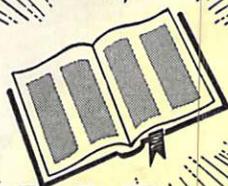
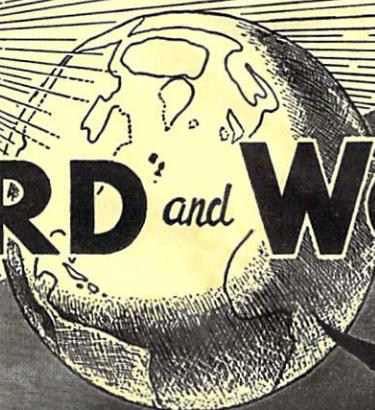


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

JULY, 1989

TASK-FORCE RECOMMENDS GOALS FOR THE 90'S

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WORSHIP: "I learned the wonderful art of waiting on God—sitting in His presence in quiet adoration."

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STEWARDSHIP: Buying a home is one of your top three discipleship decisions.

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Something New at Woodland

Young Adult Retreat, September 1-4, 1989 at Woodland Bible Camp.

Ages 18 - 40. Parents may bring their own children. Arrive Friday 6:00 p.m. onward; depart Monday (Labor Day) between 2 - 3 p.m.

Presentation will be centered around "Enriching our Worship," "Developing Personal Ministries," and "The Church's Next Generation." Speakers: Jim Broaddus, Rick & Maria Burks, Dennis Kaufman, Jim Schreiner, Tooger Smith, Alex & Ruth Wilson.

Special activities including a Hawaiian luau with pig roast (Sat. p.m.) and a campfire (Sun. p.m.) are planned.

Cost (including insurance): Adults 18-40, \$18.00; children 13-17, \$16.00; and ages 12 and under, \$6.00.

Please mail/phone your reservation with names and ages of all attending by August 16th to David Pound, 4226 Manning Road, Indianapolis, IN 46208; (317) 298-4730.

NEWS AND NOTES

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

Maple Manor Christian Homes, Sellersburg, Indiana

Sometimes we may question the viability of the Children's Home. Sometimes we may say "What's the use?" A lot of people don't seem to care. So why continue? Then we get a gentle reminder, which may be made in various forms. This time a letter came from a former resident. These statements are made: "God has been richly blessing us spiritually . . . , now preparing to go to the mission field. I want to ask . . . for forgiveness for the way I treated you all while I was in the Home. My life was a total mess then and God has really been doing a lot of house-cleaning in my heart. I know I . . . caused a lot of pain and I truly am sorry. If I could only turn back the hands of time . . . but I can't so instead I am trying to change any hurts that might have occurred during my extremely rebellious years. I really appreciate you all and thank you for putting up with me."
God cares, shouldn't we?

Maple Manor Homes, Adult Div. needs nurses. Also funds for much needed repairs on their 16 year old building.

Cherry St. Church, New Albany, Ind. Mother's Day:

The songs were chosen by five of our mothers present today in honor of all the mothers still with us and in memory of those waiting for us "over there."

Winchester, Ky.:

Sunday evening was a true blessing to all who attended. Bro. Motoyuki Nomura of Japan brought a most soul-stirring message and slides showing some of his work among his people. Many of us knew "Moto" in the mid-50's as a student at Southeastern Christian College. How the Lord has used him! May our prayers and financial support be with him as he continues to witness so effectively for the Lord!

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THE WORD AND WORK

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

Alex V. Wilson, Editor

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Theme: FAMILY JOYS & STRESSES

"According to God's Holy Ordinance"

W. Robert Heid, 1981

This weekend, the Portland Avenue Church was closely involved in three weddings, two of which were on the same day. The vows, in one form or another, contained among other promises, the promise to live together according to God's holy ordinance. This is a big order, a big promise, and one that (like some Articles of War which are read to soldiers on duty every six months) should be brought to mind occasionally for review. This is one of the advantages of married people of several years, attending the ceremonies and hearing again the charge and the vows given to and by newlyweds. We can safely say that in every divorce, at least one of the parties is *not* living according to God's holy ordinance, and perhaps neither.

WHAT THEN IS GOD'S HOLY ORDINANCE?

Jesus, who knew the will of His Father better than anyone, quoted the Father, as follows: "Have ye not read that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Mt. 19:4-6). This was the primary ordinance of God on this intimate relationship. It has never been revised, suspended or revoked. If we conclude that the last two sentences of this ordinance are from the lips of the Son, rather than the Father, it is no less the ordinance of God. The first portion was given to Adam and Eve at their marriage, where God the Father was officiating. It was before sin entered the world. The portion which we might credit to our Lord Jesus, was chiefly a prohibition of the twain being put "asunder," and was given at a time when "sin was as black as could be," and by the One who was bringing to lost, sinful and fallen men grace and truth.

These newly created beings, Adam and Eve, were clad only in the beauty of their Creator's handiwork. We know that of all couples they were the fairest. As the crowning creation of the Almighty, they were brand new, and totally preeminent, standing in the Edenic center of a new creation that was all "very good." Any veil or train or formal wear would have been as an attempt to "gild the lily" of God's perfect handiwork. They were physically mature but sexually novices, which is the way of virginity and is still God's best for mankind today. One general order guided them: "Be fruitful and multiply, and replenish the earth." No details nor time-table were given, as far as the record goes.

SOME LATER ORDINANCES

Through the Holy Spirit, we have some other ordinances, which we also include in the scope of the marriage vow:

"Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge." To the believer, this is the strongest deterrent to the many temptations that Satan aims at the flesh. This injunction reminds us that it is the all-seeing God who will be the one before whom we stand. Fidelity and purity are the cornerstones of honor, particularly in marriage. God is not here giving a standard that is too high for mankind. Rather, it is His firm command. It is for all—not a few who are extra good and morally-oriented in some special way (if there be any such), but it is for all, without exclusion. And it is within the grasp of all. Let no Christian say that the standard is too high.

"Wive, be in subjection to your own husbands." In a day that has seen the liberation (?) of women and their ascendancy into the professions and in the market place, the old idea of subjection is repugnant to many. Some women berate their men for various minor faults (actual or alleged as the case may be), and then wonder why their marriages are heading to the divorce courts. The Bible injunction of subjection does not specify to apply only when the husband is a perfect elder in the Church of God. It is to wives, all wives, of all times, and everywhere. It gives the Christian wife the opportunity to make a first step toward marital compatibility. Is not such a step a privilege indeed?

"Husbands, love your wives, even as Christ also loved the Church, and gave himself up for it." This command is fundamental, totally enjoyable and thrilling, and possible to a great extent (through the power of the indwelling Holy Spirit). God does not command us to do a thing without giving the power to accomplish it. A husband who faithfully strives to keep this injunction cannot be wrong at heart, and his blest wife will gladly subjugate herself to him in love.

"Ye husbands, dwell with your wives, according to knowledge." The sentence continues, "Giving honor unto the woman as unto the weaker vessel, as being also joint-heirs of the grace of life." This means deferring to her weaker stature physically, and considering her as an equal and joint-heir personally. All through the old and new testaments, we find these truths borne out, so that they have become a part of our "knowledge."

"Defraud ye not one the other." This plainly ordains a full and enjoyable sex-life for the Christian couple. Any interference or interruption is labeled by God as fraud. Some foolish people use sex as a weapon or some sort of leverage, to bring their spouses to terms. Others feel no desire nor responsibility to render satisfaction to their mate. Lines of communication, which should be the tenderest and most intimate, are broken down and even cast aside in utter personal selfishness and thoughtlessness. Problems arise that would yield to counselling, but many hesitate to lay bare their frustrations. The few things that can be and are being said in general from the pulpits are not adequate to clear the problems, and often at least one of the partners—probably the one most needing to hear counsel—does not even attend. Elders, ministers, and parents must speak out.

Yes, it is good for folks to attend weddings and hear again the

sacred charges and the holy blessings attendant upon Christian marriage. Let all of us who enjoy this blessed estate, be living advertisements of the good things of God that we have received herein.

* * * * *

Rearing Children for the Lord

by Mrs. Edna Martinez, Manila

Many years ago when I considered the possibility that God might call me into marriage (although I did not discount the possibility that He might call me to "blessed singleness") I prayed that He provide me a Christian man. But, not just *any* Christian man. I asked for one who will love the Lord Jesus more than he will love me and who will be interested in student work. At that time I was involved in the college Christian fellowship and the Inter-School Christian Fellowship. And God gave me such a man, for which I am very thankful! For how can you raise a Christian family if you marry a non-Christian? This is something you should consider carefully and prayerfully.

Right after our wedding, Esdras and I asked the Lord for children. Although today we seem to know all about "how babies are born" yet the Scriptures point out this fact: that conception and birth are not caused solely by human activity. We read this in Gen. 20:17-18; 21:1-2; 30:2, 17, & 22; Ruth 4:13; 1 Sam. 1:4-6, 19-20; Judges 13:2-3 and Luke 1:5-13. The living Bible puts it this way, "children are gifts from the Lord" (Ps. 127:3). To us then, parenthood becomes a privilege as well as a responsibility—an awesome responsibility indeed before God! What did we do then with the three children He has entrusted to us?

We prayed for them—long before they were born we prayed for their conversion and for wisdom that we may bring them up in the fear of the Lord. In Judges 13:8 we see Manoah praying to the Lord for instructions before their son, Samson, arrived. It's never too soon to pray for them!

We gave them over to Him—His to use in any way He so desired. And should He call them to "full-time Christian service" we shall consider it a privilege and we promised never to get in their way. This promise is made public everytime we dedicate our babies in the church.

