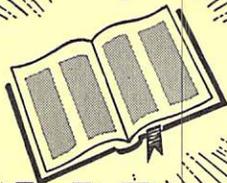
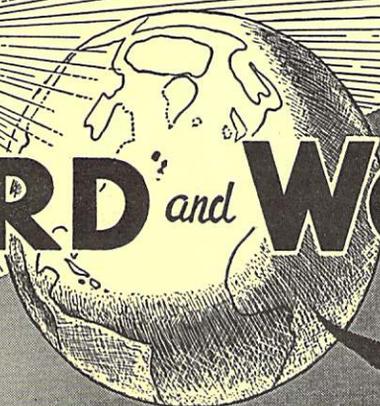


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

AUGUST, 1989

The Urgency of Prayer

"I exhort first of all that supplications, prayers, intercessions, thanksgivings be made . . ."

—The apostle Paul, 1 Tim. 2:1

"I would rather teach one man to pray than ten men to preach."

—J. H. Jowett, outstanding preacher

"I used to think that prayer should have the first place and teaching the second. I now feel it would be truer to give prayer the first, second, and third place, and teaching the fourth."

—James Fraser, pioneer missionary

"Why tune up the instrument after the concert is over?"

—J. Hudson Taylor, on meeting God first thing in the day

"The pastor who is not praying is playing; the people who are not praying are straying. We have many organizers but few agonizers; many players and payers, few pray-ers."

—Leonard Ravenhill, preacher & writer

THE PRIVILEGE OF PRAYER

*Lord, what a change within us one short hour
Spent in Thy Presence will prevail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel and all around us seems to lower,
We rise, and all, the distant and the near,
Stands forth in sunny outline, bright and clear.
We kneel how weak, we rise how full of power!
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee.*

—R. C. Trench

NEWS AND NOTES

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

Cramer & Hanover Church, Lexington: "NEWS OF THE BRETHREN" is a section in "The Christian Standard" devoted to announcements and "News of the Brethren." Included in this week's section is a spot announcement of the "LOUISVILLE CHRISTIAN FELLOWSHIP" meeting to be held in August. It is significantly important to be recognized as "BRETHREN!" Praise God for encouragement in this area of "Unity & Fellowship!" [The Christian Standard is the leading paper among the independent Christian Churches.—ed.]

THE FRIDAY FOLLOWING Louisville Christian Fellowship (Aug. 11th): Young people are invited to participate in a "Field Day" sponsored by the Louisville Area Youth Committee. Numerous activities will be conducted at the Southeast Church of Christ from 10:00 a.m. to 4:00 p.m. (Lunch at 1:00 p.m.)

IN CONCERT Friday evening, August 11th—will be the "Revelators" of Dallas, Texas. Our young people are familiar with these young men who have just recently cut another tape. Make plans NOW to go with us on Friday evening at the Cherry St. Church of Christ in New Albany, IN. [Sorry we "announce" these events after they occur! We need to get news earlier.— W & W editor]

AT WOODLAND BIBLE CAMP:

The Second Senior Citizens Week

September 17 - 22, 1989

The activities of these few days will be geared for people 50 years or older. There will be recreation, walks, visitation with friends, and plenty of good food for both physical and spiritual needs—all for \$35.00 per camper.

Speakers will be Buford Smith, Harry Coultas, Orell Overman, Joe Blansett, T. Y. Clark, Louis Schuler, Vernon Lawyer, Ray Naugle, and Dale Offutt.

For more information write 110 B Street, N.E., Linton, IN 47441.

Eugene & Allene Pound, Directors

Gallatin Tenn. Church of Christ

Our Sunday morning started with about 50 people attending our quarterly prayer breakfast. Thanks to the Willing Workers and Ken Stockdell's Sunday School classes who did a great job preparing the meal!

Portland Christian School is collecting Campbell Soup labels to get a new van. Please save them along with Swanson's canned and frozen foods; Prego spaghetti sauces and frozen entrees; Pepperidge Farm products; Vlasic pickle products; Franco-American products; and Mrs. Paul's frozen food

Continued on page 256

THE WORD AND WORK

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

Alex V. Wilson, Editor

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In This Issue

Theme: *THE URGENCY OF PRAYER*

More Prayer, More Power — Alex V. Wilson	226
Any Work For God Easier Than Praying	
Dr. Martyn Lloyd-Jones	229
The Secret of Efficiency — Elizabeth Walker Strachan	229
No Kidding, God Does Answer Prayer — Alex V. Wilson	231
Lord, Bless Charles . . . — Breaking Out of the Prayer Mold	
— Sarah Gudschinsky	233
Conversational Prayer Meetings — William Lantz	234
Pour Out Your Bitterness to God — Author Unknown	238
Pray—How, and For What? — R. H. Boll	238
Thoughts From Romans — "The Minister to Us Gentiles"	
— E. E. Lyon	240
Questions Asked of Us — Carl Kitzmiller	242
MISSIONARY MESSENGER	245
Some Great Christian Women Since the Middle Ages	
— Ruth Wood Wilson	246
Poems of Devotion and Faith — Madame Jeanne Guyon	249
Eulogy for W. Carl Ketcherside, 1908-1989 — Leroy Garrett	250
Thoughts on the Passing of W. Carl Ketcherside	
— Bob Chambers	252
Meet A Ministry: God's Word Shall Not Return Void	
— Rochunga Pudaite	253
Reform or Rescue?	255
NEWS AND NOTES	Inside front cover

THEME:

THE URGENCY OF PRAYER

More Prayer, More Power

Alex V. Wilson

Have you read them yet, and thought them through? I'm referring to the suggested goals for our churches during the 1990's. We ran them last month, remember? A dedicated task-force of leaders prepared them, and I urge all of you to consider them carefully. Church leaders need to discuss them together, and call their members' attention to them too. To the task-force members let's give a hearty, "Thank you." Scripture says, "In the multitude of counselors there is safety" (Prov. 11:14), and these brothers have shared their God-sought counsel with us.

I did notice a glaring omission, though. This is not to blame the task-force but the S.B.S. committee of which I am a member, for we were the ones who suggested the five areas for the task-force to set goals for—leadership, home missions, foreign missions, fellowship, and social/moral action. All those areas are extremely important. But, without a fresh, deeper and continuing move by God's Spirit among us, we shall lack sufficient *motivation* and *enabling power* to carry out the suggestions and reach the goals. And God chooses to work as His people lift Him up in worship and call upon Him in prayer. So we on the original committee should have also included the area of *worship and prayer*.

A devoted sister at Portland Church also noticed this fact. After reading the set of goals, she wrote me a note. Part of it says,

I was disappointed to find nothing in the list about encouraging people to pray/seek God's face/set apart time for Him/set our eyes on Him. For years God has been on my case to commit myself to spend some time each morning with Him before any of the others are up. I have finally come into the place where I am doing that (by His help alone!) Yesterday I was reading in John 15 about the Vine and the branches: "Take care to live in me, and let me live in you. For a branch can't bear fruit when severed from the vine. Nor can you be fruitful apart from me" (L.B.). I believe that our testimony of Christ is a natural result of our "abiding" in Him. . . .

How true, and of course we all agree, at least in theory. But it is so easy to forget, isn't it, and to slip into self-dependence. May the Lord increase our *faith*, and *worship*, and *prayer*, so that—abiding in Him—we may press on and reach those goals He desires for us. And to His glory alone.

Discipline in Prayer

The note just quoted mentioned the struggle to make time for prayer. This reminds me of Charles Simeon, a powerful preacher and evangelical leader in England around 1800. Note the importance

he placed on communion with God, and the lengths he went to practice it. He would get up early and spend the first four hours of the day in prayer and Bible study.

This early rising did not come easily for him. It was a habit he determinedly fought for. Finding himself too fond of his bed, he resolved to pay a fine for every offence—giving half-a-crown to his servant. One morning as he lay warm and comfortable he caught himself reasoning that the good woman was poor and that the half-crown would be very useful to her! But that excuse could not be tolerated. So he resolved that if he rose late again he would walk down to the river and throw a guinea into the water. And so he did, though not without a great struggle, for gold was not abundant in his purse and also he had learned to look on it as his Lord's money. But for his Lord's sake he threw the coin in, and no doubt it is still there. Simeon never transgressed in that way again.

How much do *we* value time with the Lord?

Practical Suggestions

Prayer surely can't be carried out by formula or rote, for we differ in many ways—circumstances, temperament, background, experiences, knowledge, etc. Yet we can benefit from the practice of others, and through experimentation learn what suits us best.

It struck me during the NACC that speakers at two different workshops shared almost identical experiences. Each had formerly a very poor prayer-life. In fact, one called his "miserable" and admitted he could not concentrate more than 4-5 minutes without being totally distracted by thoughts and plans about his many duties. But each had been tremendously aided by *writing down* praises and prayer-requests. This helped them focus their attention, as well as keeping a record of answers as they came. One used the ACTS acronym: keeping separate columns for Adoration, Confession, Thanksgiving and Supplication. The other used a prayer notebook published by Change the World Ministries' "School of Prayer" (P.O. Box 5838, Mission Hills, CA 91345). It transformed his personal praying so incredibly that he had them hold a "School of Prayer" at his congregation, and the entire church was deeply renewed.

Similarly, a few years ago Glenn Baber asked his members at Turkey Creek to use their church directories as prayer-books. I.e. he began a program of getting each person to pray for *every* church member by name *every* month (or was it every week, Glenn?)! To do that in any meaningful way required the members to get to know each other better—their needs, blessings, struggles, hopes and fears. So they started interacting more: thus fellowship deepened, intercession increased, and the Lord renewed the church.

