

"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

JUNE, 1999

**TOO
MUCH
STUFF!**

TOO MUCH STUFF
An Ode to the Simple Lifestyle

Words by Janet L. Janzen
Tune: 3 Blind Mice

Too much stuff, too much stuff,
More than enough, more than enough;
It's out of the closets and filling our space,
It's growing and spilling all over the place,
We're tripping all over a terrible case
Of too much stuff.

Too much stuff, too much stuff,
More than enough, more than enough;
The piles are staring us in the face,
They multiply at an alarming pace,
And soon we'll be buried without a trace
In too much stuff.

Too much stuff, too much stuff,
More than enough, more than enough;
It isn't easy to run the race
With all of this stuff slowing down the pace.
I think I need some additional grace
For too much stuff.

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THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

Dennis L. Allen, Missions

Bennie Hill, New & Notes

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In This Issue

Theme: TOO MUCH STUFF!

Editorial -- Dennis L. Allen	162
Christ's Attitude Toward Money & Things -- Dennis Allen. . .	164
The Non-Essentials of Life -- Roberta H. Winter	168

R. H. Boll as Writer, Editor, and Christian, Pt. 7 -- Alex V. Wilson	177
The Kingdom of God -- Alex V. Wilson	180
Paul Andrew Clark -- Martha Embree	183
Paul Clark, A Servant of God -- J. Richard Lewis	184
Lloyd Chambers Addams -- Jane Javins	185
Voices From The Field	186
News and Notes	190

Theme: TOO MUCH STUFF!

BEING A GOOD STEWARD

by Dennis Allen

A missionary couple arrived on the field for their first term several months before the things they had shipped got there. They set up house economically and lived among the relatively poor people around them. The day the "18 barrels and 2 large crates arrived" he described as "my most embarrassing day of my missionary career. A thousand sermons could not undo the damage done that day. It would have been better for our ministry if the ship had dropped our barrels and crates in the Indian Ocean." Just a few months on the field had changed their perspective on their possessions and what is really necessary.

They realized that many of the possessions they were so accustomed to at home and had felt were necessary to bring could become a barrier to the acceptance of the message they come to proclaim. This brings up a practical problem. Just how far would the ambassador of Christ go in adapting to the people among whom he works? It is not always possible or practicable to live just like the people around you. Even they do not all live on the same level. A computer may enable a Bible translator to accomplish in one year what would otherwise take three. Should the translator say, "The people I am serving can't afford computers, so I should not have one?" The Lord's servant has freedom and should use wisdom.

Missionaries are not the only ones who would face these choices. How we look at the things we have or could have is an issue that confronts us all. It is easy to talk about simplifying our life style. When we come down to the hard choices, however, which are necessary to make it happen, it is another matter. This week several thousand people had their life style changed in a few minutes when blockbuster tornadoes ripped their possessions away. But God does not often do that or allow it to happen. Usually we have to make the decisions ourselves and choose the road we will travel.

Bill Gothard tells about a nice car he once owned. Many hours were spent in giving it loving care. Then one day some one ran into it wrecking it beyond repair. He was devastated. Why? Why? How could he ever afford to replace it? Then one night it occurred to him that when he gave his life to Christ he had given control of his life to Him, which included his possessions. The realization lifted a heavy load. "It was no longer my car that had been wrecked, it was God's. And if God wanted to wreck His car, who was I to say He shouldn't?"

Furthermore, if God wanted to replace the car, he would do that as well. "It was in God's hands to worry about it, not mine." To thus hold lightly the things God puts in our hands frees us from a lot of unnecessary fretting and enables us to be better stewards.

On the other hand if we give in to materialism and the continual want for more we find that it gradually engulfs our hearts and minds. "We brought nothing into the world and we can take nothing out of it (I Tim. 6:7,8). Before we make purchases we need to ask ourselves some questions. Why do I want to buy this item? Is it out of need? out of greed? to impress my friends? If I make this purchase will I be able to give to God what I have purposed to give? Have I prayed about this, or am I just doing it because I want to? Impulse buying accounts for far too much of the resources that slip through our fingers. We are brought up short about this when we go through our closets, attics and garages and find so many things we are not using and don't need.

We generally recognize that good money management means not living beyond your means. But good stewardship goes far beyond that. The Lord Jesus, though rich, for our sakes became poor (II Cor. 8:9). It was the realization of this love and grace which caused the Macedonians while living in deep poverty to be liberal givers. Good stewardship says, "Yes, I can afford this, but will the expenditure be the best way to handle my Master's goods?"

There are many ways the wise steward can save money which will enable him to give more liberally and still have the things he needs. A good used car will provide reliable transportation. Why lose thousands the first three years in depreciation just to have the latest model? Why pay premium prices for new clothes when good quality ones can be obtained for a fraction of the cost at end of the season sales at consignment shops? There are all kinds of opportunities like this in our affluent land.

It is more than just a matter of good management. The appalling needs around us, the refugees, the orphans, the need for Bibles in other countries, Christian radio, support for outreach to unevangelized people groups are all crying out for our help. May the Lord open our eyes to see things in His perspective and make us faithful stewards.

Christ's Attitude Toward Money and Things

Dennis L. Allen

There is a prevalent feeling today that God wants His children to be prosperous and that since we are children of the King the best is not too good for us. Therefore, we can be justified in enjoying the best and pampering ourselves.

As men who are living in the last days it seems to me this way of thinking is contrary to the whole teaching and example of our Lord whose steps we are to follow.

The Money Trap

Paul said that to suppose that godliness is a way of gain, shows that we are corrupted in mind and bereft of the truth, which assessment should bring us up short to say the least. Rather he says our attitude should be that since we brought nothing into the world and we can carry nothing out, so if we have food and covering we should be content. He goes further to warn that the desire to be rich becomes a temptation and a trap which leads us into many foolish and hurtful lusts which drown men in destruction and perdition. He further warns that men can be deceived to go away from the faith and pierce themselves through with many sorrows simply by loving and going after money.

As a man of God, Timothy is solemnly exhorted to flee these dangers and rather to pursue after righteousness, godliness, faith, love, patience and meekness. (1Tim.6:7-11). This is one of the most specific warnings in Scripture of the dangers involved in loving and seeking after wealth and the things money will buy.

The Poverty Mentality

It is always difficult, except for God's grace enabling His life to be increasingly manifested in us, to have the right balance in this, and all other matters. Some Christians have, because of these scriptures, developed a "poverty" mentality. They would feel guilty to wear a pretty dress or a nice suit even if the Lord gave it to them, and tend to make a virtue out of looking dowdy, which is not necessarily a virtue. Jesus wore a seamless robe which was nice enough for the Roman soldiers to covet. The Lord has given us richly all things to enjoy, and even Paul said he knew how to abound. But he also knew how to be abased and even hungry and still be content. Contentment is an attitude of heart which is based on being free from the love of money and being satisfied with God's present provision, knowing that we are in His care and He will not fail to supply what we need. (Heb. 13:5-6).

Maintaining a Balance

Our desire to possess needs to be dealt with. Some people cannot enjoy anything unless they possess it. But the child of God can have a different attitude. The earth is the Lord's and the fullness thereof. I can enjoy my neighbor's rolling fields without possessing them, or even desiring to. There is beauty all around us we can enjoy without the burden and anxiety of caring for and protecting it from those that would covet it. The pilgrim/sojourner viewpoint can help us here. It is appropriate that we live simply. We are only passing through and it does not bother us that we have here no abiding city. Nor do we envy those who have much more of this world's goods than we. That may be ALL they have while we are joint heirs with Christ and possess all things.

Does God then intend that we not have any real interest in working and earning more than is needed for the bare essentials? Here again we need God's grace to have a proper balance. Paul urges the thief to "no longer steal, but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need." (Eph. 4:28). Ambition can be good if our motivation is not self-centered but rather directed toward others.

