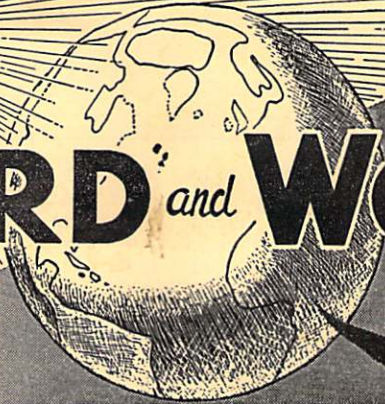


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

FEBRUARY, 1989

Christians in the Workplace

"For many Christian men the severest test of consistent Christian living comes during the average of 90,000 hours which they spend on the job from their first day until retirement."

— John Redekop

"The Church's approach to an intelligent carpenter is usually confined to exhorting him not to be drunk and disorderly in his leisure hours, and to come to church on Sundays. What the Church should be telling him is this: that the very first demand that his religion makes upon him is that he should make good tables. Church by all means, and decent forms of amusement, certainly—but what use is all that if in the very center of his life and occupation he is insulting God with bad carpentry? . . . The only Christian work is a good work well done."

— Dorothy Sayers

NEWS AND NOTES

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

OLD BOUND VOLUMES OF W & W DESIRED:

Several people are seeking bound volumes of Word & Work to complete their collections. If you have any of the following and are willing to part with them, we would love to hear from you: 1937, 1948, 1958, 1961-65. Then from 1966-75 we are looking for 2 copies for each year, and from 1976-87 we hope to find 3 copies each! Can you help us?

Perhaps some elderly readers want to keep their collections but would be willing to leave them to us at death (if the Lord's return is delayed). If so, please let us know of this. Many thanks. —Editor

Lilly Dale Church of Christ, Ind.:

About 30 people went caroling to the shut-ins and those at the nursing home. We sang to over 40 people.

We held a watch night service again this year. There was a nice turnout for fellowship, food and watching of a film. We had a great time of singing the new year in.

We are looking forward to the 15th annual Tell City - Lilly Dale Workshop, to be held Feb. 24-25 at Lilly Dale. (The schedule was in last month's Word & Work.)

—Shaile Sutcliffe

Linton, Ind.:

Several from area churches and from this congregation gathered on New Year's eve to see the old year out and the new one in. A good time of singing, messages, fellowship, food, prayer, and the seeing of a Christian video, "The Seduction of Christianity," edited by Dave Hunt.

Gallatin, Tenn.:

One of the great needs of every Christian and each congregation is for the power of God to be evident in their daily lives. God's appointed way to release that power into our experience is through prayer. We will encourage each one to be more faithful in prayer in the days ahead.

Our first quarterly prayer breakfast is Sunday, Jan. 8 at 8:15 and all are invited. Attend and be better pre-

pared for Sunday School and worship!

"A fascinating exploration of the Restoration Movement in America" is one description of a 4-part filmstrip series which we will view on Wednesday nights in January. Our first lesson will introduce us to people like Barton Stone, Rice Haggard and James O'Kelly and we will learn of their struggle to go "back to the Bible".

As we begin a new year, I would like to thank the people of this church for providing the means for us to have a successful benevolent program. Your gifts have paid electric bills, rents, mortgage payments. There have been needs met: gas—until payday, to hold jobs; food provided for the hungry; and others. We have helped people of our church family and many others in our community. Whenever possible we have ministered to their spiritual needs, as well as physical. Through our "Letter Outreach" program, Rachel and Leland Scott have done a good job welcoming them. Two couples make assigned visits: Mary and Charlie Watkins and Joe and Cora Scott. For prepared food assistance, or in case of death of a church member, Dorothy McDonald, Ruth Doss and Frances Butler handle this. The transportation program consists of Ann Rector, Earl Butler and David Brown Parrish. David also represents our church on the board of Gallatin CARES. I want to thank each of these for their dedicated work on this committee in 1988. I ask your prayers for this work.

Sunday, Jan. 22 is Sanctity of Human Life Sunday. It is the Sunday nearest the date of the Supreme Court decision in Roe vs. Wade which legalized abortion. It helps remind us of the fact that in America each year over 1 and ½ million babies are murdered in their mother's womb.

In Tennessee there were 18,816 abortions performed in 1987. Of the total number 15,270 were performed on women who were not married. In other words, 81% of the abortions in TN in 1987 were sins committed to cover previous sins of fornication. Among those having abortions in Tennessee

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THE WORD AND WORK

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

Alex V. Wilson, Editor

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THEME:

CHRISTIANS IN THE WORKPLACE

Alex V. Wilson

A Christian lady I know works as a nurses' assistant in a hospital obstetrics department, helping in the delivery room. (That's an important point; don't miss it.) One year in late August her daughter told her, "Mom, I guess you'll have to work harder than ever next Monday, since it will be Labor Day."

Well, for most of us, five days a week are labor days, so it is important that we think about Christians and our labor.

A GLARING OVERSIGHT

For some years I have taught classes in Christian ethics, first in Manila and now at the School of Biblical Studies. Thus I have had opportunity to examine many books related to the broad field of Christian standards, character and conduct. One fact has struck me quite forcibly: *very* few books deal with the duties, problems and possibilities of Christians in their daily jobs. How deplorable! Of course there are *numerous* ethical issues that we disciples ought to understand and be active about: abortion, pornography, drugs, declining family closeness, homelessness, world starvation, prison reform, women's rights, racial discrimination, divorce, war and peace, genetic engineering, etc. On and on the list could go. But amid all these matters, if we overlook our responsibilities to live Biblically in our careers—at the office, store, factory or school—then we are foolish indeed. John Redekop hit the nail on the head when he wrote, "For many Christian men the severest test of consistent Christian living comes during the average 90,000 hours which they spend on the job from their first day until retirement. In industry after industry and business after business, Christians find themselves facing an ethical crunch." Unless we help our church-members in these areas, many of them will flounder and fail repeatedly.

INTENSE PRESSURES, DIFFICULT DILEMMAS

Some of our members face problems like these (which we need to understand so we can extend empathy and practical teaching and assistance):

Sylvia sat opposite me, apologizing that she had not been to church. She asked if I minded if she smoked. From the look on her face she had been drinking, too. She was an unstable person with a broken marriage behind her. Several years ago she had become a Christian. She worked in a factory and there faced temptations and pressures which the majority of Christians know nothing about.

She spoke of some of the things that went on at work—the private showing of porno films during the lunch break, the cheap magazines passed round full of lurid pictures, the non-stop talk about sex, the dirty jokes, the swearing. She fought a constant battle against being drawn into these things. Workmates wanted to know why she was so stand-offish. "Because I'm a Christian, I've given up that sort of stuff." As a result came queer looks, tittering, jibes and mockery, the attempt to break her and make her

throw overboard all that holy nonsense. Sometimes she had done just that, for she had found the going too hard. But Christ always brought her back.

Other Christians, in the managerial ranks, face struggles that are different but just as intense. An executive agonized as he competed with other companies for a major contract with the Pentagon. The competition was using call girls, hunting lodges, and under-the-table payments as part of the bargaining chips. This Christian's problem was of mammoth proportions. The issue was not whether he would compromise his own career. But if he lost the contract more than 600 of his employees could lose their jobs. What to do?

Most people's jobs are somewhere in between that of the high executive and the lowly assembly-line worker. But the point is still true: following Christ in the workplace can be tough, and we should strengthen one another in this area.

"GOD IS MY CO-PILOT"

As usual, the book of James offers some pointed advice.

Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money." Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, "If it is the Lord's will, we will live and do this or that." As it is, you boast and brag. All such boasting is evil.

James is not saying it is wrong to plan ahead, to make projections for the future. But we should plan humbly, and seek God's will, and be prepared for Him to change our plans. We should be prayerful, and take the Lord as our Partner—or rather, Boss. When we make Him the Boss, then the ultimate responsibility is His, and that's quite a load off our chest! Note the following true example of this fact.

A Christian was a senior executive in a corporation. He went to his pastor about a problem he had with a junior executive under him. "For five years this man has not worked up to the level of his ability. He's very capable, but he has always worked far less and far worse than he is able to do. And it's my responsibility to deal with him and this problem."

The pastor asked what seemed to him an obvious question: "Have you prayed for him?" That startled the businessman; he winced as though hit in the face. "Why no," he admitted, "I never have!" "Then I'd try that to start with," replied the pastor . . . and an interruption at that point ended the conversation.

Later that day the man phoned the pastor. "For the first time I've prayed for that man; and God has impressed on me that I have got to start talking differently to him." The next day he sent the junior executive a note. "Something happened to me at church yesterday. I believe God wants me to have another conversation with you."

They met for lunch that noon, talked, and even had prayer together! Not only that, but they arranged to do the same the following week. For four weeks they ate, talked and prayed to-

gether—and the strained relationship was healed. The Lord helped the younger man to see himself in a new way, and apathy turned to diligence.

The fifth time they met together he commented, “You know, others in this company need help like this, too. Why don’t we start some group meetings?” They did . . . and nine weeks later a man remarked, “I’ve worked here for twenty-five years and I’ve never seen such a change in the whole atmosphere as we’ve had in the past couple of months.” Loving personal concern, which produced real listening and sharing, all in the context of prayer to a God who cares about every-day, “secular” life . . . and a transformation occurred. It could happen elsewhere, too.

Though few books are available on this subject, one very good one is *Your Job—Survival or Satisfaction?*, by Jerry and Mary White (pub. by Zondervan; 190 pages, paperback). It deals with subjects like a Christian view of work; ambition—good or bad?; the Christian view of circumstances; etc. Then there are separate chapters on the hourly worker; salaried workers; the self-employed; saleswork; working for the government; homemakers; women working outside the home; and other types of work. Then a recently published book which I have not read probably is good too, based on its author and publisher: *Take This Job and Love It*, by Stanley Baldwin (InterVarsity Press, \$6.95). God help us to work Christianly. Hopefully this W&W will help; pass it on.

