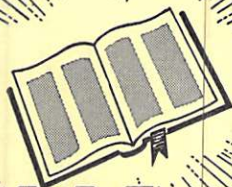
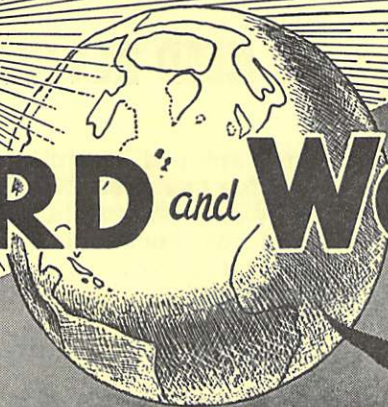


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

February, 1988

WE NEED REVIVAL!

"I am of those who believe that we need in America a real, scriptural, spiritual revival; a great God-fearing, Christ-exalting, Holy Spirit-recognizing, Bible-believing, grace-magnifying, Second-Coming expecting, soul-saving revival!"

—E. L. Jorgenson

"If I were to give you one word, it would be this: The supreme duty of every Christian at this hour is to pray for a mighty outpouring of the Spirit of God. Even the Biblical message is not enough by itself. It must be in demonstration of the Spirit and of power. We must be able to say that our gospel comes to people not in word only but in power and the Holy Spirit and with much assurance. (1 Cor. 2:4; 1 Thes. 1:5) Pray without ceasing that at this dark hour God will revive His work again and fill us, His people, and especially preachers, with the power of the Holy Spirit."

—Martyn Lloyd-Jones, at the close of his long, fruitful ministry

WE DO NEED REVIVAL

"I am very often in a spirit of mourning over the state of American churches. America has a leading part in the Christian world, and sends out many missionaries, but they can never rise above the spiritual level of their home church. Unless you have true revival here, we in other lands are going to be hit hard if you keep sending out missionaries to us. Your shallowness will reflect on us."

—Joshua Daniel, evangelist from India

"We must cease getting in the Spirit's way, and start walking in the way of the Spirit."

—Carl Ketcherside

"The task of the church is twofold: to spread Christianity throughout the world and to make sure that the Christianity she spreads is the pure New Testament kind. . . .

"The popular notion that the first obligation of the church is to spread the gospel to the uttermost parts of the earth is false. Her first obligation is to be spiritually worthy to spread it. Our Lord said 'Go ye,' but He also said 'Tarry ye,' and the tarrying had to come before the going. . . .

"We must have a better kind of Christian. Increased numbers of demi-Christians is not enough. We must have a reformation."

—A. W. Tozer

What is RENEWAL? Renewal seeks to prepare God's people for revival. REVIVAL is a sovereign manifestation of God in holiness and power. Renewal is man's readiness for God's revival. Revived worship, obedience to the Word, the ministry of spiritual gifts, evangelism, discipleship, prayer, fasting, and small groups are all a part of revival. But the key to renewal is changed lives."

—Jack Haun

COMING IN MARCH:

- * Is it too late for revival?
- * Could Pentecost be future as well as past?
- * Are you fossilized, or filled?
- * Grace that leaves you dumbfounded!

THE WORD AND WORK

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

Alex V. Wilson, Editor

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Theme: WE NEED REVIVAL!

The Normal Christian Life

Alex V. Wilson



Have you ever stopped to consider just exactly what the *normal* Christian life is? What is normal Christianity, anyway? When you think about it, you realize that there is a difference between *normal* and *average*, though sometimes people use the words interchangeably. If the men in some family are very short, their average height might be five feet three inches—but that's not normal height for men. In a school class set aside for slow learners the average IQ might be 75, but that is a subnormal IQ. The average health of the patients in a hospital would also be subnormal, for all of them are sick in one way or another. To be normal means to conform to a standard or model; that is, something's being what it ought to be. In this true meaning of the word, the only normal man who ever lived was Jesus Christ—but He was hardly average!

Now, returning to our original question: what is the normal Christian life? *Is it possible that we are being content with an average or even above-average Christian life when that average or above-average life is SUB-NORMAL?* Is the spiritual condition existing among us normal in God's sight? Are we what He wants us to be, and what He can make us to be?

Your reply, I imagine, is this: "Well, we seek to be New Testament Christians. Isn't that normal Christian living?" Yes, certainly it is. So we can state this equation: The Normal Christian Life equals New Testament Christianity. But let us not conclude too much too soon. We must dare to ask ourselves this question: *Is what WE think of as New Testament Christianity the same thing that GOD thinks of as New Testament Christianity?*

Being a New Testament Christian or congregation involves a number of things—beliefs, actions or practices, attitudes, and power. The first Christians firmly held certain BELIEFS, such as the overruling power of God, the Messiahship and deity of Jesus, and the personality and power of the Holy Spirit. They believed that the scriptures were the word of God. They knew that men could be rescued from sin and the judgment of God only through Jesus' sacrificial death and triumphant resurrection. They believed in His return and glorious kingdom, and in the reality of heaven and hell. These were doctrines which the apostles clearly preached and wrote

about, and which the New Testament disciples held with conviction.

Those first Christians also followed certain PRACTICES, such as immersing all converts, and remembering the Savior's death weekly by partaking of the Lord's Supper. They constantly engaged in evangelism and practiced prayer, with fasting, too. They cared for the poor and needy. The churches in various places helped and cooperated with one another and yet were autonomous, each looking directly to the Lord for leadership. To be Bible-Christians today we too must follow these practices.

The New Testament believers also demonstrated certain basic ATTITUDES. They loved Christ more than anything else, even their lives; they rejoiced when called upon to suffer for Him. They were a morally transformed, holy people, hating the sin which sent their Lord to the cross. They had an overflowing love among themselves which resulted in deeply sacrificial sharing and giving. Their witnessing was not forced and mechanical but spontaneous and bold; it was not a "job" for "experts" but the joyful privilege of all. Also in their meetings for worship and teaching, there was no need to beg and arm-twist various ones to take part; instead there was eagerness to participate in teaching, exhorting, or praising. And their dependence was on God alone, as shown by the primary emphasis given to prayer. How about us—are we following their example in these respects?

New Testament attitudes are even more important than New Testament beliefs and practices. Some people believe, they say, that the Bible is God's word, and yet neglect it. Some people believe in Christ's return, but there is a marked absence of any desire for it and of any personal devotion to Him. What good are such beliefs? Some people preach to the lost but are motivated by party spirit alone. Some people care for the needy but are motivated by desires for human praise alone. What good are such practices? In other words, men may follow Biblical beliefs and practices without necessarily having Biblical attitudes; such people are sadly deceived. But Christians who have Biblical attitudes will naturally also have Biblical beliefs and practices, at least to the extent that they have been taught them from God's word.

Lastly, those New Testament Christians were "clothed with POWER from on high," as Christ had foretold. There was something supernatural about them, something which could not be attributed merely to talent, training, personality, logic, persuasion, hard work, or organization. God was at work among them, and so we read at least four times in the book of Acts that "fear came upon the people"—the deep awe that comes upon those who know that they are dealing with the living God. We read that after Ananias and Sapphira were struck dead, "multitudes of believers were added to the Lord—but of the rest no man dared join them." In other words, no hypocrites "joined the church" or dared to "play Christianity" because of this demonstration of God's holiness and power, but many true believers were converted day by day. Because of God's power upon them, the first Christians made a tremendous impact on all those around them. Their enemies said that they "turned the world upside down." So great

was the stir these disciples created. But today—? We receive little persecution, in fact little notice at all. We are largely ignored by the mass of humanity around us whom we seek to reach for our Lord.

Friends and brethren, in view of all this, is it not true that we are satisfied with a sub-normal Christian life? Are we not pretty well contented with ourselves as individuals and as congregations because outwardly we are above average in being true to New Testament teachings? We can look around us and see many people who do not follow some of the teachings of God's word: we are above average in this respect, thank the Lord! But oh, it is possible—indeed easy—to have the *form* of New Testament Christianity while lacking its **POWER**. Yet God's word declares: "The kingdom of God is not in word, but in power" (1 Cor. 4:20).

Several years ago a preacher in Alabama attended a Bible conference where the speaker declared, "If God were to take the Holy Spirit out of our midst today, about 95% of what we are doing in our churches would go on, and we wouldn't know the difference!" In other words, the great majority of our work is done in dependence only upon the flesh. We have high purposes but are really not much different from the Boy Scouts or Community Chest, for they also have high purposes. The preacher who heard that statement was deeply stirred. Realizing that he had been contented with a sub-normal spirituality, he began a fresh study of the Bible's standards, commands and promises. With deep hunger and contrition of heart he began calling on the Lord, and he aroused others to join him. As a result, not just his congregation but the entire city where he lived was greatly shaken by the convicting power of the Holy Spirit.

Let us also humbly and fervently seek the Lord in His fullness. Let us hunger and thirst to please Him, to be all that He wants us to be. Let us not be freaks but normal Christians, by His grace and power.

(More Next Month)

* * * * *

REVIVAL, OUR GREATEST NEED

George Galanis

(George Galanis, of Athens, Greece, wrote this series on revival while visiting the U. S. in 1987. Two things stirred him to write: 1st, study of Scripture and of books about revival 2nd, visiting in many of our churches! Let us take to heart what he says to us. —A.V.W.)

An unusual and extraordinary work of the Holy Spirit is called revival. When a real revival occurs, the effect is that the church is raised to a new level of experience and of understanding. At the same time many outside the church and some who are only nominally in the church are convicted and converted and brought into a saving knowledge of the Lord Jesus Christ. "Revival," as D. Martyn Lloyd-Jones put it, "is God's way of keeping His work alive."

Do we need revival today?

Absolutely! We are living in days of awful apostasy, and many

churches and individual believers are lukewarm. Most local congregations have lost their testimony because of their conformity to the world. Thousands of God's children find themselves impotent to live a spiritual life for this very reason. The modern Christian seems to be most concerned about how far into the world he can go and still be safe. The apostolic Christian, on the other hand, was anxious to get as far as possible away from the world's corrupt morals.

The church of Ephesus was a first century church and yet needed revival. The Lord Himself calls that church to repentance. Here is what the Lord says:

"I know your works and your labor and your patience, and how you cannot bear them which are evil... and for my name's sake you have labored and you have not fainted. Nevertheless I have something against you: you have left your first love. Remember therefore from whence you are fallen and REPENT and do the first works or else I will come to you quickly and will remove your candlestick out of its place, except you repent" (Rev. 2:2-6).