Because we live in America it is easy for us to have a very distorted view of what it means to be poor or rich. We may think of ourselves as being poor and living economically, but most of the world looking on would say we are rich and live extravagantly and wastefully.

I am grateful for the experience of living overseas and also for having lived through the great depression. I think it has helped me understand how to be a better steward.

Developing a Last Days Perspective

If we are living in the last days and all these things are going to be dissolved (and they are), then we have to have a different attitude about "these things" than those around us. Why invest your life in that which is soon to be burned up? This is certainly what is going to happen to people of the world. "The peoples shall labor for vanity, and the nations for the fire; and they shall be weary." (Jer. 51:58). We don't have to labor and then have it all go up in flames while we watch helplessly.

Jesus said, "Lay not up for yourselves treasures upon the earth" only to have them fall prey to the thieves and moths. Rather, He said, there is a better alternative. "Lay up for yourselves treasures in

heaven". for there they are secure. How do we do that? By serving God and seeking first His kingdom and His righteousness.

Becoming a Fountain of Blessing

If we use what God has put in our hands to meet the needs of others and to further God's kingdom, we will find that God will bless us abundantly even now. It is not money that is the root of all evil, but rather the love of it, which causes us to misuse it. It is possible to make friends by means of the mammon of unrighteousness so that we will be received into the eternal tabernacles. Those who are ready to distribute lay up for themselves a good foundation against the time to come and lay hold on the life that is life indeed. (I Tim. 6:18,19).

The cheerful giver not only has God's favor but is able to abound unto every good work, because God is able to increase the supply when He sees we are faithful in liberal distribution of that which He puts into our hands. The picture is of a fountain whose abundant supply overflows in blessing to all those around, with the result that the honor and praise ascends to God. (II Cor. 9:8-12).

Clogging Up the Supply

If we hoard or use selfishly that which God has supplied, the chain of blessing is broken. The principle is still the same as God set it forth through His prophet Haggai. "Ye have sown much but brought in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." Again He says, "Ye looked for much, and, lo, it came to little; and when ye brought it home I did blow upon it. Why? saith Jehovah of hosts. Because of my house that lieth waste, while ye run every man to his own house" (Hag. 1:6,9).

Have we not experienced the same thing? We are so concerned for our own house that we allow God's house to lie waste, His kingdom concerns to languish, but what we withhold from God is put into a bag with holes. There are extra medical expenses, insurance rates go up, there are unexpected car repairs, and on and on.

On the other hand, have you had the joyous experience of hilarious giving and then seeing how the Lord was able to make a little into much in all kinds of unexpected ways? It gives zest to life and a real encouragement to faith to see God at work in the every day affairs of our lives.

The Need to Simplify

Life for most American Christians needs to be simplified. We are continually bombarded with advertising which deliberately creates false 'needs' and values. Christians should be aware of the devices that are used and the motives behind them. With thought and choice we can cut out a lot of the brainwashing.

The Christian should reject anything that produces an addiction. Some Christians, who would never allow themselves to become addicted to drugs, are addicted to buying new things, whether needed or not. Things should be purchased for their real usefulness and necessity. Much buying is for status. If we are the manner of men we ought to be, we don't have to impress people with the things we own. "Buy now, pay later" slogans tempt people to live beyond their means. God knows what we need. If He doesn't provide it, should we take matters into our own hands and scheme to get it anyway? Many Christians would be better off without their credit cards. Many gadgets and time-saving devices do not really save time. Storing them, maintaining them, and repairing them can often make them more of a headache than a help. Look in your basement or attic or think back to what you have disposed of in garage sales and see if many of the purchases were not poor stewardship of the Lord's money.

Simplifying our lives is a natural and logical response to the realization that we are living in the last days. The person who is leaving a sinking ship knows he can't take much with him, but the ship is going down, so he lets it go to save his life.

Centered on the Kingdom

So today, if we believe God's Word, we look at the things around us and realize they are all going to be burned up, the great cities are going to fall. How can we take joy in them, or put our affections upon them? The world is a sinking ship. All of our hope and expectation must be centered on the kingdom of God and the return of the King whose right it is alone to reign upon this earth. Let us live simply and give generously to further the kingdom of God so that we will not be ashamed before Him at His coming.

The Non-Essentials of Life

Roberta H. Winter

Scene 1: Summer 1951

(It was our second date. Ralph and I were sitting on the grass close to the Rose Bowl, getting acquainted. We had first met just two week before.)

"I want you to know I'm a rather..uh.. radical person," Ralph told me. "My mother has often despaired of me. At one point I even refused to wear dress clothes to church."

I waited for an explanation. He seemed to be dressed like everyone else--sport shirt and slacks. Nothing elaborate, but nothing weird.

"Some of my friends and I had been reading about various saints down through history, and we just couldn't see why God would not expect as much of us as of them. Take neckties for example. It didn't seem right to buy neckties when people elsewhere were starving. I figure Americans must own \$500,000,000 worth of neckties."

"But you wear them now, don't you?" I asked.

"Yes, but not for the usual reasons. I wear them only to keep from scaring away the natives." And he laughed as he motioned with his hand to some people sitting a little ways away.

I didn't fully understand what he was saying. Gradually I realized that, as Paul said, we don't live to ourselves alone (1 Cor. 10). Our conviction of how the Lord wants us to live must be balanced by its effects on others. Does our style of living lead others to Christ or become a barrier to keep them from Him? As I came to understand, I was more able to enunciate what for us both has become a basic principle of life:

Principle One: *Our lifestyle must please the Lord, yet it should not in small matters be so shockingly different from those among whom we walk as to make unintelligible the message we wish to convey.*

That day in the park was certainly not my first exposure to a simple life-style. Born during the depression, I could remember birthdays celebrated with one lead pencil. Yet we now could have meat every day. If I needed a dress, I could get one. Furthermore, long before I met Ralph, God had touched my lifestyle when I asked myself,

"Would I follow what the Lord wanted me to do if no one understood?"

As we talked that day I knew it would be exciting and challenging to marry this man. He told me of little economies here and there, but mostly he talked of his dreams, his ideals, his goals that had derived from his walk with the Lord.

I was fascinated with those dreams. Some were just dreams. Oth

ers were becoming realities. Because of his efforts as a student in seminary, a group of Christians were in "closed" Afghanistan teaching English and starting an engineering school.

He was excited about his doctoral studies in linguistics because he wanted to make the biblical languages more useful to the average pastor and missionary. Already he had a card file of the Greek lexicon which he hoped to arrange in order of the biblical text to avoid the endless flipping of pages to look up a word. In his head were the ideas behind what has recently been published: the *Word Study Concordance* and the *Word Study New Testament*.

I caught a glimpse that day of the excitement he felt in doing something creative for the Lord, something that would make a difference in the spread of the gospel. Any excitement I might have ever felt for new clothes and a beautiful home paled in comparison to his.

Much later I learned that John Wesley had also been caught up in this same kind of excitement and had called it "the expulsive power of a new affection." Wesley could have become wealthy, but he was so excited accomplishing things for the Lord that he could not be bothered. When he died, he owned only two silver spoons, but was known and loved in the smallest towns in England because of the light he had brought.

During the first few years after our marriage, our problem was not whether we should live simply. Once we chose the dreams, we had no alternative. Ralph was in graduate school. And though I could have earned a good salary as a registered nurse, I preferred to become a part of those dreams by working with him in his graduate studies.

I would nurse for a while to build up a reserve, then do research for him until the reserve was gone. We repeated the cycle as often as necessary. After he finished his dissertation, our first two children were born. Then I could neither nurse nor do library research. By now Ralph had returned to seminary, and we had to make ends meet on what he earned as a student pastor and as a part-time engi-

neer. Our income was so meager that when we became missionaries, it tripled.

