

Hourly for the faithful Word...



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

"Holding forth the Word of life."

JUNE, 1980



H. E. SCHREINER 1912 - 1980
(Inside Back Cover)

33rd Annual Louisville Christian Fellowship Week

August 11 - 15, 1980

DAY SESSIONS: Portland Avenue Church of Christ, 2500 Portland Avenue

EVENING SESSIONS: Sellersburg Church of Christ, Sellersburg, Indiana

Theme: THE GREAT "I AM" (John 8:24)

MONDAY

Chairman, Eddie Hoagland

Evening Session

7:30 - 8:00 Singing

8:00 - 9:00 "I AM THAT I AM"

Hall Crowder

TUESDAY

"I Am the Way..."

Day Session

9:00 - 9:30 Prayer Time

9:30 - 10:30 Bible Exposition: Colossians

C. V. Wilson

10:30 - 11:00 Break

11:00 - 11:50 "How Know We the Way?"

Orell Overman

12:00 - 1:15 Lunch

1:30 - 2:10 "What Is Truth?"

Bennie Hill

2:10 - 2:30 Break

2:30 - 3:10 Life in the Son

Jerry Carmichael

Evening Session

7:30 - 8:00 Singing

8:00 - 9:00 "No Other Name..."

Stan Broussard

WEDNESDAY

"I Am the Vine, Ye Are the Branches"

Chairman,
Joe Roberts, Jr.

Day Session

9:00 - 9:30 Prayer Time

9:30 - 10:30 Bible Exposition: Colossians

C. V. Wilson

10:30 - 11:00 Break

11:00 - 11:50 The True Vine

Paul Clark

12:00 - 1:15 Lunch

1:30 - 2:10 "Ye Are the Branches"

Jerry Samples

2:10 - 2:30 Break

2:30 - 3:10 Fruit That Glorifies God

Donald Harris

Evening Session

7:30 - 8:00 Singing

8:00 - 9:00 The Responsibility of Bearing Fruit

Vernon Lawyer

Note: A love offering will be taken at the Wednesday evening session to benefit any special missionary needs. Checks should be made payable to "Louisville Christian Fellowship Week".

THURSDAY

"I Am the Good Shepherd"

Chairman, Bruce Chowning

Day Session

9:00 - 9:30 Prayer Time

9:30 - 10:30 Bible Exposition: Colossians

C. V. Wilson

10:30 - 11:00 Break

11:00 - 11:50 The Nature of the Shepherd

T. Y. Clark

12:00 - 1:15 Lunch

1:30 - 2:10 The Nature of His Sheep Hearing His Voice

Richard Lewis

2:10 - 2:30 Break

2:30 - 3:10 Following His Voice

Men's Group

Women's Group

Earl Mullins, Sr.
Ragena Mullins

THE WORD AND WORK

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

Wm. Robert Heid, Editor

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Robert Heid is a minister in Louisville, Kentucky.



God's Family

W. R. H.

NONE SO BLIND

A missionary just returned from a two-weeks' visit to the China mainland reports conditions that you haven't been reading in reports fed into this country from the media, and challenges either the honesty or the perception of our intelligence department. We in the U.S. have been lulled into a light slumber since our government has abandoned Taiwan and recognized Red China. Supposedly this has been a great accomplishment in international understanding, and one that should enhance trade and reciprocally be a blessing to the millions of Chinese. But some blunt, factual report needs to be made in fairness to truth.

Parties visiting China are carefully cordoned off from the rank and file of the citizenry, making it impossible to find even a few moments in which to converse at the grass roots level and get at the truth. The visiting Americans must ride in specially restricted buses, stay in close-knit groups under constant roll-call, visit schools and churches that are prepared to receive their visits, whose programs and atmosphere have been "tailored" to present the desired picture.

The missionary was a Chinese-born young mother who was well able to understand the tongue of the land. Being born of that culture, she was also able to understand their official manipulations, and see through them.

Freedom, as we know it, is so absent that peasants living in the villages are not permitted to move their families to the larger cities, in order to improve their standard of living, but having been born in the poverty of the villages, must eke out their existence there with an income that we would call 40 cents a day. Their food supply has been so limited that it would be physically impossible for them to eat what we in America would call a good square meal.

Even Chinese Christians, under the domination of the communists, dare not be seen talking to the visitors, or giving any indication that they are trying to witness for Christ in any way.

With this picture of Chinese Communism, and with what we have learned from Cuba, Angola, Vietnam, and the thrust of Russia into

Afghanistan, it seems like willful blindness that our foreign policy should sweep oppression and inhumanity under the rug, and keep on waving the flag for Salt II and detente.

But, after all, world government and human oppression—bad as they are is but temporal, temporary. The god of this world has only so much he can inflict upon mankind in this life. But what about the life hereafter. And what about man's attitude toward the Gospel of the grace of God? If we see a kind of "studied blindness" in political affairs, what more of a blindness is evident as men deal with the Word of God?

Dr. Francis Schaeffer, in his discussion at the L'abri conference in Rochester, Minnesota this week, had much to say about mankind and man's "world view". This over-all world view, of course, includes some sort of "Bible view". Dr. Schaeffer pointed out that as man's world view changes from one generation to another, all kinds of other changes come in the wake of it. One of the most vicious is the devaluation of life itself. Only the Bible can affect our concept of the real value of life, and as our concept of life's value erodes, the actions of society show immediate decay.

Another product of man's Bible blindness is the loss of "absolutes." that is, the clear black and white of wrong and right are lost, and the lines of distinction are lost in a "gray area". This is how the communists can claim for truth, what they are saying today, but are not at all concerned about what they called truth yesterday.

A third evidence of Bible blindness is the materialism of our day. By materialism, we mean the craving for and total involvement in the "lust of things" that Jesus taught about in the parable of the sower. Materialism has enthroned "Things," money, and what money can provide, as god. In this state of blindness, we soon reduce everything to simple economics. We all know that our "standard of living" in this country is completely an economic measure. We are talking about central air conditioning, job status, recreational vehicles, or social and economic security. Have you heard of anyone who said "standard of living" and meant to speak of honesty, gentility, wholesomeness, integrity, or Christian influence in community? I have not.

As Christians, we must realize that the world has a willful blindness toward God and His word. We must pray and labor to find some way, so that the light of the glory of the gospel of Christ might break through.

Ernest Lyon is a professor of music at the University of Louisville, and an elder and minister of the Highland Church of Christ in Louisville.



THOUGHTS FROM ROMANS

Ernest E. Lyon

GOD'S JUDGMENT: HOW ABOUT THE "RELIGIOUS?"

In the latter part of chapter 1 of Romans Paul had dealt with those who openly turned against God. In the second chapter through verse 16 he had been speaking to those who thought they were above the judgment of God as described in chapter 1 because of their ability to criticize the "lower" morality of others. With verse 17 of chapter 2 Paul begins then answering the anticipated questions of those who were considering that their being fleshly descendants of Abraham, Isaac, and Jacob and their professing to follow the commandments of the Law put them above the possibility of God's judgment. The apostle here asks them to look at the profession and their actions to see if they are in agreement.

Since very few, if any, of my readers would be directly affected by statements entirely for Jews, may I ask you to look at this passage in view of the fact that the kind of arguments Paul is making against a Jew resting upon his privileges is very similar to what he would make today if he were here writing to the professing Christian churches. Read verses 17 through 29 and substitute "Christian" or "church-member" for "Jew" and make the arguments in terms of grace instead of law and you will see that reality of profession is still a very necessary thing. William R. Newell, in his classic work, "Romans Verse by Verse," paraphrases the whole passage in a way that might shock some of you. Try to get hold of a copy *after* you have paraphrased it for yourself. There are far too many church members today who rely on having grown up in a church family, having gone through all the prescribed forms, having gone regularly to church, but never having had a real heart conversion; never having submitted to Christ as Lord, forgetting that Paul later says, "If thou shalt confess Christ *as Lord*" (Rom. 10:9). To confess Him as Lord is to give to Him full sway to direct your life.

The Cambridge Bible has a good suggestion for making the last half of verse 22 a practical one for us: "Thou, who art so jealous for God against idolators, dost thou worship self and mammon in His presence?" Many other passages can be so worded to make us realize that we are dealing with a holy, righteous, all-powerful, all-knowing, all-seeing God Who loves us and wants us to be like Him.

Since most of the Jews of Paul's day would have had to answer in the negative to the question he asked, he then states "For the name of God is blasphemed among the Gentiles because of you, even as it is written" (verse 24). Is there any real difference there and the reputation God has today from the world looking at professed Christians? As a sample, let us not forget that Jesus Himself gave the world the right to judge whether or not we are His disciples by whether or not we have love one to another as He loved us (John 13:34, 35). In John 17 He prayed for a unity that would impress the world. Now how does the situation today meet that kind of standard? And how does your own personal life come up to this kind of a standard? If you are falling short, then take Romans 2:24 personally and ask the Lord to give the desire and power to change that.

From verse 25 to the end of the chapter Paul treats especially of that ordinance that set the Jews aside from others, circumcision. He shows that outward circumcision of the flesh is of no value unless there is a circumcision of the heart that changes the life to conform to God's standard. Baptism does not take the place of circumcision, for it is for believers and not for infants, but baptism shows forth our belief that Christ died for us and we want to die with Him to the things of the world. Has it become just an outward rite for you or are you "raised to walk in newness of life" (Romans 6:4) in Him?

Being a Jew outwardly was not enough and being a Christian in name only is not enough. The coming pages of Romans will show the right way, but let us decide right now that we are going to be Christians in name and in heart, in belief and in life, working and living unto the glory of God and for His approval, not for the approval of men.

