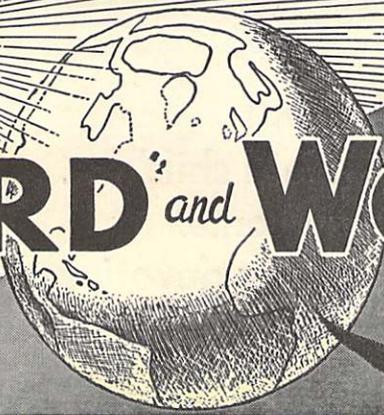
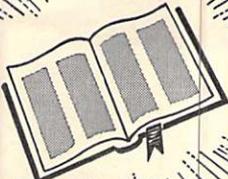


"Holding fast the faithful Word . . ."



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

"Holding forth the Word of life."

APRIL, 1988

Can We Still Believe the Creation Story?

Pages 98 & 100

Ingredients For Great Bible Teaching

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Is Prayer a Rich Blessing for You?

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Stir Our Generation, O Mighty God

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Effective Prayer for Missionaries

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Accountable — At What Age?

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God — Active in Lives Today

Page 126

COMING IN MAY:

Christ exalted!

Our mongoloid child . . .

Momma, go home.

Exciting family devotions.

We have what New-Agers seek.

NEWS AND NOTES

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

Tell City Workshop, Feb. 26-27:

This was a time of warm fellowship (many congregations were represented), valuable teaching, and joyful, stirring worship. Special gratitude is due our Heavenly Father for enabling David Schreiner to serve as worship-leader during the workshop. For several years, throat trouble has prevented David not only from song-leading but from singing at all. But when invited to be worship-leader at this workshop, he prayerfully accepted—and God enabled and blessed.

We are grateful to the many brothers and sisters at Tell City and Lilly Dale for their labors in putting on this helpful workshop every year.

—Editor

Belmont Church, Winchester, Ky.:

Wednesday night classes for the adults include two options: A class on Prayer will be taught by Cecil Garrett and a class on Encouragement using Larry Crabb's book by that title as the text will be taught by Ben Rake Jr.

Tell City, Ind.:

Nathan Burks will hold a meeting for us May 1-6. Evening services will be at 7:00 Tell City Time (8:00 Louisville time).

—Jerry Carmichael

Iroquois Church, Louisville:

We appreciate those who are making visits to homes in this area, and are praying for them. Also, we appreciate Nancy calling the absentees each week. More of us need to be involved with caring for our family and in contacting

the lost. Will YOU help? (Notice that telephones can be used in Christ's service.)

"Words of Life" Newsletter:

Are you aware of the outreach the Words of Life Radio Ministry currently has in spreading the Gospel? Each week the program is heard on a total of 22 stations: 12 broadcasts in the Philippines, seven in the United States, two in Africa, and one in the English Channel. (Do "tune in" each Sunday!) As the Lord tarries, it is our prayer that He will give an increase to the ministry, by allowing "new" stations to be added to the present coverage.

As we become aware of the opportunities through the Ministry, we are caused to realize, to a greater degree, our responsibility to pray for an effectual work of God to be wrought, as each program is "on the air."

P. O. Box 18092

Louisville, KY 40218

Single Parent Homes: According to the Census Bureau, the number of children in this country residing with only one parent is steadily rising. In 1970 about 12% of children in the U.S. lived in single parent homes. By 1985 that figure had almost doubled to 23% of the children under the age of 18. And in 90% of those single parent homes the parent was the mother.

A Hopeful Sign: The magazine *Better Homes & Gardens* published a questionnaire, "Are American Families Find-

CONTINUED INSIDE BACK COVER

THE WORD AND WORK

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

Alex V. Wilson, Editor

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Speaking Truth in Love:

Prejudice, Science and the Bible

Alex V. Wilson



This month's theme is "God speaks, God hears." He speaks—primarily through the Bible. He hears—as we call upon Him in prayer. Grab hold of the following good articles on believing and teaching His Word, and on the urgency of deepening our prayerfulness.

The article on Genesis is important. Its author is a professor of physical science, so he is familiar with the field he writes about. Having taught for about twenty years in both secular and Christian colleges, he has noticed a disturbing trend among Christian students of just explaining away the Scriptures rather than taking them seriously as God's Word. That's as dangerous as termites in the rafters, and must be resisted.

At the same time, we must always differentiate between God's inspired Word and our uninspired interpretations of it. For instance, if we believe in Genesis (and other passages too, such as Luke 3:38, Rom. 5:12-21, I Cor. 15:22ff., and 1 Tim. 2:13-14), we shall of necessity believe in a literal first couple who were created in innocence but then "fell" (or more accurately, rebelled) into sin and its disastrous consequences. However, among those who firmly believe the Bible's creation story, there are at least three differing interpretations about its exact meaning, the length of "days," etc.

Cedric McEwen, our author, joins other scholars like Henry Morris and John Whitcomb in espousing the "young earth" view: God created the heavens and earth in six 24-hour days about 6,000 years ago. But the original *Scotfield Bible's* notes, and writers such as Winston Allen in his book, *Have Faith in God*, advocate the "gap theory": long ages occurred between Gen. 1:1 and 1:2. On the other hand Kenneth Kantzer, James Packer, and the late Francis Schaeffer—all of them leaders in standing up for an infallible Bible—disagree with the preceding views. They seem to take the "day-age" theory, that the "days" stand for long periods of time during which God performed several acts of miraculous creation (unconscious matter, animal life, human life). All these theories have strengths, and all have problems.

My point is, there are areas of disagreement where we need to say, "I strongly differ with you, brother, but you're entitled to your view just as I am to mine; let's keep studying." But there are other areas, involving *basic* truths, where we ought to say, "Do you realize, my friend, that your view on this point contradicts the Bible so clearly

that if you believe one you can't really believe the other?" It's logically impossible to believe in both the divine creation of man, and mechanistic evolution. Or in the fall of man, and humanity's natural goodness. Or in the Biblical view of history (degression), and social evolution (progression). Or in Jesus' deity, and that He sinned and erred. Or in the necessity of repentance, and universalism (all people will be saved in the end). Etc. Let's seek to be consistent.

MY MIND IS MADE UP

Now let's think about science. Our problem as Christians is not with science but with *scientism*. That means the attitude of idolizing science, of accepting every new fad that comes along claiming to be endorsed by "science," of believing every pronouncement made by scientists even when they speak about something entirely outside of their field of expertise. We should note that many scientists themselves deplore scientism. They realize more than outsiders that science is a helpful but also imperfect tool, with definite limitations.

But some other scientists fall prey to pride, arrogance and dishonesty. As in all other circles—political, academic, business, ecclesiastical, etc.—scientists are prone to status-seeking, conformity to peer pressures, blindness when faced with discomfiting facts, and other ego-games. Notice three clear examples.

In 1943 an English scientist, Prof. D.M.S. Watson, wrote, "Evolution itself is accepted by zoologists not because it has been observed to occur or . . . can be proved by logically coherent evidence to be true, but *because the only alternative, special creation, is clearly incredible.*" (Italics added.) To which C. S. Lewis replied, "Has it come to that? Does the whole vast structure of modern naturalism depend not on positive evidence but simply on an *a priori* metaphysical prejudice? Was it devised not to get in facts but to keep out God?" Paul's accusation that men in general suppress the truth is shown to be painfully accurate (Rom. 1:18-23).

Notice very carefully our second example, from J.W.N. Sullivan's book, *Limitations of Science*, (reprint, 1949) page 94:

The beginning of the evolutionary process raises a question which is as yet unanswerable. What was the origin of life on this planet? . . . Pasteur showed . . . that life never arises except from life. So far as actual evidence goes, this is still the only possible conclusion. But since it is a conclusion that seems to lead back to some supernatural creative act, it is a conclusion that scientific men find very difficult of acceptance. It carries with it what are felt to be, in the present mental climate, undesirable philosophic implications, and it is opposed to the scientific desire for continuity. It introduces an unaccountable break in the chain of causation, and therefore cannot be admitted as part of science unless it is quite impossible to reject. For that reason most scientific men prefer to believe that life arose, in some way not yet understood, from inorganic matter in accordance with the laws of physics and chemistry.

Did you get that? Read it again! Show it to every young person studying subjects in science. Let them realize that many scientists are not at all the objective, unprejudiced seekers-of-truth they may claim to be. Understand what Sullivan states about evidence, and "the present mental climate," and that "most scientific men *prefer to believe*" that life did not begin with "some supernatural creative act."

Their unbelief is not based on evidence but on choice. They don't want to believe.

Our third witness states this fact even more blatantly. Aldous Huxley was well known in England as a champion of "science" and opponent of Christianity. In earlier years he had great confidence in human science and education. However he later became pessimistic about this approach, and by the 1960's and '70's he advocated drug experimentation for its mind-expanding powers!

Notice what he admitted in *Ends and Means*, written late in his life:

I had motives for not wanting the world to have a meaning; consequently [I] assumed that it had not; and was able without any difficulty to find satisfying reasons for this assumption. The philosopher who finds no meaning for this world is... concerned to prove there is no valid reason why he personally should not do as he wants to... For myself, the philosophy of meaninglessness was essentially an instrument of liberation, sexual and political.

Those are some of the saddest words I have ever read. And inexcusable. May God deliver us always from the attitude, "My mind is made up; don't confuse me with facts."

