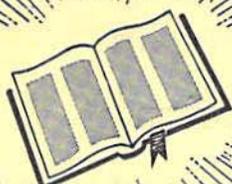


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

JULY, 1987

God Didn't Say Two Halves Become One

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40th Annual Louisville Christian Fellowship Week

AUGUST 3 - 6, 1987

Day Sessions: Portland Avenue Church of Christ

Evening Sessions: Sellersburg Church of Christ

Theme: JESUS IS LORD

MONDAY Theme: JESUS IS LORD OF LIFE

Evening Session

7:30 - 8:00 Singing
8:00 - 9:00 Jesus is Lord of Life Julius Hovan

TUESDAY Theme: JESUS IS LORD OF THE FAMILY

Day Session

9:30 - 10:00 Prayer Time
10:00 - 10:45 Jesus is Lord of Family Time Stan Broussard
11:00 - 11:45 Jesus is Lord of Family Devotions Larry McAdams
1:30 - 2:15 Jesus is Lord of Marriage David Ingalls
2:30 - 3:15 Jesus is Lord of Children Steve Combs

Evening Session

7:30 - 8:00 Singing
8:00 - 9:00 Jesus is Lord of Talents Nathan Burks

WEDNESDAY Theme: JESUS IS LORD OF MISSIONS

Day Session

9:30 - 10:00 Prayer Time
10:00 - 10:45 Jesus is Lord of Missionary Opportunities Victor Broaddus
11:00 - 11:45 Jesus is Lord of Home Opportunities Harry Coultas
1:30 - 2:15 Jesus is Lord of Foreign Opportunities Alex Wilson
2:30 - 3:15 Jesus is Lord of Mission Stewardship Earl Mullins, Sr.

Evening Session

7:30 - 8:00 Singing
8:00 - 9:00 Jesus is Lord of Media Outreach Paul Kitzmiller

THURSDAY Theme: JESUS IS LORD OF THE CHURCH

Day Session

9:30 - 10:00 Prayer Time
10:00 - 10:45 Jesus is Lord of Church Leadership David Tapp
11:00 - 11:45 Jesus is Lord of Church Fellowship Glenn Baber
1:30 - 2:15 Jesus is Lord of Ministry (Service) Ben Rake, Jr.
2:30 - 3:15 Jesus is Lord of Worship Carl Kitzmiller

Evening Session

7:30 - 8:00 Singing
8:00 - 9:00 Jesus is Lord of Evangelism Orell Overman

* No Friday meetings this year; the conference will end on Thursday night.

** Each evening (except Monday) the teenagers will meet apart from the body for a time of study and fellowship under the direction of Dennis Kaufman.

NOTE: Wednesday Evening is Missionary Evening. A love offering will be taken and forwarded to our missionaries on the field. Checks should be made payable to "Louisville Christian Fellowship."

Hospitality: LeRoy Friedley, 1600 Lou Gene Ave., Louisville, KY 40216.

Phone: 502-366-2450

Earl Mullins *Roy Noggle* *Bennie Hill*
Paul Kitzmiller *T. Y. Clark* *Bill Smallwood*
Dale Offutt *Nathan Burks* *C. V. Wilson*

THE WORD AND WORK

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

Alex V. Wilson, Editor

Bruce Channing
Vernon Sawyer

Harry Coultas
Stan Broussard

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Dennis LeDoux et al.

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Speaking Truth in Love:

There's No Place Like Home

Alex V. Wilson

I remember a large billboard that someone put up in Manila. In bold letters it proclaimed, "NO OTHER SUCCESS CAN MAKE UP FOR FAILURE IN THE HOME." Verily, verily I say unto thee, family life is of crucial importance. For the country. For the community. For the local church.

I'll share just one example to back up that obvious claim. Studies show that if both parents attend church regularly, 72% of their children remain committed to the church upon reaching adulthood. If *only the father* attends regularly, 55% of the children remain faithful to the church (17% become dropouts due to mom's example). If *only the mother* attends regularly, just 15% of the children remain faithful later on (meaning that 57% fall away due to dad's negligence!). And if neither parent attends regularly, only 6% remain involved in church.

Two observations on those statistics. First, notice the huge influence of fathers—far more than moms'. Dads, the buck stops with us; we can't push the responsibility for our family's spiritual welfare off on our wives. Second, those statistics relate mainly to church attendance. But important as that is, it is only the start of our spiritual duties, not the end. Read Carl Kitzmiller's article about that, in this issue.

Listen to a solemn warning issued several years ago by William McRae, a godly Bible teacher.

In London, Ontario, where I ministered for eight years, there is a Church of Satan. Two years ago, at the provincial conference of the Satanists the London church was honored for its distinguished achievements. That year, the Satanists had prayed to Satan for the elimination of a select list of London's evangelical leaders from the Christian ministry through immorality or marriage and family breakdowns! In one year, they succeeded in seeing five of our finest, five on their list, forced to leave the ministry! What a victory for Satan that was.

Never in my life have I sensed the reality of our spiritual warfare as during these last two years. The enemy has brought out his most destructive weapons and leveled them directly at marriage and families, God's style.

Our country, churches and homes are devastated by divorce, homosexuality, abortion, commonlaw unions, suicide, wife-beating, child abuse, runaway teenagers, etc., each bearing the trademark of the Evil One.

War has been declared. All around us, scores are falling like flies. To fight back with carnal weapons is to invite defeat. It is a spiritual battle. It demands spiritual weapons.

May God use this issue to strengthen our homes.

THEME:

Singleness, Courtship, and Marriage

THE GIFT NOBODY WANTS

A PERSPECTIVE ON SINGLENES

Paul Friesen

The apostle Paul calls both singleness and marriage gifts from God (1 Cor. 7:7). Few of us would question his reasoning concerning the marriage part. But when faced with the teaching of singleness as a gift, many of us would rather quote Paul when he says, "It is more blessed to give than to receive" (Acts 20:35). Singleness is one gift many of us would gladly give away!

As a single person, I have found much freedom in the reality of this gift. If we could really believe and grasp the truth that singleness is a gift, the Christian community would change dramatically.

A gift is only as good as the giver. The better the giver knows you, the more likely he is to give you a gift that is just right for you. I remember countless birthdays when I opened a package to find a book—many of those books are still unread. The giver meant well, but for a young boy growing up on a swine farm, *A Chinese Garden of Serenity* was not where it was at! Those were great gifts—for someone else. If a giver does not know you well, your gift will likely not be right for you.

But God always knows what is best for us. God know us better than we know ourselves (Ps. 139:13-16). He wants to give us good gifts much more than our earthly friends or relatives do (Mt. 7:11). God wants what is best for his children, not what is just O.K.

The essence of a gift is that it is given, not earned. God gives gifts; we receive them.

If we believe this, then there is no place for scheming, planning, tricking or deceiving to "get" a mate. If marriage is a gift from God, it is given when He sees fit.

Heavenly Parachute

When I was in college and not dating, a married friend asked me, "What do you expect God to do—drop someone out of the sky?" My silence at that time would now be turned into a resounding YES! I do not mean by this that we walk with blinders on, but rather that we are not preoccupied with "mate hunting." We must not spend our time, energy and money going from church to church to "check out the singles." Our decisions on what school to go to should not be based on the guy/girl ratio. Our campus fellowship should not be determined by the number and quality of "possible dates."

If marriage and singleness are gifts from God, we must make our decisions in light of his clear will for our life. I must live my life as a single in obedience to the Lord and trust my future to him in all aspects. As I neared college graduation, I started thinking about my future. I was twenty-one and single. At that time the military looked like a definite part of my future, and then I wanted to go on to seminary. I thought of how old I would be when I got out of seminary and decided that I would be too old to get married. Suddenly it struck me that I was planning my future around marriage.

We must live a day at a time. Don't plan your whole life for marriage—marriage may never come. How freeing this has been for me! I can now move from one situation to the next without worry of whom I am leaving behind or whom I won't meet or how hard traveling is on establishing relationships. We must live each day fully as singles—and as singles we *can* live fully.

Complete and Single

Many times the Christian and secular societies tell us that as singles, we are not complete. Our well-meaning married friends speak of their "better half." Does this mean if we have not found our "better half" we are "worse halves on the loose"? Scripture says two become one— not two halves become one. We must reject any teaching that speaks of singles as half-people. Remember that two very mature and complete people, Paul and Jesus, were both singles.

Things such as parental pressure to start dating ("How else will you find a mate?") and seminars on "How to find, catch and keep your mate" push us toward marriage as our goal in life. If as much time were spent on pursuing godliness as is spent on pursuing marriage and dreaming about it, we would be much healthier people. I hurt when I talk to students who have well-meaning parents pressuring them to date. I get angry when I see parents planning how to get Susie and John together.

I reflect upon the last few years of my life with thankfulness to parents who never encouraged me to be anything but godly. My ministry has been full as a single; my mind has been free to pursue God's lead. How freeing it is to be encouraged to serve the Lord first and trust Him for my mate (Mt. 6:33).

Marriage Is No Miracle

As we feel pressure to get married, we often lose sight of the realities of marriage. It is easy to see marriage as a cure-all for the "disease of singleness." It has been my painful experience to watch a number of my friends get married to "end loneliness," "cure lust," or "find security." These people found that marriage was no miracle. They still were lonely, lustful and insecure after they were married.

This is why pressure to be married is so harmful. If we are told we are not complete unless we are married, then, by George, we'll get married (and anyone can). The goal—marriage—is reached, but we are still the same hurting people.

The pressure to get married often causes us to use unrighteous means to achieve marriage (this is never God's will) or to settle for

a mate instead of God's mate. We must not settle for second best. God's mate will be not only a Christian but a growing, godly man or woman, not simply nominally a Christian and available. It may be we will remain single for a number of years because "there are no godly mates."