* * * * *

At Work: Practicing What We Preach

Buford Smith

I am a high school counselor and administrative assistant to the principal. My philosophy in the work place rests on two particulars from God: “Whatever you do, work heartily *as unto the Lord*” (Col. 3:23), and the Golden Rule (Matt. 7:12). Understanding the theory is easy. Application is difficult.

A major problem is the expectations of our co-workers. On the one hand, Christians are expected by some to be above all reproach—in fact, *perfect*. That’s obviously impossible; we all make mistakes. On the other hand, many people feel that Christians aren’t really all that different from them. “I did such-and-such an unethical thing, and you would too.” Their perception is, “When the chips are down, every man has his price.” The “everybody does it” attitude toward stealing and lying, for example, is accepted by the world as standard. Let me illustrate.

One year when I signed on for a job I told the principal I had a church meeting scheduled for October and would miss several days. He said that would not be a problem. When I returned from the meeting he asked if I wanted to “run it through” as sick days, and thus not miss a paycheck. I was surprised and embarrassed at his offer, which then embarrassed him as well. He expected me to lie

about the week, for the love of money. He saw nothing unusual about making such an offer; to have it turned down *was* unusual.

Then when my car was stolen, and the insurance representative did not expect to see it again, I was told to list everything lost in the car. One of my co-workers said, "Too bad you lost a trunk full of clothes." I responded, without thinking, "No, only our coats and my camera bag." He grinned, raised an eyebrow and repeated, "And a trunk full of clothes!" Then I understood. The sad part—he himself is a professing Christian.

I attempt to apply the Christian principle of honesty on my job. That way I don't have to remember which lie I told to which student or co-worker. As years have rolled on, I believe I have achieved at least that status—"He is honest."

The theory is simple: work as unto the Lord, and treat others as you wish to be treated. Jesus provides the sustaining power.

Besides his job in the education field, the author has preached for years. He currently ministers at the Shiloh Church of Christ near Dugger, Ind.

* * * * *

SERVING GOD IN THE WORKPLACE

Martin Brooks

At 6:00 a.m. on Monday morning, an alarm clock can be a repulsive thing. I sometimes imagine the inventor of the loud buzzer type, snickering as he contemplates millions of people being jolted out of bed.

As you sit on the edge of the bed telling yourself, "You have to get up," you think about how quickly the weekend flew by. Saturday you had fixed the leaky faucet and changed the oil in the car. Sunday you had gone to church and watched some football, but now it is Monday.

You stumble to the kitchen, put on the coffee, then dress for work. As you do so, you remember the preacher's lesson from the day before. He had used a passage in 1 John 2:6, "Whoever claims to live in him must *walk as Jesus did*." The preacher had said, "Whatever situation you find yourself in, ask yourself, 'What would Jesus do if He were in my place?' Then act accordingly." He said we *must* walk as Jesus did, *if* we claimed Him as our Savior.

As you sit down to a hot cup of coffee and an open Bible, you ask the Lord to answer a specific question. How can a person walk as Jesus walked *in the workplace*?

IS WORK A CURSE?

Part of the answer involves our attitude toward work. The Christian should not consider work as a curse, or as punishment from God because of man's sin. God had planned for man to work before man was ever created. "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground'" (Gen. 1:26). Man was to

rule over the creation of God. This verse shows man as a manager or caretaker of all that God had made. In Genesis 2:8, 15 we see one of the first business partnerships. "Now the Lord God had planted a garden in the east, in Eden; and . . . the Lord God took the man and put him in the Garden of Eden to work it and take care of it." God planted the garden and man was to take care of it. All of this occurred before man disobeyed so work is certainly not punishment for sin. God created work, and in Genesis 1:31 we read that *everything* God had made was *very good!*

Knowing that work is ordained of God, we should not view it as a drudgery. We should instead look for God's purpose for us in our work, as we strive to walk as Jesus walked.

SHARING OUR FAITH

How should the Christian respond to a heathen work force? Oftentimes our co-workers have no love for God, no grasp of the saving power of Jesus, no realization that they even need a Savior, and no interest in hearing about any of it from us! How do we tell them about Jesus and still maintain a solid working relationship with them? Colossians 4:3-6 is especially appropriate. Note Paul's points.

Follow Paul's lead and *pray for open doors* or opportunities to share your faith. Remember our struggle is a spiritual one. Our own intellect and wit will not yield very much fruit unless our efforts are bathed in prayer. Pray for one opening, one contact, one specific individual to touch each day. Then pray for wisdom to say the things you should.

Paul also encourages us to *be wise in the way we act* toward outsiders or non-Christians. The book of Proverbs is full of wisdom concerning interacting with people. Proverbs 9:7-8 says, "Whoever corrects a mocker invites insult; whoever rebukes a wicked man incurs abuse. Do not rebuke a mocker or he will hate you; rebuke a wise man and he will love you." Many of the people we work with will mock our faith in Christ and many are just downright wicked. Solomon warns us not to rebuke these or they will hate us. It's hard to reach someone for Christ when they hate you. We need to maintain a congenial relationship with our co-workers if we ever hope to influence them for the Lord.

Then Paul gives us some more guidelines. He says, "Make the most of *every opportunity*." When God provides the opportunity for which you have been praying, don't become fearful and pass it up. I believe the fear we sometimes experience is put in our hearts by Satan. He does not want the good news to spread. In fact, he actively tries to stop us from sharing our faith. A traveling consultant was helping my company set up their new computer systems. His marriage had recently fallen apart, he was hooked on cigarettes and pornography. Every night he would buy a bottle of bourbon or vodka, and get drunk. Frequently he would talk of prostitutes he had purchased. As this man sat there lamenting his life, he wondered aloud if life was worth it. He actually sat in my office and talked of suicide. All the while I'm sitting there thinking "This man really needs to know the Lord," but he was the "expert consultant" and I

was the employee, so I cowered out! I let the fear of rejection Satan had put in my heart prevent that man from hearing about the peace that Jesus wants to offer to him. Two months later, I heard this same man had a very severe form of cancer and would probably die within a year. "Make the most of *every* opportunity!"

TALK THAT'S GRACIOUS AND SALTY

Paul's phrase, "Let your *conversation* . . ." tells us he assumed his readers would talk to these "outsiders." Perhaps this assumption was drawn from Jesus' own life. Jesus had been criticized for associating with publicans, harlots, and Samaritans. These were "sinners" and a respectable Rabbi would avoid these inferiors, but Jesus said He had come to seek and to save the lost. As we walk in the steps of Jesus, we are called to do the same. We need to rub elbows with people who do not know our Lord. Romans 12 cautions us not to *conform* to the world, but how can we hope to introduce people to Christ if we refuse to even *talk* to them?

Paul's advice continues, "Let your conversation be always full of *grace*." Our message should not be one of condemnation, but rather a promise of hope. Offer the world a way out of this mess. Tell them God cares about their troubles so much He provided grace for anyone who will accept Jesus. Then don't be surprised when they begin to turn to you for advice.

The most enlightening phrase of these verses is "seasoned with *salt*." Salt is used in water purification systems and to preserve meat. Our conversations should lead to the purification and preservation of our listeners. "Seasoned" has a pleasant connotation. Seasoning makes food more appealing. We should try to make the gospel appealing through our life-style and outreach methods. We must be tactful as we present Christ to anyone. To lay down the law or tell folks they are going straight to hell unless they accept Christ is hardly "seasoning" your conversation. You may be speaking the truth, but you are also losing your audience.

PRACTICAL STEPS

How can we season our conversation with salt in our workplace? Let people know you are a Christian. I've heard people say they "witness by their example." If people know you follow Christ then this argument has some merit. However, if the people with whom you associate don't positively know you are a Christian, the only thing your good conduct bears witness to is yourself, and the "witness by example" argument loses all of its merit.

To let people know you are a Christian does not mean you have to continually preach to your peers and rebuke sin. Try dropping key words. Mention in the flow of conversation words like "church," "preacher," or "prayer." You might say something like this, "A friend of mine at *church* was talking about this Iranian thing. He said . . ." Or, "My *preacher* is really a basketball fanatic." People pick up on these words. They probably won't say anything, but from that time forward they will be watching your life to see how this "churchgoer" reacts to different situations. Try taking a godly stand on social

issues like abortion or pornography. And then wait for them to ask you why you believe as you do.

A friend of mine takes this one step further by setting bait for people. When people ask him how he's doing, he always says, "I'm happy." This response frequently prompts people to ask why he's so happy, so he tells them about the difference Jesus has made in his life. He not only seizes every opportunity to *answer* questions, he purposefully makes opportunities to *arouse* questions and then to share Christ. Another way you can show priorities to your associates is to take religious materials to work to read on your lunch hour. Keep a Bible in your desk or a good Christian book you've been wanting to read. You don't have to push the material on others, just let them see you reading it. They will probably start asking questions eventually, but somehow they must be made aware that you claim Christ as your personal Lord.

Well, you're nearly late for work. Why don't you finish your coffee and commit your day to the Lord in prayer? Ask Him to help you "walk as Jesus walked," and remember to take advantage of every opportunity the Lord gives you.

For over five years, Martin Brooks worked in the grocery industry, mainly in management. Since July 1987, he has been engaged in preaching ministry with the Cherry Street Church of Christ in New Albany, Indiana.

* * * * *

God Protects His Sheep Among the Wolves

Shirley Schreiner Taylor

As I sat at my desk listening, I knew I was going to have to take a stand, somehow, against the language and jokes I was hearing. No, I was not in school; I was at work, working for the Navy Department in Washington, D.C. My boss and his assistants were commanding officers taking their tour of duty in D.C. straight from commanding ships at sea. Why didn't they notice I was a lady, only 19 years old (and so naive)? Yet the Holy Spirit kept telling me to stand firm in my convictions of faith and the "world" would not touch me.

