

"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

JULY, 1995

THE PRIVILEGE AND POWER OF PRAYER (MORE TESTIMONIES)

"Pray One for Another"

(James 5:16)

I cannot tell why there should come to me
A thought of some one miles and miles away!
In swift insistence on the memory,
Unless a need there be that I should pray.

Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
And more appalling weakness and decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.

Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore, pray.

—Marianne Farningham

GOIN' FISHING, INC.

MISSIONS SEMINAR

August 11, 1995

Sellersburg Church of Christ
Sellersburg, IN

8:30 a.m.

Registration

Coffee and Doughnuts
Fellowship
Display Review

9:00 a.m.

Welcome and Prayer

REPORTS

Africa

Garrett Mission Work in Zimbabwe 9:20 - 9:30
Words of Life Work in Western Africa 9:30 - 9:40

Asia

Nakahara Mission in Japan 9:45 - 9:55
Nomura Mission in Japan 9:55 - 10:05
Central Bible College Mission in Manila 10:05 - 10:15
Iroquois Church Mission in the Philippines 10:15 - 10:25

North, Central, and South America

Words of Life Radio Mission 10:30 - 10:40
Venezuela Mission of Alex Paris 10:40 - 10:50
Honduran Mission of World Gospel Outreach 10:50 - 11:00
High Lysine Corn Project 11:00 - 11:10
Mexico Mission 11:10 - 11:20

Europe / Russia

Galanis Mission in Greece 11:25 - 11:35
Kineshma, Russia Mission 11:35 - 11:45
Goin' Fishing, Inc. 11:45 - 11:55

12:00 - 1:00

Working Lunch

- A. Questions and Answers - Expanded time
- B. Open Doors
- C. Challenge to the Churches

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

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THEME:

THE PRIVILEGE AND POWER OF PRAYER

Alex V. Wilson

"What a PRIVILEGE to carry everything to God in prayer." Amen! Yet far too many times we give it a low priority in our schedules. Some folks consider it only a drudgery, a dry duty that has to be done--but they'd rather not! Others consider it as a last resort when all else fails.

My dear Dad-in-love, Jesse Wood had some interesting but sad tales about that. A doctor told a family, "I've done all within my power to save your child; there's no more I can do." Someone responded, "Now all we can do is to pray." Another spoke up, "Oh, has it come to that?"

A sailor, believing his ship was about to sink, cried out, "Oh God, if you'll save me, just this once, I promise never to bother you again!"

Once while Dad worked in an office job, a young lady at another desk heard him say he was going to prayer meeting that Wednesday night. She asked, "What do you all do at prayer meeting?" He told her, "We pray." She then said, "Huh, I tried that one time, and it didn't work."

Dad's conclusion: "It is evident that none of those people knew what prayer is all about." How sad. Even a 3rd-grader named Danny Dutton knew more than those adults just mentioned. In the Evangelical Beacon appeared a paper he wrote:

One of God's main jobs is making people. He makes these to put in the place of the ones that die so there will be enough people to take care of things here on earth. He doesn't make grownups. Just babies. I think because they are smaller and easier to make. That way He doesn't have to take up His valuable time teaching them to talk and walk. He can just leave that up to the mothers and fathers. I think it works out pretty good.

God's second most important job is listening to prayers. An awful lot of this goes on, as some people, like preachers and things, pray other times besides bedtime, and Grampa and Grandma Dutton pray everytime they eat (except snacks). God doesn't have time to listen to the radio or TV on account of this. As He hears every-

thing, not only prayers, there must be a terrible lot of noise going on in His ears unless He has thought of a way to turn it off. I think we should all be a little quieter.

God sees everything and hears everything and is everywhere. Which keeps Him pretty busy. So you shouldn't go wasting His time asking for things which aren't important, or go over your parents' head and ask for something they said you couldn't have.

Well, Danny didn't score 100%, but he'll learn. And we *all* have lots more to learn about prayer. But most of all, probably, we need to do it more. As this issue provides still more testimonies of answers to prayer (in addition to the more than twenty in last month's magazine), may God use them to arouse us all to greater intercession. And may the other articles' insights help us mature in our prayer-relationship to our Heavenly Father.

Contributed by Lois McReynolds, granddaughter of Alfred Ellmore

UNBELIEVING CHRISTIANS' PRAYERS MIRACULOUSLY ANSWERED

Alfred Ellmore/Jacob Creath Jr.

(*Alfred Ellmore was an incredibly zealous evangelist of Churches of Christ a hundred years ago. He traveled extensively and established many congregations. In 1889 he submitted to the CHRISTIAN LEADER magazine the following testimony of an earlier, also well-known preacher. We present here first his introduction, and then the testimony itself. --AVW*)

Below I copy an extract from the MEMOIRS OF JACOB CREATHE JR., which, coming from a source so reliable, will be a surprise to many. Jacob Creath Jr. was a man whose integrity cannot be doubted by any man acquainted with his history. At the risk of startling the faith of the sedate, and of giving encouragement to the fanatical, I give the extract to our readers. Jacob Creath Jr. was a contemporary of Alexander Campbell, Barton Stone, "Raccoon John" Smith, and John T. Johnson [who were all leading preachers of the "Restoration Movement" during the early and middle 1800s--AVW].

The Story as Creath Recorded It

About 1818, John Dixon, one of our deacons in Pickaway County, Ohio, was reduced so low by typhus fever that he was unable to turn

himself in bed, or to speak except in a scarcely audible whisper. His physician had abandoned him to die. His wife had prepared his grave-clothes. In this desolate condition he thought of the apostle James' direction to the sick [James 5:14-18], and sent for Brother Cade and me. When I received his message, having heard that he was not expected to live, I supposed that he wished us to act as administrators upon his estate. I was horrified, upon reaching his house, to learn the real reason why we had been sent for, never having for a moment dreamed that the passage in question was applicable to our day. We were, therefore, at first not prepared to gratify him, but after retiring to the forest and spending some time apart in private prayer, we each determined to do so.

By this time it was becoming late in the evening, and the neighbors, after the toils of the day, were assembling to "sit up" with him, perhaps to witness his death and to afford such assistance to the family as might be requisite under the circumstances. I opened the New Testament, and from James 5:14,15 read as follows: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he hath committed sins they shall be forgiven him." Brother Cade then, at my request, led in prayer. I followed.

As I concluded my prayer, Dixon sat up in bed and, in a voice loud enough to be heard by all present, said, "If this duty is properly performed I shall certainly recover. If I do not, I shall go into eternity believing the Bible to be a lie." Assuming, then, a horizontal position in the bed, he added: "Now, brethren, anoint me with oil in the name of the Lord." We had no sooner done so than he exclaimed: "I am well." And rising from the bed he stood erect upon the floor and commenced singing, with a loud voice, the well known hymn beginning with the words, "How happy are they who their Savior obey," following it with an exhortation. He continued thus, alternately singing and exhorting, until eleven P.M., when he thanked those present for their kindness to him during his sickness. [He then] remarked that, "as he was now well, he did not need that kind of attention, and they were at liberty to return to their own homes whenever it was agreeable for them to do so." Silent and terrified, they withdrew one by one. Had the man risen up from his coffin while they were watching by it, they could not have been more amazed.

Turning then to his wife he observed, "These brethren have come a long way and have had no supper. I have no doubt they are hungry. I am hungry too. Would you be so kind as to prepare supper for us?" Our meal consisted of fried ham and eggs, biscuit and coffee. We sat down to it at twelve o'clock. Dixon took a seat with us, and although he looked like a dead man, he ate like one in the full en-

joyment of health. He partook of a similar meal in the morning. When we called for our horses, he ordered *his* to be brought out, and accompanied us some distance on our journey home. He had, indeed, been restored to health, according to God's word, and lived twelve years longer on earth, and then, I have no doubt, from what I know of his character, migrated to the realms where "there is no death." [From pages 235-6 of Creath's Memoirs]

PRAY FOR THE SICK? "YES, BUT--"

Robert J. Tinsky

It's prayer time at our church. Brother Praisehim, our worship leader for this morning, is about to lead us in the morning prayer. But first he pauses and says, "Friends, we have a long list of people we need to remember in prayer this morning."