Scene 2: June 1957

(We had just arrived at our post in the mountains of Guatemala. Our assignment was to work with a dozen congregations among the Mam Indians, one of the poorest groups of people in this hemisphere.)

I was embarrassed. The truck with all our belongings arrived dust covered from the trip over the narrow dirt road which led through the mountain pass into our valley. We collected all our barrels and mattresses and our gas-powered wringer washer--something we considered a "must" with our three small children. A crowd of curious onlookers surrounded us--and all that stuff!

"Why do they stare?" I thought with a twinge of irritation. And then, sure enough, a young man asked the question I had been dreading:

"How much did that cost?"

Barefoot, wearing clothes on which even the patches were patched, he pointed to a mattress. He also kept eyeing the washing machine, obviously wondering what on earth that could be. Never in all his life had he seen a machine like that! Mattresses he had seen, to be sure--bags stuffed with straw that rustled and pricked with every move and all too soon became infested with vermin.

What could I tell him? We had bought what seemed to us to be so little. Yet I knew that a month's salary for that young man would not begin to buy a mattress. And I felt defensive.

I could have sold all that was luxurious in the eyes of these people. I could more quickly identify with them if I did.

And yet I also knew that without those machines and little "luxuries" I would be tied to housework. These things could allow me to do in an hour what might otherwise take all day. Even hiring outside help would be luxurious in their eyes.

And I didn't want all my missionary experience to be housework. Surely God had called me to more than that! Thus I had to choose between simplicity in how my money was spent and simplicity in how my time was spent.

Nevertheless, I could not close my eyes to the dire poverty of these dear people. I could not forget that John said: "If someone who

is supposed to be a Christian has money enough to live well, and sees a brother in need, and won't help him--how can God's love be within him?" (1 John 3:17 LB).

It took us some months to adjust to the uncomfortable idea that we would always have more "things" than these people. I doubt if we could have survived on their economic level, but in the long run we did everything we could to live in a way to which they could at least aspire. We bought only the kinds of equipment which they as a group could afford. We even avoided small luxuries like soda pop, a useless temptation they could ill afford. I learned in those years a new principle:

Principle Two: *A simple lifestyle in the U.S. can still seem extravagant to most of the people in the world. Yet our geographic isolation does not reduce our obligation in God's eyes to people at a distance.*

Scene 3: Fall 1961

(We had just returned on furlough after our first five years in Guatemala. Ralph and I stepped into an American drug store to fill a prescription. I waited twenty minutes for the druggist and came back to find Ralph standing near the cash register rather bemused, looking back at a long counter filled with pink fluffy giraffes, purple elephants, and green monkeys.)

"Roberta, I've walked around this entire store, and there's not one thing here I would take home even if they gave it to me." He motioned toward the counters filled with bric-a-brac, poorly made furniture, discount jewelry, and endless toys. "Do they really think they can unload this stuff on thinking people?"

We're still not sure.

After Guatemala, the U.S. society seemed so gorged and glutted with trivialities--things that soon would be more junk at garage sales. But our four young daughters were dazzled. "Daddy, do we have enough money to buy ... ?" they would ask And he would inevitably reply, "Of course we can! But do we want it?" A long discussion would follow, setting "things" in their proper perspective without making the girls feel deprived and poor.

Furloughs were always a problem. From being the wealthiest people in our Guatemala community, we became poor missionaries in the eyes of others. Yet our missionary salary had always seemed adequate. It was adjusted year by year to our cost of living.

We were provided with money to cover most of our medical and dental expenses. We even had the unheard of benefit of a fund set aside to help with the college education of our children. We paid no income tax. Our home was provided.

It was not hard for us to live on our missionary salary because we knew we were here temporarily. Thus we were not tempted to keep up with friends in the States. Back on the field we would neither need nor want a stereo, a television, or the latest fad in kitchen appliances.

We never hesitated to buy something which would simplify our lives, giving us more time to spend on more important things. But we determined what we wanted. We, not television ads nor social pressure, decided what would help us. And we tried to teach our daughters what to us had become a principle of life:

Principle Three: *We don't really need most of the things our culture would push off on us. Once we learn to resist social pressure, it is far easier to determine what we really want or need.*

Scene 4: Winter 1968

(After our second furlough, due to several pressing circumstances, we remained in the States. Ralph became a professor in the recently established School of World Mission, and we suddenly found ourselves in a different world. Ralph had to attend important functions and entertain visiting dignitaries.

Because they no longer needed a large home, my parents-in-law moved into an apartment, giving us their home and all its furniture. One day my sister came to see me.)

"Roberta, you're probably going to be in the States for a while. Why don't you buy some new furniture? This heavy Spanish-look is really out of date." I was caught off guard. The furniture was much better than any we had ever owned. True, the sofa needed to be recovered and the table refinished. But I liked the style. Why spend money on something my sister would choose?

Ralph and I discussed her suggestion that night.

"Does the furniture look that bad?" I asked. "Or do you think that we have become unconscious of what looks good?"

"Don't worry, Roberta," he said. "We decided a long time ago not to let others dictate our lifestyle. We have enough money to buy new furniture if we want, but that does not force us to buy it. Why can't we

continue to live as if we were still missionaries on furlough, buying only what we need? If we let others know that we choose to live that way, maybe they'll quit worrying about us." Let me state this idea a different way:

Principle Four: *There ought not be any connection between what is earned and what needs to be spent. You don't buy things just because you have the money.*

With this principle, money inevitably accumulates. We followed this principle while missionaries; so when it seemed necessary to start a new publishing house specializing in books on missions, we were able to do it. That in turn encouraged us in a much greater venture, the U.S. Center for World Mission.

Not quite the same, a group of 120 people in Minneapolis have lived for years on only a portion of their group income and used the rest to support dozens of their members as missionaries. What would happen to this world if more evangelical Christians were to realize that God blessed them with money in order to make them a blessing, not to pamper them.

What an immense amount of money would be released for highly strategic causes! How much easier it would be to understand that Christ did not ask us to be "successes" but servants (Mark 10:44).

Scene 5: Summer 1978

(We were seated around a long table at the newly established U.S. Center for World Mission..There were twenty of us with notebooks of accounting sheets and a copy of our support-raising manual at each elbow.)

"One of the first things you'll have to learn in raising your support is how to live within your income," Ralph told them. "Our support level is basically the same as Campus Crusade's. To those of you who have worked at well-paying jobs, this will seem very meager.

"To some of you who are just out of college, it may seem like too much. We want all of you to have enough for your needs and a little besides for you to use as the Lord directs. I believe it is an important exercise to give money to someone else.

"Parkinson enunciated a law which says that 'expenses rise to meet income.' I believe there should be another which says 'when income falls, expenses also fall.'

"Most people have no idea where their money goes. Consequently, the thought of living on less scares them." In order to know exactly how we were coming out, our family has used a basic family accounting system Ralph had developed in Guatemala.

"Month by month we can tell how our net worth is changing. This helps us decide if we are spending more than we should. We end up each month with both a profit and loss statement and a balance sheet just like a commercial enterprise."

I could tell my husband was beyond most of them. But little by little he explained a simplified process of double entry bookkeeping.

The lessons were important, even for those who never really mastered them. For months many of our staff were living on far less than their full support, and they were amazed at how well they got by. God supplied in unusual ways, and they learned how to buy more efficiently.

Very basic, however, was the fact that we were all in this together. Beyond the suggestions and clues we could give each other, we developed a certain sense of comradeship best stated in another principle:

Principle Five: *It is much easier to adopt a simple lifestyle if you join a support group which covenants together to live on less.*

Among other equally valuable lesson, we learned that God really does take care of us if we make His concerns our highest priority (Luke 12:31 LB).

We learned that simplicity of life means far more than how we spend our money. It also means being willing to live to the Lord, unworried about making a good impression (Col. 3:12b LB).