Here is a good church which probably did not perceive that her greatest need was revival. The Lord, however, sent her the message. Without love a church is empty. The church at Ephesus formerly had a great love for the Lord. The apostle Paul assures her of that in his letter to the Ephesian church (1:15).

My question is this: did that church know her lack of love? I doubt it. Self-deceit is Satan's device. Do you remember what the Laodician church boasted? "I am rich, I have plenty and I do not need anything." And yet the Lord from heaven wrote to her: "You are *wretched*, and *miserable*, and *poor*, and *blind*, and *naked*;... be zealous therefore and repent." (Rev. 3:17, 19)

Churches consist of individuals; if the individual believers of a church are lukewarm, the whole church will be.

What is Christianity today? It is lukewarm, apathetic, apostate and dead! What is your church, dear reader? What is your personal spiritual status? Do you live for Christ or for self? Do you live a separated life? Can you say God is pleased in everything you do and say? Are you right with God? Do you feel you need to grow in the Lord? Are you ready to pay the price of a real repentance from your sins? Do you believe that God wants to revive you and your church? You know God can make you what He wants you to be. And He wants to make you a real saint, a witness and a channel of blessing. Because most believers are identified with the world, they are like dry bones. The world does not pay attention to lukewarm Christians.

How can revival come about

God Himself sets the conditions of revival for His people. Every Christian that likes to experience revival has to pay the price. In 2 Chron. 7:14 we have the four conditions of God for the revival. They are: 1) If my people humble themselves, 2) Pray, 3) Seek my face and 4) Turn from their wicked ways, then will I hear from heaven.

First—Humble Ourselves

Perhaps the essence of sin is selfishness. That is why the Lord sets humiliation first. "God resists the proud, but gives grace unto

the humble" (James 4:6). Now this is a very difficult thing to do. Self resists and refuses to humble itself before God. If you realize that ego is the cause of your sinfulness and your spiritual dryness, then you will cry to God in real humiliation for revival. If you are tired of playing around as a believer, while you are dominated by sin and the world, then humble yourself before the holy God and plead for mercy. If you see the judgment of God upon you personally, remember it is God's call to you to repent.

When God called Moses to go down to Egypt to lead His people out of bondage, Moses said: Who am I, Lord, to go? And God told him: It does not matter, Moses, who *you* are, go down to Egypt and tell them who *I* am!

So believer, do not look into yourself and get discouraged. Look unto God, who is able to make you what He wants you to be. Remember the Lord can make dry bones live again.

to be continued

* * * * *

Hiding Our Spiritual Laziness Behind A Biblical Fact Is Dishonest and God-Dishonoring

Robert B. Boyd

(Recently I happened to run across The Exhorter of March 1, 1965, and found a stinging challenge by Robert Boyd. Though the conditions he described are not true in a few places today, thank the Lord, yet they are still all-too-sadly accurate in many congregations. So with our theme, We Need Revival, we share this admonition with you. If the shoe fits, wear it; if not, rejoice and press on. —Editor)

It is a good thing to be aware of the Biblical concept of the times in which we live, by which we understand that as time goes on it becomes increasingly difficult to win souls to Christ. But it is a bad thing to use this Biblical awareness of our times as an excuse behind which to hide our spiritual laziness! It is a peculiar, God-dishonoring interpretation of a Biblical fact that leads to the conclusion that, because we seem to be living in the era of last-day difficulties, our inertia and unproductivity are justified! Such an attitude cause rejoicing in Satan's realm, but not in heaven.

"STAND-STILLISH" ATTITUDE IS DEADENING

The fact is, we as a church group are about the most "stand-stillish" people in existence; so much so, that if a church is "holding its own," it is so outstanding among us that we think of it as a shining example of victorious achievement! In fact, it has reached the sad point that it is "normal" expectancy to lose ground from year to year, and churches compare notes by which "progress" (?) is measured on the basis of which church shows the least decline!!!

Of course, when the apathy of most of the members is considered, plus the lack of any organized, cooperative, updated program of work, it is indeed quite an achievement just "to hold our own." And this status speaks well for the church's preacher who is usually its sole

evangelistic program—its visitation committee, chief contact man with the community, religious chore boy, typist, secretary and, too often, about the only one who makes it a point to greet the strangers that enter the doors of the church. Indeed, if one man who ministers to a church of from one to three hundred can manage (by God's grace) to make a church "hold its own," he is quite remarkable, and probably headed for a heart attack or a breakdown from exhaustion!

And on top of that, when he meets with his "leaders" (many of which not only never have time to help plan or implement an organized program of evangelism but seldom attend church more than once on Sunday) only to hear them say with a mournful sigh, "We're living in the last days and just cannot be expected to grow," or, perhaps worse still, to place the blame for lack of growth on the preacher—well, if the preacher doesn't "blow up," it isn't because the blood pressure isn't high.

CHURCHES ARE GROWING TODAY

Now, this writer is very much aware of present-day difficulties in soul winning. But he also thinks it is sinful that we miss winning those who could be won (and leave them to hell) because we are not willing to work.

There are churches which are growing today, even churches that cling to the fundamentalistic position. And while their brand of fundamentalism may miss the mark on an important point or two, we can, nevertheless, follow their example of a dedicated systematic approach to the problem while we go forth with a fuller, more complete message.

Robert W. Stackel makes this revelant observation: "The natural evangelist is the believer in his normal life. The natural time for evangelism is anytime. The natural place for evangelism is where people live and work and play and relax. . . Because evangelism is thought to be the pastor's business, the laity normally do not bring others to church." Recently, *Moody Monthly* magazine examined a few churches around the country that have been moving ahead in unusual ways, and came up with a challenging article, "Churches Don't Have to Stand Still" by Robert Flood (January, 1965 issue).

A summary of the outstanding things discovered in these active and growing churches (many of which reach souls daily) is as follows:

1) Each church had a realistic vision of the opportunities in the local area, and had leadership that believed it was God-dishonoring to face these opportunities, and to see the existing needs, with the verdict, "We are not able." Having drunk deeply of the spirit of Caleb and Joshua, they dared to trust God for definite victories that were seemingly impossible, and meet the challenge on the basis of faith.

2) All of these churches were strong in their program of giving to foreign missions, but found that when they went forward by faith in meeting the challenge of the local area that they were not only successful in growing and expanding in their own area but that they were always able to give increasingly to missions!

3) These churches stressed what they termed "lay" evangelism.

Says one preacher: "The only people we are winning to Christ are those being reached by our laymen in their homes, schools and places of business. This is really as it should be." Another preacher says: "Our philosophy has been that all evangelism should be conducted outside the church building—preferably in the home." Another says: "Christians must get out of the shelter of the churches to reach people where they are, rather than expect to teach them primarily within the walls of the sanctuary."

EVERY MEMBER EVANGELISM THE SOLUTION

It is encouraging to note that there are signs of faith and life here and there among the churches. Nevertheless, it is a sad fact that it usually seems necessary to go outside of our fellowship to find really outstanding stories of progress.

On the whole, we are standing still because we lack vision and because we are still living in the past. We used to reach people in goodly numbers in our regular meetings, and especially with the annual protracted meeting. We are realistic enough to whine about the fact that this method no longer works very well, but we are not realistic enough to update our methods.

Brethren, we have a unchangeable Gospel to proclaim and the field is still the world. This Gospel is still God's power to save. Our responsibility is still the same, too—to preach the Gospel to the whole creation (every creature). In order to discharge this responsibility, let's be willing to return to the Biblical principle of everyday, every-member evangelism, and apply the principle in actions through the workable methods of our own times!

* * * * *

Mourning For Sin

by R. H. Boll

(Note: Years ago in many churches if a person wanted to become saved he would go forward and kneel at a bench set aside for converts. There he was expected to mourn over his sins until he felt peace of soul—supposedly a sign that God had forgiven him. That was the "mourner-bench system."—A.V.W.)

The "mourner-bench system" of salvation is bad, and so is its opposite extreme. All along attention has been called to the fact that the harm of the "mourner-bench" lies neither in the bench nor in the mourning, but rather in the unscriptural theory of salvation back of it. Very true. But if the mourning itself is banished, the loss is incalculable. Frankly, in the church today nothing is more needed just now than open sorrow and mourning for sin, heart-searching, self-abasement, confession, pleading for mercy, crying to God.

In much doctrinal discussion of the "plan of salvation" men lose the sense of realities over technicalities, and overlook in their disputings and denouncings of other people's errors that precious essence of truth without which doctrinal forms are but empty hulls. We can emphasize things in such a wrong way that the obedience of the gospel seems rather like a performance, a sort of "process,"

consisting of certain "steps," apt to be taken too mechanically, as though they were mere initiatory rites. The while we analyze repentance—what it is, how it comes, etc., we readily leave out of view the essential place of the "godly sorrow" that worketh repentance, and say too little about the sacrifice of a broken and contrite heart, which is the one sacrifice which God will not despise.

As a result, the professed church of Christ is likely to have too many "members" who know not God; who have not and never have had a sense of sin; who have never realized the grace of God, nor drunk at the fountain of His love in Christ Jesus; to whom such experiences as those described in Romans 5:11 or in Romans 8, or such spiritual life as that suggested in Eph. 3:14-21, are utterly strange and foreign. There is apt to be an abundance of arguments among such men, much display of "soundness" and logic; plenty of scrapping, much boasting and self-satisfaction, much carnality, and little spirituality. I confess, I tremble when I compare the overplus of pretense in the professed church of Christ, with the deficit of real fruit. It reminds one of the contrast between the profession and the actual fact in the Jews' case (Romans 2:18-24).

And the judgment of God upon pretense is fearful. The fig tree that displays great leaves and has no corresponding fruit is accursed of God and must wither to the roots. O that in every congregation they would sound the clarion call to weeping and mourning, to fasting and prayer, to sackcloth and ashes, before the Lord: "Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded. Be afflicted and mourn and weep; let your laughter be turned to mourning and your joy into heaviness" (Jas. 4:8, 9).

"When Ye See These Things."

