

"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

AUGUST, 2000

GO, LABOR ON

Go, labor on: spend and be spent--
Thy joy to do the Father's will,
It is the way the Master went:
Should not the servant tread it still?

Go, labor on: 'tis not for naught;
Thy earthly loss is heav'nly gain;
Men heed thee, love thee, praise thee not;
The Master praises: what are men?

Toil on, and in thy toil rejoice;
For work comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold, I come."

--Horatius Bonar

"He is no fool who gives what he cannot keep,
to gain what he cannot lose."

--Jim Elliot, later martyred

**26th ANNUAL
CENTRAL LOUISIANA CHRISTIAN FELLOWSHIP
November 13-16, 2000**

**Building Strong Families and Churches
Men of Outstanding Spiritual Character**

MONDAY November 13th

7:00 p.m. Building strong families & churches through LOVE
Earl Mullins, Sr.

TUESDAY November 14th - Abraham

10:00 Original call and its implications A. J. Istre
11:10 Life after the call: Its failures and victories Alex Wilson
1:15 The test of faith: Its meaning and foreshadowing Kenneth Preston
7:00 p.m. ...through PRAYER AND THE WORD Earl Mullins, Sr

WEDNESDAY November 15th - Joseph

10:00 A young man in resentful circumstances Bud Ridgeway
11:10 A young man DOWN & UP because God was with him Buford Smith
1:15 A man who rules with a forgiving heart Dale Offutt
7:00 p.m. ...through SERVING ONE ANOTHER Earl Mullins, Jr.

THURSDAY November 16th - Daniel

10:00 A young man with a "Purpost of heart." Sam Marsh
11:10 A godly man ruling in a wicked society Don McGee
1:15 A praying man who received prophetic revelation Antoine Valdetero
7:00 p.m. ...through SPIRIT-FILLED MEN AND WOMEN Earl Mullins, Jr

Evening services will be held for the youth in the Fellowship Hall,
conducted by Brian Mashburn. Prayer sessions will be held at 9:30 a.m.
Tues.-Thurs.

Noon meals provided by the ladies of the area churches.

Hospitality Chairman:

Dennis LeDoux,

P. O. Box 314 Glenmora, La. 71433

Phone: (318) 748-4243

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

Dennis L. Allen, Missions

Bennie Hill, News & Notes

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Reflections on Freedom

Buford Smith

It is almost impossible for most Americans to appreciate their inherited freedom. Americans can't understand "Russian Freedom". Since the early 1990s, Russia has been "free", we think. Yet today, Russians traveling from their home to another city must carry I. D. Cards, on pain of arrest. They are discouraged from corresponding with strangers. An example: In March 2000, Paul and Virginia Kitzmiller visited old friends in the Russian town of Kineshma, where they had lived. Paul writes "We had not been in town for even 24 hours before the FSB (Federal Security Service, a revised KGB) was contacting Lucy, our interpreter from previous days in Kineshma. She had to meet with one of the security police who wanted to know the purpose of our visit, our length of stay, who we were visiting, what we were discussing and more. Apparently they were satisfied; at least, we were allowed to stay as long as we had planned. We were admonished, however, not to be out by ourselves." Americans can't understand that type of freedom.

Shift to Africa: World news tells of floods in Mozambique, of famine in Sudan, of wars in Nigeria, Sierra Leone, Zimbabwe, and several other countries; of governments in chaos, of mail service disrupted, of banks closed. For many citizens in those countries, survival is the thought of the day. Physical danger is a daily companion; food for the body a daily goal.

A letter from India tells of church buildings bombed, Christians persecuted and some killed by radical Hindu groups, who blame Christians for all the social and economic problems.

News from the Philippines tells of Christians in danger from Communists and from Muslims. These groups fight for political and religious control of areas and seem eager to express their hatred against Christians. Freedom seems to be missing from the language of many people of our world.

Now, the Good News! God is able! He uses people like us--comfortable, gullible, involved in church. God uses people like us, whose hearts are touched, whose consciences are nudged by His Spirit, to desire to help send His Word containing His offer of Eternal Salvation to a people whose concept of freedom is being alive tomorrow.

The Good News, offered by God's grace, through "Words of Life," is The Ultimate Freedom! Freedom from the temptation to sin;

from economic disaster; from social / political pressure; from fear of physical death.

Listen to people who experienced that Freedom: Abraham believed God! Abraham sacrificed Isaac, as God commanded, because he believed God would keep promises made. Abraham simply trusted God to act as God. No doubt, no fear, no worry [about God acting as God] gave Abraham Ultimate Freedom!

Daniel's three friends refused to bow to an idol, or to defend themselves. They trusted God to act as God. He could save them from the furnace, or let them fry. They did not know their future, but they knew Him who held their future. His will was their choice. They were free in Him! He was their Ultimate Freedom!

Today, you and I have opportunity, through ""Words of Life", to share God's offer of Ultimate Freedom with most of the English-speaking world. We have Jesus' word, that "If the Son sets you free, you will be free indeed"--Ultimate Freedom!

The only question should be: "Here am I, Lord, where do I work? The practical questions are: Do I understand Freedom in Jesus?"

Have I pulled free from the pleasurable clutches of the world? Do I "see" the harvest field? Am I free to trust God to act as God--with my finances; my possessions; my time; my pleasure; my life?

You don't know your future. Do you trust Him who knows your future? Want to lay up treasures with Him? Yes? Then, seek His kingdom and His righteousness, and let Him handle everything else, His Way!

— From *Words of Life News*, P.O. Box 221, Sellersburg, IN 47172

"God is the great . . . deliverer of his people. And the deliverance which He gives is not the deliverance of escape but the deliverance of conquest. It is not a deliverance which saves a man from trouble but one which brings him triumphantly through trouble." It does not make life easy, but it makes life great. It is not part of the Christian hope to look for a life in which a man is saved from all trouble and distress; the Christian hope is that a man in Christ can endure any kind of trouble and distress . . . and come out to glory on the other side." --William Barclay on Rev. 7:10

We continue our recent reports by or about women missionaries

"Go Ye --I Am With You Always"

Irene (Mrs. Winston) Allen

What a promise from our faithful Lord. As I look back on 35 years spent in Alaska, I praise the Lord for His mercy, grace, and provision.

We did not go in 1964 without assurance of God's call and direction. Even without what might be adequate support, we had already learned "Where God leads, God feeds." In years past we had experienced terms of service and trials which had stretched and strengthened our faith: two of our parents and a baby boy had been taken to be with the Lord, as well as other dear ones.

In planning for departure, there were pieces of furniture (passed down from family) and other possessions I definitely thought must go. But in His love and wisdom, God impressed on me Luke 14:33: "He that forsaketh (renounce from the heart) not all that he hath, cannot be my disciple." Those things lost their pull, and would never have been usable in our new situation.

Deut. 31:8 is another Scripture that prepared and comforted my heart : "And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." Through the years I have feared and have been dismayed, but the Lord has been faithful to sustain and bless. When demands or opportunities presented themselves, knowingly beyond our capabilities, we could spread them out before the Lord (as did Hezekiah in 2 Kings 19:14), and the Lord enabled.

For the one sent, there is joy in the midst of toil and struggles, but the greatest joy is that of seeing the power of the Word on the hearts of those that receive it.

Taking two young sons (14 & 10) to the field added to our responsibilities. They missed friends and fellowship. We sacrificed to send them away from home to Christian High Schools (one graduated in Louisville and the other in Three Hills, Alberta, Canada). Our hearts were pained to see them leave home so early, but the results have been rewarding.

In July I spent five days on needed business in Eagle River, and am happy to report that the work at Spring Brook Church goes on. Even as when Moses died, his God still lived and continued His work through another (Josh. 1:1-2), so He does in our day. Faithful ones are

being used there to witness and teach the unsearchable riches of Christ, and the fruit is evident.

A transformed life is the result of the Holy Spirit's working --all because Jesus died for the sins of the world. What a privilege to proclaim the Word to lost and dying souls to whom the Lord says "Who-soever will may come." Is God calling you to have a part?