Even though I was very new at handling a secretarial position and they had been quite patient with all my mistakes in the office, I knew I had not made mistakes in my moral conduct before them. So I politely stood, faced the four of them and said, "Excuse me. Evidently you have not been aware that a lady is in your presence. I don't think I have done anything to make you consider me anything less than one. Until you clean up your language in front of me, I will be down the hall. I will *not* return to this office." As their mouths dropped I turned and walked out. A half hour later all four of them were in the administrative office making their apologies to me along with explanations of surprise that this young girl had come to Washington, D.C. and *not changed* to the "D. C. ways" of morality. From that time on God, using those same men, surrounded me with much protection from all the dirty jokes and language that were so prevalent among the military officers.

Another time I was sitting in for the Captain's secretary and he called me into his office. As I walked in he threw a quarter on his desk ordering me to go and get him some cigarettes. As I prayed silently for guidance I tried to say as nicely as I could that I would rather not. Now this Captain was a rather rough, tough kind of guy. All the CO's walked cautiously around him as did most of the civilian employees. He was known to dismiss an individual for no reason at all. As he shouted out several oaths demanding an explanation it was obvious I was in trouble. I felt so insignificant, and just knew that comment would mean my job. In a fumbling way I tried to explain I was a Christian and had strong convictions against smoking or even buying cigarettes. I also explained I had not bought any for my bosses and would not for him. He shouted the more at me that the cigarettes were for him, not me, and he had to have them. God helped me stand firm as I explained to this officier that he and I knew that, but that the people I would be buying them from or anyone around watching would not know that, and my witness to them by action would not be good. Then with *God's* boldness I said, "Sir, I know that you can fire me and that is okey, for God is my protector and He will take care of me and see that I get another job." I left. Minutes later he came steamrolling past my desk in the front office with steam shooting out his ears. I sat and prayed! Several days later as I was again sitting in for his secretary, this same Captain made his way out to her desk where I was typing. (Usually he just yelled from his office when he wanted us.) As I looked up my heart started pounding—but he was smiling! He told me how much he appreciated and admired me for taking a stand. Not only did he apologize, he also told me to come to him immediately if anyone, employee or visitor, made any kind of pass at me or off-color remark to me. He too became a very good friend and "protector." I praised my God for guiding me again through a tough situation and holding me with a strong Hand.

Many times I thought of how my parents had sent me off with their blessings and trust in spite of all the calls and comments our well meaning friends had made against my going to Washington, D. C. My parents seemed to understand my need to get out on my own and they knew God was not only my "Best Friend" but "GOD" of my life. It was such an exciting time for me as I put my faith in action, on my own without my parents there to guide me, and God did a lot of proving to me how He is in total control.

Mrs. David Taylor is a homemaker, active along with her family at the Southeast Church of Christ, Jeffersontown, Ky.

* * * * *

ON THE JOB

Kenneth J. Preston

All Christians are familiar with John 3:16, but do we know John 3:21? "He that *doeth* the truth cometh to the light, that his

works may be manifest, that they have been wrought in God." I suppose that many feel that this has only a spiritual connotation. I believe that this verse applies to one's entire lifestyle, whether at work or play or involvement with various "church activities." Too often people soothe their conscience with the belief that their work is to be separated from Christian activities in much the same way that church and state are separated. The Lord is very explicit in regard to the way a Christian is to conduct oneself.

This is very evident in the fact that Jesus has placed such emphasis on *doing* the truth, not just saying the truth. What does that mean to the Christian in the workplace? Quite simply, it means that we are to handle our business affairs in such a manner that they are always above reproach. Remember, we Christians are being scrutinized today more closely than ever by those who would seek to justify their non-christian activities.

Doing the truth! What does it mean? Permit me to use some personal examples. I have retired recently, after 30 years as an employee with the IBM Corporation. During that time, I was involved in various positions from assembly line work to management positions. In essence, while there was no written contract, I was under a contract which meant 40 hours of work for 40 hours of pay. During those thirty years IBM lived up to its contract by never missing a pay day. I would have been negligent if I, for any reason, did not give my best effort for 40 hours. By being negligent, I would have brought reproach upon the Lord. Those that I worked for, and with, knew my stand for the Lord. In many instances, more responsibilities were given because of my reputation. In many confidential matters, trust was given, not because of what I said, but what I did. I remember an occasion when I had to make a very difficult decision on the promotion of an individual. Several of the candidates being considered were qualified and deserving of the position. My main responsibility was to the company. Who could do the best job? When asked by my manager when I would make the decision, I simply stated that I needed to give some time to the decision. He said, "Are you going to pray about this?" My answer was, "Yes." It is important that you note that this manager made no profession of being a Christian. So, you see, there are certain expectations that other people have of us, as Christians, in the workplace. These expectations can only be met by doing the truth.

A story has it that a certain young man, after finishing school, set out to find a job. The only job available to him was work as a lumber jack. Their reputation was one of a rough and tumble lifestyle, not caring for man nor beast. The young man's mother was very concerned about his spiritual wellbeing and she expressed this concern to him. Nevertheless he accepted the job. After being gone from home for a few months, he returned. His mother asked him, "How were you treated when those men found out you were a Christian?" His answer was, "They never knew about that!" The Lord exhorted us to let our light shine, not hide it under a bushel.

Our conversation is to be kept clean. In today's work place, it

will be very noticeable when your choice of words does not include those of the "four letter" variety. Have people apologized to you after the use of those words? This tells you what your effect is on them. Just like anything else you do, the more you practice, the easier it is. I have had others express envy because I was able to make effective presentations to various groups of individuals without the use of profanity.

What is your work attitude when the "boss" is not around? The Christian works the same, regardless of who is present. The absence of supervision does not give us the right to shirk our job responsibilities. The Christian gives a fair day's work for a fair day's pay. What is a fair day's pay? It is whatever is agreed upon with the employer. Read Matthew 20:1-14. If we make a bad bargain, live up to it and live with it. We are to *tell* the truth and do the truth. There will be peer pressure to "goof off." When the pressure is applied, use the opportunity to inform them that your responsibility to God as a Christian is to do the job that you were given to do. Your employer will soon know who is to be trusted. It will make his job easier and yours more rewarding. We are in the world, but not of it. We should conduct ourselves accordingly.

In a world of "What's in it for me," "Get away with whatever you can" attitudes, there are many opportunities to witness for the Lord. We can not, *must not*, let ourselves get caught up in the various motivational terminologies currently being used, such is "self-esteem" and "self-fulfillment." On the surface these appear to be very innocent; however, a closer examination reveals them to be centered on self. God clearly teaches us to "deny ourselves and follow Him." The only real esteem and fulfillment come from serving God first and letting Him give us lasting joy. Serve Jesus, in all that we *do*, and in all that we say.

The author has preached for a number of years, in addition to his business career, and now ministers at the Parkville Church of Christ, Ky.

* * * * *

Dilemmas In A Factory

Clarence Trowbridge

Like millions of Americans, I work in a factory. I share certain problems with other workers, but I have other problems that arise because I am a born-again Christian. You might better understand what these problems are if I told you about some friends of mine. Let's call them Christians A., B., C., and D.

When Christian A. was first assigned to the milling department in a certain factory, he was put to work with another man on the same machine. Theoretically the machine required two operators, but only theoretically. The fact was it scarcely required one.

After the instruction period the co-worker notified Christian A.: "I'm going to take a nap back of the machine. If the foreman asks where I am, tell him I went to the washroom or something, then come back and wake me up."

The co-worker took his nap, and sure enough the foreman did come around and asked where he was.

Christian A. felt a little sick. What should he do? The name of Christ might be cursed if the co-worker lost his job because of telling the truth, yet neither was it right to lie. Trapped, he chose to do what most Christians would have done in similar circumstances. He lied.

Down deep inside, Christian A. based his decision on two known facts: God forgives; man does not. The facts prompted his decision though he may never have fully realized it.

If you think this example is far-fetched, the chances are that you do not work in a factory.

Take another illustration, that of Christian B. who works in a chemical factory. When he was hired he determined to do his very best on the job. But after work on his third day he was met by a sour-looking delegation of men who told very plainly the way they felt about it.

"What do you think you're doin', wise guy?" "You tryin' to ruin things for everybody?" "Look, from now on you better get real slow!" "We don't like guy like you around here." And so on.

They left him with this problem. Should he buck these men, or lay down on the job?

Or take Christian C. He has been working at the same dairy for a number of years. He is very well liked, and has always tried hard to be an "all-right guy." His trouble was that he succeeded too well. One day a friend and fellow worker came to him with a casual request:

"Say, old pal, I have to leave early tonight, so I stuck my card behind yours. Punch me out as you leave, will you?" And he turned on his heel and was gone.

Christian C. was on the horns of a dilemma. Should he punch the man's time card in violation of the company rules, or refuse and stand to lose the man's friendship?

The one complicating factor in these three situations is this: these Christian men wanted to remain on good terms with their fellow workers in order to reach them with the gospel. This desire is the underlying idea of 1 Corinthians 9:22: "I am made all things to all men, that by all means I might save some."

The difficulty arises in distinguishing right from wrong while remaining friends with the unsaved. Some say that you should ask yourself the question, "What would Jesus do?" then do it.

Let us examine the case of Christian D., who began to witness to a fellow employee on their ten-minute coffee break. So interested did the man become in what he had to say that Christian D. found himself still witnessing some ten minutes after the coffee break was over. The man was obviously under deep conviction, and Christian D. was faced with a real decision. Should he continue to witness, hoping for a decision, on time they both owed to the company? Or should he return to work immediately, thereby losing an excellent opportunity that might never come again?

"What would Jesus do?" Frankly, Christian D. didn't know. And the chances are many another Christian wouldn't know either.

To complicate things further, the Christian in the factory must make all his decisions in an atmosphere that is hardly conducive to godliness or right-mindedness. The air is often blue with language indescribably foul. And I know I am not the only Christian who has had to work in a room papered with pictures of nudes.

The union may also complicate the Christian's problems. In theory, as a democratic organization it is good for the union to have the Christian help mold its policy. But in some cases he may find that the union upholds inefficiency, deceit, and even disobedience of certain company rules.