Some of the most godly women I know are single, not because they've never been asked, but because they haven't met a partner who is truly godly and right for them.

God's will is first that we be godly people (1 Thess. 4), not first married. "The chief end of man is to glorify God and enjoy Him forever." It isn't "to get married and enjoy marriage forever."

Time Will Tell

A straightedged razor is a great gift for a twenty-one-year-old but an inappropriate gift for a five-year-old. The gift is good; the timing is wrong. This is true also with God's gifts. We often get ourselves in trouble because we sneak in and take the gift before we are ready to use it responsibly.

Lest I sound antimarriage, let me quickly clarify. I am for marriage. I am sick of divorce, poor marriages and Christians not serving our Lord because of mate hunting. We often blame the institution of marriage for the problems. The institution is still good. It is the *people*, the *timing* that are giving marriage a bad name. Let us relax and let God give gifts in his good time. Let us not determine that age twenty-three is the right time to get married and declare, "Before the bell tolls on my twenty-fourth birthday, I will be married."

For some, singleness will be a lifelong state. The principles are the same here as for those who eventually get married. We live our lives, plan our lives, enjoy our lives as singles. The only difference is that for some this is a life-long lifestyle, for others a temporary one.

If you are single, consider the following things:

1. We all have social needs. It should not be necessary for singles to go outside the Christian community to have these needs met. As Christian brothers and sisters, we can be creative in meeting each other's social needs—in groups or one-to-one dating. Let us enjoy each other without huge pressures upon us.

2. Character is what marriages are built upon. Marriages do not fall apart because of burnt eggs and poor plumbing. Marriages break down because of such things as selfishness and lack of communication. Let us build these godly character traits in our lives while single. God doesn't have two standards—one for marriage and one for singleness. All of us are to reflect His image.

3. God is concerned about single people. He knows what it is to be alone. I believe a lot of the teaching to widows (Jas. 1:27; Is. 54) is also applicable to singles. God never intended for men and women to be alone. We must make sure we are part of a fellowship of people concerned to see God's work in all our lives.

Let us pray that we might live full, holy lives in whatever state God has called us—and thank the Lord.

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Giving Up Being A Christian?

Helen Lee

Rosemary was a total stranger, blue-eyed, petite and extremely worried, "What am I to do?" she asked me. "I'm a Christian but my fiancé is an atheist—and my vicar says he won't marry us in church." What did she hope for? A formula for converting her fiancé, or for persuading the vicar, or an encouragement to go to a register office?

"I should say if you really intend to marry this chap," I replied, "you had better give up being a Christian, perhaps." Her jaw dropped "But I couldn't *give up* being a Christian."

"Nonsense, it's the easiest thing in the world to give up. It's going on being a Christian that's difficult. Just think what will happen if you don't." And I tried to paint for her the very practical conflict she was plunging into.

Friends: this sceptical young man was in love with her, but he would not want to be bothered with her friends who held queer and embarrassing beliefs. She would gradually find herself surrounded by his circle only and her source of fellowship would dry up. *Prayer*: she would pray alone, for her husband but never with him. *Sundays*: as the partner with a Christian duty to be unselfish, it would be she who would submit over the planning of Sundays. How could she "spoil his day" by going off to church when he wanted to have a day out? *Children*: he might tolerate this funny wife of his believing "myths" but he would not want the children, his children, "stuffed with unscientific mumbo-jumbo"! There would be radical disagreement over what the children were to be taught about God, and probably over their whole upbringing.

In fact in nearly every major issue of life they might discuss, the two would have a profoundly different point of view. Their deepest loyalties would be divided. They might be united in body and mind, but in spirit they would have no common ground at all. I wanted her to face these things honestly before she finally committed herself to this man in marriage.

"But I *couldn't* give up being a Christian," she whispered, round-eyed.

"No," I said, "I couldn't either. But that's the position you face if you marry him."

I never heard whether she did, though I have known enough girls, and young men, who *have* decided to go through with a "mixed marriage," mixed in the matter of Christian belief, to have seen the frightening reality of what I tried to suggest to Rosemary. I faced her with an impossible decision to make, you think, when she was already engaged and deeply in love with her unbelieving fiancé? I am afraid so. The decision *could* have been made clear-headedly before ever she let herself be closely involved with him.

Think twice before you commit yourself to someone with the opposite faith to your own. Think of the witness and service and

Christian outreach of the home you *might* make. Think of the conflict of soul for your unborn children. Read carefully 2 Corinthians, chapter 6, verses 14 and 15. And think again.

* * * * *

Communication, Not Confrontation

Spats Can Make Us Bitter, or Better

Anne Elver

"Any prayer requests today?" I asked the women in the prayer group that I led.

Betty's hand went up promptly. "Bill and I had an argument before he left for work today. I made some cutting, angry remarks as he left the house. Please pray that I can control my temper better. I want to be a good witness for the Lord before Bill, and my ugly temper isn't a bit of help."

Donna made a similar request. She asked us to pray that she would control her words better when she and Joe disagreed. I was pleased to see our church ladies so open and honest. They trusted one another enough to reveal their faults.

"Donna and Betty, we will pray for you now, and we'll pray for you all this week," I encouraged. "I remember how bad I felt the last time my husband and I got into a spat," I added. (My husband pastors the church that the ladies in my prayer group attended.)

Teressa, the only unmarried member of the group, turned toward me with a startled look on her face. She sat there looking more fidgety by the minute.

"Teressa, is everything OK?" I asked.

"Oh, I don't know." She hesitated. "I would be horrified if I thought Jeff and I would *ever* argue when we get married. We don't argue now, and I hope we don't start. I'm surprised *you* have arguments with your husband."

"Don't worry, dear," an elderly woman interrupted. "You will have marital spats and you will survive them. Anne is human, and two humans living together are bound to disagree. A pastor's wife is not immune to marital disagreements."

I thought over Teressa's comments while driving home. I wished I could easily dismiss them as immature and idealistic, but I couldn't. Mrs. Lowry, the neighbor who lived in the brick house behind my home, once told me, "We've been married thirty-three years and never had a cross word." Mrs. Lowry's statement had always made me wonder whether she was telling the truth.

A marriage without cross words may be possible if one partner completely stifles any difference of opinion with the other. A union of two people who both possess an extraordinary measure of self-control might be free of cross words also. And spats are nonexistent if there is no communication. My grandparents were a good example of this. I never saw them quarrel, but they did not have many pleasant words, either. Their marriage wasn't an open, ongoing relationship.

Occasional spats, it seems to me, are a small price to pay for a growing relationship between husband and wife. Consider what took place between Harry and me some years ago. Our conversation went something like this:

"Don't forget, we are taking the kids to the park this afternoon," I said as I washed the lunch dishes one weekend.

"I can't go today. I promised Joe that I would help him mix cement and patch his driveway. I'm leaving in a few minutes," he answered.

I bristled. "Well—" putting as much sarcasm as I could into my voice—"it's a good thing I didn't tell the kids we were going to the park. All you want to do on your day off is putter around with our church members. Go on over to Joe's and don't worry about your family one little bit."

"What's eating you? I didn't know of any plans to go to the park today. We said that sometime in the next few weeks we would go. Joe needs help today, and we can take the kids to the park anytime. I wish you would tell me what you want for once. You never do," he snapped.

"That's just like a man," I retorted, getting angrier yet. I left the kitchen, went to the living room, and sat down on the sofa, pouting.

Harry followed. "I'm sorry I answered you harshly," he said, taking my hands as he sat down beside me. "Will you forgive me?"

We made up, then calmly worked out a compromise on our conflict. Harry helped Joe that afternoon, and we took the kids to the park Monday afternoon.

Does our quarrel sound familiar? Minor misunderstandings—the kind that happen every day—can lead to squabbles like the one just described. And pastor's marriages seem especially vulnerable. But take heart. Minor arguments are not a disaster when you handle them well. My pastor-husband and I have learned some tips that keep the peace or restore it quickly.

1. *Communicate as completely as possible to prevent misunderstandings that may lead to quarrels.* The spat I just described occurred because of a lack of communication. Several days earlier we had talked about visiting the park. I had suggested that we go Saturday afternoon, and Harry's answer was "Maybe we can."

I assumed that Harry meant yes, while he assumed that we were both trying to think of a convenient time for us to go. Neither of us knew the other's assumption.

Arguments are spawned when we don't communicate thoroughly. Now we often say, "Please explain what you mean." It prevents many communication breakdowns that may lead to unnecessary quarrels.

2. *Restrict your comments to the subject at hand.* Notice that I brought up Harry's helping others in our heated exchange. This led quickly to our arguing. My bringing up something unrelated to visiting the park added fuel to the anger already smoldering.

My friend Sally knows how important it is to keep one's comments on the subject. She says, "When I first came to the Lord, I resented my husband's being an unbeliever. I lost no opportunity to remind him that I was different. I interjected my relationship to the

Lord into arguments on totally unrelated matters. We quarreled a lot in those days.

"Then the Lord led me to see that I had to make a deliberate effort to stop what I was doing. My husband still isn't a believer, but I don't throw it in his face anymore. I mention my life as a Christian only if he asks about it or if it is relevant to what we are discussing. This prevents a lot of arguments. I wish I had learned this principle a lot sooner."

Bringing up a subject other than the one at hand is useless. When we focus our discussion on our disagreements, we get them settled more quickly.

3. *Beware lest your disagreements degenerate into sessions in which you vent your emotions in destructive ways.* After Harry and I argued about going to the park we had to ask the Lord's forgiveness. The Lord then showed me that part of my problem was that I liked to maintain control over our activities on Saturdays, since Sundays are so busy for our family. Harry's plans that day didn't allow me to do this, and I got angry. Before I spoke I should have taken a few moments to analyze why I felt angry.

Emotionally charged words seldom edify, and they do have the power to hurt. If we can, Harry and I now let a discussion wait until our emotions have cooled.

