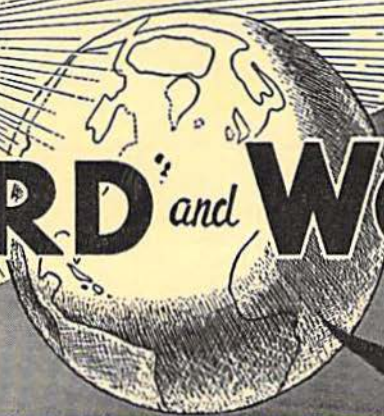


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

MAY, 1989

Christ for the World, The World for Christ

"In order for a church to be in the jet stream of God's **power**, it must be in partnership with His **plan**—and that without a shadow of a doubt means preaching the gospel to the nations."

— C. Dennis Kaufman
(see page 132)

"Why is the church allowing young people to itinerate the length and breadth of the land with a tin cup, as it were, pleading for support to allow them the privilege of going to share the Gospel? . . . Why isn't the church out looking for those who will go, ready with funds, already having prayed that the Lord would send forth laborers?"

— Gladys Hunt

LET'S BUILD UP OUR NEIGHBOR

Page 150

THE GODLY RESPONSE TO ANGER

Page 158

NEWS AND NOTES

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

Portland Church, Louisville:

Some of our ladies found that a sympathetic librarian in a nearby public high school gladly accepted a number of good Christian books for the library! Among the books were David Reagan's *What the Bible Says about AIDS*; Walter Trobisch's *Longing for Love*; Joni Tada's *Joni*; *Handbook for Pregnant Teenagers*; and the following books published by Campus Life: *Do You Sometimes Feel Like a Nobody?* *Making Life Make Sense* (Answers to Hard Questions about God and You); *A Love Story*; etc. Also the *Good News Bible*!

Why don't you investigate and see if the public school librarian near you is open to accepting donations of Christian books. Make sure they will actually put them on the shelves, of course, not just stick them in a box somewhere.

Exchanging Videocassette Resources

Recently the Cramer Church in Lexington loaned its series of 4 short video presentations about Alexander Campbell, "Light from Above," to the Cherry St. Church in New Albany and then the Portland Church.

And the Portland Church loaned its video series, "Building Better Christian Families," by Fred Schott, to the Pekin Church. These sets have accompanying leaders' guides and other helpful materials which may be used in classes, too.

Visiting from the Philippines

Arsenio & Pat Eniego are visiting in the U.S. now. Arsenio has preached in various churches, and also told about conditions in the Philippines, especially the Communist threat there. He was on their hit list for helping a Communist soldier defect.

The Linton, Ind. church now uses *Christian Art* bulletins—and they are glad of it! You may order these through the Word & Work office.

Something to Pray For:

Please pray for the W & W staff, that God will keep guiding and blessing this ministry. Also for an increased circulation. And also for Heid Printing Co. and all those there who help put it out. Sometimes the enemy even

seems to disrupt the machinery, causing delays and frustration. Thank you.

Restoration Forum VII

This will be held June 13-15 as fellow-believers from many segments of the Restoration Movement gather in Christ's name. This year it will be on the campus of Lincoln Christian College, Lincoln, Illinois. The theme is "Restoring Biblical Ideals— of Holiness, Non-sectarianism, Preaching, Prayer, Worship, Grace, and Evangelism." The past 2 forums were joyful, refreshing occasions to me. I hope some of you can attend this year.

You ARE Planning to Come, Aren't You?

Note it in your datebook—Aug. 7-10, Louisville Fellowship Week. Much planning and work has gone into this already. Don't miss it, with its theme of "Capturing the Vision."

S.C.C. REUNION

All alumni and friends of Southeastern Christian College are invited to attend a reunion. When: Sat., July 1, starting at noon. Where: Charlie Vetter Park (formerly Chenoweth Park), on Billtown Road in Jeffersonton, Ky. There is a pavilion, so come if it rains. Families are invited; bring a picnic lunch. Spread the word to others who might not see this notice. Renew old friendships. For more information call Sharon Tipton Graham, 451-5798, or Lenora Scheer Ott, 423-1516, or Ronnie Wright, 239-0917. The area code for all of them is 502.

N.A.C.C. — Louisville, July 11-14

Some readers still are unaware that this is the North American Christian Convention. It is the annual fellowship meeting & Bible conference of the "conservative Christian Churches," and consists of inspirational preaching meetings, practical training-workshops, and lots of fellowship. Folks (perhaps 20,000 of them) will come from all over the U.S. It is held in a different city each year, so we are privileged to have it in Louisville this year. Portland Christian School has rented 2 adjoining booths this time for promotional purposes.

Continued inside back cover

THE WORD AND WORK

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

Alex V. Wilson, Editor

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THEME:

CHRIST FOR THE WORLD, THE WORLD FOR CHRIST

What's That Noise? Are Bones Stirring?

Alex V. Wilson

Guess who said this, and when? "Ten or twelve volunteers known to us stand ready to go to mission fields: two for India; one for the Philippines; one for Africa; two for Brazil; two or more for Japan or China. For the first time in years workers are available and means to send them lacking. But the Lord of the harvest, who moves in the hearts of men and women to offer themselves for the heathen fields can move upon others to bring willingly of their goods to send and sustain them there."

The writer was E. L. Jorgenson. Time and place: 1931 *Word and Work* article, "The Challenge of New Volunteers." In those days of the great Depression, he went on to appeal for more donors, more teaching, "and what is perhaps more lacking—earnest, believing prayer" (p. 108).

Lack of time prevents my research in later issues to see who the candidates were and how many of them made it to "the field." But the good news is that we now face a similar situation. Happy problem it is! Read the other articles this month to learn more.

A Significant Conference

A good bit of this issue is fueled by the annual spring lecture-ship (if that word were changed to "conference" more people might attend!) sponsored by the School of Biblical Studies in Louisville. Its theme was "Missions: The Next Step," and it was a profitable time for those who attended. We wish we could report on all of it. Tapes are available from 2500 Portland Ave., Louisville, KY 40212

Victor Broadus pointed out the responsibility of churches to *re-evaluate their giving* to mission work periodically, due to inflation, devaluation of the dollar, increasing size of families, changes in the work, etc. He informed us that a "Big Mac" plus large fries plus a large Coke in Japan costs seven dollars! And about a year ago it cost \$20! (A price war brought it down.) Japan currently has the highest cost of living in the world, followed by Alaska.

To produce churches that will wholeheartedly support mission-work, he suggested we aim to involve members of all ages in *mission-awareness projects*. A children's class might "adopt" a missionary-kid in some land, pray for him, send him birthday cards and Christmas gifts, invite him to visit during furlough, etc. Or they might adopt some national children as pen-pals and prayer-partners. Have a quarterly "missions Sunday" when sermon, songs and classes focus on international needs and God's worldwide family. Some doctors, dentists,

construction workers, etc. donate part of their vacation time to visit overseas fields and minister in their area of expertise. Jimmy Lovell's "miss a meal a month (or week?) for missions" raised multiplied thousands of dollars over the years—and still works.

In the 1931 *W & W* quoted above there was also a letter from Charles Neal, who ministered in Winchester: "I am preaching every Sunday morning on missions—home and foreign—and have just lately read and re-read the lives of David Livingstone, William Carey and John Paton. I plan to use each of them in 3 missionary talks later. Our people generally are very ignorant of missionary work and missionaries, either from our own or other bodies. I read John Sheriff's letter last Sunday to the congregation." In that quote, at least 4 practical methods of missions emphasis are mentioned which are worth imitating.

And of course *short-term missionary projects*, either for a summer or a year, are having a deep impact on many people. My missing rib writes a report elsewhere in this issue on the panel held regarding that subject.

Pray, Pray, Pray

Vital to all work for Christ is intercession. An entire article deals with that, but let me mention an example someone told about at the lectureship. Teen Missions International realizes their ministry of sending thousands of young people all over the world on summer projects involves spiritual warfare. So at their bases they establish a prayer-closet. Every day, all day long, someone is engaged in praying there. Individuals take turns calling on the Lord to guide, provide, strengthen and keep useable His people. He is pleased to bless when we depend on Him like that.

Other Important Points

College Students can get valuable training and engage in cross-cultural ministry by spending a year (or longer) studying in an overseas university. Many American schools give credit for that (depending on the school, of course), and some definitely encourage it. Even if you don't get full credit for your work, you would gain in experience what you forfeit in time.

In India, where "missionaries" are not allowed to work in any regular, ongoing way, it is possible to get a student visa, enroll part-time in a college taking just a subject or two, and give over half your time to evangelism or church-work. There are cracks under closed doors!

