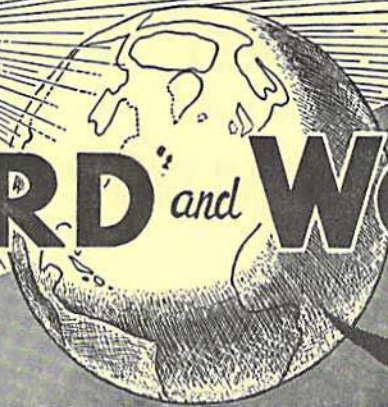


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APRIL, 1987

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POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, Ky. 40212

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*Speaking Truth in Love:*

## **We Must Tell The World**

Alex V. Wilson

World Missions is this month's theme. Is your reaction "Great!" or "Ho-hum, zzzzzz"? Your relation to Christ can be measured by your relation to missions, among other things. And we've got some stimulating articles for you.

But I was worried because the articles are a bit one-side. That is, they present missions as almost entirely a matter of reaching primitive tribal peoples—and much more is involved than that. I was about to write about the other side when a magazine arrived with an article that took the words right out of my typewriter. And it's written by a friend of mine from college days, who also was a missionary in Asia. Listen carefully to what he says.

When people think of a missionary, they generally conjure up an image of a superhero dressed in khaki shorts with a pith helmet, brandishing a machete as he hacks his way through the jungle. He shares a squalid grass hut with a monstrous assortment of bugs and spiders, and death-dealing serpents lurk on every hand. . . .

(But) while approximately twenty-five percent of all missionaries are engaged in tribal evangelism or pioneer-type work on the frontiers of civilization, a full seventy-five percent live and work in relatively modern urban or suburban settings. Their housing is comparable or even superior to that which they enjoyed in North America, and comes equipped with many or all of the same modern appliances and conveniences. They drive cars or take public transportation to work, enjoy happy family activities, wear normal clothing, and, in many cases, work with educated, middle-class people! Of course, many missionaries do work in much more difficult circumstances, and there are always inconveniences and sacrifices of various kinds, but the fact remains that many missionaries live in environments very similar to those of pastors and Christian workers in their home countries, and urban missionaries may never see a snake or "strange" bug! . . .

God sovereignly structures each of us to be just right for that particular setting where He wants us to serve Him. For some, that setting is the jungle, for others, the village or town, and for still others, the inner cities or fashionable suburbs of the great population centers of the world.

Recent studies show that the world's populations are rapidly moving into the great cities. More than half the people of the world already live in cities, and the vast urbanization of the nations is likely to continue and even escalate as we near the close of the twentieth century. For this reason, we must follow the strategy of Paul and focus our attention on reaching the key centers of population and communication, establishing reproducing churches there who will then send their believers into the villages, towns, and tribes to reach their nation for Christ. Certainly there will always be a need for pioneers to venture forth to the frontiers, men and women uniquely prepared by God for the green jungle, but there will also be a need, a growing need, for city missionaries, men and

women just as uniquely prepared for the ever-expanding concrete jungles of the world.

Listen today to the Call of the Nations. Remember the forty-seven percent of the world's population who have no one to tell them of Christ's love.

—William T. Commons  
The Message, Winter 1987

### *Same Goal, Various Ways*

Just as there are different kinds of mission work, so there are different ways of getting to the field, and of serving once you get there.

The Winston Allens have been pleading for years for fulltime, *long-term* workers to help them in Alaska. Laborers in Japan also are eager for fulltime missionaries; but since none are on the horizon, Moto Nomura especially is urging folks to come there on *short-term* summer mission projects. He hopes some who visit for a short time will return for a long time. If interested in such a project, write to Victor Broaddus or Earl Mullins, Sr.

Thank God for missionaries sent out directly by *our congregations*. Many more are needed! Thank Him also for a number of our people who've been challenged, trained and used on missions projects of such groups as *Teen Missions* and *Operation Mobilization*. (Realize that while these folks put great stress on following the Bible, you won't agree with all their interpretations of it). And in our news section this time you can read about an exciting training-program for *missionary-assistants*, run by "main-line" *Churches of Christ*. (Remember that some of these folks are very spiritual and loving, but others are legalistic and hardly believe that we are really saved! You can't judge by labels alone).

My point is this: There are many different routes we can take in pursuing the Great Commission. Some of these methods or groups may not appeal to you. You don't feel free to back them at all. That's okay; but with all these options, make sure you back missions of *some* kind, *somewhere*, *somehow*—by prayer, gifts and encouragement. For world-evangelism is our Master's command to all His people. We may not always see eye to eye with each other about policies, fellowship, mission methods, etc. But we should see eye to eye with *Him* about making disciples in all nations, now!

---

### **Foundations for Missionary Ministry . . . and Martyrdom**

Betty Scott, a teenage girl, entered into a personal covenant with her Savior-God, and copied it in her Bible: "Lord, I give up my own purposes and plans, and all my desires, hopes and ambitions, and I accept Thy will for my life. I give myself, my life, my all utterly to Thee, to be Thine forever. I hand over to Thy keeping all my friendships. All the people whom I love are to take second place in my heart. Fill me with Thy Holy Spirit. Work out Thy whole will for my life, at any cost, now and forever. To me to live is Christ."

Nine years later (1934) she and her husband John Stam, missionaries in China, were executed by the Communists. The church worldwide was stirred!

# Tell The Whole World:

## New Missionaries Face Many Adjustments

James and Karen Ashley arrived in the Solomon Islands (South Pacific) in August 1986. Karen, daughter of Hall and Alice Crowder, graduated from Southeastern Christian College several years ago, and both the Ashleys graduated from Bryan College, TN. They work with the Wycliffe Bible Translators, and have two sons, Kent and Philip. Here are *excerpts* from their letters, telling of impressions, adjustments, and important decisions during their first months.

Sept. 21, 1986 (from Karen)

All in all, our first (temporary) house is nicer than we expected. It is *not* made of grass and bamboo, and it has running water and electricity. The windows are screened, so we don't have to use mosquito nets. We do get bitten outside in the daytime—I got 22 bites hanging out the laundry one day. They say it's because our blood is fresh; once the bugs get used to it they won't bite as much!

Shopping takes a lot of time because we have to stop at so many places. Meals are also time consuming. We've started working with Kent on schoolwork, and we've been reading more about the culture, history, and language here.

The church services here in Honiara are half in English and half in Pijin. They spend about half the service just singing (mostly English choruses with an occasional hymn), so we really enjoy it—though all the singing is done standing up. The kids have been behaving very well during the services, and so have we! If you start to nod off during the sermon, the speaker is likely to pound on the pulpit and tell someone to wake you up.

There is one radio station with programs and news in both English and Pijin. About a third of the programming is religious. We listen often because it is our best source of news, and it's a good way to hear Pijin. One of the unusual services the station provides is the transmittal of short messages for anyone who doesn't mind having the rest of the country hear what he wants to say. These are most often messages like "From \_\_\_\_\_ to \_\_\_\_\_: I regret to inform you that \_\_\_\_\_ has passed away. The funeral will take place the day after tomorrow." But sometimes the messages are more juicy: "To Mr. \_\_\_\_\_: If you don't return to work by Monday you will lose your job!"

I haven't mentioned the weather yet. The temperature ranges from about 75 at night to 85 in the afternoon. We learned that Honiara is one of the drier parts of the country, with a mere 80 inches of rain per year. The island of Malaita, where we'll be moving soon, averages a total of 309 inches—with only about 43 rainless days a year!

In a few weeks we'll make a 2-3 day trip over to Malaita island to talk to church leaders concerning the AreAre and Sa'a languages. What we find out will determine which one we shall work in. AreAre

is spoken by about twice as many people, but the Sa'a seem to be more interested in having the Bible. Wherever we end up locating, canoe might well be the best way to get there. We may have to float our possessions ashore in barrels! . . .

November 13 (from James)

I'm writing from Auki, the provincial capital of Malaita. (This island is about 40 miles from Guadalcanal, where they lived when the first letter was written.—AVW) . . . Brightly colored parrots fly wild around the town and every family seems to have one as a pet. I would like to get one for the boys, but I've not seen them for sale in the market.

Our little home school is beginning to get a schedule and form. We've picked up some preschool workbooks and Kent has been working through them. He's learned the numbers and is doing basic addition. We've done other things like measuring, playing store, and telling time. He likes it and catches on quite quickly . . . I think we're losing weight because 1) we have to walk to anywhere we go, and 2) Karen still has to find a way to fix the local foods in a way that she likes. For the first two weeks we were here we could not buy bread, so Karen has begun baking bread for us . . .

Living here in Auki without a vehicle has convinced us that we need to get transportation of some kind. For now we've decided to get just a motorcycle. When my family first went to the Philippines as missionaries, Dad used to fit our entire family on a motorcycle (there were only 6 of us then), so I figure that the four of us can easily fit. Motorcycles aren't as dangerous here as in the U.S. since there isn't nearly as much traffic and speeds are much lower. Another nice thing about having a motorcycle is that I can pick it up—that's very handy for getting it on and off the inter-island boats and for getting over trees which might be blown down across the road.

Back in October I made a trip to Small Malaita to find out how much community support there would be for a translation project among the Sa'a. There seemed to be quite a lot of interest and several people seemed willing to work as translators. It looks pretty definite that we will be working with Sa'a, and we might even begin building a house in January. We have been offered our choice of sites in either of two villages. Although it is nice to be invited to two villages, it might be difficult to make a move without offending one side or the other.