At Portland we have emphasized what we call "praying around the world." On most Wednesday nights, the leader will share specific requests about the Lord's work anywhere on the globe. For instance, in one meeting we may pray/praise about situations in Greece, Zimbabwe, China, Honduras, Mozambique, Turkey, the Philippines and Japan. Source materials for such praying include the following: *Word and Work*; the missionary prayer-guide Victor Broadus publishes yearly (P.O. Box 54842, Lexington, KY 40555); magazines like *World Christian*, *The Christian Chronicle*, etc. and informative bulletins from Open Doors (re: "closed lands"), Operation Mobilization,

etc. Because most of our members don't attend the mid-week meetings (blush), we also started praying for a different missionary family each week on Sunday mornings.

Another idea, especially good at camps or retreats: why not study some Psalms, then urge those with any poetic gifts to compose their own psalm(s) of adoration or supplication? We may have some budding Watts, Wesleys, Crosbys or Gaithers among us.

Here's a modern psalm written by a college student, Dennis Chadwick, as a result of his experiences in mountain-climbing.

O Lord, my grip and my belayer,
You are a strong rope for the faint-hearted,
A steady hand for the weak,
A support halfway down,
A comforting voice from above.
You make the proud tremble
And you exalt the humble.
My trust is in you, Lord of heights,
For I am a heavy weight and of unsure feet;
To You I cling.
My life sings praise to you,
My rock, my rope, my anchor.

Other Ideas

Bailey McBride asked many Christians about their prayer practices, and recorded their answers in an article. Here are some samples:

● A 30-year-old jogger says, "I run for God and for my health. When I hit the street I start praying. I give thanks for all my blessings—and sometimes that lasts the whole distance. If I'm troubled, I begin pouring out my fears, my troubled emotions and my doubts. The release in sharing those feelings with God is wonderful. The involvement is so intense, I usually don't know I've run the 3- or 5-mile course I set."

● A teen-ager tells how he prays for the adults in his life. In the front of his notebook, he keeps a list of parents, grandparents, family, teachers, friends, neighbors, co-workers at the grocery store and others. He systematically prays for each person on the list, using lulls before classes start, as he finishes an assignment early, as he stops by his locker between classes or as he waits for the bus home.

● A serious Bible scholar reports: "I devote my prayers to adoring God. I look for the language to describe His love, power, knowledge and mercy. As I do I draw closer to Him and take on some of His qualities. I restrict my personal requests to the basic needs for my family and me."

● A missionary reports, "I pray every day about 3 times. Once each day I write my prayer out as a letter to God. The practice makes me get away from repetitive expressions. I have to be precise. I have to think beyond my concerns. As I looked at my prayers I saw myself as selfish and self-centered. I have begun to change." (Christian Chronicle)

"I have begun to change." Good news, right? Prayer indeed changes things, including the pray-er. Or better, *God* changes things, as we pray. Verily, "prayer moves the hand that moves the world." Friends, let us seek God's face and be earnest intercessors—more, more, more!

* * * *

Any Work For God Easier Than Praying

Dr. Martyn Lloyd-Jones

When a man is speaking to God, he is at his very acme. It is the highest activity of the human soul, and therefore it is at the same time the ultimate test of a man's true spiritual condition. *There is nothing that tells the truth about us as Christian people so much as our prayer life. Everything we do in the Christian life is easier than prayer.*

It is not so difficult to give alms. The natural man knows something about that, and you can find a true spirit of philanthropy in people who are not Christian at all. Some seem to be born with a generous nature and spirit; to such, almsgiving is not essentially difficult. The same applies also to the question of self-discipline—refraining from certain things and taking up particular duties and tasks.

God knows it is very much easier to preach from a pulpit than it is to pray. Prayer is undoubtedly the ultimate test, because a man can speak to others with greater ease than he can speak to God. Ultimately, therefore, a man discovers the real condition of his spiritual life when he examines himself in private when he is alone with God. The real danger for a man who leads a congregation in a public act of prayer is that he may be addressing the congregation rather than God. But when we are alone in the presence of God, that is no longer possible.

And have we not all known what it is to find that somehow we have less to say to God when we are alone than when we are in the presence of others? It should not be so, but it often is. It is when we have left the realm of activities and outward dealings with other people and are alone with God that we really know where we stand in a spiritual sense. *Prayer is not only the highest activity of the soul; it is the ultimate test of our true spiritual condition.*

* * * * *

THE SECRET OF EFFICIENCY

Elizabeth Walker Strachan

There are many lovely epitaphs in the Bible. Abraham was called "the friend of God," Enoch "walked with God," David was "a man after God's own heart," and Daniel was "beloved of God." But one that appeals especially to those in Christian work is the one that Paul used so often of himself—"a servant of Jesus Christ."

It is difficult for folks here in the States truly to appreciate what the term in the Biblical sense means. Almost everyone has servants, but they are mechanical and run by electricity. A human servant is very different. Some who live in foreign countries where the luxury of washing machines and dishwashers is not well known can tell us many interesting stories regarding their experiences with human servants.

One American living abroad had a little girl come to live in her home to help with the housework. She had had a sad childhood and was delighted to have the opportunity of working in this pleasant home, and was most eager to win the approval of all. But she had one fault that almost cost her her job many times. She was continually doing jobs that she thought would be worthwhile, but which her mistress had never asked her to do.

Once, while the lady was away from home, the girl painted the kitchen stove tan. Another time she white-washed the bath-room. In every instance it was a work of love, but not what her employers wished—uncommanded labor, misguided zeal.

Perhaps this weakness is the most prevalent one among the servants of God. Only God Himself knows how many of His servants are busy rushing here and there, doing this and that—all out of the goodness of their hearts—but it just isn't the work that He wishes them to do.

Moses, that wonderful Old Testament servant of God, has set a perfect example of Christian service. He went up into the Mount alone with God for forty days, and was given a pattern. Then he came down from the Mount with his pattern and built the Tabernacle in God's way, according to God's specifications. There was no waste of time, materials, energy or personnel, and the secret lay in the fact that *before* his service, he had waited upon God.

There are two special advantages of this procedure. First, when difficulties and problems subsequently arise, one doesn't doubt the rightness of the task. There is an inner strength that those who have waited on God have when the trials arise, because of the quiet, inward certainty that they are in God's path.

Secondly, those who have waited upon God for *His* plan for service are utterly unscathed and unharmed over the opinions and criticisms of others. When one has heard the voice of God, the voice of man is small indeed.

But just how does one "wait on God" for His pattern? How does this work out in everyday life?

There is of course the long waiting one should do before the big steps of life and the large decisions. A high school student should pray for months regarding the matter of further preparations; each young person should spend hours in the presence of God over the choice of a life partner; the missionary candidate should wait long before Him regarding the board under which he is to serve. How much mileage is lost when one fails to stop at the crossroads and carefully read the signs—a perfect example of when haste makes waste.

But, since one's service for Christ is also made up of the daily tasks, equally important is that quick lifting up of the heart to God in the small concerns of each day, before one lifts the telephone, before one writes a letter, before one greets a caller. Those who have tried this unanimously testify to the difference it makes throughout the day—the mistakes avoided, the blessings poured out.

Samuel Brengle, that saint of the Salvation Army, said: "If I were dying and had the privilege of delivering a last exhortation to

all the Christians of the world, and that message had to be condensed into three words, I would say, 'Wait on God.'

Then he went on to add, "There is a drawing nigh to God, a knocking at heaven's doors, a pleading of the promises, a reasoning with Jesus, a forgetting of self, a turning from all earthly concerns, a holding on with determination to never let go, that puts all the wealth of Heaven's wisdom and power and love at the disposal of a little man, so that he shouts and triumphs when all others tremble and fail and fly, and becomes conquerer in the very face of death or hell."

Such waiting is spiritual efficiency.

* * * * *

No Kidding, God DOES Answer Prayer

Alex V. Wilson

What is more exciting than seeing God at work, seeing lives changed and "coincidences" called into being? Nothing else strengthens our faith more than experiencing the Living God's activity among us, answering prayer as He promised.

We need to encourage one another by sharing testimonies about such answers, past and recent. Folks, our churches need to arrange times and places for such sharing. Without them we deprive ourselves of a valuable weapon in the spiritual arsenal. Somehow, sometime, somewhere we need chances to hear what the Lord is doing among us—some kind of testimony meetings. Yes, for women too: a testimony is not a sermon, nor doctrinal teaching, nor usurping authority. It is simply recounting what God has done for you, and since He doesn't restrict His working to men we shouldn't restrict testimonies to men either. Whether at fellowship-meals, or home cell-groups, or at camp outings, or during Sunday School classes, or whatever, let's encourage one another by telling what our great Savior is doing among us—current events as well as ancient history.

Treasured Memories

We should never minimize long-ago blessings, but remind ourselves of them. In our family that means recalling how God healed Ruth of osteogenic sarcoma, an incurable cancer, 35 years ago. (Every doctor we've ever told about that, even Christians, have responded at first with, "I can't believe that!" But solid evidence exists.) Then there was that time in Manila when my sermon-preparation was getting nowhere. Things just wouldn't come together, and Sunday morning was breathing down my neck. Finally, despite several days of intense study, I gave up on that topic and preached instead a re-run on the passage in the Sermon on the Mount about going the second mile and turning your other cheek if someone strikes you. A week later a church member informed me that just 2 days before I preached on that text, one of his subordinates at work had literally and humiliatingly slapped him in the face! I had known

nothing about that, but the Lord had, and led me to the very text needed by that brother at that very time.