And remember *foreign students in the U.S.* too. Mark Garrett told of a church in a college-town that holds regular friendship meals for foreign students, as one means of longterm, low-pressure evangelism. We are praying for a couple from Communist China now in Kentucky. The husband is earning his PhD. in educational administration. When he completes it, he will become an administrator in a university in his homeland. What a strategic spot for a disciple of Jesus to be! Won't you pray that he will become one? He has been given a Bible plus evangelistic and apologetic materials, all in Chinese. He even mailed a Bible to a friend back home.

The magazine *Christianity Today* reported, "In roughly the same decade (1975-85) that the North American Protestant missions force grew by 26%, the number of *non-Western missionaries quadrupled.*" An American leader said,

"Our relationship with emerging missions must get some attention. We must look at how we can work together and help in appropriate ways. They have manpower, but are short of money. How can we give financial and other aid without either dominating them or creating dependency?"

The same source stressed the urgency of *church-planting in cities.* In 1900, only 14% of earth's population lived in urban areas. Today, 44% are city dwellers, "and by the year 2000, half of the world's population will live in cities."

Unexcelled Pay

Ending on a positive note, consider the *unbeatable rewards* in world missions. Matt. 19:29, John 4:36 and 2 Cor. 4:17-18 are good for starters. And here's a contemporary example to boot. A missionary I know was sent a note shortly before leaving his overseas field for the homeland. It was from a young lady studying in law school, and witnessing actively for Christ there. She wrote, "I praise God for the desire for God you awakened in my life almost 7 years ago. I was 16 years old, and it was the most exciting thing I'd ever heard. My life has been just that—exciting—year after year as I have gotten to know the Lord better and better."

What fantastic joy, to be a part in God's great work!

* * * * *

This sermon was preached at the Kentucky Ave. Church in Louisville but is important for all of us. The first 3 paragraphs are depressing, the fourth paragraph from the end is encouraging, and the rest is sobering. Read it all!

The Tragedy of a Neglected Mission

C. Dennis Kaufman

My dear friends, do you know how long it has been since our brotherhood of churches has placed a full-time missionary on the field? Take a moment to think about this crucial question because the implications are of extreme importance. My research indicates that other than one relatively brief mission endeavor in the 1970's, it has been 24 years since our American churches have established a vibrant, ongoing mission point. °

Now, I want you to stop and allow that information to sink in for a few moments. A group of nearly 100 churches from Texas to Indiana has generated almost no new missionary activity in nearly a quarter of a century.

The predominant question I have heard since becoming a leader in Churches of Christ is, "Why are our churches declining?" I wish

° Several members of our churches have become missionaries during the 1980's, but none were sent out by congregations. Their going was not due to the churches' vision, but despite their lack of it, generally speaking.

to submit to you a biblical overview of missions that I believe clearly addresses that question. He who has ears, let him hear.

GOD STRIVES TO BLESS THE NATIONS THROUGH ISRAEL.

From the beginning of human history, as far back as sin-darkened Eden, God has been focused on the mission called "redemption." Knowing God as we do, this is a very logical decision on His part. After all, when something that you create or invent goes bad, there are only two alternatives. You either scrap it or you attempt to fix it. God loved man too much to scrap him, thus the salvage mission is alluded to before man's sin stains had even dried. Genesis 3:15 echoed through Eden. The serpent would not always have the upper hand. The first prophecy concerning the Redeemer reads, "And I will put enmity between you (the serpent) and the woman and between your offspring and hers; he will crush your head and you will strike his heel."

God was very willing in the early chapters of Genesis to save those who walked by faith. Enoch and Noah stand as our examples. But, by and large, the world became a continuous escalation of wickedness. Man was determined to lay hold of immortality by his own cleverness. The unfinished tower of Babel stood as a reminder of his failure.

Genesis 12:1-3, often known as the Abrahamic covenant, reveals to us a more specific strategy on the part of God to implement his world-wide salvage mission. The Lord chose a nation, the descendants of Abraham. As has been insightfully noticed by Don Richardson, the covenant promises blessing to Abraham that will in turn become blessings to all people. This is extremely important. We sometimes get the impression that God chose Israel and thus turned His back on the nations. That was never the intention. Abraham's descendants were chosen to be a channel of blessing to all people groups. This is a concept that is woven throughout the Old Testament.

God could have chosen any nation to bear the torch of light unto the dark world. He chose the Hebrews—not because of their great dynasties, but because of their smallness, that He might receive the glory (Deut. 7:7).

As God spoke to Moses, His words continued to emphasize this covenant principle. Exodus 19:5, 6 says

Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation. These are the words you are to speak to the Israelites.

Israel was to be separate and holy so the nations could have an example of what life could be if directed by God's purposes. The Old Testament stories involving Rahab and Ruth testify to the drawing power of the Israelite nation. The first chapter of Matthew indicates that not only can a Canaanite and a Moabite woman be absorbed into the Kingdom, but also can play a vital role as ancestors of King David and King Jesus.

Also, as the kingdom expanded during the reigns of David and Solomon, the nations took note. I am sure that the Queen of Sheba was not the only Gentile who was expressing, "the half has never yet

cultural work—some are ready to go. What an opportunity! There has not been this kind of enthusiasm about missions since 1960-65, when the Robert Garretts, Alex Wilsons, Winston Allens, David Browns, and Billy Ray Lewters went out. The task force is considering ways to provide training and support for the current prospects, but in the end it will be the response of the local church which will make the difference.

CONCLUSION

So, what am I asking of you today? First of all a corporate repentance. We need to realize we have missed the mark in recent decades. Secondly, I am convinced we need to be burdened about the plight of the nations. The tendency during tough times is to think about ourselves first. But thinking about ourselves first has never been God's way. May we be truly moved by the Spirit of God to act on behalf of the nations in darkness.

Thirdly, I want us to pray. Fast and pray that the Lord can use our congregations and each of us individually to raise up laborers for the harvest and adequately support those who are called to go in the months and years ahead.

May the Lord bless our responsiveness.

* * * * *

The Missionary Recruit: Bum or Blessing?

Richard Hostetter

A certain deacon inquired about future plans of a particular young man in Bible college.

The college student replied to the deacon, I feel I'm being led to serve as a missionary."

"Oh," said the deacon, "*Then I guess you'll soon be bumming around the churches for money, huh?*"

As a professor of missions, one of the questions I ask on a final examination over a course called, "Introduction to Christian Missions" is the following: "What single factor inhibits you from presenting yourself as a candidate for missions service?"

The response most often given is typically expressed in one of two ways. Students say, "I just can't see myself going around begging for money." Or they write, "I just can't ask people to support me."

While students make this comment related to doing missions, they do not hesitate sending out resumes seeking positions as ministers of various groups, college professors, or participants in other parachurch ministries. Are they not seeking to be supported full-time?

If the missionary recruit is perceived by any deacon as a beggar, then so is the salaried person serving in the American church scene!

While a missionary, I sometimes sensed that a certain congregation or minister whom I addressed perceived me as a threat in draining off monies wanted perhaps to build an addition, or for use in hiring a youth minister, or in construction of the local Christian camp swimming pool.

If there are persons having these feelings about the missions recruit or veteran missionary, then another look at the Scriptures is needed. Paul asserts, "Those who preach the gospel should receive their living from the gospel" (1 Corinthians 9:14). Paul claimed his right to be supported by fellow Christians. Where was the gospel being preached by this man and others like him, such as Timothy and Titus? To the church back home? Not so! It was being preached in the front-line areas "where no other had labored."

No one can possibly imagine Paul coming as a handwringing, timid, apologetic beggar when he asked and expected help from those he had not met at Rome for their participation in missions to unreached Spain (Romans 15:25; see 1 Corinthians 16:6).

If the missionary recruits among our churches be considered by anyone as a beggar when they seek to speak in our midst, then it is our restoration fellowship that has cast them into the role of supplicant through the practice of a system we have called "direct support" missions.

PAST BLESSING

It is fact that our people did not always expect those willing to evangelize "the regions beyond" to aggressively promote themselves in order to acquire support. When we first started doing missions abroad in 1848 through the American Christian Missionary Society led by Alexander Campbell, the black Alexander Cross family was sought out, supported, and sent to Liberia by efforts of the brethren and not mostly due to his own initiative.

If we are going to continue doing "direct support" missions, thank God for the recruits! We are to send. Whom could we send? Could we dare call ourselves New Testament Christians without having people out there who once were missionary recruits? Not any more so than if we did not commemorate the Lord's Supper or immerse penitent believers.

As it is now, under the direct-support method we have a situation where personnel who would serve as missionaries respond to stimuli related to missions mostly in the form of speakers, visuals, literature, camps, and conventions. Once they step forth and declare themselves, then what?