He then shares with us the need to pray for Sister Johnson who had gall bladder surgery on Thursday, Brother Jones who suffered a heart attack Tuesday and may need open heart surgery, Brother Kidwell, our former preacher, who recently was diagnosed as having cancer.

Before he offers the prayer he turns to the congregation and asks, "Are there any others we need to remember in prayer this morning?" From the back a voice is heard, "We need to remember Jack who sprained his back yesterday while working here at the church building."

Another feminine voice meekly suggests that we remember her aunt in Wyoming who is ill with the flu. A young voice is heard requesting prayer for Jimmy's dad who broke his big toe at work last week. After a few more such requests, Brother Praisehim finally leads us in the morning prayer, taking time to mention each of these requests for healing.

This is the kind of prayer time that my wife and I have observed in almost every church we have visited in the past few months. This is also the kind of prayer time that takes place in area men's meetings, preachers' meetings, class meetings and almost anytime we get together as Christians.

Now I am glad that we have learned to be more specific in our petitions. We should be concerned about those who are hurting and suffering. And we ought to do more than just pray as we so often used to pray, "And God be with all who are sick. You know who they are and You know their needs."

Forgotten requests--I have become increasingly concerned, however, about the direction our public prayers have taken in the past few years. It seems to me that more and more of our prayer time is devoted to petitions for the sick, and less and less to praying for some other things our Lord and His apostles instructed us to pray about.

For example, how long has it been since you heard a public entreaty for more laborers for the harvest? Have we forgotten that Jesus requested that we pray to the Lord of the harvest, that He will send forth laborers into His harvest? (Matt. 9:38).

And why do we spend so much time interceding on behalf of those who are physically ill and so little time pleading for those who are spiritually ill? I remember the apostle Paul crying, "Brethren, my heart's desire and prayer to God for Israel, is that they might be saved" (Romans 10:1). Do we care as much about those who are lost as we do about those who are sick? How long has it been since you heard a specific prayer for a brother or sister who has fallen away from the Lord?

Another prayer that I listen in vain to hear from our pulpits is the plea of our Lord for the unity of all believers. We began as a people dedicated to answering that request. Perhaps we need to dust off that part of our Bible and bring to life again the heartbeat of our Savior. His petition just a few hours before He was lifted up on a cross was, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:20, 21). Have we forgotten the plea of Thomas and Alexander Campbell and of Barton W. Stone?

Let's try another verse on for size. The apostle Paul instructed us to pray for the leaders of the nations. Not only that. He said we should pray for the leaders of all nations. That's right, *all* nations.

In his first letter to Timothy he gave us this command: "I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1, 2). When was the last time you heard a public entreaty for President Clinton or Vice President Gore? For your governor or senator or congressman? For the leaders of Russia or China or Japan? For the members of the Supreme Court? For your mayor and the members of your city council?

How about including a specific prayer each Lord's Day for at least one of the missionaries, colleges or children's homes that your

congregation helps support? Why not ask a certain person in the congregation to be responsible for bringing to the attention of the entire body the urgent requests of this particular mission?

Here is another petition I find in my Bible that I hardly ever hear in our public prayers. It is the last prayer recorded in the New Testament, John's fervent request: "Even so, come, Lord Jesus" (Rev. 22:20). Wow! What would that do to our way of thinking and living if we prayed more often for the return of our Lord?

How long has it been since you heard or offered a prayer for the homeless? For the millions who are starving because of a lack of food? For those caught in the slavery of drug or alcohol addiction? For those who are prisoners because of their faith in Christ? Many prayers were offered for those who were political hostages but what about the untold numbers languishing in some dreary cell, prisoners for Christ?

We need to do some serious thinking about the direction our public prayers have taken in recent years. Sure, we need to pray for Aunt Susie. We need to pray for Jimmy's dad. But let's not forget that there are other issues, some larger and eternally far more important, for which we need to pray.

The next time you lead your congregation in worship, pray for the sick, yes. But remember to include in your petitions the other urgent matters for which our Lord and His apostles taught us to pray.

[Reprinted from Christian Standard by author's permission.]

Prayer Meeting-- JOY OR BURDEN?

Doris Elsaesser

"Keep our sister safe this day, O Father, and let your peace dwell in her heart in the midst of rebel activity in the area."

"Open her eyes, Lord, that she may see every opportunity for speaking of You to the patients she is nursing . . ."

" . . . And grant that she can detect the needs of the nurse's aids she is instructing, so that one by one they may come to know You personally."

"But above all else keep her close to You, that every day she reads Your Word and talks to You--please don't let her get too tired for praying and Bible reading."

"Now the nurses' aide who loves you and is now being persecuted by her family . . ."

The praying continued, concentrating on the nurses' aide for some time, until someone else brought up another topic, which was prayed for by several participants of the prayer meeting.

I was having my first exposure to what is called "Conversational Prayer." I was elated. This was something absolutely marvelous! After one solid hour of praying I was as fresh as one hour previously. No drowsiness had bothered me, that constant companion of prayer meetings. I had the impression that we really got somewhere in our praying.

It was a large gathering. Close to one hundred men and women filled the hall. Yet everybody was participating in spirit if not in word. There was no time for thoughts to wander off, no reason to take a little nap.

At the start the leader of the gathering mentioned some prayer requests, newly arrived from their missionaries abroad. Then the actual praying began, one person picking up one name, praying one or two sentences. No closing "Amen" was cutting off the line of thoughts and prayer. Then someone else prayed. One sentence. No Amen. A third continued. For the same person. And so on, until the prayed-for person was covered with prayer. Another name came up, his needs, his joys, his victories being prayed for.

It went on like this right through the evening. One thing was clear: These people knew whom they were praying about. They entered into their problems, and did something about them. The presence of the Holy Spirit was obvious. People were open for His directing. They did not stick anxiously to the prayer requests given, though all of them were covered. No, much more was prayed for, in connection with the requests, whatever the Spirit would bring to mind.

Another prayer meeting I remember just as vividly. We were seven women, gathering for the weekly church prayer meeting. The deaconess was in charge. Prayer requests were mentioned and allot-

ted, one request to a person. I was the last in the row, and all the requests were used up before they reached me. "Sorry," the deaconess said, "nothing left for you to pray about."

By now you will be comparing the above mentioned prayer meetings with the one you are attending. It need not be a prayer meeting you are reflecting on right now. It might be an informal gathering with friends or with the family, anytime where you meet with one or more people for any kind of prayer. It is not your personal prayer, where you are alone with your Lord, about which I want to share some thoughts with you.

What is your praying together like? Are you looking forward to it? Or are you secretly dreading prayer time? Are you praying, because it is your duty--or because you love to communicate with your heavenly Father?

Let me assure you: Praying can be a highlight of our Christian life, a time of sheer delight, a time when you know you have done something relevant, something good to your neighbor, something that makes living worthwhile.

Here are some Do's and some Don't's for prayer meetings:

Take time to pray.

Fifty minutes of singing and Bible study with ten minutes of praying time tagged on--this you can hardly call a prayer meeting. If we mean business with our praying, we should reverse the order: a hymn and maybe a verse from the Scriptures, and then let us give ourselves to praying. Remember that it is the devil who tries to cut our praying time short.

Get out of your rut.

Prayer time must never become routine, where everybody knows beforehand what everybody else will be praying for. If you have always held a prayer meeting in a certain manner, there is no reason whatsoever to continue like that. Variation is refreshing and stimulating.

Pray short and more often.

Long prayers in a prayer meeting are a bore to others and a discourtesy besides, robbing others of the opportunity of praying aloud. Do have the courage to pray one or two sentences. If all in the group agree on this, everybody can pray several times and thus get the feeling of really joining in and working together.

Pray in obedience to God's Word.

The Lord Jesus admonishes us in Matthew 6:7, "Don't recite the same prayer over and over as the heathen do . . ." Yet how often is our praying nothing but repeating empty words! Have you noticed the flowery language of some prayers with nothing in it? How many useless phrases are called "prayer" but are in fact an abomination to the Lord.