CONCLUSIONS

Some may point out that Christians too have often been stupid and closed-minded, especially in matters of science. We must sadly admit that fact. In the days of Copernicus and Galileo the Church of Rome stifled their evidence, insisting that Earth could not rotate because Psalms says, "The world is established, it shall never be moved." Some Christians also objected to vaccinations ("If God wants us to get the plague, we'll get it and it's wrong to take any measures to avoid it"), and to lightning-rods ("If God wants to strike us with lightning, who are we to interfere?"). Examples could be multiplied. Bernard Ramm comments about such examples, "In these ways Christians have often misunderstood what it means to have dominion over the world, under God" (Gen. 1:26-38). But while such instances should make us humble and cautious, they are nonetheless a million miles away from the attitudes demonstrated above by the scientists Watson, Sullivan and Huxley. Stupid intellectual blunders and misinterpretations are vastly different from deliberately rejecting known truth.

THEME:

GOD SPEAKS, GOD HEARS

Does It Matter Whether Genesis Is Literal?

Cedric McEwen

Recently I attended a "creation conference" and expected to hear the usual discussion of whether the extinct archaeopteryx had feathers. But, I was in for a pleasant surprise that impressed upon

me that the creation doctrine is *a central doctrine* of Christianity. It was my blessing to hear Dr. Kenneth Ham of the Institute for Creation Research speak on the doctrine of creation in the context of theology and philosophy. Dr. Ham argued persuasively that if spiritual revival is to occur in our time, Christians must return to a Biblical position on this fundamental teaching of God.

Let me explain how I am using the term "creation" and then attempt to support the assertion of its importance as an essential doctrine of the Church. By the doctrine of creation I mean more than just the fact (unquestioned by Christians) that God did create the heavens and the earth. I mean that He did it as the Scriptures say He did. He did it in six days about six thousand years ago. All living things on earth were created suddenly in a miraculous way by the word of God (not to rule out minor changes in the hereditary code of DNA since the creation). Adam and Eve were the first people, from whom all people on earth have descended. There was an occasion when Eve first, then Adam, chose to eat of the forbidden fruit. They introduced sin and rebellion into the world by their actions and this resulted in some dramatic changes in both the physical world and in the nature of all mankind. The world we live in is not the same as the world before the Fall.

Many folks who believe in Jesus think that the above story is a sort of fable for children in Sunday school. They think that it is true only in some mythological or theological sense. Many brethren feel that scholars have disproved the literalness of the story of creation. They think that the question of factualness must therefore not be important. They wish to focus on the present, attend to their own faithfulness, and not involve themselves in these academic questions of ultimate truth. Unfortunately, this position is made more attractive by some brethren who interject the issue of a literal event of creation in a divisive fashion, but let us not pass over this subject because some abuse it.

A Literal "Fall," and Christ's Death and Return

There are some far-reaching reasons why the literalness of the creation-and-fall narrative is essential. The reason Christ had to suffer the crucifixion and conquer death by His resurrection is that there really was an event in time and space when man chose to disobey. This choice brought changes in the physical world and in man's nature in addition to causing alienation from God. Our conviction of the need for salvation through Jesus will begin to fade when we disbelieve Genesis. It may be possible to live faithfully while holding that the creation doctrine does not have to be based on the literalness of Genesis 1 through 11. It may be that the weakening conviction about the need for redemption may not be apparent until one or two generations after the disbelief sets in.

Christians without firm roots in the literalness of the creation story may come to think that liberation theology holds the key to the needed redemption of the world. Unfortunately some Christian young people are buying a combination of environmentalism and liberation theology as savior of the world. They have no attachment

to the literalness of Genesis or literalness of the fulfillment of Bible prophecy. These young people are therefore being enticed by the promise of a manmade millennium brought forth by civil rights activism, international economic cooperation, and redistribution of the world's wealth. Could this be part of the fruits of abandoning the literalness of Genesis and the prophets? At the same time that some Christians move away from literalism, the world begins to accept a new religion (the New Age movement) promising a literal golden age which sound suspiciously like some descriptions in the Bible. I believe there will be a millennium on earth, but it will not be the one being promoted by rock stars and Madison Avenue.

Genesis and Human Nature

The doctrine of the reality of the Fall also teaches us our true nature. Through this teaching we understand the uselessness of looking to human nature and enlightenment for salvation or survival. If we understand our sinful nature we will not fall for the falsehood that all social problems have their answer in education. When we grasp the significance of the Fall, then we understand that we do not want to "realize our potential," as some advocate, because our potential is only evil if it comes from us without the redeeming influence of our Lord. Without the doctrine of the Fall of man we do not have a firm basis for rejecting the view shared by political liberals and devotees of New Age philosophy that man is inherently good. We become susceptible to the proposition that what we need most is to first love ourselves and reach inward to our own divinity for the saving of mankind. An interesting experiment for you to try is to ask some people with whom you are acquainted what is needed for the survival of mankind and the saving of the world. I would like to hear the answers you receive . . . or maybe I wouldn't.

In studying about modern theology I came to realize that the question of the truth of the doctrine of biological evolution constitutes a fork in the road. When a person comes to this fork in the road, the choice of direction has important consequences. Choosing to believe the doctrine of human evolution leads to other beliefs. One location down the evolution side of the fork is called modern theology. One can travel down the road to modern theology only if he has chosen to reject the literalness of the creation narrative. Without brethren first accepting the testimony of some scientists that the Bible story of origins could not possibly be literally true, there would have been no motivation for a view that arose within part of the Restoration Movement, that is, the view that Scriptures could be interpreted symbolically while rejecting their literal meaning. Some writers have drawn the many parallels between the creation events and the events in the last few chapters of the New Testament. Believers who interpret the creation narrative symbolically find it plausible to do the same with the book of Revelation, and the prophets, and then what comes next—the judgment, Christ's second coming, . . . ? We each probably have friends or acquaintances who have gone far down this road of explaining everything away as "just symbolism."

This short article does not attempt to discuss whether there is

scientific evidence to support or corroborate the literalness of the Genesis creation narrative. In fact, there *is* much fascinating evidence to support the Bible's report. In my part of the country few brethren have had the blessing of hearing this evidence. To believe the Genesis narrative at face value is not to be unscholarly or to hide from factual evidence, but discussing scientific evidence is not the purpose of this article.

Knowledge and scholarship do help to give insight and deeper understanding. I am thankful for the blessings of formal college study and for the benefit of many scholars' dedicated study and research. I am also thankful for the greater blessing of faith in the trustworthiness of God's holy Word. This faith is a gift of grace not earned nor logically deduced by human intellect. Yet this faith harmonizes marvelously with knowledge.

Let us reaffirm our belief in the literal factualness of the Biblical narrative about creation. If any of us have bowed down to the idol of human scientific scholarship, let us repent and ask the forgiveness of our Lord. Let us put the authority of the Word above that of human scholarship. Let us determine to teach our young people that the Bible is correct, factual, and can generally be understood without a Doctor's degree in theology, history, or science. Though many may tell us it is a dead question of no consequence, let us consider again whether Genesis 1 through 11 is factual and then reaffirm that a literal interpretation of the creation narrative is an important central doctrine. Let us pray that its truthfulness is taught from the pulpit. Let us pray that young people in the Church have this belief reaffirmed at every age level.

God's Word will not be defeated, whatever we seem to witness. The pursuit of truth is always an honorable endeavor no matter what skeptics may say. Lest we be overly discouraged as we see even believers rejecting the Word and bowing down to the false idol of human intellect, let us remember the words of John, "His sheep hear His voice." Keep in mind the teaching of Isaiah that God's Word does not come down from heaven in vain but accomplishes the purpose for which it is sent.

For Further Study:

The Lie, by Kenneth Ham; Master Books (division of Creation-Life Publishers); 1987.

The Relevance of Creation, with Kenneth Ham; a VHS video cassette.

The Biblical Basis for Modern Science, by Henry M. Morris; Baker Book House; 1984.

* * * * *

WHY FOLLOW THE BIBLE?

Who wrote the Bible?

Dozens of different people. A Hebrew King and a Greek doctor, a prophet of Judah and a Galilaen fisherman, a farmer, a brilliant theologian, a diplomat, and internal revenue official... a very mixed bag of men over a period of about two thousand years wrote the sixty-six books which make up our Bible.

So the Bible isn't really one book?

Oh no, it is more like a library . . . or a collection. But it has one theme and—strangely enough—one message. It's not all in the same literary form, of course. There is quite a bit of poetry in it, a good deal of history, some home-spun philosophy, several books of law and a book of hymns. Yet, despite the fact that nearly forty different people contributed to it, it has a remarkable unity. It hasn't got forty 'messages,' but one.

But why pay any particular attention to the writings of these men?

For the same reason that you pay attention to the words of a magistrate . . . *because of the authority behind his words.* In private life he may be very ordinary, but when he speaks from the Bench his judgment has authority behind it. This is not because of his birth or brilliance—but because this authority has been delegated to him by a higher power.

In the same way, the writers of the Bible were not all brilliant men. Peter, for example, never studied at any university. But the reasons millions of people in every century have yielded to the authority of their writings is that these men were given an authority greater than their own to do a particular job. We do not read and obey the Bible because of the intellectual genius of its writers, nor because of their literary skill, nor because they wrote beautiful prose: but we do so because they wrote under the direct guidance of God.

But why do you believe the Old Testament writers were guided by God?