But testimonies should be about current events too, not just ancient history. Our Father is not God, emeritus! One thrilling answer to prayer in our congregation recently concerns a sister who had been a heavy smoker for 13 years. Several time she tried to kick her 2½-pack-a-day habit, but couldn't. She had prayed about it, too, but still failed to quit. Finally she came forward one morning and asked that the whole church pray for her in this struggle, which we gladly did. Again, after that evening's service several of us laid hands on her and prayed fervently for her deliverance. That was over 3 months ago, and she hasn't touched a cigarette since then, or even wanted to, praise God! (*Sometimes* God holds back answers to private prayer till we ask the whole church to join in our requests.)

I hope that by now you are itching to share answers to *your prayers*. Do it! Write out your testimony and send it to us if it would be an encouragement to our readers.

More Examples

From a grand old book, *The Kneeling Christian*, here are three cases from foreign mission fields.

"Dan Crawford told us that when returning to his mission field after a furlough, it was necessary to make all possible haste. But a deep stream, which had to be crossed, was in flood, and no boats were available, or usable, for that matter. So he and his party camped and prayed. An infidel might well have laughed aloud. How could God get them across that river! But, as they prayed, a tall tree which had battled with that river for scores of years began to totter and fall. It fell clear across the stream! As Mr. Crawford says, "The Royal Engineers of heaven had laid a pontoon bridge for God's servants'" (p. 102).

A lady in India was cast down through the failure of her life and work. She was a devoted missionary, but somehow or other conversions never resulted from her ministry.

The Holy Spirit seemed to say to her, "Pray more." But she resisted the promptings of the Spirit for some time. "At length," said she, "I set apart much of my time for prayer. I did it in fear and trembling lest my fellow-workers should complain that I was shirking my work. After a few weeks I began to see men and women accepting Christ as their Savior. Moreover, the whole district was soon awakened, and the work of all the other missionaries was blessed as never before. God did more in six months than I had succeeded in doing in six years. And," she added, "no one ever accused me of shirking my duty." Another lady missionary in India felt the same call to pray. She began to give much time to prayer. No opposition came from without, but it did come from within. But she persisted, and in two years the baptized converts increased sixfold! (p. 28)

A Barber in Need

Famous modern author C. S. Lewis of England tells this from his personal experience:

Some years ago I got up one morning intending to have my hair cut in preparation for a visit to London, and the 1st letter I opened made it clear I need not go to London. So I decided to put the haircut off too.

But then there began the most unaccountable little nagging in my

mind, almost like a voice saying, "Get it cut all the same. Go and get it cut." In the end I could stand it no longer. I went. Now my barber at that time was a fellow Christian and a man of many troubles whom my brother and I had sometimes been able to help. The moment I opened his shop door he said, "Oh, I was praying you might come today." And in fact if I had come a day or so later I should have been of no use to him. It awed me. It awes me still. . . .

* * * * *

Lord, Bless Charles . . .

BREAKING OUT OF THE PRAYER MOLD

Sarah Gudschinsky

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding;

That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness;

Giving thanks unto the Father, which hath made us fit to be partakers of the inheritance of the saints in light;

Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son.

— The Apostle's Prayer in Colossians 1:9-13

"Lord, bless Charles . . . and bless Gregersons . . . and bless Marge . . . and bless . . ." These people are all on my prayer list, but my prayer for them is dry and hurried and impersonal. "Bless Grubers . . . and bless . . ." Wait a minute!

Suddenly, I wondered if *my* name is on some other prayer list. I wonder if someone else is praying "... and bless Sarah and bless Shirley . . . and . . .": not really *praying for me* at all!

The apostle Paul lived in a time of poor communication and lack of news. He carried a heavy prayer burden for churches and individuals. Yet I have no impression that his prayer was hurried or trite. It occurs to me that if I use Scripture as a basis for my prayer, it may become more meaningful—more like the prayer I need from others. I think I'll try praying for Charles like Paul prayed for the Colossians. . . .

Lord, fill Charles with a knowledge of Your will.

May he have Your point of view in all things. Keep him from decisions made for self-advantage or according to the perverted standards of this world.

Give him wisdom and spiritual understanding.

Deliver him from a dependence on the dishonesty and craftiness of man's wisdom, from conceit and pride. Grant to him the wisdom

which is from above—pure, teachable, humble.

Grant that he might bring credit to Your name and please You in all things.

Enable him for this, not only in his praying and witnessing, but also in the drudgeries of daily living. May small jobs undertaken, errands run, meals eaten, clothing worn, and all else, please You.

Make him fruitful in good works.

Keep him from any self-centeredness or work-centeredness that would hinder any acts of kindness, goodness or generosity.

Increase his knowledge of You.

May he see You clearly in Your Word, may he fellowship with You in prayer and meditation, may he be so filled with the Spirit of holiness that he may see You in truth.

Strengthen him with all Your glorious power—the power that raised Christ from the dead.

Take his weakness and inability that it might be lost in the ocean depths of Your own omnipotence.

Teach him patience and longsuffering.

In all the daily annoyances and frictions, make him patient with the shortcomings and irritating habits of those close to him. Give him longsuffering in the unreasonable upsets, the multitude of interruptions and delays which slow his plans. Grant him patience with himself—with his own faults and weaknesses.

Fill his heart with overflowing joy.

May he see Your overruling love and mercy in every circumstance. May he rejoice in opportunities to show forth the patience and meekness that comes from You.

Praise be unto You, O Lord our God.

You have made Charles fit to be a partaker of the inheritance of the saints of light. I thank You for Your mercy and transforming power in his life.

I thank You for calling him out of the domain of darkness and into the kingdom of Thy dear Son. I pray that You would make the deliverance from darkness and sin a practical reality in his daily life. Bring him quickly to conviction and repentance when he falls into sin.

And may all glory be unto Jesus our Lord and Savior who has the pre-eminence in all things.

Amen.

The prayer of the apostle Paul provides a pattern that can make our own prayer meaningful and practical . . . the kind of prayer that God loves to hear and answer! "If we ask anything according to His will He heareth us . . . and we know we have the petitions that we desired of Him" (1 John 5:14, 15).

Adapted from *In Other Words*; available in tract form from American Tract Society, P.O. Box 462008, Garland, Texas 75046.

* * * * *

Conversational Prayer Meetings

William Lantz

When children line up in front of a department store Santa Claus, each has his turn to talk to Santa. But even though a group of children may be gathered around, what takes place is merely a series of individual communications.

To me this line-up of children seems analogous to the kind of prayer which is called group prayer, but which actually is a series of individual prayers to which others in the room are allowed to listen. In such a situation there is no real group activity.

I have come to believe that group activity is important in prayer. Group prayer should be like a time when the children of a family talk something over with their father. At such a time the procedure is something like this: the children with their father may discuss plans to go to the zoo. Each one who cares to (including the father) makes a comment or two about this. Then the conversation may turn to household chores, then the matter of swings for the backyard, then the children's school activities, and so on to other topics.

Such a conversation doesn't consist of one child giving a four-minute speech on all the topics on his mind, then another child giving his speech, and so on around until each has had a turn. Nothing is wrong with such activity, but I don't believe that it can be called group or even family activity in the fullest sense.

Group prayer can be like a family discussion. That is, it can proceed by topics rather than by individuals. We might call this type of prayer "conversational group prayer." The individual may pray many times during the prayer meeting, but a topic is dealt with only once—in contrast with a prayer meeting in which a topic may be dealt with many times, but in which an individual prays only once. As in conversation, the topics (not the individual) form the center of activity. This contrasts with the type of public speaking or oratory in which the individuals who speak (not the topics) form the center of activity.

Conversational group prayer doesn't consist of orations but of phrases or sentences from various individuals on one topic until that topic is covered. Ordinarily it is rude in group conversation to make a statement about a topic and then go to something else without giving others a chance to say anything. On the other hand it would be rude to interrupt a speaker or orator to comment on one of his topics, no matter how many subsequent topics he might also discuss before he finished.

Thus the "rule" for conversational group prayer is this: limit your prayer to one topic at a time. It may take just a phrase to express it, or a sentence, or two or three sentences—but just one thought. It could be some bit of adoration, perhaps a thought of thanksgiving, maybe a note of confession, petition, or intercession—but just one idea.

Then wait and let others add something on that topic. Perhaps

someone else's addition will remind you of another aspect of that topic for which you would like to pray.

Then when it seems that everyone has finished on a topic, you or anyone else may introduce a new one. You may pray many times during the meeting but only a single thought each time. The prayer meeting thus proceeds topic by topic. (Incidentally, the same topic could again be introduced later if some important neglected aspect comes to mind.)

In the other type of prayer meeting several individuals successively lead the group (as in a pastoral prayer). We might call this "oratorical group prayer" as distinguished from conversational group prayer. This is not meant in a derogatory way. It's simply that the pattern of this type of prayer approximates oratory rather than conversation. Nothing is wrong with good oratory, and nothing is wrong with oratorical prayer, if it really is group prayer—that is, if the individual who is praying is really leading the group, praying as spokesman for the group, and not just praying his own private prayer while other people happen to be listening. This is a common danger in oratorical group prayer, and conversational group prayer can help overcome it.

Conversational group prayer can also help overcome other difficulties in prayer meetings.

ATTENTION

Sometimes when a prayer meeting consists simply of a series of individual prayers, your mind wanders while others are praying. Have you noticed that it's usually easier to pay attention in a conversation than to a lecture? In the first situation you're alert because the group is verbally interacting and you're watching to see if you can interject something. Verbal interaction gives the conversation a fresh, immediate quality. Similarly, conversational group prayer is more conducive to attention than oratorical group prayer.