In the midst of the world's abounding wickedness and misery—when sin and crime, and alongside of it, suffering, insanity and suicide are increasing by leaps and bounds as never before; in the midst of unprecedented restlessness—national and international, social, industrial, spiritual: while faith is declining, love growing cold, when the professing church itself has been saturated with the world, so that the salt is losing its savor; and iniquity goes stalking about under the garbs of religion—do we realize the situation, the helplessness, hopelessness, perplexity around us, in the world and in the church? Have we no eyes to see, or ears to hear?

It is a call of God to His own that are in the world, to awake out of sleep, for now is our salvation nearer than when we first believed; the night is far spent, the day is at hand. It is a call to repentance, to righting of old wrongs, to cleansing of hearts and hands, to reconsecration, to whole-hearted life and service to the Lord. Time may have been when halfhearted Christianity would pass. No longer now. These are sifting days. Evil men and seducers will wax worse and worse, and those who are filthy will be filthy still; but God's people must stand forth in open contrast and testimony, out and out for God. Let us turn to God and rend our hearts and not our garments.

God Sent a GREAT AWAKENING! He Can Do It AGAIN!

Both the following articles are about a powerful revival called the Second Great Awakening. The first article is a description of it by one of its major participants, Barton Stone—one of the leading founders of the American “Restoration Movement.” The second article tells of its *significance* to us today. Its author shepherds the flock of Broadway Christian Church in Ft. Wayne, Indiana.

But first the background to the Awakening, for that is what gives us hope in our dark days! Around 1800 conditions in the young U.S.A. were low and grave indeed. For instance, most *colleges* were hotbeds of atheism and immorality. And on the *frontier*, Christianity was at a low ebb while drunkenness, crime and violence ran rampant—and nowhere more than in Kentucky! Says a historian, “Few areas in America of 1800 could compare with Logan County (Ky.). It was a raw and lawless frontier filled with thieves and murderers.”

Yet a mighty spiritual stirring took place in several east coast colleges (rather calmly) and in several frontier areas (very emotionally)—especially in Logan County and also Cane Ridge, Ky., where Barton Stone ministered.

The following article was written by Stone in his magazine *The Christian Messenger*, July 1831. In it he reminisces about the Great Awakening.

REVIVAL—The Work of GOD

Barton W. Stone

While I hear daily of the great revivals in many parts of the east, my mind with a mournful pleasure reverts to the great revival of the west 30 years ago, which continued for several years, and spread far and wide. To give a full history of it would be impossible. Often I gazed with inexpressible emotions at the gathering crowds hurrying to the place of worship. All clothed with solemnity, and thousands anxious to find the way of life. Many praising God alone for delivering grace, and cheerfully uniting with the church of God. Thousands silently hanging on the lips of the preacher, who in the warm, loving spirit of his Lord, was ministering to them the word of reconciliation.

I then saw, and yet acknowledge some imperfection, some eccentricities or aberrations from what I thought right, among the vast multitudes assembled. But I remembered they were but men, and that I could not reasonably expect to find perfection in such multitudes of imperfect beings. *The good so far exceeded the evil, the latter almost disappeared.*

I saw the religion of Jesus more clearly exhibited in the lives of Christians then, than I had ever seen before or since to the same extent. The preachers were revived. I saw them filled with the Holy

Spirit of their Lord addressing the multitudes, not in iceberg style, nor according to the studied rules of oratory, but in the language and spirit of heaven. Impressed with the worth of souls— of unconverted souls, exposed to everlasting punishment—feeling their awful responsibility to God; and feeling the force of divine truth, and the power of religion in their own souls, they spoke with earnestness, as dying men to dying men. They regarded not the censure, nor the hard speeches of opposers—they might be represented as mad, and beside themselves. This did not move them, unless to pity, to tears and prayers for their opposers. Through many difficulties, they labored night and day, privately and publicly, from house to house, from neighborhood to neighborhood, preaching the word of salvation to all, not for filthy lucre, but of a ready mind. They labored to save souls, and to establish them in the faith and hope of the gospel. They, feeling the spirit of love, peace and union, endeavored to promote and cultivate these essentials of religion wherever they could.

I saw the congregations revived. The saints of every name mingling together, and together offering their sacrifices of prayer and praise in the fire of love to their common Father and Redeemer, and together surrounding the table of their Lord. How affecting to see parents then weeping over their unconverted children, and praying fervently for them. All, old and young, even small children engaged in the same work, not only at the place of worship, but at home and abroad. Religion was their great work, and employed and filled up their happy months and years. Out of the abundance of their hearts they spoke often one to another on the subject of religion. Controversial notions were not the themes of their conversations, but the soul-cheering doctrine of God, and its divine effects, as experienced by themselves and others. Here was unity indeed—not in opinions, but in spirit.

I saw sinners everywhere, of every age and sex, rich and poor, bond and free, old and young, weeping, praying, and converting to God. I saw enemies become friends, and sweetly united in the bonds of love. I saw brotherly kindness, meekness, gentleness, obedience, all the divine graces, growing and abounding among the saints of God. The Bible was read with intense desire to find the truth. *This, this I call revival. This I call the work of God.*

The great obstruction to this revival was the spirit of sectarianism, which like a restless demon, infected and destroyed the glorious work, wherever it came. Never can this spirit and the spirit of Christ amalgamate. As much opposed as darkness and light, as fire and water are they.

Shall we oppose revivals because we discover in them much emotionalism, and unscriptural means employed by those engaged in them? If we do, we may also oppose every good to which is attached any imperfection. The imperfection should be opposed, but in the meekness and gentleness of Christ; but great care should be taken that while rooting out the tares, we do not root out the wheat. If genuine religion be the fruit of such revivals, we dare not reject without incurring the divine displeasure.

I have read in an eastern paper of the character of the revivals in one section of that country. It states that Christians of all denominations lovingly united in worship, even in the breaking of bread at the Lord's table. In such a work I will rejoice. Yet I have my fears that the demon of partyism will trek and destroy it. Yet Christianity will prevail so far as to have enlisted under her banners many who cannot and will not be drawn into the vortex of sectarianism, and who will remain free, and preach reformation to the sects in bondage.

* * * * *

Pray For Revival

Robert F. Yawberg

Several years ago, I visited a Sunday evening service and heard an elder's prayer I have not been able to forget. He stood by the communion table and said, "Lord, help us to think back to when your Son was still living..." Jesus not alive now? Jesus only a memory? Jesus Lord only of the past? He is alive! It is the *church* that is lacking life. How do we go about bringing new life to the body of Christ in this age?

I believe the burning need of the church today is genuine Holy Spirit revival. Nothing less than the return of Christ's life, vital and power-filling, will suffice.

I am not referring to the traditional evangelistic meeting held every year. Nor do I mean revival of the raw emotion that produces mere shouting or a few more crocodile tears. The church desperately needs the reviving of Jesus' life, the return of his Holy Spirit's power and purity.

Thirty years ago a preacher told me of a movement of people restoring the church to its first century doctrine and practice. What he read to me from the book of Acts was fascinating and new. The denomination I was in then had lost such vision. As he read God's Word to me, the vision in my heart was rekindled.

For the next twenty years I joined with thousands of other New Testament believers in an attempt to revive a dying body. At times there would be signs of life. In a season of our annual "Revival Meeting" everyone would re-double his efforts, and for a few weeks much progress was recorded. But before long peak effort ceased, and again the life would ebb away, and the old law came back to haunt us. We just couldn't do enough on a sustained basis to keep the engines running and the wheels turning.

In the past ten years I have been led to a much different approach. It is not enough for men to try harder in the ongoing effort to restore life to the church. Only God through his Holy Spirit can do that! Only God through his Spirit-breathed Word can energize a weary and worn people whose muscles are aching and feet are dragging. "Do you not know? Have you not heard? The everlasting God, the Lord, the creator of the ends of the earth does not become

weary or tired. . . He gives strength to the weary, and to him who lacks might he increases power" (Isa. 40:28-29). I look back over periods of church history in the United States and see how God and God alone gave life to his Church.

HISTORY OF REVIVAL

Dr. Max Ward Randall has written a book which gives much insight into the beginnings of what we today call the Restoration Movement. Much of what I had been told by other preachers and taught in the college classroom omitted the effect on our beginnings of the revival in 1801. In his book, *The Great Awakening and the Restoration Movement*, Dr. Randall makes these observations: "Revival and spiritual awakening are the work of God. The Scriptures emphasize God gives revival. Habakkuk cried out to God for revival, 'O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy' (Hab. 3:2).

"The positive influence of the Great Awakening has seldom been given within the Restoration Movement. . . It would never have begun nor grown so phenomenally except for the revival factor."

The Campbells' arrival in the U.S.A. was several years after the Cane Ridge Revival in 1801. There B.W. Stone with other preachers was used mightily of God as revival came to believers. Stone shared in preaching day and night alongside Methodists, Baptists, Presbyterians and independent preachers. Denominational lines melted away. Many had prayed for a spiritual awakening; but when it came, it was beyond their expectations.

LeRoy Lawson asks in the preface of Randall's work, "Why is this not happening in our time? Have we become too rationalistic? Have we proscribed the activity of the Holy Spirit to the point of denying His independence of our doctrine and practice? Have we so isolated ourselves from evangelical Christianity, preferring to go it alone rather than have fellowship with others whose experience in the Spirit or whose definition of revival differs from ours? If the Spirit were to inspire another Great Awakening today, would we attend?"

I believe the multiplication of evil in our day demands we no longer dare bask in the luxury of division and separation. The enemy is not the church across the corner from us, but it is Satan who now invades our very midst!

PRAY FOR REVIVAL

What then are we to do? Prayer is the place to begin! It has been so from the very time of our Lord's physical presence. *Jesus prayed!* He called his men to pray. They responded by pleading, "Lord, teach us to pray."

Jesus' words come to me again today, "So, you men could not keep watch with me for one hour? Keep watching and praying, that you may not enter into temptation; the spirit is willing but the flesh is weak" (Mt. 26:40-41).

Earlier this year I was invited to speak to a group of fellow pastors. The theme assigned was "The Minister's Personal Prayer

Life." Facing these 20 men on a Tuesday in January, what could I say that had not already been said? They knew how to pray. And yet I sensed that not a single man there that morning was satisfied with his prayer life.