Mainly because the Bible makes this amazing claim. The most vivid example is in the second Epistle of Peter, where the writer claims that the Old Testament authors were "impelled by the Holy Spirit" to speak "the words of God".¹ Over and over again the prophets of Israel demonstrated this. They didn't offer their sayings as opinions, but as commands straight from the very mouth of God. "Thus says the Lord . . ." they thundered: when we would cautiously have said, "In my opinion . . .".

We find the same attitude in Jesus Christ's teaching. He clearly regarded the Bible as directly inspired by God and carrying His full authority. "The scriptures must be fulfilled . . ."² He said time and again. He went so far as to quote from the Old Testament more than 250 times. He even appealed to the controversial passages such as the Flood and Jonah when solemnly pronouncing God's future acts of judgment.⁴ In other words He treated historical narratives as factual records. In His famous statement on marriage He quoted an extract from Genesis claiming that God said it.⁵ Now it can only be God saying it, if Scripture is the authoritative voice of God. Clearly to Jesus what Scripture said, God said! So to deny that the Old Testament carries the authority of God is to set ourselves up in direct opposition to the teaching of Jesus Christ.

What about the New Testament, does the same apply?

The claim for inspiration is even clearer. Jesus Christ is the Son of God, and the whole of the New Testament carries His authority.

The men who wrote of Him were painstakingly accurate in recording events and historical data, as shown by contemporary evidence that archaeologists have discovered. Christ commissioned the writers and promised that the Holy Spirit, His "other self", who would be given after He had returned to heaven, would bring His words back to their memories,⁶ and guide them into all truth.⁷

This promise was made to His apostles, and every book of the New Testament carries their authority. One of the authors went so far as to say that if anybody preached anything different, thereby implying that the record contained error, he was to be accursed!⁸ Then there is the remarkable fact that the New Testament books of Paul are linked with the Old Testament writings, and both described as "Scripture".⁹ As if to remove any ambiguity or misunderstanding of this claim, the last few words of Revelation give an ominous warning. They are addressed to anyone who may want to add to the record, as though it were insufficient, or to take away from it, as though any of it were unnecessary or inaccurate. A person who does this will not only suffer but also be deprived of eternal life.¹⁰ By the end of the first century the church had recognized that the Scripture of both the Old and the New Testaments were inspired by God, written by men under the direct leading of the Holy Spirit and totally authoritative for faith and conduct.

So really you mean the Bible is written by the Holy Spirit?

Yes, through human authors, of course. They used their individual gifts in writing it, their personal styles and characteristics, and they illustrated the truth through their own experiences. But when Paul describes the Scriptures as "God-breathed"¹¹ he is summing up all that we have tried to say about the Bible: that is is *God's* word to the human race.

Clearly therefore it is important to find out what God has said—and to obey it. For through the Bible God makes known His offer of forgiveness and new life to all men who will repent and believe that His Son Jesus died for them.¹² Read it in the Gospels. To ignore this message is to court ultimate loss and peril. To believe it is to find peace with God.¹³ For the Bible is the authoritative message of God's love and holiness—His offer of forgiveness, with the bleakest of alternatives. It records the voluntary death of His Son to pardon and restore all who will turn from their rebellion and believe in Him. No book on earth records a more staggering story of love. New life as a result of repentance and faith in Christ! The stark simplicity is enough to make one gasp. This is not mere fancy: it is God's urgent message to mankind.

¹ 2 Peter 1:21, NEB

² E.g. Ezekiel 14:6

³ Mark 14:49; Luke 24:44, etc.

⁴ Matthew 24:37-39; Luke 11:29-32

⁵ Matthew 19:4, 5; Genesis 1:27; 2:24

⁶ John 14:26

⁷ John 16:13

⁸ Galatians 1:8-12

⁹ 2 Peter 3:15,16

¹⁰ Revelation 22:18, 19

¹¹ 2 Timothy 3:16 (literally)

¹² Matthew 26:28; 1 Peter 3:18

¹³ John 3:16

How to Be an Excellent Bible Teacher

Charlie W. Shedd

They didnt look like Bible teachers. No way you would have picked these three for such a role. The man was almost "country." One of the women seemed far too regal. And the other was a "plain Jane." Yet among all the Bible teachers I've known, these three would rate A+ from me. The man did his teaching in a small Nebraska town. "Mrs. Regal" held forth in a huge metropolitan church school. "Plain Jane" could hardly keep up with all her invitations from a wide area.

I've studied under some real pros. I've taken courses from seminary professors who taught for a life work. And I had some good college Bible teachers. But putting it all together, those helpful to me the most were my three nominees right here. They taught me and they set me a standard too.

So for those interested in becoming Bible teachers, I've done an analysis. I have analyzed what made these skillful teachers skillful.

For ministers, Bible study group leaders, Church school faculty, and Parents interested in a Bible-centered home; for almost anyone who wants to be a leader I present these six secrets from my three friends on the theme "How to Become an Excellent Bible Teacher."

SECRET 1: They'd been at it a long time.

I don't know any quick way to becoming a Bible scholar. Bible study is like so many other things we do. It seems to give the best for those who have given it the most.

These three friends of mine have been working at it for years. Like how many? Like in the twenty-year range for the women. And thirty-five for the man.

Seems such a long time, doesn't it? But, since the years are sure to pass anyway, how about this for a long-range goal? "Ten years from now, I'd like to be a good Bible leader."

Twenty years from now, excellent.

Thirty years from now, superb."

Timewise consistency was also one of their trademarks. These were no "Saturday night lesson grabbers." I don't know that they studied every day. But I'm sure it was closer to every day than once a week, or now and then.

SECRET 2: They made it interesting.

"Made" is the right word. They worked at animating their presentations. Each one of them was an expert illustrator. Like Jesus, they loaded their material with parables. When I got to know them well, I discovered another thing they had in common—an excellent filing system. Little similarity in the way they did it. But each had developed his own method to perfection. And you got the feeling somehow that they could go on forever making it interesting.

You would laugh with them. You would feel a tug at your heart strings. You would get angry. You would think.

But you would never be bored.

SECRET 3: *They could get themselves out of the way.*

Those of us who lead others know the sinister temptations of an ego trip. When we are excited about our theme, we can hardly wait to share it. That has to be one mark of a good teacher. He's full of his subject. Ready.

But the best of the best go at it another way. They know what the student says is more important than what the teacher says. They remember what the student thinks is more important than what the teacher thinks. Perhaps that's why these three teachers had another thing in common. They got their group involved immediately. They seemed somehow to drop each person right into the middle of the lesson. Pronto.

Whether the group they led was large or small, no difference. By question, by group discussion, by some other technique, they aimed to draw out every single person. You would get the feeling they were leading each one of us straight to the mirror.

These "do-it-yourself" beginnings call for careful planning. They take time not only from the presentation, but in background preparation. Yet they may be one of the most valuable parts of any lesson.

One of the two ladies in my A+ trio did this repeatedly with a deft touch. Frequently she would start her presentation: "Today I have a little examination I'd like you to take in the privacy of your own heart. Don't worry about anyone seeing your answer. I'm going to ask you to grade yourself, and take your paper home for thinking."

Attention getter? Like 100 percent.

Psychologically speaking, it requires a high level of unselfishness to become this kind of teacher. It calls for getting oneself out of the way and thinking first of others.

My three friends could do that.

SECRET 4: *They majored in the practical.*

When I was in school I preached twice each month at a country church. On the other Sundays a professor from the state university took the pulpit. One young farmer told me something about that professor I've never forgotten. He said, "Every single Sunday that man gives me a sermon to plow by." I've never heard the professor, never met him. But I've used him often as a checkpoint.

My three favorites were that type. They emphasized the practical. They applied it to right now. They could make Bible characters come alive. Their teaching was strong with ordinary everyday applications.

SECRET 5: *They had excellent terminal facilities.*

I have several little prayers I use in writing. One of these is, "Lord, stop me when I'm finished." I need that. It is so easy for me to fall into the habit of "over-say."

Jesus was a master at brevity. He seemed always to operate on the principle: "Stop talking while they're still listening."

The skillful Bible teacher plans his schedule. He knows how much time should go to group study. How much should be given to discussion. Then he plans his say, says it, and quits while they'd still like more.

SECRET 6: They were first of all communicators with the Lord.

These were people of prayer. You knew it when you heard them. They made reference to prayer as a very natural part of their life style. Watching them, following them, hearing them, you sensed they had connections. And they'd be the first to tell you their best stuff came *through* them, not *from* them.

Their ability to say the right thing at the right time seemed almost uncanny. You knew they had a vast store of illustrations inside them. Quips and jokes and funny stuff. You'd heard them many times paint pictures with their words.

But that isn't all. They always seemed to be supplied with what they needed when they needed it. It was as if they were equipped with a computer inside. And they also seemed to know the operator.

This too prayer can do.

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The Morning Watch

Oswald J. Smith

For over forty years now I have observed the Morning Watch. I begin by reading the Word of God, remembering the words, "As newborn babes desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). Then in obedience to Psalm 5:3, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up," I turn to prayer.

When I was saved I was asked for my Bible by a personal worker who wrote on the flyleaf, "This Book will keep you from sin, or sin will keep you from this Book." And I have found it to be true. The two cannot go together.

The reason so many do not enjoy the Bible is that they do not know the Author. It is one thing to meet Jesus Christ at the time of conversion; it is quite another to become acquainted with Him by spending time in His presence.

DAILY READING

The Bible should be read daily just as the manna was gathered daily. We would not dream of taking only one meal a day, much less one a week, since our bodies need to be nourished. Yet some of us, I am afraid, neglect the spiritual food that is even more essential. I have read the Word of God for over forty years, 365 days in the year, and I expect to read it every day until I see my Lord face to face.