We taught them the mechanics of the Quiet Time—although this was done informally when they were young. This meant taking time to sit with them and read to them stories from the Bible and teaching them to "talk to Jesus" in short sentences. Later, I introduced them to the Scripture Union methods and materials for children's personal devotions. When they could read, I let them do these materials all over again by themselves.

We encouraged them to give to the Lord—through their "Jesus

Bank." We started this with our eldest boy while he was yet a toddler. Whatever amount they receive from friends and relatives, they would drop some in their "Jesus Bank." Later, they would set aside part of their allowances for this. Every Christmas they would give the money to some missionary children, a practice which they still do until now.

We encouraged them to consider the possibility that the Lord might want them to go into full-time Christian work reminding them of the promise we made to the Lord even before they were born.

Church-involvement was and still is a family-affair. It has never been our policy to just send them to church. Instead we bring them to church ourselves and help them participate meaningfully in the life of the church.

Prayer for missionaries and mission-groups is impressed upon their young minds through the use of pictures of missionaries and prayer-guides which we post on our bulletin-board at home.

We not only pray for our children but we also pray together as a family. We request them to pray for us—for our work and even for our problems. Thus they see we are human just like them. Of course we share with one another how the Lord worked out so that they see the reality that God listens to their prayers.

We have meals together whenever possible. During meal times we share together the day's experiences. Our sharing covers everything under the sun—comics, weird characters, personal problems, future plans, the answer of the Scriptures regarding certain issues, love/courtship/marriage, etc. We allow them to disagree with us, but they must provide us with reasons behind such disagreements.

We try to present to them the fact that the Christian life is a balanced life—and not a life consisting solely of "religious activities" confined within the comfortable walls of the church and the Christian circles. We bring them to outings, concerts, plays, ballets and occasionally a good movie. We give them the liberty to choose their friends as well as which social functions they should attend but we are not remiss in teaching them certain guidelines to help them in their choices. We also provided them with musical instruments and training, and now they have formed a family ensemble.

Because our children practically spend most of their time in school which is their testing ground as well, *we send them off with a prayer.* Before they leave for school we make it a point to say a short prayer with them asking the Lord to strengthen them and to keep them for us.

Lastly, it is not only our children's conversion we are concerned about but also that of others who stay in our home. We encourage them to join our evening prayers, share with them the Word, give them Christian literature to read and bring them to church. At the same time, we treat them as members of our family for how else can they desire the Christ of the Scriptures if we treat them otherwise?

—Evangelical Thrust

The Christian Teenager and the Shotgun Wedding

Anne Elver

Hello, Anne. This is Marjorie Biggs.* Can Harry do a wedding in 10 days?"

"Marge, I can ask him. He likes to have several counseling sessions with the couple, but the decision is his. Can I have him call you when he gets home from his hospital calls?"

"Yes, get him to telephone me. Tell him Kathy and Tim want to get married a week from Saturday, on March 22. She's making me a granny in September."

While I assured Marge that Harry would call her back, I dreaded telling him. Kathy was one of our most active youth members. Tim, active in another denomination, was also a fine Christian young person. Their situation was being handled as many teen pregnancies are—the family made arrangements for marriage quickly, and didn't consider any other course of action.

Marge's request would put Harry on the spot too. He would have to conduct his routine premarital counseling sessions hurriedly or forgo them entirely. He faced a dilemma—should he perform a wedding that might not be right for the couple, or should he insist on delaying the wedding while the couple (and family) obtained counseling? Unfortunately, none of the parties involved sought anything except a wedding ceremony.

When pregnancy happens to a Christian teenage couple, special stress is brought on all involved: the couple themselves, their families, and the minister. In the family it triggers strong and conflicting emotions, and demands decisions from everyone involved. Because of the false impression that marriage somehow rights the situation, the pressure is on for a hasty wedding. However a pastor handles the situation, there is the potential of much heartache afterward.

In addition, a teenage pregnancy is often a turning point. At this time some teens drop out of church either temporarily or forever. Pregnancy and a quick marriage disturbs the couple's niche in the congregation. They don't quite fit into either the adult activities or the youth program. Some church members aren't as understanding or forgiving as they could be, and there might be an unspoken prejudice against the teen newlyweds. Parents of other teens often aren't comfortable when the couple associates with their youngsters, and this alienates the parents-to-be even further.

If it is handled well, a pregnancy can draw teenagers closer to the church, the Lord, and each other; but it can also do just the opposite. It poses the potential for continuing guilt, lifelong regret, and alienation from the congregation.

SEEK AVAILABLE RESOURCES

What can you, as a pastor, do to make the best of it when the

* The names of the members involved have been changed.

pregnancy of a Christian teenager results in a request for a shotgun wedding? You can best handle such a situation when you have prepared for it before facing it. Find out what the rate of teen pregnancy in your area is. Learn what aid is available to families and teens facing this problem. When the family knows that their pastor has access to practical help, they are more likely to call him for counsel before they make decisions that have lifelong consequences. Families tend to be emotionally upset at the news of teen pregnancies anyway, and under the duress of the moment may well handle the situation in a manner they will later regret. If you can spare them this additional grief, they will appreciate it.

Educate your church leaders as to the scope of the problem, and let them know you have literature and telephone numbers available should a teen pregnancy occur within a church family. Often another church leader learns of the pregnancy before you do, and thus is in a position to steer the family to you or another source of support and counseling quickly.

If there is a teen pregnancy support system in your area, invite a speaker to tell your congregation about it. Such a speaker can raise the issue in a nonthreatening way, and can start your congregation thinking of ways to handle this problem. Then should one occur, it is more likely to be handled constructively.

Take your normal policy on conducting weddings into account when you get a request to marry a teen couple because of pregnancy. Counsel them not to rush into the wedding. In the meantime, *get the couple to consider other options*. Make sure they know you will support them in whatever decisions they make.

Spend as much time with the couple as you can; try to determine whether they would have married at this time if the pregnancy had not happened. Ask, "If you should miscarry tomorrow, would you still get married?" Inquire about their plans. Teens tend to look at the immediate crisis instead of the future, and these two questions can show them they do need to consider the future, too.

Ask how they intend to relate to the church after they are married. Assure them that you want and need them in the church, but if you sense that either party feels he or she may not fit into either the youth or young adults groups, be sensitive to this and suggest an alternative. Smaller churches don't often have a strong young-adult group, which leaves the teen couple in a dilemma. You might suggest that they attend another church with more to offer, at least temporarily. This takes unselfishness, but your option may be seeing the couple fade out of Christian fellowship altogether. As long as you don't give the impression you are dismissing them, they will appreciate your honest concern for their spiritual welfare. People's needs are more important than your church attendance records, anyway.

During your initial sessions with the couple, watch for signs of unresolved guilt. If you sense this, *inquire whether they have asked God for forgiveness*. If they haven't, guide them into doing this. If they already have and still struggle with guilt, assure them as to their forgiveness.* *

Should the couple exhibit no signs of remorse, *ask them what*

moral standards they will maintain in marriage. They have violated God's standards by indulging in what rightfully should have been reserved for the conjugal relationship, and they need to recognize that a continuing disregard for the standards of morality will most likely put a severe strain on their marriage. Point out that marital fidelity is a choice, and the wedding is a vow to choose faithfulness.

Help them to examine the resources they have available for establishing a household. Show them a realistic budget, and let them decide what standard of living their present means will provide. If the couple will reside with one family or the other, ask what plans they have for getting out on their own and how soon they plan to do so. Point out the pitfalls of an extended time in a parental household when they will be neither self-supporting nor independent.

Let the couple tell you what reactions they have seen (or sensed) in their families, and what support they expect from parents. Many teenage pregnancies bring a sense of failure to the couple, and they may, rightly or wrongly, feel their parents are ashamed of them or have rejected them, or that a wedge has been driven into the family that can't be removed.

At this point you might schedule a session with the couple and either or both sets of parents. Before this session, see the parents privately. Sometimes in an effort to support their children, parents suppress their true feelings. They may be holding on to reproach, anger, or other emotions that need resolution. If this is the case, the couple can usually sense it. An honest discussion with all parties involved clears the air, opens the doors to forgiveness and restoration, and promotes better relationships.

Often parents assume a large share of guilt or become overly defensive of the couple. Watch for this. Assure the parents that they are not to blame, and help them resolve whatever guilt they may be experiencing. Guide them into a realistic assessment of how much and what kind of help they can offer the couple.

Be alert for signs that the parents may be making decisions for the couple. Impress upon them that it is the couple who will have to live most closely with the aftermath of those decisions. If the parents push a solution the young people don't want, they are setting themselves up for blame, resentment, or excessive demands from the couple in the future.

ALTERNATIVES TO MARRIAGE

Suppose that, after counseling, the couple decides marriage isn't right. Discuss with them the advantages and drawbacks of the alternatives of surrendering the baby for adoption or single parenting. Whatever their decision, if you can, steer them to an agency that can provide support and further counseling.

If the couple choose not to marry, they must determine what their future relationship will be. At this point, the Christian couple's values and witness before others is on the line. Are they willing to share equal responsibility to maintain sexual purity in the future, avoiding situations in which temptation beckons? Should they end their relationship altogether?

A friend who pastors in another denomination says, "Since few teens understand the difficulty of resisting sexual temptation, I suggest regular meetings with a respected Christian adult to discuss their spiritual needs and their relationship, and to have prayer. If the couple will voluntarily agree to be honest with this person regarding their relationship (including sexual temptation), they are more likely to resist intimacy."