PRAYERLESSNESS! The symptom of our restless pilgrimage for growth and prosperity in the church and our personal careers is prayerlessness. I confessed to these brothers my own prayerlessness. The confession struck a responsive chord. And after the exposition of John 17 (Jesus' prayer for himself, his men, and his Church today) we went off in the room by two's and prayed. Not only did we pray there, but upon leaving we promised to pray for one another over the next 30 days.

The need of the hour is to pray. Pray for God's life to invade his Church again. If we do not experience such revival in the church soon, the wrath of God will come down on our heads!

Pray not for new labels, new programs, new methods or even new knowledge; but pray for new life characterized by repentance and changed values. Pray for church services where every person comes under the conviction of the Holy Spirit. Is such a time gone forever or does it still exist?

"For the vision is yet for the appointed time; it hastens toward the goal and it will not fail. Though it tarries, wait for it; for it will certainly come, it will not delay." (Hab. 2:3). —*Recovery*

* * * * *

Four Questions

Bill Butler

I vividly remember my arrival in Uganda 35 years ago, when as a young missionary I first became acquainted with some of the African brethren who had been so greatly blessed in the early days of the East African Revival. I had heard a good deal about them, and greatly looked forward to meeting them. I was taken aback when after the preliminary greetings they asked me what I felt was a surprising question to a newly arrived missionary. The question was, "Are you saved?"

I was amazed that they should ask a missionary that question, but was able quite happily to reply in the affirmative. Upon which they then asked me a second question: "When were you saved, and how?"

Again, though somewhat surprised, I was able to give them an answer, telling them that my parents had been missionaries in India and had introduced me at an early age to Jesus. Moreover, at the age of six I had quite definitely and consciously given my heart to Jesus and accepted him as my personal Saviour. We were getting along happily so far, but then came a third question which, I must confess, completely overwhelmed me. This time they wanted to know, "And what's happening now?"

I don't think anyone had ever asked me such a question before. In the evangelical circles in which I had moved, if a person had a clear testimony that he was saved and that he knew Christ as his personal Saviour, that was enough. But here were these men asking me what was happening now, what was my up-to-date testimony? The honest answer, I am afraid, would have been that I hadn't got one; that I had been living on past experience; that underlying an apparently keen exterior lay a great deal of hidden sin and defeat, particularly in the area of my thought life.

How I praise God for the love and concern which constrained those brethren to ask those three questions! In time the Holy Spirit was to show me practically what I already knew in theory, that the blood of Jesus Christ, God's Son, cleanses us from all sin; and where the blood has cleansed, the Holy Spirit can fill.

It was not until nearly two years later that some of my African brethren asked me a fourth and more searching question, which was to lead to a totally new dimension in my spiritual life. This time the question was, "*Is your cup running over?*" It was asked by some Africans who had just returned from a convention in Western Uganda, attended by over fifteen thousand people. They had been reminded of Christ's words in John 7:37, "If any man thirst, let him come unto me, and drink."

They had been invited to hold out their hands as though they were the cups of their lives, and picture Jesus in their midst with the Water of Life, the thirst-quenching fulness of his Holy Spirit. They were reminded, however, that the Holy Spirit could never fill vessels that were unclean. Only as they were cleansed could they be filled.

Then they were reminded of another cup, the cup of which Jesus spoke when his sweat was as it were great drops of blood as he knelt in the Garden of Gethsemane: "Father, if it be possible, let this cup pass from me." They saw that cup as the conglomerate cup of all the sin and the failure and the backsliding and disobedience of Christians, as well as pagans. They were reminded that Jesus tasted death for every man; that on the cross he who knew no sin became sin for us, that we might be made the righteousness of God in Him.

Such a simple picture and yet so profound! I saw my African friends with their cups manifestly running over with the fulness of the Holy Spirit, rejoicing in the power of the blood to cleanse and set them free, not only from the guilt and penalty, but from the power and dominion of sin. And I realized that I too could have a cup running over, not as a once-for-all crisis only, but as a continual and continuing process.

How I praise God for those questions which have meant so much to me and which I believe are so relevant to every Christian believer, Are you saved? When were you saved? Are you sure about it? What's happening now? Is your cup running over? And if it isn't, why not?

Viewing the News

Jack Blaes



HAS THE SOVIET UNION ABANDONED ITS GLOBAL AMBITIONS? Our President has expressed that he believes it has. On December 9, 1987, in an interview with four American journalists, Mr. Reagan said that in the past, Soviet leaders have openly expressed their acceptance of the Marxist theory of the one-world Communist state, that their obligation was to make the whole world Communist. He no longer feels that way. The president explained that, in his view, the Soviets desire having competitive societies, but living in peace in the world together. He said that these things had become clear in the discussions he had had with Gorbachev. When asked if the dictator had directly told him that the Soviets no longer are ambitious to spread communism around the world, Mr. Reagan, of "evil empire" fame, said, that has not been the case, but that Gorbachev is the "first and only leader that has never affirmed that, that he has never stood up there before their great Soviet Congress and openly stated that goal as all the others have."

But **Human Events** (Jan. 2, 1988- from which I have gleaned the information for this portion of this column) gives some quotes from Gorbachev's November 2 speech before the Central Committee of the Communist Party of the Soviet Union. The source of these quotes is a publication printed by the Novosti Press Agency Publishing House in Moscow, obtained through the Soviet Embassy in Washington. Our President would not have been so ill informed had he obtained a copy and read it before he went into conference with Mikhail G.

Gorbachev told his Soviet Congress on November 2: "Comrades, during these jubilee days, we duly commend the accomplishments of the World

Communist movement. The October Revolution (1917), which has retained to this day its international momentum, is the source of the movement's viability. The World Communist movement grows and develops upon the soil of each of the countries concerned, but there is something that the image of a Communist has in common, no matter what his nationality is, no matter what country he works in. It is loyalty to the idea of the best, Communist society . . ." Far from the "peacemaker" he is painted by the world press to be, and apparently has convinced the President he is, Mr. G. militantly rattled swords as he spoke these words: "In October 1917 we parted with the old world, rejecting it once and for all. We are moving towards a new world, the world of communism. We shall never turn off that road!" In the free world, he cries "Peace, Peace" but there is no peace in his mind.

The question may very well be: has he fooled Mr. Reagan, or has Mr. Reagan been fooling us? Politicians do that, you know, and so do actors.

HOW HOMOSEXUALS USE AIDS AS A WEAPON. The October, 1987 **Prairie Overcomer**, has an article taken from **Intercissors for America Newsletter** bearing the above title. The article is by Gene Antonio, the author of **The AIDS Coverup?**, Ignatius Press, 15, Oakland Ave., Harrison, NY 10528.

The article quotes homosexual activist Michael Swift, writing in **Borton's Gay Community News**, Feb. 15, 1987: "We (homosexuals) shall sodomize your sons . . . we shall seduce them in your schools, in your locker rooms, in your sports arenas, in your seminars, in your youth groups, in your movie theatre bath rooms, in your army bunkhouses, in your truck stops, in your

male clubs, in your house of Congress . . . your sons will do our bidding. They will recast in our image. They will come to crave and adore us.”

Ralph Diamond, a homosexual activist with AIDS, said, “Don’t call us AIDS victims. AIDS is not my weakness. AIDS is my strength.”

How do these blatant sodomists who have declared war on civilization see AIDS as their strength, their weapon? Consider the following highly politicized pressure tactics:

1. Maneuvering to gets AIDS carriers special “handicapped” status, forcing churches to hire avowed homosexuals or lose their tax-exempt status.

2. Pro-homosexual politicians trying to pass the “Fair Housing Amendment Act of 1987” by which anyone declining to sell or rent a house or apartment to abusers of drugs or alcohol or to contagious disease carriers “could be ordered not only to make the sale or rental . . . but to pay . . . ‘punitive damages’” to the victim (such as an AIDS carrier).

3. The use of AIDS to implement the teaching of “safe sodomy” in public schools, i.e., “safe” homosexual relations, as a means of AIDS prevention.

“Dr. James Curran of the Centers for Disease Control (CDC) has stated that ‘In many areas, the number of persons infected with the AIDS virus is at least 100 times greater than the reported cases of AIDS.’”

“Dr. William Grace, Chief of Oncology at St. Vincent’s Hospital in New York states, “I think AIDS is going to devastate the American Medi-

cal System.’”

If you have noticed television programs teaching your family acceptance of homosexuality as an alternative life style, try shutting it off and reading Romans 1 to your family with discussion following.

“Wherefore God also gave them up to uncleanness through the lust of their own hearts, to dishonor their own bodies between themselves. . . . God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.” (Rom. 1:24-27).

May God save the sodomists. Let us guard against bitterness and lovelessness. The homosexual is a precious soul for whom the Lord Jesus died. Our Lord loves the homosexual with no less love than He loves you and me. But our namby-pamby pandering to positivism in our humanistic society has already pushed our boat of civilization over the falls. The final crash to smithereens on the rocks below is just ahead. It’s too late to turn back. Our frail craft has already gone over the top. The only help now is to throw out the life-saving Gospel for as many to grasp as possible.

Some call this kind of talk “negativism”—something to be shunned. But snatching souls from eternal destruction is positive action. Let’s get on with the job.

Questions Asked of Us

Carl Kitzmiller



I have a friend who believes that Christ was just a man from the time of His birth until His crucifixion. He does not deny His pre-existence nor the fact that He is now the Son of God, but believes He laid aside His existence as God to become the Perfect Man. He argues that

God cannot be tempted and cannot die. Would you suggest some scriptures to clarify this?

There are some matters which shall be totally clear to us only when we have that perfect knowledge yet to be given at the return of Christ. While I do not believe the friend's position to be the true one (as we will note), the nature of the union between the humanity and the deity of Christ is at best a very difficult subject, one which we may not fully grasp until the age to come. A.T. Robertson, in *Paul's Joy in Christ*, says: "No effort to explain the combination of deity and humanity has succeeded. We do not understand the nature of God. We do not understand our own human nature (spirit and matter in combination). It is not surprising that we fail in the union of the divine and the human." Quite frankly, I do not understand how the Holy Spirit can live in the Christian, but I believe it to be so because the scriptures so teach. How can one in whom the Spirit of God lives be tempted? This may not be quite parallel as a problem, but it is similar. After all, the Christian is two natures in one body.

