enjoy Him.”

With the multiplication of so many versions and the promise of a number of others to appear shortly—all of which claim to be the most accurate or “best” on the market—there is little wonder that those who do not know Hebrew or Greek should seek competent counsel to guide them in their selection. Probably it is true that it should “nothing hinder but rather do much good to have diversity of translations and readings,” as Matthew Parker wrote in 1561. At the same time the average reader may find the rival claims for the best modern translation somewhat confusing if not frustrating.

Such a welcome guide is *The English Bible* (Oxford University Press, \$3.75) by F. F. Bruce, a professor of the University of Manchester, England. The author is well qualified to speak with authority, for not only is he acknowledged to be

one of the greatest scholars of the day but he is also an outstanding believer who has a vital Christian experience.

Just published (March '61) *The English Bible* is exactly what its subtitle says it is: “A History of Translations from the earliest English Versions to the New English Bible.” It is, however, more than just a history, for Professor Bruce has also given a careful analysis of the merits and defects of the various versions. Furthermore, the author has indicated the principles which governed the translators—i.e., what their particular, theological beliefs or biases are. This knowledge is very important in judging any translation, for it makes a world of difference whether a translator regards the Bible as the inspired Word of God or the words of men, a natural or a supernatural book.

Entertaining as well as informative, *The English Bible* contains many interesting stories and quotations from the lives and labors of the early translators in particular. These accounts do much to make the book a warm, human narrative and enjoyable to the average reader, as well as a valuable reference work.

Individual chapters are devoted to the Authorized or King James Version, the Revised Version, and “The English Bible for Roman Catholics.” One third of the book, however, deals with almost all the versions—Protestant and Catholic—which have appeared in the Twentieth Century and about which most questions are asked.

Many will find Professor Bruce's treatment of the really great problems which confront a translator both surprising and illuminating. The result should be greater respect for and understanding of the great army of men who have labored so diligently to make God's Word intelligible to man.

In the preface as well as the last chapter of his book Bruce discusses at length *The New English Bible* of which the *New Testament* was published jointly by the Oxford and Cambridge University Presses (\$4.95) in March. *The New English Bible* (NEB) is not a revision of the Authorized or King James Version (AV) as was the Revised Version or the Revised Standard Version, but an entirely new translation “from the original languages into the English we use today.”

Begun at the suggestion of the General Assembly of the Church of Scotland in 1946, the work itself was begun about a year later by a group of scholars drawn from all the leading Protestant churches of the British Isles. Thus a sincere effort was made that this translation should not be “the expression of any denomination or doctrinal leaning.” Elsewhere (*Christianity Today*, March 13, '61, p. 8) Bruce states this group “represent more or less . . . relative conservatism in theology.” The result of thirteen years of unquestionably “patient scholarship” with an endeavor “to render into living English the full meaning of the Greek” is now at hand.

A number of commendable features in NEB are the general style in which it is printed: units of thought put into paragraphs instead of broken up into verses; the use of shorter, simpler sentences instead of the long, often involved, sentences of the original; the printing as poetry those portions which were unquestionably written in

poetic form. Still another welcome feature is the use of the familiar Old Testament form of names such as Elisha instead of the Greek form, Eliseus (Luke 4:27).

Then there are some passages which indeed are clearer, more meaningful to the modern reader, such as Matthew 4:24:

"His fame reached the whole of Syria; and sufferers from every kind of illness, racked with pain, possessed by devils, epileptic, or paralyzed, were all brought to him, and he cured them."

And in Ephesians there are a number of excellent readings, as 5:16: *Use the present opportunity to the full, for these are evil days.* And again: *Give yourselves wholly to prayer and entreaty; pray on every occasion in the power of the Spirit* (6:18).

But now let us examine the NEB's claims for itself that it is a translation "into living, modern English . . . meaningful, and clear." And certainly it is fair to compare it in this respect with the King James Version (KJV) which it primarily refers to when it speaks of "a Bible . . . obscured by an archaic language."

Is "the coming retribution" of the NEB (Matt. 3:7) more "living" and "clear" than "the wrath to come" of the KJV? Or is "homage" more "modern" and "meaningful" than "worship" when Jesus is quoted as saying to Satan (Matt. 4:10), "You shall do homage to the Lord"?