Have specific prayer requests.

If you want an answer from the Lord, ask Him something! Ask for specific things. Don't pray, "Lord, help everybody to believe in you," but make your request pointed, "Show me how I can best explain the way of salvation to my friend Mary." Instead of praying for all and sundry, pray for a certain person, for a definite need, for the solution of a problem. If you want to hit a target, you better aim at it!

Be alert to the guiding of the Holy Spirit.

He may tell you something while another person is praying, reminding you to pray for a certain person or area. It might not have been mentioned, but don't hesitate to bring it before the Lord. Keep your thoughts on Him, following the prayers of the others in your heart, and He will influence you.

Give others the opportunity to pray.

Did you ever come across the domineering person, who is always first to pray, and always praying most often? Is it you? Surely there is always so much on your heart you scarcely can hold back the flood. But what if the person beside you feels the same way, having only the disadvantage of slower speech? The love of Christ will help you to breathe a silent "you first, my friend."

But what about those who cannot or will not pray publicly? If he *will not*, it is most likely that he has a problem which needs pastoral attention. Give it to him with the utmost love and concern.

If he *cannot* pray, maybe he is not yet a member of God's family. People who refused to pray publicly have done so spontaneously after inviting Christ into their lives. But it may be shyness. Then it will be a big help if just you and he have a time of praying together.

You might even have him repeat sentence by sentence after you. He must get used to hearing his own voice praying. Afterwards he will find it easier to pray in a group.

The idea behind all these suggestions is: Practice conversational prayer. Pray as if you had a conversation with God, not a monologue (one person talking), not a dialogue (two people talking), but several people talking about a certain topic, everyone adding a bit here and there. When one topic is exhausted, take up another one.

What should we pray for in our prayer meetings? I like to think of dividing prayer time into three parts: Time for praise and worship, praying for personal needs, and praying for others.

1. Praise and Worship.

Take a long, hard, loving look at our God and our Lord Jesus Christ, what He is, what He does and has done for you and others. And then tell it to Him. No asking. Just thanking, praising, adoring. Count your blessings, go over them with the Lord and with your brothers and sisters.

2. Praying for Personal Needs.

With this I mean the needs of those in the group. Praying together for an individual is one of the most beautiful manifestations of Christlike love. Love must flow where people, one by one, bare their souls, exposing hidden troubles. A mother tells of her great sorrow with her teen-age son, disobedient, keeping bad company, stealing. One begins to pray, "Thank you, Lord, for your love for Gerry, a love far greater than a mother's love." Others continue, "You see him at this moment. Reach down to him and touch his heart." "Utterly dissatisfy him with his way of living." "Let your love shine forth from his mother in all her dealings with him." "And help our young people to respond to the challenge and befriend him." And so on. Keep praying until there is peace in you hearts that you actually "got through," that you can let the whole matter rest with the Lord.

3. Praying for Others.

This can be done in the same manner as mentioned above. Pray for missionaries, other countries, those in authority. Keep informed. Do you know that the radio news and newspapers are excellent sources for prayer material?

And don't forget that the Lord needs you too to *answer* prayers. Go and befriend Gerry as you have prayed.

--From **Evangelical Thrust**, Philippines

THE PLACE OF PRAYER IN MISSION WORK

R.H. Boll

When to the commandment of the Great Commission the Lord added the promise, "Lo, I am with you always even unto the end of the world," He implied that in the carrying out of this work especially, they must altogether reckon on His presence and aid. Constantly the supernatural power of Christ would be needed. For the missionary's task is an attack on the enemy's realm, and the power of the Prince of Darkness who will certainly oppose such effort with all of his might, can be countered only through the supernatural power of Christ. Our attitude in this work (though indeed this applies to everything in Christian life), in this undertaking especially--must be one of dependence on Him in prayer. The following from Robert E. Speer sets forth this necessity in well-put words.

Aside from the example and teaching of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer and would help others to realize its power and use it . . . The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper, far, than the need for money; deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad because piety and prayer have been shallow at home . . . Of far greater service than any array of learning or gifts of eloquence; more to be desired than gold and fine gold; more to be sought than a great name or apparent opportunities for large usefulness is the gift--the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ.

Ask And Ye Shall Receive

In his volume *Taking Hold On God*, Zwemer (himself a missionary to Muslim countries) tells of the effectiveness of prayer in missions. Thus in John G. Paton's experience--how by prayer he was led into his life-work as missionary to the South Seas; by prayer won the affection of degraded savages, arrested the hand of the assassin, found the right words for his gospel translations and by prayer influenced the lives of young and old during his travels in Scotland and America. He mentions also the work of Gossner, of Louis Harms, of William Carey and J. Hudson Taylor--men whose work was a demonstration of providential, but plainly supernatural intervention of God in answer to prayer.

On Wings Of Prayer

The whole missionary enterprise, from its start to its final accomplishment is conditional on prayer. First of all there must be the prayer

of God-chosen servants: "Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest"--an injunction which the Lord Himself gave, and which is all too often overlooked. Men and women are sent and go out as missionaries without much thought of prayer. But there are distinctions among Christ's servants. Not every Christian is fitted for missionary work. Nor even everyone that wants to go should go. Of the five "prophets and teachers" at Antioch the Lord sent forth two: "Separate me Barnabas and Saul unto the work whereunto I have called them" (Acts 13:2). Not that any miraculous call is needed now, but prayer, much earnest prayer, to direct the right person to this decision. Then prayer for the right field and location; also for means for travel for those who go, and for their sustenance, and for the success of their service--that the Lord may send His angel before them (Gen. 24:7)--prayer by the missionaries themselves, and prayer for them by the home churches continually. *Prayer is the absolute essential to the real work of missions.* In Antioch "they fasted and prayed and laid their hands on them and sent them away" (Acts 13:3). (The laying on of hands as always, signified the delegating of a work--in this case it meant that they were delegated to represent the church on this mission. So should it be today.)

"Lo I Am With You Always"

It is not in hours of ease, in the comforts of homes and in pleasant surroundings, that God's hand is so much manifest, but the faithful and hard-pressed missionary can tell you of evident interpositions of Divine power and of answers to prayer. "God Himself," said J. Hudson Taylor, "is the great source of power. Power belongeth unto God; and God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained by a supernatural food, taught from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories."

He knew all this from many-fold experience. For again and again he saw the help and guidance of the Lord in his work. The supreme need as it was felt by him and his co-workers, was (to use his own words) "to get God's man in God's place, doing God's work in God's way, for God's glory. God alone is sufficient for God's own work." And this he often saw fulfilled. On and on through the years, in ways that could not be accounted for on natural grounds, God's hand and God's work was manifest. The God of Elijah is living yet, and He will manifest His hand and His power always among those who trust and obey Him.

TWELVE RED TOMATOES

Mrs. Chas. E. Cowman

As we read the Gospels we catch glimpses of the way our Lord revealed Himself to His own during His earthly life. On the Emmaus road, to His two tempted followers who constrained him to tarry with them, "he was known to them in the breaking of the bread."

After His disciples had "toiled all night and (had) taken nothing," He bade them, "let them your nets for a draught" When John saw the net full to the breaking, his eyes were opened and he cried out, "IT IS THE LORD." They knew Him.

This happened in the other years when He was still upon earth. Have we ever had such a manifestation of Him that we have cried out, "This is none other than the living Christ?"

It happened on "this wise" in the year 1901, in Tokyo, Japan. We were new missionaries, and quite untrained in the life of faith. Our Lord had bidden us forsake and leave all to follow Him; and He bade us come to the mission field "without purse or script." He placed us in the School of Faith for which we shall praise Him throughout an endless eternity. We were compelled to learn by practical experience, not from books or hearsay, that "My God shall supply all your need." We had heard "by hearing of the ear" that He said, "The silver is mine, and the gold is mine," but we had to learn that we were His heirs, "heirs of God, and joint-heirs with Christ."