The union may also insist on low work output in order to protect certain unionists who do not wish to work any harder. The idea that work efficiency and higher pay scales might go hand in hand is often regarded as "bunk."

In companies that have a paid sick leave clause it is common for most of the men to "get sick for a week." When the company eventually seeks release from such a provision the blame is likely to fall on the honest minority who did not draw sick leave. Ridiculous, you say? It happened to me.

These are real problems, just a few out of many. And no one could pretend to have solved all the unique problems that arise from factory employment. I think, however, that I have found a workable formula which may be of value to some Christian who is meeting these situations constantly and wondering if there are principles to guide him. It's a formula found in 1 Corinthians 16:13-14: "Be always on your guard; stand firm in your faith; keep on acting like men; continue to grow in strength; let everything be done in love." (Williams trans.)

For convenience I have reworded this formula into three rules:

1. Make an open stand for Christ.
2. Adopt an uncompromising attitude.
3. Temper all your actions with love.

These rules are completely interdependent; you must abide by all three or none at all.

By making a stand for Christ I mean letting your fellow employees know openly that you are a Christian. The reason for this is that many of the problems such as we have been discussing result from a Christian trying to live on a high moral plane without first letting his fellow workers know the reason why.

Your fellow employees must understand that you *are* a Christian before you try to live like a Christian. If you fail to do this, your good behavior will be put down either as spitefulness or just plain oneriness by the other workers.

I am not saying that a man cannot be a Christian without making an open issue of it. Indeed, I think that the majority of Christians are trying to do just exactly that. I have seen many of these "secret" Christians.

I will say that any attempt to live the Christian life in a

crowded factory will end in defeat and heartache if the Christian will not take a stand for Christ. The temptations will come at the secret Christian so thick and fast that his head will fairly spin.

By making a stand and sticking to it, the Christian automatically short-circuits many temptations. Once the unsaved men understand your position they will often decide for themselves that a thing is wrong for you and never even present it to you for a decision. For example, a man who had considered asking you to help him steal something from the plant (a time-honored custom in many places) may decide beforehand that you wouldn't do it, and not bother asking.

If he has the gall to ask you anyway, it will be easier for you to say no because he will know that you are refusing on purely moral grounds and not because you have anything against him personally.

Again, if you leave the room when the language becomes too sickening they will look at one another and nod—but they'll understand.

When you bow your head over your lunch bucket the men will know what you are doing, and only the meanest will try to bother you. In fact, if some crass individual does decide to have some fun at your expense while you are praying he may find to his astonishment that he himself has incurred the disapproval of the men. For even the most black-hearted sense that there is something wrong in disturbing a man who is talking to God.

If your stand is open enough you may find that it becomes almost unnecessary to "preach the gospel." You will become an "epistle, known and read of all men."

Moreover, you will find the unsaved coming to you. They will often seek you out whenever they think they can have a word with you in private. At first their questions may concern factual things like ethics and Bible truths. It is their way of finding out whether or not you will be able to answer their questions.

Later, when their confidence in you has increased, they will come out with the real question that has been troubling them. If ever a Christian has a God-given chance to testify for Christ, it is at that time.

Secondly, a Christian must adopt a firm, uncompromising attitude. This at times may tax all the determination and courage a man has. Once having made a decision based on the Bible or on what he knows to be right, the Christian must never go back on it or change it to meet changing circumstances. Painful and hard as this may be, it will spare him even greater pain in the future.

For one thing, make it a habit to always tell the truth. Lies are no longer considered sins when told within the confines of a factory. The problem of Christian A. should never have been allowed to rear its ugly head. At the other man's first suggestion of a nap the Christian should have taken a firm stand and made it clear that he *could not lie* for him.

This might have angered the man a little, but not half as much as if Christian A. sent the foreman back to wake him up—which

was really the proper thing to do, as the situation developed.

Christian B. already had this attitude, and he continued to put out a day's work for a day's pay in spite of the warning. He was also careful to avoid an "I'll show them" attitude. Now—less than a year later—most of the resentment has died down and Christian B. enjoys an envied reputation as a hard worker. When a man needs a work partner he is apt to choose Christian B., because he knows that Christian B. will make his own job easier.

In this latter case it evidently became clear that the resentment did not arise from the majority of the men but from a comparatively small group of "leeches." These men are vocal and usually pose as ardent unionists, simply because their kind needs the strongest possible union to keep the lot of them from getting fired for laziness.

Christian C. should have nipped his problem in the bud by stopping his friend and politely refusing to punch his card. If necessary he should even have run after him. This would have been awkward, but not nearly as awkward as the situation in which he allowed himself to become involved.

The problem of Christian D. is not so easy to answer, and I approach it cautiously. Certainly there are times when a man must take his orders from the Holy Spirit, and follow them unmindful of the consequences. At times every Christian must say as Paul said, "Necessity is laid upon me; yea, woe is me, if I preach not the gospel" (1 Cor. 9:16).

Nevertheless, in my judgment, in the absence of a Spirit directive to the contrary it is better to gently leave off witnessing and return to work. We can be sure that the Holy Spirit will not leave off His work but rather will continue to work in the man's heart until there is a better opportunity to speak with him.

But it is the spirit of love that makes much of this possible. The firm, unyielding stand of the separated Christian seems very harsh at times. Only the *loving nature* of the born-again Christian can soften that harshness and reveal to the world that we are friendly and kind and sympathetic to their problems.

These three rules taken from Paul's first letter to the Corinthians will enable the Christian to live a life consistent with the faith he professes.

It must be admitted that they will have little effect on the obscene pictures on the wall or the vile language that beats upon his ears. Since there may be no escape from these things physically, it is necessary to develop an inner protection against them.

If your work is largely mental you can preoccupy your mind with it. However, if your work is largely manual it would be well to cultivate a sort of mental preoccupation with the things of Christ. Since my own job is manual labor I can suggest a few devices that will help.

A favorite hymn or gospel song hummed over and over will tend to hang on all day with its message of hope or praise. Or you might memorize a verse of Scripture on the way to work, and all day long try to plumb its depths of meaning. Attack it from all angles

and try to exhaust all the truth in it. But this third device I like best of all: take the offensive and tell the man next to you just what Jesus means to you!

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Questions Asked of Us

Carl Kitzmiller



What is the everlasting covenant mentioned in Isaiah 24:5?

There are several everlasting covenants mentioned in Scripture. In Genesis 9:11-17 is an everlasting covenant with Noah and with "every living creature of all flesh that is upon the earth," giving assurance that the earth will never again be destroyed by water. This covenant made no special demands on mankind and is still in force as a promise of God.

Again, there is the covenant with Abraham and his descendants which is called an everlasting covenant (Gen. 17:7, 13, 19; 1 Chron. 16:15-17; Psa. 105:8-10). It includes the promise of a great multitude of descendants, of the land of Canaan, and of God as their God. It required circumcision, and the individual Israelite who was not circumcised broke the covenant. He did not and could not destroy the covenant for the people as a whole, however. Abraham was a man of faith and God has committed Himself to this covenant for Abraham's sake, in spite of later disobedience by the nation. Many prophetic passages confirm that this covenant has not been renounced.

Related to the covenant with Abraham was a covenant with David, also an everlasting covenant (2 Sam. 23:5) which promised him a continuing dynasty over the children of Israel (2 Sam. 7:16). The covenant was with David and was not conditioned on the obedience of the people. That eternal dynasty is provided for in Christ (Acts 2:30), and a considerable amount of prophecy assures that God will remember this covenant (E.g., Jer. 33:14-17, 25-26).

Following a time of disobedience and rejection, Israel is again to be regathered to their land and restored to the Lord. At that time God will establish an everlasting covenant with them (Isa. 55:3; 61:8; Jer. 32:40; Ezek. 16:60; 37:26). This is not so much a new covenant as the fulfilling of the promises to Abraham and David (Cf. Lev. 26:40-45). It will be "made" in the sense that they will respond to God, turn from sin, and be such as God can bless.

In order to carry out the promise to Abraham and David (Cf. Acts 3:19-20, 26), God will make a new covenant with Israel (Jer. 31:31ff), the same new covenant which was presented after the

crucifixion of Christ, which replaced the law, and which is now in force for all believers (Heb. 8). It will be made in the sense that the nation, not just a few individuals, will respond (Rom. 11:25-31). This also is an everlasting covenant (Heb. 13:20).

There is a reference to an everlasting covenant in Lev. 24:8, the presentation by the Levitical priests of the bread on the table of showbread. It was a perpetual requirement. Several other features of the law are also spoken of as perpetual. While this does not affect the answer to this question it does raise an issue that we shall deal with in a separate question. The Mosaic covenant as such is never called everlasting (Gal. 3:19).

Now, of the several everlasting covenants, to which one, if any, does Isaiah 24 refer? Every translation I checked gives the definite article—not an everlasting covenant, but *the* everlasting covenant—thus pointing out one that is dominant. The chapter is speaking of last day events, God's judgment on the nations, apparently during the tribulation period. "The earth" is sometimes a reference to Palestine (See footnote, Am. Std. v. 1), so Israel, in unbelief, may be in view. If so, I would judge that the everlasting covenant refers to God's covenant with Abraham, that which underlies and includes some of the other eternal covenants. The new covenant will not be *effectively* made with them until after Jacob's Trouble. There is no indication that they will break the new covenant when it is made but will walk thereafter in the will of God. Now in one sense they could not break the Abrahamic covenant so as to keep God from carrying out His purpose; but they could and did become unbelieving, fell into judgment, rejected Christ, and have for many generations been sidetracked in God's work in the world. As to any merit or consideration on their part Israel has broken the Abrahamic covenant.

If the reference is to the whole world instead of Israel, then the eternal covenant here probably describes God's demand for righteousness from mankind since the beginning (Cf. Rom. 1:18-19). The world rejects Christ, and thus the new covenant, which is voluntarily entered into, so it could hardly be said to break a covenant that it has never entered.