From the early ages of Christianity there have been those who have had difficulty with the combination of deity and humanity. Some of the early creeds included an effort to establish orthodoxy in this matter. The conclusion reached by these men was that Christ was truly man and truly God at the same time. To be sure the conclusion of the creed makers is not binding, but it reveals that men have wrestled with the problem for a long time.

I understand that the friend who is mentioned does not belong in the same category as the modernist or liberal who sees Jesus only as a man and never as God. Even so, it seems to me that the explanation of the earthly life of our Lord as mere manhood (even perfect manhood) moves in a very dangerous direction. Jesus said, "Except ye believe that I am *he*, ye shall die in your sin" (John 8:24). In the light of Exod. 3:14, it is evident that Jesus was claiming to be Jehovah. He did not say that we are to believe He was once Jehovah and would again be Jehovah, but He spoke in the present tense, what He also was at that present time. Again, the prophecy of the virgin birth (Isa. 7:14; Matt. 1:23) gives Him the name Immanuel, or "God With Us." It is not merely Perfect Man with us but God with us, nor is it One who was once God and who will be God, but One who is God.

There is a central passage of scripture which is likely to figure in all discussions of this phase of the Godhood and manhood of Jesus. In Phil. 2:7 Christ is said to have "emptied Himself." He was on an "equality with God" but did not insist on holding to this; instead, He emptied Himself and took the form of a servant. A great controversy has existed on just what was involved in this emptying of Himself. Some contend, as the above suggests, that He gave up all His qualities as God and became strictly a man. By far the greater number of expositors, however, have seen this to be a voluntary subordination to the Father, a giving up of *equality* with Him, but not the renounc-

ing of all His qualities as God. *Baker's Dictionary of Theology* says: "...The Kenosis* has generally been taken to refer not to the subtraction of divinity, but the addition of humanity." In other words, Christ did not lose His deity but merely added humanity to deity. Barnes, in his *Notes* on the passage, observes "that it cannot mean that he *literally* divested himself of the divine nature and perfections, for that was impossible. He could not cease to be omnipotent, and omnipresent, and most holy, and true, and good." *Unger's Bible Dictionary* says: "...It must be apparent that the conclusion reached should be such as not to deny the unchangeableness of God, nor the constant completeness of the divine nature in the Son even in the days of His humiliation.... That He constantly possessed the attributes of deity is inseparable from faith in His divine, and, therefore, unchangeable nature." In his introductory remarks on the subject Unger notes: "The profound and difficult question naturally raised, is, in what sense did the Son lay aside His divine riches in becoming the God-man: of what 'glory' did He divest Himself; what are we to understand by the kenosis, or 'emptying of Himself?' The question is interwoven with the mystery of the incarnation. It is a part of the mystery. And the inquiry soon leads to depths that are unfathomable, because of the incomprehensibility of God, and the inability of the human mind to conceive adequately the divine mode of existence."

Certainly there are many acts and qualities of His life which speak of manhood, not deity. Some of the problems posed by His deity are such questions as: Was He aware from His birth just who He was? How could God grow in wisdom (Lk. 2:52)? Since God is not tempted (Jas. 1:13), how could Jesus be tempted? How could there be any possibility of sin? How could He not know the time of the second coming (Matt. 24:36)? And most of all, how could God die? It is in the attempt to answer such questions that some have supposed He laid aside His deity completely or else so renounced the exercise of deity as to act always as a man.

That Christ gave up something in becoming man is evident. In the upper room He prayed for the restoration of that glory He had before the world was (John 17:5). In 2 Cor. 8:9, it is noted that "though he was rich, yet for your sakes he became poor." It is sufficient for our understanding of these passages, along with Phil. 2:7, to believe that He limited the exercise of the attributes of deity while on earth. They do not require the total abandonment of His deity.

While Jesus demonstrated the attributes of man (hunger, thirst, weariness, sleep, pain), He also demonstrated attributes of deity. He possessed superhuman knowledge (Mark 2:8; Luke 5:22; John 2:24, 25; 4:16-19; 6:64; note esp. John 16:30). He laid claim to such powers that the Jews accused Him of making Himself equal with the Father (John 5:18). He declared that those who had seen Him had seen the Father (John 14:9-11 cf. Matt. 11:27). A quality that

*"Kenosis" is a term given in theology to the "emptying" of Phil. 2:7. It represents an anglicized form of the Greek verb. Those wishing to follow this matter further should look for this heading in some of the standard religious reference works.

calls for particular notice, He claimed the power to forgive sin (Mark 2:1-12). Note that this was not a mere proclamation of God's terms by a human but the exercise of such power. Only God can forgive sin as He forgave sin. Moreover, Paul declares (1 Cor. 2:8) that it was the Lord of Glory who was crucified, not merely Perfect Man.

We cannot note in the scope of this article all the scripture which might have a bearing on this matter. We close with a quotation from Benjamin B. Warfield, in *The Lord of Glory* (an old volume but available in reprint): "... It is abundantly clear that the Synoptists conceived Jesus, whom they identify with the Messiah, as a divine person; and represent Him as exercising divine prerogatives and asserting Himself a divine personality and participation in the divine Name."

It was as to His manhood that He grew, was tempted, and died, but it is better not to understand how the two natures could be complete in the one Jesus than to try to explain this at the expense of truth.

More Songs From A Sickbed

Sometimes we learn more from pain and weakness in a day than we learn from pleasure and strength in a month. Here are more poems from the heart of Martha Snell Nicholson, who was an invalid for almost thirty years. Last month's issue also contained some of her poetry.

FEAR

How strange that we who are the sons
of God
Should be familiar with the face of
fear,
So sure that every cloud will bring a
storm,
So fearful lest tomorrow be not clear.
We shrink from woes which never
come to pass,
Mere phantoms, with no substance and
no strength
But even if they had, would not our
Lord provide
His strength to meet the need of each
day's length?
Children of God, with quaking, craven
hearts
Consumed by the corrosive power of
dread! . . .
And yet He holds us in His hollowed
hand,
And counts the very hairs upon our
head.

What strong firm bulwarks He has
built around
The daily lives of those He holds so
dear:
The blessed Holy Spirit in our hearts,
His guardian angels ever hovering near
Lest we should dash our feet against a
stone.
The unseen hosts of God camp round
about.
We dwell there safely in His secret
place,
And still we tremble, wracked with
fear and doubt!
O child of God, it is so safe, so sweet,
To trust the One who never knew
defeat!

THE RED SEA

When the children of Israel crossed
the sea
It comforts my heart to know
That there must have been many tim-
orous ones
Who faltered and feared to go;

Feared the ribbon of road which
 stretched
 Ahead like a narrow track
 With the waves piled high on either
 side,
 And nothing to hold them back—
 Nothing to hold them back but a Hand
 They could neither see nor feel.
 Their God seemed distant and far
 away,
 And only the peril real.
 Yet the fearful ones were as safe as
 the brave,
 For the mercy of God is wide.
 Craven and fearless, He leads them all
 Dry shod to the other side.
 And I think of the needless terror and
 pain
 We bring to our own Red Sea.
 Strengthen Thy timorous ones, dear
 Lord,
 And help us to trust in Thee!

ACCEPTED IN THE BELOVED

I have hungered and thirsted after God
 And the place of His abode,
 So He broke my bonds and He set me
 free.
 On the wings of the wind I rode,
 Cleaving the cool blue realms of space,
 Past planets and suns I pressed.
 Till I came to the City whose lights
 gleamed far,
 The end of my soul's long quest.
 There God Himself was upon His
 throne;
 The doorposts moved as He spoke,
 The seraphim hid with their wings their
 eyes,
 And the temple was filled with smoke;
 And "Holy, Holy!" the chant came
 (In my heart there was no good thing.)
 And "Holy, Holy!" the chant came
 back.
 (I trembled, remembering.)
 Then my guilty soul cried, "Woe is
 me,
 It were better that I were dead!"
 But God leaned down from His throne
 and spoke,
 "My child, hast thou not read,
 "I behold thee robed in My righteous-
 ness,
 And I cannot see thy sin.
 I gave My Son, and He gave His life
 That thou mightest enter in!"

MY ADVOCATE

I sinned. And straightway, post-haste,
 Satan flew
 Before the presence of the most high
 God,
 And made a railing accusation there.
 He said, "This soul, this thing of clay
 and sod,
 Has sinned. 'Tis true that he has
 named thy name,
 But I demand his death, for Thou hast
 said,
 'The soul that sinneth, it shall die.'
 Shall not
 Thy sentence be fulfilled? Is justice
 dead?
 Send now this wretched sinner to his
 doom.
 What other thing can righteous ruler
 do?"
 And thus he did accuse me day and
 night,
 And every word he spoke, O God, was
 true!

Then quickly One rose up from God's
 right hand.
 Before Whose glory angels veiled their
 eyes.
 He spoke, "Each jot and tittle of the
 law
 Must be fulfilled; the guilty sinner dies!
 But wait—suppose his guilt were all
 transferred
 To Me, and that I paid his penalty!
 Behold My hands, My side, My feet!
 One day
 I was made sin for him, and died that
 he
 Might be presented faultless at Thy
 throne!"
 And Satan flew away. Full well he
 knew
 That he could not prevail against such
 love,
 For every word my dear Lord spoke
 was true!

THE FORGETFULNESS OF GOD

How many, many things He will forget!
 My every sin, both great and small,
 and yet
 He will remember and He will reward
 The smallest service done for our dear
 Lord!
 Divine forgetfulness, unfathomed grace,
 And love which knows no bounds of
 time nor space!

Dear Nieces and Nephews,

February 1988

In the first letter I claimed it is necessary to make serving God the center of our lives, which is sometimes difficult to do. I remember one Christian friend who wanted to be sure he got the right kind of wife. He made up a list of qualifications to check out against his prospects. At the time I thought he would certainly be successful in marriage because he seemed to be planning so well. But after many years went by he divorced the one he first chose for another whom he thought better met his needs.