Mr. Moody said, at the close of his wonderful life, that he had just discovered the truth of these words, "Son, thou art ever with me, and all that I have is thine" Wonderful discovery! It seemed rather easy to trust God for our own needs and those of our students and for the work to which He had called us, but there was always a test when guests arrived and we sat down to scanty fare. Naturally a housewife likes to have a well-filled table for visitors. Charles L. Stalker, one of God's choice servants, was sent to us. He had been on a missionary tour of the world and had traveled from India to Japan, arriving in Tokyo, our home, quite ill from the effects of Indian fever. It was in August when the thermometer daily registered one hundred and above.

What food would tempt a sick man's appetite, was the question revolving inside our mind. We asked him and he replied, "I want nothing but some fresh tomatoes." The promise was given that he should have some for his supper.

In our home, as a helper, was a young girl who had been recently saved from heathenism and idol worship. I asked her to go to the market and purchase tomatoes for our visitor who was ill. She took the order very thoughtfully but remarked, "I fear there are no tomatoes to be found." However, she started out, with a little wicker basket on her arm. In the course of an hour she returned, "I can find no tomatoes, *they are not!*" Again I bade her go forth searching in every market along a very long street, but again she returned, placed her empty basket down on the table, and burst into a flood of tears.

Her countenance was troubled, but she said, "Let us ask the living God to send them." Down upon her knees she went and began to pray. It was in the kitchen beside an old stove, and the scene is yet a fresh memory. She prayed a simple prayer, telling God that one of His children had been sent to us and that he wished to have *tomatoes* for his supper. She *asked* and *believed*. Was I believing? What about my faith? A conflict was raging, a veritable storm. Honestly I was afraid, for *IF* no answer came what would this young believer do? Lose faith? My own unbelieving heart was searched through and through!

Five o'clock came, then six, then half past six--time for our evening meal. She calmly set the table, placing an extra chair for the visitor. Hearken! The gate bell is ringing. A young man is coming up the walk. He is now entering the house, a lad whom I had been teaching a few sentences of my mother tongue. He brought a gift and it was all wrapped up nicely in a "furoshiki", a cloth resembling a large handkerchief. His eyes were beaming and this is what he said as he produced the gift: "My Uncle is a gardener and he has been experimenting with some American seeds. He planted them in the springtime and these are the result. I know not what you call them." Opening the bag he brought forth its contents--TWELVE LARGE BEAUTIFUL RED TOMATOES.

And it was on this wise that Jesus revealed himself to my unbelieving heart in the month of August, 1901, in Tokyo, Japan.

--In *World Gospel Crusader*

THE FORGOTTEN PRAYER

Grayson H. Ensign

Prayer is utterly important in the life of the Christian. It is essential as we look at the teaching and example of our Lord Jesus Christ. Though in intimate fellowship with His Father, yet He was praying to God constantly, even all night.

Christ also taught a parable to show us that we should always pray and not give up (Luke 18:1). Still many of us find it hard to pray, even harder to pray the prayer our Master taught.

Because our Lord gave this prayer it has been called "The Lord's Prayer." But it is more accurately designated as the "Children's Prayer." It is prayed to "Our Father," because Christians are adopted children of God.

This precious and powerful prayer is seldom prayed among Christians only or in their congregational worship events. Surely we lose so much by not using the very words of our Lord Jesus Christ given in response to the earnest request of the disciples. Our worship is so much weaker as we substitute uninspired words to talk to our Father.

Perhaps a major reason for the neglect of the Children's Prayer among Churches of Christ / Christian Churches is our prejudice against liturgical forms as used by certain churches. (Our unwritten ones are acceptable!) Such a view may cause us to "throw the baby out with the bath."

But this is not a valid reason for neglecting this most significant prayer our master ever taught us to pray. When everyone in the congregation prays together this prayer, it can have profound meaning and powerful effects.

The Gettysburg Address is celebrated as one of the most succinct and powerful statements ever uttered in a few words, but our Lord outdid Abraham Lincoln in His dynamic and perfect prayer of only sixty-eight words!

The quintessence of all prayer is set forth in these six grand petitions. Sometimes these petitions are made the basis of a sermon or a series of sermons, and that practice is to be commended.

An overlooked petition--I heard one of our outstanding preachers expounding on the Lord's Prayer at a North American Christian

Convention, and it was thrilling to hear him draw out the meaning, depth and power of these words of Jesus.

Then a startling thing happened! As I eagerly looked forward to a powerful application of the great sixth petition with its urgent request for spiritual victory, the preacher simply skipped over the whole petition--"and lead us not into temptation but deliver us from the evil one"--and ended up with the closing doxology!

I could not believe my ears, but I have come to the conviction that this is typical of the treatment that this sixth petition receives from most preachers. The noted and scholarly D. Martyn Lloyd-Jones in his superb two volumes on the Sermon on the Mount offers 32 pages of exposition of the Lord's Prayer, but *only 36 lines* to the forgotten petition--"and lead us not into temptation but deliver us from the evil one!"

Our master did not place the sixth petition as a postscript or a footnote to this perfect pattern of prayer. Instead He gave it equal weight with the other five requests. There is no reason to assume that it is not as important as any of the other supplications. Why, then, do we neglect to pray this petition or to preach about it?

Do you suppose that the evil one identified in the petition might be the source of our failure to pray this prayer? Does he fear the results of this prayer in the lives of Christians who are tempted constantly by the subtle or stunning attacks of the devil? I believe this is highly probable. Every day we need all the protection and authority of God in our lives to overcome temptation and evil. Not to pray this petition is to become more defenseless in the war against Satan.

"What war are you talking about?" may well be the response of many Christians because the overwhelming majority of Christians are ignorant that they are in spiritual warfare constantly. The archdeceiver has removed that important truth from our thinking, our study and our preaching.

The *forgotten passage* is Ephesians 6:12: "For we are not fighting against people made of flesh and blood, but against persons without bodies--the evil rulers of the unseen world, those mighty satanic beings and great evil princes of darkness who rule this world; and against huge number of wicked spirits in the spirit world" (*Living Bible*).

But many don't want to hear about the devil and his demonic powers in their active working against us today. "It is scary, disconcerting and might upset some church members. So let's ignore the devil and his evil spirits, and they will go away. For that matter,

isn't it true that they are found only in mission fields in Africa, Asia, etc.? We Americans don't have to deal with them."

Because of ignorance, we have a multitude of Christians suffering defeats in their personal lives and in their families. They do not know the enemy nor his clever snares, his sly temptations, his subtle strategies. Nor do they know how to use the complete armor God has provided for our victory over Satan. Therefore they fall into sin and often fall away from the Lord Jesus Christ. Others cripple and stumble along in their lives feeling miserable, inadequate, and stunted in their spiritual life.

An unused resource--Paul emphasizes the essential element of prayer in our spiritual warfare. After depicting the victorious armor of God, he says, "And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints" (Eph. 6:18).

Surely this brings us back to that forceful prayer to our Master for protection: "Lead us not into temptation but deliver us from the evil one." Are many of us falling into sin and being overpowered by the devil because we do not ask for divine protection? "You do not have, because you do not ask" (James 4:2).

Christians need to pray this sixth petition with all fervency because every day we or our loved ones are joined in battle with the forces of darkness. Daily is the order of the Children's Prayer, for every petition is vital for each day's activities.

If *daily bread* is to be prayed for, how much more vital to pray for daily spiritual victory through Christ? Try it for yourself and experience the truth that this prayer is indeed one of the divinely powerful weapons of our warfare for the destruction of strongholds (2 Cor. 10:4).

When we begin praying the Children's Prayer *from the heart*, especially with others, we will be amazed at the notable transformations in our lives, homes and congregations. And please don't skip the sixth petition--"lead us not into temptation but deliver us from the evil one"--for our Father will marvelously answer your prayer!

--This originally appeared in *Christian Standard*. Brother Ensign has since gone to be with the Lord.

WHAT HATH GOD WROUGHT?

Carl Vogt Wilson

(Continuing the many testimonies of answered prayers in last month's Word and Work, we re-run about half of an article written in November 1964. Thus PCS is now 71 years old, not 40 as Dad states. The Lord has done many great things for the school since 1964, of course. But lest we forget some of these marvels of old, we recount them here.