How can certain features of the Mosaic covenant be said to be everlasting or perpetual when the covenant was only temporary? (E.g., Exod. 29:9; 31:16; Lev. 3:17; etc.)

This is not an easy question. Some insist that the original words do not mean eternal or perpetual but speak only of an indefinite period. We have to be careful, however, that we do not "prove too much" or accept too broad a definition and thereby undermine some of the important truths of the Bible. These same words are used to describe God's eternity of being, the blessedness of the righteous, and the punishment of the wicked. There are many instances where it is obvious from the language otherwise and from other teaching in scripture that God meant eternal or perpetual. It will not do to lose sight of this.

On the other hand, if we insist every occurrence means eternal,

we run into a problem. Surely one of the objections that could have been brought against the gospel and the proclamation of the new covenant was that the old covenant priesthood was perpetual, certain offerings were perpetual, the sabbath was perpetual, etc. Significantly, it is never said that the Mosaic covenant was perpetual or everlasting, however. The N.T. makes it clear that it was not; instead it was a temporary arrangement to make man aware of his sin and to bring him to Christ.

We would offer two possible solutions. One is that in restricted ways certain features of the O.T. law seem to go right on into the Millennial Age and even into eternity. Prophecy suggests a rebuilt temple and some sacrifices. Certain practices of the law may continue in the future in a memorial sense, though not as a means unto salvation.

Another solution is to recognize that words do not always carry the same meaning and that sometimes the nature of the thing being described limits the meaning. But instead of assuming that the basic meaning of these words is "an indefinite time," we regard that as only a figurative meaning. Bro. R. H. Boll, in answering a question concerning the throne of David being *for ever* (Kingdom of God, p. 157) notes that:

When a thing is given to anyone *for ever*, the nature of the thing limits the time. For example, Philemon was to have his slave Onesimus back "for ever" (Philemon 15)—which means, of course, as long as Onesimus lived; as long as there was any Onesimus no one else should have him. Philemon's or Onesimus' demise would terminate the arrangement. So if in the "new heaven and new earth" there were no occasion for the throne of David (I do not say such will be the case) that would not nullify the fact that He had granted it to Him *for ever*.

Thus we might understand that those features of the law said to be eternal or perpetual were never changed or replaced while the law was in force but were limited to the duration of the law. God has revealed Himself to us in human language and sometimes adopts our usage. When we say, "I'll be eternally grateful..." we do not thereby change the basic meaning of eternally. We merely use it in a figurative sense.

Viewing the News

Jack Blaes



YOUR MINISTER IS HUMAN TOO. The October issue of *Confident Living* reports that Encounter Ministries, Inc., Dr. Stephen Olford, founder and president, has launched the Stephen Olford

Center for Biblical preaching in Memphis, Tenn. Mr. Olford dedicates the facilities to serve as a resource and study center for ministers wishing to polish their preaching and ministerial

skills. Dr. Olford explained the need for such a center as follows: "In fifty years of ministry, I have never witnessed such hurt among fellow preachers as at this hour. Men are constantly coming to me because of vocational breakdown, biblical barrenness, spiritual bankruptcy and emotional burnout. We hope the center will be an inspiring source of encouragement for pastors who are up against it—who want somebody with whom to weep, to laugh, to talk, to renew their faith and to get back into the ministry."

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CHINESE BELIEVERS ARE FACING PERSECUTION. Some Chinese believers who write to the Far-East Broadcasting Company are detailing a sharp rise in persecution of house church members. The Three-Self Patriotic Movement, China's official Protestant church, is conducting a very concerted campaign in a determined effort to stamp out house churches in rural China. These letters report that Christians have been fined a month's wages for attending unregistered meetings, and Bibles and spiritual books among other things have been confiscated.

According to a document issued by the Chinese government's United Work Department, which oversees religious affairs, TSPM officials must draw a clear distinction between the Bible and party policy. "Where the Bible and the party policy conflict, we must unwaveringly implement matters according to party policy."

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JEWISH WAR VETERANS FIND THE CROSS AN OFFENSE. Judge Thomas Hogan in a federal court in Honolulu ruled that a 65-foot lighted cross on the Camp Smith Marine Base was in conflict with the United States Constitution and ordered the Marine Corps to remove it.

The cross was erected in 1966 to serve as a "beacon of hope" for the return of servicemen missing in action and to commemorate those killed in the Vietnam conflict. Observers have expressed fears that, if the ruling is upheld, it could affect crosses erected in military cemeteries.

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IS COMMUNISM A "FRIEND OF GRACE?" Recently the proposed con-

stitution that will govern Hong Kong after the colony reverts to Chinese control in 1997 was released. Hong Kong church leaders fear that from the ambiguous and vague wording of the document the Communists will not live up to their original agreement with Britain which provided economic, social and religious freedoms, specifically stating that Hong Kong religious organizations would be permitted to own and operate churches, schools, hospitals and welfare institutions without interference from the government or religious bodies in China and could continue relations with foreign religious organizations unhindered by the government.

Though the proposed constitution does restate many of these provisions, the document states that the government will not interfere with religious internal affairs and activities "which do not contravene the laws of post-1997 Hong Kong." Because laws after 1997 will be made and enforced by government authorities in Beijing and not Hong Kong, church leaders are concerned about the implications that such laws will ultimately have on the internal affairs of the churches. Another change from the earlier agreement is the dropping of the provision that religious bodies in Hong Kong and China will not interfere with each other. Can two who do not walk together agree together?

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JUDGE RULES THAT AN ARIZONA COMPANY CANNOT REQUIRE WORKERS TO ATTEND PRAYER MEETINGS. Jake and Helen Townley, who own Townley Engineering and Manufacturing Company, say that all areas of their lives, which include their business, reflect their Christian faith. And they want to have prayer meetings with their employees to seek God's blessings on their business. An atheist employee who refused to attend the prayer meetings challenged the requirement in court. The federal appellate court in San Francisco agreed that the atheist could not be compelled to attend the prayer services. Judge Joseph Sneed wrote the opinion: Where the practices of employer and employee conflict...it is not inappropriate to require the employer, who structures the workplace to a substantial degree, to travel the extra mile...to accom-

odate the employees' rights." For what it is worth, the atheist later quit the company.

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HEAD OF STATE GIVES STRONG CHRISTIAN WITNESS. Lee Teng-hui, new president of the Republic of China (Taiwan), boldly continues his strong Christian witness. Led to faith in Christ nearly 30 years ago by missionaries, he is an active lay preacher throughout his homeland.

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A REPORT FROM A CHURCH BULLETIN. The bulletin, submitted by George and Florence Collins of Nashville and signed by Rubel Shelly, comments on a Gallup Poll concerned with "Unchurched Americans, 1988."

"For the purpose of the study, 'unchurched' persons were defined as those who either are not church members or are church members but have not attended a church service in six months. Using this definition, 44% of all Americans are without meaningful church affiliation.

"As I read the synopsis of that study and thought about the task we have of spreading the gospel to the world, most of the things it reported were encouraging. For example: Seventy-eight percent believe that Jesus is the Son of God, up from 64% ten years ago. Sixty-three percent believe the Bible is the literal or inspired Word of God. Seventy-seven percent say they occasionally pray to God. Seventy-three percent say that they want religious training for their children. Sixty-nine percent say that religion is either very important or fairly important in their lives.

"These people are not reluctant pagans! They are sympathetic to the Christian faith. They possess an embryonic form of faith. Many of them appear to be —using Jesus' description of a man He met—not far from the kingdom."

"The same Gallup Poll found this group critical of churches on two primary issues. First, 44% said religious groups were not doing enough to help the poor, homeless, etc. Second, 60% said churches are too concerned with their distinctive denominational issues (instead of teaching the Bible.)

"Let's learn from the Gallup re-

search. In our life as a church, let's do more, not less, in addressing the needs of hurting people. That becomes a credibility base with sensitive people. Then, in our teaching and preaching, let's preach a nonsectarian message of salvation in Jesus. If there ever was a time when undenominational Christianity had a waiting audience, it is now."

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ABORTION IS NOT SAFER. The morbidity and mortality rates of legal abortions are several times higher than that for carrying a pregnancy to full term. Complications associated with abortion which are generally covered up include death, infection, sterility, excessive bleeding, miscarriages in future pregnancies, depression and suicide. How often we hear that "legal abortion is clinically much safer for young women than carrying a baby to term."

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LIFE BEGINS SOMETIME. "Long before "quickenings"—the first stirrings of the baby felt by the mother during the fourth or fifth month of pregnancy—takes place, motion, pulsation of the heart, and other signs of vitality have been distinctly perceived, and according to approved authority, the fetus enjoys life long before the sensation of quickening is felt by the mother. Indeed no other doctrine appears to be consonant with reason or physiology but that which admits the embryo to possess vitality from the very moment of conception."—The Transactions of the American Medical Association, vol. XXII (1871). This view has not been scientifically refuted in any land, but it has been confirmed by myriad scientific advances. No matter what authority may stand in the way of a desired action of men, it can be, and often is, disregarded if the perceived results are strongly enough desired. The most classic example is the way men set aside the Word of God in order to satisfy any lust they may chose. You don't have to be a Hitler or Pharaoh to be a tyrant. Tyranny is reigning in our land today. But all tyrants, public and private, will answer to God for their rebellion. An aborted fetus was a living human being, and as such should have been protected by the civilized society.



THOUGHTS FROM ROMANS

Ernest E. Lyon

“Don’t Judge Others — Judge Yourself!”

Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumblingblock in his brother’s way, or an occasion of falling. I know and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. (Romans 14:13-14, ASV).