Matt 9:37: "Then saith He unto his disciples, The harvest truly is plenteous, but the laborers are few."

Persecuted for Christ's Sake In China

"The *New York Times* documents the case of Gou Qinghui, a teacher in the house church movement [which refuses to submit to government regulation of churches]. When she brought her baby boy home from the hospital, authorities refused to give her son a birth certificate. Without documents he won't be able to go to school, get work, or even apply with the police for a residence certificate! He has *no future!*" --Report from the Bible League, Jan. 2000

The "Persecution" of being Misunderstood

"Enviied by some, despised by many, hated by others, often blamed for things I never heard of or had nothing to do with, an innovator on what have become established rules of missionary practice, an opponent of mighty systems of heathen error and superstition, working without precedent in many respects and with few experienced helpers, often sick in body as well as perplexed in mind and embarrassed by circumstances--had not the Lord been specially gracious to me, had not my mind been sustained by the conviction that the work is His and He is with me in what it is no empty figure to call 'the thick of the conflict,' I [would] have fainted or broken down. But the battle is the Lord's, and He will conquer. We may fail--do fail continually--but He never fails. Still, I need your prayers more than ever." --Hudson Taylor, great missionary leader during the 1800s

A THEOLOGY OF HEALING

Billy Ray Lewter

IS THERE A PROMISE OF HEALING?

There is no question that God, in the Bible worked miraculously to heal people's suffering. The question is whether miraculous healing discontinued after the church became established. There are equally devout people who hold contrary views on this subject.

Miracles are defined as unusual acts of God called forth by an extraordinary circumstance. Miracles in the New Testament fit this definition. They were signs of the coming Kingdom of God. They had a meaning that went beyond the miracle itself, they were given by God to authenticate His message and His messengers. Jesus confirmed this to John the Baptist in Luke 7:20-23. Also Hebrews 2: 3,4 tells us that God used signs and wonders to "prove that it is true." New Testament healings, seen in context, were not a promise to every person and their pain at any time in history.

When the New Testament was written down and circulated, the written word, the message of the life, death, and resurrection of Jesus, was more important in establishing faith in God than were miracles. John 20:31 says "These are written that you might believe that Jesus is the Christ." In Luke 16:19-31 in the parable Jesus told of the rich man and Lazarus, the rich man in Hades asked to go back and warn his brothers. He was told they have Moses and the prophets, if they don't believe them they wouldn't be persuaded if one rose from the dead.

Not all in the New Testament who sought it were healed, even if they had faith. Paul wrote in Galatians 4:13, "You know how through infirmity of the flesh I preached the gospel unto you." But he didn't let this "thorn in the flesh" get in the way of the power of God working through him. In 2 Corinthians 4:16 Paul reminded us that the inward person is being renewed even though the body is wasting away.

When Jesus gave His final commission (Matthew 28:18-20), He didn't mention healing. Neither was healing a part of the Pastoral Epistles of Paul. Hebrews 2:1-4 refers to the validation of the gospel by signs and wonders which were "confirmed to us" by those who witnessed them. This indicates some diminishing after the church became established. Hebrew 11 tells us that the "heroes of the faith" died, not having received the promises of God. But they believed God had something better for them eternally. Their violent deaths were not related to their level of faith, nor were the violent deaths of the apostles.

But let's not be too quick to dismiss a promise of healing for this age. In the modern Western world we have been raised on the foundation of Greek philosophy, to be rational, cautious, skeptical, and proud of it. But maybe we've been darkened by the enlightenment.

God is still a God who heals, even if throughout church history healing miracles have not been to the extent or quality of those in the New Testament. Here are some observations about healing:

1. There are some incredible promises about healing in the Bible. These can't be taken lightly.

2. God is sovereign; things are not beyond His control. We can pray for His omniscient and omnipotent over-ruling in our life, and trust that He is involved.

3. One of the seven compound names of God by which He revealed Himself to Moses was Jehovah-Rapha, translated into English in Exodus 15:26 as "I am the Lord that healeth." God's name hasn't changed. It is "I am" not "I was."

4. Healing today would still be in accordance to God's larger purpose and a sign of His involvement in His kingdom.

5. There are more people alive today than all combined in the past history of the world. Joel in the Old Testament foretells an end-time revival of signs, wonders, and healing. Maybe this is such a time.

6. Sometimes God heals out of sheer compassion, as Jesus constantly demonstrated. (Matthew 9:36; 14:14; 20:34; Mark 1:41; 5:19; Luke 13:10-12.)

7. Since God identified Himself as a God of healing, and created us with a naturally healing immune system, our struggling against sin and suffering and desire of healing is in harmony with His character and will. Nor are herbs, medicine, and modern science less miraculous than prayer or faith. A TV news special recently described medical scientists who have grown, in laboratories, human organs from cells taken from a patient's own organ. The medical researcher said, "Cells are extremely intelligent. They know what to do."

8. James 5:13-20 tells us when we are sick to go to the elders of the church, to have them pray in the name of the Lord, and anoint us with oil, that we may be healed. Such prayer would not always heal, however, or there would be no death. Any benefits we receive now from the physically redemptive work of Christ would be in the nature of an "earnest" or down payment (Ephesians 1:14) of God's eternal work after the last enemy, death, has been defeated.

9. We will not be completely whole until we receive our new body in eternity. Illness is a reminder of our mortality and our dependence on God. The history of every person in the Old Testament, except two, ends with "and he died." Life is a terminal disease. Life is not primarily a matter of length of years, but a relationship with God. The ideal life was not Methuselah (969 years), but Jesus who was put to death at 33.

10. God is able to heal, "but if not" that should not block our faith in the God that one day will make us completely and eternally whole, in spirit, soul, and body. Daniel's three friends (Daniel 3:17), Job (13:15), and Peter (Luke 5:4-7) all expressed this kind of faith.

11. Will all be saved? No. Will all be healed? No. That is part of the mystery of the sovereignty of God.

12. Many who today especially emphasize faith healing believe that we should not add "if it be thy will" to our request. If we do we express doubt and uncertainty about God's promises. It is His will to heal, He has told us that by His stripes we are healed, He tells us to come boldly before His throne of grace, and to claim His promises. Until we act with appropriating faith it won't do us any personal good to believe that God can heal.

There are some problems with this position. It seems if we remove "if it be thy will" this is not progress in holiness, but slipping back into magic, an act that would compel God to act in accordance to our desires, as though He were a genie in a bottle. Moses said, "You shall not put the Lord your God to the test" (Deuteronomy 6:16). Paul said, "We must not put the Lord to the test as (the Israelites) did and were destroyed" (I Corinthians 10:9). Jesus said, "You shall not tempt the Lord your God" (Luke 4:9-12). Jesus prayed at a time of intense suffering, "Not what I want, but what thou wilt."

Sometimes in Jesus' healing ministry there was no mention of a person's faith. The man who was infirm for 38 years did not know who Jesus was, and expressed no faith, but Jesus healed him (John 5:2-15). Jesus called out to a woman who had been bent over for 18 years, went over, laid His hands on her, and healed her. She never said a word (Luke 13:10-12). The faith of the father of the epileptic boy was badly shaken by the disciples' inability, and he expressed doubt about Jesus, but Jesus healed the boy (Mark 9:23,24).

Another problem with failure to pray in accordance to God's will is that if healing did not follow, which today usually does not, then it would seem to indicate either a sinful lack of faith, or some secret sin

that interferes. This produces despair, and "their last state is worse than their first" (2 Peter 2:20).

What God wants is for us to put ourselves entirely in His hands, to trust Him, to leave the results with Him, and to learn what would help us grow in Christlike character, whether it brought bodily healing, or whether, like Paul we continue serving with a "thorn in the flesh." God does not promise perfect health to all, nor is all sickness contrary to the will of God. He incorporates it to accomplish His will. The reign of God, not the reign of health, is paramount.

SUFFERING: A PERSONAL CHALLENGE

Suffering serves as a personal message from God. It is a non-negotiable summons to change. We are called on to re-examine our deepest hopes, beliefs, and behaviors. New hopes, new choices, new meanings, new beginnings are imperative. Yesterday ended last night.