THE LION OF JUDAH

W. C. Martin

The Lion of Judah goes forth in His might,
To vanquish the wrong and establish the right,
To shatter the chains of the poor and oppressed,
And millions from Satan's dominion to wrest.

The Lion of Judah shall conquer the world,
The slayer of souls from his throne shall be hurled;
The powers of darkness shall utterly fail,
For worthy and able is Christ to prevail.

The Lion of Judah shall reign over all,
And low at His feet every creature shall fall;
His glory shall saints and archangels proclaim,
O holy, thrice holy, His wonderful name.

The glorious banner of Christ is unfurled,
The Lion of Judah shall conquer the world;
So free to the breezes with boldness we fling
The banner of Judah's all-conquering King.

Jack Blaes preaches at the Antioch Church, Frankfort, Ky. and teaches at the Portland Christian School in Louisville.



Viewing the News

Jack Blaes

"THAT WHICH REPRESENTS GOD TODAY is the Word of God, wholly infallible, inerrant Word of God." explains Dr. Bailey Smith, newly elected president of the Southern Convention.

The debate over the infallibility and inerrancy of the Bible has been so explosive, that the election of Dr. Smith to the presidency, and the resolution on Doctrinal integrity is very newsworthy. I hold it to be a great victory for the Faith once delivered unto the saints. That is why I give you the resolution in its entirety.

WIHEREAS, Southern Baptists cherish our abiding conviction that the Bible is a perfect treasure of divine instruction, which has God for its author, salvation for its end, the truth, without any mixture of error, for its matter, and

WHEREAS, We believe freedom should be balanced with responsibility and doctrinal integrity, and

WHEREAS, We acknowledge not only the right but the responsibility of this convention to give explicit guidelines to the governing bodies of our various institutions,

Therefore be it **RESOLVED,** That the Southern Baptist Convention express its profound appreciation to the staff and faculty members of our seminaries and other institutions who have persistently and sacrificially taught the truth with love—enriching our appreciation for the Bible as God's Holy Word and enhancing our ministry in Christ's name.

Be it further **RESOLVED,** That we exhort the trustees of seminaries and other institutions affiliated with or supported by the Southern Baptist Convention to faithfully discharge their

responsibility to carefully preserve the doctrinal integrity of our institutions and to assure that seminaries and other institutions receiving our support only employ, and continue the employment of faculty members and professional staff who believe in the divine inspiration of the whole Bible, the infallibility of the original manuscripts, and that the Bible is truth without any error.

BY WAY OF CONTRAST one of the topics to be discussed at the annual meeting of the National Education Association is "Women's Leadership Training for Multicultural Sex Equity." Just mull that one over, and be glad you won't be there to hear it.

ALBANIA WAS LIBERATED FROM THE NAZIS in 1944. Its unfortunate peoples were then subjected to a fate even more horrible as the Communists set up its merciless regime soon afterward. When the Reds took over, some 70% of Albanians were believers in the Islamic faith. Now all mosques and churches have been closed, and the party boasts that Albania has become the first truly atheist state in the world. The May issue of **Jesus** to the Communist World announces that they have established the first contact with the Albanian Underground Church, which was completely isolated until now. They received the first 18,000 New Testaments.

LAST CHRISTMAS THE MINISTERIAL ASSOCIATION of Pincher Creek, Alberta decided that the Mormon choirs should be excluded from the community Christmas carol festival. The secretary, Tom Carman, in a letter to Bishop Carlos Smith of the Church of Jesus Christ

of Latter Day Saints (Mormons) explained that the reasons for the exclusion are theological, not personal. "Christmas celebrates the mystery of incarnation. The Church of Jesus Christ of Latter Day Saint's understanding of God, the birth of Christ, and Christ's uniqueness differs dramatically from the beliefs held by the Church's traditional faith. It is obvious we do not worship the same Christ; therefore we feel that we cannot celebrate two opposing beliefs together.

It is our conviction that there is more integrity in recognizing these differences than trying to pretend we mean the same things in our sharing of carols." I hope that all of our readers realized this fundamental difference between the Mormons and Bible believing Christians, but if this is news to you, "Go tell it on the mountains." Do it even if it isn't news.

ANOTHER EXPULSION. The World Bank decided to expel the Free Chinese Government on Taiwan and to give its place to the Communist regime in Peiping. This now opens the way to vast borrowing at near-commercial rates by Red China to develop such things as roads, dams, and irrigation networks. The World Bank lends about \$8 billion a year to nearly 100 countries.

CONGRESSMAN JOHN ROUSSELOT points out that the present Administration has done nothing to put a stop to the "giveaway" low interest foreign loan program that is currently pumping millions of dollars annually into price-gouging O.P.E.C. nations and Communist countries. He then asks his colleagues—"How can the Federal Government afford to lend the American taxpayer's money to these foreign nations at seven and eight percent, while the same taxpayer is unable to afford a home at fifteen percent interest?"

DON'T ROCK THE BOAT! Fu Xukun, a high-level Red Chinese interpreter who was in the U.S. to translate for an

official delegation, recently sought asylum here. This was viewed by the Carter Administration as most embarrassing since revelation of his intimate knowledge of Red China's policies and plans would dramatically interfere with the U.S.—Peiping warmup. Thus Mr. Fu is being kept hidden from the press. Would you like to face the reason for such action on the part of an anti-Communist country? How about: The U.S. is not an Anti-Communist country.

HOW TO DISTURB IRS. The Reverend James Ficek is owner of a duplex apartment in Chicago and his tax records were recently audited for the year 1978. It seems that Mr. Ficek, who lives in the upstairs apartment, was charging \$70 monthly in rent for the downstairs flat. This, ruled the Internal Revenue Service, was not high enough to suit the government. The tax bureaucrats, in fact, held that James should have nearly doubled the rent and increased his taxes by \$400. The way an Internal Revenue spokesman saw it: "If a landlord doesn't charge the fair market rate, he is operating at a loss, which means he cannot take all the deductions he might otherwise get, such as depreciation."

HOW DIFFERENT ARE THEY? The public should know that Kennedy has backed Carter in 84% of major Senate votes. Hardly another senator can match that, and furthermore, Teddy has given Jimmy more consistent support than he gave his brother Jack when he was president. Does that square with all his campaign rhetoric? What's there to debate?

FIGHTING INFLATION? The Federal Government authorized the printing of far more paper currency in January and February of 1980 than during the whole last quarter of 1979.

PRAY THAT WE may be able to stand in the evil day.

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

What should I do?

This month's question is that of a preacher faced with problems in the congregation he serves. The problems are several in number and are persistent in nature. They affect the work he tries to do. Nearly "at the end of his rope," this man inquires: "What should I do? Should I go or stay? And if I stay, how do I deal with these problems?"

Probably there is not a conscientious preacher living who does not know the feeling. At some time or other he might have asked the question himself. And likely he seeks out another sympathetic person (probably another preacher, since he best knows what such a one is talking about) for a little advice. He knows that person cannot give him a final answer, but how he wishes he could! Unlike the ordinary job, at least to some degree, he has to consider the effect his action will have on the congregation. It is not just a case of deciding to quit a job to take a better one, to seek out better hours, better pay, better benefits, or a more harmonious relationship between employer and employee. The conscientious man is concerned about doing what is best before God, even if he hurts somewhat in the process.

Now our answer to this particular question is not for publication. It is best handled on a one-to-one basis. Moreover, the writer is aware that at best his advice might be defective. The observations and judgments of the advice-seeker may be defective. Maybe, at time, we preachers like others just need a shoulder to cry on. It is very, very difficult to know the answers well enough to say, "This is what you ought to do!" The question does give an occasion for calling the attention of congregations and congregational leaders to some things that they need to know as factors in the happiness or dissatisfaction of their preacher.

There are times when preacher and congregation are not suited to each other, and the best thing that can happen is for a peaceable change to take place. There are those men who somehow begin preaching who are so deficient in motivation, in understanding of and reasoning in the scriptures, in moral and spiritual integrity, or in other such qualities that they ought to be eliminated from such a calling by the response of the churches. We understand that when there are troubles between preacher and congregation, the blame does not necessarily lie with the congregation. It seems to be one of the problems of our

day, however, that good men are driven from active preaching in the churches by discouragement and at least some young men are repelled before they start. Congregations may be to blame.

The average church is probably unrealistic about the qualities of a preacher. Churches are looking for the ideal man—in age, experience, ability, etc.—and there is probably not a man alive who fits the ideal. Now it is not wrong to want the best man possible, but a negative outlook on the qualities of the *human being* you get will probably mean a short and unhappy relationship between church and preacher. Instead of looking for a man with the qualities and energies of three men, be content with a man who measures up as one. The Lord never meant for one man to be *the* worker for the whole church nor for one man to possess all the abilities of the entire body. A preacher's first responsibility is that of preaching the word of God. There may be more ways than one of doing that, but too often that responsibility gets shoved into the background. Unfortunately, even preachers sometimes forget their first responsibility because of pressures from the congregation for other things or by reason of their own inclinations.