After the pregnancy has become known, to provide the couple with further support and to tie them to the church, go to a few of your key church leaders who know them and suggest they visit the couple and their parents. The family and couple frequently need to have affirmed that they are still loved, respected, and needed in the congregation. Have these leaders express support and offer any help they can. Comfort offered by other church members in addition to the pastors can make a difference in how the parties view the church later.

The pregnancies of Christian teenagers and the resulting requests for shotgun weddings are unfortunate, and few pastors enjoy dealing with them. The pastor who can act as a resource person and who is willing to go the extra mile to help those involved is a good shepherd. Such a pastor sows seeds of love, gratitude, and esteem. The pastor's care often makes the difference as to whether the parties involved drop out of church or stay in it. A pastor has no better opportunity to show Christian love and concern than when this situation arises.

— From *Ministry*, Nov. 1988

**[This otherwise excellent article omits the need for public confession of sin and expression of repentance.—A.V.W.]

* * * * *

What Parents Do NOT Owe Their Children

by J. Robert Ross

The responsibilities of parenthood are awesome, indeed overwhelming in a culture that threatens to undermine everything we do for our children. Yet, it seems that some of us desire to be not only good parents but absolutely perfect parents. Indeed, some of us have decided we must do a better job for our children than God has done for the world at large. Specifically, we feel we must provide a home environment of perfect peace and tranquility. Second, we must guarantee the personal success and happiness of our offspring. And third, we assume responsibility for making our children into faithful Christians.

In reality none of these tasks is the responsibility of Mom and Dad. And the attempt to make all these things happen for our children may inadvertently cause them a great deal of harm.

CONFLICT WILL COME

Many factors conspire to seduce parents into feeling that disagreements and conflicts should never break the calm of a truly

Christian home. The culture in general fosters the idea that nice people don't have serious disagreements. This picture is conveyed by many expressions of contemporary media, especially in T.V. and magazine ads picturing the ideal family laughing and playing and enjoying the new car, video recorder, or shampoo that the ad maker wishes to sell us.

But the church itself, by its peculiar interpretation of Christian love and family togetherness, also contributes to the false impression that Christian families never suffer a serious disagreement or a heated argument. According to this pious stereotype, good Christian parents never get angry at their children or at one another.

But people who live close to each other do irritate one another. It is not conflict within the home, either between parents or between children or between parents and children, that harms the children. It is only repetitive, destructive conflict from which the children deserve protection, or the seduction of children into marital conflict.

For example, if Mom and Dad are angry at one another it can be very destructive for them to "detour" their argument through one of the children by blaming the child for what the other parent has or has not done. For example, if Mom wishes Dad were home more, she should talk to Dad about that problem and not fuss at her fifteen-year-old son for wanting to be with the guys more than he wants to be at home with Mom. And if Mom and Dad are arguing, they should never attempt to draw a child into it and encourage him or her to take sides with either parent.

Paradoxically, it is not always the homes where people have conflicts that produce troubled children, but just the opposite. In some cases children tragically sacrifice their own health to preserve an artificial calm demanded by very real, if unspoken, family rules.

MY PROBLEMS, YOUR PROBLEMS

In the second place, parents do not have a responsibility to guarantee the personal success and happiness of any of their children. The basic reason for this misunderstanding is a confusion regarding ownership of problems, upsets, and frustrations. The fact is that parents have their own problems, and they should not dump on a child or attempt to make a child feel responsible for them.

For example, if a mother who is divorced does not receive the child-support check on time from the children's father, she should own this as her problem. She and Dad have responsibility for paying the bills. Therefore she should talk directly to her ex-husband about the delay in the check and not tell one of the children to talk to him about it when he visits Dad.

By the same token, children also have their problems for which they should be personally responsible. For example, if Johnny wants to play Little League baseball, then he must go out for a team, show up for practice, and work at it himself. And if he doesn't get to pitch in the big game or if he misses a play and feels bad about it, then the problem is his own. He must learn to deal with his own disappointments and frustrations. Certainly Mom and Dad can show

their caring, perhaps by listening to Johnny describe his heartbreak. But they need not feel they have failed in their parenting just because Johnny did not succeed as he might have wished.

Well-intentioned but misdirected parental concern may harm a child more than it helps. In spite of the pain of personal losses, disappointments, rejections, and failures, the fact remains that no one is ever exempt from them, whether he is five years old, fifteen, thirty-five, or eighty-five. The parents cannot shield their children from the pain of living. Alan Paton described reality well in a letter he wrote to his son: "Life sees you coming. She lies in wait for you; she cannot but hurt you" (quoted in *Reader's Digest*, June, 1981).

MY CHILD, HIS FAITH

Finally, it must be said, at least to Christian parents, that they do not have a responsibility to make their children into model Christians, or for that matter, to make them Christians at all. Christian parents do have a responsibility to transmit their Christian values and to train their children in virtuous living habits (Deuteronomy 6:4-9; Proverbs 22:6). But it is one thing for a child to believe in honesty and monogamy and to always be polite, punctual, and hardworking, and quite a different thing to be born again through faith in Jesus Christ.

By definition, submission to Christ as Lord must be free and uncoerced. Neither can it be equated with mere family or cultural tradition. The call of Christ, while it is issued within the context of the church and the Christian family, must in the final analysis be answered by each individual before God.

The natural, human relationship of parent to child should always remain the same whether or not the child ever subscribes to the spiritual commitment made by the parents. My child is my child, not because he is a Christian, but because of a natural relationship that preceded the question of his becoming a Christian.

The PK ("preacher kid") syndrome, which may be an unfair stereotype, nevertheless finds its roots in unfair and unrealistic parental expectations. The child senses that Dad expects a certain performance from him, not because it is simply right or fair, but rather to impress the church. And the child bitterly resents being forced to conform to such unrealistic expectations. Perhaps Paul had such situations in mind when he wrote, "Fathers, do not provoke your children to anger" (Ephesians 6:4 R.S.V.).

Let Christian parents accept and fulfill the responsibilities that properly belong to them. But in order to preserve their sanity and to allow their children to grow into mature adults responsible for their own lives, they not only may, but ought to refuse to do certain things for their children. Let parents relax and refuse to feel guilty for aspects of their children's lives for which they have no responsibility. This will free them to enjoy the task of parenting, and they'll do a better job simply by not trying so hard.

Bob Ross now preaches at Ebenezer Church of Christ, Salvisa, Ky. while continuing his counseling ministry in Lexington.

HOW TO RAISE YOUR PARENTS

Every parent has read books on child-rearing and articles on such topics as coping with the teenage years or the "generation gap". Here are some tips for the younger generation on bringing up parents:

1. *Don't be afraid to speak their language.* Use phrases like, "I'll help with the dishes" and "Yes, I'll be glad to take out the trash for the next 5 years."

2. *At least try to understand their music.* Play some of their albums (such as John Denver or Dolly Parton) until you become accustomed to the sound.

3. *Be patient with the underachiever.* When you catch your dieting Mom sneaking chocolate chip cookies, don't show your disappointment by making cruel remarks. Be subtle, tell her you like round people.

4. *Encourage them to talk about their problems.* Try to keep in mind that things like paying off the mortgage and the price of lettuce are important to them.

5. *Be tolerant of their appearance* When Dad wears that stupid tie or Mom gets her hair cut the same way as she has for the past 10 years, don't be embarrassed or feel humiliated. Remember, it is important to them to look like their peers.

AND MOST IMPORTANT:

6. *If they do something you consider wrong, let them know that it's their behavior that you dislike . . . not them.* Parents need to feel that they are loved unconditionally. And, by all means, set the Christian example for them to live up to. They need a human role model for Christlikeness.

—adapted from the Struthers Family Newsletter

* * * * *

I Didn't Want to Stay Single

Anonymous

Seventeen. Something magical about that age, especially when it belonged to a lively girl whose main interest was boys—and places to go and things to do.

This, plus being a Christian, made my happiness complete. After my decision to walk with Christ, I still had boyfriends, now Christian ones. Life glowed with happiness, and in the optimism of youth, I thought it always would.

Nineteen. Something began to annoy me, at first slightly, like a bit of gravel in my shoe, then to the point of acute discomfort. Why did that word "consecration" leap at me every time I heard it?

At first consecration meant to go to Bible school, as many of the young people in church were doing. As soon as I had the money saved, I would also go to study the Bible, find a mate, and become a minister's wife.

Twenty. Not a magical age like 17, but still an age brimming with aspirations while tempered with flecks of maturity.

The country was now staggering under the blows of the great Depression which began in 1929. By now I worked as a secretary in a law office. Because my father was out of work, my wages helped support the family. So I had to wait... and wait... and wait...

Consecration took on ominous overtones. Perhaps it meant something more than going to Bible school. Could it possibly mean... but surely the Lord wouldn't expect me to help support the family indefinitely?

Then came 22, 23, 24—approaching that deadline which meant only one thing for an unmarried girl. No, I wouldn't even think of that hateful word.

But how could I help it? Like a Halloween spook it began to leer over my shoulder into the mirror when I combed my hair. "You're getting older," it would insinuate. "And there are no single young men in your church now." Then the specter would roll its eyes knowingly and murmur, "Of course, my dear, you should be consecrated and willing to be an..."

"No," I screamed, and fled from the mirror to escape that ghost.

One day I cried to Ruth, my close friend, "I don't care what my family says, I'm going to Bible school. I'm entitled to some personal happiness."

But my oldest married sister pleaded: "Please wait. The family needs your help. Your religion should enable you to make this sacrifice."