To gain an accurate picture of these events, realize that in the 1960's there were fewer prospective teachers around, which made finding new ones all the more difficult. Also PCS' faculty consisted of about 11 people, each of whom taught multiple subjects. For instance, one teacher remembers teaching Bible, 7th grade English, 8th grade history, 11th grade world history, 12th grade U.S. history and perhaps public speaking also--every day! Thus to lose one teacher was like losing a whole department. —AVW)

For forty years now, God Himself has blessed and prospered the Portland Christian School in Louisville, KY. Founded in 1924 by Christians who desired for their children the teaching of the Bible as well as of secular subjects, this little school has never charged tuition [until 1987] but has depended wholly on Him Who promised "Thy God shall supply thine every need," and Who, when put to the test, has proved faithful in a way that is simply breathtaking! I recount—for your information and the consequent strengthening of our faith and for the giving of glory to God—some few of the many instances of God's working for His people today as in the days of yesteryear. These are just a few of the blessings that have come under my personal observation since my association with this work in 1934.

I. ". . . Out of Season"

Toward the end of October, 1959, one of our PCS teaching staff, Robert L. Garrett, received word that his father, a missionary on the African field, had been subjected to a severe attack of gallstones and would have to undergo surgery, thus being removed from his mission work on that field. Under the circumstances, Robert felt very keenly that he should leave Portland Christian and speed with his family to Africa, to assume the work vacated by his father. But, as he told the Portland elders at the outset, he did not want to handicap the school, already some seven or eight weeks advanced into its fall teaching schedule. And where, pray, would one find a substitute for Robert, with the proper degree and professional qualifications, who would be available to take up the work on such short notice (not in the middle of the year--at the end of the semester--but in October, the *very middle of the term*)?

Furthermore, teachers qualified for Portland Christian School are very hard to find! Not only must the young man or woman be professionally qualified by possessing the right training, the proper degrees and teaching experience, but (first and foremost) candidates for our faculty must be consecrated children of the heavenly King. Each one must not only be willing to work at a sacrificially low salary (approximately one half of that obtainable in the public schools!) but must know God's word and be able to teach it not only in words but in deeds. Even a teacher qualified only by worldly standards would be difficult to find on such short notice, let alone one with such additional spiritual qualifications. Yet the elders agreed with Robert that God was plainly calling him to the field and that he must be released for that emergency. What to do for Portland Christian School became a matter of pressing moment . . .

Believing that God never closes one door without opening another for us, our congregation and other interested persons went to God on their knees, confident that He would never disappoint faith but would provide the needed replacement. One of our elders recalled a causal remark made to him by Brother Frank Mullins, Sr. at the Christian Fellowship Week of 1959 just previously concluded, to the effect that, "I believe our son Earl is choosing Christian education as his field."

Following this lead, we contacted Brother Mullins' son, Earl (our present principal), by long distance phone and asked him to pray about making himself available to fill this vacancy on our staff--and pronto! After due praying time had elapsed, God gave Earl the "green light" on this transfer and he quickly moved his family and furniture up to Louisville early in November, taking up Brother Garrett's work where he had left off. Earl had the very courses and the very experience needed to fill the Garrett vacancy, and furthermore, he was available at just the very moment he was needed. "Who knowest whether thou art not come into the kingdom for such a time as this!" Most important of all, Brother Earl was willing to follow the Lord's guidance for his life and his family's, and to undertake this work at the financial sacrifice involved because of our "no tuition" policy. Could God's hand have been any plainer in this matter if He had written it upon the wall? We are rejoicing in such a consecrated and able principal as Brother Earl, and especially in the all-sufficient God who raised him up so marvelously!

II. "His way is Perfect"

When Sister Lois Campbell, one of our faithful teachers of long standing, accepted the invitation to go to Dallas and help establish East Dallas Christian School, our little faculty was again depleted by God's will. We knew, however, that His substitute for her would

appear in due time. We secured lists of Southeastern Christian College graduates, consulted preachers, wrote innumerable letters and conducted a quiet search for many months--but no teacher!

During the winter of 1961, at a presentation of the Senior Play of Portland Christian High School, one of our elders was struck with the realization that Sister Alice Crowder (who had recently moved with her family from Gallatin, Tennessee to the Sellersburg manse) was an experienced teacher, not only of music (her major) but of other subjects as well. She had been teaching in the public schools of Gallatin during their residence there.

The only trouble was that the two younger Crowder girls were very young and needed their mother's care, as Sister Crowder was quick to point out when approached on this subject. Karen was not yet two years old at this time and Cynthia barely four. Obviously a conscientious Christian mother doesn't hie herself off to school and leave such youngsters unattended. So it looked as though we had struck another snag.

Weeks passed; spring vacation came. The Crowders prepared a junket to Florida, where Brother Hall had a meeting. Shortly before leaving, Sister Crowder dispatched a note to this Portland elder, assuring him of her continued sympathetic consideration of the Portland needs. She stated that her main objections to the acceptance of our offer had boiled down to two: (1) the children angle; and (2) the transportation problem (viz., how to get back and forth from Sellersburg to Portland, some 14 miles apart.)

Here again the Lord showed His hand! Shortly after this, Sister Crowder received a letter from *her husband's uncle*, who knew nothing of her wanting to teach. Wrote he, "Alice I have here a good car that I don't need anymore and I want to give it to you. Can you come out to St. Louis and drive it home?" Sister Crowder, scarcely believing her eyes, was impressed by the fact that this letter was addressed to *her*--the car was offered to *her*, not to his own nephew, Hall Crowder. She believed--and we most certainly did--that God had laid it on this uncle's heart to make this gift to his niece -by-marriage rather than to her husband (the natural recipient), at the very time when transportation difficulties stood as a barrier to her teaching at PCS. Surely, the gift itself and the very timing could only bespeak God's guidance in bringing to our faculty not only one who could fill the vacancy but who has carried the Portland music department to high attainments and statewide honors for His honor and Glory.

With this major hurdle thus providentially removed, the other problem (the "children angle") was given short shrift. Cynthia was

accepted for the first grade and little Karen was placed in the church nursery adjacent to her mother's class room. All its juvenile facilities were turned over to Karen, who played contentedly there every day for two years, at the conclusion of which time she herself joined our first grade as a regular member. the world may cry "luck," or "coincidence," at these circumstances, but we maintain that such happenings as these with such timing as this can only display the overruling hand of God in the need of His people!.

III. "He Maketh My Way Perfect"

"God moves in a mysterious way His wonders to perform," we sing in our hymn. Truly so! Several years ago, when Brother Albus, chairman of PCS school committee, asked each Portland teacher in the spring of the year whether he intended to return in the fall following, it developed that we should be needing a teacher of some scientific subjects plus a modern language. In the course of the annual search for qualified teachers, it occurred to me that Brother Gordon Linscott was "wasting his fragrance on the desert air"--he was at the time in charge of a radio station in South Carolina. I wrote to Brother Gordon to inquire whether he would consider teaching science and modern language on the PCS faculty. He evidently did not feel any immediate leading of the Lord, for he gave no answer to our letter at the time.

Several weeks later, at the monthly "preacher's breakfast" in the Louisville area, Brother J. R. Clark stated that the editorship of the *Word and Work* magazine was becoming too onerous for him, and asked for suggestions for an associate editor. I suggested that Gordon Linscott could not only teach at Portland Christian School but that this work might afford him time to edit the *Word and Work* as well. Brother Clark asked that I write Brother Linscott to lay before him this "double-barrelled" proposition for his prayerful consideration. I did so, but still there came no answer! Evidently God's time was not yet ripe.

July arrived; the opening date of school loomed dangerously near. One morning in South Carolina, Brother Gordon was reading in Romans from a copy of *The New English Bible*. Romans 12:7 in this version struck him with new force: "A teacher should employ his gift in teaching." He was reminded (he told me later) of the suggested teacher opening at PCS and was definitely impressed that he should be teaching, although he was doubtful about qualifying for certification in Kentucky. But he made no move at the time. The Sunday morning following, the owner of the radio station drove into town and said, "I've just sold an interest in the station to a business associate of mine. He bought with the understanding that he would be allowed to manage it." Obviously that meant, "You will be out of

a job beginning next week!" The Lord had evidently decided to amplify His guidance to our brother and was not only pulling him from the Louisville end, but was pushing him from the South Carolina end!