There are meanings to sufferings, even if in this life we don't always find them. Some Biblical events show us there are purposes behind them, such as the plagues on Egypt, the leprosy of Miriam, the death of David's child and of Eli's sons, the undeserved misfortunes of Joseph, the crucifixion of Jesus, the imprisonment of Paul, and his "thorn in the flesh." These all had meanings.

The skeptic, who can't ask God what it means, not only suffers from physical pain, but also from the psychological meaninglessness it has for him.

Suffering becomes a school of faith, and we have a lot to learn. Here are some questions we can ask of our illness. They may give us a glimpse of what God intends.

Do I feel like a victim? Why do I need this illness? What benefits can come out of it? What hurts the most about being ill? Is this a situation I brought on myself? What happened in the year or two before this illness that might have had an effect? Is my illness my biography written in biology? Is there some conflict or unfinished business I must resolve before I go on? Is there something I need to seek forgiveness for? How are my relationships now different? Do I have a reason for living? For what reasons don't I commit suicide? What, and who, do I most want to stay alive for? What do I most need to change? Do I really expect to?

CONCLUSION

God has willed to take us aside during an illness to lie down in green pastures, beside still waters, in order to restore our soul, and redesign our days. We can't afford to miss the opportunity to rediscover

a meaning and purpose to live for. The stakes are too high and our time is too short.

No matter what the situation, the presence of the Holy Spirit can allow us to "live like kings." Romans 5:18 (Phillips) says, "For if one man's offense meant that men should be slaves to death all their lives, it is a far greater thing that through another man, Jesus Christ, men by their acceptance of His more than sufficient grace and righteousness should live all their lives like kings."

Our Heritage At Its Best

Part 2

Leroy Garrett

Four Founding Events

Movements are born not only of ideas and principles but of action. Ideas must be practical, principles must find application. I select four action-packed events from among many that figure into the birth of our heritage.

1. Ordination of Barton W. Stone (1798)

"I do, as far as I see it consistent with the word of God." This ringing affirmation, stated by 26-year old Barton W. Stone, was prophetic in that it foretold the revolutionary nature of the unity movement he was destined to lead. If we name but one person, then Barton W. Stone was the founding pioneer of the Stone-Campbell movement, and we can cite this event in 1798 as crucial to its beginning.

The occasion was his ordination as a Presbyterian minister, which required his assent to the Westminster Confession of Faith. While he had been preaching for sometime, he had avoided some of the doctrines of the *Confession* for conscience sake. Now that his ordination was at hand he renewed his study of the *Confession*, hoping he could assent to its teaching.

He at last decided not to accept ordination, confiding his misgivings to two pillars of the Transylvania Presbytery of Kentucky, the ordination agency. When they were unsuccessful in removing his doubts, they asked him how far he was willing to go in accepting the *Confession*. When he said he could accept it insofar as it was consistent with the word of God, they decided that would do and went on with the ordination.

When the moment of truth came, young Stone answered the orthodox question, "Do you assent to the Westminster Confession of Faith?" in an unorthodox way. He spoke loudly enough for everyone

in the large audience to hear: *I do, as far as I see it consistent with the word of God.* His behavior on this occasion proved to be vintage Stone: a desire to conform as much as possible and yet captive to the word of God.

While he was now a duly ordained Presbyterian minister, this event presaged things to come. He was a budding reformer. He would soon be expelled by the Presbyterians as unorthodox. The great Cane Ridge Revival, which would launch his unity efforts, was but three years away. Barton W. Stone had crossed his Rubicon.

2. Alexander Campbell's Communion Walkout (1809)

He was only 20 at the time, but his theological experiences, both under his father's tutelage and the influence of Scottish reformers, were extensive. His recent association with Granville Ewing, a Haldane reformer, while a student at Glasgow had especially planted ecumenical seeds that were destined to have a great harvest.

In spite of growing doubts about the sectarian trappings of the Anti-Burgher Seceder Presbyterian Church, he was resolved to remain loyal to his family's church. He prepared accordingly to take part in the Communion service held semi-annually by his church in Glasgow.

To do this he had to stand examination before his elders and be issued a metal token that would allow him into the Communion room on that Sunday afternoon. While he was in line at the appointed time, he kept dropping back, allowing others to go before him, trying to resolve his persistent misgivings.

It disturbed him that even Granville Ewing, another kind of a Presbyterian, would not be allowed to break bread with them. While still nursing his doubts, he entered the Communion room and took a seat at one of the tables.

But when a tin plate passed before him to receive his metal token, prefatory to Communion itself, he dropped the token in the plate and walked out, without taking Communion.

The Movement's first historian, Robert Richardson, saw in that act a change of direction for young Alexander Campbell: "The ring of the token, falling upon the plate, announced the instant at which he renounced Presbyterianism forever, the leaden voucher becoming thus a token not of communion but of separation."

One could also see it as the beginning of his reformation efforts in America, to which he migrated that same year. He had once for all turned his back on all forms of partyism and sectarianism.

3. Preaching of Thomas Jackson in the Streets of Nelson, New Zealand (1844)

The unity plea of Stone/Campbell extended from America to Britain, and from there, especially from Scotland, it moved on to Canada and New Zealand, and from New Zealand to Australia. It was a Scot, Thomas Jackson, who migrated to New Zealand in 1844 and took "the Plea" with him.

Jackson stands for scores of evangelists who carried what Alexander Campbell liked to call "the ancient gospel" to the far corners of the earth. The World Convention of Churches of Christ today finds congregations of the Movement in 160 nations.

Today a plaque on Rutherford street in Nelson commemorates the preaching of Thomas Jackson in the streets of that city. Jackson preached the same gospel in the streets of Nelson that Peter preached on the day of Pentecost. He baptized believers for the remission of their sins and started "a church on the Bible alone," as our people liked to put it.

From New Zealand Jackson went on to Australia. We now have some 500 churches in those two countries who have been celebrating their sesquicentennial, dating back to the street preaching of a devoted Scot.

This is why Perry Gresham liked to talk about "Our heritage in Pentecost." It is our heritage at its best.

4. The Union of the Stone and Campbell Movements (1832)

This is the premier event of our heritage, the showcase of who we are or who we are supposed to be, for it demonstrates that we are indeed a unity people.

We were at first two (or three) reformatory movements on the American frontier, each pleading for the unity of all Christians. Once we made contact with each other and realized how much we had in common, we began to talk and pray about becoming one movement, one people.

Two men in particular, John T. Johnson of the "Reformers" (Campbell movement) and Barton W. Stone of the "Christians" (Stone movement), both of whom then lived in Georgetown, Ky., had a burning passion for the union of their people. Out of their prayers and discussions emerged the unity meetings over the Christmas/New Year's holidays, 1831-32, at the High St. Christian Church in Lexington, Ky.

While there were substantial differences between them, they were able to effect a union because of their mutual love for Christ and the gospel and their common desire to "unite the Christians in all the sects."

Raccoon John Smith was the speaker for the occasion. He pled for unity on the basis of a common loyalty to Jesus Christ, while allowing for liberty of opinion.

"Let us then, my brethren, no longer be Campbellites nor Stoneites," he concluded, "nor New Lights or Old Lights, nor any other kind of lights, but let us all come to the Bible, and to the Bible alone, as the only book in the world that can give us all the Light we need."

Barton Stone responded, expressing agreement, and with "irresistible tenderness" he extended Smith his hand, saying, "I am willing to give him, here and now, my hand." They pledged each other their fellowship, as did those in the audience. A song broke out, and as they greeted each other with tears and embraces, they declared themselves one people.

One historian referred to the occasion as "the handshake that shook the frontier. Our people were now some 20,000 to 30,000 strong, and they were a united unity movement.

It is understandable that Raccoon John Smith would afterwards refer to the occasion as the most dramatic moment in our history, and that Barton Stone would acclaim it as the noblest event in his life.

We can remember it as one of our finest hours.

Four Founding Pioneers: Four Founding Principles

The genius of our heritage might be summarized in four terms, each reflective of a principle:

UNITY,
CATHOLICITY,
REFORMATION,
EVANGELISM.