It means being willing to be God's servants in the jobs where He has placed us, recognizing that even Christ was under authority to serve rather than to be served. We learned that our money, like our lives, was ours only because He gave it to us; consequently it was at His beck and call whenever He saw fit.

As a group learning how to live in this new way, we came to value what Jesus meant when He said, "Only those who throw away their lives for my sake and for the sake of the Good News will ever know what it means to really live" (Mark 8:35 LB).

Scene 6: March 16, 1979

(Three generations gathered around a book. The book was John R. Mott's account of the early days of the Student Volunteer Movement for Foreign Missions, written in 1892.)

"Can we do it again?" This was the unspoken question on every heart.

"In 1807 four other students, praying for the world, said '*We can do it if we will!*' When they said that, there were no foreign mission societies in America and only a handful in England. Almost all of the Protestant mission movement was yet to appear.

"Today we have more than 600 mission agencies in America alone," Ralph said. "We also have thousands, perhaps millions, of evangelical young people. Not all will catch the vision of the unreached frontiers, but Singapore alone has 600 Chinese young people now ready to go."

"But look," Brad insisted, "both in 1807 and in 1892 the students had a watchword. We've also got to have something that will challenge the hearts of our generation."

How about 'A Church for Every People by the Year 2000?' someone said.

The air was electric. Never have I felt such a holy awe as I sensed that night.

Could we do it? Could *they* do it? Dr. McGavran's life was mainly spent, ours perhaps well over. During the next twenty years the job of missions would have to be the responsibility of these young people and thousands more like them.

Others their age were absorbed with getting better paying jobs or with furnishing homes. Not these! They had caught a higher vision. Their hearts were caught up in the awe of knowing God's hand on their shoulders.

Others their age in earlier times had also experienced this awe, this "expulsive power of a new affection" which dwarfed all lesser pursuits.

For Peter, fishing for mere fish lost its attraction.

The very proper young Wesley abandoned his high church connections for the field and mining camps because God's hand was on him.

Carey, just a poor village cobbler, became history's foremost missionary statesman, meddling in everything from education to commerce to law to Bible translation, all for the sake of the gospel.

Wilberforce poured his riches into legislation for the slaves. And the list goes on and on.

I've often wondered, given the chance, what Christ would have done with the rich young ruler--the only one about whom it is written, "Jesus looked at him and loved him" (Mark 10:21 NIV). But he ended up a rich unknown. Could he have become a Paul, a Luther, a Wesley?

But he was rich and "the attractions of this world and the delights of wealth, and the search for success and lure of nice things came in and crowded out God's message from his heart, so that no crop was produced" (Mark 4:19).

Principle Six: *The foundation of the simple lifestyle is "the expulsive power of a new affection."*

It is this which dims worldly goals and makes money itself seem unimportant.

It is this love of Christ and His cause which makes life become real living.

It is this Henry Varley spoke of when he said, "The world has yet to see what God can do with a man who is wholly committed to Him."

It is this new affection that makes the simplest lifestyle--really glorious!

—From *Mission Frontiers*, May-June, 1992

R. H. Boll as a Writer, Editor, and Christian

Part 7

Alex V. Wilson

H. What Boll Taught about the Church:

Richard Hughes' book, *Reviving the Ancient Faith*, is an impressive work of scholarship in many ways (though I agree with several historians who demur on some of his views about Alexander Campbell and Walter Scott). I appreciate Brother Hughes' presentation of Boll and the premill movement--it is thorough, accurate and much more favorable than other historians' coverage. But I must strongly disagree with his glossary's definition of "dispensational premillennialism," especially the part that says that they believe "...God sought to set up his kingdom or universal reign through the ministry of Christ, but when human beings rejected Christ, God settled for the church as second best" (my emphasis). Though I myself take the "historic premill" view, fairness requires me to say that I believe 99% of dispensationalists would consider the wording of that definition a gross caricature of their belief.

Boll would. For instance, here is part of his comment on Eph.3 :6. "The Church was not ('as we are slanderously reported, and as some affirm that we say') an afterthought on the part of God (much less 'an accident'). " And in a later note he speaks of "the high calling of the church" with these words:

In the nature of the case no class of the redeemed can ever stand so high, or be so near to Christ (and therefore to the Father) as the church. As Christ's Bride and Wife, she is one with him, in the closest of all bonds. As His Body over which He is the Head she is part of Him (I Cor. 12:12; Gal.3 :28).

Again, in an interview by Robert Boyd, brother Boll was asked, "The impression has gotten out, in the minds of some, that you teach that the church is a mere 'happen-so.' Is that what you teach?" He replied, "I believe and teach that the church is the outcome of God's eternal purpose, and was planned of God from eternity." He then quoted Eph.3:8-11, where Paul says, "Unto me... was this grace given, to preach unto the Gentiles the unsearchable riches of Christ to the intent that now... might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus."

The interviewer, Robert Boyd, then asked, "Didn't you write an article in which you referred to the church as a 'contingent.' Doesn't 'contingent' mean 'accident'?" RHB answered,

...Years ago in an article I spoke of the church as "a new spiritual contingent." Someone who apparently did not know his English very well concluded that a "contingent" was the same thing as a "contingency," or something doubtful or accidental. But the word "contingent," when used...as a noun, of a class of human beings, means simply people of a certain kind, as, for instance, we speak of the democratic contingent in our neighborhood....The idea of accident does not enter into the meaning of the noun "contingent."

Despite all his disclaimers, such accusations continued throughout his life.

I. Christ's 2nd Coming

When it came to eschatology, Boll's opponents often called him a "speculator" and other such terms. But his deep-seated desire in teaching Biblical prophecy was always to promote practical trust and obedience. He constantly emphasized that *Bible doctrines, all of them serve as motivation for duties* --for faithfulness in conduct, in service and amid suffering. In 1909 in the *Gospel Advocate* he wrote,

Doing one's duty is a first necessity, to be sure; but who can work and keep on working without constant motive and inspiration, without assurance that it will count in God's plans, and that our labor is not in vain in the Lord?.... There is, furthermore, a world of warning and encouragement in these unfulfilled prophecies, which enable us to meet the changes...of the times.

Again he wrote, "Unless what we learn of prophecy, of the Lord's coming, of the age to come, as well as any other truth, makes us more humble, more obedient, more loving and Christlike, we have indeed learned in vain." This was his approach from his early years as a teacher.

In 1910 he claimed, "One of the marks of the apostolic churches, in every way as essential as any other characteristic of worship or doctrine, was their constant expectation of the Lord's return." To support that statement he quoted or alluded to eleven passages from various epistles, and then said:

This much is evident: that much mention is made of the coming again of our Lord; that great weight was placed on it; that it furnished the basis and motive of all faithful Christian life...and that all [those] churches...were in an attitude of constant expectation of the Savior from heaven. No church or Christian that has lost view of, or ignores, this doctrine, fills the true pattern left to us in the New Testament. It is high time to study and preach and teach this neglected portion of God's holy truth.

He continued, in that long article, to admit that the prophecies are at times difficult to harmonize. But this need not strip them of moral value.

"We may not be able to combine all the statements concerning this vast matter into one harmonious, coherent, systematic arrangement--likely not. But we are not obliged to. Two things only are absolutely needful: first, to believe just what God has told us, without twisting or quibbling; and second, to seize upon the practical import of this teaching and carry it out in the power of a living faith. Nothing [else] will so change our conduct and life...."

Then Boll discusses a second essential attitude toward prophecy--the freedom to disagree agreeably. "As for a connected theory of the things pertaining to the coming, I may have one, but I place no weight on it; and I will not quarrel with my brother for having a different idea of the sequence of events." But he immediately goes on to mention an exception to that statement he just made. There is something he will quarrel over, because it robs the believer of that important moral stimulus. Listen to what he writes next:

What we want is the...practical lesson of the doctrine....But any theory which would...frustrate the practical end God had in view, ought to be abolished. If there is one such practical aim in this doctrine, it is to put us on guard to be constantly ready, constantly waiting, watching, since we know not the day nor the hour....I would thank no man for putting the coming to the other side of a millennium, so that in any case one thousand years must intervene before the Lord comes. For this takes the point out of the doctrine.