It is an unfortunate disposition of men, even Christians, to want to judge others. A Christian who decides after much thought that a certain action is wrong, is ready to criticize those who after much thought disagree with them and act accordingly. The latter one is usually just as quick to judge the other who thinks the action is wrong. That, in a real way, is the major subject of Romans 14:1 - 15:7. In our portion for this article you can at last find justification for judging—but not the judging that you might want to do. He speaks of these disagreements as stumbling-blocks or occasions of falling and strongly urges that you judge your own reactions instead of his actions. If he thinks something is wrong and doesn’t practice it, don’t shame him for what you consider to be his legalism or lack of spirituality. On the other hand, if you think the action is wrong (and is not specifically condemned in the Scriptures) don’t practice it yourself but don’t judge him who feels it is all right. So, as I headed the article—“Don’t judge others—judge yourself.” If this was practiced more by Christians, many of the troubles in churches and much of the criticism by outsiders would be stopped.

I still remember when I first began preaching at Highland (yes, I can remember some things that happened thirty-eight years ago!) one of the members stopped me in church and asked me to preach against mixed bathing. This particular member had always been taught that that was something Christians shouldn’t do. But it so happened that (at least in the bathing suits used then!) the great majority of the members there and the great majority of American Christians considered that a healthful exercise and wrong only to those who had the wrong attitude to begin with. Now, I don’t swim, but the immorality (supposed) of it is not the reason. I realize it is fine exercise and, like all exercise, profits a little. I just get my exercise in other ways. Actually, because there are a few who think it is a terrible thing, I, because I am an elder, would not lower my influence

with them by doing what they think is so wrong. Maybe none think that now, but if they do, I hope they will not criticize those who think swimming is something that they need and enjoy. No passage in the Bible directly condemns it. God does give us some standards for judging things that are not directly condemned (and many of them not invented by Bible days) and I hope to do a short series on that in a few months, but we will leave that side of this question to then. Quit judging others; judge yourself. Remember verse 12 of our chapter; the other will give account of himself to *God* (and so will you), not to *you*.

I like very much the illustration that Hendriksen gives of this principle in his commentary on Romans: "If, on a Sunday evening, perhaps after the church service, you invite six people to your home, but you happen to know that three of them have objections to the singing of a certain hymn, then, even though the other three plus yourself consider that hymn unobjectionable, you are not going to include that particular number in your evening social program. Instead, you are going to see to it that everybody receives a blessing and is happy." Remember that illustration and practice it in many situations!

Since I have mentioned Hendriksen's book, maybe I ought to tell of something he added at the end of the illustration. He suggested that we would all observe the rule: "In things essential, unity; in doubtful (or indifferent), liberty; in all things, charity." Since he is not acquainted with the "fathers" of the "Restoration movement," he did not know the source of that quotation, but I imagine you know.

Paul was not one to come to a settled opinion lightly. "I know and am persuaded" indicates the right order. Be sure that your opinion is in accord with God's Word and then be convinced about it and use it. I hope you have noticed that Paul expresses himself in such a way as to accomplish two things that few of us can do. As Hendriksen puts it, "(a) He encourages the strong by clearly showing that he takes their side; see verse 14a; (b) he helps the weak by reminding the strong that the weak are right is refusing to eat that which *they* (the weak) consider to be unclean (verse 14b)." Would to God that all of us had such tact!—and love.

REPRINT:

The Church Universal

R. H. Boll, 1935

"Do you think anyone will be saved outside the church to which you belong?" To this question handed in at a public meeting, the writer answered "No—for the church to which I belong includes all that are saved." "The Lord added to the church daily such as should be saved." (Acts 2:47, A.V.) He still does that. Whoever is saved, as they are saved, the Lord adds to the church, which is His Body. In giving them the Holy Spirit He unites them with the Body, the

church; for the Spirit unifies and binds the separate believers in a living bond into one body with Him who is the Head, from whence all the body is "fitly framed and knit together." (Eph. 4:15, 16) This is the church—the one, only church the Lord ever established, and to which all His people belong. It is not any human sect, party, faction, denomination, organization. Wherever these exist it is contrary to God's expressed will. The simple Christian belongs to no sect or party nor to anything that does not include all that are Christ's. He is a member of the New Testament church only—the church universal.

The late F. D. Srygley, for many years the able first-page editor of the Gospel Advocate, stressed this point continually. He strove much to implant in the minds of brethren the ideal of the undenominational, non-sectarian church—for to slip into sectarianism is a thing so easy that it must be continually guarded against. In answer to one of his editorials a sectarian paper said: "You say you are not a Methodist, nor Episcopalian, nor Presbyterian, nor Baptist, nor Campbellite, nor do you belong to any party in religion calling themselves Christians, or Disciples. Where, in the name of sense, do you belong? Who are you, anyhow?" To which he replied:

"Well, I am Brother Srygley, a common sort of a Christian, or disciple of Christ, such as we read about in the New Testament, and I belong to the church of God, which includes all Christians, or disciples of Christ, but which is not a denomination in any sense... I belong where Paul, Peter, John, James and all the rest of the Christians we read about in the New Testament belong, namely, to the church of God. It goes hard... to see a Christian keep out of sectarian pens and refuse to herd with denominational flocks. But if the thing can be done, my heart is fully set on doing it.

He boldly denied that the New Testament acknowledged or endorsed "a religious party which does not include all Christians"; and goes on to say: "A man can be a Christian, and a congregation of Christians can be a church of Christ, and as such can do everything that the New Testament requires without belonging to this or any other denomination in religion."

In answer to the difficulty of doctrinal differences among Christians, he says this:

"Of course we ought to differ from disciples to the full extent that they differ from the plain teaching of the New Testament; but by what authority can we or any other Christian belong to anything in religion but the body of Christ, which is the church, and of which every Christian is a member? To be sure, some draw back now 'unto perdition,' and go 'out from us because they are not of us,' and all that sort of thing; but how can they get loose from us before they get out of the body of Christ unless we are more particular than God? Of course 'they tear down what we build up'; but if we are working for God, they tear down what God builds up, too. As long as God can stand them we ought to 'grin and endure' them. No man can have a brotherhood in religion which does not include and consist of all of God's children without acknowledging some other fatherhood than God. Every religious brotherhood which does not include and consist of all of God's children is the offspring of a purely denominational fatherhood whether it traces its origin to John Wesley or Alexander Campbell."

It is good to look back now and behold again the New Testament ideal as discerned by clear-sighted brethren of even a generation ago. Have we not drifted? Because of some prophetic teaching, some have to be put out of the church! Though they be acknowl-

edged to be brethren in Christ they can no longer belong to "us." So "we" are no longer of the church to which all God's children belong. It is no longer sufficient for membership in the party that a man believes and obeys the gospel and teaches men so; not even that he desires the fellowship of brethren and is as willing to bear with the difference in their teaching on those points as he wants them to bear with him—nay, "at all hazards," he must be put out. No one that does not sign up the prophetic creed of such sectaries can be acknowledged by them as belonging to their communion and fellowship. Yet they continue to tell the world that they are not a denomination!

So long as we must needs break fellowship over every difference, we can not hope to give the world an example of the New Testament church and its unity, but only of more sectarianism and division, of which the world has long since seen enough.



Joy Garrett

P.O. Box 30, Ruwa, Zimbabwe

December 24, 1988

Since we have been back in Zimbabwe, we have been very busy. The Harare brethren had a big welcome home Sunday at Waterfalls December 4th. The church was packed. The Waterfalls congregation really worked hard to feed us all.

The brethren here have done an excellent job of forwarding the preaching of the gospel and keeping everything going.

We have also visited Kadoma (two hours travel to the west) and Mbare congregations since we have returned. Christmas will find us at Arcadia.

New Year's Day is our annual meeting and it is to be held this year at Rockwood Park. Usually we have over 500. Bro. Agrippa Chivengwa will have the morning service and will speak on "giving" and a collection will be taken for the Gweru Church Building Fund.

Now that Bob is back the building project here at Rockwood Park is in full swing. Bob has been laying galvanized water pipes to the multipurpose building. He acquired them at an auction sometime ago. It was a good thing because even a small elbow joint is very expensive now.

We've had three days this week where six to eight young men are volunteering to finish digging toilets and tramping a hard core and leveling the floor of the multi-purpose building. We provide their food. These young Christian men are out of school on holiday and plan to return next week for some more work.

(Belated) Happy Birthday, Alex!

Leroy Garrett

Today, Monday, September 12, 1988, is the 200th anniversary of Alexander Campbell. Ouida went with me over the weekend to the First Christian Church (Disciples) in Lawton, Ok. to celebrate the Campbell Bicentennial in a special way. I gave three addresses on Campbell and the church had something of a birthday party for the old pioneer, to which they invited other congregations of the same heritage. We had folk present from Independent Christian Churches and Churches of Christ as well as other Disciple churches.

In my presentations I introduced Mr. Campbell as a man who wore many hats, and he wore them all with uncommon effectiveness. Along with his friend and neighbor, Dr. Robert Richardson, he experimented in "scientific" farming, especially in raising Merino sheep. His leadership in a wool grower's association brought him into contact with John Brown, the abolitionist, who was also in the wool business. Research into Brown's life has turned up letters that he wrote to Campbell concerning problems they shared in getting a fair price for their wool. But Campbell would never have gone along with Brown in either his abolitionist views or his revolutionary methods. He was anti-slavery and freed his own slaves, but he was persuaded that abolitionism was a radical solution to a very complex problem.

Mr. Campbell also became an extensive landowner, owning land as far west as Illinois. He donated part of the land that became the campus of the Illinois State University in Normal. And how many Americans, however enterprising, have built a college on their own farm? Campbell once owned most of what is now the town of Bethany.

He had his own publishing enterprise, sending out millions of items over a period of five decades: journals, hymnals, debates, theological works. Through these he disseminated his reformatory views, especially in the pages of the *Christian Baptist*, which he published for seven years, and its successor, the *Millennial Harbinger*, which was in its 37th year when Campbell died in 1866.

He also managed to get himself appointed as Bethany's first postmaster, which gave him franking privileges for all the mailing he did. He was obviously not without resources for all the enterprises he undertook. He even played a role in the engineering of the first turnpike through his part of Pennsylvania and Virginia. But no one to this day has succeeded in getting a really good road into Bethany itself.