4. *Speak only the truth.* Notice that Harry and I used words that are absolutes. I said that *all* he wanted to do on his day off was to putter around with someone else; he accused me of *never* telling him what I wanted. Neither statement was true. Words like *never* and *absolutely* arouse defensiveness in others.

5. *Don't attack your partner's character.* Donna backed her car into a fence one day, and the bent fender upset her husband, Bill. He lashed out, "You are a careless person. Why can't you be careful?" Donna defended herself, and they quarreled.

Bill would have been less likely to provoke an argument if he had concentrated on what happened rather than on his wife's character. Bill isn't unusual, for we often make statements in anger that tear at a person's primary qualities. Harry and I try to deal *only* with the issue when one of us is upset—not with each other's character.

6. *Remember, marital spats can polish your character.* The day we had the quarrel I described, I asked the Lord to show me why I had acted so petulantly. He showed me that I had a tendency to try to maintain control over our Saturday activities and that I tried to manipulate the family into conforming to my wishes. I thanked the Lord for showing me my manipulative nature. Then I asked Him to cleanse me of that tendency, and He has given me victory over it.

My marriage to an imperfect man opened new areas of my personality for the Lord's refining fire to purge. This is part of my heavenly Father's design. Even Jesus lived in a human family with the little areas of friction that such a situation involves. This knowledge prevents me from taking marital spats too seriously and helps me accept whatever is necessary for the development of my character.

The couple who learns to handle disagreements wisely needs not fear them or avoid them. Carefully managed disagreements offer

a possibility for spiritual growth in both partners. And the more growth a couple shares, the stronger their marital union is.

A pastor's healthy marriage is a testimony to his congregation that the gospel he preaches works. A pastor and spouse who learn to handle differences of opinion wisely are blessed. An occasional spat is a small price to pay for an honest, open marriage.

—from *MINISTRY*, by permission.

* * * * *

HOW CAN A FATHER WIN?

by Paul Lewis

"Am I going to succeed as a Dad?" I have to ask that question when I think of the peer pressure, poor media values and widespread family failures influencing my children. And I have to wonder whether my children are really going to turn out right.

I'm convinced, however, that by applying two simple principles, you and I as dads will discover that the rest of fathering follows rather naturally.

PLAY WITH THEM

One of the most convicting cartoons I've seen pictures a young boy with baseball hat, bat and glove, standing next to his newspaper-reading father exclaiming, "Play with me, or trade me!"

Think of what *play*—meaning any kind of pleasant interaction—accomplishes with your child:

Play enhances self-esteem. It says, "I like you! You're important to me. You're fun!" Just watch the eyes of your ten-year-old brighten when you say, "Hey, Buddy, let's play!" Or note your preschooler's sad expression when you brush off her request, "Daddy, will you play with me?" Play defuses the tendency for fathers to "exasperate" their children (Ephesians 6:4).

Play builds bridges. Whether it involves a sport, "dolls," a hobby, or just unhurried, unguarded conversation, play builds bridges of mutual interests and experiences which often last a lifetime. Aren't many of your own fondest memories the spontaneous times of wrestling with Dad on the floor or just acting silly?

Play also builds respect. When we don't play frequently with our kids, responses come tougher when we ask them to "obey your parents in the Lord" (Ephesians 6:1). Times of discipline or intimate talk both flow much more naturally after playing together, because my child senses in the play my "loving heart" . . . and I know my child better.

Dad, your life will be more balanced and fulfilled if you'll simply give priority to "playing" with your kids—ten minutes of "tag" before dinner; a bedtime chat over a bowl of popcorn; a funny joke at the breakfast table; even cleaning the attic or washing the car make great "play" if you simply remain a kid at heart yourself.

But play alone won't guarantee a dad's success. A smart father knows he must also *pray*.

PRAY FOR THEM

The battle for the souls of our children, Dad, is spiritual. After giving instructions on family relationships of all sorts (Ephesians 5:22-6:9), Paul makes it clear that "our struggle is not against flesh and blood, but against the . . . spiritual forces of evil in the heavenly realms" (6:12). Look at what a father's prayers accomplish:

Prayer keeps me dependent upon God. At times there's no more baffling job than being a dad. Was I too strict or too easy? Were my words loving enough? Can I be forgiven for my temper? Will I someday regret how much time I now give to my job?

Prayer guarantees that I am seeing my fathering role for what it really is: a spiritual calling. And prayer confirms that I'm seeking God's power and the wisdom in His Word to overcome my weaknesses.

Prayer sets the stage for successful living. When the Apostle Paul told us to "Pray without ceasing" (1 Thessalonians 5:17) he was showing us that prayer creates a backdrop for everyday Christian living. As we daily talk about God, my wife, my children and I see events and problems more consistently from *His* perspective. The hurtful actions of a friend or neighbor kid are recognized for what they really are—evidence of a need for Jesus. A spiritual project results instead of a broken relationship.

Prayer protects my children. I'm not there in my daughter's classroom to counter a false value or to contradict a damaging remark on the playground. I can't monitor every billboard, magazine or commercial which tugs at my son's sexual passions. I have to trust God to guard my children's minds and emotions from being captured by the Adversary. I must pray, as Paul did for his "spiritual" children, that they "may be able to discern what is best and may be pure and blameless until the day of Christ" (Philippians 1:10). I can't afford to lose this battle.

Prayer provides for my children. Sam was a young Christian whose hunger for spiritual growth was evidenced by the notes and remarks he wrote in the margins of his Bible. So he felt he had lost a part of himself when he discovered his Bible was missing after a camping trip in Oregon.

Five years later, Sam was moving a box of books for the parents of a Christian young lady he was seriously dating, when a book tumbled out of the box and slipped over onto the floor. There lay Sam's long-lost Bible!

While camping years earlier, the girl's family had found the Bible with no identification but "Sam" on the cover. Impressed with the spiritual insights reflected in the marginal notes, the parents' prayer since then had been, "God, please send a man to marry our daughter who loves you like 'Sam'." Dad, your prayers will provide what your children need!

All play and no pray builds a fun relationship but without depth and backbone. All pray and no play leads to bitterness and rejection of the father and God by the child. Play and pray together make a winning combination when practiced daily in balanced doses.

Whether you are a new dad or one with older children, "play and pray" may be the most important "work" you or I will ever do.

THE CHURCH AND THE HOME

Carl Kitzmiller

"I always see to it that my children are taken to Sunday School if they want to go." That's the standard adopted by many parents for the discharge of their responsibility to nurture their children in the chastening and admonition of the Lord.

Of course that is a good bit better than the old song and dance routine which says: "It is our only day to sleep late;" "I didn't get them up; they watched a late movie;" "We went to the lake;" "I have not been feeling well;" etc., etc. Clearly it is better to see that children are taken to Sunday School and church than not to get them there at all.

Then there's the family which goes to Sunday School and church services as a family—regularly! This is still better. Much better! In fact, it is so much better than either of the above situations that there is a danger we may see it as the realization of the ideal. It is not. For too long, perhaps, people have been under the impression that such a pattern of life is all that is needed.

Don't misunderstand. We are not knocking regular family attendance at the Bible classes and church services. We are sincerely convinced that every Christian ought to miss only for the most valid of reasons. *Just don't be misled into thinking that such is the only religious training that is needed!* The church has sometimes made the mistake of assuming the sole responsibility for children's religious training instead of teaching parents their responsibility for teaching and training in the home. The church has sometimes been blamed for failure that was really a home failure. God has put on parents—and on fathers in particular—the burden for spiritual training of children.

Below are some paragraphs taken from a newsletter issued by Standard Publishing Company, a publisher of religious literature:

"The teaching of the church can be completely nullified in a matter of moments by the influence of the home. Children spend more time at home than they do in all the activities programmed by the church. They spend about 70 hours sleeping, about 67 hours eating, playing and washing, and about 30 hours attending public school. Church teaching for an hour or two a week is not enough to make an indelible impression on their minds.

"The Christian training of children is first the responsibility of the parents. No other agency can as effectively do the job. Concepts, attitudes, and convictions are developed from everyday experiences more than from forty-five minutes a week in a classroom. The child's dependence on parents for love, information regarding life, and physical and social development, causes him to look to parents for spiritual direction. The home must provide training, example, and environment that will lead the child into a saving relationship with the Savior.

"Parents are teachers. All kinds of parents are teachers, and they all teach religion. They may not know it, and they may not

like the responsibility, but by their attitudes and actions they do it. The question is not whether parents will teach their children religion, but what kind of religion will they teach them? Will it be the saving message of Jesus Christ? Will it be indifference to the church?"

—from Locust Street Laborer

* * * * *

Building Better Christian Families

by Fred W. Schott



ON THE OTHER HAND, DISCIPLINE

Discipline yourself for the purpose of godliness. I Timothy 4:7

Paul told Timothy to discipline himself for a purpose. That purpose was godliness. In this simple exhortation are two important points for Christian parents, grandparents, teachers, and youth workers. Both points have to do with our "purpose" in disciplining the children God has entrusted to us.

Ask parents, "Why do you want your children to mind you?" and you will get interesting answers. "Because I'm the parent. They are *supposed* to mind me!" is the most common answer. That's true. Children are supposed to mind their parents. But that does not answer the question. Press the point and you'll hear things like, "So I can have some peace and quiet." "So I can get some help around the house." "So I'll be able to trust them someday." "So I won't be embarrassed by their behavior." "So they'll learn right from wrong." Again, all of these things are true, at least in part. But, none of these answers our question.

Let's ask the question another way. "What is your goal, your purpose, in disciplining children?" Paul exhorted his "spiritual son" to discipline *himself*. That is our goal! We want to raise our children and discipline them in a way that will teach them *self-discipline*.

Like Hannah, someday we are going to have to "let go" of our children. Someday, sooner or later, we will no longer be able to discipline them. They will be out of our control. That is the way it should be. If we do not discipline well when they are young, they will not be able to discipline themselves when they are adults.