ORGANIZATION

Sometimes it's difficult to organize your thoughts for a long prayer. After you've finished you remember something you should have included in your prayer, but it's too late. Or someone else's prayer may remind you of something you'd like to add, but you hesitate because you've already had your turn. Perhaps everything you were going to pray about has already been mentioned and you're at a loss to know what to pray. Or if you have difficulty in praying a long prayer, you tend to be organizing and outlining your own prayer during the prayers of the two or three persons preceding you. As a result you don't listen and pray with others as you should. Conversational group prayer often helps eliminate these difficulties of organization.

SELF-CONSCIOUSNESS

Are you ever tense and self-conscious in a prayer meeting? You may be afraid of how your prayer will sound or you may worry about the mechanics of prayer. You may find yourself wondering when your "turn" is coming or whether each person has to pray. Con-

versational group prayer helps eliminate concern about methodology and mechanics. Instead, you have one technical concern: to refrain from praying more than one thought at a time so that someone else won't be deprived of the privilege of interacting with the topic at hand. Instead of detracting, this one technical concern adds to the group's feeling of fellowship. It helps eliminate inner tensions. It is similar to the relative ease of conversing with friends compared with mastering the mechanics of making a speech. As a result, when this method is used, people who otherwise never pray aloud will sometimes do so. Conversational group prayer preserves informality without sacrificing reverence. In fact, it stimulates reverence because of the increase of God-consciousness over self-consciousness.

WORDING

When each person prays one long prayer you may find that transition from topic to topic is a problem. Sometimes you put in words you don't really need, just to fill in the gaps. Also, since you feel you must do all your praying at one time, you have less opportunity to give variety to your wording. Sometimes one long prayer gets monotonous.

A further problem arises when one or more persons repeat the same phrases and ideas that someone else has already used. Such repetition is less common in conversational group prayer. A series of speeches at a meeting, all on the same general topic, tends to be more repetitious than a forum or group discussion. In the same way conversational group prayer tends to discourage repetition, monotony and excess wordage. This can even mean a saving in time; more can be accomplished in the same amount of time. Even though a person prays many times instead of once, the total effect is one of economy and tightness. Random looseness is avoided.

The informality of conversational group prayer helps Christians who don't know sixteenth-century British English (thee and thou, "-est" or "-eth" endings). You can use twentieth-century American English as you pray, and this will help you participate without self-consciousness. Why should you have to learn different language forms in order to pray?

Each one who prays, of course, doesn't need to close his single-thought prayer with the phrase "in Jesus' name." Praying in Jesus' name doesn't mean that you must always say these three words. However at the end of the prayer meeting, the person who closes should probably include an audible reminder that all the prayers are being prayed in Jesus' name.

OBJECTIONS

Some people in your group may object to this form of prayer, but the only way to decide is to try it. I have used this method with various groups for many years. Whenever it was seriously tried, no objections remained except from those who liked to make long, beautiful, eloquent prayers. Conversational group prayer deprived these people of this privilege. A place for their type of prayer exists, but it isn't conducive to group prayer in the sense of a group of children conversing with their father.

In summary, the two rules for conversational group prayer are these: (1) Pray one thought at a time, allowing someone else a chance to add anything he wishes on that topic; (2) Proceed topically, not leaving a topic until everyone who wishes has had a chance to pray something about it.

—from *HIS Magazine*

* * * * *

Pour Out Your Bitterness to God

Difficulty in prayer exists because people often limit their prayers to just three sorts: praise, petition and intercession. There is, however, another sort of prayer; the sort that pours out all our troubles to God, and tells Him exactly how we feel. Sometimes we make the mistake of only talking to God about “religious” things—such as our own spiritual state, or the conversion of our friends, or the expansion of His kingdom on the overseas mission fields—and we don’t open up to Him about the things that are really in our minds. Yet the Bible is full of men and women who barraged God with all their complaints and hopes and fears, and He doesn’t seem to have objected in the least. Job, for example, was incredibly blunt:

“I will not hold my peace; I will speak out in the distress of my mind and complain in the bitterness of my soul . . . I would prefer death to all my sufferings. I am in despair, I would not go on living; leave me alone, for my life is but a vapour. What is man that thou makest much of him and turnest thy thoughts towards him, only to punish him morning by morning or to test him every hour of the day? . . . Wilt thou not let me be while I swallow my spittle? If I have sinned, how do I injure thee, thou watcher of the hearts of men? Why hast thou made me thy butt, and why have I become thy target? Why doest thou not pardon my offence and take away my guilt? But now I shall lie down in the grave; seek me, and I shall not be” (Job 7:11-21, NEB).

Job’s friends are highly critical of this sort of speech, but God’s assessment of it is totally different, and referring to three of the friends (almost unbelievably, since they have given many of the stock Christian answers to Job’s complainings) He says “I am angry with you and your two friends, because you have not spoken as you ought about me, *as my servant Job has done*” (Job 42:8, NEB).

—Author Unknown

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Pray—How, and For What?

R. H. Boll

[From the writings of our former editor we share two short but important selections. The first is related to his favorite theme of God’s grace, and follows logically after the article preceding this. The second deals with a theme of vital importance to every Christian,

the fullness of the Holy Spirit and our need to pray for this ongoing empowering from above.—A. V. W.]

WHY PRAYER GROWS TIRESOME

One thing that has made prayer irksome to so many is the strained, unnatural attitude into which we place ourselves when praying. I am not speaking of bodily attitude, but of the spirit. I feel most comfortable in the presence of the friend who understands me; before whom I can be simply myself without fear of being unkindly criticized or misunderstood; who appreciates, sympathizes, thinks and feels with me; and I call him "congenial." There are others in whose company I feel more or less constrained and cramped. I am, in fact, not quite myself when I am in their company, but assume, unintentionally, a more or less artificial attitude. This latter kind of association soon grows tiresome. The fault indeed lies with us in such a case, but the fact remains that we are burdened and bored.

Now here is the strange thing. Most of us when we go to God in prayer, try to force ourselves into an artificial attitude of heart and are, consequently, very glad to get through and done with it. We have an idea that we must be awfully good when speaking to God; and we "put on," forgetting the while that God knows us anyhow, and we can't "make impressions" on Him anyway. If He does not receive me "just as I am," He would of a certainty not accept me when I am in a false attitude before Him. So it is a great thing for us to take this lesson: You can be just yourself with God, without being in the least cramped or constrained. What were the use of being otherwise? And God appreciates it. He would have us lay our hearts open before Him and show Him our unworthiest thought and tendency, that He may heal us. Go to Him and say: "Lord, I have no claims to make. I am this and that. In my self-deceit I hardly know when I am sincere. I do not know even now as I pray whether I am wholly sincere; but here is my heart with all its failings, and my help is in Thee alone." Such a plea, when based on the blood of Jesus, is effectual—ininitely more so than empty profession and vain praise of God that is not from the heart.

IS IT PROPER TO ASK FOR THE HOLY SPIRIT?

If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11:13

There has been some dispute among Christians whether now, seeing that the Spirit came on Pentecost to abide with us forever, and seeing that every child of God has received the Holy Spirit—whether it is proper now to pray for the Holy Spirit; for Luke 11:13 was spoken *before* Pentecost. Could that prayer be intelligently offered now? The difficulty lies only in the assumption that because the Spirit came there is no further scope for praying for the Spirit; and since we all received the Spirit when we became children of God, there is no further need in regard to that point. Certainly the event of Pentecost (the descent of the Spirit from heaven) cannot be repeated. But note that on Christians already in possession of the Holy

Spirit the apostle enjoins the commandment: "Be filled with the Spirit" (Eph. 5:18).

Now a commandment always gives scope for prayer, especially a commandment which involves the obtaining of something God alone can supply. If, for instance, we are commanded to "be strong in the Lord, and in the strength of his might," it is then in order for me (while not neglecting other necessary steps) to pray that God may so strengthen me with his own power and might. (See Col. 1:11.) The very commandment makes prayer to that effect proper—yea, and necessary. So here also. If God says, "Be filled with the Spirit," the way is open for me to say, "Father, fill me with thy Spirit"; and that with the assurance that He will hear and not withhold. For the Spirit may always be received in greater fullness. Some days after Pentecost the apostles and disciples found themselves facing human opposition and persecution. They realized then the great need of the hour—the need of *boldness*, that they might not shrink from declaring the word, and they united with their company in a simple, earnest prayer for boldness. (Acts 4.) And God answered. The place in which they were gathered was shaken, and they (although they were the very ones that had been baptized with the Spirit on Pentecost) *were all filled with the Holy Spirit*. "They were all filled with the Holy Spirit" on Pentecost, but now they are filled again. And what was the result? They had prayed for boldness. God gave them a new filling of the spirit which is elsewhere described as not being "a spirit of fearfulness, but of power and love and discipline." And immediately it is added: "*And they spake the word of God with boldness.*" (Acts 4:31.) And that was *after* Pentecost.



THOUGHTS FROM ROMANS

Ernest E. Lyon

"The Minister to Us Gentiles"

Our passage for our thoughts this month is Romans 15:14-22. I hope that you will read this passage slowly and thoughtfully and preferably several times. I recommend especially the reading in the New International Version (NIV) and will quote from it unless otherwise noted.

With verse 13 Paul had completed the doctrinal and practical portions of his letter to the Romans. From here to the end we can learn much, but he is primarily speaking of personal things—his service, their accomplishments, and greetings to many people. We will see that we can learn much from this portion, but it is not the

deep teaching and applications of the preceding fourteen chapters and thirteen verses.