I read the Word of God as I would read a letter, or as I would eat fish. When I get a letter, I start at the beginning and read to the end. That is the way to study the Word. Start with the first chapter of Genesis and read to the last word of Revelation, reading two or three chapters a day; and then do it again. I do not know how many times I have read the Bible through. If I come to a verse that I cannot understand I do not cast the book aside any more than I would throw away my plate of fish because of a bone. I simply lay it aside

and go on reading, as I would go on eating. Then when I read it again, some of the statements that I thought were bones I am able to digest.

ENEMIES OF PRAYER LIFE

I have found three enemies to the prayer life:

First, *interruptions*. I discovered that I had to have a time and place for prayer. My time is in the morning. I would never dream of going to my work before first meeting God. My place for prayer is in my study, when I am at home. We have time for everything else; we must take time for prayer.

Second, *wandering thoughts*. I used to have all kinds of thoughts, plans and programs come in upon me when I was praying, and I found myself thinking. How did I get rid of these wandering thoughts? By praying aloud, by putting my petitions into words. I always pray aloud, and have done so for the last forty years of my life.

Third, *drowsiness*. I used to become sleepy when I wanted to pray. That was because I knelt down and closed my eyes, and put my head on my arms. Years ago I formed the habit of walking when praying. By walking up and down the room I never become drowsy. I am able to keep wide awake.

I discovered that when I knelt down and prayed silently, ten minutes seemed a long time, but when I prayed out loud and walked, the time went by quickly. By following these methods, I have been able to spend hours in prayer, and have found the morning watch my strength and my stay. The problems are solved before I meet them. God hears and answers. Instead of letting my circumstances get on top of me and sending me to a sanitarium with a nervous breakdown, I am able to keep on top of my circumstances. I know of no greater thrill than the thrill of the Morning Watch.

* * * * *

The Need of Our Day

R. H. Boll

It has been truly stated that "every generation needs a reformation." Christianity is not an heirloom that can be handed on from parents to children. The dead religions of this world are perpetuated in this way; and the formal, external, ceremonial, ecclesiastical varieties which claim to be Christian. But the faith of the gospel must be seized and grasped anew by each generation of its own free choice. Another fact is that Christianity quickly deteriorates. Like the manna which would not keep overnight, but "bred worms and stank," so Christianity presently runs out. The faith becomes habitual, zeal flags, love cools, the members grow stale and settle on their lees. And then everything depends on keeping up appearances by embellishing the forms and introducing red tape and performances of religion, and on adorning the dead carcass and galvanizing it into a semblance of life.

No, every generation—*this generation*—must be stirred again and anew, and cannot stand where the fathers stood, but must carry the

standard on and forward to the higher ground, to truer insight, higher faith, better conformity to God's will and word. A reformation that would resurrect the valley of dry bones and revive the living, and sweep on to a truer, purer Christianity, is the need of our day also.

A BLESSED AND PAINFUL GIFT

Almost every good effort in the direction of helping and saving men and furthering God's work in the earth was born in sore travail and of deep concern. Concern is a painful thing. It lies like a heavy load upon the heart; it robs the eyes of slumber and all our comfort flees before it. It brings sighs and tears; it presses us down upon our knees to cry for help at the hands of Him who is able; it forces us into earnest effort. There is nothing much more disagreeable, and nothing more salutary and blessed. Because it is a burden and a pain, the ease-loving, comfortable Christians have shunned it and shirked it, and have grasped at the veil of hallow philosophies and beliefs to hide from themselves the awful conditions that exist in the world, and round about us, and even in our own homes; making themselves believe that things cannot be helped, or that everything that is, is for the best, or that everything will come out well in the end. Now these considerations, the latter two especially, absolutely considered, may hold true in the long run; but is fatal to our usefulness and to the well-being of those whom we might reach to allow them to free us from concern. For everything that is, is not for the best, unless it becomes a step for something better; and things are not going to turn out well of themselves. Something is terribly necessary—something we can do, too. And shall we avoid the pain and trouble of concern?

Our young people are going to perdition, our children walk the path that leads to hell. Our brethren in Christ are growing sleepy and careless; the church is getting formal and worldly and losing its power. The world, the flesh, and the devil are holding high carnival all around us, thousands of lives drifting and rushing to destruction; and shall we sit back in easy chairs, and console ourselves that *we* at least are all right? O that some of us would become burdened and oppressed with the awful need that cries to us from every side, and our selfish, lazy, self-complacency would give way to anxiety and anguish, till rest forsake us, and we cry out of crushed hearts: "Lord, help!" Then there might be a prospect of a new life and a new work, and a turning toward light and truth and righteousness.

THE WORTH OF INTERCESSORS

The man with the inkhorn (Ezek. 9) stood among the executors of God's fierce wrath upon Jerusalem. Before these, however, should go through the city with the sword to slay unsparingly, the man with the inkhorn must go and put a mark upon all those "that sigh and that cry over all the abominations that are done in the midst thereof." Then goes forth the order of God to the executors: "Go ye through the city after him, and smite: let not your eye spare, neither have ye pity... but come not near any man upon whom is the mark" (vs. 4-6). For they are the real friends of God, and their tears are not

dried till God wipes them away for ever. These are the real helpers of mankind, through whose hearts surge the billows of human need and human woe. These are the true intercessors whose prayers go up from souls wrung with an agony of deep and sore concern (Rom. 9:1-3; 2 Cor. 2:4; 11:28). And if you say, "What can I do?" and you see no opening for activity, yet you can pray and cry to God for your loved ones, your friends, your neighbors, your community. God hears such prayers, for they are after His mind; and means and ways shall open for the blessing and salvation of many. O God, deliver us out of our fleshly indifference!

* * * * *

WHAT DO YOU REALLY WANT?

"Most of us are not overworked; we're just under-motivated."
—Paul Rees.

"Be careful what you want, for you will get it."—Ralph Waldo Emerson.

"It is not an uncommon sight in any church to see one or two in the congregation who are ablaze for God, while the rest accept things rather calmly and without much interest. If these latter grow at all, it is in doctrinal knowledge, not in spiritual fervor. It may be set down as an axiom that our spiritual state perfectly corresponds to the intensity of our desire. Each of us enjoys as much grace as he actually wants. Where there seems to be a discrepancy between what we possess and what we desire to possess, we may safely conclude that our desire is not as great as we had supposed. We want God, it is true, but we want something else more. And we get what we want most."—A. W. Tozer

"Nothing is more common than for people to desire a thing on some accounts, which they do not choose on the whole. A person may see in a shop window an article which he desires to purchase; accordingly he goes in and asks the price, and thinks of it a little, yet on the whole concludes not to purchase it. He desires the article, but does not like the price, so that on the whole he prefers not to purchase it. So, persons may on some accounts desire the fullness of the Spirit of God; from a regard to the comfort and joy of heart which He brings. If you know what it is by former experience to commune with God and to be filled with the Spirit, you cannot but desire a return of those joys. And you may set yourself to pray earnestly for it. But on the whole, you are unwilling it should come. It will require so many sacrifices that you cannot bear to have it. You find you must lead a different life; you must give up the world; you must break off from your worldly associates, and make confession of your sins. And so on the whole you do not wish to have the Spirit come, unless He will consent to dwell with you and let you live as you please. But that He will never do."—Charles G. Finney

"Let us be well assured that, if we desire a revival in our midst, we must be prepared for our fallow ground to be broken up: there will be upheavals in the usual course of our private life and in the

normal flow of our church life. Spiritual demands will be made upon our time and energies which will interrupt in a drastic manner the customary pursuits of our daily walk. Revival is revolutionary! Are we willing for such an overturning? If we really wish to see our Savior's Name glorified, we should earnestly long for it and welcome it with all our heart."—Philip Hughes

"Let all who would intercede for revival face up to the possible implications of their praying. Many a cherished ambition may be shattered. Many a smooth pathway of ease and safety may have to be exchanged for a thorny track, encompassed with dangers, afflictions, and reproaches. Perhaps if some knew what was involved they would be imploring God *not* to send revival. But the people that know their God (and can therefore trust Him) shall be strong, and do exploits (Daniel 11:32)." —Arthur Wallis

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GLOBAL PRAYING

TESTIMONY OF EVANGELIST LUIS PALAU:

An American missionary came to our city (Cordoba in northern Argentina). He invited me to pray with him every week after office hours.

The first week he prayed for *my family and me*. The next week he brought out a map of the city and we prayed for all the *churches in our denomination*. There were 16 in the city, and we spent about 2 hours praying for them, one by one.

The next week we began to pray for *other denominations in the city*, each by name. If he knew the name of the minister or an elder or deacon, he'd pray for them by name.

Then he brought out a map of *the state of Cordoba*. He said, "Luis, do you know how many towns there are in this state?" I said, "No, I never thought about it."

He said, "925." Then he said, "Do you know how many of these towns have a local church?" I had never thought of that either.

He said, "92! That means 10%. There are more than 800 towns and cities without one gospel church. So let's pray." And he began to pray for *every one of those towns*.

We spent up to 3 hours at a time praying together, back and forth. And then he brought out a map of *Argentina* and we prayed, *state after state, province after province*, and then *South America*, and finally *the world*.

That absolutely changed my whole idea of prayer, of missions and of how I could be a missionary without leaving my country.