These individuals start making lists of individuals and churches they know to whom they might present themselves as recipients for support. *It ought to be the other way, of course. Churches should be actively seeking after candidates they might support.* They seek after ministers of various specialties in order to support them. If they did this related to cross-cultural ministers, no deacon would ever comment about mission recruits going around "bumming" off the church.

The presence of the missionary recruit should be seen as a blessing for our churches (3 John 5-10). If we are obeying the order to pray for laborers for the harvest, she or he is an answer to our prayers!

—From *Christian Standard*, by author's permission

Short-Term Missionary Projects

Ruth Wood Wilson

"Wha' cha doin' this summer?" If you're a student, you've probably already been asked that several times this spring. Which brings us to the subject of short-term summer missions.

At the recent SBS lectureship on missions, we heard from a panel of "short-termers." Steve Wilson told of the summer he lived with a Spanish-speaking family in Mexico City—though he knew *very* little Spanish! However, by the later weeks of the summer, he could use enough to help in a VBS. During a later summer, Steve helped teens build a camp wall in Italy—and now he and his wife Ruby plan to spend a year in China teaching conversational English in a university (though neither is trained to be a teacher) and trusting the Lord to use them as witnesses. They'll get 2 months' training before leaving.

Brenda Paris also had more than one experience as a short-termer. She spent a summer in Alaska with "Teen Missions" (*very* hard, she said, but great training) and one in the Philippines with New Tribes Mission's "Summit" project. With Teen Missions she grew spiritually, and with Summit, she "experienced a foreign culture" more. Raising the money to go on these missions was a big boost to her faith, as God answered prayer.

Earl Mullins, Sr.'s experience with Teen Missions was as a leader of a group that went to Israel. He felt that the discipline Teen Missions provides is an excellent experience for young people. Anyone who goes is bound to learn flexibility, especially in boot camp where you live with 800 people from all over the country and even other countries. Ragna Mullins, Earl's wife, was also a leader on this mission.

Victor Broaddus has led many groups of "summer missionaries" to the Philippines, Hong Kong and Japan. He gave several reasons for taking advantage of short-term missions opportunities: They give first-hand experience of mission work. They help you find out if you're "called" to be a missionary. Short-termers can give encouragement to Christians on the fields. And, finally, short-term service can be a great spiritual blessing to the person doing it. (Incidentally, eleven of the twenty or so people from our churches who are now inclined to mission work have been on short-term missions.)

During audience participation, Jim Broaddus told of how he had been greatly challenged by short-term service with Operation Mobilization in France. This experience taught him how to witness, how to give out literature, and how to trust God for Bible sales which provided the team's living expenses! (Jim and JoAnn plan to go out within a few years as medical missionaries.)

Don McGee, another member of the audience, urged that people with short-term missions experience go as teams to our summer church camps to share their experiences.

* * * *

Autonomy of the Local Church— and Cooperation

by H. L. Olmstead

[The following is taken from an address given at the 1948 Louisville Bible Conference, and then published in a book, *Living Messages*. We include here less than half of brother Olmstead's message, for reasons of space. The part we omit explains and proves the scripturalness and importance of congregational self-government, with which we fully agree. But the other side of the coin, inter-congregational cooperation, is often minimized. Thus we present what he said on that aspect of the subject. Read this in connection with the article following this one. Notice also the crucial principle (we have italicized it) emphasized by the writer toward the close of the article. H. L. Olmstead ministered for many years in Gallatin, Tenn.—The Editor]

The word "autonomy" comes from the Greek word *auto* meaning "self" and the verb *nemein* meaning "to deal with or manage." Consequently it carries the idea of the self-government or independence of the local church.

[The writer then shows that in the New Testament "church organization was always on the level of the local church, never upon the universal level." He goes on to show "some results of failure to recognize the autonomy of the local church": hierarchies, and denominationalism, "when all doctrine to be believed and all things to be practiced are handed down from the top by a certain group."]

Some Natural Results of Congregational Autonomy

1. The first one is *diversity of beliefs* and understanding in some matters. In the systems where what is to be believed is prearranged, adopted by a College of Cardinals, Ecumenical Councils, General Conferences, etc., and handed down from the top, of course there will be unity of belief in the things confessed. Where faith is strictly a personal matter, and there is no rule of faith but the Bible and no human statements of the thing to be believed there will be diversity.

2. There will be more *liberty of investigation and expression* on the local church level than upon other levels, where an official group speaks for the whole body. For some officially recognized agency to issue its findings and pronounce its edicts means that the rank and file need not study, investigate or express themselves.

There is even among the Churches of Christ the tendency to allow some self-appointed person of influence or certain humanly organized agencies such as schools, or papers, to standardize and regiment whole sections of the brotherhood.

3. There will be *greater diversity of customs, orders of worship, methods of congregational procedure* than where a liturgy has been handed down by which to worship and a discipline written to govern church procedure.

*There Was Cooperation Between Congregations in the
Early Church with Apostolic Sanction
Read 2 Cor 8:16-24*

Here are the points that are clear in this passage:

1. A financial campaign or drive was on among the Churches for a specific purpose, viz: To relieve the famine stricken saints in Judea and surrounding territory. It was sort of Near East Relief.

2. It is clear from v. 16 that the earnestness of Titus had prompted him because he accepted Paul's exhortation in the matter to go forth of his own accord. This method is evidently all right because he is commended for it. Such a method is the one most generally used among Churches of Christ. However, I am sure he did not go out so entirely on his own accord that he was a free lance, unendorsed or not commended by any Church or amenable to no one.

3. It is equally clear that some unnamed brother who as the text says was "appointed by the Churches" "to travel in the matter of this grace" was sent with Titus. This would give Titus the endorsement of the churches, though he had not been appointed by them. In fact in v. 23 they are both called "the messengers of the churches." The question naturally arises, How was this brother appointed by the Churches? What we have read here is all we know about this case. The Churches appointed him and these men were recognized messengers of the churches. Here is a clear example of Church Group Cooperation and from 1 Cor. 16:1, 2, and 2 Cor. 9:3-5 this money was coming out of the general treasury of the Churches and had been pledged or promised beforehand. Just how much organization was necessary or just how these men were appointed is not known. To me it is a place for the exercise of sanctified common sense. I think it would be a safe rule to say that any method of appointment or organization that recognized the authority of the Churches represented in the matter and did not interfere in any way with the congregational independence or autonomy of the local church would be approved by the Lord.

Applying the Principles

In the beginning of our movement in America, "Liberty" and "Independence" were watchwords of our nation. Neither the French Revolution nor American Revolution were far away in time. Our movement with its slogan of "No Creed but Christ, No Rule of Faith but the Bible, No Organization except the Local Congregation" caught on. Yes, it more than caught on—it had in those days an unusual appeal for the liberty-loving people of the United States. All the saints were set not only for the defense of the Gospel doctrinally but for the defense of individual and congregational liberty. All movements for organized cooperation were opposed for a time. Liberty was to be preserved at all costs.

But as time went on and conditions changed there were more and more who felt cooperative organization on state and national and international levels should be the policy. So the great division among the Disciples of Christ arose over what was termed organized work or the Missionary Societies. What has happened since is a matter of

history. How far the cooperative organizers went toward sacrificing liberty for the sake of efficiency is still a matter of dispute. Committed as we are to nothing but the Bible with its approved examples, two things are evident: *There is the Scriptural doctrine of the complete autonomy of the local church and there is by its side the Scriptural example of wide cooperation and the example of men being appointed by the Churches in a cooperative effort who were called not messengers of a church but "messengers of the churches."* There should be, and no doubt is, some place of balance, a middle ground between sacrificing congregational liberty for efficiency and sacrificing efficiency for some idea of liberty.

Our movement is set for the restoration of primitive Christianity in its doctrines, its ordinances and its fruits. It is a worthy, wholesome and noble ideal, and from it we should never be turned aside or retreat. However, it is both deplorable and deadening in its effects for any body of people who have such a high purpose to assume that they have fully arrived at their goal. For them to assume all questions of doctrine and congregational practice were settled by the fathers long ago, so there is no need for reopening any question for prayerful study, whether it be on this or any other question, is assuming too much. It simply means we must always think what the fathers thought, be satisfied with their findings and strive strictly to maintain the status quo. This is something that is contrary to the nature of living, forward-looking Bible-loving Christians and Churches, and something they will not do for long, however hard we may try to regiment them. So I propose an unbiased re-study of the question of cooperation among congregations of the Churches of Christ, lest we be found guilty of sacrificing efficiency to a mistaken idea of liberty and congregational autonomy.