And these may be associated with four pioneers: Barton W. Stone, Thomas Campbell, Alexander Campbell, Walter Scott.

These are engraved in marble on a cenotaph that stands in the garden of the Disciples of Christ Historical Society in Nashville, Tennessee. A walk around that memorial reveals four likenesses and four

quotations. In that short walk one sees what is best about who we are as a people--all cut in elegant marble.

I. Barton Stone: Unity

Engraved under Stone's likeness is his great plea, "Let Christian unity be our polar star."

Likening the church to a ship at sea that depends on the polar star to direct it toward its destiny, Stone is saying that only a united church can fulfill its Lord's mission of reaching a lost world. Unity is our polar star! It not only says best who we are in Churches of Christ/Christian Churches; but it is one of the great principles in the history of Christianity. It meaningfully relates unity to evangelism.

2. Thomas Campbell: Catholicity

Under Campbell's engraving is the most memorable statement of our heritage, and the most quoted outside the Bible: "The Church of Christ on earth is essentially, intentionally, and constitutionally one."

He goes on to say that the church consists of all those everywhere who believe in and obey Christ according to their understanding. The church is catholic by its very nature, no sect, no denomination, nor all of them combined. It is rather the Body of Christ, one, holy, and apostolic, as well as catholic.

It is understandable that Alexander Campbell would plead for "a catholic rule of union," and refer to his people as wearing a catholic name, practicing a catholic baptism, and serving a catholic table. And he would respond to his critics with, "You can't make a sect of us, for we are catholics."

3. Alexander Campbell: Reformation

Under Alexander Campbell's likeness is a quotation so pregnant with meaning that we glean two principles from it, freedom as well as reformation: "Free discussion is the heart of all reformation."

Campbell recognized that the church must always be reforming, so much so that reformation is as much its nature as unity or holiness or apostolicity. We are indeed to be a *reforming* church. That is why he continually sought out "principles of reform" and called his movement "the New Reformation."

But all this was dependent on freedom: freedom to think, to question, to discuss. Ronald Osborn has properly described our heritage as "An Adventure in Freedom."

4. Walter Scott: Evangelism

What else could one engrave on a memorial to Walter Scott except some reference to his famed "five-finger exercise"? It is written in stone in Nashville: *Faith, Repentance, Baptism, Remission of Sins, Gift of the Holy Spirit.*

Scott called it "the New Evangelism," which was a practical application of the "the ancient gospel" as set forth by the Campbells. Drawn from Peter's sermon on Pentecost, particularly Acts 2:38, it set forth three things one is to do in response to the gospel: believe, repent, and be baptized. God in turn tendered two blessings: remission of sins, the gift of the Spirit. This was the gospel of the grace of God.

It was biblical, it was simple, it was effective. Scott taught the five-finger exercise even to school children, counting it on their fingers, who in turn would teach it to their parents, inviting them to the schoolhouse to hear the charismatic evangelist. Scott was so dynamic and persuasive that even Alexander Campbell could not remain in his seat when he once heard him!

It was Scott's success as an evangelist, baptizing thousands, that gave substance to the Campbell movement. Indeed, there might never have been a continuing Stone-Campbell movement had it not been for him.

He bequeathed to us a passion for what makes the church the church: evangelism.

Conclusion

One will notice that all this is about unity. The slogans are about unity. The documents are about unity. The events are about unity. The principles are about unity, and the pioneers who led the way were advocates of unity. That is who we are, a unity people.

This is why our people have always said, "Unity is our business!"

Back in 1787 when the Constitutional Convention gave birth to the United States, a little old lady waited outside in the hall as one might wait in a maternity ward. When Benjamin Franklin exited from the proceedings, she asked, "Dr. Franklin, what do we have?" He answered, "Madam, you have a republic--if you can keep it."

We have a great heritage--if we can keep it.

--from *Christian Friends*, quarterly paper of the World Convention of Churches of Christ (Nashville, TN, USA) -- December 1997.

Christ Will Return--Probably Soon: SO WHAT?

Alex V. Wilson

1. **God's Word reveals what we need to know regarding the future.** Study the Bible and beware of false prophets who contradict it. Avoid horoscopes, ouija-boards, spiritualist mediums and seances, etc. Deut.18:9-14.

2. In studying Biblical prophecy **avoid closed-minded dogmatism.** "None have injured the doctrine of Christ's 2nd coming so much as its **over-zealous friends.**" (J. C. Ryle)

3. **Avoid letting differing views about prophecy cause ill-will, bitterness, and divisions among Christians.** "Wrongly dividing the word of God too often has led to wrongly dividing the people of God. If we feel there must be some degree of 'strife,' let it be the 'striving together' of Phil. 1:27 on behalf of a common Gospel." (Norman MacPherson)

4. **Avoid date-setting** about Christ's return or other events. These are some of the dates that various people have set: 179, 650, 1000, 1044, 1065, 1182, 1260, 1297, 1300, 1694, 1843, 1844, 1911, 1968, 1975, 1988, 1989, 1993. Christ said "Be on guard! Be alert! You do not know when that time will come." (Mark 13:33)

5. **Avoid neglecting OR over-emphasizing prophecy.** "The sincerest saints can become so captivated with the 666 that they forget that an unsaved world is sick, sick, sick. Some are so involved in investigating the 10 toes of Daniel's image that they never use their own 2 feet to go & bring forth fruit..." (Raymond Cox)

6. The fact that Scripture foretells trends and even specific events shows **God's sovereign control of history.** He is not dead, asleep, or retired. He is not worried or afraid --and we need not be either. His foreknowledge shows His wisdom and His power. He is not caught off guard, nor surprised.

7. **Evil shall not prevail at the end.** We are on the winning side: God and righteousness shall triumph. So don't give up your faith and hope in the Lord Christ.

8. **You are on the winning side ONLY IF you are Jesus' disciple.** If not, you need to "flee from the wrath to come." Don't delay, but surrender your life to Jesus.

9. Not only receive Christ as your Savior and Lord, but **Abide in Him** --stay close to Him, keep true to Him, keep on growing in Him. "Abide in Christ, so that when He appears we may have confidence and not shrink back from Him in shame at His calling." (I John 2:28).

10. **Be holy in conduct--live for eternal goals**, not temporary ones. (2 Peter 3: 10-14).

11. **Be prepared to suffer if necessary**. "This calls for endurance and faith on the part of God's people -- Here's a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus." (Rev. 13:10 and 14:12)

"I wonder if we've been lulling the Church into a false security? Can it be that we have been preaching an easy escape? Ought we to prepare the Church for the greatest of ordeals? Should not our teaching harden her for the fires of the Tribulation? What kind of soldiers are we training? We need men and women today of the martyr-spirit." (Oswald Smith)

12. **Take courage and work hard**. Since Christ arose, "be steadfast, unmovable, always laboring in the work of the Lord, knowing that your labor is not vain in the Lord." (1 Cor. 15:58)

13. **Take comfort**, for Jesus is coming. "*Comfort one another*" (1 Thes. 4:18). We shall see Him *face to face* and be with Him forever.

14. **Rejoice about the coming Glory**. "Our present sufferings are not worth comparing with the glory that will be revealed in us" (Rom. 8:18)...for the creation itself will be liberated from its bondage to decay and brought into glorious freedom" (v. 21)

15. **Preach the Gospel to all the world**. "This gospel of the kingdom will be preached in the whole world as a testimony to all peoples and THEN the end will come." (Matt. 24:14)

16. **Pray for Christ's return and be prepared for it always**. "Come Lord Jesus." "Behold, I am coming soon! My reward is with me and I will give to everyone according to their deeds." "Keep watch, because you do not know on what day your Lord will come ." (Rev. 22:20,12; Matt. 24:42)

A book-review by the editor

“Living for Christ in the End Times”

That's the title of a splendid new book by David Reagan. It has 261 pages, and while it includes teaching on prophecy it mainly gives powerful *applications* of prophetic truth. (See our preceding article.) Part One, “The Descent into Paganism,” has 2 chapters. They deal with the moral decay in society, and apostasy in many churches. Part Three is about “Victory over Paganism.” Its 2 chapters are, “Living on Borrowed Time,” and “Looking for Jesus.”