To her, it was a "religion," not a personal, powerful life. And, sadly, it was becoming less than it should have been to me. Ruth saw it first. "Something has happened to you, Anne. You're so faithful to the church; but you've lost the glow."

"Well," I replied bitterly, "at least you can't say I'm not consecrated."

"I know," Ruth answered, "but consecration should bring joy." Then she looked at me strangely. "The Lord is leading me, and I'll be going to Bible school soon..."

"No," I broke in, "you're not leaving me, too?"

Twenty-five. I had crossed the dreaded line, facing a grim future alone. Of course I had the Lord. He should be sufficient. He was to Ruth.

"You'll just have to pray on, until you can say, 'With joy Thy will obey,'" Ruth said.

I had been praying, but now I began in earnest. My prayer was not, "Lord, give me a companion," but "*Lord, make me happy without one.*" If the Christian life was what I had always believed it to be, what the Bible said it was, then it should be true that Christ Himself was enough with no one else besides. I wanted to prove this to myself, and to that old insinuator, the devil.

Twenty-six and seven and eight. By this time I was free from family obligations to travel and engage in various kinds of Christian service, all of which I enjoyed.

But the specter never entirely left me. Whenever I thought I had victory, it would appear again. It did when Ruth asked me to be her bridesmaid. After the wedding, I slumped in my bedroom, my bouquet of roses wilted. The specter no longer hid itself. That night it stood squarely before me, hands on hips, saying boldly, "You're a full-fledged, hopeless, *old maid*."

And I wept.

Thirty. Still praying, struggling, battling on. The longer I prayed, the more the Holy Spirit uncovered the depths of my self-will and rebellion, the deep entrenchment of self-love. I knew, among other things, that emotional adjustment was needed, for I loved created things too deeply. My emotions were off-center. Someone once told me, "When the Lord becomes the center of your life, everything else will take its proper place." And I desperately wanted this to be so in my own experience.

In 1941, at 31, I moved into the home of a young minister and his wife in Virginia to act as general assistant. During morning devotions, I observed that their manner of approach to God was utterly different from mine. My custom was to pour out strong vocal prayers. But this couple began by silently waiting in the presence of the Lord, occasionally welling over with phrases like, "Jesus, You are wonderful. I love You, my Lord."

How odd, I thought. But as I watched them daily, I realized the close fellowship they had with God. How radiant they were with personal love to Jesus.

When I asked about their experience, they gladly instructed me. "Christianity is not just doctrine, although that is included. Nor dutiful service, although we do have to walk by faith. Basically it means a personal relationship to the Lord Jesus. What you need is to fall in love with Jesus."

Like a sudden floodlight, this truth flashed into my shadowed loneliness. I knew now what I must do and how to pray.

"You know how to pray," the minister said, "but now the Lord wants you to learn to worship; and like Mary, to sit at Jesus' feet, look into His face, become acquainted with Him. When you do, you will become enamored of Him."

Under the direction, encouragement, and inspiration of the minister and his wife, I began reading *Waiting on God*, by Andrew Murray. I attempted to apply its central instruction, "Be still, and know that I am God." How difficult it was for me to be still, to let go the struggle, to rest in Him. I feared that if I discontinued my prayer, I would lose what ground I had gained. "Trust, rest, wait, worship." Those were new words in my spiritual vocabulary and experience.

As I struggled to enter into rest, my noisy, rattling soul became more subdued. Almost imperceptibly, His presence began to steal into my soul. Within 18 months I had learned the wonderful art of waiting on God.

I came to love nothing more than to sit in His presence, gazing into His glorious face in quiet adoration. One day I realized that something tremendous had taken place in my inward life. I could

at last say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psalm 73:25). And I knew I had fallen in love with the Nazarene. Jesus became to me the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star—every term of divine love seemed inadequate. All I could say was, "Jesus, You are wonderful, wonderful, wonderful."

Thirty-three. It seemed as though I had begun life anew. The transformation was as great or greater than that which occurred when I first trusted Christ at 17. The glow had returned and much more so, for the glory of God filled my being. Now the Christian life meant more than sins forgiven and the promise of heaven. It meant heaven on earth, because of glorious fellowship with Christ.

That spook named "Old Maid," which had tormented me, vanished. And while looking at the dark spot it had occupied, I saw emerge in its place the lovely face of Jesus. From the innermost depths of my heart, I could say, "I delight to do Thy will, Oh my God: yea, Thy law is within my heart" (Psalm 40:8).

When I turned 35, I went back to my home area in Wisconsin to help in vacation Bible school. To my surprise, three bachelors began courting me. One of them was a splendid Christian worker, also on the VBS staff. As we became acquainted I observed his fine qualities as a Christian. A year later, two weeks after my 36th birthday, we were married in the same church which had seen the beginning of my struggle.

Our marriage, later blessed with two children, has been singularly happy. During the years I have discovered how lovely it is to be the wife of a consecrated and devoted husband, and the delights of being a mother. But above all, it is wonderful to be a lover of Jesus, and to have Him remain first in my affections.

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(Are you in your 20's? Read this 3 times! —Editor)

Life With A DIFFERENCE

(Marriage, Career, Housing)

Tom Sine

A Wedding with a Difference: As you know, getting married is a very expensive proposition. In fact, the average American wedding costs \$10,000.

Terry and Patty decided to try to keep their own wedding costs down because they wanted their wedding to communicate a different message. They were creative and arranged to have friends donate flowers, take pictures and help with their reception. And that reception was something else. Bewildered friends complied with their request to bring turkeys, cranberries, and potatoes instead of gifts.

For the past two years, Terry and Patty had worked in a number of ministries in their church in Seattle. One of these ministries in-

cluded a Saturday feeding program for the elderly, the poor and street people in the University district of Seattle.

As the homeless people shuffled into the church basement for their usual soup lunch on that particular Saturday, they were amazed to find the room exploding with color. The entire basement was decorated with a huge array of flowers and balloons. Someone had found an old string of Christmas tree lights and made a heart on the wall. Instead of tables bearing the usual kettles of soup, they were loaded with roast turkeys, mashed potatoes, cranberry sauce and all the trimmings.

Terry explained, "My friend, Patty, whom you know, has become my wife. And we thought who more appropriate to share our celebration with than you, our friends."

That day over a hundred of Terry and Patty's friends from the streets, as well as their family and other friends, participated in that joyous celebration. Terry and Patty are discovering like thousands of others that the good life of God is not found in seeking life but in giving it away.

A Career Choice with a Difference

As I speak to IVCF groups and on Christian college campuses, I find young people under growing pressure to get their careers underway, their I.R.A.s in place and join the upscale rat race. Once in a while I meet a young person who has the courage to go against the flow.

During her last quarter at Seattle Pacific, I asked Janet: "What are you going to do when you get out?" She replied, "Work in the refugee farm project."

A small home group within a Seattle church sponsored 50 Laotian refugees a few years ago. They helped the Laotians find housing, get medical care, learn to use western appliances and even start a church on their own. But six months into the process they had been totally unsuccessful in helping the Laotians find work. As farm people, the Laotians simply didn't fit into an urban economy as successfully as Vietnamese refugees.

Finally one day one of the Laotian men said, "We want to farm." That hadn't occurred to anyone. So they helped the Laotians lease 20 acres from the county. They hired an agricultural specialist to show them how to plant seeds in Seattle. If you plant the seeds two inches deep like in Laos, you will never see them again. The church group even helped them develop a marketing strategy to sell their produce to grocery stores and restaurants. Today those Laotian refugees are on the verge of becoming self-reliant.

When Janet told me she was going to work with the farm project after she graduated, I understood the cost of her decision. Only two out of the nine people working on the project receive a salary. The others create ways to be involved in this kingdom ministry without any compensation. They found that by living together cooperatively in shared households they significantly reduced their cost of living. Then they discovered they could support themselves with part-time "tentmaker" jobs.

"Janet, how in the world are you going to stay alive?" I asked.

"Oh," she responded, "they've already reserved space for me in one of the households and I've already lined up a 20-hour a week housekeeping job to pay the bills."

Now, of course, this isn't high prestige fare for a recent grad, but I'm convinced Janet has her priorities straight in a world that doesn't. When I checked back months later, I learned she was having the time of her life because she put first things first.

A Housing Choice with a Difference

As you know, housing is getting more expensive, beyond the reach of many young couples. Recently I received an astonished response when I told people that *the purchase of a home was one of the top three discipleship decisions of their lives*. I explained that when you purchase a \$100,000 home, it really costs closer to \$500,000, with a 30-year mortgage note.

I said, "You can talk all you want about the lordship of Jesus in your life, but for the next 30 years, husband and wife are working for a mortgage company."

You see, the decision to buy that house is also a vocational decision requiring both husband and wife to work to make the payments. Consequently, this decision usually rules out short-term overseas missions. It means parents will have less time with their family. Often when both people are working, they simply don't have any time to minister to anyone else.

John and Pam refused to get caught in the mortgage trap. As they began to consider alternatives, they asked a stewardship question: "How much floor space do we really need?" They decided they didn't need a house large enough to hold skating parties on the weekends. They decided that since they only have two little boys all they need right now is a two bedroom house.

They chose to beat the mortgage trap by building their own house. John and Pam recently completed construction and it's absolutely lovely.

Total cost? The land cost \$32,000 for 1.5 acres and the house cost \$25,000. What's the difference between \$57,000 and \$500,000 over 30 years for a \$100,000 house. A whole lot of two people's lives.

A consequence of their decision to construct their own home is that John and Pam will never have a mortgage payment. Since they don't have the burden of a mortgage payment, Pam doesn't have to work at all outside the home. She has more time for her kids, plus time to be involved in the ministries of her church. John was able to volunteer at World Concern. And all of this was made possible because two people had the courage to march to a different drum beat.