To how many people—especially the multitudinous city folk of foreign language background, people who rarely see a horse or donkey, much less ride one—is the word, "tethered," clearer than "tied" (Matt. 21:2)? How much more could the same question be asked of the use of the word, "midge," for "gnat" in Matthew 23:24! (A midge, according to the dictionary, is "any very small gnat.")

But lest we be charged with "straining at a gnat," let us look further. Is "craven spirit" (NEB) really more "meaningful" or "clear" to the average reader than "the spirit of fear" of the KJV (2 Tim. 1:7)? Or what about "the effulgence of God's splendour" (NEB) in contrast with "the brightness of his glory" (KJV) in Hebrews 1:3? And is "oil of exultation" more "modern" and "clear" than the simple, beautiful "oil of gladness" (KJV) in verse seven of the same chapter?

Everyone concedes that the Book of Revelation is "hard to be understood," much less easy to be interpreted. Does "bedizened with gold" (NEB, Rev. 18:16) make it easier to understand? Or is the "decked with gold" of the KJV more "clear" and "meaningful," to say the least? Or as a final example, take "they will batten on their flesh" (NEB, Rev. 17:16). Is that "living, modern English," "clear," and "meaningful"? (One reader who had graduated from college with high honors and has read much and widely had to look up "batten"!)

Granted there are unquestionably archaic words and expressions in the KJV, but let the general reader judge whether he will not need a dictionary just as much in reading the NEB with its "contemporary vocabulary."

There are some other points in the NEB, however, which are even more important to consider: Why is there almost a consistent avoidance of such words as "sanctify" and "holiness"? In their place one often finds "consecrate" or "dedicate," etc., words which may be more "modern" but are certainly weaker and do not give "the full meaning of the Greek."

And the use of the words, "initiated" or "initiation" (I Jn. 2:20, 26, 29), will never satisfy anyone who has experienced the anointing of the Spirit. (True,

in a footnote, the translators state that "anointing" is the literal meaning of the Greek word.)

Finally, anyone who has had any acquaintance or experience with the gifts of the Spirit as enumerated in First Corinthians Twelve knows that "the gift of wise speech" (NEB) says something far less and quite different than Paul did when he said, "the word of wisdom" (KJV). The same is true, even more so, of the reading "while another, by the power of the same Spirit, can put the deepest knowledge into words," for the simple, direct words of the Apostle Paul in Greek or the KJV, "the word of knowledge." And what shall be said of "the gift of ecstatic utterance" for "tongues"?

It is such readings as these which, for all the acknowledged scholarship of the translators, reveal a serious lack of insight into spiritual things on their part. They bring us to the crux of the matter in evaluating most of the modern versions of the Bible as well as the NEB. They also lead us to ask the question why none of these translations have superseded the KJV and to ask a closely related question, why the KJV with all its admitted inaccuracies, imperfections, and "archaic language" has maintained its hold on laity and ministers alike?

Is it the binding force of tradition and custom? To some extent, certainly. Is it because of the beauty of its language? Unquestionably this is part of the answer. But neither or both of these explanations together seem to answer the question completely. There is something else about the KJV that makes "hundreds of thousands of readers," to quote F. F. Bruce, accept this version "as 'The Word of God' in a sense in which no other version would be so accepted."

Why? May not the real answer be found in the words of

Miles Smith, one of these who worked on the KJV and wrote its preface:

"And in what sort did these [the translators] assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening, and no man shutting; they prayed to the Lord . . . to the effect that St. Augustine did: 'O let Thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them.'"

The translators of the KJV labored according to the rules set forth by John Purvey, secretary to John Wyckliffe, translator of the first English Bible:

"A translator hath great need to study well the sense . . . and then also he hath need to live a clean life and be full devout in prayers, . . . that the Holy Spirit, author of all wisdom and knowledge and truth, dress him for his work and suffer him not to err. By this manner . . . men can come to true and clear translating, and true understanding of holy writ."

Probably the scholarship and devotional life of Lancelot Andrewes, chairman of one of the translation companies of the KJV, exceeded those of many of his co-workers. True, he did not have the earliest and, perhaps, the best manuscripts to work with, nor the advantage of the Twentieth Century "linguistic researches" as have the translators of the NEB. He did know six ancient and fifteen modern languages. But there was something else about Andrewes: His "life was a life of prayer"; a great part of five hours of every day, did he spend in prayer and devotion to God."