But the 10 chapters of Part Two contain the main thrust. Here we are urged to stand on God's Word, believe in His power, and rely on His Spirit. The author also challenges us to practice “tough faith,” and order our priorities in life in the light of eternity. We are called to prayerfulness, wholehearted worship, vibrant hope for the future--and also to stand for what is right and oppose evil, rejecting the intolerant “tolérance” of our culture.

I personally don't agree with all of my friend Dave's interpretations of prophecy. But the vast majority of the book is right on target--especially its applications. If you read it discerningly--as you should do when you read W&W or any man's views--, you will be enlightened and challenged to deeper dedication to Christ and brighter hope in His coming. Preachers will find a wealth of helpful illustrations and well-documented statistics. Much of the book has appeared earlier in Brother Reagan's monthly *Lamplighter*, but here you have it all at your fingertips. The book should be in Christian bookstores in August, @ \$12. But through the end of September you may order copies direct from Lamb & Lion Ministries @ \$10, including the cost of shipping. Call 1-800-705-8316.

What Do Others See?

Joyce Broyles

For thirty years as a librarian, I have told students, "Don't judge a book by its cover."

As a mother, I told my children, "Appearances may be deceiving."

All of us have heard these proverbs and used them many times. Each is a concise lesson on behavior. That lesson came home to me one Sunday afternoon in an unforgettable way.

I had just pulled out of my driveway onto Highway 26 to take our exchange student, Bianka, to New Orleans. After sneezing several

times, she asked for a tissue. I looked down to find one in the box between us and handed it to her.

While getting the tissues, I had seen some audio tapes in the box. Because it was going to be a long trip and music might be enjoyable, I looked down to select a tape.

Taking the tape in my right hand, again I looked down to place it into the tape player. By that time, I was in front of the radio station, just a couple of miles from home. I saw blue and red flashing lights in my rearview mirror suddenly, so I slowed and pulled over to let the police car by. Instead, the police car pulled over also!

Because the shoulder of the road was narrow, I eased into the trailer park entrance, stopped, and stepped out of the van. My heart was pounding as two police cars drew up next to me. One officer came to me, asked to see my license, then asked, "Have you been drinking?"

No one had ever asked me that before. I stammered, "N-N-No! I don't drink!"

The officer asked, "Then what were you doing? You just ran off the road three times!"

Bianka just sat there, smiling, with her soft drink can in her hand, while I explained about the tissues and the tapes. I apologized for not being very careful.

The officer grinned, agreed that I had been very careless, and told me to pay attention to what I was doing. Again I apologized for making his job more difficult, and we chatted a bit. I told him that I was a preacher's wife and school teacher, involved with the drug-free program at the school. He asked me to pray for him as he worked the holiday weekend, looking for drunk drivers. I promised him I would.

As I left the scene, I did some serious thinking. I had appeared to be under the influence of alcohol that afternoon. The officer had been misled about me. How often had that happened before? How careless had I been about other things?

Again I was reminded that every day others see us, hear us, and are touched by our lives. Jesus admonished us to let our lights shine so that He could be praised (Matthew 5:16). If my behavior does not do that, then I need to be much more aware of what I am doing. Each day, whether working, relaxing, or driving, I must be certain that only good is reflected in my various ways of making personal expressions.

A CUSSING HUSBAND

Dennis Kaufman

Question: As a Christian wife of a (spiritually) non-committed husband, how do I practically handle his use of profanity in our home. We have a child under 10 and my husband is not sensitive to this influence in her life.

I have tried to explain this isn't a positive environment for a child, but it falls on deaf ears. I've also prayed and will continue to do so.

Answer: As I have pondered your situation, it seems to me there are three possible reasons why your husband would continue this insensitive pattern of profanity. First, there is the possibility that he is stricken with a malady common to human beings of our generation, which I often refer to as "cluelessness." There is a dullness of understanding that leaves a person rather blind to the obvious. The Bible indicates that this dullness is often the result of years of living defensively rather than leaving our hearts open to the sting of truth. As time passes, defensive living creates a callousness, and thus a hardening of the heart.

The dilemma regarding cluelessness is that it tends to make us rather unteachable. Insight usually bounces off rather than penetrating the stony heart. If this describes your husband, you will need to chart a course of God-given patience. From my experience, persons who have lived a defensive lifestyle learn to thaw out from their frozen condition very slowly. It is only the relentless balance of unconditional love and gentle-but-firm confrontation that breaks through the defense systems. Christ is our perfect example here, in that He loved us while we were still hardened by sin.

The second factor you may want to be aware of is the power of "habit." Often people who use profanity have been doing so for years, and find it as hard to break as smoking, overeating, gossiping, etc. If the pattern goes all the way back to his family of origin, he may not even see it as a big deal, and wonders why you are up in arms about it.

I find that when a marriage is disrupted by an issue that has a lot of history to it, it is most helpful to talk openly about the past. You may invite him to share stories about how his family handled anger, and how he felt if things got heated. Often this kind of compassionate reminiscing can break up the iceberg of habit and provide strength for new behaviors.

The final idea I would share, and the one I feel is most likely at work here, is the likelihood of some kind of power issue in the marriage. When a spouse engages in a particular kind of behavior, and their mate says in essence "don't do that," there is the potential for a rebellious response. Profanity is a childish behavior. If you step in with a parental tone (especially a nagging parental tone), you will hook the part of your husband which says to himself, "She's not going to tell me what to do in my own house." This parent-child dynamic quickly spirals downward and disrupts the needed adult-adult communication which exists in healthy relationships.

My sense is that the more you get into high drama or use language dotted with shoulds, oughts, and musts, the more the tension will escalate. The times you feel you need to confront will be most effective if you communicate objectively, matter-of-factly, and without condescending.

I think that we as Christians are often amazed that the unbeliever or the uncommitted person does not share our values. We should not be surprised, for the differences can run deep. The apostle Peter's words still ring true when it comes to our attempt to influence others. Within marriage, change and transformation take place more by example than by our words. If your husband continues to be obstinate, it is my prayer that your child will one day be able to share her feelings of hurt when her dad curses. If a father can ignore a daughter's plea for change, he is petrified indeed. Meanwhile, without putting her father down, keep teaching your daughter the way of Christ.

Lois McReynolds, March 19, 1923-August 8, 2000.

My Sister-in-law, Lois McReynolds

Mattie McReynolds, DeRidder, La.

There is a sign hanging in the kitchen at 115 Bon Ami, where Lois lived, that reads "Industry is virtue the idle never know". This typifies Lois. She was always busy, always concerned for others and always reaching out to help.

She told me that she enjoyed teaching more than anything else. The response of the local students and their progress both mathematically and hopefully spiritually proved her expertise. We were impressed anew that so many came to the funeral. One in particular, a doctor's son, came and wept to the point of having to be consoled by a Christian friend of the family. Through her stories of teaching at Portland Christian School in Louisville, we know many students who do

not know us. Since retiring, she received cards, letters, gifts and special considerations from her former students and coworkers. Always these occasions were received with joy and thanksgiving.

Books. Oh how she loved books! She even bought used books for others. One book that I most appreciated was Today's Best Nonfiction Reader's Digest that contained two books that I had wanted to read when they first went on sale. David received books on construction, gardening, and worthy works of spiritual men.

Lois liked to see things grow. She lovingly took care of a night blooming Cereus. The first year that it flowered, she plucked one of the large white, fragrant blooms then put it in the refrigerator for David & me to see. She used it to tell of the wonderful things of the Lord to neighbors and friends. We suspect that it was a cutting of this plant that she took to a friend the evening that she had her first heart attack--before her final one the next morning.

She was "Aunt Lois" to twenty-eight nieces and nephews, a sister and friend to two sisters and two brothers. A sister and friend to all in the Church, a mentor to the ones she witnessed to in prison. All will miss her much. Most know that she now is enjoying the pleasures and thrills of eternity with her Lord. We loved her.