Paul had spoken very highly of the Roman Christians in the introduction to his letter and he refers to their faith and their progress again here. His good opinion of them is one that anyone should treasure. Wouldn't you like such a fine person as Paul say verse 14 of you? If you are a member of a congregation that is "full of goodness, complete in knowledge and competent to instruct one another" you are fortunate. Take full advantage of it. I wonder how many churches can be said to be like that, and especially "competent to instruct one another." We believe that no apostle had ever been there, yet they were able to do things that are necessary for fine spiritual growth. He then adds that he had been reminding them of things they already knew because God had given him grace to be something we Gentiles by birth needed—"a minister of Christ Jesus" to us "with the priestly duty of proclaiming the gospel of God." That is a free but accurate translation of the original language. We have one High Priest, Christ Jesus Himself, but we have no priests to represent us to God because we all have direct access to him and are a "holy priesthood" (1 Peter 2:5), but Paul's duty as a minister to us was similar enough to the duties of the Levitical priests that he can properly call it a "priestly duty." But note what that duty was—"proclaiming the gospel of God." That good news is the means of our salvation. Read again Romans 1:16 and rejoice that God commissioned Paul to bring this wonderful message to us. I hope you paused to realize as you read the ending of v. 16 that if the gospel had not been preached to us, we would not be acceptable to God. But now we are sanctified by the Holy Spirit, separated unto God and pleasing in His sight. Praise His Name! God had laid Israel on Moses similarly—but what a difference in their ministries! God watched over and protected Moses, even putting his enemies to death. But Paul had ill treatment constantly, and he took it to glorify the Lord and bring salvation to us.

A great feature of Paul's work makes up most of the last part of our passage. In the middle is verse 19 with words we often overlook or think simply they apply only to the apostles and their times. But it took the "power of signs and miracles, through the power of the Spirit" to fully proclaim the gospel of Christ. Is the lack of that one of the reasons that our preaching does not get the same results he did? I have looked in vain for a passage that says that these things would disappear. The presence of those things in Paul's ministry at all times is given as a sign of an apostle, but others also worked these things at times. We are all commanded to be filled with the Spirit, and the Spirit has not lost one iota of His power.

Paul's great desire to be at Rome for a while is taken by some to be a contradiction of the main thought of this paragraph—the preaching of the good news where others had not labored. But Paul returned to places where he had gone before and taught the disciples. On the way to Spain he had a great desire to help the Romans and be helped by them (1:11, 12). And now that he had

brought the gospel thoroughly to the parts where he had been working, it was time for him to move on to Spain and to stop by Rome on the way. When he did get to Rome he was forced to stay longer than he intended—but he seized the opportunity to preach the Word where it probably had never gone before—in the prison and in the household of Caesar himself. I like very much, whether true or not, the tradition that says Paul's guard was changed very often because the guards were being converted by his testimony. May the Lord raise up many in our day who can give such a testimony in the midst of such bad surroundings. I am convinced that the time is near when more of us than we might imagine will be imprisoned for our faith. If this happens to you, don't despair—remember Paul and live for Christ in prison as I hope you are living now, a true living witness to His saving power.

Questions Asked of Us

Carl Kitzmiller



Is adultery a state of being or an act?

This question is left over from last month and is part of several questions concerning marriage, separation, and divorce. It is a crucial question, one which affects several facets of the whole issue. The New Testament does not seem to give an undeniably clear answer to the question except to present all marriage as such a strong relationship as to be broken only with difficulty.

There is a sense in which all sin represents a state of being until the sin has been repented of. A murderer, for example, is guilty of murder until he repents, even though it was a single act and may have been committed years ago. Certainly the adulterer is guilty of adultery until he repents, whether it is one act or many. But what about a wrong marriage—is it forever a sinful union, or was the sin in the forming of the union? Does repentance require a breaking of the union? Let us say that a couple marry who have not had scriptural divorces, hence, they have no scriptural right to marry. Do such ones “live in adultery” or did they only commit an act of adultery in forming the marriage (assuming they continue in a faithful relationship to each other)?

It seems to me that the “living in adultery” concept drives us to some impossible conclusions and makes many marriage problems virtually unforgivable. A basic truth we need is that the sin of wrong marriage is not unpardonable. If the partners in wrong marriages are “living in adultery,” then consider the position this requires. This

would practically disqualify a large segment of our society today from becoming Christians without the break-up of their marriages.

Let us say that unscripturally divorced people remarry. They commit adultery in doing so, and the sin is great. To be sure, it can be put away only by repentance and forgiveness in Christ. But does God ever recognize the marriage as a marriage, or is it only a continuing state of adultery? If adultery in such a case is a state of being, a continuous condition, then in cases involving wrong marriages the only way unbelievers could be saved or sinning Christians be restored would be to break up the marriage. There could never be any cases of accepting people in wrong marriages until the marriage was broken up. Yet nothing of the sort seems to have characterized the labors of Paul as he preached the gospel in areas where bad marriages undoubtedly existed. Should we today in evangelizing become marriage breakers? Requiring and teaching people to break up marriages if God has accepted them could put us in as wrong a position before God as accepting the ones He does not accept.

"Oh," someone says, "I concede that we should accept repenting unbelievers just as they are and require them only to go on doing right from the point where they become Christian." Then we have to admit that, in some cases at least, God accepts marriages as legitimate which may have begun in adultery. Does this apply only to those who are unbelievers at the time of the sin? As I examine the scriptures and try to work out the problems, the concept of adultery as an act rather than as a state of being seems to be more in harmony with the whole picture.

We clearly have one area concerning marriage where sin is an act, not a state. Believer and unbeliever are not to become yoked together (2 Cor. 6:14). Disobedience in this matter is sin. If a Christian marries an unbeliever, he/she has not just ignored good advice but has sinned. The word says, "Be not . . .!" In order to repent and make the sin right, do they have to break up the marriage? Paul clearly teaches, in 1 Cor. 7:12-14, that this is not the case. Because of the strength and nature of the marriage union, the sin committed does not provide a ground for dissolving the marriage.

One of the problems some people have with allowing marriages to stand which were entered into wrongfully is that such is thought to make the sin of adultery a trivial matter. It seems to be letting people get away with something. It does not exact enough human suffering for the sin committed. People who commit adultery "ought to have to pay and pay and pay!" But what about a murderer? The law of the land may exact a severe penalty (if he is caught), but in the matter of forgiveness before God he only needs to repent. It is too easy, isn't it? But then is not the forgiveness of all sin too easy if we expect human atonement for the sin? We are dependent on the atonement of Christ for forgiveness, not how much human suffering can be devised.

"But there's something not right about allowing a person to keep a 'stolen' partner, isn't there?" Stolen money buys goods as well as honest money. A stolen car runs as well as one honestly gotten perhaps. But not every person who "steals" a partner gets a treat. The factors that caused the break-up of an earlier marriage are often

still present and active in later ones. The easy way out for some of those in wrong marriages would be the break-up of the marriage. It may often take more grace to live with the wrong choice and accept its responsibilities than to set it aside. God knows how to give that kind of harvests we deserve in sowing to the flesh, and forgiveness does not necessarily set these aside. I doubt that people who make wrong marriages but then are brought to repentance and continue to maintain that marriage honorably and faithfully are "getting away with" anything.

Of course, there's the person who figures that if he can leave the present companion and marry another with a one-time sin, then he will pursue that course, get the new companion, then repent of the sin and get to keep the new partner. This does not present a problem concerning marriage alone, however. In many areas people plan to sin and to repent later, hoping to gain in the process. The truth is that pre-planned repentance is very seldom if ever genuine repentance. God knows our hearts, and He is not deceived by such games.

One of the problems with the "living in adultery" concept is that every wrong marriage must be set right before there can be forgiveness. In our own day of much divorce and remarriage, it would take a Solomon to figure out just how to realign many marriages. Leave it up to those who have committed the sin? In many cases these do not have the spiritual understanding to know the first principles involved. Often even the people involved do not have all the facts ("I think he/she was unfaithful, but I don't know"), much less the religious leaders who proceed to judge the cases. Church leaders are put in the position of being detectives trying to discover the intimate details of people's lives. Surely it is possible for people to be genuine in repentance who have no idea how to restore the wrong. Many of the proposed realignments wreck lives of others—children, especially—and create more problems than they solve. Some of the "solutions" to marriage problems put people in the same position as the Jews who insisted on keeping the sabbath law no matter how much human misery it wrought.

Now, when one does not insist on the destruction and reconstruction of marriages according to the "living in adultery" concept, that one is often regarded as "soft on sin." Such is not necessarily the case at all. I do what I can to teach and counsel with people as to what is scriptural marriage, and I refuse to perform those ceremonies which I believe are contrary to the teaching of God's word. I have probably had more people angry with me over these matters than any other single problem. The issue here is largely what is to be done about cases where *sin has already been committed*. The deed is done. The union is formed. Whether repentance demands that every wrong-formed union be broken is the question.

In closing this discussion, let me emphasize something that was said last month. Because of sin we must deal with these problems, and the answers are not always clear. The best solution is to honor God's highest choice and avoid the problems, the grief, and the questions in the first place. In our own choices and decisions, let us follow what is certainly right.

Missionary Messenger

"Greater things for God"

Myrna (& Nemesio) Auxtero

Bohol, Philippines

June 1989

During the summer we have been involved in 4 camps and helped coordinate 11 DVBSes. It took so much effort, and I am so exhausted. I am now back on my feet, though my cough is still severe.

The Bible School Graduation in March was a celebration of God's faithfulness. Thirteen people graduated from the 3-year course and 16 graduated from the 2-year course. Of the ten past graduates, nine are now in full-time ministry.