On this ground Boll goes on to oppose the postmill view which was very widely held in the Restoration Movement churches at that time.

As time went on, controversy waxed hotter and hotter. Then, for accuracy's sake, Boll often had to defend himself against false accusations. So, for the sake of clarity (and charity), he sometimes listed what he did **not** believe or teach:

...May the editor of *Word and Work* say on his own behalf, that regardless of whatever readers may see or hear to the contrary, **it is not true**

That he believes or teaches second chance doctrine;

That he denies the existence of the kingdom *now*;

That he denies that Jesus Christ is now enthroned on God's right hand, having all power in heaven and on earth;....

Or that he has ever taught orally or in writing that Jewish sacrifices are to be brought back;

Or that he has ever made any of the disputed prophetic teachings a test of fellowship, or has ever disfellowshipped anyone for differing with him in any of the disputed matters. (Aug. 1938 *W&W*, p.162.)

The KINGDOM of GOD

Part One

Alex V. Wilson

It is extremely important for Christians to understand God's eternal purposes so far as He has revealed them -- and how He is carrying them out through the ages. To get such a grasp of His unfolding plans (and His character, from which they flow), it is very profitable to study in depth several subjects that appear throughout the Bible. I recommend digging into the following themes: God's *fatherhood*; God's *covenants*; the *Lamb of God*; the *Day of the Lord*; and the *kingdom of God*. This month we study that last topic.

Its Importance

The word "kingdom" when referring to God's realm, not men's, is used over two hundred times in Scripture. And the *idea* is found even more often, expressed in other terms. For example, the first chapter of the Bible shows God giving Adam and Eve *dominion* -- authority, kingship -- over the world. And the last chapter of the Bible shows the establishing of God's eternal *throne* on the new, glorified earth, and His servants *reigning* with Christ forever and ever (Rev.22: 1-5).

And in the intervening chapters the **kingdom theme appears repeatedly**: At Mount Sinai the Lord called Israel to be "a kingdom of priests" -- mediators between Him and the nations. When David was anointed king over Israel God told him his dynasty would last forever! Psalm 72, by Solomon, described a perfect king and kingdom, and prayed for its coming. Isaiah foretold a kingdom which would never end, ruled by a human-divine king. Subsequently, when Jerusalem and the temple lay in ruins, Daniel declared that one like a Son of Man would be given sovereign power and an everlasting dominion, and that the kingdoms under the whole heaven would be handed over to the saints, the people of the Most High.

Centuries after that, Gabriel told Mary that the Lord God would give her son the throne of his father David, and his kingdom would never end. In Revelation, John heard a proclamation by heavenly creatures and the twenty-four elders, "...With your blood you purchased men for God....You have made them to be a kingdom and priests to serve our God, and they will reign on the earth." And John later heard the thrilling announcement, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." (*References for these two paragraphs*: Ex. 19:5-6; 2 Sam. 7:12-1& Psal.72; Isa.9:6-7; Dan 2:44 & 7:13-14,27; Lk.1:31-3R Rev.5:8-10 & 11:15. And we have omitted many passages!)

Again, the importance of this topic is seen by the fact that it is the **theme of God-ordained preaching**. John the Baptizer thundered, "Repent, for the kingdom of heaven is near!" Jesus the Christ proclaimed those identical words as He too preached "the good news of the kingdom." Did the earliest Christian evangelists make that same proclamation, or a different one? Philip "preached the good news of the kingdom of God and the name of Jesus Christ." Paul described the contents of his evangelistic message in these words: "...testifying to the gospel of God's grace....preaching the kingdom." This is exemplified by Luke's description of Paul's ministry when he reached Rome: "...He explained and declared to them the kingdom of God and tried to convince them about Jesus...." And again, he "preached the kingdom of God and taught about the Lord Jesus Christ." (*References: Matt. 3:2, 4: 17 & 23 & 9:35.; Acts 8:12; 20:24-25; 28:23 & 31.*) Not only did John, Jesus, Philip and Paul preach this; there's more. In our Lord's description of *this present age* He said, "This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Mt.24:14). That is, our present task is to preach the good news of God's kingdom throughout the world! Do we know what this gospel is? If not, how can we proclaim it to other people - all people!

A Complex and Controversial Subject

God's kingdom is a glorious, many-faceted topic due to its various aspects. Note the following: 1) **God has ALWAYS ruled His entire Creation, and yet at the same time allowed His creatures to rebel.** A fascinating portrayal of this is seen in several psalms from the same neighborhood. "The Lord has established his throne in heaven, and his kingdom rules over all" (103:19). "The Lord reigns" (or, in the New English Bible, "The Lord is king"). This latter exclamation of triumph is found four times, for emphasis (93:1; 96:10; 97:1 & 99:1). Yet hear this, from 94:3-7: "How long will the wicked be jubilant? They pour out arrogant words; all the evildoers are full of boasting. They crush your people, O Lord; they oppress your inheritance. They slay the widow and the alien; they murder the fatherless. They say, 'The Lord does not see; the God of Jacob pays no heed.'" In the face of all that evil, how could the psalmists believe that Yahweh reigned? (And the same with us as we observe Kosovo, Littleton, Oklahoma City - as well as multitudes of people around us who defy God and His will.) It wasn't easy, but they held on to their faith...and hoped for better times in the future.

2) **In a special way, God ruled Israel in Old Covenant times.** Yet again, freedom for His subjects was part of His method of "ruling." He told Samuel when the people demanded a human monarch, "It is not you they have rejected as their king, but me." As their

king He had revealed His laws. And He continued to speak through His prophets, bless the people when obedient and discipline them for waywardness. For they too could freely choose whether to submit or revolt. And usually they chose the latter course, and suffered Yah-weh's punishment. He was "their king" nevertheless He allowed them to reject Him.

3)But God's Kingdom would come to a Greater Degree in the Future--and it did. We already referred to predictions in Samuel, Isaiah and Daniel. Listen to another forecast by that latter seer: "The God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever" (Dan.2:44).

The centuries crawled by, and God seemed mostly absent. Then like a trumpet-call came John the Baptizer, followed by Jesus of Nazareth. They both made that sweet-and-sour appeal, "The time has come. The kingdom of God is near. Repent and believe the good news." (Mk. 1:15 Matt.3:2; 4: 17). The kingdom was near, "at hand," within reach. What expectancy swept the people!

As a matter of fact, God's kingdom was not only near, but present. It was here in the person of Jesus the King. He said, "If I by the Spirit of God cast out demons, then the kingdom of God has come upon you" (Mt. 12:28). YET He also taught His followers to pray, "May your kingdom come." That didn't make sense, did it, if it had already come?

Again He said that people were entering the kingdom already, even then: "The tax collectors and prostitutes are entering God's kingdom ahead of you [the chief priests], for John came to show you the way of righteousness, and you did not believe him, but the tax collectors and prostitutes did" (Mt.21:31-32). YET He taught that the kingdom would be a future inheritance which God would give His people when Jesus would "come." "When I come in my glory, I will sit on my throne in heavenly glory. And as King I will say to my people, 'Come, take your inheritance, the kingdom prepared for you since the creation of the world.' And they will go to eternal life." (Mt. 25:31-34 & 46, paraphrased.) Another seeming contradiction lurks in those two passages.