Last Sunday I was feeling discouraged because I didn't feel we were making much headway in learning *Pijin* (the national language); also we hadn't made contact here with anyone who speaks Sa'a (the tribal language). So I prayed that God would give us language teachers this week. And He did. Monday afternoon two local girls came by to offer their services as housegirls. Karen wasn't sure if we needed inexperienced househelp (they're only about 10 years old), but we hired them anyway. If all they did was talk, I figured they were worth the pay. As it turned out, they don't talk much. But their older sister does. She came over the first day to watch, and

spent a long time talking with Karen. And she has come over a couple of other times also.

As regards my prayer for Sa'a teachers, on Monday I talked to a local church leader about needing to learn the language. That afternoon he went to see a Sa'a fellow and early on Tuesday the latter was on our porch wanting to speak with us. It turned out he is the chief of a Sa'a village, and I had met him on my October visit to Small Malaita. He is here in town just visiting, and he plus a companion have been to our house two more times. Our sessions with them have been just like the sessions during our training in Oklahoma, with Cheyenne Indians Allan and Jennie Flyingout. Sa's seems like it will be easier than Cheyenne. I've not heard anything here as difficult to say as a voiceless vocoid. It is rumored, however, that Sa'a does have phonological word initial glottal stops, and I've always found these hard.

*December 15 (from James)*

"Happy Christmas!" Just as we were getting ready for bed last night carolers came to our house and started singing. We went out on the porch and tried to feel "Christmassy," but it's a bit hard when there is not a hint of frost and the songs aren't even Christmas carols. We invited the carolers up and served them cookies, and in talking with them we deduced that caroling here is much like "Trick or Treating" in the States. It seems that householders are pretty much obligated to treat the carolers—we are going to have to stock up on goodies to last through the season. Curiously, this custom is the closest thing to a gratuity that is condoned here in the Solomons (tipping at restaurants is discouraged and there are no beggars!).

Our ability in Pijin has continued to improve. Whenever we go to a store or to the post office or wherever, we try to do more than just talk business. And we don't always have to go out to get in some practice. Sometimes people come by to sell us stuff—woodcarvings, shell necklaces, shells, woven baskets, etc. When these people come to our porch we try to use the time for improving our Pijin. We get them to talk as long as we can, and of course by the end we feel that we have shown too much interest to turn them away without buying something. (We have a little collection already!) We have also made friends with some of our neighbors, and we chat with them sometimes while they are out working in their garden. (While I write this, Karen is engaged in a conversation that has been continuing for about an hour!) We are still not actually fluent, but we can conduct most of our business in Pijin now.

Besides language learning, one of our other projects has been to try to design a house for the village. There are lots and lots of things to consider—location (we have invitations to two villages), materials (native or store-bought), air flow for coolness, size, transport of materials, water collection off the roof, ease of building, and vermin proofing, just to name a few. I thought I wanted a two story place, but with the local taboos about a woman not being allowed above a man, it might not be a good idea. I'd like a nice floor, louvered windows, lots of room; but these are expensive and also might not be a good investment in terms of community relations. On top of



all this, there are the doubts as to whether or not we should be building right now. The experts say that is is not a good idea to spend your first months in the village in a building program because the first months are crucial in terms of forming social bonds with the people. I agree with the logic and I don't doubt their experience, but we have to have some place to live. Then yesterday I talked with a local leader and he told me that he wanted us to live in Sa'a village. He will take responsibility for the decision, so we don't have to worry about offending the other village that had also invited us (Whew!). He then told me that there is a man in Sa'a village who built a new house that he isn't using. The leader is asking him if we might be able to use it for a while. It was a big relief to hear this because it would allow us to move there right away, and we wouldn't have the headache of house building during those critical first months. I am sure that this is God's doing!

*December 22 (from Karen)*

The house was sprayed last week with DDT so the ants have retreated for the present at least. This week our water has been down to a trickle since the 17th but just as I write it seems be coming back. PTL. It was pretty hard to bathe the whole family on one 5-gallon bucket!

Thanks for your prayers—He is faithful, and we're learning to look back and laugh at past crises.

*February 15, 1987 (from Karen)*

Things seem to be falling into place for our move to Small Malaita. We plan to stay in the village for 2 months this first visit, and since there are no stores there we have to stock up on everything—staples like flour and sugar, canned goods (we buy by the case), toilet paper, soap—the list seems endless. I guess it's a good thing I like shopping! We've also bought things like buckets and lanterns and several major items—table and chairs, mattresses, stove, and a couple of rat-proof cabinets for food storage. This first time we're trying to take only the essentials; we plan to leave the rest in storage until we have built our own house there.

Last week James made a trip to Small Malaita to check out where we will live. He got our 2nd-hand jeep loaded onto an old WW II landing craft now being used as a cargo ship. Thursday morning the jeep was unloaded on Small Malaita, and that afternoon James started out for Sa'a village. The 20 mile trip took 3 hours and 40 minutes; that included time spent testing the soundness of the 19 bridges and chopping 3 trees which had fallen across the road. James said all he needed was a pith helmet to make him feel like a "real missionary." Upon arriving at Sa'a he found out that the new house which the church leader in Auki had said we could use was no longer available. It seems that though the husband had agreed to let us use it, the wife had said she was tired of living in their cook house, so they moved in. After some discussion the elders finally determined that we could use an unfinished house being built for the young unmarried men of the village. So far it only has a rough concrete floor

and a corrugated tin roof, but they said they'd put the leaf walls up before we arrive.

We are planning now on making the trip some time in the last week of February, depending on when a cargo boat goes over. Shipping schedules here are subject to frequent change, so we can't be any more definite at this point. Sometimes I wish we'd hurry up and go, and other times I wish the day would never come. It's very satisfying to think that we'll (finally) be *doing* what we've been working towards for a long time. On the other hand, these next 2 months will be the most stressful and difficult months we've ever lived through. James says primitive and stressful aren't necessarily the same thing and that I'm exaggerating. We'll see. All I know is I'm sure glad we've got the Lord to take care of us—otherwise I'd probably get cold feet when the time came to get on that boat.

*February 24 (card from Karen)*

We should leave for Sa'a village next week. We have been delayed some: the boat we were to have taken sank last Thursday. Only 23 of 50 aboard have been found so far. It makes us realize afresh how much we depend on God's protection and care. . . . Thanks for your continued prayers.

\* \* \* \*

## PRAYING FOR MISSIONARIES

Talk to missionaries and you'll find they have this in common: an unshakeable confidence in the power of prayer—the prayer of people back home.

"I've felt the actual force and effect of your prayer," wrote a young missionary in Ecuador. "When circumstances have been trying I knew it wasn't my strength and character which kept me going. It was the power of Christ generated direct from loving hearts and praying friends. I *knew* that someone was upholding me in prayer."

A returning missionary in Israel relates time after time when his prayers and the prayers of supporters mingled to bring about almost miraculous results.

A missionary to China interned by the Japanese during World War II testifies: "We knew when supporters were really praying. We recognized the difference in our heart experience. It brought strength, peace, courage."

Praying for them is the simplest thing you can do for missionaries. But sometimes it's easy to forget.

Christians are more likely to pray about physical trials such as sickness and persecution than about spiritual battles.

Adds the missionary who told what prayer had done for him while he was a prisoner of the Japanese: "Now, when we are facing spiritual battles, fighting against the power and principalities of the air, often that prayer strength we had during our internment has been lacking."

And when prayer falls off, so does material support.

Recently a missionary in Japan had to go without heat in his

home for weeks in midwinter. Reason: lack of funds. A family in the jungles of Brazil had to eat monkey meat for months. They once had to sell their gun to have money to go up river to reach a tribe. Then they had nothing with which to kill game for food. They almost starved to death.

Of course you do not want to be guilty of neglecting prayer for missionaries. What are some principles to guide you in becoming a real missionary prayer warrior?

Queried missionaries throughout the world gave some suggestions:

1. *Find out all you can about the missionary for whom you are praying.*

A furloughing missionary was shocked to find that her pastor's wife did not know the names of the missionaries her church supported. "With effort she could recall the names of most of the men, she had a fairly good idea of where they were located, but she didn't know what type of work they did," the missionary said. "She knew some of the wives' names, but didn't know how many children they had. How can she pray for them by name if she doesn't know their names?"

Says a missionary in Hong Kong: "I always thought that the missionary was a person who lived in a mud hut and ate herbs and honey like John the Baptist. But when I came to the field I found myself in a modern city with every convenience plus sin just as rampant as in Chicago, New York or New Orleans."

The circumstances of the missionary in Rome are markedly different from those of a missionary in New Guinea. Remember this when you pray.

2. *Pray regularly.* Don't wait for some particularly heart-tugging story to stimulate you to prayer.

A missionary in Algiers writes: "When nothing visibly happens the missionary sometimes feels he has to 'make up' some exciting news to tell his prayer supporters. The truth is, a missionary's life is not always full of 'great' events."

Even if you don't hear any news, go ahead with regular prayer.

A woman in Iowa has the pictures of the missionaries of her church on the window over her sink. She prays for each of them while she washes the dishes each day. "Now dishes are something I look forward to, not a drudge," she says.

One family pastes the pictures of missionaries on 3 x 5 cards. These are put into the Scripture promise box used at daily devotions. A card a day is pulled out and passed around. Then prayer is offered. Next day a new card is chosen.

Other families use a prayer-reminder list. Some churches place the name of a "missionary of the week" in their bulletins.

3. *Be specific in your prayer.* "Lord bless the missionaries" is not enough.