Next morning, Gordon called me long distance asking me to check the Louisville stations for possible openings. I checked and called him back, reporting the openings available--but also reminding him, somewhat timidly, of the openings at Portland Christian and the *Word and Work*. Gordon came on to Louisville that Thursday and was interviewed by WAVE-TV, but he also talked to Brother Neal (then our PCS principal) about the PCS vacancy and discussed with Brother Clark the editorial need at *Word and Work*. Shortly after, as though to assist in material support of the family and to assure him that it was God's will that he return to the Louisville area in Christian work, the congregation at Fisherville called him as their minister, so he is now happily and busily ensconced in this "triple-edged" ministry for the Lord. Surely, only an all-wise God, who sees the end from the beginning and works out His plans in ways too marvelous for our understanding, could thus have simultaneously filled three vacancies and brought back into active Christian work one who so evidently belongs there!

IV. ". . . enlarge my border." And God granted it.

With the passage of the years, the academic requirements of the state Board of Education (under whose authority we operate) have become higher and harder to meet. It has been made imperative for us, if we desire to maintain our accreditation, to add more courses. This automatically adds to our teaching staff, calls for more rooms, more equipment, a larger payroll--in short, more looking to God to meet our increasing need.

School architects and real estate men whom we have consulted over the years about our expansion program have been unanimous in agreeing that our most logical direction for expansion would be rearward toward Bank Street. The properties that back up onto ours have very long back yards and it was argued that we could buy a strip from the rear yard of each of our neighbors as unimproved land, on which we could erect the new school building to accommodate "our growing pains." For several years the treasurer of the PCS Alumni Association has been receiving funds marked for such expansion. The total so ear-marked after some five years accumulation was around \$16,000. Unfortunately, for some time, owing to our lack of faith, this expansion project had been allowed to drag and little energy had been expended on it. But increasingly we have been made aware through many of the incidents here reported and others like them that

God was ready and able to "step out" with us and would lead the way if only we had the faith to ask Him for His help and guidance.

One Tuesday evening in May, 1964, the elders held a special meeting with representatives of the faculty and alumni present. After a season of prayer and mutual exhortation, it seemed unmistakably God's will that we should inaugurate a program of acquiring such property as was needed for expansion of the school. The Alumni Association was given the "green light" by the school board to take whatever steps were necessary to put this program into effect.

The very next day, early in the morning (without knowing a single thing concerning our meeting the night before) the one neighbor whose property we had decided to acquire all the way through to Bank Street (house and lot together) called on Brother Robert Heid, school treasurer, and stated, "We're been thinking of selling our property and moving to Indiana. Would the Portland Christian School be interested in buying our place?" (Would they?!)

What makes this all the more evidently from God's hand was this: some three or four years before, when the expansion program was in its inception, we had made a careful but unpublicized survey of the five houses behind us and had decided that this particular house was the very one we should want if we ever got around to buying! But the owner knew nothing of this then nor could he have had any inkling of our Tuesday night decision when he asked Brother Heid on Wednesday morning whether we wanted his house. Responding to this wonderful example of God's continuing guidance the school board accepted this offer. The deal was closed and, as matters now stand, Portland Avenue Church has acquired through the tireless efforts of certain consecrated PCS alumni the rearmost two-thirds of our neighbors' backyards plus the one complete house and land we had set our hearts on long ago. One of our faculty families is now residing in this attractive home.

Doesn't it appear to you that this pattern of events reflects God's hand in His working, just as "the fiery, cloudy pillar," of long ago led His people forward then?

NEEDED: WEAK-KNEED CHRISTIANS!

Victor Knowles

I used to hear the term "weak-kneed" quite a bit from some of my more judgmental friends. "He's a 'weak-kneed' sister," they would say--usually of a fellow preacher who didn't, in their opinion, "bear down on sin," or "take a stand" on issues.

So I was really surprised to come across the description of "weak knees" in the Bible the other day during my devotional reading. Could it be that my rather smug and satisfied brethren had actually been quoting Scripture all along? No, not really. I took another look at Psalm 109:24, "My knees are weak *from fasting . . .*"

Fasting! Now when is the last time you heard that word? Maybe in the doctor's office, or at Weight Watchers, or in a health journal, but probably not at church. In fact, now that I think back on it, some of those spiritual critics of the "weak-kneed" preachers were sitting down before a big wedge of deep-dish apple pie as they dished out the criticism! And some of them, as I ponder, were of rather ponderous bulk. How different from David who continued in Psalm 109:24, "And my flesh faileth of fatness" (King James Version).

Fasting defined--What is fasting? In a nutshell, fasting is the voluntary abstinence of food for a set period of time; usually a short term. Fasting is deliberately depriving oneself of food, for either physical or spiritual reasons.

Today's doctors are prescribing fasting from a purely physical standpoint (though some deal with it more holistically). Americans, they have discovered, eat far too much food. Not as much as England's fabled Peter Dowdeswell, who is in *Guinness Book of World Records* (1990) for such feats as eating 21 hamburgers (with buns) in 9 minutes and 42 seconds! And you thought your children gobbled at the table!

Now there is a great health kick on, as evidenced by products being heralded as "fat free" or "cholesterol free." Even the hamburger chains are joining the chorus. "Our french fries are no longer cooked in animal fat."

Back in 1967, a lone doctor, a Christian, Dr. S. I. McMillen, was writing:

"Happy as we are with the fact that medical science has arrived, we may be amazed to discover that our ultramodern research is about thirty-five hundred years behind the Book of books. 'And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat' Because the Lord wanted to emphasize the tremendous danger of arteriosclerosis, He repeated his previous admonition not to eat animal fat" (*None of These Diseases*, Spire, 1967).

In the words of Benjamin Franklin, "The best of all medicines are resting and fasting." Fasting, then, is good for the body. But is it, like confession, good for the soul?

Fasting personified--Greater men than Ben Franklin have advocated fasting. Men and women of the Biblical era practiced it. Our Lord Jesus fasted for forty days in the wilderness (Matt. 4:2) and expected His disciples to fast. Twice, in Matthew 6:16, 17, He declared, "*When* (not "if") you fast"

When will we take His "when" seriously? Today? Tomorrow? Ever? If fasting helped Jesus gain spiritual strength in facing the tempter, wouldn't it also help us in our struggle with Satan?

David, "the man after God's own heart," fasted during a family crisis. His newborn child was struggling for life. For seven days David refrained from eating food, pleading with God in prayer (2 Sam. 12:16-23). This may be the first case of *voluntary* fasting in the Bible. (Israel was commanded to fast in Leviticus).

The great apostle Paul testified that he was "in fastings often" (2 Cor. 11:27). Sometimes his fasting was voluntary, but more often than not it was involuntary (travel, robbers, shipwreck). Sometimes we are forced to fast.

The list of Biblical principals who fasted could stretch from Dan to Beersheba: Moses (Exodus 34:28), Esther (Esther 4:16), Daniel (Daniel 9:1-3). But what are the Biblical *principles* of fasting?

Fasting applied--It is interesting--even inspiring--to read about all the people in the Biblical era who were spiritual enough to fast. But what of us who live in the fast lane today? Can we slow down long enough to fast? And what good does it do for us besides losing a few pounds?

Jesus laid down two key principles of fasting in Matthew 6. First, fasting must be *sincere*. "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to

you, they have their reward." An old Italian proverb says, "Who fasts but does no other good saves his bread but goes to Hell!"

Second, fasting should be done in *secret*. "But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly" (Matt. 6:17,18).

The proud Pharisee bragged for all to hear, "I fast twice a week." That's a fast way to lose the reward in fasting!

Fasting, like giving, should not be ostentatious. And fasting is a part of worship (see Luke 2:37; Acts 13:2, 3).