Lois McReynolds, *Soft-spoken Radiance*

Alex Wilson

She was not at all pretentious, flashy, or flamboyant. None of those words fit her at all. Rather, she was a soft-spoken introvert. She would not stand out in a crowd... unless you had gotten to know her! Then you would notice her and say, "Hey, there's Miss Lois," and try to rush to her side. Because she was a dear, dear friend. If you were in a crowd where many people knew her, it's likely you'd have to wait in a long line before getting to converse with her. I wonder what the scene was like when she arrived in Heaven on August 8, after a heart attack?

Lois McReynolds taught math and Bible at Portland Christian High School for 30 years (1948-78). Both the earlier and latter years of her life she lived in DeRidder, Louisiana. Her spiritual roots ran deep. She was descended from two zealous Church of Christ preachers, Ben Elston and Alfred Elmore. Her godly family upbringing was

supplemented by the influence of Harding College, with professors like J.N. Armstrong.

In turn, what a vast influence she had! Though it was held at an inconvenient time, a memorial service in Sellersburg at the end of Fellowship Week drew a number of people. Most of us were recipients of many caring letters and phone calls from her, decades after having been her students. Several mentioned generous gifts received from this far-from-wealthy lady. Billy Ray Lewter found college math a breeze after taking her PCHS classes. J.R. Satterfield became a math teacher himself, at least partly due to her expertise.

Bev Knecht saw her as an example of Paul's comments in 1 Cor. 7:32ff.: A married woman is concerned about how she can please her husband. An unmarried woman is concerned about the Lord's affairs and giving undivided devotion to Him. Betty Allen saw Miss Lois from the perspective of Isaiah 54:1, "More are the children of the desolate woman than of her who has a husband." Yes, she had many children.

A typical tribute by email came from Bob von Allmen: "My interest in math was encouraged by her devotion to this subject and her personal interest in me and every other student. In fact I even 'enjoyed' detention hall when she was in charge --she handed out math problems to work! ! Her Christian character lives on in the many lives she touched."

Some students thought her too old-fashioned or strait-laced, but none who knew her well ever doubted her loving care for them. She had a pleasant sense of humor too, and often included jokes or comic strips in her letters to Ruth and me. Yet, like all godly teachers, she was also a person of sorrows and acquainted with grief and disappointment.

What a remarkable intercessor she was! Nathan Burks mentioned that in her letters or phone calls she would always ask how this or that former student was doing in their relation to the Lord. She was praying for them, in some cases 25 or 30 years after she had taught them. She once told me, not boasting, that the number of people on her prayer-list became so large she had to devise a different system. She divided up the list by the days of the month. Then on the 1st of every month she would pray for these four persons, on the 2nd for four others, etc. But there were so many that she ended up praying for eight different individuals each day of the month --a total of 240 or so! And she wasn't just saying, "God bless Joe, Jim, June and Joan," either.

When Houston Cockrell considered teaching at P.C.H.S. after years in the field of banking, he asked her advice. She replied, "*If you teach there, you won't make a lot of money, but you might get rich.*" Well spoken, Miss Lois! You were rich.

A comment made some time ago about another wonderful PCS teacher, Gordon Linscott, perfectly fits Miss Lois too. Like him, she "influenced many people, in many places, *quietly.*" She was quiet and yet a bright shining star (Phil.2:15). Thank You, Lord Jesus, for her radiant life. If You can display such radiance in your disciples, how supremely radiant *YOU* must be! --avw

VOICES From The FIELDS

Robert Garrett

Ruwa, Zimbabwe

July 2000

There Is Much To Praise God For: We arrived back in the middle of a Women's Camp Meeting. There were 150 women from some 20 or more congregations who had a wonderful time in the Lord. They always pack in as much as possible--with lessons all day long from early in the morning till night. They had asked Joy to bring a lesson on a prophetic subject. She was hardly over her jet lag but managed well. Benevolent Work: These women always take up a special offering to assist widows and those in dire circumstances.

On June 18 we had a special one day camp for the smaller children who are too young to attend the sleep-over camps. We had 67 excited youngsters from the ages 5 through 8. They had a wonderful time, but were disappointed that they could not sleep over. They are longing for the day when they will be old enough--like their older brothers and sisters--to come to "real camp."

The second Sunday after our return we went to the rural church in Goromonzi to see their new building. Some 15 years ago I had erected a "temporary" shelter of poles and scrap sheet metal bought at auction. There are three brethren from the Harare churches who take turns going out to minister to that church on Sundays. The Harare churches raised money for this new building. The bricks were made locally and the roof framing is of steel. They have done a great work. Their next step is to make benches.

The Harare brethren are now working to raise funds for a building at Mhondoro--another rural congregation. We had likewise erected a "temporary" shelter there about thirty years ago. This is not an appeal to you in the USA! But pray for them to be successful locally.

While we were in the States we had asked for funds to purchase a new 3-ton truck to replace our oldest and trouble-prone one. The Lord moved hearts and sufficient funds came in. We were able to purchase a new 4-ton truck with a canopy to use as an "unofficial" bus. I will need to make benches to run along each side the length of the "bus."

IMPORTANT UPDATE from JOY GARRETT
Saturday, July 22, 2000

Last Sunday morning about 3 a.m. Robert heard something at the door. He went to investigate, but saw nothing. When I went to open the kitchen door later, I found on the outside that the steel doorframe had been bent so that the lock was exposed. The dead bolt at the top was holding the door closed! The bottom pin had been removed too. Bob went to church here at Rockwood and worked the rest of the day on that doorframe. It is now reinforced with extra steel. The thief did not realize that inside the wooden door is a steel one with a big padlock.

My oven went out again and as Robert has been unable to find parts (since it is 40 years old), he decided to try to find a new one....We decided to go to South Africa. Daniel and Rose came Monday night. They were here when we reached home after my Bible study and prayer meeting and Bob's prayer meeting and business meeting at Arcadia. We got up at 4:00 and left at 5:00 a.m. We went slowly because we had only one tank full and no prospects of more diesel. The country has been short of diesel for a month. The Lord provides and in Mazvingo there was fuel. We went fast the rest of the way to Beit Bridge. However, the road has many bumps because of the heavy rains last rainy season and pot holes in some areas. They are working on them. Near Bubi River one side of the road fell into the ditch. South Africa had two bridges and two dams washed away that we could see from the road. These are in the Northern Province where they are not used to heavy rainfall.

In Petersburg after shopping around we bought a stove and also a microwave. They were considerably cheaper than here. We only stayed one night there. On our trip back we did not get through customs until 6 p.m. and filled up with diesel at the second station. The first one had no diesel. Robert brought a container with us and filled it up in case there was none in Mazvingo. There wasn't so we poured in the 20 liters and came home as quickly as we could. There are a lot of big trucks, but hardly any cars. You just don't see any tourists.

We were nearly empty when we reached Harare at midnight. Most stations were closed, but one had a truck filling up and Robert turned in. The attendant said, "Sorry, but that is the owner!" Robert begged please 5 liters. The man gave us 10 liters. There was a little yesterday

at Ruwa but 40 vehicles in line for it. Today there is none. We need your prayers for many things here.

However, God has been watching over us. I'm enjoying my new stove and microwave. I'm over my cold and my blood pressure taken down south was 132/70. My knees are much better too. There is lots to be thankful for.

[Additional News: According to the media, farmers there are striking due to continued occupation of their land, and workers being raped, beaten etc. The opposition party called for citywide strikes for several days starting Aug. 2 due to continued human rights abuses and breakdown of law and order. Pray fervently for peace. --editor]

Moto Nomura

Sunday July 16, 2000

We had 19 today. Nao Hirose (a new convert) partook at the Lord's Table with other members and her own elder sister Chika as well as her own father. Her mother (also recently baptized) did not come to the service since Nao's younger brother had some fever this morning.

A Presbyterian senior couple visited us today. They came from Yokohama to the mountains to rest for a couple days. They found us by the yellow pages. The man had been baptized by a non-clergy or a layman, thus for years he was questioning his own baptism, he told me at the lunch table. But when Bro. Hirose told him he baptized his own wife and daughter Nao, this senior man was very happy to know his baptism was OK. I then stepped in and talked to the men about Thomas Campbell and how he got branded a heretic, and how he started to value things according to what the Word of God says.