Mr. Campbell was at his best on the platform, whether as teacher, preacher, lecturer, debater, or politician, and he was all of these. For many years he had a 6 a.m. class at Bethany College where he also served as the first president for a quarter of a century. He preached often at the Bethany Church of Christ and all over the American

frontier, and this may have been his most effective work, for in his preaching he opened up the Scriptures in a way that made the Bible an understandable book. A new hermeneutics he gave the people, as well as a new translation known as *The Living Oracles*. He lectured to professional organizations all over the country, especially on education and moral philosophy. Oddly enough, he was a favorite lecturer among the skeptics, even when he scored their disbelief. They admired his honesty, originality, and resourcefulness, and he was not their typical clergyman.

The reformer also advanced his cause in the debates he conducted, especially the ones with Bishop Purcell, where he represented the Protestant cause against the Roman Catholic, and Robert Owen, where he championed faith in God against the claims of infidelity, which was rampant on the frontier. He not only became more widely known, but he came to be seen as one who transcended the confines of any sect. In five well-chosen adjectives Mr. Owen described Alexander Campbell as many in that day came to see him. He was, Owen said, manly, learned, fair, honest, industrious. Others were to mention Mr. Campbell's industry. Considering the prodigious amount of work he did it must have been true. He was "manly" in the sense of being a gentleman, but without being handsome, and yet there is evidence that he was more than ordinarily attractive to women. When a woman follows you all the way from Scotland to America in order to join your church and serve your people, you must have an uncommon charisma. That same woman, an exemplary Christian who became a missionary for Campbell's cause in Australia, hailed Alexander Campbell as the most remarkable person she had ever known. And that was after living in his home in Bethany, ministering to his sick, burying his dead, and seeing "the Bishop," as the neighbors called him, in all those untoward trials that test one's mettle.

But Campbell's greatest compliment came from Gen. Robert E. Lee, who was an occasional visitor to the Campbell mansion. Borrowing from a tribute given to John Milton, the general said that Mr. Campbell would make a suitable delegate of the human specie if such a representative were needed in a gathering of creatures of superior worlds.

While Mr. Campbell was briefly in politics, serving in Virginia's 1829 constitutional convention, it was an uneasy assignment for him, for he was always dubious about a Christian's role in politics. While he futilely fought against slavery and for public schools at the convention, it was his weekend preaching that made his time in Richmond worth the while. At least a former president, James Madison, seemed to think so, for while he spoke highly of Campbell's role in the convention, he saw his greatness lying elsewhere: "But it is as a theologian that Mr. Campbell must be known. It was my pleasure to hear him often as a preacher of the gospel, and I regard him as the ablest and most original expounder of the Scriptures I have ever heard."

He was an engaging conversationalist, and some of his most effective teaching took place in parlors across the land following the preaching service, which was always at candle-lighting. He had a

great sense of humor, never took himself too seriously, and was charming with his repartee. While visiting with him at Bethany and walking by the family cemetery, Robert Owen was led to say, "I have an advantage over the Christian in that I have no fear of death." Campbell replied, "But have you any hope in death?" The infidel conceded that he had neither fear nor hope in death. Then Campbell said, pointing to a nearby cow, "Then you're like that brute beast, chewing its cud and perfectly content, with neither fear nor hope in death!"

He was also a deeply pious man. He and his family, along with the guests who were nearly always there, had morning and evening devotionals. Mrs. Campbell would lead the singing, the children would recite memory verses, and Mr. Campbell would teach the Scripture and converse. It says something about the kind of man Campbell was that he would bring an Indian boy home with him from the West and keep him for seven years in his home, providing him a Christian education.

Above all he was a reformer of the church, seeking to unite the Christian in all the sects through a restoration of the primitive faith. The ancient gospel was his constant theme. He carried his message of renewal all across the frontier of his adopted country, being one of the most travelled men of his time. He grew up with the country, so to speak, first travelling by foot, horseback, gig and buggy, and finally by stagecoach, steamboat, and railroad, "the cars" as he called them.

He did what he did because he was assured of the promise from Him who sat upon the throne, "Behold, saith he, I make all things new."

Happy Birthday, Alex!—*Restoration Review*, Nov. 1988

Questions and Answers on Abortion

Abortion. It has become the most common of all operations—more common even than tonsillectomies.

Worldwide, about 40 million abortions are performed every year—25 percent of all pregnancies. In the United States, more than three of every 10 pregnancies end in abortion, total abortions exceeding 1.3 million.

Like all statistics, these are cold, impersonal, sterile. Behind them are conflicting values. And people: girls and women—married and unmarried—distressed over an unexpected or inopportune pregnancy; doctors and nurses trained to save life but helping to take it instead; babies—helpless and unseen, progressing toward birth until . . .

What about abortion? Is it a harmless operation—or the taking of innocent life? What are some of the medical and psychological realities? Are there real alternatives? Where can people go for help?

The questions are many and complex. Here we can take up only some of them and point the way to sources of assistance.

1. *I don't understand all this controversy over rights. What's wrong with having an abortion?*

The child . . . needs special safeguards and care, including appropriate legal protection, before as well as after birth. —Preamble, United Nations Declaration on Rights of the Child.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. —U.S. Declaration of Independence.

I will give no deadly medicine to anyone, if asked, nor suggest any such counsel; furthermore, I will not give to a woman an instrument to produce an abortion.—Hippocratic Oath.

Some time ago . . . I resigned as director of the Center for Reproductive and Sexual Health. The center had performed 60,000 abortions . . . I am deeply troubled by my own increasing certainty that I had in fact presided over 60,000 deaths. There is no longer serious doubt in my mind that human life exists within the womb from the very onset of pregnancy.—Dr. Bernard N. Nathanson in the New England Journal of Medicine.

2. But I've heard it said that the unborn baby isn't really a person—that we're dealing only with potential life until after birth.

To raise the question whether we are here concerned already with a human being or not is merely to confuse the issue. The simple fact is that God certainly intended to create a human being.—Dietrich Bonhoeffer, Lutheran theologian.

At the end of the first month (of pregnancy) the child is about one-fourth of an inch in length . . . The primary brain is present and the eyes, ears and nasal organs have started to form. Although the heart is still incomplete, it is beating regularly and pumping blood cells through a closed vascular system . . . In its seventh week (the baby) bears the familiar external features and the the internal organs of the adult, even though it is less than an inch long and weighs only one-thirtieth of an ounce.—Dr. Bart T. Heffernan in the book, "Abortion and Social Justice."

It has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact which everyone really knows, that human life begins at conception and is continuous . . . until death.—Editorial in California Medicine, journal of the California Medical Association.

Micro-genetics seems to have demonstrated what religion never could . . . The individual is whoever he is going to become from the moment of impregnation. Thereafter, his subsequent development may be described as a process of becoming the one he already is.—Paul Ramsey, professor of Christian ethics, Princeton University.

That the fetus is part of his mother's body has no physiological justification . . . He has a separate nervous system and circulation system and his own skeleton, musculature, brain, heart, and other vital organs . . . The right to control one's own body does not justify abortion because the fetus is not part of the woman's body.—Susan T. Foh in the book, "Thou Shalt Not Kill."

3. *Suppose there's a likelihood that the child will be born deformed or retarded? What are people to do?*

As the mother of a (retarded child) I can ask myself . . . could it have been possible for me to have had foreknowledge of her thwarted life, would I have wanted an abortion? . . . No, I would not . . . My child's life has not been meaningless. She has indeed brought comfort and practical help to many people who are parents of retarded children or are themselves handicapped . . . Even though gravely retarded it has been worthwhile for her to have lived.—Pearl S. Buck in the book, "The Terrible Choice."

We were disabled from causes other than (a drug used in pregnancy), the first of us having two useless arms and hands; the second, two useless legs; and the third, the use of neither arms nor legs. We were fortunate . . . in having been allowed to live and we want to say with strong conviction how thankful we are that no one took it upon themselves to destroy us as useless cripples.—Elane Duckett, Glynn Verdon and Caryl Hidges in a letter to the London Daily Telegraph.

A lot of us assumed no family in their right mind would adopt a retarded child. That's just not true. We have been able to find families with a Christian motivation who want to adopt a child not because of anything the child might do for them but just because the child needs help.—Charles W. Filson, adoption coordinator, Springfield, Ill.

4. *But aren't there times when an abortion is indicated? Perhaps the woman's life is in danger or she is so upset that there is the possibility of a breakdown.*

As medical indications for abortion have become practically non-existent, so-called psychiatric indication have been the basis for an ever-increasing percentage of the reasons listed for abortion. I say "so-called" (because) true psychiatric indications for abortion have become as practically non-existent as have medical indications.—Dr. Frank J. Ayd, Baltimore psychiatrist, testifying before the Maryland legislature.

An abortion has not helped the self-image of any woman I have talked with. I was listening to one recently. She was very frightened lest her teenage daughter discover what she had done, and since the abortion she has become increasingly tearful, hostile and unresponsive to her husband. In her and in others, I have been presented with psychosomatic illness . . . all kinds of neurotic disturbances and some deep depressive reactions.—Dr. Eloise Jones, Toronto psychiatrist, explaining why she has stopped referring women for abortions.

Anyone who performs a therapeutic abortion is either ignorant of modern medical methods of treating the complications of pregnancy or is unwilling to take the time to use them.—Dr. R. J. Heffernan speaking to the American College of Surgeons.

5. *What are society's responsibilities in all this? Where can the distressed person go? Is there anything I can do?*

There are more than 30,000 communities in the U.S. without

either a pregnancy hot-line or a publicized place where pregnant women can get proper counseling on alternatives to abortion. Christian Family Renewal is trying to fill this void through its National Pregnancy Hot-Line, a toll-free number manned 24 hours a day.—Murray Norris, president, in an appeal letter.