Ella Wheeler Wilcox observed,

Feast, and your halls are crowded; Fast and the world goes by.

Unfortunately, so does the church. Go by, that is. Perhaps it is time to return to the Biblical concept of fasting. Speaking of His disciples, Jesus said, "*Then* they will fast" (Matt. 9:15). When? When will we fast?

We may fast when we are trying to determine God's will in our life (Judges 20:26); when we are concerned about a serious situation in the church (Nehemiah 1:3, 4); when we are sorry over sin in our own life (1 Kings 21:27) or in the life of our nation (1 Sam. 7:6). Fasting is even appropriate for husbands and wives who are experiencing marital difficulties (1 Cor. 7:5 KJV).

Isaiah 58 is a chapter that discusses "fasting that pleases God." In particular, notice the *results* of fasting that pleases God: "Then your light shall break forth like the morning, your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and He will say, 'Here I am'" (Isaiah 58:8, 9).

Oh, for the day when the church is full of "weak-kneed" Christians. "My knees are weak through fasting."

Victor Knowles is editor of *One Body* magazine, and directs the Restoration Forum. The next Forum will meet in Louisville from November 8-10.

VOICES from the FIELDS

James and Karen Ashley Solomon Islands April 1995

Thank you especially for your prayers--they are being answered. We are astounded at how God continues to meet all of our needs. We have been relatively healthy for a long time--no malaria, dysentery, hepatitis, etc. The kids did get chicken pox when it made the rounds last fall, but that's a normal disease, not a weird tropical one like the things missionaries are supposed to get. Through his people, God has replaced all the things that broke just before we left the village last year: a camera, a new computer (literally four times faster and four times lighter than our old one) and a new fridge.

Let me tell you how we got the fridge. Ever since our old gas fridge died last June, Karen had been pestering me to go buy a new one. I was dragging my feed because we didn't have the money. Then in December the only store in the country that carries gas fridges offered a 10% discount. This is a significant sale in the Solomons; "40% off" or even "reduced 25%" are words unknown to the local businessmen! Anyway, the last day of the sale I finally relented and said we'd take a loan to get it. We arrived at the store only to find that the last fridge had been sold just three hours earlier. Disappointed, we put our names on the waiting list for the next shipment due in March and kept praying.

Well, the week before the shipment came, we got an extra gift designated for a fridge, but it was only 79% of the price of a new one. ("Close, God, but not quiet enough you know.") Then just six days later a woman put an ad on the supermarket notice board for a three-month-old gas fridge. Karen saw the ad that afternoon, contacted her, and discovered it was the same fridge we had gone to buy in December, but with a "used" price tag--73% of a new one. ("Sorry, Lord, I should have known you don't make mistakes. Thank you so much!")

Please continue praying for us along the following lines:

Overseas packages have been slower than usual getting to us recently. In particular, we are missing some school books we needed months ago. The kids are praying they are lost forever. Would you pray they get here soon?

Pray for our family to make a smooth transition into village life. Phillip is looking forward to always having someone to play with. Susan will be shy because she's forgotten her Sa'a again, but she'll probably warm up to her friends in a few days. Kent is 13. Most of his friends have left the village, either to attend secondary school or to seek their fortunes in the capital. Boredom may be a serious problem for him.

Pray for our home school. Other activities have often demanded Karen's attention here in town, resulting in school being trimmed down to the bare essentials. We need to get back into a well-rounded routine that includes music, art, P.E., book reports, science experiments, etc.

Pray for me to make good progress as I get back to the translation desk. I will be checking I and II Corinthians (with David) and Revelation (with Timo).

Pray for typist Jonathan Mae and editor John Hou as they continue to print the newspaper to help the people improve their literacy skills.

Pray for the renewal group that continues to meet on Friday nights in Sa'a.

George Galanis

Athens, Greece

May 16, 1995

Sophia [his wife] suffers more and more daily. She has periodic pains in different parts of her body--legs, arms, stomach, lungs, etc. She also has emotional problems. [She has Parkinson's Disease--AVW] I keep close to her 24 hours to help her. There are times she cannot get out in the car to go to church. Thank God I use the time for study. I still preach on Sundays and lead Thursday Bible studies. I am now teaching introduction to the Old Testament. Recently I appeared on a Christian TV channel.

Our church building has not been completed yet. Some plastic tiles for the main auditorium floor are still lacking,, and some other minor parts too. And the church is still paying installments on our debts.

Recently ten young people were baptized in the church here. Then last Sunday evening we baptized two more people. One is a sixty-five year old man. There is a story about him. I met him thirty years ago in the area where our church building is now located. He asked me to go to his family to lead his wife to Christ. And she got saved, but he himself remained indifferent to the Lord for thirty whole years! Then three months ago he felt uneasy and began to seek the Lord. Finally he repented, trusted Christ, and was baptized. Now he rejoices in the Lord.

Robert and Joy Garrett
March 1995

P.O. Box 30, Ruwa, Zimbabwe

Camp time is almost upon us. By the time you receive this news letter, our camps will be in full swing. Our camp calendar was messed up when the Government suddenly this week changed the school calendar for 1995. We have had to change the time of our Senior camp. Also we had to shorten it by one day.

The rains failed. This has been a bad year. The maize crop for most of Zimbabwe's peasant farmers has failed. Maize is the staple of Zimbabwe's food supply. Only those commercial farmers with supplemental irrigation have managed to make a crop. Cotton has also not fared well.

Furlough time. It is time for us to return to the States for a visit. Lord willing we will arrive in Louisville Sept. 2 this year and return to Zimbabwe in August next year. We hope to visit among all the congregations - as many as possible - to share with you what the Lord has done over here. I would also

be available for meetings to share the Word with you. If interested, contact Victor Broaddus.

[Dear Brothers and Sisters in Christ, as you can see, Brother and Sister Garrett are planning to return to the States for a furlough, Lord willing. The total financial need for a trip of this distance is several thousands dollars. Please pray about your participation in this area of the Lord's work. If the Lord leads you to take advantage of this opportunity to support the Garrett's in this way, over and above your regular gift, designate your check for "Travel Fund". --JoAnn Wiese, Treasurer]

Michiya Nakahara Shizuoka City, Japan June 1995

His treasurer writes:

In our last Newsletter we told you of our desire to bring both Michiya and Tomoko Nakahara to the U.S. We have finally worked out a time that was both convenient for Michiya and for the church work there in Japan. The dates he will be available to visit will be November 5 thru December 3, 1995. It was just not possible to arrange a summer visit this time. We would like to schedule him in as many areas as possible while he is here. Since their conversational English is quite limited, Teruko Nakahara, whom most of you know, will accompany Michiya and Tomoko and their son, Kasuma (age one), to help with interpretations. Michiya will be able to present a prepared message in English plus a video of their work in Japan.

As we did the last time he was here, we are asking for churches to invite Michiya to speak at one of their regularly scheduled meeting times, or be willing to schedule him at a specially called meeting during the week. At this time we will entertain invitations to come sometime during the above stated times without specifying a set time, then we will work out his transportation in an orderly fashion so as to eliminate, as much as possible, any unnecessary travel. Please contact Bob Yarbrough, 124 Oakhurst Dr., Bedford, Texas 76022, by the end of August. We will send out another Newsletter in early September, so that all will know of Michiya's schedule.

In a recent letter from Michiya, he writes: "Many are still suffering from the earthquake that devastated Kobe and Osaka. One of my schoolmates from Osaka preaches in Kobe. He and many members lost their houses and belongings. I, together with a group of preachers had opportunity to go and help one of these churches in Kobe. It was sad to see the living situation in which many of these people were placed. We appreciate your prayers for these victims.

NEWS and NOTES

Edited by Jack Blaes

Important Reminders

Remember that our NEW SUBSCRIPTION RATES are now in effect: \$8 yearly.

Also remember that though we still plan to publish Tom Bradshaw's book about R. H. Boll, the project is on hold till we have at least \$2,000 in working capital to underwrite it.

MANY THANKS to those who have made donations for this. At present \$385 has come in.