Faction in a congregation is a source of real discouragement to a preacher. His prime employer is God, of course, and he ought to be first of all concerned with pleasing Him. But there is a sense in which he is a servant of the congregation, and he does have some responsibility to them. (Some congregations, sad to say, may forget his responsibility to God and remember only that they pay the bill and that therefore they intend to call the shots.) In a limited sense then, faction in the congregation means there are many who want to be the preacher's boss. To one faction he may be doing a superior job; to another he is a dead weight and a hindrance. There is no way he can please everybody because there is not one united purpose and desire. All that he undertakes is marred by factions. There are hounds baying at his heels whichever way he turns. Faction is sin, of course. It is a mark of carnality—and there's plenty of this kind of carnality around. The need is for some Christian maturity in the congregation. But one of the prices a congregation will likely pay for faction is either a succession of preachers who take it as long as they can and then move on, or else they may get a dominating, dictatorial man who exceeds scriptural example and secures a sort of harmony by his power to squelch opposition.

Indifference is a preacher killer. When a man preaches his heart out and it just doesn't seem to do any good or get any results, he is apt either to doubt his own calling or else begin to look for someone who will hear. Yes, there is a danger that preachers may come to think of their ideas and opinions as being as binding as the word of God. They may demand too much response from their preaching. This is a failing that needs correction, to be sure. But when people do not listen to (heed) the word of God faithfully proclaimed, when it is just like so much water on a duck's back, when there is little or no change—then he begins to raise the question: Is this where the Lord wants me? Don't be too afraid of spoiling your preacher with a sincere and honest word of appreciation if he helped you in some way. Flattery soon loses its force and routine or mechanical praise is soon recognized

for what it is, but "a word fitly spoken" helps drive away despair. More important, if he can see conversions, growth, and other evidence of the effectiveness of his preaching, he will have an incentive for doing even more.

Income is a necessity of life. It is not totally unrelated to a good relationship between preacher and congregation. Now I know of no preacher worth his salt who allows this to be a primary issue. I would be among the first to be repelled by the man who preaches "for money." It is quite discouraging, however, when a congregation *which can do so* does not provide a "full-time" man with a decent income. I have no quarrel with preacher or congregation which finds some other arrangement effective. There are those who teach in Christian schools, or who as Christians teach in secular schools, or in some other way have a primary income apart from preaching. But if a church has a "full-time" preacher, then he ought to be given a full-time income, something comparable to the incomes of those with whom he labors. A good man once told me of an incident in his life. Some men of the congregation with good incomes, finshing boats, etc., invited him along on a fishing trip. "I had to make up a flimsy excuse and refuse," he said, "because I could not even afford to buy bait." That is discouraging, especially when the man knows he and his family could be living comfortably if he but took a job in some other field. The merchant can set his prices, the craftsman can demand prevailing wages, etc., but rather than to seem to be money-minded the preacher is often inclined to take whatever is offered, hoping it will stretch to meet the need. The key here, it seems to me, is: Be fair. If you appreciate a little raise now and then which says that you are doing a good job, give the preacher one. If you have some employec benefits, it might be fair to try to give him some. If you are reimbursed for car expenses, remember that a good part of what some churches call salary goes for necessary car expense. When your preacher's income is too limited, he is not able to go out looking for a better job. Many serve under difficult financial conditions and are willing to sacrifice when that is necessary. They also know when the congregation is showing little evidence of knowing the golden rluе.

Preachers are not above reproach. They can develop qualities which hinder the work rather than helping. It may be that the Lord has to give a man a good shaking in such a case. We are not contending that a preacher must not be criticized or must not be resisted in anything he wants to do. The average congregation might do well, however, to examine its attitudes (the total of the whole congregation, not just that of a few). Is there a sense of fellowship with the preacher? Is he being treated fairly? Are unjust criticisms passed along with delight? Does it take a man of iron to stand up under the demands and expectations? Is there an unhealthy relationship which will "turn off" young men who might have been trying to determine the Lord's will as to preaching? Some of the "fruit basket turnover" of preachers might be greatly eliminated if churches and church leaders were more alert to treating him as they would wish to be treated if they were in his shoes.

113 N. 6th St., Oakdale, La. 71463

Alex Wilson is a missionary in the Philippians.



Intercessors Anonymous

Alex V. Wilson

Please pray for me, Bill J---. I so desperately need strength to overcome my weaknesses.

My 19-year old sister has lost meaning in life.

Thanks to You, Father, for helping me—after 17 years—to stop smoking. I praise Your name with every wonderful breath of air I breathe.

Father, I'm afraid. My wife is threatening to leave me. What can I do to stop her? It is all so very complicated. O God, rescue us from this and make our lives right again. I cannot bear to live without her. God, help us. We're in such a miserable state.

Pray for the salvation of a man named Ed K---. He tried to kill himself and his wife on Monday night.

Holy Lord, Make out of my shattered life something worthwhile. I'm in such a mess. Forgive me.

Desperate personal pleas. Groans of stunned anguish. Fervent thanksgiving. Requests for others in crisis. Who were the people expressing these thoughts and feelings? Seminary students.

During 1978-1979 I studied some subjects at a seminary in Louisville. Like most large schools, it had a wide range of beliefs and spirituality among its faculty and student body. Some were wise, some otherwise. Some held firmly to the authority of the Scriptures, while others held very lax views about it.

For me, one of the highlights of that year was a special, voluntary prayer-program devised by some of the students. They encouraged people to sign up for any 30-minute period during the weekdays as a time they would spend in prayer in the seminary's small prayer-room. In other words, a person A might sign up to participate in this ministry from 9:30 - 10:00 a.m. Tuesday; person B might pray from 1:00 - 1:30 every Friday; etc. If I remember correctly, the goal was to have prayer ascending to the Lord from that prayer-room from nine to five, Tuesdays through Fridays, which would require sixty-four people to participate, each for a half-hour. I don't believe that goal was reached, but several dozen did sign up. No doubt group prayer-meetings also were held at times by some of the seminarians. But this was in addition to prayer-meetings, and differed from them.

Weakness and Strengths

The weakness of this system was that the intercessors didn't meet

together. There was no face-to-face fellowship, and I for one did not know any of the others. To overcome this weakness, a notebook was left in the prayer room. In it, anyone could write down prayer requests on the left page or prayer answers on the right page. The opening statements of this article were taken from that book.

Strength of the system was that people could fit it into their available time. A second strength was that the very anonymity encouraged participants to be honest. At least some people dared to bare their intimate needs and weaknesses in the prayer-book who might never have shared them in a group. What about you—do you have even one fellow-believer with whom you dare to share your innermost problems, your private fears and tears? Such sharing is Biblical and important: "Bear one another's burdens." "Confess your sins to one another, and pray for one another." "Weep with those who weep; rejoice with those who rejoice."

P. T. L.!

Yes, rejoicing and thanksgiving were stimulated just as much as burden-bearing. Notice some more quotations from the prayer-book, and see if your heart doesn't bubble up with adoration to our listening, active Father. The first statement is obviously written by a foreign student, which explains the mistakes in spelling.

The Lord has been super to my wife, child, and me this past week. The more I read His word the more I love Him. Last Thursday night He answered my prayers about my spiritual life. He showed me many things in His word. I Love JESUS more now than every.

I was at my last straw. It seemed as if my bills would not get paid this time, but the Lord was right on time as always. To Him be the glory.

When we can't do it, God can. I was broken, afraid and empty from a broken relationship and death of a dream. I prayed that God would 'uphold me with a willing spirit.' I waited, clinging to Him in hope. God is faithful. And now I am so glad to be alive again and part of His purpose.

God has given me more blessings in the past week than in any other here at seminary. A spiritual drought was broken in a mighty way last Tuesday as the Jesus of the Book of Hebrews suddenly leaped to life as my Lord and Savior in a new way! I realize that when I should be a teacher, I'm in need of being taught, but I'm confident in Christ that I can grow. My relationship to Christ, or rather, with Him, has become a heartfelt personal relationship, after a long dry spell. The feeling of joy and awe is just indescribable!

Since May I have watched God work a miracle in the life of a 17-year-old inner city girl. She is still in a devastating home situation, but God has brought her from a trembling, fearful, confused girl to a young woman firm in the assurance of His love and strength. Only He could do it.

Along with that has come a transformation of a despicable, hateful little congregation in this city to a weak but loving group ready to forgive and start over. Why is God so good?

(Another person answered below: "Because it's His nature to be!")

As I read testimonies like those, week by week, I was thrilled and my faith was strengthened. How we need to publish abroad the mighty acts of the Lord, that others too might praise Him. Somehow and somewhere in our church activities, we need to promote praise

more than we do. We should join with David as he exclaims, "Oh magnify the Lord with me, and let us exalt his name together!" God deserves it for His glory; we need it for our health.

Our Problems May Shrink

My parents have just separated. Pray God will use this trial to draw them to Him. They are lost and alone and hurting.

I am a senior student and my marriage seems to be going bad. I am afraid each day my wife is going to leave me. My ministry will be destroyed and my children hurt if this happens. Pray for us. This just can't happen after God has led us this far! Our finances are also bad. Pray for us to learn to handle money.

Sometimes when I headed for the prayer-room, I would be weighed down with my own cares and perhaps filled with self-pity. But reading requests like the preceding ones would shame me and spur me to thankfulness for my many blessings. People who are self-pitying need not only to see God's power to rescue but also to be confronted with other people whose problems far exceed theirs.

Exhort One Another

As a general rule, preaching by means of prayer is detestable. Prayers shouldn't be sermons. But the prayer-book provided some chances to exhort our prayer-partners sometimes in helpful ways:

Father, my heart aches with those who express deep personal problems in these prayer requests. Because they have taken the step of faith to ask for help, please give it to them. But also help them to realize the action they must take in their daily routine to bring about the desired change.

'If your eye causes you to sin, you pluck it out.' We must make the effort to change our circumstances while we pray for your guidance and blessing.