The second goal is dependent on the first. It is even more important. We hope our children will be self-disciplined not just so they will be what the world calls successful. As Christian parents, we hope our children will learn self-discipline for the purpose of "godliness."

God has a purpose for their lives. He called each child before time began—for a reason! He has important work for them to do. If they do not become self-disciplined adults, they will not be able to fulfill their God-ordained destinies.

When faced with either typical child-like irresponsibility or with blatant defiance, the question is, "How can I handle this situation in a way that helps me teach my children to be responsible for his or her behavior?" These questions take discipline well beyond "Quit that!" "Shut up!" "Quiet!" "If you don't..." "I'm warning you..."

Again, we are talking about self-discipline. I cannot conclude this discussion without making one more point. The biggest discipline problems facing us today have little to do with the way our children behave. Our biggest problems are with our own behavior. One of the biggest problems facing children, families, churches, and schools is that so many of us adults have no self-discipline. It's impossible for us to effectively discipline our children when we have not disciplined ourselves for the purpose of godliness. Our most precious God-given responsibility and privilege is the rearing and teaching of our children. It's a sacred trust possible to fulfill only through discipline—self-discipline.

What Non-Christians Ask

(Conclusion)

by Paul Little

SCIENCE AND MIRACLES

Another frequent question involves the problem of miracles and the reality of the supernatural. Here it is important to get at the root premise of the question and not become bogged down in detail.

In other words, if someone asks you how it was possible for Jesus Christ to feed five thousand people from five loaves and two fish, it is useless to discuss the details of that particular incident. Underlying the whole matter lies the question: "Does an all-powerful God exist?" If such a God exists, miracles are no problem intellectually. In fact, they might be expected. If God created the universe and the ordinary laws of the universe, He is capable of transcending them.

One time a Japanese friend of mine who was discussing Jesus Christ said, "I find it impossible to believe that a man could become God." This helped me see his problem and I replied, "Neither could I believe that—but I can believe that God could become man." He saw it in a flash, and a week later became a Christian.

Various arguments give clues to the existence of God: the design in the universe indicates a designer; the existence of personalities suggests a Greater Personality (since no effect is greater than its cause); etc. But the greatest evidence that God exists is that He Himself lived on this planet in the person of Jesus Christ. The other ideas may give some hints, but can perhaps be refuted. The presence of Jesus Christ in history, however, removes all doubt, and confirms God's existence. Before a person can dismiss the idea of God, he must adequately explain Jesus Christ: who He is and what He did.

At this point it is important to see the fallacy of the frequent statement, "If you could prove God in a test tube for me, I would believe." This is nonsense, because it suggests that one approach, commonly called "the scientific method," is the only measure of reality. Actually many areas of reality cannot be measured or weighed. Who has ever seen a pound of justice or three feet of love, yet who would deny their reality?

Further, basic to the scientific method is the aspect of repeatability. History is inherently non-repeatable, and therefore outside the scope of the scientific method for verification. No one will ever repeat Napoleon. But because he cannot be submitted to the scientific method doesn't mean that he wasn't real.

There is however a science of history; and as we take its historical method and apply it to the life and death of Jesus Christ, we find an enormous amount of evidence to demonstrate His reality. Therefore, we must understand clearly the limitations of the test-tube type of scientific method and not be thrown off by this apparently telling question.

Miracles by C. S. Lewis deals with this in some detail, as does Inter-Varsity's booklet, *Is Christianity Credible?* This material should be thought through by each Christian.

THE TRUSTWORTHINESS OF THE BIBLE

A fifth question relates to the reliability of the Scripture: "How do you reconcile faith with the fact that the Bible is full of errors?" or "Hasn't evolution shown that the Bible is unreliable?"

Since there is a great deal of vague thinking about errors in the Bible, it is good to ask the questioner what errors he has in mind. Often there are none and it is evident that he hasn't even read the Bible. (It would then be quite appropriate to suggest that he do so).

The Christian should also master certain books that deal with the reliability of the Scriptures. *Are the New Testament Documents Reliable?* by F. F. Bruce (Inter-Varsity Press) contains some helpful chapters. Another good book for exhaustive reference is *Some Alleged Discrepancies in the Bible* by John Haley. This is a pretty complete reference book.

The question of evolution is a thorny one. However, since evolution isn't the basic issue, it shouldn't be discussed as though it were. Basically the problem is philosophical. Did God create the universe or didn't He? How He did it is secondary. Theories such as evolution can often be treated as descriptions and not explanations. It seems fairly well agreed that God created some basic kinds of life and that there has been wide variation within them.

(It is also important to point out that the Bible doesn't have any set chronology. The dates that appear in the margin of some editions are not part of the original text.)

The word evolution means different things to different people. If it is used to deny the reality of God as creator, and to suggest a completely naturalistic explanation of the universe, then its philosophical presupposition must be dealt with. Otherwise it's a secondary issue.

The booklet *Evolution* (Evangelical Publishers, 366 Bay St., Toronto, Ontario) has helpful information on this.

Remember that a person's salvation doesn't depend on his view of evolution but on whether he has ever personally received Jesus Christ. Jesus Christ should be made the issue.

The reliability of the New Testament from the historical point of view is more easily established. Modern archaeology has repeatedly confirmed Biblical history. Books by William H. Ramsay and Frederic Kenyon give some evidence, as well as the one by F. F. Bruce mentioned above. Recently a leading Jewish archaeologist, Dr. Nelson Glueck, said, "It can be categorically stated that no archaeological discovery has ever controverted a biblical reference" (*Rivers in the Desert*, Jewish Publishing Society, p. 31).

Helpful books on the general subject of the inspiration of the Scripture are *Fundamentalism and the Word of God* by J. I. Packer (available from Inter-Varsity) and *The Christian View of Science and Scripture* by Bernard Ramm (Eerdmans Publishing Co., Grand Rapids). See also *Revelation and the Bible*, edited by Carl F. H. Henry (Baker Book House, Grand Rapids).

I'M GOOD ENOUGH

The final question is this: "Isn't a good life sufficient to enable a person to enter heaven? If a man has lived a good moral life and done the best he can to qualify for the presence of God, why must he receive Jesus Christ?"

Such a question displays a low view of the holiness of God and a high, unrealistic view of the moral goodness of man. God's holiness is infinite, while no man has ever been perfect in his actions, let alone in his thoughts and motivations.

As an illustration of the necessity of receiving Jesus Christ, I often use the possibility of swimming to Hawaii. Let us think of Hawaii as God's absolute standard of holiness which we must reach in our own strength if on the basis of our own lives we are to come into the presence of God.

Suppose now that every person who ever lived were lined up on the shore of California. Let's say that those who have lived a very good moral life could swim fifty miles out into the ocean; those who have lived an average life, three or four miles out; and those who are moral derelects merely flounder in the surf a hundred yards off shore.

Comparing man with man, the difference between the morally upright man who is able to swim fifty miles, and the derelect in the surf is enormous. But with reference to the goal of swimming to Hawaii, both have one thing in common. Neither comes near Hawaii.

So it is in the moral realm. Individuals differ greatly in terms of their own moral life. But with reference to God's absolute holy standard they are on the same footing. Each one must be taken by Jesus Christ and His righteousness to the goal of God's perfection if he is going to enter into the the presence of God.

These are just a few of the questions that most frequently arise in the minds of non-Christians. Once a person has thought them through in his own mind, it is not so likely that he will be caught off

guard by non-Christians' questions.

And when a question comes up which he cannot answer, the Christian should begin to look for an answer. He shouldn't be discouraged even if the first ten people he asks don't have the answer. The fact that he and his immediate friends don't have it doesn't mean that no answer is possible. Nor is it primarily a matter of intellectual ability or inability, since brilliant men who are Christians are in most fields of study.

Remember too that a non-Christian's failure to accept an answer doesn't necessarily render that answer invalid. A person who is unwilling to believe won't accept anything as evidence. Many intelligent people don't believe for the same reason that many unintelligent people don't believe: they are unwilling to accept the inevitable change that Jesus Christ will require in their lives.

Yet if God begins to soften hearts, answers to these questions can be of immense help.

EARLY RESTORATION LEADERS

Isaac Errett

Sylvia Root Tester

If Isaac Errett lived today, we'd call him a workaholic. He was a minister, an editor, a writer, a traveling evangelist. His life spanned much of the nineteenth century. He was involved in most of the developments in the restoration movement and held many important posts in brotherhood groups.

Errett's phenomenal energy first showed itself while Errett was a child. His father, Henry Errett, died when Isaac was five years old. His mother opened a boardinghouse in order to keep her seven children in food and clothing. The children cooperated with her fairly well, except in one area. They went to bed quite willingly, bedding down quietly and without fuss. But when Mrs. Errett had gone back to her work, the boys let themselves out the window and down to the street in search of adventure. Isaac was only five or six at the time, but he managed to tag along with his older brothers.

EARLY FAITH

Mrs. Errett remarried after a time, to a Scotsman named Robert Souter. Soon the family moved to a farm, where the children's excess energy could be spent in more constructive ways. Errett remembered the time at the farm as being the best part of his childhood.

When Errett was about twelve, Robert Souter and his brother-in-law decided to move their families west, to a little town called Saw Mill Run, about three miles out of Pittsburgh. There they set up a sawmill and a gristmill and grew crops of clover. All the boys were put to work on the farm and in the mill, which ended their schooling.

The next year in the spring, Errett and his older brother Russell

decided to become Christians. They were baptized and joined a small congregation of Disciples in Pittsburgh.

Errett was blessed to be a member of this congregation, for it was located only forty miles from Bethany, where Alexander Campbell lived. During his teen years, Errett heard Campbell speak many times. Walter Scott also came to speak in Pittsburgh, as did other early Disciple leaders.