Prayer letters from overseas can help. Admittedly, sometimes they are not always as attractive and informative as you'd like. But consider the obstacles: lack of reproduction facilities, lack of time, insufficient writing ability.

A missionary to Japan admits: "The more intimate problems that

characterize the mission field seldom make the pages of a prayer letter. The promising convert who suddenly becomes a target of the Enemy and relapses into heathenism; the petty jealousies and rivalries among missionaries; the delicate problem of strong nationalism; and personal defeat or discouragement are real problems in which they need much prayer help."

Another says: "The missionary is capable of becoming discouraged, of feeling lonely and of even having doubts regarding his own spiritual experience. It is difficult to write home about these things, when normally one does not even mention these matters except to a very intimate friend."

Then, too, sometimes the missionary cannot reveal the most urgent problems. For instance, at the time of peak violence in Morocco, a North Africa Mission publication stated: "Frequently the same conditions which make facts hard to obtain also make the need for prayer most urgent. This is abundantly true now in North Africa. Violence may break out at any moment."

There are government obstacles about which the missionary dare not talk or write. If he did, he would be expelled from the country.

But often you *do* know of specific needs. A convert recently won; a newly opened church; the sickness of a missionary; the need for blessing on an evangelistic campaign. These things missionaries do write about—and you can remember them specifically in prayer.

Write and ask the missionary what his needs are. Often you may be able to meet them!

4. *Try to anticipate needs.* (Often by the time you hear of a need, the need is past.) Think of the spiritual problems that plague you. Perhaps they are bothering the missionary.

When a new worker goes to the field, you can ask God to keep him healthy and strong, to enable him to adjust to the climate, to learn a new language. Later on, you pray that he may be led to people whose hearts are prepared for the Gospel. And you can pray that his relationships with fellow missionaries may be happy and mutually beneficial.

5. *Be persistent and persevering in prayer.*

When you pray for something that requires a specific answer—don't give up until you know the answer has come. Even then, continue praying.

The Algerian missionary phrases it this way: "You prayed for an African to become converted. You prayed once or twice and results came. Then you stopped praying. Satan attacked. The native backslid. His testimony was lost. The missionary became discouraged. The church lost a leader. Be consistent in prayer. Make those foreign Christian brothers—members of your family whom you remember constantly in prayer."

Every once in a while, get off the beaten track. Pray about needs others may not think to pray for. For instance, pray for the following:

- For victory over mental stagnation. The missionary may have little time for reading and study. He may miss the intellectual stimulus which kept him alert before he went to the field.

• For freshness in prayer and in Bible teaching. Quite likely there is no inspired preacher of the Word nearby, no chance for a spiritual “refresher.”

• For guidance in how to present the Gospel to some foreign person with whom the missionary may have fleeting contact.

• For deliverance from the temptation of pride. Missionaries are looked up to. They are supposed to be the last word in knowledge and in Christian example. So it is easy to become conceited—and hard to confess sin before the people. So pray that the missionary may remain humble.

• For wisdom in relations with other missionaries—victory over irritations, resentments, criticisms.

• For strength to overcome the temptations of loneliness. Did you ever think that an unwise marriage might be a severe temptation to a lonely young missionary? Well, it is. Pray about it.

• For a saving sense of humor. “A missionary must guard against becoming unbalanced,” a Christian worker in a hard field remarks. “In the midst of filth and terrible sin he must be refreshed and have a healthy outlook. One can become morbid. We need to pray as never before at such times, and always depend upon Him, but we must not forget to have a good laugh once in a while—perhaps at ourselves.”

Of course, while you are praying for missionaries, don’t forget nationals, many of whom are taking direction of the church. Pray that the missionary may deal wisely with these new leaders, being willing to give up authority and become an adviser. And, certainly, pray for native Christians in lands closed to missionaries.

Most missionaries don’t feel sorry for themselves. Not at all. Says one: “When we hear talk of our giving up so much, we think of the folks at home who have to stay in the homeland when we have all the privileges of bringing folks to Christ.”

Nevertheless, missionaries are doing a work especially commanded by Christ. The Enemy will do all he can to frustrate it. So we must pray for the missionaries unceasingly as well as victoriously.

—*Christian Life Magazine*

\* \* \* \*

## **CHIEF HEALED BUT UNREPENTANT**

**(SPIRITUAL WAR IN SOUTH AFRICA)**

David Brown

The morning was hot and humid in Zululand when we went out to Mvuzani to see the Induna who had come home to die.

It was a year and a half before this that the Induna had expressed the desire to be a Christian. To follow Jesus meant that he would have to give up all witchcraft and leave behind the worship of ancestral spirits. All of this is deeply engrained in Zulu culture and for one who is an Induna, it is expected that they should participate in these things. The Induna had two wives. One of the wives was a Witchdoctor. All of this indicated that the powers of darkness had a firm grip on this man and would not easily let him go. Yet, he had

expressed the desire to be a Christian and to follow Jesus. We had explained the way of Salvation to him and he said that he would need time to put away his witchcraft (fruits of repentance) and he would then be prepared to obey the Lord in baptism and truly rise to walk in newness of life. This we encouraged him to do and prayed for him that God would work in his heart.

In a matter of six months, the Induna became ill. He still had not really done anything about putting away his ancestral worship, yet continued to express the desire to be a Christian. It is clear to us that you cannot have it both ways, yet among the more civilized there are many who have a desire to be a Christian but are not willing to repent of sin. They want the world and its pleasures and heaven, too. In principle the desire of this heathen Zulu and his practise in life is no different to the American who in his refined way wants to live a self-pleasing life and go to heaven, too. Something that is impossible, yet tried by many.

We brought the Induna to a hospital. He was there a couple of weeks and his conditions improved and he was discharged. In a matter of a couple of weeks he was ill again and his family took him to Durban where one who was well known to have healing powers through the use of witchcraft would take charge of him. He was in Durban almost a year. During that time we did not know where to find him. He was literally hidden from us.

At the end of that time he came home to Mvuzani to die at home.

Word was sent to us to come before he died. A day or two later Brother Zulu (an African preacher) and I went to Mvuzani to see the Induna, expecting to be able to speak with him further about the Gospel. As we arrived at the village on that sultry morning we noticed that everything was quiet. There was no laughter or talking.

We went inside the large Zulu hut where the Induna lay. As our eyes adjusted to the darkness, we could see a large number of people sitting quietly in grief, some with tears running down their cheeks. To the side lay the still figure of the Induna covered with a blanket. We spoke to him, but soon realized that he was unconscious of anything taking place.

Helpless to do anything for the Induna, except to pray, we took the opportunity to proclaim Jesus the Life-giver to the people there. We spoke of death and where death originated and why. We spoke of the wages of our sin. We presented Jesus, the One who gives eternal life. We encouraged all to repent of their sin and trust in Jesus Christ and to obey the Lord in baptism. Being led by the Holy Spirit we said to the people present that our God is alive and is able to touch the Induna and raise him up if that is His will, and we shall lay hands on him and pray that God will demonstrate that He alone is God.

What you must understand is that these people, held in the kingdom of darkness, who have seen their witchcraft work, who have seen the demonstration of the working of spirits, need to see the power of God demonstrated in some way, as God would declare His Sovereignty above all.

So we prayed, and God answered our prayers. He showed the greatness of His Name by raising that man who was dying. It was not done immediately but later that day, and it was a miracle and all the people acknowledged it. They acknowledged the greatness of the God Whom we proclaimed, but did not surrender to Him. Two days later when Bro. Zulu returned without me to see the Induna, he was told that the Induna had walked miles to see the people. Brother Zulu had to wait for him to return later in the day. The whole countryside knew of the miracle God had done for this Induna.

The Induna said he did not know of our being there until after God raised him up. He knew nothing of our preaching and then praying for him. He said all he could remember was seeing a bright light and he was drawn to it, before coming back to consciousness and strength. He also acknowledged that God had spared his life and he must prepare himself for baptism by putting away his witchcraft and worship of ancestral spirits.

We can't really understand why a week or so later the Induna prepared a feast and beer-festival to thank *the ancestral spirits* for raising him up! A week or two after that his grown children, living away from home, prepared another feast to thank the spirits. Many in the Mvuzani area participated in these feasts.

We knew the man whom God had raised up would now die. He had turned away from God and surely God would not spare his life. It was a few weeks before the Induna's health deteriorated again. We knew that now there was no hope for he had turned completely away from God. During these days, a woman witchdoctor came telling him that the spirits had told her to come and anoint his body with the milk from a certain type of cactus plant and he would be healed. This ritual was carried out, but the milk from the cactus plant burned the skin all over his body, hastening his death and bringing him to a painful and agonizing end of his earthly life.

This man could have been saved eternally. He stood at the very door of salvation but sadly turned away to remain bound by the powers of darkness and to be lost eternally. He could have been saved if only he had exercised his will to believe and obey the Gospel. Pray for us. The enemy is deeply entrenched in the land, but victory shall come for those who believe and act on the Word of God.

David Brown has been a missionary in Africa for many years, first in Rhodesia/Zimbabwe and now in South Africa. He has planted several churches there.

## Missionary Messenger

*"Greater things for God"*

Nemesio and Myrna Auxtero

Talibon, Philippines

March 4, 1987

The Lord is greatly moving the lives of people here. We have stirred up the Devil, and are seeing greater persecution perhaps than

ever before. Recently a Catholic bishop was appointed here; there never was one before. He has installed a lot of nuns and priests, and they go around, not one time or two times but three times to try to make sure people will stop attending our Bible classes. Amazing, but the more they do this, the more we see results.