Blessed Are The Dead Who Die In The Lord

Miriam McReynolds Reed passed away in Guatemala on April 10. She and her husband J. C., who've been married over 50 years, have spent nearly half their lives as missionaries to the people of Guatemala. J. C., now 79, plans to continue working there. His address is: Santa Elena; El Peten; Guatemala, C. Amer.

Johnny Adams, for many years a preacher of the Gospel in Florida, also a school teacher, went to be with the Lord on June 19. He was 89 years old. We hope to have a report about him next month.

Return Visit To Manila

Billy Ray and Mary Lewter, who served as missionaries in the Philippines and Hong Kong back in the late 1960's, spent June 1-17 in Manila. Billy preached, spoke in chapel at Central Bible College several times and elsewhere too. Mary ministered to ladies groups. For some years now Billy has been head

of the psychology department at a Christian college in Florida.

A Great Idea!

Dear Preacher,

Being aware of the tremendous pressures, strains and tensions of the modern day minister, the Adult #1 Sunday School Class of the Southeast Church of Christ has determined to lift up God's Servants in prayer daily.

Each week we are selecting a minister and congregation for whom we will diligently pray. This week you are to be the recipient of our concentrated prayer effort. The members of the class are praying that God will grant you strength, understanding, good physical health, and His constant companionship as you serve Him. We thank God for your faithful ministry and seek to encourage you to be "instant in season and out of season" as you faithfully preach the Word of God.

High-Lysine Corn Project

Hungry People! "I was hungry," said Jesus, "and you gave me to eat . . ." When? "Inasmuch as ye did it unto one of these . . . ye did it unto Me." (Matt. 25:35 & 40.)

Horace and Ila Sherwood "saw" Jesus hungry and heard God's call to "feed the hungry," and the High-Lysine Corn Project of Bryantsville Church of Christ / Rosehill Farms, Inc. was born. From 1985 to 1994 the project has shipped 44, 428 bags of high-lysine corn to the hungry people of more than six countries. Countries re-

ceiving a total of 8,490 bags of corn in 1994 were: Honduras, Haiti, Burundi, Mexico, Russia, and Cuba. It is estimated that that amount of corn would food 679,200 hungry persons for one day.

Horace and Ila are getting help from as many as 57 individuals or families and 35 churches or church-related groups in 1994. You can help, too. With each helping hand, more hungry will be fed. I urge you to write the Sherwoods [R.R. 1, Box 408 Mitchell, IN 47446 / (812) 849-2640] and ask how you can help and request a copy or copies (for your congregation) of the April, 1995 "Hello from the Corn People!" You'll be glad you did.

Did You Know?

Following are the answers to questions asked of children in Bible classes in Great Britain:

- Noah's wife was called Joan of Ark.
- A republican is a sinner mentioned in the Bible.
- The fifth commandment is Honor thy father and mother.
- Lot's wife was a pillar of salt by day and a ball of fire at night.
- When Mary heard she was to be the Mother of Jesus, she went off and sang the Magna Carter.
- It is sometimes difficult to hear what is being said in church, because the agnostics are so terrible.
- The Pope lives in a vacuum.
- The First Commandment was when Eve told Adam to eat the apple.
- The patron saint of travelers is St. Francis of the sea sick.
- Iran is the bible of Moslems.
- Paraffin is next in order after seraphim.

● The natives of Macedonia did not believe, so Paul got stoned.

Surely our children would do much better! How much? We don't know, but we do believe they still need regular and serious study of God's Word. And how about the adults? Would they also fail a simple Bible quiz? All of us need to be in the Word and have the Word in us. — Gallatin bulletin

Operation Mobilization's World-Wide Lit. Ministry

Our auditors were very pleased with our year-end inventory and bookkeeping procedures. They gave us some interesting statistics. From 1992 to 1994, warehouse income, expenses and inventory doubled. We project that the volume of books sent out in 1995 will be 50% more than even 1994. The only thing that hasn't doubled is our staff—we desperately need more people! — Ken Brady, Georgia

Locust Street Church of Christ Children's Home News . . .

Bud Ridgeway, representing the Maple Manor Children's Home, was here this past Wed. night with what has been reported as an excellent presentation of the work and need of the home. A basket was made available for any desired funds to be given and \$306 was collected. This has been a good work over the years and deserves our prayer and financial support. A number of young lives have been influenced for good.

An Enjoyable Time

The Kitzmillers had a very enjoyable time with the Southside Church in Abilene, Tx., recently. We stayed in the James and Ruby Thompson home and visited in some others, saw some Christians

we have known for many years (several of whom this minister had baptized, married, etc.) Stan Broussard was also there and very ably led the singing. The church there is not large and has suffered a decline in numbers over the years, but there are those who continue to be faithful and steadfast. Over the years this has been the only "Church of Christ" teaching the

premillennial view of prophecy in a city full of strong sister churches opposing the teaching.

Last Wed. evening (4-5 P.M.) we enjoyed a visit with the Piedmont church in Dallas. Crime in the Dallas area has resulted in the earlier service. Of course the early time meant only the older retired people were able to attend.

School of Biblical Studies

2500 Portland Ave.
Louisville, Ky 40212
(502) 778-6114

Graduation Ceremonies
for Jeff and Jon Angeroux
will be held at the Hamburg Church of Christ,
Tuesday, August 8, 1995, 6:15 p.m.,
as part of the SBS Booster Supper Activities

Lily Dale Takes Advantage of Extension Courses

Seventeen people from the Lily Dale Church of Christ enjoyed a Christian Growth and Development class taught by Nick Marsh, minister of the Cherry Street Church of Christ, through the School of Biblical Studies. The class was very enjoyable as Nick is an entertaining speaker. First, we were challenged to examine ourselves as disciples of Jesus Christ. Then, we were encouraged as we learned how Christians of different temperments fit together to serve our Lord. Finally, we were enlightened as to how to overcome our fears and weaknesses and to become effective disciples of Christ. Good food and fellowship accompanied each meeting and all who attended were blessed! Please continue to support SBS and other Christian schools so that everyone who wishes to may have the opportunity to learn more about Christ and Christian living.

--Submitted by Amy Gibson, Member of the Lily Dale Church

SCHEDULE FOR FALL, 1995

Course	Time	Instructor
Principles of Christian Ed.	Mon. 9:00 AM-12:00	Joyce Zimpelman
Old Testament Survey	Mon. 1:00 PM-4:00	Jerry Carmichael
The Book of Acts	Tues. 1:00 PM-4:00	Harry Coulter
Church History II	Tues 6:30 PM - 9:30	Alex Wilson

Registration Aug. 24, 25

Classes begin Aug. 28

Auxteros Move to Manila

Nemesio & Myrna Auxtero, graduates & former teachers at Central Bible College in Manila, have worked on the island of Bohol since 1980. In those 15 years, 24 congregations were established "from scratch," also a Bible College and 2 Christian elementary schools. Now, needing a rest (and Myrna and their son Jason both needing to recuperate from poor health), they have moved to Manila. Nemesio will serve as evangelist with Central Gospel Church, the "mother congregation" of Central Bible College and many Churches of Christ on Luzon island. They will still be in touch with the work in Bohol.

Pray for all these believers. Myrna writes, "It is quite an adjustment for the family, especially our children who are not used to city life. They miss the farm, the river and sea, the fruits, fresh fish, and their friends." Myrna will homeschoo1 them. They may return to Bohol in 2 years.

Even in the best of times, Bohol is a very depressed area economically. But typhoons, floods & droughts often strike, making conditions incredibly severe. One practical way to help is to sponsor a child or children who wish to attend the Christian schools there but cannot afford it. \$7 monthly pays for one child's school fees & materials. An additional \$6 monthly provides one pupil with food, uniform & other school expenses. A school teacher can be fully sponsored for \$100 monthly. Any individuals, classes or churches who participate in such support will receive letters, & be prayed for regularly by the person(s) you sponsor. For more info, write Myrna Auxtero, P.O. Box 2635, Manila, Philippines. Funds may be sent thru Victor Broaddus, P.O. Box 54842, Lexington KY 40555.