Now I realize not everyone can invite street people to their wedding, live cooperatively, do tent-making jobs, or build their own house. But everyone can, if they choose, put first things first. Everyone can make "decision one" to seek first the purposes of God, and discover life with a difference.

Decision One—A Decision Not to Go With the Flow

Those of you who are in college as well as recent grads, are in the critical life decision years. You will make many of the most important decisions of your life in the next five to seven years. You will make decisions about additional education, occupations, singleness and marriage, how seriously to take your faith and ministry. The decisions you make are likely to set the trajectory of your life.

“Decision One” isn’t a choice of where to work, who to marry, or where to live. “Decision One” is: “How can I devote my life to working for the purposes of God?” What many Christians don’t seem to realize, is that “*Decision One*” isn’t just a decision to put God’s purposes first, it’s also a decision to turn one’s back on the self-preoccupied agendas of American culture. In each of these stories, young people realized that to put first things first, they had to go against the flow of culture. Too many Christians think they can just live the American Dream with a little Jesus overlay as if it all goes together but it doesn’t. If people are going to seriously follow Jesus, they need to recognize that the secular culture is trying to pull them in a very different direction.

“You can have it all” is not only Michelob’s light beer commercial, it has become the battle cry of an entire generation. Madison Avenue has been remarkably effective in seducing us to “Move on up,” “Grab the gusto,” and “Have it our way.” In her show, Lily Tomlin has one of her characters say, “If I had known what it was like to have it all, I would have settled for less.”

Psychologist Robert Coles, commenting on American life in *U.S. News and World Report* states, “Very little is asked of a lot of American children with regard to compassion or thinking of others. The emphasis is to cultivate the individuality and importance of the child. One sees home after home where children are encouraged to look out for themselves and get what they can. Very little emphasis is put on pointing a child’s eyes away from him or herself and toward others.”

For eighteen years, Alexander Austin studied college freshmen nation-wide and his research tends to confirm Cole’s indictment. Fifteen years ago the dominant value among college freshmen was “finding a meaningful philosophy of life.” Today that value has dropped to number eight on the list. Predictably, “being well off financially” has soared to the top of the list of 70 percent of all freshmen.

What these college freshmen are likely unaware of is the hidden cost of trying to “have it all.” Pollster Lou Harris tells us that 86 percent of the American public is chronically stressed out and 68 percent of that group is stressed out and doing nothing about it. There is growing evidence that the rat race is a fraud. It isn’t the good life at all. It isn’t good for us, it isn’t good for our kids and it certainly isn’t good for those with whom we share the planet.

But perhaps most troubling of all is that a growing number of American Christians, of all ages, are not only embracing these self-indulgent values but moving them to the very center of faith. Instead

of challenging the self-preoccupied living of a secular society, we have elevated it to normative living for Christians. This decision to place ourselves and our egoistic interests at the center of the gospel literally stands Christianity on its head and we have a perverted cultural faith, not a biblical one.

There's an unquestioned assumption that American Christians seem to agree on: The self-involved cultural agenda must come first. Getting our career underway, our house in the suburbs and our upscale lifestyles started, come first. And then, with whatever time and energy is left, we try to serve Jesus. The problem is that the cultural agenda occupies so much of our lives, there is precious little time or energy for anything else, including Jesus.

What we have unwittingly done is to create a peculiarly American Christianity in which God becomes a co-conspirator in *our* agenda instead of us being a co-conspirator in *His*. In this twisted brand of Christianity, Jesus is reduced to little more than a crutch to help us climb the steep corporate staircase of the upward mobile life.

You see, I think we are struggling with more than a few folks who have subscribed to the comforting words of Christian hedonism. I believe we are struggling with a condition that is endemic to contemporary American Christianity. Popular Christian literature focuses almost exclusively on what God can do for us—helping us become more successful in our finances, mental health, marriages and careers. Few books are available that focus on larger societal issues, the needs of others, missions or radical discipleship.

As a consequence of our pre-eminent commitment to our personal advancement, we have very little time, energy or resources to invest in God's agenda "to bring good news to the blind or release the captives." *Seventy-five percent of the Christians I work with don't have any time to be regularly involved in ministry to anyone else.*

Decision One—Choosing a Way of Life with a Difference

If you make "Decision One" to place God's other-serving purposes first, it will change your whole life. It also will change how you make your other major life decisions. I find young people tend to limit themselves to a very narrow range of vocational options. Even recent college conferences on careers tend to limit the Christian young to traditional options such as urban planning and social work.

Some young people are discovering on their own that there are other options. For example, a group of Inter-Varsity grads moved into a cooperative living situation in East Palo Alto, California, so they could minister to the poor in that community.

Cooperative living, tent-making, and building a house you can afford are all non-traditional ways to free up time to do ministry where there's no money to get the job done. With some imagination, any training in vocational fields such as business, computer science and health care can be given a specific kingdom focus such as helping start small businesses among the poor.

But if we can't find ways to work for God's purposes through our

occupations, or through some of the non-traditional possibilities then we need to free up at least an evening a week to do evangelism or help those in need.

Do you want to join others in discovering a way of life with a difference? Then you need to realize you can't simply aspire to all the upscale ambitions of the American Dream with church on Sunday and make it work.

If you really want to discover life with a difference then you must make "Decision One" to put God's other-serving purposes first. If you seek God in prayer, He will show you how He wants to use your life and gifts to make a difference in his world. Then you will find that your sense of ministry vocation will help you make all those other critical life decisions about where to work, who to marry and where to live.

If we join Terry and Patty, Janet and John, and Pam, we will not only discover life that makes a difference. We will discover a way of life that is more festive, celebrative and satisfying than anything the rat race can offer. We will discover Jesus was right after all.

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Questions Asked of Us

Carl Kitzmiller

Does the New Testament allow separation in certain cases? Can there be remarriage? Is adultery a state of being or an act?

Questions about marriage—or rather, about the break up of marriage—probably outnumber any other single category that we receive. Many of these are hard questions. There are those things about which the New Testament does not speak specifically, and in the applying of principles there are often many factors to consider. Good conservative people who want to stand on the word of God do not always understand alike what is revealed concerning divorce and separation. Add the fact that this is a very personal issue in many cases and thus the human factor looms large. In discussing the problems with others, one often senses that views have been greatly influenced by family situations, by the injustices experienced either personally or in those close and dear, and by the background and training.

I must confess that I do not have all of the answers. I wish I did, because some of the knottiest problems for which people seek advice from preachers are in this area. I know what is safe and right, and it needs to be stressed that there is really very little room for doubt or question as to what constitutes God's highest purpose as to marriage. There is much to be said for starting right, staying right, and never transgressing God's ways. If we do not sow bad seed we do not have to be concerned with a bad harvest. My advice to young people is always that they avoid the problems brought on by disobedience to

God's will in these matters. We live in a sin-cursed world, however, and we have to deal with people as they are, not as we would like them to be. We have to be realistic and face the fact that even in our churches this problem cannot be wished away. There are practical aspects which in our age we cannot long avoid. Those who "have all the answers" seem to fall into two groups—those who do not have to deal with the problems, mere armchair quarterbacks who "know" what everyone else ought to do; and those who are very legalistic, making any kind of marriage problem virtually an unpardonable sin. I have seen the "solutions" to marriage problems offered by some very legalistic brethren which seem utterly selfish, treating the marriage problem as the only concern, proposing the individual *save himself*, even if in doing so he commits great sins of injustice to a companion or to children involved. I must confess that there are marriage problems about which I can only advise earnest people seeking to do right, "Cast your self on God's mercy. Begin where you are and try to do right from this point onward." The sins committed in bad marriages are not unpardonable.

It is true that there must be repentance, and that repentance means restitution *when such is possible*. I know that people try to "play games" with God in these matters, hoping to have their cake and eat it too. These try to avoid repentance. God knows what's in a person's heart. And when there is genuine repentance, then God forgives the sin brought to Him through Jesus Christ even if the sinner does not know the way out of the practical problems created by his sin.

Now, to be more specific about the question asked, we begin with the question on separation.

The only New Testament teaching on this subject is found in 1 Cor. 7. One of the problems in this chapter are Paul's statements in vs. 6, 10, & 12, which seem to differentiate in the authority of certain statements. Some read this to mean that Paul was only giving his opinion in part of the matters. I do not so interpret the passages, and I believe we should accept what he has to say without any doubt as to its inspiration and authority. I cannot conceive of the Holy Spirit allowing Paul in such a serious matter to include that which was only human opinion. Thus, as to the truth involved, these statements are as authoritative as if no source were indicated.

The "concession" of v. 6 refers to marriage itself, not the the responsibilities indicated in v. 5. In other words, marriage is allowed but not a commanded necessity if people have the ability to be pure without it. In v. 10 & 12, where some things are attributed to the Lord and some to Paul, the view most consistent with inspiration seems to be that the Lord taught some things specifically during His ministry but that He had not done so about others and that Paul by inspiration gave the proper truths in those areas.

A limited separation seems to be allowed in vs. 10 & 11. No specific cause is stated, nor is this limited to the unbeliever as in vs. 12-15, which we will discuss later. One of the purposes of marriage is the avoiding of fornication (v. 2), and in marriage there is a sexual responsibility that each partner has to the other (v. 5). Hence, a

separation should be resorted to only in the most serious cases, something that would justify the danger to temptation for either partner involved. In separation a partner might cause undue temptation to the other to sin, and Christian love (apart from any romantic love) would require that this be carefully considered. In other words, a selfish separation over trifles is not indicated here. The total spectrum of Christian conduct is not to be set aside when such a separation is considered. Even so, in extreme cases, this verse seems to justify separation. But it is strictly separation, not divorce, and there is to be no remarriage—only reconciliation to the partner.