While listening to Bro. Hirose telling this senior Christian visitor why he wants to partake the Lord's Table and why he decided to follow my advice to baptize his family members, I was quite impressed how rapidly he has come out of his ("modernist") indoctrination and now is firmly standing upon the Word.

Another brother and his wife with their five children have become more fully aware of our simple faith in Jesus and His Word. The Iwashitas came back to Kofu a couple of years ago to assist his aging father. They were members of a Church of Christ which is quite narrow and legalistic. Brother Iwashita has come to appreciate simple NT church principles based upon the grace of God. I am praying that a couple of his five children will make their own confession of faith in Jesus and be baptized by their own father.

We have another couple who came to this area from Tokyo with holiness-church background. They now enjoy our simple NT faith, and I am praying that two of their sons, a 7th grader and a 6th grader, will make similar confession of faith soon. This morning this Bro. Ichikawa brought his first message in his whole Christian life to a Sunday morning congregation. He was the third man who brought the message. Bro. Iwashita brought his first message in May, Bro. Hirose in June, and Bro. Ichikawa today.

Step by step I am hoping to assist them to understand that the center of our public worship on Sundays is Jesus Christ and Him Crucified, and that it is both our privilege and duty to present to ourselves Jesus Christ as our Savior and to help the hearers to give their lives for His cause, that we are gathering on Sundays to worship Him and give glory to Him. Since they had never been told what Sunday morning public worship is really for, I will encourage them to bring the focus on Jesus Christ step by step as I am hoping to encourage them to bring their second messages in near future. I believe they and their wives as well as children are happy to see their fathers taking a positive role in worship service. In their previous churches they were just church goers, but soon they will come to realize both their responsibility as well as privilege as the head of their families.

James & Karen Ashley Papua, New Guinea August, 2000

On Aug. 18 James & Karen Ashley plus Philip and Susan arrived in Papua New Guinea. Due to the revolution and continued fighting in the Solomon Islands--where they have been translating the Bible for many years--the Ashleys and a number of other missionaries were advised to leave on very short notice. They flew first to Australia and waited perhaps a week till given visas for Papua New Guinea, where the Wycliffe Bible Translators have numerous workers.

We have not heard how long they plan to stay in P.N.G. Probably they themselves have no idea. But pray that the Lord will give them peace and adaptability to new and unexpected circumstances. Also that even there, James will be able to carry on the translation project in absentia. Pray too for David and Jonathan--the Sa'a translation consultants they've left behind--and all the Sa'a believers. And ask the Lord to bring order and integrity to the government of the Solomon Islands and Zimbabwe, Mozambique, and elsewhere.

**Nakahara Mission Fund
Bob Yarbrough, Treasurer**

August 25, 2000

Michiya, Tomoko, and their children have now returned to Japan, but Oh what a wonderful experience they had while here in the states! We trust that you received a blessing from their being with you, and that you gained some idea of the mission work in Japan.

He was able to meet so many people who are praying for him and who are giving financially toward the Lord's work in Shizuoka City. Michiya was personally blessed by attending the Louisville Fellowship while he was here. The speakers he heard were great and the fellowship was inspiring. He commented more than once how much he enjoyed the harmonious singing. So, we suppose there was a mutual edification taking place during his visit. Michiya also greatly appreciated participating in the Mission Conference held during the Fellowship week.

Both Michiya and Tomoko were touched deeply by meeting some children at Pine Prairie, Louisiana who regularly donate their Sunday School collection to the mission work. These kids had never met Michiya or his parents, yet they regularly prayed for and gave to the Nakaharas. They were glad to put a face to a name. He was glad to meet them also. There are so many stories like this which could be told as they visited the churches.

Before he left, Michiya told me that he would be faithful to preach the gospel, the good news that Jesus saves. We appreciate your faithfulness in standing with him through your prayers and stewardship.

Mark & Candy Garrett Senegal, Africa July 19, 2000

We've been exchanging hats here with the comings and goings of certain team members. Esther Smith went on furlough so I took her treasurer hat. Susie Murzynski leaves us indefinitely to care for her mother and so Candy & I are taking her reading group hat. Geoff Beatty took my teaching English hat and our two newest guys will take my Ministry Center manager hat. This shows one of the strengths of working on a team. Sometimes a ministry can go on during one's furlough or even after the one who started it leaves.

An open Door in Radio

Yoonu Njub (The Way of Righteousness) is a radio series of 100 chronological Bible lessons for radio. Written with Muslim listeners

in mind, these lessons explain who Jesus is, beginning with the prophets and culminating with His life, death, and resurrection.

A contact with our local FM station invited us to visit a rural community radio station about 60 miles away. Located in Fissel, a farming area, this is Senegal's first non-profit community radio station. The station was built with funds from a foreign development organization but had fallen into disrepair after outside funding dried up. Dave Schult, our interim Senegal director, went along on our visit. His many years of experience at Radio ELWA in Liberia came in handy that day as he immediately spotted technical problems with the installation. We offered them Dave's technical advice and also help with the costs of repairs. In return, they agreed to air Yoonu Njub three times a week on their station which broadcasts in Wolof, Pular and Serer.

It took time to line up competent technicians (a rare commodity here) but we finally spent a day with them on site assessing all the repairs needed to put the station back in good working order. Climbing partway up the tower, one of the workers discovered a hole in the cable that carries the signal to the antenna. We all had a good laugh when he opened the cabin connector at the bottom and filled a coke bottle with the accumulated rain water!

While there we met with a local school teacher who is one of only a handful of Christians in the area. He thanked us for our effort there and told us that the broadcasts would really help him in his witness. A few weeks ago the technicians returned for three days of repairs and now the station is almost back up to original power. Then they started Yoonu Njub broadcast! Will you pray for the Wolof speaking people of this rural area? Each broadcast costs about \$30. If you are interested in supporting this ministry you can send a gift directly to SIM. Designate "Senegal Radio Broadcasts" Project # SN95695.

Ups and Downs of Ministry

An expanding ministry has growing pains. But when a ministry is shrinking, it can be even more painful. The Jehovah's Witnesses have built a brand new building a stone's throw from our house. Expansion is in the air. Meanwhile, our Sunday fellowship has dwindled to a faithful two or three locals. It seems that those who were coming for the wrong reasons (looking for a job, "moochers", etc.) have left us now. We wonder with Jeremiah why the "wicked prosper." May God enable us to persevere in ministry to these few and to seek His face for how to expand again. We know we have found The Truth. We long for Him to guide us to those who truly seek Him.

"Tools" For Pastors

Many local pastors in Senegal are getting excited about the coming Pastor's Book Set conference. Like most evangelical pastors in the "Third World," pastors here own very few theological books, the "tools" of their ministry. Just to buy a reference Bible in French would cost one or two months salary. Christian books in French are incredibly expensive because of small publishing runs. SIM's solution to this problem is to buy books for thousands of evangelical pastors at the same time, insuring incredible low prices from publishers.

The French Pastors Book Set will be distributed to more than 9,000 pastors and evangelists all over French speaking Africa from Gabon, to Niger, to Senegal. The set of almost 40 books includes not only reference volumes but also books on marriage, prayer, witness to Muslims, missions, and even some books by African authors. We are excited about how this bookset can improve the effectiveness of many pastors.

Would you like to help an African pastor? The project works this way. Each pastor who wants to participate pays only \$75. Sponsors pay a matching \$75 to complete the cost of each set. Send your gift to SIM designating French Pastor's Book Set project #NE 97885.

NEWS and NOTES

Edited by Bennie Hill

SBS Expands into Africa: The School of Biblical Studies was asked by Robert Garrett (during his time in the U.S.) to send 2 teachers to Zimbabwe for concentrated teaching on church leadership & also Bible survey. Mike Abbott & Jerry Carmichael agreed to go, Mike to teach the former subject & Jerry the latter. The Lord worked to provide travel funds via the SCEC. As of July 26, the plan is for them to be gone Aug. 8-22 or thereabouts.