How could a Christian have done such a thing? I was puzzled and distressed, but last year I finally realized why his list of qualifications did not work: He was not really thinking about his prospective wife when he made up his list—he was thinking of himself! He had no corresponding list of qualifications or responsibilities that he was committed to for the benefit of his wife! His list was aimed strictly at his own personal benefit, and was totally self-centered. His self-centered attitude did not change, and at the time when his marriage should have been stronger and better as a result of maturity and experience, he wanted very badly another woman he thought would be more compatible to *him!*

It seems paradoxical, but Jesus said it several times when he was teaching his disciples: if you try to save your life, you will lose it, but if you sacrifice your life, you will save it! (Matthew 10:39). In other words, men, in order to have an ideal wife, we should not go looking for the perfect person to please us, but we should set about serving God (and the Bible indicates that this includes sacrificing ourselves for our wives), and the by-product will be responsive, loving wives who will make us very happy. Usually. It certainly helps if both husband and wife have the same long-range perspective about serving God and about marriage.

Discontent with our partner can often be traced to ignoring a common traffic sign. In our fast-paced world of automobile use we often see it: YIELD. There are no metal sign posts in marriage, but a Christian needs to know when they are needed. If I am in a hurry and thinking only of myself, I will bull-doze my way past a yield sign to the honks and yells of irate drivers, or blow my horn when they don't yield and raise a stink the way a skunk does when it gets stepped on! What we have to learn to do is be like a rose, which gives off a sweet smell when it is crushed. Easy to say, eh?

This yielding idea is discussed in 1 Corinthians chapter 7:3-5 and in Ephesians chapter 5:21. Read the rest of the chapter for more of God's prescription for a successful marriage. I'll write you more on that another time. Meanwhile, keep looking at the operator's manual, and your Aunt Betsy and I wish you Happy Landings.

Love from Uncle Cecil (Garrett)

Building Better Christian Families

by Fred W. Schott



“Just What Is A Teenager, Anyway?”

“Train a child in the way he should go, and when he is old he will not depart from it.”

—Proverbs 22:6

Men who grow up in Omaha laugh about how when they were children they would be threatened by exasperated parents. “If you don’t straighten up, young man, I’m going to send you to Boys Town!” Whether it’s Boys Town, reform school, boarding school, or a military academy, most parents wonder from time to time if the best way to deal with teenagers would be just to send them away until they turn 20!

Teenagers can be exasperating! *Being* a teenager means to be exasperated one minute, on top of the world the next, and in a pit of depression the next. I call them strange and wonderful creatures. Dr. James Dobson in his helpful book *Preparing for Adolescence* describes the typical teen. He also advises both parents and teens to get ready for it by talking about adolescence before it rages in its fullness.

Dobson and others remind us that adolescence is a period of the tremendous mood swings I described above. It’s also a time when teens are testing values and considering all the options. They often find it difficult to even be with their parents, much less open up to them. And, of course, it is a time when friendships seem more important than almost everything else. On top of all that they must deal physically, mentally, and spiritually with their emerging sexuality. Is it any wonder this period of life has so many ups and downs?

The Hebrew proverb is comforting. “Train a child in the way he should go, and when he is old he will not depart from it.” One parent blurted out in a parenting class, “I’m not worried about when she’s old. If she doesn’t straighten out soon, she will never get old!”

Nonetheless, recent research once again echoes the wisdom of the scriptures. Year in and year out, most teens when surveyed at school basically reflect their parents’ values. I know it’s hard to believe sometimes, but in matters of religion, occupation, clothes, neighborhood, politics, and the value of education, our children reflect our values. That means they are listening even when we think they are not. They can stubbornly say to us one evening, “I don’t want to hear it!” Then the next morning take a survey at high

school and reflect our values! Further research shows that by the time most children reach their mid-thirties they have much more in common with their parents than anyone could have ever imagined during their teen years.

It should be noted that this is only encouraging news if parents are living lives that they themselves approve of. It is more evidence of how important it is to *be* the kind of people we want our children to be.

Encouraging as the ancient proverb and modern observation may be, how do parents effectively live with these strange and wonderful creatures? What can we do to be more effective parents, grandparents, and teachers of teenagers?

First is to understand God has a purpose for these years. They are wonderful years of learning and experimentation—much of it by trial and error! I believe that God in His grace provides these years to both modern teens and their parents as important transitional years. Not only teens, but parents must learn to do without each other. Teens must prepare for independent living. Parents must prepare for the “empty nest.”

Second, it helps to keep in mind that understanding and agreement are not the same thing. Similarly, to empathize is not to condone. Because of the age, teens will say, do, and sometimes believe some outlandish things. We can empathize and understand without agreeing, condoning, or giving permission. To adopt this frame of mind helps us to take things less seriously and more in stride. Or, as the kids tell us, to be less “up tight.” It really does reduce some tension.

Finally, pray. Pray for them. Pray for their friends. Pray for yourself. But, also pray with them. Some of the times when I felt closest to my children was when they were having difficult times, perhaps crying, often when I or Donna held one of them. Donna or I would spontaneously begin to pray about the situation. Often we begin our family planning meetings by holding hands and praying. When we all took our oldest to college, all five of us held hands in the middle of her dormitory room and prayed together. The modeling is powerful. Even more powerful is the faithfulness of a loving Heavenly Father.

Missionary Messenger

"Greater things for God"

Shichiro Nakahara

Shizuoka City, Japan

December 8th

We have received more blessings, physical as well as spiritual, than we can ever count throughout this year. So our hearts are overflowing with unceasing thanksgiving to God. Your prayers and financial help have helped me obtain medication necessary for improv-

ing health as well as keeping me from a relapse. Because of a possibility of a relapse, I must continue to be under the doctor's special care which necessitates me to go up to Tokyo once a month for a regular check-up, and 50,000 Yen is demanded for each month for the next three years. I have lost 40 lbs. so far, though my health has improved much and I am able to eat more now than ever. I have come to a point where I can pick up more work to do, for which I am indeed grateful. I would like you to continue your prayer for me.

We have wonderful news to share with you at this time. The Lord took advantage of my sudden serious illness to open our son's eyes to see the way the Lord was pointing. He is thoroughly convinced that the Lord wants him to go into ministry. The Lord has answered our prayers. He now has peace with God and is ready to devote his time to prepare himself for the ministry. Three of us went to visit the Osaka Bible Seminary operated by the fundamental Christian Churches. Michiya seemed to have had a most enjoyable time, expressing his desire to go there. Bro. Clark said he would be more than happy to accept him as a student even from the very last semester of the year 1987.

I couldn't accomplish too much owing to my illness, though we witnessed one baptism in last October. Mrs. Kuroda, who was coming to a home Bible class, came to know the saving grace of our Lord. Her husband at first would not appreciate her becoming a Christian but he's coming to my S.S. class whenever he can. Their three children are all in S.S. classes. We're going to put more emphasis on missions in the coming year and a new plan of evangelism is getting under way.

Nemesio & Myrna Auxtero

Talibon, Philippines

January 5, 1988

Greetings from the Christians of Talibon. Our boasting is in the Lord, so we praise Him for these recent blessings:

1. Praise Him for the love & dedication of His workers who joyfully keep up the 27 mainland & island outreaches. It is encouraging to see their love for the Lord and the lost, despite great poverty.

2. Praise Him that for the past 2 months, 21 people have been buried in baptism. These are the fruits of the faithful labors of these workers.

3. Two more island congregations have been formed lately, Sag Island with 11 Christians and Sagasa Island with 10 newly baptized members. These are very poor, but very sincere Christians.

1. More eyeglasses are needed by students. The low voltage produces dim lighting, and this has damaged the students' eyesight.

2. For almost a month now, one of the students has been oppressed by demons. After a series of struggles in prayer, we believe that the demons have released her, but she is very much physically, emotionally and mentally affected. Please pray for her.

3. Recently, a Baptist pastor in the neighboring area of our mountain congregation was shot dead by the rebel groups because he preached against communism. Pray for protection for our workers in that area.

The Allens write,

"Disagreements with the Department of Community Planning in Anchorage, from whom we are required to obtain permits, have been one hindrance to completing the church building.

"Failing vision due to cataracts in both eyes prompted an eye operation October 27 at Providence Hospital on Winston's right eye. The natural lens was removed and a plastic lens was implanted. Hopefully when new glasses are obtained before the end of the year, near normal vision will be restored in the right eye. Because of Irene's chronic lung problem, she is due for another examination by the lung specialist in the near future.

"The matter of rulership of this planet has long been the underlying cause of conflict. Who shall rule the earth? Who shall rule in the hearts of men? Signs of the times indicate that the brief rule of antichrist is rapidly approaching. Surely 'the coming of the Lord Jesus Christ, and our gathering together unto him' is near. Isaiah prophesied, 'And the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end.'"

We covet your prayer for the Allens, the church in Eagle River, the completion of the building and especially for someone to go work with them on a full time basis. —Gallatin Church's Report

Moto Nomura

Japan

January 19, 1988

Last year was a busy and happy year in the Lord. There were so many new challenges and hardships but each one was well taken care of by His grace. We have learned so much from the Lord through these seemingly difficult tasks to carry on. He is so good to us all.

Ministries for the two camps of the Stone-Campbell Movement Church in Japan, and particularly for the younger generations of the two camps, kept me quite busy. My effort for unity of God's children in Japan is being answered by Him in His time according to His grace slowly, and I now can see brighter days ahead of us in Japan.

A preacher friend invited me to speak to his women's class for the past two Christmases. Christmas 1986 I spoke to about 50 old ladies why we suffer physically, and Christmas 1987 I spoke about His promise of Life Eternal. About the same number of God's women gathered together. This New Year holiday season two of them went to be with the Lord. He sent me a postcard the other day that because of my message which I had just delivered two weeks before the funeral, no one wept but sent the souls to God's Home with joy and hope of reunion in His presence.

We Christians in the Orient are under Buddhistic influence, so funerals tend to be dark, heavy, hopeless rituals. But the ladies read 1 Cor. 15th chapter carefully, and found both comfort and joy in His Word. I am happy that we can rejoice in Him at the time of sorrow. His Word and His Spirit comfort us well and draw us nearer to His joy. This is a Hallelujah, Amen experience, indeed.

Our friends in Tokyo sent us used clothes and we had a bazaar in the village community center for the first time in its history. They were able to get enough money to buy book-shelves for the children in the community center. They were very glad for this service, another successful strategy the Lord has taught us to penetrate people's hearts here. Our friends continue to send us both used clothes and children's books and we are hoping to have another bazaar next summer. The community leaders have given me a token of their official appreciation, a sort of a diploma type token.