We find the same paradox in the epistles. God's kingdom is a present reality, of which we are citizens. God "rescued us...and brought us into the kingdom of the Son he loves." "Our citizenship is in heaven." (Col. 1:13; Phi1.3:20.) YET the kingdom will appear in power and splendor in a time still to come, for we are called heirs of God's glory, we haven't received it yet. The wicked shall not inherit

that kingdom, but we shall--by God's grace. (Rom. 8:17; 1 Cor.6: 9-11; Gal. 5:21; Eph. 5:5-6; Jam. 2:5.) By and by we may "receive a rich welcome into the eternal kingdom of our Lord and Savior" (2 Pet. 1:11). So, was God's kingdom here in the days of Christ? Is it here now? Or is it still to come in the future? Answers: yes, yes and yes.

[To be concluded]

Paul Andrew Clark

by Martha Embree, his sister

Son of J. R. Clark and Mildred Clark, Paul was born June 30, 1928. He attended Portland Christian School and attended several of Bro. Bolls Bible Classes before enrolling in Harding College. While attending Harding, Paul preached at neighboring missions around Harding. He was youth minister at Jennings La. During summer months. Later he spent a year or 2 as minister of Ormsby Ave. Church of Christ.

Mountain View Church of Christ at Johnson City, Tennessee was his next home as Minister. It was here that he met Barbary Leonard who became his wife.

The next move was to Winchester, Ky, where Paul became Registrar, then academic Dean of Southeastern Christian College. It was here that his and Barbara's son Philip was born. He died from leukemia when twenty-five. Paul ministered as preacher for Ebenezer Church of Christ while in Winchester. He worked toward and was successful in obtaining accreditation of SCC before he left. University of Kentucky employed Paul as director of Cumberland Community College in Harlan County. From here he returned to Johnson City and became Minister again of Mountain View Church of Christ and employed at Milligan College. Paul served Milligan College as Academic Dean and Education Dean among other accomplishments for about 33 years. At Milligan, he was also director of the Children's Learning Center and Director of the Summer Enrichment Program for the Gifted.

Paul suffered with cancer for 1 1/2 years and died in his home where his wife Barbara cared for him. Paul loved his work both at church and at Milligan and hated to give it up. We will miss his encouraging guidance.

Paul Clark, a Servant of God

J. Richard Lewis

Dr. Paul A. Clark left this life to be with his Lord May 28, 1999. He was affectionately known in the church as Bro. Paul; otherwise known in the community as Dr. Clark. He first worked with the churches in Johnson City in the late 1940's as a teenager. He won the hearts of the young and older people alike. Bro. Paul lived the people of the local church and served them with dedication and devotion. He was loved by the churches in return. His example will surely serve as a lasting sermon to all who knew him. Barbara, his wife of nearly 46 years grew up on Johnson City. He was a devoted husband and a loving father to their son, Phillip. In this area of his life he demonstrated impeccable character.

Dr. Clark taught at Southeastern Christian College in the late 1950's and the early 1960's. He came to Milligan College in Johnson City, Tenn. in 1966. He held numerous positions at Milligan and led the education department into Milligan's first master's degree program. He served in many responsible positions of higher education.

Above all else, with his accomplishments Bro. Paul never failed to set a humble Christian example for everyone to follow. He was always an encourager and helper never forgetting the lonely, frail and sick. Bro. Paul will always be an example to any who would follow in the footsteps of Jesus.

Additional Notes by AVW: Thinking of Paul reminds one of Jesus' statement, "You are the salt of the earth," His obituary in Johnson City's newspaper listed fifteen regular or special enterprises in which he participated--and in some cases directed. They included many endeavors in the field of education, of course; others were related to spiritual, cultural and medical matters (e.g., being president of his county's chapter of the American Cancer Society).

And during all or most of those years in Johnson City he also preached at the Mountain View Church. Ruth and I enjoyed delightful fellowship with him when I held a "meeting" there in 1997, after years when our paths rarely crossed.

Paul was a splendid singer. He sang solos, led singing and directed choirs on many occasions. Our hearts go out to his wife, Barbara, and his sisters, Martha Embree and Patty Schreiner. But we don't weep for Paul. His trust was in Christ, and he may now be singing in the best choir he has ever been in. To God be the glory.

Lloyd Chambers Addams

by Jane Javins, her daughter

Lloyd Addams was born in Sullivan County, Indiana, on May 12, 1904, the third child of Stanford Chambers and Tacey Jane (Blake-man) Chambers. Stanford was a minister, writer, and educator, and when Lloyd was a child, the family moved to New Orleans, Louisiana, where he was the president of a Christian high school and minister of a church there. Three more children were born as Logan, L.B. and Lorraine joined Lowell, Lois and Lloyd, all are now deceased. When Lloyd was a young adult, her dad was called to be president of Portland Christian School in Louisville, Kentucky. Shortly after the family moved there, Lloyd began her long teaching career. During this time, "the boy next door" started courting her, and in 1934 she married Paul Addams. This loving union was to last over 60 years until Paul passed away in 1996. The Lord was the center of their marriage, and each of them served Him in many capacities.

Besides teaching in public schools, Lloyd spent many years as a teacher at Portland Christian School. At various times she taught music, junior high subjects, and 3rd & 4th grades. She retired as a teacher in the 1970's, but she and Paul continued to work many hours as volunteers wherever there was a need at the school. In 1986 they moved to Tacoma to be with Jane and Ralph Javins and their three children, Ralph, Jr., Michael and Kristina.

Lloyd came from a very musical family. Everyone sang, and many played instruments, and Lloyd was no exception. She was founder and director of a high school girl's chorus which achieved wide acclaim among Louisville-area churches. Over the years she sang in various choral groups.

At the end of her life, Lloyd's memory failed and her thoughts became clouded. She spent her last days at Manor Care, but even under these circumstances, her sweet Christian spirit was evident to all who knew her. The Lord blessed her with His ultimate healing on June 8, 1999.

Despite her many accomplishments, Lloyd wanted to be remembered primarily as a devoted wife and mother. Survivors include daughter Shirley Jane, son (in-law) Ralph; 3 grandchildren; one new great-grandson; nieces and nephews, numerous former students who remember her fondly, and a large extended Christian family.

VOICES From The FIELDS

Martin and Susan Brooks

Portugal

May 18, 1999

We have now been in Portugal for a little over three months trying to get a better grip on the language. In July we plan to go back to Mozambique where we will be working with and teaching the Mozambican church leaders. We are also wanting to help start Christian schools for the Mozambican children. It has been an intense four months. I recently counted 27 different ways we have covered to conjugate a verb and we are not finished yet. This week we have been working on prepositions. You wouldn't think little words like for, to, of, in, on, at, through, and from could be so confusing. It would help if they would use them like we do in English. Sometimes all the rules and exceptions to the rules become a jumble in my head. Because we often pray our deepest feelings, I would like to feel as comfortable praying in Portuguese as I do in English, but I'm not there yet.

In some ways, our time in Portugal does not feel like mission work. I am not preaching and teaching like I was in Mozambique, but I know the Lord is preparing us for the work ahead. I keep telling myself it took Moses 80 years to get ready for his ministry. If any of us are going to share Christ, we have to speak the language of the culture. We have to communicate in a culturally relevant way. When Paul spoke to the philosophers on Mars Hill, he quoted from their Greek poets. When the early church taught in the synagogues, they used the Language of Jewish history to introduce the Messiah. When I teach in the bush of Africa, or even to the street kids of Maputo, illustrations about computers, like "garbage in garbage out," just don't communicate. But illustrations about animals, crops, and witch doctors, have cultural significance and help communicate the gospel. Please continue to pray for us as we spin around here on the Potter's wheel. We want to be shaped into useful instruments, best fitted for the tasks ahead.

Michiya Nakahara

Shizuoka City, Japan

May 1999

Email: mods@jade.dti.ne.jp

We have started a Tyrannus School. About ten to thirteen Japanese preachers get together twice a year (more times if possible). They travel from different cities to study. This year we have studied on the topics "Why the Bible is the Word of God" and "Succession of Faith". This plan is good for Christians to keep fellowship and maintain "the unity of the Spirit in the bond of peace."