One cannot but wonder about the complete qualifications of men who "represent more or less" only "relative conservatism in theology" to translate the Scripture. Men of such belief are not known to give themselves to prayer, the only means whereby they may be filled with the Spirit of God who alone can

give the "true understanding of holy writ." How then, for all their scholarship, can they be able "to grasp and convey the spirit of the original"?

Nevertheless, whatever translation people read, so long as they read the Word of God, we "therein do rejoice, yea, and will rejoice." As this goes to press, the NEB has been on the nation's "Best Seller List" for four weeks, and three of those weeks it has occupied second place—sufficient evidence of its popularity and that people are reading it. Most sincerely we say, "Thank God."

"TRAIN UP A CHILD"

(Continued from page 5.)

wall that kept me from straying."

And so, too, your child will be kept, dear mother, if you have loved him and trained him in the ways of the Lord. A poem by Alice Reynolds Flower seems especially fitting for this day in which we live:

*So long as there are homes to which
men turn at close of day,
So long as there are homes where
children are and mothers stay—
If love and loyalty and faith be found
across those sills,
A stricken nation can recover from
its gravest ills.*

*So long as there are homes where
lamps are lit, and prayers are raised,
So long as God is honored and His
Word is praised;
Although a people falter through the
dark, and nations grope,
With God Himself back of these little
homes, we have sure hope.*

Report from Formosa

From Taipei, where Pastor H. Waldvogel began three weeks' special meetings April 17, he writes: "I have just finished one week's meetings here — two meetings a day. The blessedness of this work has been growing upon me. The meetings have been markedly under the power of the Holy Spirit." God willing, Pastor Waldvogel will begin a Bible conference in Kirchheim, Germany, on Pentecost Sunday, May 21.

Consecration

Edited notes from sermon, Nov. 22, 1931.

CONSECRATION means all for Jesus, all of yours for Jesus, all are His.

Consecration is not having great, sweeping times of blessing, but it is a deep, quiet arrangement with Jesus where you say, "Not my will, but Thine be done." Great sweeping times MAY be a RESULT of consecration.

Do you always obey Christ after you are consecrated?

Yes, unless you tumble. Then you should say, "Forgive me."

There is a beautiful tradition which says that Jesus fell under His cross. You, too, may fall under your cross, but after you fall, if you should, don't go back and consecrate yourself all over again, but go right straight on. Repent about the tumble and determine that Christ shall have all. You renew your cross daily.

Some people lose their souls by WILLFULLY disobeying and then running back to ask for forgiveness.

Don't be afraid of your Master. He wants you to fulfill even unto death.

—MARTHA W. ROBINSON.

Let Christ Be Absolute Lord



BY THE COMING of the Holy Ghost the Lord Jesus Christ drew all the members of His body unto Himself, not to make them wonderful, but to be wonderful in them, to manifest the exceeding greatness of His authority and His power in them.

But where are the people that have really come down and really come in so that the Holy Ghost controls their lives, their tongues, their thoughts, their feelings, their plans? There is a place in God where you are controlled by the Holy Ghost, where He takes charge, and you have no power to resist Him in the smallest matters. It would not occur to you to do anything yourself. It is just as natural as living because now Jesus Christ lives within. And what is it? It is the kingdom of God come to us.

The Lord spoke to me once and said, "It's the little things you have got to watch." The life of God leaks out when I allow myself to become a little bit careless because I think, "Well, it doesn't matter."

When I was a young minister, one of my teachers asked me, "What do you do if God wants you to wait upon Him a whole day, and there are five people clamoring to be visited? What do you do in a case like that?"

We are often under pressure. We want to please people, or we think that this or that or the other thing is necessary. But I must lose all my own opinions and really let Jesus Christ be Lord. And God has a place, He has a revelation of Jesus Christ to my soul that makes Him be absolute Lord. It means that I come down. That is what makes coming down such a glorious and wonderful experience. It puts me into Christ.

It is your Father's good pleasure to give you the kingdom.

—HANS R. WALDVOGEL.