Sometimes this room is the only place where I know I will not be interrupted. I have 2 children and am trying to see my husband through his second year of school. Pray for us, our financial needs are great, so our time together is very little. I hope we will be able to stay until he can graduate.

(After that request someone else wrote:) "God met my family's needs in totally unexpected ways last year! He will meet yours also! Have peace!

What can we learn from the revelations of the prayer-book? The purpose of this article is not to urge Christians to get some system identical to the one described—though in some cases it could be very useful. Rather, we have sought to give a reminder that all around us people are aching and hearts are breaking. Because this is so, we should encourage them to admit their needs, sorrows and sins—for hidden problems are never solved. To thus encourage them will require two *attitudes* in our hearts: sympathy and honesty. But it may require some practical *program* as well: prayer-room with prayer-book, or regular cell-groups, or 2- or 3-person prayer partnerships (even via phone if that should be more practical in some cases).

If any such program is established, our trust should not be in group dynamics or psychological techniques, but in the living God. Ventilating our problems is not an end in itself; casting them upon the Lord is what we need. But some practical program of share, prayer and care may help us to do that more profitably and regularly.

When Will the Rapture Occur?

Dr. David R. Reagan



Part 2

The theme of this series of articles is that although the Rapture is a Biblical concept, the Bible does not reveal when the Rapture will take place. All concepts about the timing of the Rapture are based upon inferences in scripture.

The most popular modern day theory about the timing of the Rapture is that of the Dispensational school of thought which postulates that the Rapture will occur before the Tribulation begins. This is called the "Pre-Tribulation Rapture."

Last month I began a survey of all the arguments which have been presented in behalf of this "Pre-Trib" concept. My purpose is to analyze each of these arguments carefully to determine the validity of the theory.

TWO INCONCLUSIVE ARGUMENTS

The two arguments which were analyzed last month were seen to be Biblical in nature but non-conclusive. The first was the "conflicting image" argument which points to the fact that the New Testament presents two seemingly conflicting images of the Lord's return—one *for* His saints and one *with* His saints. However, it was pointed out that these images could be reconciled in the Historic Pre-Millennial view of the Rapture which pictures the Rapture occurring at the end of the Tribulation, with the Lord coming simultaneously both for and with His saints.

The second argument was the "wrath of God" argument which points to Old Testament examples and New Testament promises that the Believers will always be spared from the wrath of God. But it was pointed out that this argument does not prove a Pre-Trib Rapture, because a strong case can be made that the wrath of God will not be poured out until the end of the Tribulation period. Furthermore, a rapture is not the only way in which God can protect His saints from His wrath.

THE STRUCTURE OF REVELATION ARGUMENT

The third argument in behalf of the Pre-Trib Rapture that I would like to consider is the one that points to the structure and narrative of the Book of Revelation. The argument is usually stated as follows: "Although the first three chapters of the Book of Revelation

focus on Jesus and His church, the church is never mentioned again after the third chapter until the saints are pictured as returning to the earth with Christ at the of chapter 19.”

It is true that the first three chapters of Revelation focus on Jesus and His care and concern for His church. But it is a myth that the church is never mentioned again until chapter 19. In chapter 7 we are presented with the picture of a great multitude of people standing before the throne of God. When John asks who they are, one of the twenty-four Heavenly elders tells him that they are saints who have come out of the great tribulation (Rev. 7:14). The clear implication is that they are church members who have been martyred for their faith. In chapter 9, the blowing of the fifth trumpet produces a demonic plague of locusts which torture all of Mankind except those who are *sealed* of God (Rev. 9:4). Paul tells us in Ephesians 1:13 & 14 that when we are added to the church, we are sealed with the Holy Spirit. In chapter 12 of Revelation, Satan is pictured as conducting war upon the earth against the “woman clothed with the sun” (Israel) and her “offspring” (the church)—against “those who keep the commandments of God and bear testimony to Jesus.” (Rev. 12:17) In chapter 13 we are told again that Satan will “make war on the saints” (Rev. 13:7), and a call is issued for “the endurance and faith of the saints.” (Rev. 13:10) The saints are exhorted to endurance again in Revelation 14:2, and a voice from Heaven cries: “Blessed are the dead who die in the Lord henceforth!” (Rev. 14:13)

Those who advocate a Pre-Trib Rapture often respond to these verses by stating that they are talking about people who are converted to Christ *after* the Rapture. But this is impossible to prove. The fact is that the Book of Revelation clearly states that there will be church members on the earth during the Tribulation. Whether they are Pre or Post-Trib Christians cannot be so clearly established.

OTHER REVELATION ARGUMENTS

Another argument that is related to the structure of Revelation is the one that states that the rapture of the Apostle John at the beginning of chapter 4 is a prophetic type of the Rapture of the Church. But there is no way to prove this, and those who use this argument often weaken it themselves by immediately pointing to the twenty-four elders of Revelation 4:4 as a type of the Church. Thus, they end up with John as a type of the Church being raptured to Heaven where he is confronted with twenty-four elders who represent the same thing he is supposed to represent! As far as the twenty-four elders are concerned, it is difficult, if not impossible, to prove that they are anything more than worship leaders before the throne of God.

THE HOLY SPIRIT ARGUMENT

In my opinion, the weakest argument that has ever been offered in behalf of the Pre-Trib Rapture is the one based on II Thessalonians 2:7.

In this passage, Paul is talking about the return of Christ, and he states that Jesus will not return until after the “son of perdition” (the Devil possessed Anti-Christ) is revealed (2:3). Paul proceeds to

point out that the son of perdition is being restrained until the time is ready for his revealing. Paul then adds: "he who now restrains it will do so until he is out of the way." (2:7) The Pre-Trib Rapture argument is that II Thessalonians 2:7 indicates that when the time comes for the revealing of the Anti-Christ, the Holy Spirit, who is the restrainer of evil in the world, will be withdrawn by God. Since the Holy Spirit indwells Christians, this means that the Church will be raptured before the Anti-Christ is revealed.

The first problem with this argument is that it is based upon a verse whose meaning is not clear. The verse could mean: "The Holy Spirit who is now restraining the Anti-Christ will do so until the Holy Spirit is out of the way." But it could also mean: "The Holy Spirit who is now restraining the Anti-Christ will do so until the Anti-Christ is out of the way." The meaning of the pronouns in this verse is just not clear.

The most important problem with this argument is that it flies in the face of a fundamental New Testament doctrine. That doctrine is that no man can be converted to Christ apart from the power of the Holy Spirit (John 16:8). Now, the Book of Revelation teaches that both Jews and Gentiles will be converted to Christ during the Tribulation (see Revelation 7). How can this happen if the Holy Spirit is not in the world?

The Dispensationalists themselves have recognized this basic theological problem and have generally stopped using II Thessalonians 2:7 as an argument in behalf of the Pre-Trib Rapture. Thus, the explanatory note in the Scofield Study Bible on this verse has been substantially altered between the original edition in 1909 and the revised edition in 1967.

The original edition carried this note: "The restrainer is a person . . . this person can be no other than the Holy Spirit in the church, to be taken out of the way." The revised edition now states: "Observe . . . that it is not said that the restrainer will be 'taken away,' but 'taken out of the way;' thus the Holy Spirit will continue a divine activity to the end-time . . ." So the Scofield Bible now has the Holy Spirit remaining on earth during the Tribulation period, and that change in interpretation undermines the argument that when the Holy Spirit is withdrawn from the world, the Church will go with Him because He indwells the Church.

The new Ryrie Study Bible, which is intended to replace the Scofield Bible as the authoritative commentary for Dispensationalists, avoids taking a position on the meaning of II Thessalonians 2:7. The commentary just observes that some believe the restrainer to be the Holy Spirit while others believe it to be human government.

I can not believe that God will ever withdraw His Spirit from this world. The Book of Revelation certainly indicates that God will relax the degree of restraint which His Spirit exercises over Satan, producing the period of Tribulation, but I believe that He who now restrains the son of perdition will continue to do so to some degree until Satan is cast into the lake of fire where he will be tormented forever (Rev. 20:10).

THE MARRIAGE FEAST ARGUMENT

Another argument that is often presented in behalf of a Pre-Trib Rapture is that the Book of Revelation depicts the marriage feast of Christ and His Bride, the Church, as occurring in Heaven during the Tribulation period. This argument is based upon Revelation 19:6 & 7:

Hallelujah! For the Lord our God the Almighty reigns.
Let us rejoice and exult and give him the glory,
For the marriage of the Lamb has come,
And his Bride has made herself ready.

The only problem with this argument is that the Book of Revelation contains several prophetic hymns of anticipation in which an event is proclaimed as if it had already happened, although it is still future. Consider, for example, the prophetic hymn of anticipation recorded in Revelation 11:15—"The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Another is contained in Revelation 14:8—"Fallen, fallen, is Babylon the great..." Thus, the marriage feast referred to in the hymn in Revelation 19 could be occurring at that point in time (before the return of Christ) or it could be an event that is yet future and will occur after His return to the earth. But the crucial point is that it is just not possible to prove anything about the timing of the Rapture with this verse. For example, even if the marriage feast does occur in Heaven immediately preceding the return of Christ to earth, the Rapture could have occurred before the Tribulation, in the middle of the Tribulation, or near the end of the Tribulation.

CONCLUSION

Again, I have neither proved nor disproved the concept of the Pre-Trib Rapture. I have simply tried to point out in this article that three of the most common arguments in behalf of the Pre-Trib Rapture do not in actuality prove anything about the timing of the Rapture. Next month we will consider two more arguments in behalf of the Pre-Trib Rapture, one of which is the strongest argument that can be offered.

Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.

Highlights of Our Heritage

Larry Miles



In this first essay we want to define our objectives. As the reader will soon ascertain, this series is very similar to the previous one we

have been working on. Some of the material we use may have been used in "Reflections On The Restoration Movement". If this takes place we will make it our aim to deal with it from a different standpoint.

It is our fervent hope that we, as a people, can examine our glorious heritage and see if we truly have a heritage to treasure or just worthless tradition to perpetuate. We will not only be dealing with historical material but will try to analyze the importance of it for the folks back then and for us in the latter half of the twentieth century. We will be dealing with events that took place within what our pioneers called the "Current Reformation."

In this series of writings, we want to trace the development of certain doctrinal teaching within our heritage. The Word of God tells us that it is the desire of our Father in Heaven that we all be one. Although we realize that there is only one church we must be frank with ourselves and realize that there are many splinters or sects around us today. It is the position of this writer that there are Christians outside of what we call the Restoration Movement. We do not hold to the position that there are Christians in all sects however. But in this series we are going to deal with what is commonly referred to among our circles as the Restoration Movement. Our focus will be on a movement that started out as Thomas Campbell said, "to unite the Christians in all the sects." One recent report has it that there, is at present time, over thirty different factions among the non-instrumental churches of Christ, most claiming to be the Body of the Lord to the exclusion of all others. Brethren, this should not be so. Sure, we must agree on certain things essential to salvation but we must allow differences on matters of opinions.

As we strive to relate some of the incidents that involved our pioneers and the experiences they had, we must remember one important fact: these men were and are imperfect men. We do not accept anything because any man taught it. We get our authority from the Book of Books, the Word of God. On the other hand, we do not reject any truth because it is not taught by our own particular segment. We must be willing to accept all truth and reject all error while still accepting all who are God's children. "Wherever God has a child I have a brother or sister, and . . . I should be willing to work with them as far as my conscience allows." Bro. Carl Ketcherside spoke these noble words while in a meeting with the Spring Valley Christian Church in French Lick, Indiana in September of 1976. So we invite you to be with us in the next few months, if the Lord tarries, to probe into our past, to be with us as we share with you the Highlights of Our Heritage.

UNTIL NEXT TIME *MARANATHA!* (I Cor. 16:22)

A SAD ENDING

A man spent his entire life condemning and consigning to hell all denominationalists. At the last day he learned he had been and was a denominationalist (Lk. 19:22).

Brotherly,
John S. May



STUDIES ON PRAYER

Jesse Z. Wood

“Lord, teach us to pray,” said some of His early disciples (Luke 11:1).

Some Christian parents call on their children to pray and to give thanks at home, having taught them to pray from early childhood.

Have you ever heard a sermon from the pulpit on “How to pray”? (I believe there is a definite need for such instruction.)

Since I chose to entitle these monthly studies, “Studies on Prayer”, I want to suggest some “do’s” and “dont’s” regarding Public prayers. (I hope I do not offend anyone in so doing.)

Now there are private, secret prayers, prayed, alone to Our Father in heaven (Matt. 6:6ff) These “inner-closet prayers” we will leave till a later mention for study.

The great need for teaching, has to do with our public, congregational prayer. Remember that as we lead in such prayers there may be a mixed audience, of both believers and unbelievers, as well as children who are not taught at home to pray. All they know about prayer is what they hear you and me pray at “church”.

As children grow up, unless they were taught at home, they learn by hearing us, and so they pray like we do in our services.

Now, our Lord Jesus Christ was called “Everlasting Father”, in Isaiah 9:6. In the same passage he is called “Mighty God”. And so He is! He taught us to call Him by His Name! He asked us to pray “in His Name”. And His name is wonderful—it is JESUS! It means, “Savior”. And He is the Christ (the anointed of God). He is, therefore, Jesus, Christ, the Lord. He died for our sins. The Father, (His Father) sent Him to die in our stead. His blood was shed on the cross as the Lamb of God, sacrificed in love for us.

Christ Jesus died, was buried, and He arose from the dead. These three facts constitute the “Gospel”—the Good News! It was His blood that was shed on that cross. It was not the Father’s blood that was shed. It was the Father’s Son’s blood that was shed.

Now to the point, just here: Recently I heard the following prayer of Thanksgiving, offered at the Lord’s supper: “Father in heaven, we thank Thee for shedding your blood on the cross for our sins. In Jesus’ Name.”

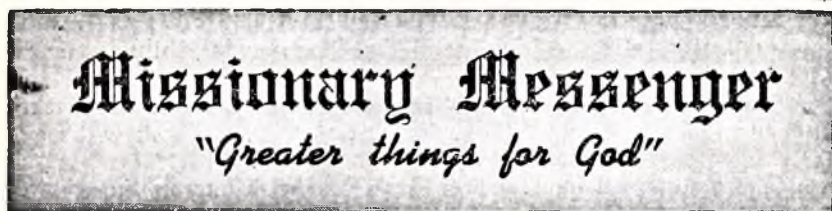
A non-Christian, were he to hear this prayer, might get the idea that the Father of our Lord Jesus did the dying, rather than His Son doing the dying, would he not? (for the Father was the one addressed in prayer, and the name of the Son was added at the end). I do not mean to sound caustic, nor to offend, but rather to teach, for I have

never heard anyone else publicly teach on such vital matters. (Nor have I myself done so, perhaps for fear of offending.)

"Oh, but isn't the Lord Jesus called Father, and the brother who so addressed Him meant 'Jesus' when he addressed Him as 'Father'? And, why offend him by calling attention to the wording of his prayer?" Our public prayers are meant to represent all of us; and we surely want them to bring God the glory, and glory also to His Son. Our Lord Jesus, in John 20:17, said, "I ascend unto My Father and your Father, and My God and your God." (He makes a distinction between God, His Father, and Himself, and so should we!) The Father was the GIVER and His Son, the Lord Jesus Christ was the GIFT. (John 3:16)

Some prayers end by saying, "In Thy Name". Question: "If the prayer is addressed to God, the Father, does the one praying, mean "In God's name or Christ's name, which in "Jesus"?"

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Shichiro Nakahara

Shizuoka City, Japan

May 10th.

"I want to thank God for His grace that is sufficient to enable me to live for Him under any circumstances of life. Nine months have already passed since I quit working for a city bank, and in the meantime I have faced many a temptation but by the grace of our Lord Jesus Christ not a thing have I ever failed to fulfill my responsibility as a student of Greek, English and the Bible on top of a Sunday school teacher along with preaching once every two months. It is the Lord Himself through Bro. Nakahara that I have been able to come this far in my Christian living even though I have not yet been fully equipped with necessary qualities to do the work of the Lord. Now that my conviction continues to grow within me, uncertainties of my own felt-unfittedness for the Lord's work as well as of my own future are fast fading away from me. 'Trust in Jehovah with all thy heart, And lean not upon thine own understanding: In all thy ways acknowledge him, And he will direct thy paths.' (Prov. 3:5-6) The thing I am to do now is live with full confidence in Him, standing firm in the assurance of His Word. The Lord willing, I am thinking about going to a Bible training school in Tokyo next year in order for further training as a Bible student and equipping myself with more tools as a preacher of the Word...."

The above-mentioned words are from the pen of Bro. Yajima of whom I've made mention before. He wrote them in Japanese and I translated them into English. As you can see, he has grown to be a fine young Christian man now and almost ready to be involved in the

full task of ministry. Every Monday when he comes to spend a day with me in studies, the Bible and English, Teruko fixes lunch for him, too, so that we can have a time of fellowship. Out of our 20 yrs. of service here, the Lord has seen fit to raise him as a worker for the Lord from amongst our own group to whom the work here can be entrusted in the future, the Lord permitting.

We are about to set out with a new mission program with every member mobilized. It is so planned that each assigned section or area must be taken care of by the same persons who are to visit very regularly every 3rd Sunday afternoon. The main purpose is to talk with people and witness for Christ.

Thomas W. Hartle

Cape Town, South Africa

May 19th.

And as a family deeply also thankful to you at the Missionary Office for the part that you share in this respect, and thus along with the donors, our prayers are . . . that God shall abundantly bless you one and all (Hebrews 6:10). Where I am labouring the work is doing fine, faithfulness remained to be one the commendable exhibitions, attendances at all meetings, express sincerity, by members and visitors who attend.

At a brief gospel campaign 27th April a.m. and p.m. with a good attendance in the evening resulted to God's Glory that 3 young ladies were baptized into Christ . . . and we just pray for others who were there, may Lord willing, decide, if the Lord still tarries, to obey the gospel of Christ too!

Joy Garrett

Salisbury, Zimbabwe

May 27th.

Robert and I are now at the Children's Home while the Harrises are on leave to the States. All the children are doing well and are back in their respective schools except for Joshua who is looking for employment. Jobs are scarce here. The children have been very cooperative and everything has gone smoothly.

My servant who is watching our unoccupied home in Waterfalls comes three times a week and is giving both the Home and Mother Garrett's house a good house cleaning.

There have already been many many changes under the new government. We continue to have freedom of religion. Please pray that we may continue to enjoy that freedom.

Alex Wilson

Manila, Philippines

May 31st.

While the U.S. schools have just completed their academic year, Philippines schools are just getting set to begin. Central Bible Institute will start on June 9. Your prayers for our students, faculty and other staff—especially dorm supervisors—mean much to us. Though C.B.I.'s *graduates* are few, its *alumni* are many, and more and more are filling responsible positions, whether in "secular" or church-related work of various kinds.