Finally, the greatest barrier to cooperation between Churches today would be the false notions of fellowship among us. A man or a whole congregation of people may believe in one God, in the Deity and Lordship of Jesus, the Holy Spirit, the Bible, the one Body or Church of Christ, hold the one hope and practice the one baptism, give every evidence of Christian character, meet each Lord's Day to commemorate the death of Christ, but we will grant them nothing in the way of fellowship or cooperation because we disagree on the method of teaching classes, or how the Spirit operates in conversion and sanctification, or on which side of the millennium Christ comes. We are not saying these questions and many others are unimportant and should not have any place in Christian thought and discussion. They should. But the idea of building a church or a movement around them or testing the sincerity or orthodoxy of individuals or congregations upon them is foolish and harmful, if not downright sinful. It will forever make for division and will place such a barrier between congregations as will make cooperation forever impossible. I therefore propose that as ministers of the Gospel we also restudy the fellowship question on the basis of the inclusive rather than on the exclusive principle.

* * * * *

What About Missionary Organizations?

by the Editor

One topic discussed during the recent S.B.S. Lectureship was the place of parachurch organizations, especially mission boards. In the past this issue has sometimes been a bone of contention and even of division. Some folks felt strongly that such boards were unscriptural and cancelled the principle of church autonomy. But is that necessarily so?

Unscriptural?

In the early church at least two activities were carried on by what today would be called parachurch organizations ("alongside the church"). One was the welfare fundraising ministry initiated by Paul on behalf of the Christians in Judea, due to their financial crisis. This is mentioned in Acts plus a few times in epistles, notably 2 Cor. 8 (see H.L. Olmstead's article preceding this one).

The team of traveling evangelists led by Paul was another example of a parachurch ministry, *very much involved* with local congregations and *yet distinct* from them too. Peter Wagner observes,

While Paul may have thought of Antioch as a home base, once away from Antioch he seemed very much on his own. His missionary band increased in numbers as the years went by... He reported back to Antioch from time to time, just as he reported to Jerusalem and other churches. The church in Philippi most likely was a heavy financial supporter of the mission. But the missionary society was not controlled by Antioch or Jerusalem or Philippi so far as we can determine. The church was the church, and the mission was the mission right from the beginning. (Quoted at Urbana 1979)

True, Paul was an inspired apostle and thus had certain privileges and authority not bestowed today. But he was also a preacher/evangelist/churchplanter, and his activities in those areas set a valid pattern for us now. He and his teammates Barnabas, Silas, Luke, Timothy, Titus and at least six others mentioned in Acts 20:4 were not a church, yet they functioned as a unit, it seems. Thus it appears to me that Wagner is correct in saying "the church was the church, and the mission was the mission right from the beginning." And the two were like Siamese twins, distinct yet inseparable. As someone else wrote, "The job of the church is missions, and the job of missions is the church" (i.e., church-planting, not just converting individuals and leaving them on their own).

So it seems to me there is Biblical basis for mission-boards. In fact there is more evidence for them than there is for school-boards or the boards of children's homes, homes for the elderly, or radio ministries—all of which we have. It is possible for something to be *non-Biblical* (not mentioned in Scripture) without necessarily being *anti-Biblical* (contrary to Biblical teaching). Church-buildings and monthly magazines are two examples that come to mind!

I urge you to consider this matter for yourself in the light of God's Word, and reach your own conclusion. And those who agree with the foregoing ideas may (or may not) wish to acquaint your-

selves with several mission-boards which have sprung up among the "conservative Christian Churches." After all, we share similar views on most doctrinal and practical issues with these believers. Of course, as always, "Test everything; hold on to the good; avoid every kind of evil" (1 Thes. 5:2f.).

Meet Four Specialized Ministries

One advantage of such organizations is that they can specialize in certain types of work and excel in it. Here is an example from a letter I received some time ago from a couple I have never met.

We in no way want to underestimate the importance of the church in the task of world mission. The local church must always remain vitally in contact with the world mission effort. But sometimes the local churches need a board and staff which specialize in a particular ministry to be an arm of the local church. They do not take its place, they extend its work.

I graduated from Abilene Christian University with a Masters degree in missions, on fire to go to the mission field. But I felt so alone after graduation. What was I to do now? I needed help in getting to the field.

We found the answer to our problem in Christian Missionary Fellowship. They have helped us in many ways. We filled out forms about our past experiences and theological views, took psychological tests, and were interviewed by the Board. We are now in the recruit stage of our association with CMF, raising support. What is so great is that they have us on salary while we look for our support. We can devote full time to raising support and preparing to go to Kenya. CMF helps us with promotion, correspondence, contacts, and prayer support. They are servants to us.

Some mature disciples I know also recommend CMF. And here are some facts from a CMF promotional letter: "Our priorities are: grass-roots evangelism and church planting among receptive, unreached peoples; working through teams of missionaries on the field; accountability (financial and work); 'leanness' in the home operation in order that maximum resources may be available for field work; 'direct-support,' in that churches and individuals support missionaries, not the organization. . . . Each CMF missionary seeks sending churches who will provide support through prayer, finance, and encouragement. This partnership is one of mutual accountability in stewardship and obedience to the Great Commission." For more information, its address is P.O. Box 26306; 5674 Caito Drive, Indianapolis, IN 46226. Tel.: 317-542-9256.

Another ministry, Taking Christ to the Millions, I have had more direct contact with. I have heard and talked with some of their personnel on three occasions, and have been well impressed. TCM aims to evangelize and strengthen churches behind the iron curtain. From their European base in Austria, a neutral country, they are able to enter various Marxist lands and also have believers from such lands visit them. And thanks to *glasnost* many exciting and almost incredible breakthroughs are occurring in many (not all) of the Eastern Europe countries. It would take a whole article to tell about. TCM's address: P.O. Box 24560, Indianapolis, IN 46224. Tel.: 317-299-0333.

A third mission, Pioneer Bible Translators, is similar to the well-known Wycliffe Bible Translators. They work among tribes-people who lack the Bible in their language, and in many cases do not

town to town, and later Paul and Silas out from Thessalonica to Berea and then to Athens (17:10-15).

Before the second missionary journey there was a serious difference of opinion between Paul and Barnabas that led to their parting, but the result was that Barnabas and Mark went to Cyprus, and Paul took Silas through Galatia (15:39-40).

Today, too, circumstances such as war, political problems, persecutions, and internal church difficulties can play a part in God's guidance and the spread of the gospel.

4. Invitation by believers

Paul was asked to stay longer at Ephesus (Acts 18:19-20), but he refused, saying, "I will come back if it is God's will," which he subsequently did (19:1). Peter responded positively to the urgent request from the disciples in Joppa when they came to Lydda following Tabitha's death (9:38). He would not have responded so positively to the invitation to go to Caesarea with the Gentile messengers of Cornelius, had it not been for the vision and the clear impulse from the Holy Spirit (Acts 10). But on the earlier occasion it was a straightforward response to a call from people in need.

We should take seriously calls for help from God's people. My own mission-call came as a direct invitation from Japanese student workers to join them in working among students in Japan.

5. Sending by churches

When the church in Jerusalem heard of the number of Greeks who had turned to the Lord in Antioch as a result of preaching by men of Cyprus and Cyrene, they "sent Barnabas" off to Antioch (Acts 11:22). Nothing is said about supernatural guidance, or even Barnabas' own sense of call. There is just a matter-of-fact statement that the church saw a need and sent one of their number off to meet it. This involvement of the church in sending its members on evangelistic and missionary journeys is an important aspect of the missionary call.

Even very young churches acted responsibly in this way. When persecution arose in Thessalonica and then in Berea, "the brothers" in both towns took action to send Paul away out of trouble (Acts 17:10, 14). Paul wisely seems to have accepted their guidance, although they were relatively young in the faith.

6. Responsibility to return to the sending church

The apostles needed no supernatural guidance to return home to the church which had commissioned them and sent them out in the first place. It was a responsible thing to return to them and report back on what the Lord had done. The first return (Acts 14:26) speaks of this "furlough" spent with the home church, and following their visit to the council of Jerusalem, it was further prolonged (15:35). The same thing was repeated after the second missionary journey (18:22-23).

This was no less under the guidance of the Lord than the initial sending out. The Lord is as able to guide by normal common-sense means as by supernatural means. We go wrong when we insist that He must guide using any one particular method: the choice is always His as sovereign Lord of the harvest.

7. *Chosen by missionary leaders*

It is instructive to notice that sometimes a person's involvement in Christian work could result from an invitation from a Christian leader to join him in the work in which he was already involved. This closely parallels the situation of missionary groups in the present-day situation. Thus when Barnabas was sent to Antioch he first went to Tarsus to enlist Paul's aid in the teaching ministry in the new Antioch congregation (Acts 11:25). Later Paul chose Silas (15:40) and then Timothy (16:3) to accompany him on his missionary invasion of Europe. It is clear that this was based on Paul's knowledge of the spiritual gifts and qualities of the individuals chosen.