Our youth Camp had an attendance of 130 young people. It was simultaneously Evangelistic/Discipleship and Leadership Camp with 3 different programs. 19 people were baptized at the last day.

Praise the Lord for the birth of our 10th congregation, with 8 families meeting in a small hut. Also, for some months Nemesio and I have been conducting Bible studies in a nearby town. Two families who were spiritists came to the Lord. Another faithful attender is a witch doctor's son. The meetings average between 30-50 in attendance. The work was begun by one of our students from there, who was a spiritist himself. [A major training-center for spiritist mediums is in that part of Bohol island.—editor] The group has been attacked with sicknesses, one after another, but in spite of that they still have deep interest. We can literally feel Satanic oppression in every preaching and prayer. Zeal and joy are there, but at the same time we feel the opposition deeply. Pray!

Our next school term is about to begin (June). Please pray as we have a bigger teaching load; 2 teachers resigned.

James Ashley

Solomon Islands

June 1989

When we first came back to the Solomons we were in Honiara, the capital, so I could attend a Translation Principles Workshop with our two national translators. They learned a great deal about translating; how to use commentaries, how to handle rhetorical questions, what to do with foreign terms like *sheep* and *snow*, and most importantly, how to make sure the *meaning* comes across.

We have been back in Sa'a village for the last six weeks. At first I was busy just trying to make our new house livable—building stairs, putting up some interior walls and fluorescent lights, setting up our 500-gallon rain tank on its 12-foot stand, and the plumbing for our toilet (good-bye outhouse!). I also built a veranda and did some landscaping so our neighbors could come visit us without having to wade through the mud.

Meanwhile our translators have been forging ahead. Timotheus has translated three simplified stories from Genesis: Creation, Noah,

and Abraham. I have been checking these by translating his work back into English, noting places where it seems to me that he has missed the point or where the phrasing is awkward. I'm having some trouble in this because I still don't know the language really well.

Our other translator, David, has begun translating the book of Matthew. One of our current struggles is to find a proper word for *light* in the verse "In the same way, let your *light* shine before men, that they may see your good deeds and praise your Father in heaven." Sa'a has several words for *light*: *dangi*—daylight, *dunge*—firelight, *seneli*—moonlight, etc., but it seems there is no word for just plain *light*. It's a challenge to try to solve problems like this, and it feels good to finally be doing translation after all these years of preparation.

We'll be here in Sa'a until the beginning of August; then it's back to Honiara for a conference with the other Wycliffe teams in the Solomons. Karen and I are responsible for organizing the conference: scheduling, speakers, housing, etc. We have only been to one of these conferences and organizing isn't our forte, but someone had to do it and we got the short straw! Seriously, we would appreciate your prayers as we try to plan a conference that will not only get business done, but will also build a strong team spirit.

David Brown

Natal, South Africa

July 1989

I have injured my replaced hip, but until I get it X-rayed and evaluated by my doctor who did the surgery, I won't know if it will require surgery again or not. My doctor is away, and I have an appointment on July 13th.

Keep us in your prayers. The Lord bless you all.

Some Great Christian Women Since the Middle Ages

[This paper was used in the class, "The Role of Women," at the School of Biblical Studies in Louisville.]

Ruth Wood Wilson, Compiler

Obviously there were many women from Bible times up through the Middle Ages (to about 1500 A.D.) who loved God and desired to serve Him. But there seem to have been few who had very effective ministries outside the home. This was largely due to their position in society. (For example, wife-beating was still permitted through that time, even in "civilized" countries, and a crime against a woman required only half as high a fine as the same offense against a man.) It was also due to the fact that most women who deeply desired to serve the Lord were cloistered as nuns in their convents, and had virtually no contact with the outside world. (See *Daughters of the Church*, by Ruth A. Tucker and Walter Liefeld, pp. 169f. This book is the major source for the information in this entire paper.)

THE REFORMATION BRINGS IMPROVEMENT

The Reformation brought some changes, and in 1525, Martin Luther, a priest who had attempted to reform the Catholic Church, married Katherine von Bora, a nun. Luther "repeatedly attacked those who disdained women as inferior or as necessary evils," as he felt they were "blaspheming the creation of God, who made women and men equally human and noble, and equally bearers of the image of God." Luther encouraged parents to give their daughters as well as sons formal schooling. Other reformers, such as John Calvin and John Knox, also showed a great deal of respect for women.

However, women who spoke out for their faith in the early years of the Reformation often suffered for it. Not a few were tortured and/or martyred.

MANY VARIED MINISTRIES

While many significant women will be omitted, the following list will hopefully inspire Christian women to boldly witness for their Lord and to use their talents fully in His service. This article omits missionaries; they will be mentioned in a later article.

Madame Jeanne Guyon (1648-1717) was a French mystic who had a significant influence on Protestants, among them John Wesley, who wrote, "We may search many centuries before we find another woman who was such a pattern of true holiness." Though a Catholic, through a ministry of personal evangelism she taught justification by faith in Christ to many, including nuns in monasteries. She wrote some forty books. Due to jealousy of church leaders, she spent seven years in prison, the last two in solitary confinement. Her writings during this time indicate that she experienced great peace. (See her poems which follow this article.)

Susanna Wesley, mother of John and Charles Wesley, gave birth to nineteen children (thirteen died very young). The dates of her birth and death are unknown, but her husband Samuel, a pastor, lived from 1663 to 1735. Mrs. Wesley was extremely intelligent and devoted to God. In about 1700 she made a resolution to spend one hour morning and evening in prayer and meditation. It is said that her "secret closet" consisted of her apron over her head—if the children saw her in that condition, they were not to disturb her. She was her children's only teacher in their earlier years. She spent one hour weekly with each child on an individual basis. She was greatly beloved by her husband's parishioners and often ministered to them with spiritual counsel.

Fanny Crosby (1820-1915) is the best-known of various female hymn writers. She was the author of more than nine thousand hymns and gospel songs. She became blind as an infant and began composing poetry as a youngster. She taught for a number of years at a school for the blind. Among her most beloved hymns are: "Blessed Assurance," "Rescue the Perishing," "I Am Thine, O Lord," "All the Way My Savior Leads Me," "Close to Thee," "Praise Him!" and "To God Be the Glory."

Catherine Booth (1829-1890) was the wife of William Booth, founder of the Salvation Army. She was very much his partner

in the work of sharing the Gospel, especially among “down-and-outers.” Almost all churches in those days neglected the poor masses, but the Booths and their “army” invaded slums and pointed to Christ those trapped in drunkenness, prostitution, and violence. Yet Catherine did not neglect the rearing of her own children, and all of them followed in their parents’ footsteps in ministry.

Hannah Whitall Smith (1832-1911) was raised in a Quaker home and wrote the classic book, *The Christian’s Secret of a Happy Life* in 1875. It still remains a popular devotional classic, having sold more than two million copies.

The Women’s Temperance Movements must be noted here. During the nineteenth century women were very active in these movements, which were closely allied with religious values. Women formed their own temperance movements since they were not allowed any active part in those started by men. The best known is the Woman’s Christian Temperance Movement (WCTU). Two of the best-known female temperance leaders were Frances Willard and Carry Nation.

Also to be noted, though none will be named in this paper, are the untold numbers of *women who served God in the non-western church*, from lowly Bible women to renowned educators. China and India are especially noted for these, but other countries had their share, and many such women are serving Him faithfully until this day.

Henrietta Mears, the founder of Gospel Light Publications, has been called one of the most influential women in mid-twentieth-century religious life. She also founded the Hollywood Christian Group, was the Director of Christian Education at Hollywood Presbyterian Church, and was a respected Bible teacher. Her early teaching drew hundreds, and later, thousands. She influenced many young men to go into the ministry and many other young people into Christian service. Her book *What the Bible is All About* has helped many people to understand the Scriptures, book by book.

Corrie ten Boom was an inauspicious Dutch lady until World War II broke out, when she was in her fifties. Then her family (father and sister Betsy, etc.) began to hide Jewish people in their home to protect them from the Nazis. The captivating story of the discovery, arrest, and imprisonment of the family is told in her first major work *The Hiding Place* (which has also been made into a movie). Following her miraculous release from Ravensbruck, the notorious women’s death camp, she traveled around the world speaking in more than sixty countries. Her second book, *Tramp for the Lord*, details this ministry. She was straightforward and blunt but was greatly beloved by many people.

Miss A. Wetherell Johnson, lived from 1907 to 1984 and founded the Bible Study Fellowship, a Bible-teaching ministry that now engages well over 100,000 people in hundreds of groups throughout the English-speaking world. An English lady who had gone to China as a missionary, she settled in California after having to leave China. There God led her into a ministry of teaching the Bible to

women, and this grew phenomenally, so that she began to reproduce her lessons for use in other groups. In a five-year course, these teach key parts of the Bible plus helping students to apply the Word to their lives.

Homemaking; praying; writing books, hymns and other poems; enduring prison and martyrdom; counseling and educating; teaching God's Word and sharing the Gospel of salvation; ministering to the oppressed, needy and sick; fighting injustice and vice—in all these ministries and more besides, women have zealously and fruitfully served the Lord. Let us follow them, as they followed Christ.

Poems of Devotion and Faith

by Madame Jeanne Guyon
(See the preceding article)

I LOVE MY GOD

I love my God, but with no love of mine,
For I have none to give:
I love thee, Lord; but all the love is Thine,
For by Thy life I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in Thee.
Thou, Lord, alone, are all Thy children need,
And there is none beside;
From Thee the streams of blessedness proceed,
In Thee the blest abide,—
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling-place.