A few years later, Errett began a job in a bookstore. The proprietor allowed him to read any books in the store when he wasn't busy. Errett began the process of educating himself.

At seventeen Errett bound himself to a printer as an apprentice in order to learn the printing business. He soon became a master compositor, reading and learning as he set type. The company printed a weekly journal, *The Intelligencer*, and Errett began contributing prose and poetry. When the journal was sold to the printer, A. A. Anderson, he made Errett the editor.

In 1839, at nineteen, Errett took a job as a teacher. He later said, "I had frequently to sit up late at night to keep ahead of my scholars in some branches I undertook to teach; but succeeded beyond my expectation in advancing the scholars and giving satisfaction."

So with a habit of reading widely, with exposure to a great variety of information in the printing business, and with the necessity of keeping ahead of voracious students, Isaac Errett succeeded in giving himself a remarkably good education. (He also taught himself to be a fine and gifted writer, setting for himself a course of constant practice.)

During these years Errett was attending church regularly. The congregation was small, and in the manner common in that day, various members of the church did the preaching. Time was allowed in most services for anyone to speak. Errett's occasional comments were always well received. He began to plan ahead what he might say. Encouragement continued. He was appointed secretary of the congregation and attended the weekly board meetings. Week after week he took notes on discussions about how to keep the congregation going. Here he was educating himself.

On April 21, 1839, Isaac Errett delivered what he called his "first discourse." In January of the next year, the church's elders ordained him as an evangelist. That October Errett resigned his post as teacher to become the minister of a new church in Pittsburgh. His course was set. He would be a minister and evangelist for the next twenty-five years.

Errett married Harriet Reeder on October 18, 1841. He continued his work in Pittsburgh, later in Ohio, and then in Michigan.

EARLY ISSUES

The issue of slavery was dividing the country. Errett was against slavery, and in 1851 he preached a sermon against the Fugitive Slave Law, disagreeing publicly with some things Alexander Campbell had said. A gentle discussion followed in the pages of the *Millennial Harbinger*.

Errett developed a passion for missions early in his career and

worked for this cause throughout his life. In Ohio a state missionary convention was held in 1852, and in 1853 Errett became its corresponding secretary. He took on this voluminous work in addition to his duties as a minister and held the post for three years. Also in 1853, he published his first book. More books, articles, and tracts followed.

In October of 1857, Errett was appointed corresponding secretary of the American Christian Missionary Society. During his tenure the question of slavery had to be dealt with again. This time Errett found himself alienating people who had applauded his earlier stand. A man named Pardee Butler applied to the society for support. Butler was an ardent abolitionist and intended to crusade for abolition in Kansas. Errett wrote to him that the society was inclined to support him, but first needed some reassurances. The society, as an organization supported by churches in both North and South, could not support Butler in a crusade for abolition; it could only support him as a Christian evangelist. The issue became bitter, and Errett found himself attacked by the abolitionists.

When Abraham Lincoln ran for President, Errett voted for him. Then he was attacked by southern church members as well.

Errett's situation was typical of the difficulties of the times. The country was coming closer and closer to war. People were getting more and more upset about the issues. The entire brotherhood might have split, as did many denominations, if it had been more organized. But since no one had the power to kick out anyone else, and since many leaders worked hard to maintain union, no split came.

When at last the Civil War broke out, Isaac Errett made his position known as a strong Union supporter. He visited soldiers on the field and delivered impassioned sermons to them. He tried to secure a commission, but was unable to do so, although his brother enlisted, as did Isaac's son, James.

Involvement in the Civil War among Disciples ran the gamut. Some, like James A. Garfield, were Union soldiers. Some, like Errett and Walter Scott, were Union supporters. Many, like Campbell and, in the south, David Lipscomb and J. W. McGarvey, were pacifists. Some were Confederate soldiers and supporters. Alexander Campbell's son was a Confederate soldier, as was Barton Stone's son.

The war ended at last in 1865. Leaders among the Disciples set about to heal wounds. Although leaders in both the South and North wished for reconciliation, bitterness ran deep. Even today traces of this sorrow remain.

INFLUENTIAL JOURNAL

In 1866 Isaac Errett and some friends and supporters began the *Christian Standard*. This journal became very influential in the brotherhood and remains so today.

Alexander Campbell had been in failing health and died as Errett was preparing the first issue of *Christian Standard*. Five of the six columns of the first page of that issue were given to a tribute to Campbell. (Errett had been co-editor of the *Millennial Harbinger* under Campbell in 1861 and 1862.)

The early years were trying indeed; the journal lost money each

year. At last Errett's backers gave up on the venture and gave it all to Errett to do with as he wished. Alliance College came up with an offer that temporarily saved the paper. The college had just built its first building and was scheduled to open in the fall. Its trustees asked Errett to be president of the college, saying he could also publish the *Christian Standard*. Errett agreed.

But Alliance College also had money difficulties. And trying to be a college president and an editor at the same time proved to be too much for Errett. In July of 1869, the last Alliance-sponsored issue was published. Errett believed that he would have to give up the paper.

Then a Cincinnati publisher named R.W. Carroll stepped in. Carroll was a prominent book publisher and also a Quaker. He had published a number of Disciple works, on which he had made profits, and he liked the Disciples as a group. He offered to take over the business end of the journal and leave the editing to Errett. The Erretts moved to Cincinnati, and the first issue from Cincinnati came out soon after this.

In this first year in Cincinnati, Errett ran excerpts from a new book, *The Life of Elder John Smith*. This book was very well written, and many people in the brotherhood still remembered Raccoon John Smith with great fondness. *Christian Standard* received many new subscribers, and the business was soon on a sound footing.

During these years many questions of great importance to the brotherhood were discussed in the pages of *Christian Standard*. Whether there should be missionary societies and what form they should take, whether there should be instrumental music in worship services, whether ministers should be paid—these and other questions threatened to divide the brotherhood even though the Civil War had not.

All of these issues came down to one basic question: exactly what is involved in restoring the Biblical pattern? Some felt that if a practice was not mentioned in the Bible, it must not be done. Others felt that what was mentioned must be done, but that freedom should prevail in all other areas.

Isaac Errett fell into the latter group. He was in favor of missionary societies and spent much effort in getting them started and keeping them going. He was president of the American Christian Missionary Society for two years, and president of the Foreign Christian Missionary Society from its founding in 1875 until his death in 1888. He lent his support when a group of women decided to begin the Women's Christian Missionary Society. While he himself did not like having an organ in worship services, he felt it was a matter of expediency, not of principle, and therefore should not be an issue. He had made his living as a minister and felt that ministers should be paid.

Errett tangled with editors of other papers on these and other issues, and sometimes the exchanges became bitter. Both sides felt, at times, that they had been wronged. But even Errett's enemies acknowledged his ability. A later writer, not at all sympathetic to

Errett, still said, "Errett displayed an elegance of style, and a power of diction that few could equal."

SKILLED WRITING

Errett's work appeared almost every week in the *Christian Standard* for over twenty years. He also contributed to other magazines and wrote a number of books. What follows is a short sample of his work.

In commenting on whether churches should practice open Communion, Errett called up the example of early reformers. He said there had always been a people of God, even when no one practiced immersion. He then wrote,

At one and another trumpet call of reformation, multitudes came forth from Babylon. . . they wrought great deeds for God and for his Word. They talked much and suffered much for the name of Christ. We inherit the blessed fruits of their labors. We follow them through the scenes of their superhuman toil, to the dungeon where they suffered, and to the stakes where they won the glories of martyrdom . . . and as we embrace the chains they wore and take up the ashes from the altar-fires of spiritual freedom, we ask not whether these lofty heroes of the church militant, to whom we owe our . . . spiritual freedom, may commune with us—but rather, if we are at all worthy to commune with them!

At the end of an article on the use of musical instruments in the worship service, Errett wrote,

Our own course is clear. We shall advise our brethren everywhere, for the sake of peace, . . . to discard the use of instruments in the churches. At the same time, we set ourselves most decidedly against all attempts to create division in the churches on the ground of difference in regard to an expedient. The law which binds it on us to please our neighbor for his good, is not more imperative than that which forbids us to judge our brother in regard to such matters. Let a sacred regard to the rights of others, possess us. . . .

In 1879 Errett's son, Henry, who was studying art in Paris, was murdered. Not long afterward, in answer to a woman whose children had died, Errett wrote,

We can not presume to interpret the designs of providence. . . . The events of life are so far-reaching, and have so many possible ramifications and combinations in the future, and we are so limited in the range of our knowledge, that it would be presumptuous to attempt to say why this or that event is allowed to occur. We dare not attempt to decide such a question, even when it relates to our own family. There are painful and perplexing mysteries which may never be explained to us. . . . Here we are children crying in the dark. We must trust our Father's hand to lead us in ways that we know not of, and wait until, in our immortal manhood, in a world of light, we can look . . . and trace the way by which we were led. . . .

Isaac Errett died in 1888. He left a legacy of caring—of concern for friends, concern for missions, concern for freedom in Christ. Moreover, he left a heritage of rich journalism and deep wisdom and understanding.

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"All who trust in the Son of God, and obey Him are our brethren, however wrong they may be about anything else; and those who do not trust in this divine Savior for salvation, and obey His commandments, are not our brethren, however intelligent and excellent they may be in all beside."

—Isaac Errett

Missionary Messenger

"Greater things for God"

Moto Nomura

Japan

April 12, 1987

Our Tokyo church was going to lose its meeting place after March 29th. So we rented a small two-room apartment so that our house-church could continue to meet. We cannot sing hymns loudly now. So we read hymns and sing or whisper hymns in small voices, but we're lucky enough to be able to meet in this "Catacomb Church" in modern Tokyo.