Last Christmas we invited village children to our annual party. We had expected 20 children, but about ten kids came. For them it was the very first time to hold hymnals and Bibles, to sing "Silent Night" and to read 2nd chapter of Luke in their life. We had a short worship service and then formal dinner. Children enjoyed it and later many thank-you words from their mothers. If we gain mother's trust, then we know we can penetrate into their families without too much further problem. Step by step God teaches us and leads us His way to come to people's heart.

VISITING MISSION FIELDS IN ASIA

Karen Leach

Seeing mission fields first-hand stimulates faith and love in the dedicated believer who has eyes to see as God sees. So it is encouraging that more disciples are engaging in survey-trips or in short-term missionary projects, such as "Japan-88" which was described in our January News and Notes section.

Victor Broaddus has led a number of survey-trips to various lands in Asia, where he was a missionary for years. Last summer he, his wife Mae, Jan Rake and Karen Leach made such a trip. We share with you excerpts from a report Karen wrote afterwards.

My prayer before going to the Philippines and Hong Kong was for the Lord to teach me and use me however He would. I didn't know what to expect about much of the trip. I did know that I would get to see work that God is doing there and then be able to share it and pray for it when I came home. I also felt that this trip would be good exposure to mission fields that would help me in making future decisions about my work for God.

When we arrived in the Philippines, the first couple of weeks were spent visiting the provinces in order to beat the rainy season. We went to San Jose, Mindoro, then to Benguet, and finally to Bohol. The exciting thing is that in each of these places we saw work being done for the Lord that was fruit from the original work started at Central Bible Institute (CBI) in Manila by Brother Broaddus. Other work we saw later on in Manila was carried on in part by graduates of the same Bible institute. I can see how God can start with something small in the beginning and end up using it in a mighty way. Also, in seeing all of these works it was impressed upon me how much the Filipinos themselves have responded to the burden of reaching their own people in different places in their own country.

The first example of this was in San Jose. Pat and Arsenio Eniego who run the Bethany Bible School there are both graduates of CBI who later went back home to share the gospel. The works we saw

there included the Bible school where students work half a day to support the school and then take classes half a day. We visited two congregations in town, participated in a radio ministry, met with an active women's group, and saw the opening day of a large kindergarten sponsored by the church there.

Next we went and spent time with two different families working among the Ibaloi tribe, on Luzon Island. One was the family of Pol Jabian, a CBI graduate. We went with him to a Bible study with a family of unbelievers. We learned to appreciate the kind of work he does: leaving his family in the evening and walking down a mountain road for thirty minutes or so through a mudslide where a chunk of the road had fallen off the cliff, to a Bible study, and walking back in the dark, many times alone. We were able to sing and share some with the family at the Bible study.

After this we went to the island of Bohol. We stayed in the city of Talibon with Nemesio and Myrna Auxtero, two more graduates of CBI who are now working at the Maranatha Bible School (which they started) and the congregation there. There was so much going on at this island. It is a requirement for students there to have an outreach somewhere on a neighboring island or on Bohol itself. We visited some of the outreaches, boating to a couple of islands and visiting and sharing with Christians and non-Christians. One of the highlights of the trip for me was to see the great number of people reached at the film crusades. One night there were around 500 people standing around outside in the dark to watch a four-reel film on the life of Christ. Just the fact that it was something different and exciting to them drew the crowd, but the people heard the gospel while they were there, through the movie and through the singing, preaching, and testimonies given by the Christians there or by us while the reels were being changed. It was a magnificent opportunity and an experience I will never forget. In Bohol it was really impressed upon us how much love the people have for God, each other, for us, and for the lost. It was also made clear to us how many material needs the people of the Philippines have and how this makes them more aware of their need for Jesus than people in the United States are.

We went back to Manila for the rest of our stay in the Philippines. Here we visited several ministries including Far East Broadcasting Company, Summer Institute of Linguistics, and Christ for Greater Manila. This last organization impressed all of us because it had so many different ministries. One such work was the jail ministry; another was the Home of Joy which is a house for children who are abandoned. The children are sent to school and also instructed spiritually. Another place like the Home of Joy is a home for the "tough" boys from the streets. We also observed the Second Mile where converted street kids or prostitutes go and learn a trade such as carpentry, sewing, or cosmetology in order to support themselves.

I was especially impressed by the practicality of this in the real way it serves to meet the needs of the new believers. My prayer is for a facility to be used as a half-way house for prostitutes who are reached by the Lighthouse ministry in the Red light district. We saw

the area of the ministry and were sickened and saddened by the blatant immorality of the area. We also went to the Manila dump and saw homes built directly on the dump where Christ for Greater Manila has another ministry. We met a sister in the Lord there who showed us a bag of cans that had been collected and would be the means of providing for her and her family. Scavenging the dump is their way of life. Seeing the places just described was sometimes discouraging, but the good news is that things are being done in the name of the Lord.

At CBI itself we attended prayer meetings, several chapel meetings, and Sunday services. One Manila congregation is pastored by Jimmy Yee, a CBI graduate and now a teacher there. This congregation is working especially among some of the poor in Manila. We were taken to one community built on stilts out over Manila Bay because of the growing number of people coming to Manila for work and not finding any. As more come, more homes are built out of whatever can be had. In this place one or two children die each week from malnutrition. The Tagalog congregation has a feeding program there that feeds some of the children while having Bible studies for the mothers three days a week. It is a very necessary ministry and one needing our prayer and support.

When we moved on to Hong Kong we again were met with cultural, political, and physical differences of another country.

The sights and sounds of Hong Kong are very impressive. The city is piled up upon itself with many skyscrapers. It is very busy with many people going many places all the time. To get around there are taxis, double-decker buses, ferries, rickshaws, a tram, and the subway.

We took a subway to get to church on the Sunday we were there. We were warmly welcomed, and Jan and I could understand some of the service because an interpreter sat with us. The speaker that day sought to get the congregation involved in an evangelism program for Hong Kong. He impressed us with the immediate need for this since in only ten years Communist China will have control of Hong Kong and the Church will no longer have freedom it has now. Actually being there made the spiritual, political, and cultural aspects of this country more real to us.

The world views that I have were greatly broadened through this trip. My prayer is now that the Lord will use my experiences to help the awareness of missions grow and also make the needs of our brothers and sisters known here for our prayers and encouragement.

(The following important observation was made by Jan Rake in a written report similar to Karen's:)

"There are many facets to mission work that include a wide variety of jobs and people. Besides preachers and evangelists, we met translators, social workers, teachers, Christian camp coordinators, computer experts, ham radio operators, and medical workers, to name a few. There are also those who work with para-church organizations: for instance, some distribute literature for the Bible Society."

NEWS AND NOTES

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

A Note about News & Notes:

We appreciate all who send in reports or bulletins. Many folks find our news section very valuable. Some may wonder why information they have sent us has not been used. Sometimes it is due to lack of space. Some months we get little news; other months we are swamped! Other times it is because the "news" has become "old" already—especially at the turn of the year when we combine the Nov. & Dec. issues.

Suppose, for instance, we receive a bulletin Nov. 7, just a few days after the news for the Nov. issue has been turned in to the printer. The next issue won't go out until mid-January, by which time the events of late Oct./early Nov. contained in that bulletin are outdated. Try to get news to us by the first of the month.

We will hardly ever report weddings, anniversaries, or birthdays. We couldn't possibly include them all, and it's hard to decide which ones to put in. Exceptions will be made for very significant milestones in the life of someone widely known among the churches. For death notices and appreciations of those who die, we are dependent on those who can supply the needed information. Again, we can't include them all.

Re: church activities, we primarily like to carry items that encourage and stimulate. As the Lord leads a congregation into fruitful creative ministries, the rest of us need to learn about them. It may help us too to get out of ruts and break new ground. There's no value in innovation just for innovation's sake. On the other hand, there's no value in tradition just for tradition's sake. God help us relate the unchanging Gospel relevantly to a very changing world, and share with each other how He leads us to do this.

We are glad to get regular bulletins. But since culling news from many bulletins is time-consuming, we appreciate even more those churches who have reporters send reports of the most significant events. Doing this on a regular basis (perhaps every 2 months) would be a real boon to us. Thanks, the Editor.

DATES you may be interested in:

Feb. 26-27, Tell City Workshop.

Mar. 17-18, School of Biblical Studies Lectureship, with night meetings at Southeast Church of Christ, Jefferson-town, and day sessions at Portland Church of Christ, Louisville.

Mar. 22, Bill Gothard All-day Ministers' Seminar at Dayton, Ohio. For more info, write 2750 Birchcrest Drive S.E., Grand Rapids, Mich. 49506.

April 16-17, Renewal Seminar led by Dave Reagan, Portland Church of Christ, Louisville. (This will be his only meeting in the Louisville area during 1988).

May 11-13, Restoration Forum VI, at Akron, Ohio. For more info write Don Dewalt, Box 1132, Joplin, MO. 64802.

July 5-8, North American Christian Convention, Cincinnati. For more info write P.O. Box 39456, Cincinnati, OH

45239.

Aug. 1-4, Louisville Fellowship Wk. Theme: God's Plan for Leadership in the Church.

Oct. 7-8, Belmont Missions Conference, Belmont Church of Christ, Winchester, KY 40391.

14th Annual Tell City - Lilly Dale Workshop:

This will be held at Tell City on Feb. 26-27. Fri. nite will start at 7:00; Sat.'s sessions will be from 8:30 a.m. until 3:15 p.m. Theme: Standing on the Promises. Speakers include Orell Overman, Fred Woosley, Julius Hovan, Jim Atwood and Jeff Monday. Also, Linda Easley will speak twice to women, and Steve Combs and Nick Marsh to youth. Topics include: If God is so Able, Why am I so Weak?; Keeping the Saved Saved; Overcoming

Difficulties; Determining God's Will; and others of interest.

Overnight housing for Fri. nite may be arranged by calling the Carmichaels: 812-547-6778.

Jennings, La.:

236 people attended the 52nd annual watch-night service on New Year's eve. Visitors included Earl and Ragena Mullins, all the way from Louisville.