* * * * *

Why I Need Your Prayers

D. Bob Bowers

"Please pray for us," a furloughing missionary says as he leaves a dinner.

"We will, we will," his host responds warmly.

It's a bit like saying hello and goodbye—a formality that carries little meaning.

In another home, a ladies' morning circle concludes group prayer.

"And finally, Lord," one prays, "we would not forget our missionaries, the Hansons in Guyana. Bless your servants, strengthen and encourage them in their work. Amen."

A real prayer, or another formality?

Christ has commanded His Church to spread the gospel to the whole world. No committed Christian doubts that, or doubts the necessity of praying for missionaries.

How can we pray more effectively?

PRAY KNOWLEDGEABLY

During one furlough, I was in a meeting where someone said: "Oh, you're from Africa. Our church supports a missionary family in Africa. We pray for them in the evening service sometimes."

"Who are they?" I replied.

"Well, the name slips my mind."

"Which mission are they with?"

"I don't really know."

"What country are they in?"

"Somewhere in Africa. Maybe North Africa, or South Africa, or something like that."

- If you are to pray effectively, learn about the country where your missionary lives. Learn something about its geography, climate, history, and type of government. A good encyclopedia is the place to start.

Before leaving for Africa one time, we had dinner in the home of members of our sponsoring church. The husband had his atlas out and opened to Ethiopia.

"Now, where are you going to be?" he asked.

"Shashamane," I replied.

"Exactly where is that?"

I showed him. He underlined the town and wrote our name beside it. Many pages had similar marks and missionaries' names.

When news programs told of Eritrean rebels fighting in northern Ethiopia, this man knew that we were 500 miles away. When an earthquake struck Nicaragua, he knew which missionary needed his prayer.

- It also helps to know something about the religion of the people among whom your missionary works. Witnessing among spirit-worshipping Indians in the Amazon jungle differs greatly from sharing Christ with secularized Europeans.

If you know that a missionary in Japan or among Muslims usually counts new Christians one at a time, investing years for a few precious converts, you can pray knowingly for perseverance, patience, and sensitivity in the process of sharing Christ.

In other places, the Holy Spirit is sweeping hundreds and thousands into the church, in which case you can pray for the missionary's greater vision and energy, for many helpers, and for the work of teaching Bible truths to hundreds of new Christians.

• Another help is to note specific events on your calendar, and pray before, not after the events. You can even look up the time differential, so you avoid praying for the event after everyone on the other side of the world has gone to bed.

PRAY CONSISTENTLY

Unless we develop a pattern or schedule, most of us pray only when we are reminded to. Perhaps that is why some missionaries put out frequent prayer letters!

If you want to pray effectively, you need to pray consistently. That doesn't necessarily mean daily prayer, but it does mean frequent prayer.

• One idea is to pray at a certain time of the day. For example, grace before dinner can become a two-minute prayer time during which you focus on a specific need or a specific missionary.

• Another approach is to choose a landmark you pass often, and pray each time you go by it. Each time you cross a bridge on the way to work, for example, pray for a specific need. When crossing the bridge in the other direction, pray for another need.

• Pray when you receive a letter from your missionary. And pray when you don't. There may be an important reason.

• Pray when your missionary seems to be successful. Pray also when you wonder whether he's doing a good job.

• Pray when you hear a heart-tugging story, but also pray when nothing interesting seems to be happening.

PRAY INTIMATELY

Pray for things like physical strength, finances, health, safety in political crises, and skill in whatever it is that your missionary is doing. These are essential. But pray also for the needs of the inner man. Normal struggles often become magnified for a missionary living in a strange culture.

What exactly should you pray for? Look at your own struggles.

• If you have days of deep discouragement, pray for that need in your missionary's life. If you occasionally have doubts or questions, ask God to support your missionary through his own doubts and questions.

• If you have difficulty witnessing, remember that rationalization and procrastination are as real on the mission field as they are at home.

• Does pride tempt you? Pray for your missionary in his struggle against this temptation. Do you see unfounded criticism or gossip causing pain among your friends? Satan presses hard among missionaries, too, to bring friction, pain, and defeat.

• Pray specifically about relationships between missionaries. The thought may startle some prayer supporters, but personality conflicts are a very real reason why some missionaries leave overseas service.

During my first term in Africa things went so badly that I looked up the airline schedule for the following Friday, intent on leaving. I didn't write my home church about it, but someone in that Pennsylvania church knew from his own experience that I would go through such periods. He prayed—and I stayed.

• Pray specifically for your missionary's home life. Serving the Lord does not guarantee domestic tranquility. On the contrary, the pressures of living in a different culture bring special strains to the family.

One older couple I know came to the mission field after an early retirement. These two sensitive and committed people had never experienced a major, lasting marital problem in their three decades together. Within six months of arrival, however, they didn't want to sleep under the same roof.

The unfamiliar environment and lifestyle into which they were thrust, the pressure of being different (and therefore constantly watched), and the absence of tension-releasing outlets that are so readily available back home all contributed to a near breakdown of the relationship.

If you are praying for me, I want you to pray specifically about my relationship with my wife. That might feel like talking to the Lord about something that isn't any of your business. Don't let that stop you. It's the Lord's business, and represents a crucial need.

I find it amazing how living in a foreign society causes silly little things to become major irritations. Besides the pressures of culture, I am human. I get angry at my wife, or argue unkindly. Ask God to help us maintain a growing, loving relationship.

• Missionaries' children also need regular prayer support. Their parents need constant prayer, to create a balanced, positive, supportive home life in an unusual setting.

• There's another need that few, if any, ever pray specifically for. "If you forget everything else," a veteran missionary once told a group of supporters, "remember one thing: Pray that the Lord will not let me lose my sense of humor."

Does this seem minor? Not to me. One day when dozens of people without appointments jammed my medical clinic, a woman went on and on detailing the severity of what she called a headache. I asked exactly where it hurt. She pointed to her stomach.

At 2:30 p.m., hungry, no lunch, on a day that began before dawn with emergency surgery, and into my third consecutive week without a single day or night off, I didn't laugh. But it might have saved a trying situation.

PRAY SELECTIVELY

Does praying for missionaries sound like work? It is. Effective, persevering prayer requires initiative and planning.

Clearly, it is impossible to pray for every missionary you know. To carry out these principles of effective prayer, you need to choose one, two, or possibly three individuals or families as the ones you will get to know in a special way and uphold in prayer. Others in your church can "adopt" other individuals or families as their prayer concerns.

The result is a partnership—a prayer supporter at home who receives more detailed, helpful information on which to base his prayers, and a missionary who feels truly reinforced.

—from the *Message of the Cross*

How to Spend a Day in Prayer

Lorne Sanny

The Word of God has three timeguides for our prayer life. There is the command to "pray without ceasing" in 1 Thess. 5:17. There is the practice of a "quiet time" or "morning watch"—a habit seen in the life of David (Psalm 5:3), of Daniel (6:10) and of the Lord Jesus (Mark 1:35).

There is also the example in Scripture of extended time given to prayer alone. Hours—a day—40 days. Moses spent 40 days and 40 nights alone with God (Ex. 24:18). Nehemiah prayed "certain days" upon hearing of the plight of Jerusalem (Neh. 1:4). Jesus would spend whole nights praying (Luke 6:12).

Decide to Do It

Prayer is sorely neglected by most Christians. Few of us could say with Spurgeon that "15 minutes don't go by, but that I lift my heart to praise and thank the Lord." Today the habit of private prayer is looked upon as more of a "luxury" than a necessity for most of us. How much more spending a day in prayer! When was the last time you did it?

Perhaps you don't spend protracted time in prayer because you haven't recognized the need for it. Maybe you aren't sure what you would do with a whole day on your hands, *just to pray*.

Obviously, you will want to set aside a day of prayer when facing important decisions. You will also find it profitable on a periodic basis. The chief value of a day spent in prayer is the opportunity to see your life in perspective—to evaluate where you are in relation to your goal.

Having set aside a day for prayer, pack a lunch and head for the hills! Find a quiet place where you can get alone, free from distraction. This may be a wooded area near home, or your back yard. Be sure to have your Bible with you—along with a notebook and pencil, a hymn book or devotional book.

Worship the Lord

Begin the day by *waiting on the Lord*. Don't hurry. Reading such passages as Psalm 139 will help you sense His presence. Allow Him to search your heart. When He points out sin there, ask for forgiveness. Stand upon the firm ground of 1 John 1:9. Psalms 51 and 32, David's songs of confession and thanksgiving, will help you. If you realize you've sinned against a brother, make a note of it so you won't forget to set it right.

This prepares your heart to worship the Lord for Who He is. Psalm 103 and 104 speak of the glory of our God. Reflect upon what He has done for you—salvation, your family and friends, your opportunities. Praise Him for this.

Pray on the Basis of God's Word

Next, *pray for yourself*. Let your prayer be ordered by Scripture. Ask the Lord to enlighten your spiritual understanding as David prayed in Psalm 119:18. Meditate upon verses of Scripture committed

to memory or promises in God's Word that you have previously claimed. Think through on their real meaning and how it applies to you.

Seek the mind of God on your decisions, in light of His Word. It helps to write down the factors involved in following a certain course of action. Once you have them before you, pray over them. Take time to reach definite conclusions and to form firm convictions. These convictions, like a stake driven in the ground, will thenceforth be a reference point for future decisions.