Nothing is more crucial than making available to (the pregnant woman) the positive alternatives for life as weighed against the negative and destructive ones of abortion. Because she has a personal problem, her needs can only be met individually, on a one-to-one basis through someone who cares about her and her baby... The more positive, personal and practically helpful the assistance, the less likely will she elect abortion.—From a promotion piece issued by Alternatives to Abortion International telling of the need for volunteers.

If a girl is pregnant we immediately give her whatever help she needs. We arrange medical care, legal advice, professional counseling. We may refer her to a shelter home if that is what she desires, or simply inform her about various community resources available to her... We offer them whatever support they need for alternatives (to abortion) such as adoption, or a foster home, or a maternity home.—Mrs. Kathy Young of the Birthright chapter in Eau Claire, Wis.

6. What do you tell someone who is pregnant and frightened and doesn't want an abortion? What can she do?

Let's start by acknowledging her courage, because so many forces are pushing her toward abortion. Help her to remain calm and encourage her to reach out for affirmation.

It's important not to panic—not to act hastily out of fear—because there are good people who are willing to help. When fears are confronted and challenged with the help of someone who cares they lose their force.

The first place to look for support is within the family—a sympathetic parent, an older sister, an aunt. A close friend could also be supportive. Contact the Birthright chapter in your area if there is one. Someone experienced in these matters can be very helpful.

Church and community social agencies dealing with family matters might be contacted. Let them know an abortion is not being considered. The pros and cons of adoption can be weighed a little latter. Here again counselors can be helpful because each woman finds herself in different circumstances.

Finally, don't overlook prayer. We are not alone. The Lord promised His strength and solace to those who ask. Prayer can restore peace of mind. And for the distressed woman few things are more important.—John Catoir, director, The Christophers.

7. Is it best to give up the baby for adoption or not?

Dear Abby: I am 16 and unmarried. Just recently I gave my baby up for adoption. I loved that baby more than anything in the world... I loved him enough to know that he would have a better home and a better chance in life with... someone who is... better able to care for him than I am.

I still have another year of high school. I would not really have been around long enough to give my son the love and care he deserves. So when people ask, "How could you give your baby away?" my answer is, "Because I loved him."—Letter to a syndicated columnist.

This child, born to our eldest daughter, is . . . "born out of wedlock" . . . Our daughter squarely faced the options before her. One by one she put them aside, no abortion, no giving the baby up for adoption . . .

Now the child is here, and we make the announcement of his birth with all the joy and pride we could possibly have. This is our grandchild. But more important, this is a human life with all the rights and dignity to which every human being is entitled . . .

And so, while we know there will be special problems, this grandchild is going to be received in our family with all the joy and happiness with which we would greet any grandchild.—From a letter by a Baptist minister in his parish bulletin, quoted in "Helping the Unwed Mother," by Edward Wakin.

—*Christopher News Notes*

Task Force Update—Lectureship Opportunity

Dennis Kaufman

Previous articles in the Word and Work have described the development and purpose of a brotherhood task force which has been established. Thirteen church leaders from five states have met twice and will be assembling again next month in Gallatin, Tennessee. It is our desire to keep church members posted as to the progress of this group as it strives to write goals which will challenge and encourage us in our service for Christ as we move toward the 1990's.

A significant amount of time is being spent developing a foreign mission objective. We believe the Lord has opened a door of opportunity unlike anything we have seen in 25 years. Several young men and women are making their missionary aspirations known and are looking for guidance from the Lord and His church.

The very first goal written by the task force is, "Place at least one new missionary [individual or family] per year on the field during the 1990's." We are convinced that, although challenging, this is a reachable objective. Other foreign mission goals focus on the local church's role in recruitment, training, and support of these prospective missionaries.

The Lord seems to be indicating His readiness to move among us by calling these men and women. The task force wants to make sure that as churches we too are prepared for this kingdom growth, and do not miss the present opportunities.

To wrestle with these questions in more detail the School of Biblical Studies has selected for its 1989 Spring Lectureship theme—*Missions: The Next Step*. This event will be held on March 16 and 17 with the evening sessions beginning at 7 PM at the Southeast Church of Christ in Louisville, and the Friday day session at the Portland Avenue Church of Christ.

Prospective missionaries and veteran missionaries will deal with the subjects of calling, recruitment, training, and support. It will also be missions emphasis week at Portland Christian School, thus after a special Friday chapel service, panel discussions will be held on the subjects: "Short-Term Mission Trips" and "Connecting the Missionary and the Local Church." The School of Biblical Studies will soon be mailing a program providing the details of this significant lectureship.

Can you think of the last time our churches helped place a full-time missionary on the field? Test your memory. It has been too long. Let's not allow this open door to swing closed before we act. Please pray concerning these efforts that are being made and show your support in whatever creative ways the Lord lays upon your heart.

NEWS AND NOTES, continued from inside front cover

nessee in 1987, 33% had already had one or more abortions; 4,365 had one previous abortion; 1,183 had two; 367 had three; 104 had four; 75 had five previous abortions.

— from church bulletin

Jenning, La.:

On Dec. 31, 1988 we held our 53rd Watch Night service. Bro. Val was the main speaker, followed by lots of singing and other speakers who participated too.

Winchester, Ky.:

We are delighted that Steve Smith was recently made an elder here at Belmont Church. He joins Charles Baber, Ed Ballard, Cecil Garrett, Henry Jones, Ben Rake, Sr., and Jesse Wood.

Also we rejoice that Jonathan Garrett left (on very short notice) for Honduras, where he works with Ted and Crystal Hardin in a Christian school. He is teaching 5th grade, which is very different from teaching music to older students in the U.S. Pray for God's help in adjusting to a new country, culture, and job!

Other Missionaries:

We have also learned that Jonathan Lewter is teaching in a Christian school in Guatemala. No other details are known at present.

And Linda Allen is following the

steps of Bro. & Sis. Miller Forcade and also Robert Gill. The Forcades carried on missionary work in Japan and Rhodesia, also ministering for a while in the Philippines, in addition to serving in various places in the U.S. Robert also ministered for periods of time in Africa and Japan. Such "pinch-hitters," if we may call them that, fill a valuable role.

Linda has not been a pinch-hitter, but a school teacher. She grew up in Hong Kong as an M-K of Dennis and Betty Allen. Beside teaching at Portland Christian School, she has taught in Christian schools in mainland China (for 3 years), in Guatemala, and now teaches in Israel. Pray for her in adjusting to conditions there.

David and Colleen Brown are on a short furlough from South Africa. They plan to be in the U.S. till some time in April. Their address till then is: 1403 Macedonia Road, Franklin, KY 42134. Phone: 502-586-8104.

Steve and Ruby Wilson have been accepted to teach English for a year in mainland China, starting Sept. '89, Lord willing.

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little Bible knowledge or church background. It is simple and clear, yet does not take as many liberties as the "Living Bible" does. Now you may get copies of the Good News Bible for only \$1.50. It is paperback, of course, but also includes a valuable word-list at the back—explaining terms like day of atonement, Baal, concubine, Pharisee, rabbi, tithe, etc.

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Among the Agta tribe in the Philippines:

The communists are still in control of Blos River area, though now their camp is a 3 hr. hike away instead of 1 ½ hrs. For the past 3 days we have been trying to fly in to assess the situation, but weather is preventing us. Translation proceeds ahead of schedule. Having finished a draft of Hebrews, we now have completed 90.1 % of the N.T. I'll start I Cor. next.

We remain confident that God is using this situation to show the Agtas the difference between the ways of God and the ways of man. Pray for Gilliam especially as he maintains the testimony of Christ among the Agtas. He was very enthused over 1 & 2 Peter as he and I worked on it in October. This is what he is sharing with the Agtas at present.

Thanks again for your participation with us.

In Christ,
Tommy & Kristy Nickell

Cramer & Hanover Church, Lexington, Ky.:

LIGHT FROM ABOVE... will be shown tonight during our evening service. This is a video surrounding the life of Alexander Campbell. He was among the founding fathers of the Restoration Movement.

This video will answer questions like: "Who are the Churches of Christ, Christian Churches?" "Where did we come from?" "What do we have in common?"

Still Cramer:

Since moving the time for our monthly business meeting to immediately after our Sun. morning service, our attendance has tripled.

REPORT ON MISSION OFFICE during 1988

The year of 1988 went by quickly. Work in the Missions Office involved handling missionary and mission project accounts, correspondence, publishing the annual Missionary Prayer List, etc. In addition, there were a number of speaking engagements. Some of these activities were: Missions Emphasis week-end at church in Johnson City, Tennessee; Preach five Sundays at Chinese church in Lexington, KY.; Present 16 programs at meetings of various organizations; Attend "Focus On Japan" mission conference at Union Avenue Church in Memphis, TN.; Attendance at Christian camps; Trip to China in May, and trip to Japan in September.

As for funds received for missions, missionaries, projects, travel, etc. the following are gross receipts for the past five years: 1984 - \$95,702.22; 1985 - \$110,941.02; 1986 - \$117,801.19; 1987 - \$111,710.92; 1988 - \$111,758.04. (Note: 1986 was extra large because of gifts from a probated will.)

The full amount received for designated missions is forwarded without deducting anything for office expenses, support for Bro. Broadus, etc. These are supported from contributions so designated. If anyone wants a list of various missionaries receiving funds during 1988, you may write us. Also, complete records are kept on file and always available for inspection for those who want more detail. During the year, 1,752 receipts and 272 checks were written.

All recipients join me in a big "THANK YOU" for your prayers, and support of the Lord's work around the world.

Victor N. Broadus
Church of Christ World-Wide
P.O. Box 54842
Lexington, KY 40555

Southeast Church, Jeffersonton, Ky.:

We rejoice that God sent an average of 15 visitors per Sunday during 1988.

Also, on Sunday, Jan. 15, Southeast will have Victory Sunday! Following this special worship service, everyone will have an opportunity to participate in our Mortgage Burning! !

CHRISTIAN TRAINING CLASSES begin Thursday, Jan. 12 at Turkey Creek for 8 weeks. A.J. Istre will teach about prayer and the Holy Spirit, Bob Morrow on Hebrews.

D

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