Southeast Church of Christ, Jefferson-town, KY.:

Comparing the years 1986 and 1987, our average weekly attendance went up as follows: Sun. School, from 115 to 125; morning worship service, from 166 to 179 (our highest yearly average yet); Sun. nights, from 82 to 93 (highest yet); and Wed. nights, from 73 to 87 (highest yet). We praise God for all who make an effort to attend as often as possible.

"Who switched the Price Tags?" Do you want to know? If so, join us the first 4 Sun. nites in Jan. for this series of films by Tony Campolo. And beginning Feb. 7, Nathan Burks will begin a series of messages on the Christian Home.

-Bulletin

Henryville and Gallatin Plan Ahead:

The Henryville, IN. church bulletin shows they have already nailed down specific dates for VBS in June and a revival meeting in Sept.

And the Gallatin, TN. church has already planned not only their VBS and a spring meeting, but also a James Dobson film series for 6 Sundays, a church-officers' retreat, and a teacher-appreciation day (in Oct.). That's looking ahead!

Turkey Creek L.A. Church News:

The annual Central La. Fellowship Week Nov. 18-19 in Glenmora, sponsored by the area Churches, was well attended. The fellowship & messages were great.

The Senior Citizens of the Church here were honored with a delicious evening meal Friday December 4, in the church fellowship hall. They were entertained by the church choir singing Christmas carols.

My husband and I hosted a small Christmas party in our home December 14, for the elderly of the church, whom

I read to weekly in our Bible Reading program for the elderly ladies. They received a little gift, enjoyed playing games, and fellowship and goodies.

-Velma & Woodrow Johnson

Johnson City, Tenn.:

Many of the church families signed the "Christmas Card" in the church foyer and donated to a fund for Maple Manor in lieu of sending cards. That offering totaled \$127.30.

Bro. Richard Lewis and the young people are planning for a Missions emphasis program on the weekend of Jan. 31. Bro. Victor Broaddus and Mae plan to be with us at that time; also Jan Rake.

-Carl Kitzmiller

Tell City, Ind.:

MAPLE MANOR CHILDREN'S HOME COLLECTION: Our coin offering in '87 totalled \$177.10 for which we are very grateful. We know that will help the home at Sellersburg in a special way here at this Christmas season.

Jerry Carmichael

Linton, IN.:

During 1987 our Revival speakers were Jim Atwood of Nashville, TN. for our spring meeting and Ben Rake, Jr. of Winchester for the fall meeting. Other guest speakers included George Galanis of Greece, and Cyrus Gesulga of the Philippines. Steve Smith, a board member of Maple Manor Christian Home at Sellersburg, also spoke regarding the Maple Manor Homes. Several of our Elders spoke when I was out of town. Our lives have been greatly blessed by each of these brethren sharing God's Word with us.

We are thankful for 3 baptisms and 2 membership transfers to us, and for 9 responses for rededication. Spiritual growth has been felt in the lives of many, as evidenced by new teachers, and several men taking part in the services in various capacities. We give God the praise and glory for every expression of His love.

At our annual "Watch Night Service" there were 13 men who took an active part in the activities of the evening, singing, praying or speaking. Thanks to our dear ladies for the fine refreshments they provided. The film "A Thief in the Night" was shown in the

final session. This reminded us of the importance of always being in watch as we serve and await the coming of our dear Lord and Savior for His church.

—Harry Coultas

Gallatin, TN:

At our monthly parents meeting this Sunday we will view a video entitled, "Rising to the Challenge." This is a discussion of five major trends within contemporary music. This informative and stimulating video is produced by the Parents Music Resource Center and is aimed at assisting parents and families. We will also look at some quotes from entertainers and musicians and see how we can help guard our children's minds (Read Proverbs 22:6).

—Bulletin

Henryville, IN:

Do you know that:

It takes 70 hours and 40 minutes to read the Bible at pulpit rate.

It takes 52 hours and 20 minutes to read the Old Testament.

It takes 18 hours and 20 minutes to read the New Testament.

In the Old Testament the Psalms take the longest to read: (4 hours and 28 minutes).

In the New Testament the Gospel of Luke takes 2 hours and 43 minutes.

That is less than 12 MINUTES A DAY to read the Bible through in a year.

— DO IT THIS YEAR —

Once again, we have provided the little tract that will enable you to be both a daily Bible reader and to read the Bible through in a year. How many will join with me in reading the Bible through in 1988?

—Ray Naugle, bulletin

Belmont Church, Winchester, KY:

February will be an interesting month! Each Wednesday night our "Meal Men" will prepare and serve a Fellowship Meal.

Also beginning Feb. 3 and for the next four Wednesday nights a series of video tapes, "You Can Make a Difference" will be shown

In March, the meals and fellowship on Wednesday nights will continue. In Bible Study our men will participate by addressing specific topics of your choosing. Be sure to list your requests

for areas of study you would like to have presented.

We were so happy to have our friends, Tom Nickell and his mother, Mrs. Lisle Nickell, with us Sunday night. Tom and Kristy with little Jordan are preparing to return to the Philippines after a brief visit with Kristy's family in Colorado.

Be sure to remember Tom, Kristy, and Jordan in your daily prayers. They are our missionaries of the month. As you know, they are with Wycliffe Translators and are doing a great work in making the Bible available in the native tongue of the Agtas, a Negrito tribe—no easy task, humanly speaking.

—Bulletin

Waynesboro, GA:

Jan. 13, 1988

Last week we were saddened to hear of the sinking of the Operation Mobilization ship "Logos". Most of the team here have spent time on the Logos and know the captain, crew and many individuals personally. We all rejoice in the safety of everyone on board; only one mate was injured and in the hospital. The ship had just taken on two containers of supplies and books from us at the last port. There were over \$100,000 worth of Spanish Bibles alone. We know that God's plans are greater than our plans, so we are praying and waiting on the Lord for guidance. A stewardess for Eastern Airlines that flies between Atlanta and Buenos Aires has offered to take Bibles to our team there in Argentina.

The fellows here in O.M.'s lit. warehouse have been getting books and supplies ready to load a container tomorrow, to meet up with the ship "Doulos" in India. Next week a container will be loaded for India.

In addition to the loss of the ship, the cargo losses are estimated at \$700,000 (U.S.) not including personal effects. Although the vessel and contents including cargo are not insured, the insurance covers such factors as oil pollution, third party risks and the event of the vessel stranding in a waterway.

Kentuckiana Young People:

"Christians under Persecution" will be the theme of the next CCYBB meeting. Time: 10:00 a.m. till 4:00 p.m., Sat. March 5. Place: Portland

Church of Christ, Louisville. A film will be shown about Christians in the USSR, and Victor Broaddus will speak on the theme. There will also be a Bible-verse time, and a "name that tune."

The preceding rally at Sellersburg, with Mark Baker speaking, was well attended. And if you still don't know what CCYBB means, it's Christ the Cornerstone, Youth the Building Blocks! Join us.

RAYMOND C. CHOATE

This week we had word of the homegoing of Bro. Choate, 95 years old. For many years he served as an elder at Southside Church of Christ in Abilene, Texas.

Only eternity will reveal fully what Bro. Choate's steadfastness over the years has meant to the Southside congregation and to others. He was not a nit-picker, but he was alert to those things which would lead away from the scriptures and from New Testament practices. His formal education probably was not very great, but he knew his Bible and he respected its authority. He was a great influence for good on me in my early years, keeping me watchful that I did not assert something that could not be supported by scripture. My family and I loved and respected him and, while we would not call him back if we could, we feel a loss in his passing.

—Carl Kitzmiller

S. B. S. LECTURESHIP 1988

March 17 & 18

Theme: NO REVIVAL — NO SURVIVAL

Evening Sessions: Southeast Church of Christ (7 PM - 9 PM)

Earl Mullins	Thu. 7:00 PM	Our Country Threatened by Humanism
Robert Garrett	Thu. 8:00 PM	Our World Threatened by Lack of the Gospel
Benny Hill	Fri. 7:00 PM	Our Churches Threatened by Deadness
Larry McAdams	Fri. 8:00 PM	God's Solution: Proclaim the Word

Day Session: Portland Avenue Church of Christ (March 18, 9:30 AM - 2:30 PM)

Dennis Kaufman	9:30 AM	Brotherhood Objectives
Harry Coultas	10:45 AM	Cooperation and Autonomy
Julius Hovan	12:45 PM	Strategies for the Future
Doug Broyles	1:45 PM	Assisting Declining Churches

It seems to us that the time is right for a gathering of God's people to honestly evaluate our present situation as a brotherhood and to seek wisdom from above in designing a strategy for these last days. The evening sessions have been designed for all church members and a question and answer time will be held after the last message on Friday night.

The day session is particularly for church leaders (elders, deacons, ministers, teachers, etc.) and those highly interested in the future of our churches. To our knowledge, this is the first time a session like this has been held. It is our desire that we gather: 1) to honestly evaluate the present spiritual health of our brotherhood and 2) to seek the Lord's guidance in planning better ways to accomplish His mission in the future.

It is our desire that this be a positive approach and we very much look forward to your input as we gather for this crucial lectureship. There is no desire to make decisions for any local church or the brotherhood as a whole. It is our hope that ideas will be presented which will help us overcome our aimlessness and begin planning to be more effective in the areas which do affect the whole brotherhood such as education, training, and missions involvement.

—Dennis Kaufman

S.B.S. Student Body — 1987-88

For the fall of 1987 we had five classes with a total of nine students. This was an increase over the spring semester.

For the spring of 1988 we have six classes with fifteen students. Of these students, one is planning to go to the mission field; two are preparing to be full-time ministers; two are currently serving as ministers and one is currently a youth minister.

MRS. FOLLIS BROWN
2118 MARYLAND AVE.
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HLD

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Extend your subscription before March 1, and save \$1.00.

Donations are still gladly accepted, and deeply appreciated.

And we rejoice at the number who are giving subscriptions to their friends and relatives. Do your elders and other church leaders and workers get **Word & Work**?

Plan Ahead and Save March 17 & 18:

S.B.S. ANNUAL LECTURESHIP

THEME: "No Revival—No Survival!"

Night Meetings at Southeast Church of Christ, with Earl Mullins, Sr., Robert Garrett, Bennie Hill, and Larry McAdams.

Friday Morning & Afternoon Meetings at Portland Church of Christ, with Dennis Kaufman, Harry Coultas, Julius Hovan & Douglas Broyles, plus discussion-times.

See Schedule Inside