In verses 12-15, another facet of separation is discussed. There are divided homes where one partner is a Christian and the other is not. This may be brought about by disobedience in believer marrying unbeliever or by one partner in a union of unbelievers turning to the Lord. Although this division is not good, it does not destroy the union nor provide an honorable reason for breaking the union. In many cases this unequal yoke gives rise to serious problems. The believer is not allowed to break the union on the grounds that the partner is unbelieving. The unbeliever, however, often will not feel the same obligation to accept God's standards and may leave the believer. The believer cannot forsake his faith to preserve the marriage. Ideally the believer must make every possible concession that is right to preserve the marriage, will honor his/her commitment to the other, and will act in Christian love (as discussed earlier). But if the unbeliever leaves anyway, then "let him depart: *the brother or sister is not under bondage in such cases*" (v. 15). We have italicized the statement here to call attention to it. Does it allow separation only? Or does it allow for divorce and remarriage? The answer of course depends on what is meant by the phrase, "is not under bondage."

Other New Testament teaching allows divorce (with the implied right of remarriage) only for sexual impurity (Matt. 5:31-32). From a practical standpoint, an unbeliever leaving in this way will often become guilty of impurity, thus bringing into the matter the permissible course given in Matt. 5. But what if he/she does not? What if no other alliance is formed? Does this kind of desertion allow for remarriage? In the light of Matt. 5:31-32, I am personally hesitant to interpret "not under bondage" to mean remarriage. Some do.

In any case, it needs to be pointed out that in such mixed marriages there is no license for the believer to use wrongdoing to provoke the unbeliever to seek a break. This is not an escape clause that is to be brought into play by tricky maneuvering but simply recognizes that the Christian may be deserted *through no fault of his own*. We must keep in mind that there are sins besides those having to do with the marriage union itself, and a person might be wholly right and blameless as to faithfulness, sexual purity, etc., but very much at fault in other ways. A believer is certainly not free to use selfishness, unreasonable demands, or such like as a means of provoking the unbeliever to desert the marriage. God is not deceived by that kind of escape on technicalities, and He is not limited, as our court system sometimes seems to be, in dealing with it.

Can there be remarriage? Rom. 7:1-3 makes it clear that in the case of the death of a spouse there can be honorable remarriage. But unless 1 Cor. 7:15 allows for remarriage in the case of desertion of believer by unbeliever (an opinion on that has already been expressed), I know of only one scriptural reason for remarriage following divorce. That is the one reason given in Matt. 5:31-32. There are those who deny remarriage for any reason other than the death of a spouse, seeing the exception clause is not contained in some passage (cf. Matt. 19:9; Mark 10:11; Luke 16:18). Its inclusion in Matthew 5 and 19 cannot be denied or set aside, however, and I have no hesitation to speak as the Bible speaks and to say divorce and remarriage are *permitted* in such a case of sexual impurity.

The final part of the question we must save until later.



THOUGHTS FROM ROMANS

Ernest E. Lyon

"A Servant of the Jews for the sake of the Gentiles"

Our passage for study this time is rather long to quote at the beginning of the article, as I usually do. But it is very important that you read several times Romans 15:8-13 and keep your Bible open before you as you read this article, so you can check what I say. No one should ever believe what another says about the Scriptures unless he will do as the Bereans did and search the Scriptures to see if these things are so (Acts 17:11). If I quote passages they will be from the NIV, but any good translation will do for this study.

In opening may I point out one place where the NIV substitutes a word for the one the Greek has. In the first verse (8), the footnote reveals that Christ has become a servant of "the Circumcision" instead of "the Jews," in the Greek. Since the Jews were those Paul calls "the circumcision," the NIV substituted the word that is more familiar to new Bible students. I adopted that translation in my title of this article since the two terms are equivalent.

First, let us note that Paul starts, as he often does, with a "for." That means that he is reasoning from another verse or telling why he urged something on the readers in another verse. In this case, it is the verse that we emphasized last month, verse 7—"Accept one another, then, just as Christ accepted you, in order to bring praise to God." Jews and Gentiles and whatever Christians with different backgrounds there were in the Roman church (and in our churches) were to accept each other because Christ has done so. He illustrates that, then, by this passage showing how the Hebrew Scriptures told in

advance of the acceptance of the Gentiles. He quotes from Deuteronomy, 2 Samuel, the Psalms, and from Isaiah.

Now note the reason given here for Paul's saying what he has said. He is to show that Christ served the Jews as a menial servant would to confirm the promises God had made to the Jewish fathers—but he says this was not for the mere sake of the Jews but so that the Gentiles (the uncircumcised would be the parallel term to circumcised) could glorify God for His mercy to them. And then notice the order of his quotations. The first pictures Christ praising God among the Gentiles, singing praise to God's name. The second tells the Gentiles to rejoice with His people (Israel). The third urges the Gentiles to sing praises to God directly themselves. Then the fourth one identifies Christ as the root of Jesse (father of David, king of Israel) arising to rule over the "nations" (NIV), the true meaning of "Gentiles." Have you ever noticed that the word Gentiles never appears in the singular? "A Gentile" seems to be a perversion of the term, for every time I have checked out a passage using the plural term it could have been properly translated "nations." I am one of the "nations," but that doesn't make me a "nation!" But I am delighted, in the words of verse 8, "that the Gentiles may glorify God for His mercy."

Now turn to our last verse for a thrilling conclusion to what Paul is saying. I realize that this verse alone deserves several pages for us to look at it all, but that is not the style of these articles. We want to urge you to analyze this for yourself and "rejoice evermore." Then first note what God is called—"the God of hope." He is called the God of many things, but this title suits especially what Paul is saying. I often wonder when I see "long-faced" Christians, looking too sad to live, if they have ever had any real hope. What a sad world this would be if we had to look at what is around us and have nothing better to look forward to. But God, the God of hope, gives us hope for the wonderful future—especially here, I think, for the future when Christ will "rule over the nations" (v. 12), a simple statement of the great millennial reign of Christ. But hope looks beyond to the eternal state as described in the last two chapters of Revelation—but let us there remember that God is describing to finite minds the infinite and there are many wonderful things He cannot tell us due to our lack of understanding of the infinite.

Then note it is "by the power of the Holy Spirit" that we may overflow with hope. Nothing in our lives should take away our wonderful hope in the Lord. Let it show so others will desire what we have. Along with this, of course, we should remember that the way for us to be filled with "all joy and peace," is for God to do it. Only He can do it and He will do it by His Spirit if we allow Him to do so. But it is only a believing heart that can grasp and take advantage of this. The NIV says "as you trust in Him," and the ASV says "in believing." There is no substitute for faith!

Finally, in conclusion of a very inadequate exposition of this marvelous verse, read it carefully and see that it is God's will that all believers, including you and me, be "filled with (overflow with) hope by the power of the Holy Spirit." He wants to fill you with all joy

and peace. Are you letting Him work in you that which He wants to work? Trust Him, live in the power of His Spirit and be a good witness to all.

Missionary Messenger

"Greater things for God"

David Brown

Natal, South Africa

June 21, 1989

I have been back in Africa a little over a month. The time spent in the U.S. was very good for us. It was really encouraging to see brethren, and to know what the Lord is doing in their lives and ministry. To put it in a nutshell we came back refreshed, and encouraged.

I had only been back a couple of weeks when I received word that my Dad was ill and had been hospitalized. He was subsequently called home to be with the Lord. I am thankful to the Lord for allowing me the recent visits that I had with him. How good the Lord is to have spared him so that we could visit and clear up some matters, and really have a joy and peace together. He with my mother labored in Africa for over 50 years. They started churches in Cape Town years ago, then works in Zambia and Zimbabwe.

Crystal Hardin

Tegucigalpa, Honduras

June 14, 1989

Our daughter Hope "graduated" from the sixth grade with all the formality of a high school graduation. Honduras has compulsory education through the sixth grade, and many don't go any further, so they make a big thing of the festivities.

The leader of the Santidad churches gave a strong evangelistic message about the responsibility of parents to bring children to God and the inadequacy of material things to satisfy. We try to present a witness whenever we have parents assembled, since many of them worship U.S. culture instead of God. After the ceremony, the parents had a reception with enough food for an army. It was very nice. One of the candidates for President of Honduras sat in the front row.

Alberto had planned to go to the Bible Institute near us, but he has finished only through the sixth grade, and they require eighth. He has enrolled in a training program that is sponsored by the Nazarenes but has spent the last couple of weeks translating for a work team that came from the States. They are pouring concrete floors for some of the houses. This does as much for the health of the children, so we are told, as the other health and medicine programs put together.

We were not able to have the youth camp that we wanted, because not enough kids signed up. I don't know how we would have gotten it organized anyway. We hope to try again next year.

The Bible classes we have with the boys from the centers across

the street will not meet in July and August. As a farewell present we are giving each one a New Testament. Some will probably be gone before we come back in the fall. Much more needs to be done in this area. Pray that the Lord will touch their hearts. They don't receive any education while they are in the centers. I wish they had someone to teach them.

The children and I will be flying into Atlanta on July 8 for three weeks with my parents. (Box 194, Waynesboro, GA.) Ted will be arriving in Louisville and will come to get us if he can find transportation. We will be in Louisville (5302 Stephen Foster, 502-964-1125) until August 18, and hope to see as many as possible during that time.