Pray for Other People

Let a good part of the day be given to *praying for others*. Remember people in addition to those for whom you usually pray. Take a world atlas with you and pray for people by countries. Ask specific things for them. The best way to pray God's will for them is to pray Scripture. The intercession of Paul recorded in his epistles, especially in Ephesians, Philippians, and Colossians, will help here. Desire for others what you are praying for yourself.

It is essential, in spending a day in prayer, to seek the Lord—not some mystical experience. Vary your day by walking, praying, reading. If your mind is distracted by something you need to remember, write it down and dismiss it from your mind. God bless you as you do this . . . and do it soon!



THOUGHTS FROM ROMANS

Ernest E. Lyon

The Christian and Others

Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Do not be confused by the title I have given to this section of "thoughts." The "others" can be either non-Christians or brothers. In this brief section we have several guides for dealing with problems that we all face—persecution, extremities of emotions, and how to live in unity as the Lord pleads with us to do.

Persecution

Surely every student of the Word of God knows that anyone who tries to live as a child of God will face persecution. That usually comes from those who are not Christians, but, I am sorry to say, even other Christians (unknowingly, I hope) persecute those who are

their brothers in Christ. And Paul here tells us in a few words the Christian way to face persecution—do as Jesus did when those for whom He was dying treated Him so shamefully; He did not retaliate but prayed for them, leaving us an example that we should never forget. Love meets hostility with blessing; practice that kind of love.

Sympathy

“Rejoice with those who rejoice; mourn with those who mourn.” If asked which of these we are more likely to practice, what would you say? The answer, of course, is “mourn.” When good fortune comes to someone too many are envious or indifferent, but when bad fortune comes, we are more ready to lend a shoulder for them to cry on. Be sure, regardless of which comes most natural to you, that you practice both. Those who have good fortune come to them are glad to have someone to be happy with them and feel drawn closer to that person. Mourning can seem like you are doing your “duty,” but rejoicing with those rejoicing is evidence of true “sympathy,” pure sharing with them.

The Bond of Peace

“Live in harmony with one another.” Or “Be of the same mind one toward another,” as the ASV translates. In other words, “Be of the same mind, live in peace.” That does not mean to have no differences, no divergence of opinion. We can’t all think alike on every matter, but we can have different opinions and still be united in love. McLaren gives a good summary of some of the hindrances to this: “The self-regard and self-absorption, petulant dislike of fellow-Christians’ peculiarities, the indifference which comes from lack of imaginative sympathy, and which ministers to the ignorance which causes it, and a thousand other weaknesses in Christian character bring about the deplorable alienation which but plainly marks the relation of Christian communities and of individual Christians to one another in this day.” He later adds these significant words: “It is the Christ in us which makes us kindred with all others in whom He is. It is self, in some form or other, that separates us from the possessors of like precious faith.” After all, Christ Himself is the source of our unity and the only way to be “of the same mind one toward another” is, to have that mind which was in Christ Jesus, as Paul tells us in Philippians 2.

The Divisive Power of Selfish Ambition

“Do not be proud, but be willing to associate with people of low position.” The ASV marginal reading of “be willing to associate” (“condescend” in the ASV text, a much worse reading) is “be carried away with.” That means to surrender yourself to them, to be glad of the opportunity of sharing yourself with those lowly positions. When we think others should look up to us (and, therefore we should look down on them!) we divide the body of Christ badly. There can be no real unity, no real love shown when our hearts are thus hardened. Do you realize that for thirty of his 33½ years on earth Christ was “hidden away” in a little village in a poor family, probably doing what was considered a “lowly” task of carpentry (though I admit I wish I could be a good carpenter!) Then He went about

doing good, teaching wonderfully, healing the sick—and so, loved by outcasts and sinners but unknown to the “bigwigs” of the ancient world, and dying at the hands of His own people and the Roman government. Think of what renown He could have had the next time you are tempted to see how high you can climb in the opinions of “those that matter” and thus build a wall between you and the common people that the Lord loved so much and died for.

The Divisive Power of Self-conceit

“Do not be conceited,” writes Paul. I wonder if he wasn’t thinking of Solomon’s words of wisdom, “Do not be wise in your own eyes” (Proverbs 3:7). If so he also surely thought of the words preceding that in Proverbs 3:5, 6: “Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.” We need to know Proverbs, as well as all the Old Testament. Much of great value is found in those thirty-nine books that God inspired men to write. To give into self-conceit is to destroy all that these three verses have been talking about. Remember whatever you have is given you by God. Make as good use of it as you can, whether it be a physical talent, an intellectual talent, or a spiritual talent that may be both physical and intellectual. And do it in such a way that you show the love that “does not boast, and is not proud” (1 Corinthians 13:4). Maybe in closing I should add that if you will put to work all that 1 Corinthians 13 includes, then you will contribute to the unity that the Lord wants. Do so and glorify Him.

Missionary Messenger

“Greater things for God”

David Brown

South Africa

March 11, 1988

Lord willing, we shall be returning to the U.S. probably around the 1st of Sept. for several months. We need to help our son, Ian, get settled in college if possible, and we’re looking forward to visiting family and brethren. My wife, Colleen, will have to have rather major surgery and will need to be fully recuperated before we come over.

I had a total left hip replacement the latter part of Nov. The Lord has truly blest me with a full recovery. I feel years younger now! It’s so good to be able to walk freely without stiffness and pain. It’s so good to be preaching and teaching God’s Word again after a couple of months lay-off. The Lord has been pleased to bless our ministry in Zululand, and we praise Him for all that He is doing in saving the lost, and strengthening His people. Of course, its not without opposition. It’s my experience that whenever God works, there is usually some kind of opposition raised up by the enemy as he would try to intimidate God’s servants.

Questions Asked of Us

Carl Kitzmiller



Are there not saved people in all churches?

All churches? Some modern ecumenists might avow such a belief, but I doubt that any Bible-believer wants to subscribe wholly to such a position when he stops to analyze it. "All" includes some who deny the deity of Christ, hold to a works salvation, never baptize anyone, etc. I suspect that some groups are so wrong that no person truly a part of it could be saved. It is one thing to realize that the name "Church of Christ" has been sectarianized and that salvation is in Christ and not in a church as such; it is another to give a blanket endorsement to everything claiming to be Christian. Ours is an age in which some folks seem to think that sincerity is the chief measure of what is acceptable to God.

I have no doubt but that there are many, many more Christians than the people who would be counted in a "Church of Christ" census, but this is not therefore to believe that almost anything goes. I have noticed that some people who talk about Christians in all churches are not very careful in being Biblical as to who is a Christian. Let me be careful that in rejecting one error I do not commit another.

The Restoration Movement from the beginning recognized there were Christians scattered in the different churches of the day, and these sought to bring Christians together in unity by being simple Christians, by forsaking man-made creeds and traditions, and by getting back to the Bible. It was a later sectarian spirit within the movement that led some to claim to be the only Christians and that demanded almost absolute doctrinal agreement. Fortunately, not all the people who have been a part of the movement have adopted this narrow viewpoint, and some who have held it are coming to a more Scriptural position. Some, however, in rejecting the one extreme, have tended to swing to the opposite extreme, and accept as a Christian anyone who professes Christianity in almost any form. This is also a sad mistake.

Salvation is a matter of being "in Christ." There is only one source of information as to how one gets into Christ, and that is in the Bible. Some would substitute human judgment, church decrees, or something else, but we should recognize these for what they are. The Bible teaches that those who believe that Jesus is the Christ, the Son of God, and who confess this and commit their lives to Him by repentance and baptism are saved. Some churches

teach this, and some people learn enough from the Bible to follow this in spite of the failure of other churches to teach it. These newly saved persons are not suddenly perfect people, doctrinally pure, wholly taught in the Word of God. Saved and added by the Lord to His church, they may, nevertheless, in the human process by which this takes place find themselves allied with a church that teaches much contrary to the Bible. They may do some stumbling around in the process of maturing as Christians, or they may be turned from faith and commitment in Christ and His truth to the doctrines of men. Still we believe some are saved, not because of the errors of those with whom they may be associated, but in spite of them.

A very practical problem is that some churches which teach the necessity of faith and repentance do baptize but attach no importance to water baptism in salvation. Even in this, however, we are persuaded that some are obedient to the Lord in spite of the view held by those who do the baptizing.

To concede that there are saved people in some of the different religious bodies is not to declare of all these churches that "one is as good as another," or that "it doesn't matter which church, because we are all headed to the same place." Instead, it is to believe that God's salvation is not made invalid by every misunderstanding of Bible truth.

Con Artists Come in All Shapes

Dennis Kaufman

Tracy, a young woman who had recently been paroled from prison, stood before the congregation. I had just experienced the joy of baptizing her, and now I listened as she shared one of the most touching testimonies I have ever heard. It had been a delight to meet her and study the Bible with her while she was in prison, and now it seemed she was on her way to a new life of service for the Lord.

My wife and I were enjoying her visit with us which was to last one week. The weekend before she was to return home, she asked if we would drive her to meet an old friend. Wanting to show our trust, we did so. The next day we received a call from a department store in another state saying she was being questioned by security for shoplifting. After slightly recovering from shock, we contacted her parole officer who then informed us that she was one of the smoothest con artists he had ever known.

I suppose at one time or another all of us have been conned. Some people are experts at deceiving and manipulating those around them. A few are even cunning enough to make their living at this trickery. However, there is one that the Bible calls Satan who far surpasses the human ability to deceive. Jesus called him the "father of lies."