Our Toddlers class began last fall. Three of our ladies, received some training from a specialist in the field, and we have begun the

class with three toddlers. Pray for this program to be successful in bringing others to Christ.

We recently conducted a seminar on Worship. Bro. Amano from the Kanazawa church came as our instructor. We now are continuing this theme in our adult Sunday School class for those who were unable to attend the one day seminar. It has been helpful to all.

We recently purchased a TV and a VCR for church use. A Korean girl studying at Shizuoka University has been worshiping with us. We are thankful for her. We are thankful for a good spirit of love and unity among our brethren. God has been so good to our family here health-wise, spiritually, and in so many other ways. We praise Him for His faithfulness. We appreciate your prayers and financial support very much. Please continue to pray for the work here.

Note from Bob Yarbrough: We thank you for your continued prayerful and financial support of the Nakahara family and for the work of the Lord they are doing in Japan. In case you wish to write Michiya, his address is 9-25 Toyohara Cho, Shizuoka City, Japan 422. Nakahara Mission Fund, 19930 County Road 324, Terrell, Texas 75160

Irene Allen

Eagle River, Alaska

June 10, 1999

Spring was late in coming to us and it has been cool. Now we're enjoying daytime temperatures in the mid and upper 60's and daylight hours number over 19. We enjoy every nice day since our summers are so short.

In April one of our families moved to North Dakota because of the impending death of the father from brain cancer. His condition worsened fast and in a few weeks he passed. His wife Nancy was my dear friend and helper the past two years and I do miss her. However, I feel that our times together helped prepare her for widowhood. She saw how faithful the Lord was to meet my needs and her faith was strengthened. She has a 20 year old son and a 10 year old daughter.

The unsaved husband of one of our women has been attending Sun. morning services recently. He is a successful business man and considers himself a "good" man, not needing a Saviour. We're praying he'll respond to the Spirit's wooing.

Our son Norman was here 17 days in May. He was a help and joy to me and he also preached while he was here. Shortly after his arrival he encouraged me to see my lung Doctor because of my increasing shortness of breath. After numerous tests (heart and lung), I was put

on round-the-clock oxygen. It took some adjustment to be attached to a 70' oxygen tube in the house, and I have a portable unit to carry when away from home. This is not a complete surprise, as it was considered a year ago. Although it presents limitations, I am coping all right and am content.

Tim and Dawn Yates Australia June 9, 1999
Email: Yatesfamily@hotmail.net.au

Thank you so much to all of you who have been praying for us and the work here in Australia. Your prayers are beginning to be answered and the Lord is moving!

On Sunday evening, June 6th, five young men were baptized into Christ! We had expected the four that had come forward two weeks ago, but the fifth was a bit of a surprise! We praise the Lord that he has called these young men into his Kingdom. We ask that you continue to pray for them and for the church, as they begin the tremendous task of discipling these young men.

We were especially thankful that their families were there to witness this new birth. None of them attend church, but all of them wanted to be here for this special occasion. We had a wonderful time with them at the meal afterward, and some of them are very interested in the church. Please continue to pray as these young men are already actively witnessing to their families!

We were especially thankful that their families were there to witness this new birth. None of them attend church, but all of them wanted to be here for this special occasion. We had a wonderful time with them at the meal afterward, and some of them are very interested in the church. Please continue to pray as these young men are already actively witnessing to their families!

The ripples of this event have continued to have an affect on even our regular attenders. Another young man that we have been praying for has come to me this week and expressed his interest in becoming a Christian. We will continue to work with him and pray that he makes the right decision. All of these young men range in age from 16 - 21 and face the difficulties of being a Christian in a non-Christian home and attending a non-Christian school. Please pray with us that the Lord will encourage them and thank the Lord with us that they have such a tremendous opportunity to witness for Christ!

There are always plenty of things happening around here, but they all seem to pale in comparison to the events of the past two weeks. Dawn continues to do well with her pregnancy. She is no longer get-

ting morning sickness, which is a prayer of praise. Next month we will be able to tell whether we are having a boy or a girl. We continue to pray that the Lord will simply make him/her healthy.

Thanks to all of you and your encouraging words. We hope to get our next newsletter underway fairly soon. Don't forget that you can see it online as well at: www.jbc.edu/missionaries/yates You can also get some updated family pictures at this web site.

Sharon and Tom Schreiner Louisville, Ky. June 1999
Email: Tschreiner@bigfoot.com

Our desire to serve the Lord in full time mission work is finally coming to fruition. We have been accepted by the Africa Inland Mission as Missionary Appointees. We will be joining a team that will be focused on reaching Northern Mozambique which has a number of people groups with no Christian witness among them. They are Muslim. Initial surveys have shown that many are not familiar with who Jesus Christ is and that they will be receptive to a medical outreach. Mozambique has only 300 physicians for the entire country with a ratio of one for every 60,000 people. However, there are 150,000 witch doctors. Exactly what form this team will develop into is still being formulated. We are excited about the possibilities of being part of bringing the Gospel to those who don't even have an opportunity to hear.

At the end of the month we leave for Pearl River, New York, where AIM's headquarters is located, for a 3 week orientation program at which we will receive cross cultural training along with the opportunity to meet other members of our team and their families. We are very much looking forward to this opportunity. Thanks be to our Lord who has made this possible by providing both a pediatrician to cover Tom's practice and the finances for the orientation.

Your prayers are coveted during this time of preparation. We already feel like Satan has targeted us. While starting out on vacation last week we were involved in an accident which totaled our Suburban and destroyed the RV we were towing. Only Tom required medical attention for some minor suturing. Everyone else was completely unhurt. God miraculously protected us. After a couple of days to regroup we were even able to join the rest of Sharon's family and complete our vacation.

Please pray that God will prepare us spiritually, mentally and physically for the cross cultural adjustments that will be required in the coming months. Also pray that God will provide someone to take over Tom's pediatric practice. Much prayer is also needed in order to

have the hearts of the people of Mozambique softened to receive the Gospel of Jesus Christ. Specifically we would like you to be praying during our time of orientation, June 27 - July 17. Pray that the children would adjust to the changes and new environment (especially Chris and Caleb as they are not used to a "daycare type setting) and also that they would form relationships with the children of the other team members. We want this to be a time that the hearts of all the team members are knit together and for this to be a time of spiritual growth for all involved. After our vacation events, prayer directed toward safe travel would be greatly appreciated. We also need to learn sensitive ways to present the Gospel to Muslims. More details will follow orientation.

[Editor's note: Sharon is the daughter of Robert and Joy Garrett. She and Tom, a pediatrician, were active members of Portland Ave. Church for several years.]

NEWS and NOTES

Edited by Bennie Hill

Gallatin Sunday Scene... It is Monday morning, May 31, and I am in the office looking back on our Sunday meetings. The Gallatin Church of Christ can never be the same again! A spirit-inspired message challenging us to change and to make a difference brought more response than I have seen in 24 1/2 years. At least 20 responded publicly, and many shared privately, emotional feelings about the words spoken. Please pray that the leaders of this body of believers will be unified by a like desire for effective ministry to the glory of God. Change is never easy - think of those early Christians who came out of Judaism! But God-inspired change is always worth the

sacrifice of personal preference. --Julius M. Hovan

Visitor From Manila ... Sister Polly Kwong from Manila made a short visit to Louisville and environs May 11-15. The Broadbuses, Wilsons, Prestons, and Allens who had known her in Manila were especially happy to see her. (As a young teenager she attended the first meeting Victor and Mae had in Manila. She's been faithfully serving the Lord since then.) She had pictures showing the progress of the building program in Manila. This building has been used for decades by the original Chinese congregation, the original Filipino congregation, and Central Bible College also. The back part (formerly 5 apartments used as dorms) has been renovated so

that church meetings as well as CBC's classes can continue there. So now the front section (used as classrooms, offices and auditorium up till now) has been torn down in order to be rebuilt. (It was in danger of being condemned because of its condition.) All salvageable materials were sold to apply on the new building. There is now around 20% of the needed money on hand to complete the entire building plan. Donations may be sent to Victor Broaddus, P.O.Box 54842, Lexington KY 40555.--Dennis Allen.