8. *Sent by missionary leaders*

There is often discussion as to how far modern missionary societies find any equivalent in the New Testament. It certainly seems that the missionary band with Paul as its leader made its own decisions, apart from either the church which sent them out (communications made that impossible) or the church that they were currently seeking to bring into being.

While in Ephesus, Paul "sent two of his helpers, Timothy and Erastus, to Macedonia" (Acts 19:22). Writing to the Thessalonians from Corinth, Paul explains how he sent Timothy to Thessalonica to encourage them and to bring back news of them to the anxious apostle (1 Thess. 3:2). On other occasions he sent Tychicus (Colossians 4:8) and to Philippi he anticipated sending Timothy and did send Epaphroditus (Philippians 2:19, 23, 25).

In other words, another way the Lord guides is through the leadership of others in a team of Christian workers. Guidance does not need to be personal and individual. It may come through other responsible Christians.

GUIDANCE

This brief study of guidance in Acts shows that God is not limited to any one form of guidance. He has different ways of guiding people to move to one place or away from another. Therefore the individual looking for geographical guidance or a clear missionary call should not expect the Lord to call him in one particular way.

The individual who is ready and willing to go anywhere the Lord may direct, and who has a concern to preach Christ to those who have never heard and to plant new churches in places where they do not yet exist, may be guided through any or all of these different means: through the church to which he belongs, through the invitation of others, through Christian leaders, through circumstances, through commonsense recognition of responsibility, through sensible planning and many other ways. There may or may not be more obviously supernatural guidance as well. We should not delay because we have not yet seen a vision of a Macedonian or an angel. These are possible means of guidance, but, as we have seen, not the only ones. The more "mundane" forms of guidance are no less divine guidance than any other. [To be concluded]

(This article is an extract from the book, *What on Earth Are You Doing?* by Dr. Michael C. Griffiths, published by Baker Book House and used by permission. The author was director of Overseas Missionary Fellowship.)

Missionary Messenger

"Greater things for God"

Robert Garrett

Ruwa, Zimbabwe

March 31, 1989

Since we arrived back in Zimbabwe just four months ago I have felt like Martha—"cumbered about" with much work—and have not been able to devote as much time to the ministry of the word as is needful. Please pray for us in this.

Junior Camp for ages 9 thru 12 was held April 16-21. *Senior Camp* for ages 13 thru 17 was held April 30 - May 6. *Camp* for those 18 and over will be held August 11-13.

The Lord provides even such things as obsolete magnetos. The ancient (and obsolete 30 years ago) single-cylinder gasoline engine that works my concrete mixer had given up the ghost. I cleaned it up and repaired it—all but the magneto which refused to give out a spark and was unrepairable. No replacement magnetos to be found. (Although for \$3,000 we could buy a little diesel engine to run the mixer, or \$7,000 for a new concrete mixer. And I had only paid \$400 for this old mixer some years ago!) I thought I would be able to find a magneto in South Africa but all suppliers just shook their heads at my asking for such an old thing. I was then talking to my friend Harry Lince who works for the largest Nissan dealership in Pretoria. He said, "What else can I do for you?" Half joking I said, "I need a magneto." Just then his Managing Director walked by and Harry called to him and said, "Bob here needs a magneto." He stopped and asked what kind? I described what I was looking for and he said, "Wait a moment, maybe I can help you." He walked back into the workshops and a moment later returned carrying an old but good magneto in his hand which he gave to me, refusing any payment. I had to make a bracket to fasten it to the machine but it works fine and the old mixer still has years of service left in it.

Crystal Hardin

March 24, 1989

Apartado 3250 [new number!]
Tegucigalpa, D. C.
Honduras, Central America

We hardly know what to do with our first spring break in years! It seems strange not to be taking the choir somewhere on tour. Time passes so fast down here. I guess it's because we're so busy. Ted has been using the break to fix the steering on the truck. We had to get parts from the States, so we've been without transportation for two months. I am hoping to catch up on grading papers so I can start the last quarter even.

Please pray for the political stability of the country. There were several assassinations in the early part of the year, and some bombing of public buildings. Terrorists are trying to destabilize the

government, as they tried in America in the 60's and as they have in other Central American countries, but Honduras seems to be holding together well, at least for the present. There is a strong evangelical presence here, and much mission work being done, but there is a great need for industry and opportunity for the poor to improve their circumstances. Communism's biggest appeal is to hungry people. Most of our students are from the upper economic stratum and could do much for their country if they could be touched by the compassion of the Lord. That is our task. Often we cringe at the class distinctions here. Two of my students told me at length about the robbery of their relative's jewelry store with the thousands of dollars of "stuff" that was stolen, but never even mentioned the two watchmen killed. They were things to be used, not the beloved creatures for whom Christ died. We need the Spirit of the Lord to touch hard, selfish hearts, or our labor is vain.

Our Sunday afternoon classes are held three times a month, ministering to a different group each week. There are *two* separate boy's homes across the road from us, children who are pretty much cast off from society. Some are delinquents, some retarded, some just orphans, and some have had trouble with substance abuse. The first Sunday this month we had 45 boys. Rain began to pour in the middle of the meeting, and we crowded them all into our dining room like sardines and continued. Last Sunday our Spanish-speaking teacher was out of town and we had no one to tell the story, but a young man who is trying to start a church in the neighborhood was on the corner waiting for a ride, and he was willing to come. Please pray for these classes—only a drop in the bucket—to touch the hearts of the boys, and also pray that the young evangelist, Alberto, a Nicaraguan refugee, will be able to get residency papers and some sort of training to help him, as he feels called of God to preach.

George C. Galanis

Athens, Greece

March 16, 1989

Coridallos Congregation: We are earnestly praying for a genuine revival in the midst of us. We feel we are responsible for so many precious souls around about us.

For two years now we have been praying for a full time church planter. The Lord seems to raise one from our midst, a young man of 38 years old and married with a faithful wife. They have three small children, two of them are dedicated to the Lord. We are praying for them; may the Lord guide them to do His will.

The Lord has started a new meeting in Iraklion, Crete with six precious souls. Patra has a new start with a dedicated couple who cooperate with us. We go every Monday to Lamia and occasionally to Tripolis. Please pray for us.

My wife's physical condition is declining day by day, but her spiritual condition is very good, praise the Lord.

Motoyuki Nomura

Japan

April 14, 1989

In the past few weeks many people came to us for help with their dogs. Word about us and dogs has been spreading rapidly. I go with smile, and while helping them with their dogs and their

problems, they get astonished at our "different attitude toward life and toward people," and then soon they learn that we are a Christian family.

From dog problems they change to their own problems or to their children's problems. Some wish to help their kids learn more about life from a different view than from the government controlled one-sided view. I found myself helping two groups of children and high school kids twice a week now. This helps a bit financially, but more than that, these provide us with ample chances to bear witness for our Savior Jesus Christ. *We do need missionary here now! Where are they?*

These families, now six in all in four villages, all came to me through dog-problems. I gave them my book to read and they have come to understand much more about my belief in Jesus Christ by reading the book I had written several years ago based upon my experiences in Asian slums.



THOUGHTS FROM ROMANS

Ernest E. Lyon

"The Right Way to Please Your Neighbor"

We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please his neighbor for his good, to build him up. For even Christ did not please himself but, as it is writtens "The insults of those who insult you have fallen on me." For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope. (Romans 15:1-4, NIV)

Before getting to the main thoughts of this passage of Romans, I want to point out a very unfortunate mistranslation in the NIV and in several modern translations. Paul is not urging the strong, of whom he considered himself one, to "bear with" or "put up with" the failing of the weak but urging them to "bear" those failings. Since he is discussing things that we can do in the freedom in Christ and yet have the freedom to leave them off, he is telling the "strong" to bear or carry or take up the failings of the weak. This is written in much of the same attitude as he wrote to the Galatians to "Carry each other's burdens" (Gal. 6:2).

The word translated "failings" was used by the Greeks of physical or mental weakness. So, we need to supply what the weak can't do because of one of these kinds of weaknesses. This is, of course,

quite a contrast to the prevailing attitude today: earn money, use it for pleasure; get a strong desire, do what "feels right;" retire, use the extra time for "doing the things you couldn't do before for your own pleasure." Since I am one of the retired, may I expand a bit on that and point out that we should take the opportunity to help others as we might not have had time to do before. There are a great many physical things we can do—take the physically weak to the grocery, to doctors, etc; read to those failing in sight; visit the lonely; and think of the greater opportunity to seek out the lost and witness to them! And let us not forget that the emphasis here is on the spiritual needs of the spiritually weak. We are to treat those weaknesses in such a way as to help them, not tear them down.