During this coming semester two of our usual teachers at C.B.I. are taking a leave, so we need the Lord's upholding more than ever.

I'll be teaching doctrines, ethics, growth and maturity, and homiletics (how to preach).

Nemesio and Myrna Auxtero just left for his home province far to the south, to begin a pioneer church-planting work in that needy area. The church had a special commissioning service for them, setting them apart as our representatives—and Christ's. Pray that He will help them adjust to rather primitive living conditions there in Bohol. Myrna was Ruth's co-worker in one high school here, so Ruth will be missing her very much. Ruth has felt exhausted recently; thanks for praying!

We eagerly await the visit of my sister and her husband during July. What joy we anticipate!

GLEANINGS

Compiled by Larry Miles

In this installment of Gleanings, we want to do something different. All of the illustrations or short articles quoted herein will come from the pens of those who are associated with the Restoration Movement both past and present. That way we can see what our own folks are saying. So we invite you to share with us this month.

BIBLICAL UNITY

Perhaps the best description of the essential unity is found after all in Ephesians 4:4-6. When in ONE FAITH we accept ONE LORD, through the testimony and conviction of the ONE SPIRIT, and yield our wills in the ONE BAPTISM, the ONE GOD adds us to the ONE BODY, where we share the ONE HOPE.

—Thomas Langford

IS THE CHURCH UNDER LAW?

Is the church under law? Yes and No. Yes, in that God's law is always relevant and that we are to be law-abiding for our own morality and spirituality, and so God makes us obedient to the law through the Helper who dwells in us as a heavenly guest.

No, in that we are discharged from the law's bondage and tyranny and are reliant instead upon the grace of God. So, in this sense we are not under law but under grace. It is a question of what we are bound to. No longer are we bound to the law, but in being bound to Christ we are law-abiding and look to Him to fulfill in us all the just requirements of the law.

—Leroy Garrett in *RESTORATION REVIEW*

WHERE DO WE TAKE OUR STAND?

We take the Bible, the whole Bible, and nothing but the Bible, as the foundation of all Christian union and communion. Those who

do not like this will please show us a more excellent way.

—Alexander Campbell

WILL CHRIST COME IN OUR DAY?

It is self-evidently true that there is more reason for expecting the Lord's coming in our day than ever before. If it was worth the while to wait and look for our Lord in Paul's day, it is yet more so now. If he might have come then, he certainly may come now, and it is much more likely because of the time that has elapsed. It is notable that within the last seventy-five years such a stir has been raised on this topic as has never, since the days of the apostles, been known. Let us not be backward in this matter. Let us not delay with the unfaithful servant, "My Lord delayeth his coming." Let us steer clear of the theories and misconceptions that put the Lord's coming in the far dim future—lest coming suddenly he find us sleeping. Let us take the Word at what it says and set about a life of waiting and working while we wait, in the blessed hope of Christ's imminent return. A life imbued with that faith and hope will be pure, self-sacrificing, unworldly, always abounding in the work of the Lord. Then, whether Christ comes today, this year, or in our lifetime, or not, we shall be ready indeed. Let us count daily on his return.

—R. H. Boll in *WORDS IN SEASON*

THE BIG EVENT

Of all the future events, that of the coming of the Lord in power and glory is the most soul-subduing, enrapturing and transcendent. In one sentence, it is the "Blessed Hope." The church has been praying for it and the whole creation groaning and travailing for it for two thousand years.

—Alexander Campbell

THE REGENERATION

The time has again come, when judgment must begin at the house of God. The people who have long enjoyed the word of life and the Christian institutions, must soon come to a reckoning. They must give an account of their stewardship, for the Lord has promised to call them to judgment. An era is just at the door, which will be known as the regeneration for a thousand years to come. The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have broken the covenant, and formed alliances with the governments of the earth. Now the cry is heard in our land, "Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues." The Lord Jesus will soon rebuild Jerusalem, and raise up the tabernacle of David which has long since been in ruins. Let the Church prepare herself for the return of the Lord, and see that she makes herself ready for the appearance.

—Alexander Campbell

In next month's installment we promise you a surprise. So be with us and find out what it is.

Until next time: **MARANATHA!**

Summary of a sermon preached by J. R. W. Stott.

FREEDOM FROM FEAR

John R. W. Stott

You did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship (Romans 8:15 RSV).

One of the tyrannies which inhibits our Christian freedom as the children of God is the fear of evil. It is obvious that we cannot enjoy freedom in God's family, as His loved and loving children, if we are paralysed by fear.

Nowhere in Scripture is the child of God promised immunity to evil. We are free neither from temptation to moral evil nor from the experience of physical evil or calamity. What we are given rather is an assurance that the powers of evil have been dethroned, that the harm they can do to us is only superficial and temporary (since the worst they can do is to destroy the body) and that God will cause goodness to triumph in the end.

So the freedom of the child of God is not freedom from temporal disaster, but freedom from the fear of disaster, and freedom from the bitterness, meaninglessness and despair which disaster sometimes brings.

FREEDOM FROM FEAR BECAUSE OF THE LOVE OF GOD

In Romans 8:35-38 Paul asserts that nothing can separate us from the love of God in Christ.

'Who shall separate us from the love of Christ?' (v.35). He flings out his question defiantly into space. His voice goes echoing through the universe. But there is no reply.

So he enlarges on his question. He supplies a catalogue of seven disasters which some might think would separate us from Christ's love: 'Shall tribulation or distress or persecution (forms of the opposition of me) or famine or nakedness (adversity or poverty in which people have neither food nor clothing) or peril or sword (the ultimate horrors of physical danger and death)? And he adds Psalm 44: 'As it is written, "for thy sake we are being killed all day long . . ."' (v. 36). In other words, such sufferings are for him not possibilities but realities of everyday experience. Shall they separate us from the love of Christ? He challenges anybody to answer, and man on earth or demon in hell, but there is no reply.

So he gives the answer himself in v. 37: 'No, in all these things we are more than conquerors through him who loved us.' Evils do befall the children of God. We cannot claim to be separated from them. What we claim is not to be separated from Christ's love by them. The Christian's experience is not separation from Christ by adversity, but victory through Christ in adversity.

Still Paul has not finished. He goes on to express his unshakeable convictions (verses 38, 39): 'I am sure that neither the crisis of death

nor the trials of life, neither angels nor principalities nor powers (Supernatural agencies whether angelic or demonic), neither time (things present or things to come) nor space (height or depth), nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.'

It is a magnificent affirmation, perhaps the noblest sentence in English literature and the grandest affirmation in the pages of Scripture. It is not an emotional fantasy, for it is based upon the love of God, His steadfast love which never ceases, which endures to the end and from which nothing could ever separate us.

We know that God's love is such because of Christ's cross. It is 'through Him who loved us' that we are more than conquerors. The tense of the verb is an aorist and refers to a historical event, namely the death of Christ in which He loved us and gave Himself for us.

Everyone who has lingered at the cross, and meditated on his own worthlessness and Christ's selfsacrifice, believes in the love of God. And everyone who believes in God's love is free to live as God's child because he is free from all fear of evil. He is not living in cloud cuckoo land, imagining that no evil will ever befall him, but in the ultimate reality of God's love, knowing that even the evil that does befall him cannot separate him from God's love.

FREEDOM FROM FEAR BECAUSE OF THE LORDSHIP OF CHRIST

In Ephesians 1:20-22 Paul writes of the power of God which He accomplished in Christ 'when He raised Him from the dead and made Him sit at His right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named . . . ; and He has put all things under His feet . . . '.

The 'rule, authority, power and dominion' to which the apostle refers are not human but demonic. He is alluding to personal, intelligent, cosmic 'principalities and powers', spiritual forces who set themselves against God and the people of God.

In one sense, the existence and activity of these principalities and powers should be enough to instil fear in anyone. Paul warns us in Ephesians 6 that they are very cunning ('the wiles of the devil'), extremely powerful ('worldwide rulers of this present darkness') and quite unscrupulous ('spiritual hosts of wickedness'). It is very foolish either to ignore our spiritual enemies, or to underestimate their skill, ferocity and wickedness, or to neglect each day to put on the whole armor of God.

Yet there is no need for us to be afraid of them. Why not? Because of the power of God! Paul prays that the eyes of our heart may be opened to see the immeasurable greatness of God's power, demonstrated in His raising and exalting Christ, setting Him 'far above all rule, authority, power and dominion' and putting all things under His feet.

More than that. The apostle goes on in Ephesians 2 to declare that the power which raised Christ from the dead found us spiritually dead in trespasses and sins and made us alive together with Christ (v.

5). The power that exalted Christ to heaven has raised us up with Christ and made us sit with Him in the heavenly places (v. 6). In other words, God has displayed in us (if we are Christians) the very same power which He displayed in Christ's resurrection and exaltation. By the power of God we have actually shared in a spiritual sense in the resurrection, ascension and enthronement of Christ. All Christian people are described as seated with Christ in the heavenly places, and (symbolically speaking) it is on thrones that we are seated. We are reigning with Christ, with all things under our feet because they are under His.

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We have seen that freedom from fear comes from a knowledge of the love of God (displayed in the cross of Christ) and of the power of God (displayed in the resurrection of Christ). No one who has seen Christ's cross can doubt God's love, and no one who has seen Christ's resurrection can doubt God's power. Moreover, everyone who believes in the love and power of God is free from fear of the power of evil, free to live as God's trusting child.

Yet fear is an exceedingly common phenomenon today. It appears in various guises.