School of Biblical Studies...announces its fall semester for 1999. Registration: Aug. 23rd week. Classes begin same week. A complete schedule of classes has been printed on our back cover.

Central Kentucky Churches ...enjoyed another 5th Sunday singspiration the end of May at the Ebenezer Church of Christ. A good number attended from surrounding churches and sang praises to the Lord. The next 5th Sunday singspiration will be August 29th and will be hosted by the Parksville Church of Christ. It is encouraging to see these meetings continue and the blessing they are to those who attend.

From Japan: Moto Nomura has a new e-mail address:

motofish@comlink.ne.jp

Woodland Bible Camp (Junior Week #1) Jerry Carmichael. We have had one of the best if not the best camp week that we

have had for a long time. We had 42 campers, 30 staff members, and 8 "wee campers" for a total of 80! The weather was perfect, even a little cool at times. It is a great privilege to serve as the director of a week of ministry to children. Thanks for all the prayers, labors, and financial support from the Linton congregation.

News & Notes...Please note the change in my e-mail address: **bhill40482@aol.com** and continue to send me News & Notes that pertain to your particular congregation. Several comment that they enjoy hearing from other congregations via the Word & Work.

Cynthiana, Kentucky (Salem) Bro. Bennie Hill concluded a series of messages at the Salem Church of Christ in June. He was encouraged at the interest and good reception to the series based on "God's Message the Small Church." The week was spent in looking how Christ revealed Himself in Revelation chapters 1-3 to the seven churches. What an encouragement to see the same promises and the same Spirit working in our midst today. It is so good to see a congregation receiving the message with great eagerness being confident that they too are "examining the scriptures daily to see that what is being said is true" (Acts 17:11) Bro. Mike Chapman, along with his wife Becky, and infant daughter Hannah, has ministered at Salem for several years. They are being

used of the Lord mightily in a variety of outreaches.

Cramer...On Memorial Day three juveniles set fire to Cramer's churchbus. The bus was parked at a local gas station and had done it's weekly route the Wednesday before. The boys saw it as a convenient club house, a place to pass around a lit cigar which unfortunately incinerated the inside of the bus. The church van was used to bring children to the VBS in June. Though Satan continues to show himself in our society, we as God's people need to see His intentions for good to accomplish His purpose. The church continues to look to God for strength to stand and seek the lost in these days.

Editor Ups and Leaves! We refer to our missionary editor, Dennis Allen. He and Betty left Louisville on June 15 for the mission field. (Of course we knew it was coming up, & rejoice in their going.) His note says, "A building for the English Institute has been secured and preparation of the classrooms is almost complete. We will go to Hong Kong first and then to north China. Pray that the Lord will go before us to prepare the way." See the March '99 WW, p. 92, for details re: their work & also what to do & not do if you write them. Bro. Dennis supplied the missionary articles for this issue before he left, except for the poem on which our theme is

based. Harold Preston supplied that to us some time ago. It "ouches," doesn't it?

Will They Get To Teach In Heaven? Two outstanding Christian educators have left for Glory. Sister Lloyd Addams was a wonderful teacher at Portland Christian School for 30+ years. She and her husband Paul were a great team. With her backing, he was an elder at the 5th & M Street, Iroquois, and Portland churches, and served at PCS too in many ways. When they left the Portland church to live with their daughter's family out west, the congregation began a scholarship fund in their honor. The family decided that memorial gifts be given to Portland Christian School.

Bro. Paul Clark, especially at Milligan, was a teacher of teachers--directing the college's student-teaching program for years. See the obituaries for more details. Memorial gifts may be sent to Paul Clark Educational Scholarship Fund, (Attn. Rich Aubry), Milligan College, TN 37682.

Be Good To Yourself & Your Loved Ones. In the past week I've visited 3 people seriously sick from lung cancer--all from smoking. So it's not too hard to believe the American Cancer Society when it says, "Cigarettes kill more Americans than AIDS, alcohol, car accidents, fires, illegal drugs, murders, and suicides COMBINED!" Friends, please remember 1 Cor. 6:19-20.

52nd Annual Kentucky/Indiana Christian Fellowship Week

(formerly the Louisville Christian Fellowship Week)

Aug. 2-5, 1999

Day Sessions: Portland Ave. Church of Christ, Louisville

Night Sessions: Sellersburg, Ind. Church of Christ

THEME: Back to the Basics

Monday, Aug. 2:

7:30 p.m. Don McGee, "God's Plan for Mankind"

Tuesday, Aug. 3: Special Workers in the Church

9:30 a.m. Dale Offutt, "The Role of Women"

10:40 Henry Ott, "The Role of Widows/ Widowers"

1:00 p.m. Earl Mullins Sr., "A Study of Prophecy - #1"

2:10 Bryan Whitehead, "The Role of Singles and
Singles Again"

7:30 p.m. Tim Morrow, "God's Plan for Marriage"

Wednesday, Aug. 4: Our Worship Services

9:30 a.m. Julius Hovan, "The Purpose of Worship"

10:40 Don McGee, "When Customs and Traditions
Become Scripture"

1:00 p.m. Earl Mullins Sr., "A Study of Prophecy - #2"

2:10 Joe Stone, "Where Can I Worship God?"

7:30 p.m. Bennie Hill, "Parent-Child Relationship"

Thursday, Aug. 5: The Mission of the Church

9:30 a.m. Julius Hovan, "Bridging Gaps between Groups"

10:40 Earl Mullins Jr., "Breaking Down the Wall"

1:00 p.m. Earl Mullins Sr., "A Study of Prophecy - #3"

2:10 Ray Naugle, "Benevolence: Helping Hands"

7:30 p.m. Bud Ridgeway, "Blended Families"

Daily Prayer Times: 9:00 a.m.

Daily Lunch: 11:30 a.m.

Nightly Youth Activities after the regular meeting.

A Missionary Offering will be collected Wed. nite.

Dinners at Sellersburg: Tues.(SBS), Wed.(SCEC), Thur.(Goin'

Fishing) -- + Goin' Fishing Missions Conf. Sat.8:30-noon.

- (+ Authenticity)
- Simplicity in Worship
 - Things the Pharisees Did Right
 - Rest, Mot. & the Millerites
 - Ecclesiology in the R/F Affair

SCHOOL OF BIBLICAL STUDIES

Class Schedule for Fall Semester, 1999

Subject	Day/Time	Teacher
Life and Work of the Preacher	Mon. 9:00 - 12:00	Mike Abbot
Daniel / Revelation	Mon. 1:00 - 4:00	Jerry Carmichael
Systematic Christian Doctrines I	Mon. 6:30 - 9:30	Alex Wilson
Homiletics II (Sermon Prep.)	Tue. 6:30 - 9:30	Benny Hill
Isaiah & Jeremiah	Thur. 6:30 - 9:30	Jim Embree

**Study to deepen your knowledge of the Lord and His Word.
Train so you can serve Him better, as disciple, Bible teacher,
deacon, elder, preacher, or missionary.**

Each credit hour @ \$25.00. Audit @ \$12.50/hour.

**Senior citizens accepted tuition-free so long as space is available.
Classes begin Aug. 23, 1999. Call or write for Registration form.**

**Easy to reach: Just 4 blocks from the 22nd St. exit of I-64.
2500 Portland Avenue, Louisville, KY 40212
502: 778-6114**