Last Saturday we baptized a boy named Efen. He was converted in our high-school Bible club. Many tried to stop him, but he decided to follow the Lord. On Sunday he was at church with a glow on his face, with so much joy despite his hardships. He is motherless and his father is irresponsible. Then yesterday (Tuesday) he was driven away from home. The father made him drop from school and sent him away with just his clothes. Right now we don't know where he is.

In another place, a church far distant from here, the church leader was chased away by his persecuting grandfather. The latter waved his big long bolo (machete) and ran towards him. They had already taken away his farm, and then ejected him from his house. He is erecting a new house away from that place. He is greatly used by the Lord there. Keep praying for us all.

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## Who Wants To Go To Jerusalem?

J. Robert Ross

And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

... even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew 20:17-19, 28

Spring, especially Easter week, finds many churches advertising "evangelistic" or "revival" services. In view of this text, which reminds us that in the spring Jesus went up to Jerusalem to be mocked, tortured and crucified, I wonder if this is really the best time to invite people to accept Christ. After all, who wants to go to Jerusalem with Jesus?

The Christ of the cross, the Jesus who set his face to go to Jerusalem is *silent*; he is *suffering*; and he is *servant*. Who wants to go to Jerusalem when it means bearing in silence the unjust criticism of the enemies of Jesus? When I am treated unfairly, believe me, I want the whole world to know about it. I do not want to be silent—give me a megaphone. If I am mistreated, expect a scream not silence. But Jesus is silent before his accusers. Who wants to go to Jerusalem with Jesus to endure without protest the lies that are spoken against him?

Jesus goes to Jerusalem to *suffer*. He is spit upon, tortured, and finally nailed to a tree to die a slow, agonizing death. Who wants to go to Jerusalem to suffer with Jesus? I want pleasure, not suffering.



Give me fun, not pain. Give me the easy way, not the hard way. Who wants to go to Jerusalem for a public execution? Not Peter, not James and John, not me.

Jesus goes to Jerusalem to *serve*, to lay down his life on behalf of others. He goes there to give, to give his very blood. Who wants to go up to Jerusalem to serve? To do the menial chores? The slave's labor? To take a back seat? Maybe second or third place, on Jesus' right or on his left in his glory—that's what James and John wanted. I could go for that. But last place, the servant's place? Who wants to go to Jerusalem for that?

I want to go to Jerusalem, yes, but to find grace, at least grace that does not cost me too much. I want grace, but not the forgiveness of sin that frees me from sin; I want the grace I bestow on myself, as Dietrich Bonhoeffer puts it. I want the "preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession... grace without discipleship, grace without the cross, grace without Jesus Christ."

If I want a cross it is only the sort that I can put on a church steeple to make the building more beautiful. Clarence Jordan, who was once shown such a cross which had cost the church \$10,000, remarked to the proud pastor, "You got cheated; time was when Christians could get them free." But there is not much demand for that sort of cross, the kind that is "free," the cross which awaited Jesus in Jerusalem.

One of my students wrote a term paper on the book of Acts and noticed the vibrancy, love and good works of the ancient church described by Luke. This student had a thought: "Maybe a new denomination should be started called 'The First Century Church of Christ,' which would be totally based on Acts. No, it would not work," was his second thought. "No one would join and pay the price of losing their possessions and even their lives. I do not think I could either." Good question: who wants to join a "First Century Church of Christ"? Who wants to go to Jerusalem?

Bible-based, born-again religion is getting popular today. All kinds of books are being published on how to be born again and how to enjoy the great benefits of the Christian life. TV evangelists tell us how wonderful it is. And evangelicalism has become one of the more powerful religious and political forces in our nation. Yet, according to a recent Gallup poll many people say that religion has less influence on their morals than ever before. Divorce, alcoholism, and materialism seem to be almost as rampant among Christians as anyone else. Charles Colson suggests that, "what we offer is no more than a better way for man to achieve his humanistic goals—from personal gratification to nationalistic power."

Jim Wallis made these comments on the connection, or lack thereof, between the new birth and Christian discipleship. "The characteristics of the gospel that are least marketable—self-sacrifice, servanthood, the way of the cross, identification with the poor and oppressed, a prophetic witness to the state, a life of simplicity and

sharing, justice and peace—are those characteristics that don't get communicated to the society when the media explains what being born again is all about.

"Self fulfillment and satisfaction are the undisputed and unrivaled gods of this culture. All this has produced a self-centered religion, and the born-again phenomenon has played into the self-centered consumer ethic of this society. The leading question of the evangelical revival has become, 'What can Jesus do for me, how can he make me happier, more content, more successful, better adjusted and more *prosperous*?' (*Sojourners* magazine).

Frank Labauch reminds us that "at judgment God will not ask me to display my trophies, but he will count my scars." And the ancient martyred bishop of Antioch, Ignatius, left the members of his church these sober words, "As long as a Christian's blood has not been shed he is only a beginner in discipleship." Most of us are beginners.

In his book, *A Severe Mercy*, Sheldon Vanauken writes about the carefree, uncommitted life style he enjoyed with his devoted wife Davy, and their little dog, Flurry. When Vanauken awakened to the call of Jesus to go to Jerusalem he faced some troubling questions. "I wanted—what did I want? I wanted the fine keen bow of a schooner cutting the waves with Davy and me—just Davy and me and Flurry—happy and loving and comradely on her decks. Well, there was nothing unChristian about that, as long as God was there too, and as long as we were neglecting no service of love. But though I wouldn't have admitted it, even to myself, I didn't want God aboard. He was too heavy. I wanted Him approving from a considerable distance." Thus Vanauken concluded, "It is not possible to be 'incidentally a Christian.' The fact of Christianity must be overwhelmingly *first* or nothing."

A poignant hymn poses our question in these words:

"The Son of God goes forth to war, a kingly crown to gain;  
His blood-red banner streams afar: Who follows in his train?  
Who best can drink his cup of woe, triumphant over pain,  
Who patient bears his cross below, he follows in his train.

A glorious band, the chosen few on whom the Spirit came,  
Twelve valiant saints, their hope they knew, and mocked the  
cross and flame:

They met the tyrant's brandished steel, the lion's gory mane;  
They bowed their necks the death to feel: Who follows in  
their train?

A noble army, men and boys, the matron and the maid,  
Around the Saviour's throne rejoice, in robes of light arrayed:  
They climbed the steep ascent of heaven through peril, toil  
and pain:

O God, to us may grace be given to follow in their train."

# THOUGHTS FROM ROMANS

Ernest E. Lyon



## THE WILD OLIVE SHOOT

*I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry in the hope that I may somehow arouse my own people to envy and save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches. If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you.* (Romans 11:13-18, NIV)

In these discussions of Romans 11 we must bear in mind all the time that Paul is showing, guided by the Holy Spirit, that the promises made to Israel in the Hebrew Scriptures (Old Testament) are not cancelled and the message of Jew and Gentiles being one in Christ in no way sets aside God's promises to never cast away Israel as a nation before Him.

Paul, calling himself "an apostle to the Gentiles" (the NIV is wrong in translating "the apostle"), addresses this section to us because of our natural origin as Gentiles, part of the nations contrasted to Israel. He shows how differently he approaches the conversion of Jews than most people working among Jews today. He glorifies his ministry (which he was carrying out so well) so that his fellow Jews would come to see how much we have gained in Christ and how much they have lost. He wants them to "envy" our gain and then to desire to have that gain for themselves. He didn't urge them to be "completed Jews" but to be converted to Christ. To be sure, for a Jew to come to Christ makes him the kind of Israelite that God wants him to be, a saved one on the way to a heavenly reward with Him.

If you have read the book of Acts and the Gospels well, you know that Christ came first to the Jews and when they rejected Him He turned (as in the latter part of Matthew 11) and offered His "rest" to anyone who would come. That is why here we read of "their rejection" and "the reconciliation of the world." Though Israel is the

only nation that God has chosen as such, this passage is showing that they have been temporarily set aside as the special recipients of His favor and He is calling a holy nation out of both Jews and Gentiles. That in no way sets aside His promises to Israel, as this chapter is teaching, but the Jew, as well as the Gentile, must come to Christ to receive the salvation that He came to give. Now Paul points out that if the world received that reconciliation because of their rejection, then how much more of a blessing will it be when that nation as a whole turns to Christ—it will be like a resurrection, “life from the dead.” So he reminds us that when the firstfruits were offered in the sacrifices under the Law, the whole batch from which that was taken was holy, just as the branches take character from the root and are holy if it is holy. That may sound a little strange if you stopped with verse 16, but look on to the other two verses that we have under consideration now.

Verses 17 and 18 ought to be read very carefully by every Christian who is not of the nation of Israel. It is strange how many Christians today have a feeling of superiority to the Jews. It is because they don't realize how we became God's separated (holy) people. Notice Paul says we are “a wild olive shoot” that has been grafted into receiving nourishment from the real olive root. That root, of course, is Abraham, the one whose being declared righteous by believing God, set forth the way of salvation (Genesis 15:6). He was the natural father of Isaac and Jacob and so of the nation of Israel. They belonged by nature in that olive tree. Paul will point out the reason they were “broken off” shortly, but let us be content at this time to notice that their natural root is what is sustaining us. We are not Christians because we are naturally the finest people in the world, but because we have the faith of Abraham. We believe God when He says that we can not save ourselves; we believe Him when He says He loves us and has provided our salvation in Christ; and we believe that He will do exactly what He says and give us an eternity with Him. When we believe we don't proclaim something great about ourselves, we give God the glory and show that we trust Him to do what He says. Don't ever forget that—and be sure that you do that so that you can be saved.