(a) There are *common fears*, the fears which have always plagued mankind. I am thinking of the fear of disease, pain, old age, incapacity and death; the fear of losing one's job, money, capital or friends; fear of the future for our country and for the world; fear even of global suicide through famine, pollution or atomic war.

(b) There are *superstitious fears*. It is extraordinary how many educated people are not free of superstition. They continue to touch wood, cross their fingers and nail a horseshoe on their front door. They carry charms, like West African jujus, to ward off evil and to bring luck. They consult fortune tellers, look into crystal balls, refuse to walk under a ladder or sit down thirteen to a meal. The National Opinion Poll in January this year recorded that, although nine out of ten people in Britain still believe in God in some sense, twice as many adults read their horoscopes each week as their Bibles.

(c) There are *occult fears*. Men are now fascinated, now frightened by the occult, and it is not easy to develop a mature Christian attitude in this matter. On the one hand, Christians can afford to laugh at the frauds which masquerade as magic. On the other hand, we should warn people in the most solemn terms of the folly and danger of dabbling in black magic, attempting to enter into some kind of pact with the devil. Yet nothing 'occult' (whether fraudulent and superstitious or true and dangerous) should cause the Christian to fear, for all principalities and powers have been disarmed by Jesus Christ and put under His feet.

(d) There are *irrational fears*. Many people (perhaps most) suffer sometimes from irrational fears. Fear is like a mushroom; it grows rapidly in the dark. The essential thing to do with it is to bring it out into the light and look at it. In the light of God's love and power fears begin to shrink and shrivel like a plastic container thrown on the fire.

Fear is certainly a common foe. And fear inhibits freedom, for no one is free who is afraid. But fear fades before the light of the cross and resurrection of Christ. It is through these that we may enjoy freedom as God's children.

Have you transacted business with the Lord Jesus Christ? . . .

One May Be a Member of a Church . . . and Be Lost!

Perhaps 90% of the people of our church community belong to some church. But could we say that 90% of them are saved? Perhaps many, many of them are not saved at all! It would be better in cases where men are not saved if they made no profession at all. They may be deceiving themselves as well as erecting a barrier against those who might rescue them from their lost state. If they were plain sinners and knew it, and others knew it, then Christian workers could step in and point out the way of salvation.

First of all, salvation hinges upon a proper relationship to Jesus Christ. One may transact business with an institution while by-passing Christ. The important thing is to know the Lord: to know Him as the Son of God, as your Lord, as the Christ, as your personal Saviour. "And this is eternal life, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." How is it with you? Do you know Jesus Christ as your personal Saviour?

The message that you hear is that the Lord Jesus came from God, that He is God's Son, that He died for our sins according to the Scripture, and that He was buried, and that He was raised on the third day according to the Scripture. Then if you are convicted of sin and are convinced that Jesus' blood can cleanse you and make you pure within, you must accept Him as your Saviour. But how do you accept him?

Before returning to God, He Himself said, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned" (Mark 16:15, 16). In connection with this there must be repentance, a turning from sin to Christ, for, "Except ye repent, ye shall all likewise perish" (Luke 13:5). And there must be an open confession of the faith you have in your heart, for "with the mouth confession is made unto salvation" (Rom. 10:10). Thus it all adds up to saving faith in Christ, expressed in genuine repentance, open confession and baptism. Paul, in Gal. 3:26, 27, says that such are *baptized into Christ*. Thus they become members of His body, the church.

My friend, for the moment forget about your church relationship and answer this question: *Have you transacted business with Jesus Christ* as set forth above? Is your Christianity a personal relationship with Him? Or is it just institutionalism—formal church membership? Perhaps you should begin over on the right basis. *It takes a Saviour to save us!*

—J. R. Clark, in *Ormsby Witness*

AT BILL AND BETTY'S

Spilling the Beans

The tennis club has been quite a success. There's usually about a dozen of us and sometimes more, and afterwards, over a cup of tea, it's amazing the subjects that are brought up for discussion.

"Do you think it's honest to sell a house that's got woodworm, without telling the prospective buyers anything about it?" someone asked last week, when we'd dished out biscuits to the babies, and got nicely settled down for a chat.

"Why, have you just been caught?" Mrs. Pearce asked wisely.

"Yes, we have," Jan Smith, one of the new young members said bitterly. "And the people we bought the house from were meant to be Christians. That's what makes it worse."

"But you can't go pointing out all the faults in everything you sell," someone argued. "You'd never get rid of anything if you did. Surely it's up to the buyer to inspect what he's buying and decide if he's getting value for money before he makes up his mind?"

"I should think that woodworm would be mentioned in the surveyor's report," I said. "Didn't he point it out to you, Jan?" I asked.

"We didn't have a surveyor," Jan said. "Only the Building Society one, and they don't tell you a thing."

"Perhaps the last owners didn't know that the house had woodworm," someone suggested charitably.

"They must have known," Jan said. "It's all along the skirting and across the floors. We didn't see it when we came to look at the house because of the carpets and furniture. You can't really insist on having all the carpets up when you go to look over a house."

"Would you have bought the house if you'd known it had woodworm?" I asked.

"Of course we wouldn't," Jan said. "It will cost us about two hundred pounds to have it dealt with. Goodness knows where the money is coming from."

Perhaps the last owners couldn't afford it either," someone put in. "Perhaps they just had to get rid of the house, and they knew they'd have difficulty in selling if they mentioned the woodworm."

"That's not the point," Jan said stubbornly. "You ought to know where you are when you are dealing with Christians. And concealing the woodworm wasn't honest, whichever way you look at it."

"Suppose they'd had it dealt with," I queried, "Do you think they should have told you then?"

"People are often put off by the mere suggestion of woodworm," Mrs. Pearce pointed out. "They'd still probably steer clear, whether it was active or not."

"What about that car that you and Ivor sold, Jan?" a friend of Jan's put in wickedly, "I bet you didn't point out all the faults in that!"

"Well, a car's different," Jan said defensively, "After all, it's bound to have developed a few snags over the years. People know that when they're buying a second hand car."

"I don't see there's any difference," Jan's friend insisted. "It's just we look at things differently if we're the seller instead of the buyer, and we're the one who's been done."

Things seemed to be getting a little heated, so I changed the subject after that.

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THREE FAITHFUL WOUNDS

by A. W. Tozer

Faithful are the wounds of a friend, says the Holy Spirit in Proverbs 27:6. And lest we imagine that the preacher is the one who does the wounding, I want to read Job 5:17 and 18: "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole." You see, the one who does the wounding here is not the servant, but the Master Himself. So with that in our minds I want to talk to you about three faithful wounds of a friend.

In order to get launched into my message let me introduce a little lady who has been dead for about six hundred years. She once lived and loved and prayed and sang in the city of Norwich, England. This little woman hadn't much light and she hadn't any way to get much light, but the beautiful thing about her was that, with what little Biblical light she had, she walked with God so wonderfully close that she became as fragrant as a flower. And long before Reformation times she was in spirit an evangelical. She lived and died and has now been with her Lord nearly six hundred years, but she has left behind her a fragrance of Christ.

England was a better place because this little lady lived. She wrote only one book, a very tiny book that you could slip into your purse, but it's so flavorful, so divine, so heavenly, that it has made a distinct contribution to the great spiritual literature of the world. The lady to whom I refer is the one called Lady Julian.

Before she blossomed out into this radiant, glorious life which made her famous as a great Christian all over her part of the world, she prayed a prayer and God answered. It is this prayer with which I am concerned tonight. The essence of her prayer was this: "O God, please give me three wounds; the wound of *contrition* and the wound of *compassion* and the wound of *longing after God*." Then she added this little postscript which I think is one of the most beautiful things I have ever read: "This I ask without condition." She wasn't dicker-ing with God. She wanted three things and they were all for God's glory: "I ask this without condition, Father; do what I ask and then send me the bill. Anything that it costs will be all right with me."

All great Christians have been wounded souls. It is strange what a wound will do to a man. Here's a soldier who goes out to the battlefield. He is full of jokes and strength and self-assurance; then one day a piece of shrapnel tears through him and he falls, a whimpering, beat, defeated man. Suddenly his whole world collapses around him and this man, instead of being the great, strong, broad-chested fellow that he thought he was, suddenly becomes a whimpering boy again. And such have ever been known, I am told, to cry for their mothers when they lie bleeding and suffering on the field of battle. There is nothing like a wound to take the self-assurance out of us, to reduce us to childhood again and make us small and helpless in our own sight.

Many of the Old Testament characters were wounded, stricken of God and afflicted indeed as their Lord was after them. Take Jacob, for instance. Twice God afflicted him; twice he met God and each time it came as a wound, and one time it came actually as a physical wound and he limped on his thigh for the rest of his life. And the man Elijah—was he not more than a theologian, more than a doctrinarian? He was a man who had been stricken; he had been struck with the sword of God and was no longer simply one of Adam's race standing up in his own self-assurance; he was a man who had had an encounter with God, who had been confronted by God and had been defeated and broken down before Him. And when Isaiah saw the Lord high and lifted up, you know what it did to him. Or take the man Ezekiel, how he went down before his God and became a little child again. And there were many others.

Now the wounded man is a defeated man, I say; the strong, robust and self-confident Adam-man ceases to fight back any longer; he lays down his sword and surrenders and the wound finishes him. Let's talk about these three wounds in their order.