TASK FORCE SUGGESTS GOALS FOR THE FUTURE

Background

In March 1988 the School of Biblical Studies presented a lectureship entitled "No Revival—No Survival." This event was designed to face squarely the problems of our brotherhood and begin the process of looking for biblical solutions and growth. There was obviously great interest in this endeavor. Attendance was nearly twice that of previous lectureships.

The sermons and the discussion time insightfully portrayed our struggle. We realized that we live in a rapidly changing culture where there is significant spiritual drought. It was also noted that any group or organization which is not superbly led tends to "run down" after first generation leaders pass from the scene. Our brotherhood grew for the first forty years of its existence but plateaued in the 60's and has declined during the 70's and 80's.

Of all the brainstorming that took place during the lectureship, one idea seemed particularly important and timely. This was the formation of a task force to begin writing goals for the 1990's. It was pointed out that we truly need some specific targets for our labors in the years ahead.

Certainly, the Great Commission provides all we need as we define our mission. However, we also need specific objectives. For example, I personally have heard of several individuals and young families who are very interested in foreign mission work. This is exciting, but it also creates a number of questions. Where in the world will they serve? How will they be supported? How shall we train them?

Similar questions arise in the area of home missions, Christian education, and social action. It has been said, "To fail to plan is to plan to fail."

In the past two decades, our brotherhood has developed very few new ministries and has struggled to maintain the existing ones. This pattern will no doubt continue as long as we drift aimlessly without some specific biblical targets.

The School of Biblical Studies selected the task force to set goals for the 1990's. It is a group of 13 men, approximately half elders and half preachers. There is also a regional balance with men from five states (Texas, Louisiana, Tennessee, Indiana, Kentucky). The sole responsibility of this team was to produce a set of goals that will challenge and motivate our local congregations to cooperative action.

On the whole, this concept has received significant support. Christians from around the country have shared their excitement that something is being done to reverse the downward spiral we find ourselves in. There have also been a few criticisms of the plan. It has been mentioned that this undertaking sounds like the development of a denominational hierarchy which will threaten the autonomy of the local church. Another legitimate question has been voiced concerning the School of Biblical Studies and who they think they are to undertake a project that involves setting goals for the whole brotherhood.

First of all, with regard to the autonomy issue, lengthy discussions have been held concerning this very question. Let me emphasize that the task force is a temporary group. After it finishes its task, it will disband. The goals that are written can only be seen as recommendations to the brotherhood and the local church. It is certainly our hope that the goals will challenge the local churches to greater cooperation, but we cannot and would not disturb the authority of the local congregation.

As for the place of SBS in all of this, we see ourselves only as the implementors of this idea. We view the task force as an extremely important and timely project. We did not want to be guilty of the perennial problem of waiting for someone else to take the initiative. I would hasten to add that once the task force began its work, it was free of its connection with SBS, and has simply existed as a servant of the Lord and the churches.

Task Force members are Victor N. Broaddus, Lexington, KY; Douglas Broyles, Jennings, LA; Chuck Gilbert, Dallas, TX; C. Dalton Hendren, Salvisa, KY; Julius M. Hovan, Gallatin, TN; Dennis Kaufman, Louisville, KY; Don McGee, Denham Springs, LA; Earl Mullins, Sr., Louisville, KY; Hollace D. Sherwood, Mitchell, IN; Billy J. Smith, Crandall, TX; Kenneth G. Stockdell, Sr., Murfreesboro, TN; Bill Vickers, Linton, IN; and John A. Winchell, Tell City, IN.

—C. Dennis Kaufman, Chairman of the S.B.S. Board

Recommended Goals For Our Churches in the 1990's

I. *Foreign Mission Objective*

- 1. Place at least one new missionary per year on the field during the 1990's.**

In light of a renewed interest in foreign missions, this goal is challenging, yet realistic. We will need to greatly encourage current missionary prospects and fervently pray to the Lord of the harvest to raise up laborers. Not since the 1960's has there been this kind of missions initiative.

- 2. Establish a mission team made up of 3-5 qualified leaders to**

recruit, encourage and help train prospective missionaries.

If 10 or more new missionaries are to be sent, someone with expertise in this area needs to be consistently available for the step-by-step process from the calling of the individual to their actual placement on the field.

3. Adapt the *Missionary Messenger* and use other materials to provide comprehensive educational tools for the local churches. For any challenging goal to be accomplished, people at the grass roots level must be informed. Bro. Victor Broaddus is in regular contact with active, retired, and prospective missionaries. Through this journal, we would like to see every member regularly hearing about our missions strategy.
4. Continue the present trend of involving several people per year in short-term mission projects.
These types of "hands-on" opportunities provide one of the greatest stepping stones to full-time missionary commitments. These trips also make it more clear to persons who are not cut out for overseas work.
5. Design a financial policy that will give the best opportunity for adequate, consistent support of our missionaries without threatening our belief in direct support missions.
This goal will involve connecting the prospective missionary with the local church(es), encouraging some who will choose to be "tentmakers," and being creative to raise additional funds through more aggressive stewardship education. We cannot succeed in the other goals only to fail here.

II. *Home Missions Objective*

1. Pioneer at least two church plants during the 1990's.
We need to be on the lookout for someone gifted in this area of ministry. It has been many years since a new church has been planted. Statistics indicate that new churches grow much more quickly than an older church which is trying to rebuild. It is not too early to begin scouting unevangelized areas ripe for a new work.
2. Devise an assistance plan for declining churches in locations where there is no other congregation.
It is sad to close a church when it is a key opportunity for witness in a community. The struggling church could form a partnership with a healthier congregation such that resources could be shared until a stronger status is reached.
3. Encourage merger or other options where a dying church is somewhat near a congregation which is healthier.
It seems here that we are dealing with a matter of stewardship. Churches that are just hanging on and have no plans for outreach and ministry incur a great expense by maintaining a building. In some cases, it may be better to sell property and use the funds for new mission works or use the building for some other purpose such as a youth center, crises pregnancy center, etc.

4. Form an evangelism/church growth team to assist every interested congregation in developing its outreach program.
Just as in foreign missions it is important to have someone with expertise to guide prospective missionaries, so it is here that we have a group of leaders on call who can provide information and encouragement in the fulfillment of local church goals and expansion.

III. *Education Objective*

1. Establish a leadership training team that can present workshops for congregations seeking assistance in this area.
There is little doubt that our brotherhood is facing a leadership crisis. Providing guidance to local churches in this area takes a top priority under the education objective.
2. Implement annual regional conferences for elders and deacons. It is felt that the Fellowship Weeks revolve around preachers. Elders and deacons need to take the lead in creating annual programs that are designed to enhance their God-given role as church leaders.
3. Assist the School of Biblical Studies in becoming an adequate training college for those interested in ministry.
It is difficult to think of our brotherhood sustaining any long term growth without a place for potential leaders to receive formal education. SBS is small, but gaining some momentum. With this goal, we would like to challenge the school to develop an expansion plan and encourage everyone to support the school that it may grow.
4. Encourage the enlargement of the Southeastern Christian Education Corporation as a means of funding education programs. This is a tool already in place. Over the next 10 years, we would like to see the SCEC aggressively pursue an expansion of its financial base such that both churches and individuals may have a source to assist them in pursuit of their educational dreams.
5. Give attention to alternate methods of education such as monthly regional classes, apprenticeship programs and internships. The School of Biblical Studies has had good success with extension classes held in the local church concerning subjects such as teacher training, personal evangelism, learning to counsel, and leadership training. Where churches are clustered, these kinds of specialty courses for a region can be very helpful. Also church leaders need to be on the lookout for young leaders. One on one discipleship and summer ministries for blossoming leaders are great ways to prepare for the future.
6. Adapt the *Word and Work* as a means of keeping churches informed of excellent educational materials and opportunities. The *Word and Work* is one of our best sources of information. Good opportunities often slip through the cracks because the right people are not aware of them. A special education section would be helpful.

IV. *Fellowship Objective*

1. Establishing regional fellowship teams to plan and coordinate area wide events that will truly put us in touch with one another.

Because of our smallness in size, coordination of regional fellowship events seems crucial. Area song rallies, prayer sessions, picnics and sporting events are great ways to keep in touch and draw new people into our fellowship. These teams would be ever diligent in looking for creative and quality ways of promoting genuine fellowship.

2. Where possible, form support groups for singles, the recently divorced, or other specific needs as they arise.
3. Appeal to our camp directors and fellowship week committees to continue creative thinking in their programs that genuine fellowship opportunities may abound.

It is the simplest thing in the world for all our traditional gatherings to become formal and stale. We appeal to the Biblical importance of "fellowship" that it may not become secondary to other agendas.

4. Make more extensive use of the significant musical talent found in our brotherhood.

Both in the area of worship and fellowship, singing plays an integral part. We need to encourage our young people to form groups that their talent, which comes from God, may be used. Song leaders need to be well trained. Also, local church choruses, regional choruses, and special praise services need to be encouraged and initiated.

5. Continue building bridges with other fellowships when it is possible and prudent.

We must never forget that Jesus prayed for unity in His Church. In our appreciation of our distinctives, we must not be blind to opportunities to build bridges with those of like faith.

V. *Social Action Objectives*

1. Imitate the Lord in His special interest in the poor and those who tend to be cast aside in our culture.

Such projects as the Maple Manor Homes, Bryantville Corn Projects, and the Gallatin Crisis Pregnancy Center display a real connection between the church and the needy world. We must maintain these good works and encourage other initiatives like them as needs arise.