There is a wrong kind of pleasing one's neighbor, the way of seeking to please them in order to advance our own interests. We can please many lost neighbors by not mentioning Christ, for example, but that would be for their harm. And when the "neighbor" is a weak Christian, as this passage is emphasizing, we can please many of them by giving up things that would honor the Lord if we do them. We shouldn't do that, of course. Paul has not changed his subject from chapter 14. There he listed things that could be done or left off and still honor the Lord. The weak ones there felt they must have scruples against certain things in order to please the Lord. We should (if we are strong) think of the good of the weak instead of flaunting our freedom and our "spirituality" and being considered fine examples while we are tearing down the weak one.

In using our supreme example, Jesus Christ, in verse three, Paul makes a real understatement when he says that "Christ did not please himself." He did not come into the world for that purpose; He came to seek and save the lost. Before He came He knew where the path of obedience to the Father led, the path of following the leading of the Spirit, and that was to the terrible sufferings of Gethsemane and to the indescribable sufferings for our sins on the Cross, but He came to "please" the Father and us—to provide our salvation. Many people insult God, and Christ took those insults on Himself, as this passage quotes from Psalm 69:9. Everything Christ did was in response to the will of the Father and for our good. I mentioned Gethsemane and the Cross, the culmination of His sufferings, but His whole life as Son of man and Son of God was one of sufferings, not, obviously, to please Himself, but to please us and to please the Father. Let us follow His example. We can't die for the sins of others, but we can give up some of the things we value in order to be of help to those who have need of help. We can risk persecution by the world in order to keep the weak on the right path and to lead others to Christ. We can live our lives to please the Father, not to gain praise for ourselves. You can, and should, add much to this list.

Verse four is one that is needed by a lot of people today. They think that the things "that (were) written in the past (were) written" entirely for the Jews and we can neglect them. How a Christian can think this after a careful reading of the Gospels is a great mystery to me. Just think of the great many times that those Scriptures were quoted to support something that was said. Or think of Paul telling

Timothy "from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus"—and then remember that from his youth all the Scriptures that Timothy had, or his mother and grandmother had to teach him, are the books from Genesis to Malachi. To be sure, we are not under Law (given in Exodus through Deuteronomy), but we have a great deal to learn from all the Old Testament—from Genesis 1:1 to Malachi 4:6. Truly, those things were "written to teach us, so that through endurance and the encouragement of the Scriptures, we might have hope." And what would life be without hope? Read the Scriptures—all of them—and believe them—all of them.

Viewing the News

Jack Blaes



FORMER PRESIDENT REAGAN IN 1983 stated "This country has lost control of its own borders, and no country can sustain that kind of position." Since 1976, the U.S. Border Patrol has been averaging well over ONE MILLION apprehensions of illegal aliens annually. By anyone's accounting, that is an alarming bit of news. But there is more. Border Patrol agents, almost to a man, say they are stopping only a fraction of the illegal traffic. A most optimistic estimate would be that as many as two or three illegals make it safely into this country for each one caught. Added up, this means that there are TWO TO THREE MILLION illegal entries into this country each year. We are talking about entrants into our society about whom no responsible person in our country has the slightest information. Now just a few figures:

In 1988 alone, illegal aliens cost the city of Los Angeles County \$210.5 million for medical and social services.

Children of illegal aliens are overcrowding public schools to the breaking point in several areas of the country.

Illegal aliens occupy many of the 4.1 million federal housing units and a large portion of the other low-cost housing facilities, thus worsening the "homeless" problems so much in the

news today.

In California's Orange County, illegal aliens committed over half the homicides in 1987.

In San Diego, aliens were responsible for one-third of the rapes and murders, and one-quarter of the burglaries.

In Santa Anna, California, aliens are responsible for almost 90 percent of the narcotics traffic.

Five thousand aliens are added to the California state prison system each year; thousands more fill city and county jails.

This is what my dictionary calls "to invade."—2. To rush or swarm into as if to occupy or overrun. 3. To trespass upon; intrude upon: to invade privacy. 4. To penetrate and spread through injuriously.

What would you call it if someone or several persons stealthily entered your home and stayed as if it belonged to them?

CONGRESSMAN JIM WRIGHT, according to the Wall Street Journal, is "the most powerful figure in the most powerful branch of government." The paper went on to say: "A president is limited to only two four-year terms; Speaker Wright can serve as long as his party is in the majority. Democrats

have controlled the House for 34 [now 36] straight years, a record of one-party rule rivaled only by Mexico and the Communist nations."

Jim Wright himself is not the problem. When he is no longer around, the power behind Jim Wright will find someone equally as willing to do its will. You may need to examine your own mindset before you will discover what this "power" is behind Congressman Wright. You will not have trouble accepting the position that there is some power which is at work to keep the same political philosophy in power for 36 years even though we have "free and open" elections at regular intervals. But you may have great difficulty in accepting the truth about the identity of that power. But, of course, that is why this activity prospers, it is unknown or so powerful that the common people fear before it instead of challenging it.

In 1986, this power had a clear field in placing their puppets in the U.S. House of Representatives. They were and are virtually unchallenged when it comes to the amount of PAC contributions with which they support members of Congress. This power has almost unlimited funds devoted to this purpose, and nearly \$15 million was poured into the election campaigns around the country to elect the kind of Congress that would be supportive of left-wing projects. And they did elect them, and this has been going on for years. Besides this reported cash contributions there are hundreds of millions worth of unreported, in-kind support going to these liberal politicians. While this has been going on with regards to Congressional candidates, the people have been electing Presidents who run on very conservative platforms. But, as you can see, with control of the Congress, the office of President is frequently almost non-existent when it comes to having conservative policies enacted and pursued.

With all this money to throw around, it must be Big Business, the Industrial Complex, which is wielding all this awesome power. Well, some may be disappointed when I tell you not so. When Big Business distributed its PAC contributions, they divided them almost equally between liberals and conservatives. No, it is the massive power of the labor union officials which is behind the irresponsible, "tax, tax,

tax, and spend, spend, spend" policies of Congress over the past 36 years. There is more than a little hypocrisy in the union leaders' charge of "excessive profits" against the corporations when they can extract enough from the workers' pay to give themselves excessive salaries and luxurious perks, and at the same time accumulate huge sums with which to buy the kind of government they want for themselves.

Not many people are aware of this, but a man by the name of Harry Beck challenged the unions which fought him tooth and nail for 12 years all the way to the U.S. Supreme Court, and Harry proved over and over that only 21 percent of his forced union dues was being used for legitimate labor purposes, while the remaining 79 percent went for radical political activities or other pet projects of the union bosses. Our High Court ruled in favor of Harry and the American people that it is strictly illegal to force workers to pay for any activities unrelated to the cost of collective bargaining.

There is a problem here. While there are tens of thousands, probably hundreds of thousands of compulsory unionism captives around the country who object to union misuse of their dues, they don't know about this Supreme Court defense of their position. They don't know they can do anything about it. Probably not one in a thousand has even heard of Beck and this momentous Supreme Court decision. I request that you will share this article with your fellow workmen.

IN HIS FIRST BUDGET MESSAGE, PRESIDENT BUSH suggested that the federal government should become more involved in public education. The present spending level on public primary and secondary education is \$175 billion annually. This is in excess of \$4,300 per student which is the highest level of education expenditure on earth. It exceeds by 30-60 percent that of our principal competitors.

IN THE EARLY DAYS OF HIS FIRST TERM, PRESIDENT REAGAN appointed the President's Private Sector on Cost Control which has informally been called the Grace Commission. All of the men who served with Mr. J. Peter Grace served without pay, so their work cost the nation very little,

however, they came up with proposals which could cut over \$424 Billion in wasteful spending over three years. For some reason, these proposals have practically been brushed aside. Could it be because it could be done without raising income taxes, and that they do not propose cutting program benefits?

Mr. Grace in a private letter trying to create an understanding of this commission's work, and to create an interest in it in the Congress, gives three examples of its recommended cuts in waste. They are:

1) The government requires up to four years to order and install automated data processing equipment. The private sector takes less than half that time. Upgrading the federal computer systems in a more timely manner would save taxpayers \$4 billion over three years.

2) If Congress would turn the collection of bad debts and the management of the federal loan portfolios over to the private sector it would save \$3.9 billion in just three years. Take that off the federal deficit.

3) The Forest Service collected \$15 million in grazing fees from private livestock owners using federal lands in 1981. But it provided \$41 million in services, recovering only 37% of costs. If the service raised its fees to only half of what grazing-landowners charge, it would collect an additional \$58 million over three years.