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## Questions Asked of Us

Carl Kitzmiller



*Only God can create life, yet the image of the beast is said to have breath. What is the nature of the image of the beast? Is it (the image) a robot controlled by a super super computer? Something else?*

This is one of nine prophetic questions asked by a brother I met last year at the Louisville Fellowship. Most, if not all, of the questions are opinion questions. They show that the one asking them has an excellent working knowledge of the end-time events as they are recorded in scripture. He understood that his questions could not be answered with a specific, "Thus saith the Lord," and appended a note saying that they were food for thought. I am not especially attempting to answer the questions here since much of what I would write would be speculation. Rather, I want to use the questions as an occasion for commenting on the whole of prophetic study.

Prophecy speaks of any message from God delivered by His prophets. Not all prophecy has to do with future events. (1) The prophets often spoke of conditions that existed in the very days when they spoke, and they delivered messages expressing God's will concerning those conditions. (2) Some of what they spoke had to do with the very near future, and their credentials as a prophet of God were established by the certain fulfilment of what they spoke. (3) Some of the messages of the prophets had to do with events several hundred years beyond their time, but those events have now taken place and their words have been fulfilled. Examples of this latter are the prophecies of the first coming of the Lord Jesus. Finally, some of prophecy has to do with things yet future to our own day, especially the events of the second coming of Christ. In this article we are using "prophecy" to speak primarily of those future things relating to the second coming. This is often the portion of prophecy people have in mind when they speak of prophetic things.

There is a sizeable segment of Christian people who "have no use for prophecy." These regard it as being so difficult to understand that "nobody knows what it means" and believe it only brings trouble. They believe, as some have expressed it, in living right in the present and doing the work of a Christian now and leaving all those future things to God. They can make their position sound reasonable to those who are not aware of the Bible emphasis on prophecy. They tend to dismiss all efforts at understanding the prophetic scriptures as "speculation" and regard prophecy as being a non-essential, an unnecessary portion of God's word.

Any fair-minded person must admit that there have been abuses, wild claims, and serious misuse of prophecy (as has been the case with most Biblical themes). This misuse must not drive us from the proper use, however. Prophecy is a part of the whole of scripture which is inspired of God and *profitable* (2 Tim. 3:16). Peter likens it to a lamp shining in a dark place (2 Pet. 2:19). It is intended as light for our pathway even here and now. A specific blessing is given in the book of Revelation to those who read, hear and keep it (Rev. 1:3). Jesus instructed His hearers, "Let him that readeth understand," as he spoke of a certain prophetic matter (Matt. 24:15), and He called His disciples friends because of His desire to reveal to them things to come (John 15:15). More could be cited to show that our Lord meant for Christians to study and understand prophecy as certainly as anything else in the Bible. It is *not* a commendable attitude which

dismisses this portion of God's word as being unworthy of our attention, and it is a serious offense when professing Christians treat with suspicion or rebuke those who seek to understand what God has spoken.

There are some prophetic matters which receive so much attention in the scriptures that there is really very little basis for any lack of agreement concerning them, at least in general outline. Those who believe them certainly cannot be fairly accused of speculation. One would almost have to have help in believing anything else.

Then there are those areas of prophecy that begin to open up to the student of the Bible as he becomes aware of the entire scriptures, fitting the various passages into their proper place, trying to believe in "all that the prophets have spoken" (cf. Luke 24:25). These things may require some measure of Christian growth and some chewing on the "meat" of the word, but they are also part of the revelation of scripture. What may seem fantastic or speculative to the babe in Christ is recognized as blessed truth. In this area it will be necessary for the more mature Christian to exercise patience and forbearance with the less mature, and the less mature should at least recognize their limitations and withhold judgment concerning the other. Personal limitations, laziness in study, or a learned bias should not somehow become an excuse for depriving others of blessing.

As we begin to flesh out the outline of prophetic events we sometimes find ourselves in an area where God has not given a specific answer, where the scripture could be fulfilled in several different ways, or the answers are somewhat vague for some reason. This gray area needs to be treated with care since it may be our dullness that keeps us from understanding. I am persuaded that God may have told us a lot of things we have not had the spiritual discernment to see. One of the great surprises of eternity may be in discovering how much this was the case. Even so, there are things God has not revealed, either by choice, in consideration of our present limitations, or for some other reason. There are matters that even the most spiritually developed persons recognize as being vague. I do not believe it is wrong for us to speculate on some of these things *so long as we realize and clearly keep in mind that we are speculating*. Such a process may cause us to search the scriptures for answers and may lead us to discoveries of what has been revealed.

Of course there is a danger that some will mistake their opinions for fact. One does not have to deal with prophecy to become guilty of wresting the scriptures. If the attitude is wrong, that can happen with any theme or portion of scripture we may choose (cf. 2 Pet. 3:16). It is not an unknown thing for speculators to bind their views on others. There is no intention of defending a wrong use of speculation. We do need to apply scripture to our our age and needs, however, and the question, "Could the Lord have been speaking of this or that in our day?" is often helpful. We do not always have to have an answer that is clearly black or white before we can reap a benefit.

In this light, let us look at the question given at the first of this article. It is *my opinion* that the image will receive life from the

agent of Satan. I am aware that only God has life and immortality, but God sometimes grants His power to other beings when it suits His purpose. Satan is a supernatural being and it is not inconceivable that God has allowed him supernatural power to give life in a limited way. However, in view of Satan's deceptive ways and the developments we have seen in our day, the proposal that the image is a robot controlled by a super computer is not some kind of nutty idea. While God is never limited to the inventions and developments of man for carrying out His purposes, He has often used them (The ark, for example, was a material object built by man, not a supernatural gift from heaven). We live in a day that allows for some fairly simple fulfilment to things that once seemed utterly impossible except for the power of God.

So, what is the benefit of this speculation if I cannot know that God will use computers, nuclear destruction, etc., in the fulfilment of the judgments of Revelation? My concern for the possibilities could make me more watchful; could make it easier to believe in the literal fulfilment of the prophecies; and could make me more in awe of the power of God, seeing He has allowed such developments to man. Unless we make application of the truths of God to the events and needs of life we may miss a great deal that God means to tell us.

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## Building Better Christian Families

by Fred W. Schott



### CHILD ABUSE: A DIFFERENT KIND

*Whoever welcomes a little child like this in my name welcomes me. See that you do not look down on one of these little ones.* Matthew 18:1-14.

There they go again! Those childish disciples, arguing over which one of them will be first in the Kingdom of God! Can you believe it?

Yes, it must have been frustrating for Jesus dealing with that bunch. He had to rebuke them and get after them a lot it seems. On this occasion He called a child to Him, sat the child in His lap, and said, "If you want to enter the Kingdom of Heaven you must become like this child."

What Jesus taught his disciples that day goes beyond the obvious lessons about squabbling, humility, and simple child-like faith. At least two more lessons can be learned: 1) Jesus powerfully demonstrated God's special concern for children; how seriously all adults should take their responsibilities toward the children in their trust—

especially parents! 2) He modeled for us, as He does for everything else, how to be a good parent.

Child abuse is a serious problem. The rising number of reported cases is alarming. Pastors and Christian counselors are alarmed at the large number of cases they are discovering in Christian homes. Experts are not sure. Is it because there is a lot more of it happening? Or, has the problem always been there and we are finally, thank God, trying to seriously address it? Whatever, the terrible horror that some children experience numbs our senses. It is not hard to understand Jesus' sentiments, "Better for such people to be thrown off the bridge with a concrete block around their necks!"

But, there is another kind of child abuse. It is much more common. Many more children suffer from it. Often it is even harder to overcome because it is even less understood. It can be so subtle. Christian families are especially vulnerable. I am referring to the verbal and nonverbal psychological abuse of children. I call it battered spirits.

Of course, all parents occasionally say things to their children that hurt. Usually we don't mean it. We are human after all. Even Jesus said on a couple of occasions, "How long will I have to put up with you?!" Children can bounce back from the occasional adult blasts, especially if we adults understand how to apologize. Battered spirits result when children live in an atmosphere where they feel constantly under adult attack. They seem to never be able to measure up.

Battered spirits occur when out of frustration, fear, disappointment, and hurt adults ridicule, badger, putdown, and call children names and constantly compare them to other children. Battered spirits are the result of adults who are indifferent to the special joys and fears of a child's world.

When parents and others are so busy, so overcommitted, so preoccupied that they constantly say "not now," "stop it," "find something to do," and "just leave me alone!" the result is battered spirits. When adults are so undisciplined that they are almost never calm and consistent, their children end up with battered spirits.

When Christian homes add to all of the above a rigid, legalistic version of the Gospel, the result is a battered spirit carried like a heavy load into adulthood. It is a load some people are never able to put down. Battered spirits often tragically end up as "lost ones."