2. Set up an information system to combat more effectively the social evils of humanism and immorality.

Individual churches have mounted efforts against abortion, pornography, and offensive T.V. programming, but it would help if all congregation could be informed about national concerns where Christians should have a voice.

3. Consider the beginning of a special brotherhood project that would produce a specialized identity for the brotherhood.

For example, very little is being done in the religious world to minister to children and adults with Down's syndrome. To take this ministry or another like it and make an effort to develop expertise in this area would be a substantial victory.

4. Recommend a social action team to be a resource for and facilitate the fulfillment of the goals under this objective.

[The Task Force encourages thoughtful, prayerful feedback on these goals. Feel free to contact Dennis Kaufman, 4136 Hickman Ave., Louisville, KY 40213; 502-458-2943; or any other member of the team. Free copies of these goals are available. More than that, promote study and discussion among your church members, especially leaders. And attend the Louisville Fellowship Week, Aug. 7-10, during which many of these matters will be evaluated.]

Jesus Transforms Perspective

Marriage illustrates the great mystery of the relationship that is to exist between each believer and the Lord Jesus Christ. How much Christian truth is lost when a husband and a wife do not live together in Christ. When television comedies are written around the theme of the war between the sexes, when jokes are made at the expense of marriage, there is a blasphemy involved. God desires that marriage should be ideal. If there is friction between a man and his wife, this friction comes from the flesh and from Satan in order to destroy the reality of the image which God desires us to have. *How it would deepen our Christian lives if each married believer would stop for even thirty seconds each day to contemplate the wonder of this relationship and its meaning for us in Christ.* If the man would just say as he looked at his wife's hands when she put his dinner in front of him, "She loves me, and she works for me because she loves me. I thank Thee for her, Lord, and may I love her as Thou didst love me, O Christ, and give Thyself for me." And if the wife would look at her husband as he comes home from work and sinks into an easy chair, and if she would think, "He loves me and this little family. He goes out into the world and bucks up against all the meanness of competition and the complex ways of the world that crucified Christ, and he does this because he loves us. And may I take care of him and the children as I would delight to take care of You, Lord Jesus, if You were here on earth and I could do something for You." And *in a moment all the drudgery is gone*, and all the tasks are made easy and the burden is light. —Donald G. Barnhouse

CONTINUED FROM INSIDE FRONT COVER

Columbia, S.C.:

We appreciate your prayers and encouragement as we look for God's specific leading in cross-cultural ministry.

—Mark & Candy Garrett

Lilly Dale Church, Ind.:

The elders at Lilly Dale Church of Christ would like to invite everyone to the revival here, Aug. 2-6, 7:00 p.m. There will be a noon meal on Aug. 6. Bro. Nathan Burks will be the speaker.

There has been a church softball league gotten together in Perry County. Several from here have participated and had a lot of fun and sore muscles.

—Sharle Sutcliffe, reporter

Words of Life

Keep in mind that this radio program is on the air each Sunday morning at 7:30 on WAVG and at 5:45 am on WHAS. It will return to WSLM in Salem in Saturdays at 7:30 pm. Also, the program will be on RADIO EAST

AFRICA beginning July 1. This station has an outreach to a potential listening audience of 75 million. It reaches at least five African nations, plus other nations around the world. PRAY earnestly for the Words of Life in it's continual outreach through radio.

—Henryville, Ind. bulletin

2 More Servants of God Go Home

We learned belatedly of the home-going of veteran missionary W. L. Brown (see missionary letters), and of outstanding editor/preacher Carl Ketcherside. More next month about them, D.V.

Philippines Student Sponsorship Program

One strategic way to build the church in 3rd-World countries is to help Christians receive education and training they otherwise could not afford. Arsenio Eniego from the Philippines shared some thoughts about this approach.

As funds are made available, qualified students in the Philippines receive Bible school training and vocational-or-college education, so that in the near future they will be evangelists, Bible teachers, missionaries, etc. Some will be tentmaker evangelists—self-supporting. Some of our present leaders were helped in that way not many years ago.

A student can be sponsored for \$40-50 monthly (tuition, board & lodging as needed) for a period of 2-5 years. You can exchange letters, and your student will appreciate your love, help and prayers. The student will actively participate in the church meetings, classes, evangelistic outreaches, and home Bible-studies during week-ends, and youth camps during summer vacations.

A Sunday School class, ladies or men's group, or youth-group can sponsor one or more students. (In San Jose, Mindoro, alone, there are over 40 Christian students needing sponsorship.)

Those wanting more information may consult Bro. Eniego until mid-Sept. (502-897-2831) or Victor Broadus, P.O. Box 54842, Lexington, KY 40555 (606-269-1312).

News from the Philippines

The church in San Francisco (suburb of Metro Manila) is active and

growing. Many of its members are materially poor but spiritually rich. There are 15 home Bible studies held each week, & they hope to establish 25 more by the end of 1989: one home Bible-study group in every street of the community. Because of their growth they are meeting strong opposition from Catholics. (Persecution against non-Catholics has stepped up a great deal this year, due to rapid growth among evangelicals.)

Central Bible Institute began a new year in June, with over 100 students.

—Letter from David Moldez

Buechel Church, Louisville, KY:

Earl Mullins Sr. is now ministering at the Buechel church, and Don Rucker is the youth minister. Larry McAdams and his family now live in West Virginia, where he ministers.

Callatin Church, Tennessee:

Our elders have planned and proposed the following times of special prayer: 1) They suggest that each of us pray DAILY for the persons listed on our church birthday calendar. (If you do not have one, they are available on request.) 2) We will pray WEEKLY by name for five families from our church family. This will be done in the morning worship service. 3) A MONTHLY time of prayer takes place in our meeting of elders, deacons and ministers. We divide into groups of 3-4 and each group takes time to mention each person in four families and then to pray specifically for them. We hope to pray for every family within a year. Let us join in with the spirit of this proposal and expect God to hear and answer.

Cherry St. Church, New Albany, Ind.: TCM, International

Kevin O'Brien from "Taking Christ to the Millions, International" will be speaking at Cherry Street. TCM is a mission organization that operates a Christian training center for church leaders in Austria. Most of the people who attend the training sessions in Austria have come out of communist countries, sometimes at great risk to themselves and their families.

Kevin's presentation will focus on how "glasnost" has affected mission efforts in eastern Europe. Come learn about the changing political and religious climate occurring in the Soviet

bloc countries. A question and answer session will follow the presentation.

**Belmont Church, Winchester, KY:
ORGANIZATIONAL PLANS MADE!**

The deacons have recently set up several teams that will be responsible for various areas of the Lord's work here at Belmont Church. We urge you to pray before you join a team, as we sincerely want the Lord's direction in every volunteer's life as to which team or teams you will participate with. Sunday, you will find lists to sign up on so that you will be on a particular team(s).

Teams, as they are now set up, include the Finance team, responsible to report the up-to-date financial situation, and to keep abreast of future needs. The Prayer Parent/Adopt-A-Saint team will concentrate on the availability of Prayer Parents for new children and will be aware of adopters and adoptees in a program designed to better help our senior saints. The Vehicles/Equipment team will be responsible for seeing that the vehicles and equipment are maintained, kept clean, and in working order. The Education/Music team will be primarily interested in teacher-training, classroom furnishings, special music, and teaching supplies. The Welcome/

Fellowship/Publicity Team will be of special interest to those who want to be used to make sure our newcomers and visitors feel a loving welcome. They will be sure that supplies are adequate for fellowship meals. The Building/Grounds team will make sure that the grounds are being maintained suitably and will help to organize workdays. They will also oversee the maintenance of the building.

Mike Schneble is coordinator of the teams, and the deacons have selected team leaders. These will be announced Sunday, and there will be two weeks for you to make a prayerful choice or choices. While this is primarily physical in nature, it is nonetheless a matter for prayer. What is the Lord leading you to do as an active team member in His Body at Belmont? PLEASE make this a matter for PRAYER, not just that it will be successful, but that you will be in the center of the Lord's will as you serve Him.

GOOD SAMARITAN DAY

Remember, we have designated the second Sunday of each month as the day on which to bring canned goods for our "needy pantry" and donations of toiletries for Maple Manor Christian Homes in Sellersburg, In. Mark these days on your calendars.

—Belmont bulletin

MARY WILLIAM BRACKETT KNECHT

December 17, 1900 - May 13, 1989

Born on the threshold of the age of change, she sought the Unchanging. Sixth child of nine, she hungered for individuality. From a heritage of legalism, Truth became more important to her than Love, and at times she spoke Truth abrasively. But in 1947 she began to awaken to Grace and Love. Probably the greatest witness of her life to me was the response of her heart to the teaching on Grace. She could hardly wait from one Bible class to the next, and pored over her Bible between times. Her whole outlook on life was enlarged and deepened.

She loved words, and poured energy into writing—numerous poems and articles in *Word & Work* and even two books; and, not least, faithful and encouraging correspondence.

She never showed fear of anything!—except of the love of money. She always had a ready use for money, and passed it on quickly, lest it be a snare.

She left us a few weeks short of the 65th year of her intercultural marriage—a marriage which continually challenged her to change and broaden. She travelled to Europe, and to Hong Kong and the Philippines, and read widely about the world, which she expects to reign over with Him.

I never really knew her—and perhaps I don't yet!—until they came to live with us in 1985. The Lord was still putting finishing touches on His handiwork... she was still growing and changing.

When she first became ill, she said, "I would like to live here a little bit longer." About three weeks later she said, "Let me go on." And she did.

"These all died in faith... wherefore God is not ashamed of them, to be called their God."

— Betty Knecht Allen