Grace states that Congress has taken enough of these nearly 3,000 suggestions to save \$110 billion. For this he is thankful, as are we, but this is a far cry from what obviously could and should be achieved.

In his letter, Mr. Grace concludes: "At today's rate of wasteful spending, the individual share of the national debt will grow in just the next 12 years to over \$50,000." If I'm still living, it would take a miracle for me to handle a debt like that.

IT MAY BE WORTHWHILE TO KEEP THE HEAT ON CONGRESS.

In view of the recent break-down on the pay-hike issue, the public should be made aware of some of the roguish actions in that body. Some of the laws which Congress has exempted its own members from but which other government officials are required to obey include: 1) The Civil Rights Act, 2) Equal Employment Opportunity Act,

3) Fair Labor Relations Act, 4) Equal Pay Act, 5) National Labor Relations Act, 6) Occupational Safety and Health Act, 7) Freedom of Information Act, and 8) The Privacy Act.

Recently, it came to light that 200 employees in the House of Representatives' paper folding room were required to work 70-hour weeks without overtime pay to process 30 million congressional newsletters and other mailings. Fair Labor Standards, passed by Congress doesn't apply to Congress.

Hiring your own relatives is against the law; but not for Congress. They dodge the law by hiring each other's kids, wives, and relatives. At least 80 Congressional relatives have worked for Congress in the past two years. Joan Teague Rose, wife of Congressman C. T. Rose, is a \$41,572 staff assistant on the Agriculture subcommittee chaired by her husband. The National Center for Constitutional Studies has noted that Congressional sources report that she is frequently absent from the committee office and is not earning her salary. She is known to stop by occasionally in jogging clothes, says one staffer, but hardly long enough to get her phone messages. It has become common practice for Congressmen to hire the kids of other Congressmen. A 1968 anti-nepotism law bars members from directly hiring 27 categories of relatives. However, the ethics committee has never filed a single violation.

Congressmen can handle matters in which they have a financial interest. No other Government employee can do this, only members of Congress. They can accept money in addition to their government salaries. Another specialty for congressmen; they can lobby Congress immediately after they leave government service. No other federal official can do this, only Congressmen.

They will be back around for a pay raise sooner than you can say "scam." File this away for future use.

THE CONGRESS, THE PRO-TAX LOBBY AND BIG MEDIA are determined that the American people must be ladened with a new round of taxes. Shades of King George! They say that that is the only way to reduce the deficit. Our fearless leaders refuse to control federal spending. Unless the Congress will honestly (Let me dream on) consider reducing the nation's bud-

get, they ignore what the people were so supportive of when they elected George Bush to be our President—"NO NEW TAXES." The people want responsible spending from our government, and nothing less from Congress will satisfy the people's will.

The record shows that Congress raised taxes in 1982, 83, 84 and 87, promising that these raises would reduce the deficit. You see, when the irresponsible Congress saw more money, they increased the amount of spending. It gets more votes!

The Congressional Budget office predicts that with no increase in taxes, tax revenues will increase by about \$74 billion in each of the next four

years. Economic growth and taxes which are already on the books, but as yet are not scheduled to take effect, will account for these increased revenues. What will it take besides a gentler voice saying, "enough is enough" to convince Congress that we have already reached the saturation point as far as taxation is concerned? The people should become informed as to how their representative votes on spending bills, and vote the irresponsible spender out of office. When enough of them are retired, those who are left will get the idea, and then, less like slaves and more like free men, we can keep more of what we earn and spend it as we please.

Questions Asked of Us

Carl Kitzmiller



Do you know you are saved?

This question was asked of me by an individual who has apparently gleaned a bit of religious knowledge from some unreliable sources. He gave evidence of having been strongly influenced by some of the cults. He declared that he was once a regular church attender ("every service, even Wednesday nights"), but he is not now serving the Lord and declares that he does not think he is saved. He seemed surprised when I replied: "Yes, I know I am saved." My impression is that he believed his doubt of his own salvation not too different from the experience of faithful Christians who are trying to live faithful lives. I do not know him well, but I suspect he has never had assurance of salvation (even while attending regularly) and that his present sad state spiritually is in great measure related to this.

Religion, even that which has many Christian elements in it, cannot necessarily satisfy the human heart. Satan's fare tends to leave a hidden hunger in our lives. There are those who are tossed to and fro by every wind of doctrine. There are those ever learning but never able to come to a knowledge of the truth. They may from time to time show a great interest in something, and then the interest wanes. In some cases, because one's motivation is wrong, even pure Christian teaching may fail to sustain his interest; how much more unsatisfactory then is the false and the confused.

In following false things people may surely be so completely

deceived to the point that they find a satisfaction in those things. There are those who have no love for the truth, and God allows them a working of error. There is such a thing as *false* assurance. It is one of God's mercies, however, when He does not allow to have assurance those who have no solid scriptural grounds for assurance. It will be a horrible thing for people who have supposed they were followers of Christ to hear Him say in that day: "I never knew you. You did not derive power from Me. You are not one of Mine!" We need very carefully guard against a false assurance. The need for not being deceived does not mean that true Christians cannot have assurance of God's work in their lives, however.

Knowledge of one's salvation is the theme of 1 John. It is the reason why the Holy Spirit caused John to write that epistle—"These things have I written unto you, that ye may know that ye have eternal life, even to you that believe on the name of the Son of God" (1 John 5:13). It seems pointless, then, to argue that a Christian cannot have assurance of salvation when God's word is so specific. Yet there are those who live in terrible uncertainty because they think the scriptures teach that we will not know of our salvation until we stand before the Lord. If knowledge of our salvation is offered to men by God, then it must be attainable.

Now we go ahead to add that this knowledge is based on faith. It is not the same kind of knowledge that one might use with a math problem or a chemical formula. Instead, it is the kind of knowledge which might be expressed between a husband and wife who have a good marriage filled with tenderness and consideration—"I know my companion loves me." This kind of knowledge is just as real as the other. Faith can stand on such solid ground that we can say, "I know!"

Many Christians are constantly looking for something in the way of certain proof that they are children of God—some great feeling beyond human explanation, some great prayer answer, some miraculous endowment from the Holy Spirit to assure that He lives within, etc. My own experience with people suggests that one reason for the present emphasis on speaking in tongues is that people are seeking some assurance thereby that God is in their lives. It is interesting and instructive, however, that the book written to assure Christians of their salvation does not list this as one of the evidences.

John's list of traits and responses that mark a Christian and give evidence of the new birth are: walking in the light (1:5-7; 2:29); keeping His commandments (2:3; 3:24); walking as Christ walked (2:5b-6); loving brethren (2:9-11; 3:14; 4:7); absence of love of the world (2:15); concern for the truth (2:21-24); not practising sin (3:6-10; 5:18); the Spirit (as evidenced by His fruit, Gal. 5:22), (3:24; 4:13); and overcoming the world (5:4). This is not to base our salvation on works of merit. Instead, the works demonstrate the certainty of the salvation, for they can only be achieved in any worthwhile measure by having experienced the new birth, having become a new creature, and being in possession of the power of the indwelling Holy Spirit. Moreover, John puts great emphasis on "having" the Son. There is no salvation apart from Christ. The word of God marks out

very clearly the way we may have Him. If one is careful to believe on Him, expressing that faith as the word of God requires, then that one can count on God's promise. Some people devise their own ideas as to what God will accept and how to put on Christ, and there is no real assurance therein. But if I can look at God's word, see what it says, recognize that my faith is genuine and has been expressed as the word requires, then I can know that God has done His work. My assurance will be as solid as my faith in Him.

Now it should be evident from the reading of 1 John that only those Christians can have assurance of salvation who are walking in the light, obeying His word, loving the brethren, etc. Their victory over the world demonstrates their faith. The carnal Christian, who may not have renounced his faith altogether but who is walking in disobedience, cannot have assurance of salvation. His victory is too uncertain. His resemblance to the profile offered by John is too questionable. So there may be children of God—weak, carnal, untaught, etc.—who are children of God but who lack assurance because of the erratic ways of their faith. Disobedient Christians cannot have assurance of salvation while in their disobedience. But let's not make this the stand. There are those Christians—imperfect and saved only through Christ, to be sure—who glory in the things of God, whose faces are set toward an eternity with Him, and who bear fruit that gives evidence of the kind of tree they are. They will continue to grow in productiveness of yield, but they bear the kind of fruit that declares the Spirit indwells them. They have assurance, unless they have been blinded by a wrong emphasis on what God's word teaches about the matter.

The man mentioned at the beginning may be a carnal Christian whose assurance is lacking because of carnality. Having observed his words, I am not sure he has ever known the Lord. His use of God's name, his philosophies, etc., suggest the latter. Of course, such a one should not have assurance. That would prevent his seeking the remedy he needs. It is no blessing to have a false assurance. There is a blessed restlessness that besets the hearts of men until their hearts rest in Christ.