The first is the wound of *contrition*. Now I've heard for the last thirty years that repentance is a change of mind, and I believe it, of course, as far as it goes. But that's just what's the matter with us. We have reduced repentance to a change of mind. It is a mental act, indeed, but I point out that repentance is not likely to do us much good until it ceases to be a change of mind only and becomes a wound within our spirit. No man has truly repented until his sin has wounded him near to death, until the wound has broken him and defeated him and taken all the fight and self-assurance out of him and he sees himself as the one who nailed his Saviour on the tree.

I don't know about you, but the only way I can keep right with God is to keep contrite, to keep a sense of contrition upon my spirit. Now there's a lot of cheap and easy getting rid of sin and getting your repentance disposed of. But the great Christians, in and out of the Bible, have been those who were wounded with a sense of contrition so that they never quite got over the thought and feeling that they personally had crucified Jesus. The great Bishop Ussher each week used to go down by the riverbank and there all Saturday afternoon kneel by a log and bewail his sins before his God. Perhaps that was the secret of his greatness.

Let us beware of vain and overhasty repentance, and particularly let us beware of no repentance at all. We are a sinful race, ladies and gentleman, a sinful people, and until the knowledge has hit hard, until it has wounded us, until it has got through and past the little department of our theology, it has done us no good. A man can believe in total depravity and never have any sense of it for himself at all. Lots of us believe in total depravity who have never been wounded with the knowledge that we've sinned. Repentance is a wound I pray we may all feel. (To be concluded next month.)

(Originally a sermon, this message was later published in *The Alliance Witness*.)

NEWS AND NOTES

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

HONOR TO WHOM HONOR IS DUE

Two elderly women have exercised a strong influence on me for good. One of them was the librarian in my home town when I was in high school. She did it in two special ways: First by her "reverend demeanor" (Titus 2:3), and, Second, by recommending some special books to me. Her reverend demeanor coupled with these books helped to direct my life toward God.

When we moved to Turkey Creek, Louisiana in 1975, I tried to learn to know the oldest ancestors in each family line that was associated with the church. Before long I met Aunt Melissa Johnson, a very influential widow. Aunt Melissa, as we came to call her, was not highly educated, nor had she traveled widely, nor was she wealthy, but she was one of the most influential members of the Turkey Creek Church. She made a deep impression for good on every one of her children (She had a large family), and grandchildren and their husbands and wives. My wife considered her one of the best Christian friends she ever had. Aunt Melissa lived alone to the very end, as she would choose to do. She passed away soon after she entered the Ville Platte Hospital on May 1, and was laid to rest in the local cemetery on May 3rd.

All of us who knew her were saddened by her death, but we do not sorrow as those who have no hope. Aunt Melissa will be missed, but not soon forgotten.

J. Miller Forcade

I'm always looking forward to the next issue. Thanks.

Emma C. Hargesheimer

REPRINT: A Fatal Oversight

R. H. Boll - 1917

It is so easy for men to lose themselves in the consideration of *secondary causes*, to forget Him that owns the universe and controls it according to His own will. Without Him not a sparrow falls; He "maketh poor and maketh rich;" He "bringeth low and lifteth up;" He woundeth and healeth; He has done what He pleased "in the heaven and in earth, in the seas and in all the deeps." Thus many scientists become atheists and materialists because behind the laws and forces they have been studying they see not God, nor any place for a God.

Thus also faithless Israel understood not whence came their blessing, nor the real source of their afflictions. It was for this cause and for that, that they had conflicts and were smitten by their enemies—bad policy, perhaps, blunders in generalship and tactics, bad military discipline, insufficient forces or arms. All of these things may indeed have figured in their disasters, but *they did not constitute the cause*. And while thinking on these things they did not “regard the work of Jehovah, neither have they considered the works of his hands.” Their thoughts did not rise so high as that. They broke down houses and repaired the walls, and gathered reservoirs of water against the days of siege, but “Ye looked not unto him that had done this, neither had ye respect to him that purposed it long ago” (Isa. 22:9-11).

So do we get exceeding wise sometimes with that blind wisdom of the earth. We can see why this happened and why that. We can figure out the whys and wherefores of things. We have reasoned about the “how” until we have forgotten the “what,” and so God is left out, His promise discredited, prayer seems useless, and we feel justified to make sport of the childlike faith that believes God will do just what He said. Oh, the cheap reasonings that blind men’s minds!

“FROM WHENCE SHALL MY HELP COME?”

When it comes to pass that men leave God out of their Calculations and deal only with secondary causes, then it follows that they no longer look to God for help. They address themselves to secondary helps, for assistance and relief. “When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to Assyria, and sent to King Jareb.” Alas, Ephraim! King Jareb cannot help when God rises up against you, nor can he cure the wound when God strikes! (Hos. 5:13-15.)

And when the Christian becomes steeped in the futile wisdom of the world, vainly puffed up in his fleshly mind, he will seek refuge in the world’s rudiments, in pagan philosophy, in poet’s sentiments, in art, in music, in logic and disputatious self-conceit. He will begin to talk about “psychology” and “character building” and “self-culture” and “will power” and “formation of habits,” and about politics and sociology—thing which Aristotle and Socrates and other heathen might have set forth with equal force. These things never did save and never will, until a man can lift himself up by his own bootstraps. And they hope to compass the salvation of men’s souls by that message of death! But where is the gospel that can lift up the publican and harlot? Where is the story of God’s love that melts stony hearts? Where is the transforming power of “Christ in you, the hope of glory,” and the teaching concerning the “Spirit of life in Christ Jesus?” And when the gospel is taught, it is often with such an affectation of great deepness and in such adulteration with human philosophy that the cross of Christ is made of none effect (1 Cor. 1:17).

Blessed be the day for Israel when they shall give up the vain help of man, and say: “Assyria shall not save us; we will not ride upon horses . . . for in thee the fatherless findeth mercy” (Hos. 14:3). And happy are those who lift up their eyes and say: “Our help cometh from Jehovah, who made heaven and earth” (Psa. 121:1, 2).

Evening Session

7:30 - 8:00 Singing
8:00 - 9:00 Dining With the Shepherd Julius Hovan

FRIDAY "I Am the Resurrection, and the Life" Chairman,
Milton Pledger

Day Session

9:00 - 9:30 Prayer Time
9:30 - 10:30 Bible Exposition: Colossians C. V. Wilson
10:30 - 11:00 Break
11:00 - 11:50 "Except a Grain of Wheat Fall..." Buford Smith
12:00 - 1:15 Lunch
1:30 - 2:10 The Abundant Life Rick Murphy
2:10 - 2:30 Break
2:30 - 3:10 Receiving the Crown of Life Robert Gill

Evening Session

7:30 - 8:00 Singing
8:00 - 9:00 "If a Man Die, Shall He Live?" Billy Ray Lewter

Song Coordinator: Joe Blansett

Lunch Coordinator: Beverly Knecht

Hospitality Coordinator: Charles Leroy Friedley
1600 Lou Gene Ave.
Louisville, KY 40216
(502) 366-2450

Planning Committee: Dale Offutt, Chairman; Mack Anderson; Harry Coultas; Mike Daniel; Leroy Friedley; Paul Kitzmiller; Earl C. Mullins, Jr.; Rick Murphy
Churches Serving Noon Meals:

TUESDAY: Pekin, LaGrange, Shawnee, Jeffersontown, Jefferson Street, South Louisville, Fern Creek

WEDNESDAY: Kentucky Avenue, Southeast, Highview, Buechel, Utica, Community, Hamburg

THURSDAY: Cherry Street, Highland, Sellersburg, Iroquois, Henryville, Waterford.

FRIDAY: Fisherville, Portland Avenue, Ralph Avenue, Rowan Street, Eastview, Rangeland, Eighteenth Street

OBITUARY



H. E. Schreiner

On Wednesday, the 4th of June, brother Schreiner was called to go home with his Lord. Born October 3, 1912, he was baptized into Christ at the Portland Avenue Church in the year 1930, thus enjoying a 50-year "hitch" in his service to the Lord. His early witnessing was chiefly in the young people's meetings at Portland, and attending Bro. Boll's night classes and the old Louisville Christian Training School from 1934 to 1937.

After his marriage to Lorraine Stockton in 1934, they resided in the Shawnee area and attended Shawnee Church, where he led singing and taught alongside of the minister, Bro. Claude Neal.

When Wm. Cook was inducted into the service in 1943, he asked Edward to fill the preaching vacancy at Highview. Thus began his life-work with this congregation, where he preached and worshipped for 37 years.

Edward was one of the five brethren forming the Christian Educational Corporation that forwarded the move of Kentucky Bible College to the old Wesleyan Campus in Winchester. He has been on the S.C.C. board ever since.

Surviving, in addition to his wife, Lorraine, are one daughter, Shirley Taylor, and five sons: Edward, Eugene, David, Stanford, and Jimmy; 17 grandchildren and 1 great-grandchild, and sister Dorothy Hartsell.

WOODLAND BIBLE CAMP

1980 SCHEDULE

June 1-7	Worker's Week
June 8-14	Junior Week No. 1
June 15-21	Intermediate Week No. 1
June 22-28	Senior Week No. 1
July 6-12	Family Week
July 13-19	Junior Week No. 2
July 20-26	Intermediate Week No. 2
July 27 - Aug. 2	Senior Week No. 2
Sept. 26-28	Youth Retreat

COST: The price of camp is \$25.00 per person. The \$25.00 fee is to include an insurance policy which protects each person while traveling to and from as well as giving coverage for sickness and accident during the week.

The cost for Family Week is \$25.00 each for parents or singles and total of \$25.00 for all children in the immediate family. Total family cost is \$75.00.

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110 "B" St. N. E.

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