Without a doubt, Satan's most effective deception has been the

lie which implies that there is a way man can become God. Beginning with Eve and moving down through history, this devilish appeal to human pride has proved incredibly seductive. As the current scene is evaluated, one cannot help but notice a growing resurgence of this ancient lie.

In the West, secular humanists have been telling us for decades that if man is going to be redeemed and saved as a race, it will be by his own efforts. The Humanist Manifestos are designs for this objective on a planetary scale. In addition to this Western influence, there is a growing revival of practices from the ancient Eastern religions. Many humanistic psychologists and some physicists are claiming scientific support of mystical experiences and occult phenomena. In light of our subject, it must be noted that the vast majority of Eastern religions believe that God and man are essentially one. The goal of the mystical experience is to tap into our "god-ness."

From the blending of these Western and Eastern influences, the New Age (or Human Potential) Movement has developed. This rapidly growing force clearly teaches that mankind is on the verge of a new spiritual age where evolution will propel us to a new status where we will discover our "god-ness."

It is not only the non-Christian philosophies that are enjoying a new fascination with the "self." Many prominent Christian leaders are promoting positive thinking, mind power, and visualization techniques. Rather than humbly submitting to God as the sovereign Lord of life, He is seen more as a force which, if we know the right methods, can be tapped into for our personal desires. These false teachings are only one short step from the occult teachings of the pagan sorcerers.

Other Christian teachers have bought hook, line, and sinker the psychological theory which states that man's social and spiritual problems come from his low self-esteem. The result has been an overdose of optimistic talk about the potential of man which bypasses the Biblical mandate to deny ourselves, take up our cross, and follow Christ.

The major problem of our world is not low self-esteem. Studies continue to show that most of us think more highly of ourselves than is accurate. It is not uncommon for 25 percent of a group to rate themselves in the top one percent regarding their skills. This is undoubtedly why the Bible says little about low self-esteem but regularly warns us about thinking of ourselves too highly.

The gospel is still the answer to man's primary problem, which is sin. It requires the crucifixion of "self," burial of the old ways in Christian baptism, and resurrection to a new life guided by the Holy Spirit. Salvation is not by technology, or mystical experiences, or mind power, or self-actualization, but by the grace of God in Jesus Christ.

Satan is wrong. We will never be gods. Every Christian must be prepared for this strong delusion which is being propelled by the prince of this world. It comes from every direction and can be very seductive, but remember it is the ancient lie. Do not allow Satan to con you out of the Paradise of God.

Dear Nieces and Nephews,

Well, another niece is getting married. It is pleasant to see how their eyes shine whenever they are together. Ah, love!

Love and marriage have been so romanticized in America's twentieth century that most of us would recoil at the thought of marriage without "love". But I wonder how many of us really know what it is? I have noticed in the news in recent years more than one federal grant given to some research psychologist to find out what love is. In a recent science magazine there was an article that claimed we were "close" to finding out what it really is.

But a lot of that money could be saved by a little Bible reading and some careful reflection. There are two Greek words in the New Testament that are translated into the English word "love". One is *agape*, and the passages indicate this love is expressed in things done for the benefit of the beloved. Example: God so loved the world that He gave his only begotten Son that whoever believes in Him should not perish, but have everlasting life. Jesus died for us while we were still sinners (not a very "lovable" condition), and this calls for an act of the will—certainly not a response to our ability to please him. *Philea* is used for the emotional state or good feelings we have—Philadelphia, for example, is the city of brotherly love. Another Greek word, *eros*, refers to sexual desire alone, and is not used in the New Testament.

There is a passage in the letter to the Ephesians that describes some of the ideal relationships between husband and wife. It is interesting to note that the husband is to "agape" his wife with a sacrificial effort: to lay down his life for her well-being, just as Christ laid down His life for the church. Note also that the wife in this passage is not told to love her husband, but to *respect* (or reverence) him!

21 and be subject to one another in the fear of Christ.

22 Wives, be subject to your own husbands, as to the Lord.

23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;

26 that He might sanctify her, having cleansed her by the washing of water with the word.

27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church,

30 because we are members of His body.

31 For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.

32 This mystery is great: but I am speaking with reference to Christ and the church.

33 Nevertheless let each individual among you also love his own wife even as

himself; and let the wife see to it that she respect her husband.

Ephesians 5:21-33, NAS

These two points fit in quite well with what I heard Dr. Lewter, a Christian psychologist, say: "The husband's two most basic needs, psychologically, are for significance and respect, whereas the two most basic needs of the wife are for security and affection.

In verse 32 Paul indicates that the relationship between man and wife is intended as an illustration of the relationship between Christ and the church. That being accepted, it is easy to reason further that the husband is responsible to provide spiritual leadership for the wife—since Christ's sacrifice was designed to bring about spiritual benefit for the church. (vv. 25-27)

That the husband is directed to "agape" his wife (by a conscious act of will, provide for her security and her emotional and spiritual welfare) does not exclude the emotional feelings represented in the *phileo* word—it is a matter of observation that whenever you invest a lot of effort in the first activity, you will develop strong positive feelings of *phileo* love as a by-product! That is what I hinted at in the letter that mentioned Gandhi and his wife, and Tevye and Golde in the Fiddler on the Roof. So invest in agape, men, and reap nice dividends in *phileo*!

Love from Uncle Cecil

Building Better Christian Families

Fred W. Schott

"TEENS: WHEN IT GETS SERIOUS"

"When he came to his senses he said . . . 'I will set out and go back to my father.'" —Luke 15:17-18

"George," I asked the distraught father, "how much money would you estimate you have spent on your son's problems?" "Oh, Fred." He looked up and began to calculate. "When I add up the counselors, the special programs, two tries at a treatment center, the lawyers, making his house payments, I'd say fifteen, maybe twenty thousand dollars or more!" I had just met George for the first time. He had come to me in desperation. I represented one more "expert," one more chance for hope. "Twenty thousand dollars!" I said. "Did you say you make his mortgage payments? How old is Paul?" The behavior and problems George had been describing for fifteen minutes prior to my question sounded like the typical, out of control, chemically dependent teenager. I was stunned by George's answer. "Paul is 33."

Paul was 33 years old and *still* creating havoc in his father's home—had been for twenty years. The reason his father had come to me was that Paul's wife had finally kicked him out. He was unemployed and had no place to go. Paul's mother was adamant. She had had enough. She had told George "no!" their son could not move back home again and she felt strongly they could not give him any more money.

George had come to me in the early evening from the affluent area of town where he lived. We sat in the basement study of my inner city home. He broke down. He sobbed the deep sobs of a kind Christian man whose big heart was broken. "I can't just give up on my son. He needs me. My other children are doing great, but Paul . . . he's a good kid, Fred. I just can't turn my back on him. Jesus said to forgive each other seventy times seven. The rest of the family says enough is enough. What about Jesus' story of the Prodigal Son? What should I do?"

Jesus's teachings are clear on forgiveness. Jesus also told the story of the Prodigal Son. In that story the father forgave and graciously received his son home. But, and this is a sad "but," in Jesus's story the father does not constantly rescue his son. He stayed at home. The father constantly caught himself looking down the road, but he did not go rescue his lost son. He *waited*.

My friend George had to learn to no longer rescue his son Paul. George had to learn to wait. He had to finally "let go" of Paul, then wait and pray. In my opinion, it was Paul's only hope. This was the only way Paul could maybe, finally, learn to be responsible for his behavior. George had to say "no"—no more money and no more running back home.

The harder lesson is that the wait may be a long one—maybe years. George may even pass on before Paul comes around. "But, he could get worse. His drinking could drag him deeper. He could end up at the Open Door Mission. He could die!" protested George. I sadly, with tears of my own, agreed. "But," I pleaded, "if you continue to bail him out, to rescue him, to pay his bills, he will *surely* die; only a longer, slower death, with more pain and suffering for the entire family."

George had come to me for hope. The only hope I offered was a hard lesson of discipline. He left that night very unsure of my advice. I suggested George and his wife attend Al-anon, a self-help group for people who love chemically dependent people. An Al-anon group might be able to help them at long last to hold Paul accountable. They might learn to finally begin to discipline their 33 year old son! Obviously at 33 there is not much you can do to punish a child. But you can, through God's grace and with support of others, allow such an adult child to suffer the consequences of his behavior.

I never saw George again. I don't know what happened.

Alcoholics Anonymous and its sister group Al-anon and all of the spin-off self-help groups have taught us a lot. They have helped us learn the differences between truly helping troubled loved ones and "enabling" them to live lives that are destroying them.

But these lessons are not new. Remember King Solomon's wise counsel to parents (Proverbs 19:18-20)? Solomon in his wisdom sensed these truths even in ancient times. He said there is hope in disciplining our children. He warned us that if we do not discipline our children, we are a party to their deaths. Whether we talk about physical or spiritual death, the lesson is a hard one.

There are no magic formulas in child rearing. There are no guarantees that even if we do everything right our children will turn out O.K. God made each of his children "free agents." Each will be held accountable to Him someday. No guarantees, but there is *hope* in discipline. If we learn to discipline our children, guided by the love we learn from God and empowered by His Spirit, there is *hope!*

As we learned from George and his 33 year old son Paul, it's never too late to begin and to hope. But, the sooner we begin, the greater our hope!

Imagine with me. Go back to when George's son Paul was 13. He came home late on a school night. It was the first time he had been drinking. As a result, Paul slept through his alarm the next morning. (Notice the encouragement of self-discipline. At 13 Paul has his own alarm and is responsible for getting himself up.) The next day Paul needs a note to get in school because he is late. Imagine how hopeful things would have been if George had written the following note, with a resolve to hold Paul accountable *every* time he behaved inappropriately.