Last January when it was severely cold here in the mountains, for about thirteen days we did not have any drop of kerosene. The temperature outside was almost zero, and our rooms inside the house were without any heating, around 18-20 degrees. When we opened the door of our refrigerator, it was much warmer inside of it than our room temperature! On the 14th day a letter from a Christian Church veteran missionary in western Japan contained enough cash to buy two drums of kerosene, about fifty gallons. The Lord has really taught us patience and trust in His grace and provision.

Gasoline is very high here, \$3.80 per gallon, and toll road fare is high. Our tires were all worn out like bald heads. In 28 months we've driven more than 80,000 miles for God's services. The other day, a very hardworking young man belonging to a very low class in Japanese society asked me to drop into his house where we found a set of four new tires waiting for my car! He is not a believer yet, but he loves us so very much and out of his very thin pocket he bought these tires for us.

Japanese people now buy rice @ ten times higher than international market price. Meat is also about ten times higher than what you pay. One pound of coffee costs about \$6.50. Sugar 2 pounds \$1.85. The U.S. dollar is still declining against the Japanese Yen. When Victor Broaddus was with us two years ago it was still stable and we were getting around Yen 260 to a dollar. Now it is Yen 135 or cheaper. Very costly living with very low dollar purchasing power makes many missionaries evacuate from Japan now. When you send us \$100 it gets shrunk into \$52 or \$51 dollars when it reaches here. This threatens our work very much.

Our dear brethren in the U.S. send their support of love and prayer each month. And we are not complaining at all but rather we are grateful. But we just cannot go on like this.

(Editor's note: Brothers and sisters, let's rally behind our co-workers in Japan in this time of financial crisis. Funds may be sent through Victor Broaddus, P.O. Box 5482, Lexington KY 40555.)

Many of you have asked for more specific prayer requests, and there are several things we are concerned about.

FOR US

... Good health—Being sick in the village is even less fun than being sick anywhere else.

... House plans—If we sit really still and if the chickens and pigs are quiet we can actually hear the little bugs that are gobbling up the fibers of our bamboo walls. We'd like to start building by the end of the summer, but a lot has to happen to make this a reality.

... Safe travel—The seas can get rough, and in one ten-day period just before we first went to Small Malaita two ships sank and over 30 people were lost. Land conditions are a little better, but the road on Small Malaita is rough, overgrown, and *very* slippery when wet. Our 4 WD jeep is a junkyard reject; the brakes went out a month ago and the parts have to be ordered from Japan. James makes the 40 mile (3 hour) round trip for mail every Thursday.

... Language learning—We're doing okay, but we'd do better if we spent more time memorizing the data we've collected.

FOR THE TRANSLATION PROJECT

... Co-translators—We are beginning to look for Sa'a men to be our co-translators as there are some training courses they can take while we are still learning the language.

... Translation committee—We want the community to be involved in the translation, and we need interested people to get together to help with publicity, to help raise funds for translators' salaries, and to review the draft translations. We feel this is essential if the translation is eventually to be accepted and *used*.

FOR THE SA'A PEOPLE

... Spiritual condition—Outwardly the Sa'a people are very religious. Church services are held twice a day, and many are regular attenders. Yet the services are so ritualistic that one wonders if their faith is real, especially when . . .

A week and a half before we were to return to Honiara the boys and I became sick with high fevers and severe headaches. We took the treatment for malaria, and three days later Philip and I were beginning to feel better, but Kent's fevers were still going up to 106. I consulted the nurse at the clinic, and when he examined Kent he found an infection in both of his ears. We started him on penicillin right away, and several days later he was well again.

Just about the time we began the penicillin one of the faithful church members dropped by to express her concern. She said that she and another lady had gone to the medicine man, paid the 3 cent fee and he had divined the cause of Kent's sickness: a few days before, Kent and some of the other boys had gone fishing at the beach, and because the boys did not call out Kent's name as they were leaving, his spirit had been left behind at the beach, and that was why he was sick. The proposed cure was for the diviner to get a particular kind of leaf, bless it in the name of Jesus, and then if Kent put it under

his pillow he'd be better in the morning. We compared this with descriptions of their pre-Christian ancestor worship and were appalled at the similarities. Yet we were assured that the Anglican priest approved of this and that a previous bishop had even blessed the diviner's "medical bag." We talked with the priest and found that though he felt that some of the diviner's leaf treatments were good, he did not agree with this particular diagnosis or its proposed cure. At our request he addressed the topic at the next church service, but we're not sure that our objections will make any impact for the people had already told us, "Yes, we know you white men don't believe in this kind of thing, but we do."

Thank you for your prayers and support for they mean a great deal to us. We praise the Lord that we have you as our partners in this job of giving the Sa'a people a Bible they can understand.

REPRINTS:

Achieving Comes After Receiving

R. H. Boll

There is a lot of difference between attaining and obtaining; between achieving and receiving. It is all the difference between the law and the gospel, between works and grace. It is in fact the difference that marks two opposite religions—the one of the flesh, the other of the Spirit; the one natural, the other supernatural; the one a religion of (attempted) self-salvation, the other a faith in the salvation of God. "All the world-religions," says Sir Monier Williams, "however widely they differ in form and creed, are based upon one common principle, namely the principle of self-salvation by works of merit." For that idea is natural to the fleshly man. It coincides with all his notions and inclinations.

Even Christians easily forget the foundation of grace on which they stand. They want to deserve God's blessing, for that is the only way they think they can ever get it. But "to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:4,5). For faith is the only thing that is not meritorious, being simply the reliance of the lost sinner on Him who is able to save, and who saves freely all that come to Him. "Therefore it is of faith, that it may be by grace" (Rom. 4:16). "For by grace have ye been saved, through faith; and that not of yourselves; it is the gift of God; not of works that no man should glory" (Eph. 2:8, 9).

FIGHTING FOR AN ACCOMPLISHED VICTORY

There is, too, a great difference between striving to attain a goal, and striving to take possession of what is already one's own. In the one case you seek to achieve something for yourself; in the other you appropriate what has been given to you. In the one case you are fighting to gain a victory; in the other you are fighting on the

basis of a foregone victory, already yours and secured to you, in the confidence of which you go forth conquering and to conquer. Does the idea seem difficult to grasp?

Let us illustrate. There is Joshua, on the eve of crossing over the Jordan into Canaan to face seven nations more powerful and warlike, "greater and mightier" than Israel. Now the victory was already his by grant of God and already envisioned by faith's discerning eye. "There shall no man be able to stand before thee all the days of thy life," Jehovah said to Joshua. "As I was with Moses, so will I be with thee." And, "Every place that the sole of your foot shall tread upon, to you I have given it" (Josh. 1). It was not as though God had said, "Go over and fight, and if you win the victory you shall have the land," but "I have given you the land; go over and take it." They must fight indeed, and they did fight—but not uncertainly. Nor did they think that it was by their fighting that they had acquired the land. It was, they well knew, by the gift of God, not by their power and efforts, that they obtained it. "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou wast favorable unto them" (Ps. 44:3). This assurance beforehand, far from making them lax and careless, caused them to fight all the more lustily and confidently. "See, I have given into thy hand the king of Ai, and his people, and his city, and his land," said the Lord (Josh 8:1). But how carefully they followed instructions, and how energetically did they carry them out.

So does faith always act. But it makes a world of difference whether you are battling with a view to victory or whether you are fighting by faith on the strength of a foregone victory, already secured to you by definite gift of God. In the former case the victory is your own achievement; in the latter case it is of God. Therefore also the glory and praise belongs to Him alone.

WORKING ON THE BASIS OF A GIFT

This principle runs all through the gospel. It is in fact the distinguishing principle between law and grace, between works and faith. For "the law is not of faith; but, He that doeth them shall live in them" (Gal. 3:7). And "Moses writeth that the man that doeth the righteousness of the law shall live thereby" (Rom. 10:5). The righteousness which is of faith, on the other hand, says that "if thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:6, 9). In the one case salvation is to be worked for; in the other it is the gift granted freely from the start, to be worked out (Phil. 2:12). Thus are all the gifts bestowed in the gospel-order

Christians receive the free gift of righteousness (Rom. 5:17) that they may "follow after righteousness," and do righteousness. They are freely sanctified that they may "follow after sanctification," "perfecting holiness in the fear of God." In Christ they are *dead* to sin, and on that basis they "*put to death* their members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetous-

ness which is idolatry" (Col. 3:3, 5). Thenceforth they will be putting on Christ day by day (Rom. 13:14). They are children of God, destined to be like Christ when He shall appear; and everyone who really has his hope set on Him will here and now "purify himself even as He is pure" (1 John 3:1-3). Because the gift and the calling is Christ's, and the outcome is sure, the Christian takes up the battle unto certain victory.

Viewing the News

Jack Blaes



"The bicentennial celebration could encourage so positive a mood about the Constitution that any discussion of shortcomings or proposals for a change would seem inappropriate and even be resisted." This is a quote from the Committee On the Constitutional System. On the face of it this quote does not appear to come from friends of the Constitution, and I fear that the way of wisdom is to accept it as expressing the basic feelings of those who make up this committee. Another quote: "Its purpose is to use the occasion of the bicentennial of the Constitution for a candid assessment of the performance of our governing institutions and to stimulate a nationwide debate about alternative structures and processes." The committee is on record as noting that the various observances of the bicentennial... will help to create a climate in which the committee's ideas can gain attention and understanding. CCS's founder, Charles Hardin, in no uncertain terms, declares his intention: "The change will require major surgery. One cannot stop short of bold and decisive departures. And yet a guiding principle should be to write the new Constitution in a way that permits considerable leeway."

It is the historic purpose of the Constitution to form a government "of the people, by the people, and for the people." That is, the governed select the governors, and the governors are servants answerable to the governed. A revolutionary idea destructive of

totalitarianism, and despised by totalitarians of any land or time.