We can learn from Jesus in this example (Matthew 18). Let's imagine first what His "nonverbal" behavior must have been. Can't you just see His smile and hear the gentleness of His voice as He called to the child? Picture the tenderness with which He lifted the child unto His lap. I imagine Jesus' face, itself full of childlike wonder and excitement as He established rapport with the child. To take the time to call the child and place the child on His lap showed patience not only with the child but with the disciples. He used wisdom and carefully chose His words. Surely He hugged and gently patted the child as he calmly spoke to His disciples. There must have been lessons abundant in *just His demeanor!*



Now let us learn from what He did *not do*, what He did *not say*. He did not spin and bite their heads off. Neither did he pout for hours! He did not sarcastically put them off with, "I can't deal with such petty arguments now!" He did not ridicule or attack. "How stupid can you be? What's wrong with you people anyway? Sometimes you act just like a band of self-righteous Pharisees!" He did not predict failure, "If this is how you act when I'm with you, I hate to think about what you'll do when I'm not around anymore. I tell you . . ." He did not compare them, "I'll bet John's disciples don't pester him with such petty, shallow issues. No, they just go about their business, baptizing people everyday! You could learn a few things from them, you know!" And Jesus who died for us did not play the martyr, "This is my thanks for hand picking you guys? I mean, I let you follow me around, showed you how to work miracles. I work and pray, God help me, to get you ready for important Kingdom work and you ask me *this?*"

What Jesus did not do, *ever*, was batter the spirits of those who had been given to Him, entrusted to Him by our Heavenly Father. Let us all strive to be like *Him!*

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## EARLY RESTORATION LEADERS

### Barton W. Stone, Evangelist and Peacemaker

by Sylvia Root Tester

Barton Warren Stone, born on December 24, 1772, was the last child of John and Mary Warren Stone. Soon after Barton's birth, John Stone died. In 1779, during the Revolutionary War, Mrs. Stone moved her household to Virginia.

It was not easy for a widow to maintain a household in those days. Barton was sent to school for five years, but when he was pronounced "educated" by his teacher, no further thought was given to his schooling. However, when he was seventeen, part of his father's estate was divided among all the children. Barton took his share and enrolled in the David Caldwell Academy, near Greensboro, North Carolina. He stayed three years and finished the appointed courses.

While Stone was in Greensboro, James McGready held a revival there. James McGready was a "Hell-fire-and-brimstone" preacher, one of the best known of the Presbyterian evangelists.

Stone attended one meeting and then several more. McGready was a fearsome Calvinist. He believed all people were totally depraved, with no capacity for good. He taught—as did many others at that time—that God chose whom He would or would not save and that individuals had no say in the matter. People must be born anew, McGready believed, but only God could decide if they would be.

Barton was convinced he was a sinner. He wished for the new birth but didn't know what to do next. He waited for an emotional

experience to show that God had chosen him, but none came. Barton waited, fearing he was not chosen, for almost a year.

He happened then to hear a sermon on the topic of God's love, and it ended his difficulties. If God was love, God would accept him. In later years Barton wrote of how he felt that night. "I loved Him—I adored Him—I praised Him aloud."

To Barton Stone love was always the touchstone—God's love for him and for all people, his own love for God and for other people. He once said to a friend, "So great is my love for sinners, that, had I power, I would save them all."

Stone's statement about his love for sinners was not false boasting. His entire life bears testimony to its truth. Through him thousands were won to Christ. His very real concern for them was evident. People remember him with deep affection—a return of the affection they had received from him.

#### EARLY MINISTRIES

Stone became a supply minister at Cane Ridge and Concord, Kentucky. Soon these two churches asked Stone to be their regular minister. This meant he had to face examination by the presbytery. He was worried, for by now he believed that some Presbyterian doctrines contradicted Scripture.

So when asked if he would follow the Westminster Confession, Stone answered, "As far as I see it consistent with the Word of God." No one objected to this answer, and Stone became an ordained minister on October 4, 1798.

Stone's ministry at Cane Ridge and Concord was fruitful from the beginning. Soon, fifty new people joined one church and thirty joined the other. Steadily, the churches grew.

In 1801 Barton Stone traveled to Logan County, Kentucky, to attend a revival in which McGready was a speaker. This was one of many revivals that made up the "Great Revival," later recorded with both wonder and aversion in the history books.

In those times revivals began on Saturday. People brought their own provisions. Nearby church folk supplied additional food. People slept in their wagons or on the ground. A few had tents. Once the services began, they didn't stop, continuing night and day until food ran out and people were utterly exhausted.

A puzzling phenomenon arose in those revivals. Barton Stone himself was astonished by it. People seemed to be "struck down" by what they called the Spirit of God. They would faint and lie as if dead for some time, and then rise to express tumultuous joy at being delivered from Hell. This happened to several of Stone's friends. He sat with them, observing, trying to figure out the phenomenon. Although he was not comfortable with what was happening, he finally decided, "... that cannot be a Satanic work which brings men to humble confession and forsaking of sin... fervent praise and thanksgiving."

Barton Stone returned to his churches. He reported on the revival to one church on Sunday morning and to the other that night. Two little girls were "struck down" in the evening service. The next

day Stone returned home to find people waiting for him. A revival meeting began right there and lasted into the night.

In June a five-day meeting was held at Concord. Four thousand people attended. Stone took some time off in July to marry Eliza Campbell. The two had a short honeymoon, and Stone brought his bride back to a log cabin he had built. Eliza bore him five children before she died in 1810. In 1811 Stone married her cousin, Celia Wilson Bowen. Celia bore him fourteen more children over the years.

#### THE CANE RIDGE REVIVAL

In August the Cane Ridge revival meeting began. It was one of the largest of the hundreds of revivals that made up the "Great Revival." Eighteen Presbyterian ministers, including Stone, organized it.

Here is what Stone wrote about the meeting:

The roads were literally crowded with wagons, carriages, horsemen, and footmen moving to the solemn camp. The sight was affecting. . . there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same time in different parts of the encampment, without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it. . . We all engaged in singing the same songs of praise—all united in prayer—all preached the same things. . .

Stone also described, in a very orderly manner, the odd happenings at the meeting. He described seven "exercises": the "falling exercise" (described above), the "jerks," the "barks," the "dancing exercise," the "laughing exercise," the "running exercise," and the "singing exercise." All were thought to be manifestations of the Holy Spirit. To modern readers they seem more like symptoms of mass hysteria, brought on by excitement, exhaustion, and the expectation that they would occur.

Throughout the meeting Stone preached, exhorted, spoke with individuals, helped people in the throes of the seven "exercises," prayed, joined in group singing, and finally wore himself to exhaustion and made himself ill.

In later years people attacked Stone for his participation in these events, and Stone's friends were greatly embarrassed. Stone himself, though, did not seem embarrassed. He felt the odd happenings were excessive and even called them fanatic. But he had seen people's lives change, and he counted that for good.

#### RESULTS: SEPARATION WITH SOME

Several things happened as a result of the Cane Ridge revival. First, Stone freed the slaves he owned.

Second, he began his journey away from the Presbyterians. His disagreements with Presbyterian belief could no longer be ignored. Calvinist Presbyterians rallied around an antirevival theme. They attacked a good friend of Stone, named Richard McNemar. They brought formal charges against McNemar to the Transylvania Synod. So McNemar, Stone, and several other drew up a paper. They protested the proceedings and withdrew from the synod. Soon they formed a separate presbytery, the Springfield Presbytery.

The Springfield Presbytery lasted nine months. In that time its members realized they had come only halfway. Either they were Presbyterian or they were not. They had gone to the Bible in their decision to reject Calvinist doctrines; they must go to the Bible for future guidance. The Bible said nothing about presbyteries; thus, it was time for the Springfield Presbytery to die. So the members drew up a will and dissolved it.

The "Last Will and Testament of the Springfield Presbytery" is important to people in the restoration movement. Its language was clear and direct. It stated central themes still honored in the movement. Here is part of what it said:

We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

We will, that our power of making laws for the government of the church... forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

We will, that each particular church, as a body, ... choose her own preacher. ...

We will, that the people henceforth take the Bible as the only sure guide to heaven.

We will, that preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less.

The "Last Will and Testament" was drawn up in 1804, five years before Thomas Campbell's "Declaration and Address."

The group to which Stone belonged took the name *Christian*, for the Bible said believers were called Christians. Stone continued to speak and preach, often daily. The fires of the "Great Revival" dimmed, its excesses wore down, and Stone was glad as anyone to see the excesses go. But he never lost his passion for revival meetings. He knew they were effective tools for winning souls.

Of the six who signed the "Last Will and Testament," only Stone and a man named David Purviance persevered. Stone's church members stuck with him, though, and soon there were more and more churches committed to the movement.

#### RESULTS: UNION AMONG OTHERS

The third effect the Cane Ridge revival had on Stone was to strengthen his feeling of unity with other Christians. During the revival he had felt united with Baptists, Methodists, and Presbyterians. He longed for unity among all Christians.

Rice Haggard, who had suggested the name *Christian* for those who adhered to the "Last Will and Testament," came from the East. There he had worked with a group that used that name. He brought Stone together with this group, led by James O'Kelly. A group in New England, led by Abner Jones and Elias Smith, also joined with Stone. These groups held joint meetings year after year for fellowship and evangelism. They used the term "Christian Connection" to describe their relationship.

Stone's passion for unity among Christians soon matched his love

for lost sinners. Through the two avenues—saving lost souls and uniting with other believers, the Christians came to number about 15,000 by 1826.

#### STONE AND CAMPBELL

Barton Stone and Alexander Campbell had met in 1824, and each respected the work of the other. In 1826 Stone suggested uniting the two groups. But Campbell was not enthusiastic. In the first place, the Baptists with whom Campbell was still in fellowship were against such a merger. Also Campbell had heard that Stone was a unitarian, that is, that he denied the full deity of Christ. Stone's views on this subject were, in fact, fuzzy and difficult to label. But in ensuing discussions, Stone and Campbell agreed that they believed what the Scriptures said about the deity and would henceforth speak about the subject only in Scriptural terms.