RESIGNATION, AND JOY

A little bird I am,
Shut from the fields of air;
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases Thee . . .
My cage confines me round;
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom, of the soul.
O, it is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love;
And in Thy mighty will to find
The joy, the freedom, of the mind.

Eulogy For W. Carl Ketcherside, 1908-1989

by Leroy Garrett

What a beautiful tribute this is to a great and good man! If all those around the world were here who would like to be here, we could fill Busch Stadium, empty it and fill it again, for Carl Ketcherside has been a great blessing to thousands and tens of thousands during his long ministry. He started preaching when he was but a boy of 12. He would have to stand on a box when he spoke so he could be seen behind the pulpit. He's told me how he received several invitations following his very first sermon. When an elder from a nearby church invited him to his congregation, he told him, "Sorry brother Jones, I'm all booked up!" Twelve years old! This man has served in the ministry of the word for seventy years.

They also tell the story on young Carl that when he tried to get on a train wearing a cap and knee pants, telling the conductor that he was going on a preaching appointment, the conductor didn't believe his story, and, supposing he might be a runaway, wouldn't let him board. His mother had to come to the station and confirm his story.

You are a part of history by attending Carl Ketcherside's funeral, for this man has had such an impact on his world and brought freedom and hope to so many people that he will not soon be forgotten nor will his influence soon fade. Historians will one day be researching and evaluating his life and work.

But this is not a mere funeral. We are here to worship God. And it is a celebration, Carl's homegoing! I have heard him say it often, that when we leave this world we are not *leaving* home but *going* home. We do not sorrow as those who have no hope.

But we do sorrow and we will miss him terribly. The poet Edwin Markham spoke for us all when he likened the passing of a great soul to the fall of a mighty tree in the forest.

He went down
As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

A mighty tree has fallen and there is a lonesome place against the sky.

I speak a word about Carl Ketcherside today in four ways: a favorite poem of his, a favorite Scripture, a favorite story, and a favorite promise.

I have seen Carl stand before numerous audiences that were somewhat suspicious of him due to his broader views of Christian fellowship, and he would sometimes quote these pungent lines, again from Edwin Markham:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win;
We drew a circle that took him in.

These lines tell the story of Carl's ministry as a peacemaker

amongst divided Christians. When others would draw their circles and leave him out, he conspired with Love and drew a circle that took them in. He travelled all over this country and in foreign nations as an apostle of unity, sounding the refrain, "Wherever God has a child I have a brother or sister." He insisted that we have no right to make anything a test of fellowship that God has not made a condition for going to heaven. He had a neat way of saying to those who doubted him, "You may not agree with what I am saying, but I am going to love you and accept you as my brothers and sisters in Christ nonetheless, and there's not much you can do about that." He helped multiplied thousands to escape the bondage of legalism and sectarianism and gave them hope for a more loving and united church.

One of Carl's favorite Scriptures was Acts 13:36, and I think he viewed it as reflective of his own philosophy of life: "David, after he had served his own generation according to the will of God, fell asleep."

Doesn't that one little line speak volumes about what our lives in this troubled world are to be about? David, a mighty king and an elegant poet though he was, resolved to stay busy doing God's will among his own people and in his own generation. He did not try to live in the past nor did he worry about the future. He did what he could on a day-to-day basis, following God the best he knew how, among his own people in his own time, and then fell asleep. That was Carl. How is this for a full and happy life? You are 81 years young. You come in at 10 o'clock at night after being out there amongst them all day as you have done all those years. You kneel beside your bed and commit your soul to God's safe keeping. You get in bed and go to sleep—and wake up in heaven! That's not bad! Carl not only showed us how to live but how to die, if we can manage it.

Carl served his own generation by serving his family, by serving the church, and by serving the world. He wrote between 180 to 200 letters a month, year after year, to people all over the world, helping them with their personal problems and encouraging them in the work of the Lord. He authored 28 books (or is it 35?), sent out *Mission Messenger* for 37 years, and preached tens of thousands of times on college and university campuses, in homes, under tents and brush arbors, in the streets, as well as in churches. He seemed to have loved his inner-city work most of all. He enjoyed writing about how many blankets they had given to the poor, or if summer how many electric fans. When I had extolled his virtues in *Restoration Review*, he wrote to me, "Your estimate of me embarrasses me. If I can leave this interesting world with the goodwill of the poor and needy that I am with everyday, I shall be pleased."

A favorite story of his, coming from Nathaniel Hawthorne, is also reflective of Carl's life and work. There was this village along a craggy mountain that was so cleft that it bore the image of a man's face which came to be known as Old Stone Face. There was a tradition in the village that one would come someday, bearing the likeness of Old Stone Face, who would be a blessing to the village. A little boy in that village, named Ernest, was especially attracted to the Old

Stone Face. He studied it with boyhood awe as he made his way to school each day, and then again when he returned. He often looked upon that stone face, wondering when one would come to his village in its likeness. When a famous philanthropist came to town, the boy thought he might be the Old Stone Face since he was so liberal with his money, but he looked nothing like the stone face. Then came an important politician and Ernest thought that surely this would be he, but neither did he bear any resemblance.

Years passed and the boy grew to manhood and at last became an old man, but all those years he never ceased to study the Old Stone Face. But no one ever came to the village bearing its image. Then one evening when he was sitting with a neighbor on the porch, the neighbor looking to the distant mountain at the Old Stone Face, and then fixed his gaze upon the old man as he sat in his rocking chair. "Ernest," cried the neighbor, "You are the Old Stone Face!"

Hawthorne's point was that we become like what we give our heart and life to, whether something beautiful or something not so beautiful.

And that brings us to one of Carl's favorite promises, found in 2 Cor. 3:18: "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord." The promise is that as we "look unto Jesus" and walk in the light as he is in the light we become more and more like him. We reflect the Lord's glory and are being transformed into his likeness with ever-increasing glory.

As a close friend for nearly 40 years I saw that transformation in Carl Ketcherside. From "glory to glory" he became more like the Christ that he loved and served. He became the Old Stone Face!

Once when we were studying the term glory, I remember his saying, "When the Lord says to me, 'Well done, good and faithful servant,' that will be my glory."

Carl once told his family that he didn't want any crying at his funeral, but for them to gather around and sing "Amazing Grace." (Those present at Hoffmeister Colonial Mortuary in St. Louis, hundreds of them, stood and sang "Amazing Grace" with glorious beauty and enthusiasm. It was an appropriate finale to a beautiful and enthusiastic life. Memorials may be sent to Cornerstone Fellowship, 3258 Ohio St., St. Louis, Mo., 63118.)

— *Restoration Review*, June 1989

Thoughts on the Passing of W. Carl Ketcherside

by Bob Chambers

With Carl Ketcherside's death I naturally think about our first meeting. I had been reading his publication for several years when I finally had the opportunity to hear him in a three-day meeting. I went prepared to grill him with eight pages of questions! To say I was shaken by what I heard is to put it mildly! The following week I

could think of nothing else; I went to sleep thinking about what he said and awakened with it still on my mind. The next three months were spent restudying Scriptures I had used to condemn others and justify our position. So many of my sermons suddenly became obsolete! Yes, Carl Ketcherside was used of God to revolutionize my thinking. I had been a sectarian and a legalist without realizing it.

This morning I jotted down a few things I learned from brother Ketcherside. *I learned there is a difference between:*

- the gospel and doctrine
- the new testament and the New Testament Scriptures
- the authority of the Scriptures and my interpretation of the Scriptures.
- the church of Christ and the Church of Christ as we know it
- the body of Christ and our Restoration Movement
- fellowship and approval or endorsement of a man and/or his views
- a false teacher and a teacher who is in error in his interpretation
- that which is essential and that which is important
- love and liking.

From brother Ketcherside *I learned that:*

- unity is to be found in Christ, not in a common understanding of the Scriptures
- the family of God is much, much larger than I once thought
- one can be careful about their obedience to Jesus' teaching without thinking their salvation is dependent upon their correct understanding
- we are not saved because we are right, but because we belong to Jesus
- the family of God consists of all who believe and are baptized
- the church never ceased to exist so we cannot restore it
- we can never have harmony and peace if we hold to a philosophy that justifies dividing over differences
- we must recognize the unity we have in Christ and then seek to eliminate our differences, not vice versa
- salvation is by grace through faith, not by knowledge
- no doctrinal error is inconsequential, but it may not be damning.

We are deeply indebted to W. Carl Ketcherside. Let us press forward in the cause of truth, for God's Truth Is Marching On!

— from *One Body*

MEET A MINISTRY:

God's Word Shall Not Return Void

The Story of "Bibles For The World"

by Rochunga Pudaite, President

At the close of the 19th century, the British branded the Hmar people in northeast India as "the worst headhunters". It was a label well deserved at the time.

But in 1910, a single copy of the Gospel of John came into my village and changed the course of history for the Hmar people. The "headhunter to hearthunter" story is one of the most thrilling accounts in missionary annals, and it is a prototype for the ministry of Bibles For The World.

Through that single copy of John's Gospel, Chawnga, my father, was introduced to a revolutionary "new life in Christ". He and a few tribesmen "forsook all and followed Christ."

Today, the entire Hmar tribe of more than 100,000 members embraces the Christian faith without a single foreign missionary ever having lived among them. The new converts establish churches, open schools and send out teachers and preachers to other tribes. All of this is accomplished as the Holy Spirit uses the printed Word to teach the people the Truth.

Behind this dramatic missionary story is the faithfulness of two humble servants of God. One of them, a lady in Hempstead, England, who will remain anonymous this side of Heaven, sent \$25 to a missionary named Watkin Roberts. Burdened for the unreached tribe, Roberts used the money to buy the newly printed Gospel of John in Lushai. He obtained the list of tribal chiefs in Manipur and the Lushai Hills, and sent each of them a copy of the Gospel through British mail carriers.