The director of CCS, James Sundquist points out that "Constitutional reform has been a debate between liberals and conservatives, the former seeing the separation of powers as a barrier to, and the latter as a protection against, governmental activism. That debate is essentially unresolvable, for the two sides are influenced heavily by value judgments relating to the ends and roles of government." When these Constitution "reformers" such as Sundquist, Hardin and company speak of constitutional change, they are not speaking of changing the Constitution of the United Nations, not at all, they are planning to change the one that made America a Republic. Benjamin Franklin wisely challenged us when he said, "If you can, keep it."

Shortly before Prime Minister Margaret Thatcher's stunning victory in England's national election, British Labor Party's foreign spokesman remarked from Moscow that the Russians were praying for a Labor victory. The crafty Thatcher followed that up in the House of Commons with: "No doubt a Labor government, which would unilaterally give up Britain's nuclear deterrent, would be an answer to the Kremlin's prayers... but I am bound to say that I don't think very much praying goes on in the Kremlin."

Just previous to the incident, Healey, Labor spokesman, was asked to name

his political heroes. The first one he mentioned was "Mikhail Gorbachev."

Like the grand lady Thatcher, I don't believe that many prayers are said in the Kremlin, but I'm sure that they hope and work hard to realize their hopes that the American Bicentennial will be handled in such a manner as to destroy the American Republic. And we had better believe that there are many American newsmen, ministers, politicians, and educators who are trying to answer those hopes and efforts.

In a USA Today poll a few weeks ago, questioning Democrats about their favorite Democratic candidate, eighty-seven percent of the respondents didn't like any candidate, liked someone other than the top seven contenders or just didn't know. I thought it was rather HO HUM myself.

Drug users in the work force are three times more likely to be involved in on-the-job accidents, are absent from work twice as often, incur three times the level of sickness costs, and are only two-thirds as productive. Yet when the President issued Executive Order 12564 which called for the testing of over one million federal workers in sensitive positions, Congress voted by a 242 to 145 margin to prohibit the use of any funds to implement, administer, enforce or otherwise carry out this Executive Order.

Representative Dan Mica (D.-FLa.) and Olympia Snowe (R.-Maine), who made a trip to investigate the U.S. Embassy in April, were scathing in their characterization of former Ambassador Arthur Hartman for his grievous lack of security when he was in charge of the Embassy in Moscow. They said that they found that Hartman repeatedly gave the impression that security was a low priority since he believed that 90 percent of what happened in the embassy should be readily available to the Reds.

According to the two representatives, in 1982 Hartman personally argued against proposals to shield the new office building from KGB electronic espionage. He rejected proposals of the State Department's Office of Security as unproven and too expensive, objecting that they would cut down on natural light in the office environment and unnecessarily delay occupa-

cy of the building.

With regard to the seduction of the embassy Marine guards by KGB "swallows," Mica and Snowe said that Ambassador Hartman's attitude toward security had a direct impact on how the entire embassy viewed security. Staffers were quoted as saying, "the embassy does not care about security" and "security is not a priority."

Ms. magazine awarded its first international prize called the Simone Beauvoir Award to the wife of the imprisoned Communist terrorist, Nelson Mandela. Ms. Mandela was awarded the prize partly because of her commitment to "nonviolence." It must be a peculiar kind of nonviolence or a peculiar kind of commitment. This "kind" woman in a speech in Soweto, April 13, 1986, encouraged her audience with these words: "Together, hand in hand, with our boxes of matches and our necklaces, we shall liberate this country." Many countries have been so liberated in the past sixty years. They are all under the most cruel tyranny mankind has ever known.

Judge W. Brevard Hand's decision that a number of textbooks used in Alabama schools were permeated by Humanism and declaring them to be teaching religion has been quite disturbing to Albert Shanker, president of the American Federation of Teachers. Shanker admits that there are perhaps thousands of books and articles written by Humanists, but "there's no evidence that they favor a strategy of converting people from supernaturalism to naturalism by pretending that religion doesn't exist or that it hasn't been important in history."

It just may be that Mr. Shanker has overlooked the Humanist Manifesto II, issued in 1973 for the edification of secular Humanists. It declares: "As in 1933, humanists still believe that traditionalism theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers and to be able to do something about them, is an unproven and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival."

"Traditional, dogmatic or authoritarian religions that place revelation, God,

ritual, or creed above human needs and experience do a disservice to the human species. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. We can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what they will become. No deity will save us; we must save ourselves."

With this basic philosophy, a mind will process thoughts to lead others from supernaturalism or faith to naturalism or atheism.

While there is much that we do not know, we can know Him whom to know is eternal life. "...for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him until that day." (2 Tim. 1:12)

THOUGHTS FROM ROMANS

Ernest E. Lyon



"God's Gifts and Call Are Irrevocable"

As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, for God's gifts and his call are irrevocable. Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. For God has bound all men over to disobedience so that he may have mercy on them all. (Romans 11:28-32, NIV).

Paul simply could not leave his discussion of God's dealings with Israel in the past and in the present and the future without one added comment, a comment that is a rich mine of interest to all Christians who earnestly desire to know God's will better. God does not change. Men change and God must change His treatment of men because of that, but He is the "same yesterday, today, and forever." There is one unchangeable Person in Whom we can always trust and can always know that He is there, that He loves us, that He desires to have us with Him eternally, and that He has made provision for us that we, weak and sinful as we are by nature, may be sure of our place with Him. God, in all three of the ways He manifests Himself (Father, Son, and Holy Spirit), is love and will carry out His plan for all who trust Him.

Because the great majority of Israel do not believe the gospel, the great good news of salvation in Christ, they are "enemies" and we

are "friends," as Jesus said we are in John 15:14, 15. But that does not affect God's selecting them out of all the nations of the world to be His, nor does it affect the unconditional promises He made to them through the patriarchs. That is what gave rise to the marvelous statement in verse 29—"for God's gifts and his call are irrevocable." That doesn't need any great explanation, but maybe we do need to pause and think how wonderful that is. If that were not a true statement, then what about the Lord's promises to prepare a place for us and to return and take us to Himself, as He promised in John 14:1-3? I am very glad that He proved faithful to His promises to Israel; now I can count on Him.

Have you ever really thought of how awful it would be if God were as undependable and unfaithful as the man-created gods of the Romans, Greeks, and others? If He made promises to Israel and intended to fulfill them in the Church, which is largely Gentile, then how could we know that He would not make promises to us and fulfill them in some other groups? The more I think about the person of God, the more I am in awe and wonder and the more I am thankful that such a wonderful God has loved and called such an unworthy person as I am. When I think about Him Who "inhabits eternity" (no beginning and no ending), is all-powerful, all-knowing, all-seeing, and yet is my righteousness, my sanctification, my peace, the One Who is always there, my shepherd, my banner, my healer, the One Who provides all my needs—when I think of all these things He calls Himself in the Old Testament and the many others there and in the New Testament also, then I read again, "God is love," and realize such a One loves me and has called me to be with Him through eternity—then I am simply overwhelmed and realize that Paul was actually making a modest demand on me in the dedication he calls for in Romans 12:1, 2.

It seems to me that in verse 31 Paul is giving us another indication of the fact that Israel as a nation will turn to God through Christ Jesus. Any of them who believe today have the same salvation by the same means we Gentiles have, but the proportion of a few believing Jews to a great many believing Gentiles today will be reversed in that day. God will keep His promises to Abraham and the rest of the patriarchs and they will be the head of the nations again.

The meaning of verse 32 is easier to see if you will compare it to Galatians 3:22. Because these translators showed the comparison better, I would like to quote both verses from the American Standard Version. "For God hath shut up all unto disobedience, that he might have mercy upon all." "But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe." God, being just, could not save any man by faith if one man could earn it by works, by keeping a law. Therefore, He made it clear that no man could earn salvation, thus leaving Himself free to let His Son take our sins upon Him and save us by faith. No wonder Paul ends this chapter by a wonderful doxology that we will discuss next time. Let us praise Him in every way and at all times for His kindness to us; and let each one of us receive the salvation He so much wants us to have as His gift.

Questions Asked of Us

Carl Kitzmiller



Must we go on condemning pre-marital sex? Attitudes have changed so much in our day.

The thing we must face is not how attitudes have changed but what God has said. God's standards are not set by the community, by any one generation, or by a combination of these factors. It is true that in the past God allowed certain things because of the lack of light and the hardness of the spiritual hearts of those involved (Matt. 19:7-8; cf. Acts 17:30.). It was not His highest will, even when He allowed these things to be. But *now*, those of us who live under the new and better covenant with its fuller revelation cannot base our response on the things God accepted of old. A present society ignorant (to a great extent, willingly) of God's demands or indifferent to them cannot be a safe guide to conduct. He has spoken and we must obey.

Few would deny that attitudes toward pre-marital sex have changed a lot—at least in America and many parts of the world. What was once considered shameful and whispered about is now brazenly flaunted before the world on movie and television screen as an acceptable way of life if not as a human right. This does not mean many offenses did not occur when shame was greater, but those involved had no reason to suppose that their conduct was acceptable. The Lord hates hypocrisy, and it may be that in some ways today there is less hypocrisy in these matters. To be honest about our sin is not to get rid of or make sin acceptable, however. And one wonders just how much hypocrisy still exists when people speak of "love" and act in lust!

Now it may be conceded that there is a difference between the sin of the couple who are faithful to each other and whose only sexual experience before marriage is between themselves, and the promiscuous bed-hopping advocate of hedonism. That is not to say that the former is less than sin. Although it does maintain the basic one-man-one-woman pattern God has given, it means a very dangerous breakdown of discipline, purity, and integrity. A marriage license and a ceremony are legal requirements, and in one sense the sexual act is the actual wedding; even so, God does require us to obey the laws of government (except per Acts 5:29—not an issue here). All societies have recognized the need of a public ceremony of some kind, which makes the union more stable and makes possible the enforcement of duties. Those who yield to pre-marital sex,

even though limited to the one companion (for a time), may find they have acted hastily, have too little in common for a good marriage, and never go on to complete the marriage. Broken engagements are more often the rule than the exception in our day. So what began as a "faithful to each other" arrangement may end up as sex relations with several partners before legal marriage actually occurs.