There were other points of conflict, though—what name to use, whether or not baptism was essential to Christian fellowship, and what role the Holy Spirit played in conversion.

Stone kept pressing for union. He said that both groups believed in Jesus as the Son of God, both were willing to obey Jesus' commands, and this was enough for unity. Freedom of opinion should prevail in all other areas. Campbell, though, wanted these other issues ironed out before the union.

In 1831 Stone was still trying; Campbell was still reluctant. There was no hierarchy, no superstructure, in either group, and in that year others in Campbell's group (they called themselves Disciples) simply took the matter out of Campbell's hands.

A group of ministers—some Disciple and some Christian, including Stone—planned joint meetings of their congregations, held in Georgetown, Kentucky, over the Christmas weekend in 1831, and in Lexington, Kentucky, over the New Year's weekend of 1831-32.

At Lexington, a spokesman for the Disciples—John Smith—urged that the groups unite. He said,

God has but one people on the earth. He has given them but one Book, and therein exhorts and commands them to be one family. A union, such as we plead for—a union of God's people on that one Book—must, then, be practicable. . . .

Then Barton Stone, as spokesman for the Christians, rose. In closing he said,

I have not one objection to the ground laid down by him as the true scriptural basis of union among the people of God; and I am willing to give him, now and here, my hand.

The two men shook hands, the people in the audience all joined hands, and singing began. On Sunday the people celebrated the Lord's Supper together. Soon two churches at Georgetown became one church. In Lexington, complications arose, but were ironed out between the groups, and two churches there became one church also.

The united group sent out two messengers, one Disciple and the other a Christian, to spread the news of their union and encourage similar unity in other places.

Campbell acknowledged this surprising development in his journal and voiced guarded approval. But it took eight more years of

urging by Stone and others before Campbell, in 1840, agreed to the union. By that time union was an accomplished fact in many places.

Stone was later to say, "This union . . . I view as the noblest act of my life."

The union was not complete, though, in Stone's eyes. Campbell had agreed to unite with the Christians Stone represented, but Campbell refused to unite with others in the Christian Connection, particularly Stone's friends in the East and in New England. Campbell was satisfied that Stone was not a unitarian, but many of these other Christians were unitarians.

Barton Stone was deeply disturbed by this exclusion. He had been fellowshipping with these two groups for over twenty-five years. In his view they were committed followers of Christ whether they were unitarian or not. So he set about to heal the rift between Campbell and the two groups. As his failing health allowed, Stone wrote to both sides, defending Campbell to people in the Christian Connection and defending the Christian Connection people to Campbell.

While Stone was doing this, both sides were attacking one another with growing bitterness. Neither group was willing to count doctrinal issues as matters of personal opinion, as Stone wished.

The task Stone had set for himself proved to be impossible. This was a deep sorrow to him. But he continued to fellowship both with the Disciples and with his longtime friends in the Christian Connection. Even if they would not unite with one another, he was united with them.

In 1841 Stone suffered a stroke that paralyzed him.

In 1844 he insisted on attending an annual meeting in Missouri. On his way home, he stopped to see his daughter Amanda. At her house, on November 9, 1844, he died.

Barton Warren Stone's most important gift to the restoration movement was the union of its two largest groups. As evangelist, he helped to build one group. As peacemaker, he helped to bring the two together.

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## Replies To "Hell's Torment—Eternal?"

Responses to Dave Reagan's article (Feb.) differed widely. One church canceled its subscriptions. Yet a lady from the same state wrote, "I always get a blessing from reading Word and Work. . . . I love to read, and check things out—and I see I'll be reading Brother Reagan's article a few times over and check out some Scriptures."

That is the true Berean attitude (Acts 17); re-reading, studying, checking out the Scriptures. Someone commented, "The author didn't base his view on Scripture," but that's not true—he referred to at least twenty passages. The question is, Did he interpret them correctly? Do they mean what he believes they mean? And did he overlook any passages that might throw fuller light on the subject?

Below are two replies to study carefully. May I repeat that we will NOT allow W & W to be a debating magazine marked by constant controversy, yet we WILL sometimes allow viewpoints to be presented which differ from usual, widespread beliefs, so that they may be investigated openly and thoroughly.

(They must, however, accept the Bible as their authority, and avoid bitter, hateful attitudes). To keep controversy within limits, we shall usually allow only two or perhaps three issues to deal with any specific debatable subject (both sides being heard), and then wait five or six months before allowing it to reappear in our pages. This will allow "cooling off," if needed, and time for more study.

Differences of opinion are not new among Christians. (See Acts 15:1-2 & 5-7a & 38-40; also read about Stone and Campbell's strong disagreement, in this issue). And they need not be disastrous either, if they are handled correctly.

—Alex Wilson

### *Will the unrighteous suffer eternal torment? . . .*

In the February *Word and Work* there is an article by Dr. David Reagan on the above topic. A key issue is the *immortality of the soul*. Dr. Reagan contends that this is an un-Biblical concept borrowed from Platonic philosophy. In response to this we quote below from a written debate between Alexander Campbell and Dolphus Skinner on the subject of "The Doctrines of Endless Misery and Universal Salvation." In a letter dated Feb. 8, 1838, Campbell declares:

"... I am not a *destructionist*. I will give you *one reason* for this, and with me one good reason is enough: I opine that one good argument would sink a fleet of a hundred sail freighted with hypotheses. Well, now, for this one argument: I only premise that spirits are immortal. Jesus is my authority. He says *angels can not die*; and angels are spirits. If you ask me for the positive proof that angels can not die, I refer you to Luke 20:36; "Neither can they die any more; *for they are equal unto the angels*"—*immortal*. Now I am prepared to state my argument: The Supreme Judge will say to wicked men, "Depart, you cursed, into everlasting fire *prepared for the devil and his angels*." Now as wicked men are to be cast into the same fire with the devil and his angels, they are of course to partake of the same punishment; and as this everlasting fire can not annihilate or utterly destroy the devil and his angels, so neither can it destroy those who are doomed to share his punishment. They are equal unto angels; therefore, neither can they die any more."

—Restoration Reprint Library edition, p. 209

While Jesus speaks specially of those who are "sons of God," the immortality of angels indicates that the immortality of spirits is not a concept taken from Plato.

Dr. Reagan sets forth the idea that while punishment is eternal, the active punishing is not. It seems to me, however, that Mark 9:48 comes very close to saying that the punishing is eternal: "And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched." "Worm" does not refer to the spirit, but of a part of the process of punishing. One wonders why the agents of punishment are eternal if the punishing is not.

—Carl Kitzmiller in *Locust Street Laborer*

### **CHEAPENING SALVATION** by R. H. Boll

In proportion that hell is tolerable, salvation is negligible, and the

work of Christ needless. Nothing less than such a hell as God's word pictures could justify such a sacrifice as the gospel sets forth. If it had been something that we could have faced and gotten through with, Christ died in vain. We cannot realize the worth of such redemption. If eternal death were a mere annihilation of our being—many would even prefer that. The atheist and the Sadducee glories in the prospect. The man tormented by memory and conscience or the burdens of life would long for it; yea, (as Job said) he could wish that "as a hidden untimely birth, he had never been." The suicide plunges unto death vainly hoping to be swallowed up in nothing and forgetfulness for ever. The Buddhist makes it his heaven ("Nirvana") and looks forward to some time when the dewdrop of his personal life slips back into the infinite ocean of the Everything and Nothing. Was it to save us merely from such a fate as that the Savior died? That would have been a small matter in comparison, not worthy of God's vast outlay. Why not like the birds or the insects, leave us to live our little day and pass out for ever? But there are factors in man's nature and being that forbid such an issue. Man's capacity for suffering and for enjoyment is boundless, and it will be the one or the other for him, for ever. Life, in the Bible sense, is something more than mere conscious existence; and Death therefore, which is the opposite of life, is something else than cessation of existence. Infinite consequences hang on each and either.

—from *Word & Work*, 1932; contributed by Demas Friend

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## The Strategy of Intentionally Simplifying Life

Michael Hall

(Concluded from last month)

God warned Israel about the dangers of abundance. He told them to guard their hearts lest they become indulgent, soft, and indifferent, "lest when you have eaten and are full, and have built goodly houses and live in them . . . your heart be lifted up and you forget the Lord your God." "Beware, lest you say in your heart, My power and the might of my hand have gotten me this wealth." (Deut. 6:10-19; 8:11-20).

In his book, *Celebration of Discipline*, Richard J. Foster fleshes out the idea of simplifying our lives in the following ways:

(1) Buy things for their usefulness rather than their status. Cars should be bought for utility, not their prestige. A wonderful difference would be seen and felt in our lives if we would decide to quit trying to impress people with our things and concentrate on the quality of our Being.

(2) Reject anything that produces an addiction in you. Distinguish between real psychological needs (like cheerful surroundings) and addictions. Simplicity is freedom, not slavery. Refuse to be a slave to anything.

(3) Develop the habit of giving things away. If you find that you are becoming attached to some possession, give it away to someone who needs it. De-accumulate. Masses of things that are not



needed complicate life. Henry David Thoreau said, "Our life is flittered away by detail . . . simplify! simplify!" "Clean out your closets at least once a year!" (Dona Spencer)

(4) Refuse to be propagandized by the custodians of modern gadgetry. Timesaving devices almost never save time. Beware of the words, "It will pay for itself in six months." Think about our over-use of the world's energy resources.

(5) Learn to enjoy things without owning them. Owning things is an obsession in our culture. Many things can be enjoyed without possessing or controlling. Share things. Enjoy the beach without feeling you have to buy a piece of it. Enjoy public parks and libraries. Explore your motivations for having to "own" things.