Robert's simple act of faith in sending the Gospel to unreached tribes brought into being a new strategy in world mission, Bibles For The World, a mission committed to mail one billion Bibles to one billion families on planet earth. Our Lord has said, "The Gospel must first be published among all nations," before the end. And there are three billion people in the world who have never heard the Gospel or had the privilege of reading God's Word.

Today, we apply the tested and proven wisdom of God to send His Word by using the names and addresses from telephone directories around the world for our mailing lists. We have mailed millions of New Testaments, and in response have received convincing proofs that these precious packages are received, opened and avidly read. Our files are filled with letters and testimonies of genuine conversion stories through reading God's Word.

Since 1972, we have printed and mailed over nine million Bibles around the world into countries such as India, Russia, Sri Lanka, Bangladesh, Thailand, Singapore, Malaysia, Philippines, Taiwan, Hong Kong, Kenya, Zimbabwe, El Salvador, Guatemala, Venezuela and South Africa. There is still much to be done but as God raises up believers who catch the vision the work will still go on.

Our Bible mailing programs require large sums of money for the printing and packaging of Bibles. It also requires "Bible Sowers" who will mail these Bibles around the world. In their case, we supply free New Testaments, postal wrappers, and address-stickers. They wrap and address the Testaments, pray for the addressees, and pay for mailing the packets (usually @ \$1.34). If you wish more information, write us at 1300 Crescent St., Wheaton, IL 60187.

REFORM or RESCUE?

An alcoholic drives home drunk and parks the car on the neighbor's front lawn. Members of his family—particularly Christians—typically spring into action to “rescue” him.

The wife helps him out of the car and into the house, where he vomits on the carpet. The daughter cleans up the mess while the son parks the car. By this time, the wife has managed to put her husband to bed. Then she apologizes to the neighbors (“John has been under a lot of stress at work lately...”). The family is doing everything wrong.

Tough Love

Alcoholism and drug treatment experts advise families in this situation to do nothing to help the person unless his personal safety is threatened. Once it is clear that no harm has come to the person, nothing should be done: don't clean him up; don't put him to bed; don't move the car and don't apologize for him.

What's wrong with helping? Basically, that kind of “help” dulls the natural consequences of a person's problem. What is needed is tough love—the kind of love that will keep someone from throwing his life away.

If an alcoholic sobers up on the neighbor's lawn, he is surrounded by evidence that he has a serious problem. He may consider getting help before he dies—or hurts someone else—in an accident.

On the other hand, if he wakes up in his own warm bed with the car parked safely in the garage, he will be far less interested in changing. He may not remember the episode at all, and so find it easy to deny its seriousness (at least to himself).

Most alcoholics have to “hit bottom” before they agree to enter professional treatment. Tough love will raise the bottom they have to hit. This way they hit bottom *before* they lose their job and/or their family. They need love that “reforms” them, not “rescues” them.

Scenario Repeated

This scene is repeated in many different situations in a family—

1. Mother always picks up the clothes the kids and father scatter around the house, rather than letting them “hit bottom” by no clothes being washed or by being embarrassed.

2. Mother always serves meals to those who are late, rather than letting them hit bottom by doing without or fixing their own food.

3. Parents help with homework that has been put off until the last minute or deliver forgotten lunches and homework to school, rather than letting the child hit bottom and learn to remember from the experience.

4. Parents dole out additional money to kids who have used up their allowance, rather than letting them hit bottom by having to do without some wanted item or missing an activity for which they should have planned ahead.

Biblical Examples

Biblical characters were often allowed to hit bottom in order to learn valuable lessons of life:

● Christ let Peter deny him and feel the bitter pain of disloyalty. From that experience Peter learned courage and strength to stand by what he believed and became the great tower of spiritual leadership.

● God allowed David to hit bottom when he sinned with Bathsheba. God could have sent Nathan to David *before* the sin to warn him, but he allowed David to learn the hard lesson of following a path other than God's.

● The prodigal son hit bottom in the pigpen far from home and came to understand the joy of forgiveness and repentance by the father.

Intervention

Here's how to raise the bottom a person must hit in order to begin recovering from alcoholism or some other problem:

1. Tell the person how their behavior has hurt you in a calm and forceful way.

2. Calmly remind the person of specific instances of the behavior that is undesirable. Allow others to prepare a similar list of instances, if appropriate, to present to the person.

3. Suggest specific action that the person can take to correct the behavior. For instance, "put your dirty clothes in the hamper," or "call if you're going to be late for dinner."

4. Raise the bottom the person has to hit. This way they hit bottom before the undesirable behavior affects friends, school work, job or family.

Reform or rescue? Real love and kindness will be tough enough to help the person you love reform his life. Rescue is not always love.

—from *TEACH* (Date & address unknown)

NEWS AND NOTES, continued from inside front cover

packages. Get your friends to save them also and help P.C.S. to get a new Dodge Maxi-Van.

Tell City, Ind.

A word of Thanks is due to Brother Allen Goffinet and Brother Jim Heeke for the new map that is mounted in the hallway in the Sunday School wing. This map will be used to point out mission works that we are supporting, and can be used effectively to show classes where God's work is being, or has been done. Let's put this new visual aid to good use!

MISSIONARY SUNDAY: Today is the last Sunday of the month and is our time for a joint effort to support missions, along with the congregation at Lilly Dale. Place your offering for missions in the basket in the vestibule this morning, or give it tonight at the service at Lilly Dale.

JULY 4th: We are planning an all church picnic on July 4th at Tipsaw

Lake. Bring a basket dinner to share together.

Seed Thoughts from the Henryville Herald:

"When a flippant youth heard an Indian evangelist preach, he interrupted him by saying: 'You tell me about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?' The preacher answered: 'Tell me, if you laid four hundred pounds weight on a corpse, would it feel the load?' 'No, because it is dead,' replied the youth. The preacher said: 'That spirit too, is dead which feels no load of sin.'" —Pulpit helps

"We can easily forgive a child who is afraid of the dark. The real tragedy of life is when men are afraid of the light."

"Let our gifts be according to our prosperity, lest the Lord become dis-

pleased and make our prosperity according to our gifts."

"Pride is the most peculiar disease known to the human family; it makes everyone sick except the fellow who has it."

Maple Manor Homes, Sellersburg, Ind.

Some improvements required by the state will cost approximately \$10,000. This is for carpeting, lighting, painting, additional pest control programs, etc.

Visiting from Israel

Linda Allen has been teaching/tutoring Palestinian children near Jerusalem during the past semester, and will continue this ministry for the coming school year also. But she will be staying with her parents, Dennis & Betty Allen, from Aug 16 - Oct. 6.

Address: Rt. 4, Box 282B, Salem, IN 47167.

Tel.: 812-883-3994

Bryantsville Church of Christ

Our VBS was July 31 - Aug. 4. Dale & Mary Lee Jorgenson from Kirkville, MO, and Spanky Overman from Lyons, IN helped us. Our minister, Rick Burks, resigned effective the end of July, so we are looking for someone to minister here.—Hollace Sherwood

Rt. 1, Box 408

Mitchell, IN 47446

812-849-2640

Jennings, La.

VBS REPORT: We want to thank Charlotte and her able staff for another great VBS. Student attendance averaged 80 for the five days, with 86 on Thursday, the highest day. About 40 adults showed up each day to help in one way or another. The crafts were another success. The kitchen staff did

another good job with refreshments. Thanks to all the ladies and gentlemen who helped. May God bless the seed that was sown, and give the increase. LIBRARY GROWS WITH GOOD HELP! Finally, James Dobson's video tapes "Focus on the Family" series has arrived and have been placed in the library for circulation. Some 6 other videos have also been added. Please remember to check them out properly. Andrea Bowers has been a great help to Joyce this week in processing some new books donated by Barbara Hawkins and a friend from Lake Arthur. Please take time to browse in the library and check out any book or video that interests you.

THE GIDEONS who were with us June 4 received \$194 as our gift toward their work in placing Bibles around the world.

Please make plans to attend

OPEN HOUSE

at

MAPLE MANOR

on

Saturday, Oct. 21, 1989 at 2:00 p.m.

Free to Preachers in Mission Areas of America:

An endowment makes it possible for about 400 of you to receive a free copy of my book, "The Newspaper as Pulpit". The book contains a year's supply of weekly articles published in the Poughkeepsie, N.Y. newspaper, and which proved effective in getting outsiders to come to the services; plus, it gives ideas we gleaned from experience about how to write and use such articles. Make your request to: Tom Tarbet, 2482 Madison, Abilene, TX 79601 (915-675-6900).

W. L. Brown, 1896-1989

"Dad went on to be with the Lord on May 27th, after a brief serious illness lasting 10 days. It had been his prayer of late that the Lord would take him on to be in His presence and also be at home with our mother. In keeping with Dad's request we took his body back to Davenport, Nebraska to be placed at rest beside Mother. We miss our parents but we rejoice and praise the Lord because of heaven's proclamation: 'Blessed are the dead who die in the Lord from now on. Yes, that they may rest from their labors, for their deeds follow with them.'"

—A. R. Brown, Searcy, Ark.

Brother Brown and his wife labored as missionaries in Africa for 50 years—half a century! They started churches in Cape Town, South Africa, then worked in Northern and Southern Rhodesia (now Zambia and Zimbabwe). Brother Brown is survived by five sons—including David in South Africa—and two daughters, plus 27 grandchildren and 31 great-grandchildren.

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