Dear School Counselor:

Paul is late to school today because he stayed out late with his friends last night. They were drinking. Paul as a result slept through his alarm. I really do not think he deserves an "excused tardy" and he should not be allowed to make up his work. Please discipline as you see fit. Call me if I can be helpful.

Sincerely,
George Jackson
777-1111

God, give us the courage to hold our modern day prodigals accountable. If we can learn when to "let go," to wait, to pray, God will have a better chance of getting through. Then when they "come to their senses and set out to do what's right," we can meet them with open arms on their road to recovery.

GOD'S POWER N-O-W!

Knowing history is important. God wants us to learn from the past. So *W & W* has carried two series in recent years of biographical articles. "Heroes of the Faith" told about outstanding men and women of God throughout all of church history. "Early Restoration Leaders" gave insights into the ideals, goals, struggles, successes and failures of the Stone-Campbell restoration movement. We hope you profited from those series.

But we do not want to concentrate on the past so much that folks subconsciously feel the Lord is not active *today*. God forbid that our Christianity be a matter of ancient history only, rather than current events! Our Heavenly Father is neither dead nor retired.

Our Lord Christ is alive and present and active in the world today. The acts of the Holy Spirit are still numerous and wonderful.

In order to emphasize those wonderful facts, *W & W* is beginning a new series (occasional, not monthly), entitled "God's Power Now." Each article is a testimony of how the Lord in various ways was a very present help in trouble. The articles were first published in *Power for Living*, the Sunday School take-home paper for adults put out by Scripture Press Publications. Then they were compiled and edited by James R. Adair in a book published in 1968 by Moody Press, entitled *God's Power to Triumph*. It's now out of print, but Scripture Press gave us permission to reprint excerpts, for which we are grateful.

In this issue, we begin with James Adair's introduction to the book. Then we include a short testimony. The first person to share her story may be the only writer in this series who will be known personally to some of *W & W's* readers. Wanda Luttrell is a member of the Antioch Church of Christ outside Frankfort, Kentucky. She is a free-lance author in her own right, having written *The Legacy of Drennan's Crossing* (published by Tyndale House; we recommend it).

Do you know what we *really* hope will result as we begin this new series? That some of *you readers* will write and submit to us testimonies of how God has worked and is still at work in your lives. That could be even more fascinating and valuable than the series as it is now planned. If the Lord has done something grand for you, share the story for His glory. We can't guarantee we'll run it, but we'll seriously consider it.

TURN YOUR TROUBLES INTO TAIL WINDS

James R. Adair

"All sunshine and no rain makes a desert."

"Pressures are necessary: without pressure, a tire goes flat; without tension, a violin string is silent." (Carl Armerding)

A small boy ran suddenly in front of a car and the driver slammed on his brakes. Shaken by the near-accident, the driver stuck his head out the window of the car and said with a touch of irony, "What's the matter with you, Sonny? Don't you want to grow up and have troubles?"

These articles are about the kind of people the motorist had in mind—grown-up people with troubles of one kind or another. It's probably no surprise to you: life is full of troubles. Everyone has them to some extent, many in greater measure than others. And, of course, neither are troubles something new. In Job, the oldest book of the Bible, Eliphaz says, "Man is born unto trouble, as the sparks fly upward."

Even the person who lives for God must expect problems. James, in his little epistle near the end of the Bible, advised: "Dear brothers, is your life full of difficulties and temptations? Then be happy, for when the way is rough, your patience has a chance to grow. So let

it grow, and don't try to squirm out of your problems. For when your patience is finally in full bloom, then you will be ready for anything, strong in character, full and complete" (1:2-4, *Living Letters*).

Thus problems can be stepping-stones to rich blessings. Job, righteous though he was, "hit bottom," losing not only his health, but his family and his possessions. Yet he kept his eyes on God during his adversity. There God's power triumphed through Job, and "the Lord blessed the latter end of Job more than his beginning."

Read this series to learn from the varied experiences of people much like yourself. Discover how they turned their troubles into tail winds. Some tell of troubles of long duration and as big as typhoons; others tell of triumph by God's power in lesser troubles of the everyday sort. But all agree that they are stronger and more mature people because of their burdens, and in this respect their troubles have become tail winds.

Walk in the shoes of the individuals who tell the stories. Consider what you would have done in each circumstance.

If you feel you wouldn't have been as triumphant, talk to God and ask Him to help you be the kind of person who could be victorious in a similar situation . . . tell Him about your need for His power in your life. Tell Him about problems in your own life and believe that because of His love for you He will give you of His power. As God spoke to Jeremiah, He speaks to you: "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (33:3).

• • • • •

Delayed Answer

Wanda J. Luttrell

Seeking a certain secretarial position with the Kentucky Revenue Department, I had to compete with two other applicants in proficiency examinations and personal interviews with departmental executives.

As examination time drew near, my nervousness increased. Suddenly realizing that skill had been given me through months of practice, I prayed silently, "Just make me capable of doing my best."

My hands stopped shaking. The butterflies left my stomach, and I passed everything by a safe margin. One applicant failed. The other beat me on shorthand and typing, but I was ahead in English. Her poise and assurance as we awaited personal interviews made my nervousness return.

Desperately, I prayed for the job. But suppose she were praying for it, too, or needed it more? Surrendering impatient ambition to His unerring judgment, "Thy will be done, Lord," I added.

When I only wound up in the stenographic pool, I cheerfully accepted His decision. Three months later I received a more responsible position with a good salary. Then two years later the job I had wanted was raised to top stenographic rating with a \$60-a-month pay increase. That was when the Lord gave it to me.

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CONTINUED FROM INSIDE FRONT COVER

ing New Strength in Spirituality?" They expected maybe 30,000 responses, and got 80,000! And 10,000 of them attached letters with additional comments. Of course their readers "probably have a stronger than average interest in the subjects," so the results do not accurately reflect national public opinion. Yet it is encouraging that "most" of those who added letters to their questionnaires "wanted to proclaim their belief in Jesus Christ as their savior."

And is it interesting that 86% believe in miracles, 87% in heaven (compared with 76% who believe in hell), and 89% in eternal life. 39% attend religious services weekly, and an additional 36% attend more than once a week. The pollster says, "The quest for spirituality more often seems to come with the birth of children... 76% say that when dealing with everyday family matters, they often rely on their faith for guidance; 17% say they sometimes do." The 75% of respondents who attend religious services once or oftener per week is more than double the national average.

The growing influence of the New Age Movement is shown by the 11% who believe in reincarnation.

The editor commented, "When a Wall Street crook can get a standing ovation from students at a prestigious business school by telling them they have a right to be selfish, a return to basic moral values is long overdue." (Jan. '88 issue)

Antioch Christian Camp (near Frankfort, Ky.):

1988 Schedule, just received: Junior Girls Week (ages 7-9), June 12-17. Junior Boys Week, June 26 - July 1. Intermediate Boys Week (ages 10-12), July 3-8. Intermediate Girls Week, July 24-29. Teen Week (ages 13-19), July 17-22. For more information, write Rt. 4, Bark Branch Rd., Frankfort, KY 40601.

Gallatin, Tenn.:

We have SALT on Wed. nights now: Studying And Learning Together. Fellowship-meal begins at 6:30, and from 7:00 onward we learn together—both about the Lord and each other. We do this the last Wed. night of each month.

At a Sun. night meeting, Jeff Monday directed a group of our men

in presenting a portrayal of the Last Supper, expressing the thoughts each of the 12 might have had at that time.

Shizuoka City, Japan:

Shichiro "Tim" Nakahara's condition has worsened. He still is very weak and losing weight. Around mid-April he will enter the hospital for 30 days of chemo-therapy of a different sort. Pray for him, his family, & the church.

Southeast Church of Christ, Jefferson-town, KY:

Interest was high during the series of sermons by Nathan Burks on The Christian Home. Topics included "Commitment," "Appreciation," "Time Together," "Communication," and others.

Words of Life Radio Ministry:

Lord willing, Earl Mullins, Sr., Cleo Russell, and possibly Robert Gill and Buddy Clark will visit churches in the southern Philippines the latter part of May. They hope to take part in a Bible conference sponsored by the Bible school directed by Cyrus Gesulga, and also visit some of the congregations around Mindanao. Please pray for safety, travel mercies, good health, and the fullness of God's Spirit as they minister.

WOODLAND BIBLE CAMP

110 'B' St. N. E.

Linton, Indiana 47441

We are happy to announce two major changes in the schedule for the 1988 season. We are adding both a Senior Citizen's Week and a Young Adult Retreat; both are attempts to minister to segments of our congregations that we have not reached before. Perhaps this is your opportunity to enjoy the blessings of camping. Why not give it a try?

1988 Woodland Bible Camp Schedule

| | |
|-------------|----------------------|
| June 6-11 | Work Week |
| June 12-18 | Junior Week #1 |
| June 19-25 | Intermediate Week #1 |
| June 26- 2 | Senior Week #1 |
| July 3- 8 | Family Week |
| July 10-16 | Junior Week #2 |
| July 17-23 | Intermediate Week #2 |
| July 24-30 | Senior Week #2 |
| Sept. 11-16 | Senior Citizen Week |
| Sept. 16-18 | Jr. & Inter. Retreat |
| Sept. 23-25 | Senior Retreat |
| Sept. 30- 2 | Young Adult Retreat |

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