(6) Develop a deeper appreciation for creation. Get out into nature; walk. Enjoy the grass and leaves. Marvel at the rich colors everywhere. Simplicity means discovering that "the earth is the Lord's and the fullness thereof" (Psa. 24:1).

(7) Look at all "Buy now, pay later" schemes with a healthy skepticism. We bring unnecessary psychological stress and pressures upon ourselves by going into debt.

(8) Reject anything that will breed the oppression of others. Think in terms of how your buying affects people here and abroad.

(9) Shun whatever would distract you from your main goal--of seeking God's kingdom first.

*In additions to Foster's suggestions, we can also:*

(10) Buy with an awareness of how it reflects our stewardship before God. Ask for wisdom about your pursuit of money, your use of money, and how you can more Christianly share what you have with others.

(11) Develop a spirit of giving. Remember that the Lord Jesus taught, "It is more blessed to give than to receive" (Acts 20:35). Giving is part of God's plan for raising the kind of people he wants far more than raising the money needed for ministry. Learn to say "Enough!" "Do not toil to acquire wealth; be wise enough to desist! When your eyes light upon it, it is gone; for suddenly it takes to itself wings, flying like an eagle toward heaven" (Prov. 23:4-5).

(12) Beware of the Adaption Level Principle. A New York newspaper took a poll of people's Needs versus their Wants in 1870 and then again in 1970. In 1870 the average American had 18 necessities compared with 72 in 1970! Wants ranged from 72 in 1870 to 484 in 1970. Decide to become "rich toward God" (Luke 12:21). Forget about keeping up with your neighbor. "Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys" (Luke 12:33).

(13) Avoid over-exposing yourself to the frenzy of commercialization on the tube and in the stores. Instead, "Set your affections on the things above" (Col. 3:1). Recognizing that it's easy to overspend in a consumer society full of enticements is a starting point. Don't spend a lot of time even window shopping.

(14) As much as lies within you, avoid debts. The only people

who profit when you borrow money are the money-lenders. "The borrower is servant to the lender" (Prov. 22:7). Beware of interest for it has the power to destroy. By all means try to avoid the Debt Trap. Don't be a Credaholic—if credit cards are constantly seducing you to overspend, tear them up!

(16) When you borrow money—don't borrow on things that depreciate (clothes, car, furniture), but only on those things that will maintain their value (house). If we can't afford something new, buy used things, go to garage sales, and save up until you can buy it.

(16) Use insurance for protection not for savings. As you age you will need less and less insurance. Try to save 10% of your income.

(17) Distinguish between necessities and luxuries. Transportation may be a necessity, but a brand new car is not. Being clothed is one thing, going for name brands is another. Food is a must, but eating in expensive restaurants is not. —Condensed from *Wineskins*, 1333 N. 23rd St., Grand Junction, CO 81501.

## NEWS AND NOTES

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

Here's an amazing example of the value of the printed page in spreading God's truth: A letter recently came from Zimbabwe to Word and Work's former office, addressed to Don Carlos James. Brother James has been in heaven for 40 years! But the letter-writer had gotten hold somehow of a booklet he wrote about the Holy Spirit. It was helpful, so the man—an active believer and teacher—wrote for more literature. He did not know the Garretts or any of our churches there, apparently. I wonder if many other people had read that booklet through the years, till this brother got hold of it, or it simply lay on a shelf somewhere till finally it was discovered. Let's distribute good literature!—Alex Wilson

**Cramer and Hanover Church of Christ:**  
**THIS IS THE LIFE!** — Youth Seminar  
199 N. Hanover Ave., Lexington, KY  
April 24 at 7:00 p.m.  
April 25 at 9:00 a.m. (all day)  
April 26 at 9:50 a.m. to noon

### Jacksonville, Fla. Seeks Minister

Word has come that the Woodstock Park Church of Christ in Jacksonville is asking the Lord to supply them with a preacher. Johnny Adams has preached there for a long time, and is still active. But he is now 81 and his

sick wife requires much of his attention. Edwin Smith assists in the preaching and leading, but a fulltime man is desired.

Anyone wanting more information may write John Adams, 2934 Lowell Ave., Jacksonville FL 32205, or call 904 - 384-0352.

### Lilly Dale, Ind.:

There was a good turn out at the February Workshop here. We had good speakers, good food, and lots of fellowship.

Several ladies attended the Ladies Inspiration Day at Belmont Church in Winchester.

The people at the Nursing Home in Tell City appreciated the group from Lilly Dale that sang for them on a recent Sunday afternoon.

Tell City & Lilly Dale Youth groups are sponsoring a Youth Rally at the Fairgrounds in Tell City for May 30. For further information contact Bro. Milton Pledger 836-2338.

Allensville, Ky.: John Gill, longtime elder at Allensville Church of Christ, at the age of 93 went to be with his Lord. Brother Gill was deeply devoted to Christ and His Word, and was an outstanding example of a Christian husband and father. He and his wife Frances (now living at Maple Manor

Senior Citizens' Home) brought up their 9 children in the loving fear of the Lord. He was a very generous supporter of the Lord's work in many places.

#### Gallatin Church of Christ:

We showed the feature-length film, **A Thief in the Night** on March 29. It deals with events in the end times including the rapture, the mark of the beast and other related events.

Welcome to Jeff Monday, our new youth minister!

(Joe Cannon is a veteran missionary with what are sometimes called "main-line" Churches of Christ, and is deeply burdened for evangelizing the world. He now directs a training program for "paramissionaries"—those who work alongside those missionaries who can communicate the Gospel in another culture due to their knowledge of the people's language and customs. Brother Cannon asked us to publish the following information. —AVW)

We at "Mission 1000" are attempting to train people to go into the mission field to help the missionaries that are already there. This will free them to do the thing they were sent to a foreign country to do—preach the gospel.

We are not a preacher training school, and academics are not stressed. Education is not the determining factor in our course, but a love for the Lord and wanting to spread the word about the crucifixion is of paramount importance. Age is not a factor, either.

We graduated our fifth class on November 23, 1986, bringing the total trained by Mission/1000 to 58. We now have five of our graduates in Zambia, one in Botswana, two in South Africa, three in Canada, two in Alaska, one in Venezuela, two in Indonesia, two in Panama, two in New Guinea, one in England and two in Belgium. The present fifteen hope to be fielded in 1987 with eight in Papua New Guinea, one in South Africa, one in British

Columbia, four in Indonesia and one to the Navajos in Arizona.

The next session of our paramissionary training program begins on September 1, 1987. This 12-week orientation and preparation program is open to any Christian of good standing in the church. There are no age limits, nor are there any academic requirements. In answer to our prayers, the Lord is sending us workers that He wants in the harvest fields. Those who have been coming are people willing to go anywhere and do anything the Lord wants them to do. The main thing is to have a servant's heart and strong commitment to use all of one's talents in seeking and saving the lost.

If you would like more information concerning this program, please contact Joe Cannon, Mission/1000, 433 S. Highland, Memphis, Tennessee 38111.

#### WOODLAND BIBLE CAMP

June 1 - 6 . . . . .	Worker's Week
June 7 - 13 . . . . .	Junior Week No. 1
June 14 - 20 . . . . .	Intermediate Wk. No 1
June 21 - 27 . . . . .	Senior Week No 1
June 28 - July 3 . . . . .	Family Week
July 5 - 11 . . . . .	Open
July 12 - 18 . . . . .	Junior Week No. 2
July 19 - 25 . . . . .	Intermediate Wk. No. 2
July 26 - Aug. 1 . . . . .	Senior Week No. 2
Sept. 18 - 20 . . . . .	Junior-Inter. Retreat
Sept. 25 - 27 . . . . .	Senior Retreat

NOTICE—Other camps, please submit your schedules

#### CORRECTIONS:

1. The back cover of our March issue said that our Sunday School lesson quarterlies cost 40¢ each. Wrong! (Blush) They now sell @ 50¢. It also said to add sales tax in Ky., but of course churches need not do that.

2. We identified Elmer Prout, whose articles appeared last Oct. and again in Jan. & Feb., as a missionary with the independent Christian Churches. Instead, he is sent out by Churches of Christ.

## COMING IN MAY:

➡ ARE ELDERS & DEACONS ENOUGH?

➡ WHERE ARE THE CHURCH-PLANTERS?

➡ H. L. OLMSTEAD: THE 2 ADAMS



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FOR YOUNG PEOPLE AND  
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DENNIS ALLEN

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"I am enthusiastic over "A New Creation." It is a valuable publication and one that can be handed to a new convert without pointing out the things that are wrong with it. In fact, it is my desire to give a copy to every new convert here, and as possible to give copies to several of the young people who have been Christians for a while."

Carl Kitzmiller.

"The booklet with its headings is an excellent outline and a natural one. It would make a good gift to a new convert."

—Barton L. McElroy,

Book Review, The Standard Publishing Co.

"It is a valuable small handbook for young Christians, not so long as to frighten them, yet definite enough to be of real help."

—The Sunday School Times.

### WIDELY USED—

"A New Creation" has been stocked by a number of book stores over the country since being favorably reviewed by *The Sunday School Times*. Many have found it to be an ideal gift for new converts and young people. One colored congregation in Tennessee bought a copy for every member in the church. A number of young people's groups have used it successfully as a basis for a series of studies on the practical problems which face them. A missionary in Africa has asked for permission to translate it into Tonga using photographs of native Christians.

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