A further consideration is the fact that sin generally requires more sin to cover it up. Those who engage in premarital sex may discover that in spite of modern methods of contraception a pregnancy has occurred. Then comes murder, an abortion, or the lie, a "premature" birth.

Much of premarital sex cannot begin to claim the kind of "faithfulness" suggested above, however. Different human standards as to what is acceptable may be honored, with some following a "one at a time" for a while pattern, others act "based on love," and still others are about as promiscuous as an animal. But simply stated, the flesh is in control and the works of the flesh rule the life.

It is evident that God has only one standard of acceptable conduct. Even the old covenant, which as we have seen made certain concessions because of the hardness of the people's hearts, made a high demand as to pre-marital conduct (Deut. 22:13-21), and God's standards are generally higher under the new covenant. The sex act is reserved for marriage (1 Cor. 7:8-9; Heb. 13:4). "Fornication, uncleanness, lasciviousness" are works of the flesh (Gal. 5:19) and stand contrasted with the fruit of the Spirit. Fornication is one of the things washed, sanctified, justified people (1 Cor. 6:9-11) leave behind. Note the extended discussion of fornication in 1 Cor. 6:13-20. God's people are to flee youthful lusts (2 Tim. 2:22), and are to be pure and chaste, coming to marriage as virgins (cf. 2 Cor. 11:2). Much can be said in favor of this from the standpoint of psychology and good standards on which to build a home, but the Christian need have no doubt that this is required first of all by his Lord.

Now I feel sorry for young people of our day who are exposed to so much licentious conduct from their peers, so much disregard of the Lord's standards in literature, television, music, etc., and so much to incite curiosity and experimentation. The temptations are great. But so is our Lord and His promise that we will not be tempted above that which we are able to bear (1 Cor. 10:13).

NEWS AND NOTES

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

PRAISE GOD FOR PROTECTION!
Around 3:30 a.m. June 20, the bed factory next door to the Word & Work office caught fire. During the next hour it was consumed. Only a 10-foot strip of grass and sidewalk separated the factory from our wooden building filled with paper! But God overruled and used the firemen's skill to protect

all the adjacent buildings. Only minor water damage occurred. Join us in grateful praise for our Father's care.

Japan: Update on Shichiro Nakahara's Condition:

2 inches of his esophagus and $\frac{1}{4}$ of his stomach were removed, both containing malignancy. Yet doctors think

they eliminated all the malignancy. During the 6 hours' surgery one lung collapsed and his life was endangered, but—he wrote— "All of a sudden I came to life again, the doctors didn't know why. It was God's miraculous power that revived me."

Insurance covers 70% of his expenses, but that leaves a debt of \$5,500. If you can help, make your check out to "Nakahara Fund, Hospital Account" and send to Piedmont Church of Christ, 7110 Bruton Rd., Dallas, TX 75217.

—F. G. Yarbrough

Ernest Lyon had three heart attacks in early July. Doctors hope he is now stabilized. Pray for him, his family, and the Highland congregation.

Winchester, KY :

On June 28 Ben Rake Sr. preached his last sermon in the official capacity as Belmont Church's senior associate minister. That concluded 17 years (9 years at the Main Street location and, later, 8 years at Belmont) as Belmont's pulpit minister. He will still be active, serving as an elder.

A Good Tract: The article, "How Can a Father Win?" is available in tract form from American Tract Society, Box 462008, Garland TX 75046-2008, @\$6 per 100. Author Paul Lewis is a father of four, an author, and the editor of a monthly newsletter for dads, "Dads Only," P.O. Box 340, Julian, CA 92036. Write for a sample copy.

Crowley, LA.:

One of our members, who was converted due to home Bible classes, has now opened up her own home for such classes. Many religious folks here (RC), who won't come to church meetings, will come to homes.

During May our congregation averaged 71 in S.S., 92 at morning worship, 79 on Sunday nights and 29 for mid-week meetings. During our VBS we averaged 53; as a result one young person was baptized and several good contacts have been made.

I'm to teach at the Lake Arthur camp (which our Christian Church brothers run) for one week. Then I'll have 2 weeks at Christian Youth Encampment in DeRidder.

—Antoine Valdetero

Winchester, KY.:

The Lord really blessed the Belmont Church of Christ with a great missions

meeting last fall. We are already excited about this year's missions conference, and hope you will mark your calendars now and plan to attend. "Mission: Doors of Opportunity," will be held Friday and Saturday, Oct. 9-10, again in Winchester.

—Joe Rynerson for the
Missions Committee

Jennings, LA.:

Thanks to our Sunday School teachers for this past quarter. We appreciate your interest, willingness, and cooperation. Enjoy your rest this quarter. We'll be counting on you starting September 1! —Church bulletin, May 31

(Editor's note: It would be fine if every church had enough members gifted and trained to teach so that assistant teachers could relieve the regular ones for 1-2 quarters yearly! This provides renewal, helps prevent burn-out, and develops more teachers among us. Are other churches also doing this, or using team-teaching, or providing electives for the pupils, or other innovative measures? Write and let us know how God is working in your teaching program.)

Portland, OR.:

I am very interested in contacting Christians in the Pacific Northwest who share a pre-millennial understanding of God's Word. As I grew up I was taught that the Bible should be accepted without "spiritualizing" the narrative and interpreting it as merely symbolic of vague conflicts of good and evil. But in recent years I have found little acceptance or even tolerance for such "naive faith."

—Willis L. Tebbs
1831 N.E. 121st Ave.
Portland, OR 97220

(Editor's note: Can anyone help this brother, who has written several times, with any names and addresses? If so, please write him.)

Louisville, KY.:

The Portland Ave. Church had "persecuted-church Sunday" on June 14, trying to imagine what it is like to live where meetings are forbidden and leaders arrested. We used no hymnals or Bibles—for many Christians don't have them. We sang very softly, so the police wouldn't hear and arrest us. After a simpler-than-usual fellowship meal (most Christians around the world

are poor, so we had no meat, desserts or sweet drinks), the young people dramatized an actual trial of a woman imprisoned in the USSR for teaching children the Bible. If your church wants to do something similar to this next June, good materials are available from Open Doors, P.O. Box 27001, Santa Ana, CA 92799.

Along with VBS invitations, we distributed throughout our neighborhood a testimony-tract. Instead of quoting Bible verses, which most people throw away, it had questions like Are you depressed? Does life seem hopeless—are you tempted to commit suicide? Are you lonely? Do drugs rule your life? Under each question was a 2-3 sentence testimony of some member of our congregation, telling how Christ had overcome that problem for him/her. I wish we could say people have flocked to Christ as a result. Over 1,000 tracts were distributed, and only one man came as a result. But we are thankful for him, and perhaps others will come later.

—Alex Wilson

C.C.Y.B.B.! That's the new name for the Kentuckiana young people's quarterly get-togethers. It stands for Christ the Cornerstone, Youth the Building Blocks! About 150 of them from more than 10 churches met in Tell City in June for a fine meeting. Rick Murphy and Mike Abbott spoke, and Legacy—a singing group from Winchester—sang. Salem Church of Christ (Cynthiana, KY) won the banner for having the most attenders and coming the farthest. The next meeting will begin Fri. night Sept. 11 and conclude on Sat. the 12th, at Ebenezer Church. For more information, contact James Em-

bree, 402 Church St., Sellersburg, IN 47172; 812:246-4504.

Maple Manor News:

Our Adult Division Administrator, Bro. Joe Blansett, will be retiring as of August 31, 1988. Now that seems like a long way off, but we all know that time has a way of getting to us. Our request is threefold: (1) pray for the board as a successor to Bro. Blansett is chosen; (2) pray for Bro. Blansett; (3) if you have any suggestions concerning his successor, please let us know.

Space and words limit our ability to adequately speak of Bro. Blansett's tenure as the first administrator of Maple Manor Adult Division. We are grateful for him and look forward to his continued service and expertise as we work to fill this important position.

—Ray Naugle, for the board of directors
CHILDRENS' DIVISION NEWS —

Houseparents are needed!! Presently we have NEED for a houseparent with the girls. There are plans also for future expansion and that necessitates another houseparent(s) for the boys' side. Be much in prayer for these needs. Also contact Robert Istre or Cindy Schreiber at (812) 246-2018.

Sellersburg Church of Christ:

The Lord blessed with a very successful V.B.S. in June, directed by James Embree. Also, to highlight the month, we were blessed with a time of Revival, with Ray Naugle as the evangelist. Two young men, Thad and Nathan Shepherd, became Christians during this special effort. The interest was very good throughout the week. We thank the Lord for such times of refreshing.

—Dale Offutt

SCHOOL OF BIBLICAL STUDIES FALL SCHEDULE

Registration: September 1-4 at Portland Christian School, 2500 Portland Ave., Louisville KY 40212; 502-778-6114.

Classes Begin: September 8

COURSE (CREDIT HOURS)	DAY	TIME	INSTRUCTOR
Eschatology—Study of Future Things (3)	Mon.	9:00-12:00 noon	E. Mullins
Homiletics—How to Preach (2)	Mon.	1:00-3:00 P M	D. Kaufman
Old Testament Survey (3)	Mon.	6:30-9:30 P M	J. Carmichael
Life and Teachings of Jesus (3)	Mon.	6:30-9:30 P M	L. McAdams
Christian Growth and Development (3)	Tue.	9:00-12:00 noon	A. Wilson
Romans - Galatians (3)	Tue.	1:00-4:00 P M	D. Allen
*Work of the Church (2)	Tue.	7:00-9:00 P M	N. Burks

* Class held at Southeast Church of Christ, Jeffersonton.

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