We intended for this news item to get into the July WW. But even though they will no

doubt be back by the time you read this, pray that the seed they sowed will bear much good fruit.

From Mike Abbott while in Zimbabwe, Aug. 17

The men's camp was great! Jerry & my lessons were well received and they want more of the same. A number of the men have asked for (1) a Bible School in this country, (2) study by correspondence and/or (3) study resources --study Bibles, etc. Word & Works are in demand here. Robert put out the recent edition on the pulpit up front and they were gone within minutes. I have

to pass them out at home and still many will remain on the table at church. It is not a reflection on the W&W, but on the indifference in U.S. churches. There is a hunger here that is not present in the U.S. Our School of Biblical Studies has the teachers, but needs more students. Zimbabwe has the students but needs teachers. There is much to pray and think about.

Winchester, KY. Effective August 12th Ben Rake resigned as preacher/minister at Belmont Church in Winchester. He is available for fill-in preaching in the area, & may still be reached at 606-744-1013.

Gallatin, Tenn. The Gallatin church is looking for a family minister, an individual who can work directly with and minister to our church families. This individual would have very limited pulpit duty, except in the absence of Bro. Hovan. When Bro. Hovan retires, which we anticipate will be in a couple of years, this individual would have the opportunity to become the pulpit minister, if he desires and the Lord so leads.

Anyone interested in this position, or who needs more information, can contact us by writing to the elders at the Gallatin Church of Christ, P.O. Box 984, Gallatin TN 37066 or by calling David Schreiner, 615-452-9363 (day), or 615-452-7976 (nt.), or by e-mailing him: christow@bellsouth.net

Robert Shank, veteran Bible teacher & author of *Life in the Son*, and *Until: the Coming of the Messiah*, plus other valuable books, is still studying! It was good to speak with him by phone some weeks ago. He still lives in Missouri. At 82, he is not working on any more books but still hopes to publish some articles. (--avw)

MAP: Missionaries for America Program: This ministry, led by Sonny Childs aided by his wife & parents, was a great success. 12 college & high school students from several states joined in this 27-day learning-by-doing program in the northeast U.S. They traveled over 3,000 miles and were taught over 50 hours of Bible study. They also conducted 3 gospel meetings & taught 15 youth services, resulting in 10 responses for prayer or baptism. They also visited & learned about various ministries such as Words of Life, the School of Biblical Studies, Portland Christian School, and Goin' Fishing.

Anyone wishing to receive Sonny Childs' newsletters may write to P.O.Box 611, Olney, IL 62450. This is a work worth backing. (--avw)

Boll Reprint: Back in the 1920s R.H. Boll published a small book entitled *The 2nd Coming of our Lord Jesus Christ*. It contained 3 sermons & answers to several questions he often was asked. It has long been out of print, but now John S. May has reprinted the 1st of the 3 sermons. For free

copies of this fine 14-page booklet, write him at 15 Rutledge Drive, Terre Haute, IN 47803.

Crystal Hardin in Korea Crystal Hardin is visiting in the U.S. this summer. Last school year she taught in a Christian school in Seoul, So. Korea, & she is scheduled to return there this fall. Her school-time address is Y.S.P.O. Box 62, Seoul 140-600, S. Korea.

Does Your Church Do This? We Hope So From the Borden, IN church bulletin: "Word & Work magazines are available on the table in the front entrance. These magazines are full of encouraging articles and news and they are free. Take one." [Reminder: Bundles of 10 or more W&Ws sent to the same address cost only @ \$7.50 yearly, not 8.00.]

It Makes You Wonder ... Why are some churches that practice sprinkling all wet on other issues?

Why are some churches that immerse so dry in their teaching?

Why do some Christians who argue most loudly about the Bible's verbal inerrancy use paraphrased versions?

Why are some Christians who believe in total depravity such nice people?

Why do Calvinists take up free-will offerings?

--Adapted from *Christianity Today*

Which reminds me of 2 bumper-stickers I read about: *I was predestined to be an Arminian. And, I became a Calvinist of my own free will.*

Woodland Bible Camp...fall schedule:

Sept. 10-15 Senior Citizen's Week (Robert Gill & Eugene Pound)

Sept. 22-24 Senior Retreat (Nathan Grimes & Steve Hill)

Senior Citizen's Week (Sept. 10-15) If you are age 50 or over then pack some comfortable clothes and shoes and head to Woodland. There will be recreation, visitation with friends, plenty of good food for both physical and spiritual needs. After August 20 \$65.00 per camper. Send all correspondence to: Eugene Pound, 110 B St. N.E, Linton, IN. 47441, (812) 847-9248

53rd Kentucky/Indiana

Christian Fellowship Report:

Day sessions averaged 60. Night sessions averaged 245 with 276 on Wed. night. The missions offering was \$2700. Randy Coultas will serve as chairman for next year along with several other new faces on the committee.

Buechel: sponsors a men's prayer breakfast each second Saturday of the month (except this Sept.) and has anywhere be-

tween 12 to 25 in attendance. It begins at 8:30 a.m. and is over no later than 9:30 a.m. All men in the area are encouraged to join with us. Our Revival with Julius Hovan is scheduled for October 8-11. (Bud Ridgeway)

Church of Christ Worldwide:

The Lord continues to bless in the day to day operation of the Mission Office through the dedication and labor of love of two of our ladies Miss Carla Potter and Mrs. Peggy Carter. Both are to be commended for the exemplary work of receiving funds, making appropriate deposits, and forwarding all funds received to designated missionaries and /or works. Both ladies would be glad to answer any question that pertains to the office. Contact them at the

Cramer & Hanover Church of Christ Bible Pictures for Chronological Teaching can be ordered from New Tribes Mission (1000 E. First St, Sanford, FL 32771-1487) "8 x 11" Pictures on both sides - set of 105 - laminated - 3 hole punched for notebook and a cost of **\$39.95 plus S&H**. This is an excellent teaching tool especially for young people. You can call toll free: 1-800-321-5375

New Web Sites are informative and educational. Check them out and join the world of internet. First, is our Christian Youth Encampment in Deridder, Louisiana. See what the Lord is doing. Then, check out the Iroquois Church and be updated on the work there and especially the Philippine Mission work. www.cyeonline.com
www.iroquoischurch.com

Revivals:

Sept. 17-20 - Jennings Church of Christ - Earl Mullins Sr.

Sept. 17-21 - Ralph Ave. Church of Christ - Bennie Hill

Thank you so much for your continued help with mission work. Our present goal is to get New King James Bibles in the hands of all youth of the church in the Philippines. To date - 32 Bibles have been mailed and 28 Bibles are on hand waiting to be mailed. These Bible have center references, concordances, presentation page, red letter edition with leather flex cover in dark red. Cost per Bible is \$9.99 plus 8% tax and \$25.65 postage air mail.

If you would like to sponsor several Bibles contact: **Bob Morrow**, P.O. Box 406, Glenmora, La 71433

A Recent Book--Interesting & Important:

FAST FACTS ON FALSE TEACHINGS

(Put in your church library)

This book refutes many errors--at least 16. Obviously you cannot learn everything about the New Age Movement in 11 pages. Or about Evolution in 17 pages. But you can at least get a good start, and know how to refute some of their main beliefs, and how they began, etc.

The book includes 17 chapters, Chap. 1 briefly lists basic truths of Biblical faith. The following chapters go on to expose atheism, and other religions like Buddhism, Islam, and Hinduism. Also prosperity theology (the "health & wealth gospel"), as well as Roman Catholicism. Satanism, transcendental meditation, reincarnation and other forms of occultism are included too. And it covers cults like Mormonism, Jehovah's Witnesses and the Unification Church (the "moonies"). In addition, there is a chapter on the Masonic Lodge's beliefs and practices.

You may not agree with every single thing in this book, but it will help prepare you to stand up against error.

\$10.00 + postage (add 6% tax for Kentuckians). Order from:

**Word and Work
2518 Portland Avenue
Louisville, KY 40212**