Is our plea any better than that of a lot of other churches?

By "our plea" one could mean some different things, depending on which churches or individuals are speaking. I take it to refer here to the basic plea which has been representative of most churches of Christ—let's get back to New Testament Christianity, to the one church of the New Testament, to New Testament worship, practices, and teaching. It can be expressing the desire to be just Christians, as people were just Christians in New Testament days, and not members of this or that denomination or sect. It includes the simple worship of New Testament times, without the addition of those things which cannot be supported by the teaching of the New Testament. It includes the acceptance of the Bible and the Bible alone as the source of authority. The faithful pursuit of such a plea results in

the general acceptance of certain practices and teachings which are scriptural, but it is beyond the scope of this answer to touch on each of those.

There are those who declare that God never intended to give a pattern or a blueprint for the church in the New Testament and that we can only be guided by some very broad principles, letting the church develop in each age for that age. When this concept is followed it seems that it does not take very long to lose perspective as to what is right or wrong.

Frankly, I cannot find much wrong with the plea suggested above. We sometimes fail miserably in living by it. Some may try to establish points that cannot be established; others may fail to follow the plea consistently. It is always possible to major on minors, to leave undone the weightier matters. A failure in applying the plea does not mean that the plea itself is wrong, however.

It is evident to any fair-minded Bible student that the New Testament teaches there is one church. It is evident that sectarianism and denominationalism are wrong. A good portion of modern Christianity is a demonstration of what happens when concern for being scriptural is set aside. Yet there is a lot of human justification offered for things that run counter to the teaching of the Bible.

There is a lot of failure to live up to the plea. Others may make lesser pleas and seem to do a better job of living by them. Let's not lose sight of the ideal, however, nor pare it down to our size. I'm ashamed of some of the failure, the wrong emphases, the hypocrisy, and the unchristian attitudes that have sometimes characterized people who made the plea. But I find it hard to find fault with the plea itself!

(The author formerly taught at Southeastern Christian College, and now directs a family counseling ministry in Lexington, Kentucky.)

HOW TO GET GOOD AND MAD

(Ephesians 4:25-32)

J. Robert Ross

Part 2

The third and only healthy way to deal with anger is reconciliation. This does not necessarily mean that the person with whom I am angry becomes a good friend. That depends not only on how I handle my anger but also whether the other person wants my friendship. And I can forgive someone without our becoming bosom buddies. But it does mean that I acknowledge my hurt and anger, I realize its danger to my emotional and spiritual health, and I take steps to resolve it constructively and to forgive any hurts that I may have experienced. Or as Paul says, "Do not let the sun go down on your wrath." If we allow the day to come to a close with unresolved anger in our hearts, we are giving the Enemy an invitation to destroy

us. Bitterness is a deadly poison, and it will kill us if we do not get our souls pumped out.

The first step in reconciliation is to admit how angry I am, to recognize that there is, indeed, a wall between me and my friend and that the wall is not only the injury I experienced but now my own resentment. This is often difficult because I was taught that good little boys do not get angry or because I am too proud to admit such negative feelings or to accept the fact that although I may have been actually wronged, now I have a problem, my anger. And sometimes I seem to need to hold onto my resentment. I enjoy feeling wronged because it lets me feel superior to those bad people who have wronged me. I do not want to give up my hurts because I prefer the distance they put between me and my wife—or me and my brothers and sisters in Christ. So before I can be reconciled, I must be willing to give up my hurts and to confess how angry I really am.

Second, I need to be clear about what has made me so angry. This is simple enough in theory. In practice it can be rather difficult. Sometimes there is only a nagging sense of unrest. Indeed, some of the people I see in my consulting room do not have the foggiest notion of why they are angry. Some even deny they are angry when those closest to them experience them as being very cold, distant, or hostile. Just what does my wife do, or not do, that irritates me? Obviously the things we argue about are not always the things that really bother me. What are the real issues in our conflict? If I cannot answer that question by myself or with my wife, a competent counselor can be helpful.

At any rate, only after admitting one's anger, is reconciliation possible. That can now happen in one of two ways. First, I may simply cool off, perhaps by realizing that a good part of the problem is my own thin skin. I can just decide to forgive and forget. Or as Scripture says, I can be "tenderhearted" and forgive the one who offends me as God in Christ has forgiven me (Eph. 4:32). But a word of caution is in order. There are many of us walking around full of hidden, unresolved grudges while protesting that we are all sweetness and light. "I'm not mad at the Chairman of the Board. I just don't have time anymore to make Board meetings." Really??

Forgiveness does mean in a limited way that I also forget, not absolutely in the sense that the incident cannot be recalled, but in such a way that my mind does not dwell on the injury. I do not find myself bringing it up and recounting the story to a sympathetic third party. To forgive means that the hurt no longer "eats at me."

One husband and wife had an agreement that if either of them had hard feelings toward the other, then they would bring up the matter for discussion within two days. After the second evening passed, the rule was that the matter could never be mentioned again. In other words, they said to each other, "We will forgive and forget our minor irritations, and if we do not think they are important enough to discuss within two days, then we will not bag them up in order to throw them in one another's face at a later date."

If the offense is serious enough or if I cannot find the strength to

really forgive, then I, the injured party have an obligation to take the first step to resolve the difficulty, according to the teaching of Jesus in Matthew 18:15-20. First, I go to the person who has hurt me and honestly confess my bad feelings. Although Jesus does not spell out precisely how to do this, I suggest that it should not be undertaken in a mean, defensive spirit. The point is not to accuse the other person, especially to assume bad motives on the part of the other person. Without doubt she did not speak to me when I waved at her, but I do not really know if she wanted to be snobbish and make me feel little by ignoring me or whether she was perhaps preoccupied and just did not notice me. So I should say something like this, "I felt hurt when you did not speak or acknowledge me, and I do not want to feel that way because our friendship means too much to me. Can you help me?"

Perhaps seventy-five percent of our anger can and should be put away by the grace of forgiveness. (How much does God put away by his grace?) And if we were willing to go to our friend and talk about our bad feelings, we would, I believe, immediately resolve another twenty-four percent of our conflicts.

But if that does not bring peace, Jesus instructs us to go back again, this time with a third party to help facilitate a mutual understanding. This is another point at which a competent counselor can help two people resolve their conflict. The third person, of course, should not be a party to the conflict or have an obvious bias toward one or the other. For those who serve in this capacity it is vitally important that they take a bilateral stance and respond to both parties to the dispute in a warm, positive way. Otherwise the problem gets worse because now two persons will appear to have teamed up against a third. Instead of helping end the fight, it tends to escalate it, now with three persons involved instead of just two. (Preacher or any church leader should be very sensitive to this potential complication when someone in the church shares their personal conflicts with them.)

Finally, Jesus has a court of last resort for intractable conflicts between members of the church. He says that such a dispute should be brought to the entire church. If we understand the meaning of "church," that should not surprise us. Church, Greek *ekklesia*, was not in the first century a word with particularly religious overtones. It did not even in the New Testament refer to corporate worship or prayer. Instead, it is a word drawn from the political arena. It referred to an assembly of citizens called together to deliberate on matters of mutual concern to the body politic. So Jesus says that unresolvable interpersonal conflicts should be brought before the entire church—not the elders or the church board—as a court of last resort. If the accused is judged guilty of a serious offense, then "let him be to you as a Gentile and a tax collector" (Matt. 18:17), or as Paul instructs the Thessalonians, "have nothing to do with him that he may be ashamed" (2 Thess. 3:14). Remember, however, that this person remains our brother (2 Thess. 3:15). The reason for the disciplinary action is not to "disfellowship" him but to bring about the

enjoyment of the fellowship which God has established by uniting us to himself in Jesus Christ.

This sounds like terribly drastic action. It actually means that the church takes with utmost seriousness the relationship of members of the body of Christ to one another. To apply the same principle to the home means that it is not enough for a husband and wife just to live together until one of them dies, even if they are so bitter they never show any affection for one another. Rather, marriage is so important that no effort should be spared to resolve any anger which threatens to poison the relationship.

If God's great cosmic plan is to unite all things in Christ (Eph. 1:10), we must deal redemptively with our anger, which has the potential to thwart that plan in our homes and churches.

NEWS AND NOTES, continued from inside front cover

poses. And we hear some of our folks from Louisiana are driving up—maybe a busload! Meetings will be at the Ky. Fair & Exposition Center. The theme is "Holiness." This is in no way a denominational meeting, with official delegates, elections, voting on resolutions, etc. Especially encourage elders and deacons to attend the workshops, which are highly recommended by those among us who have attended former NACCs.

Good News about the U.S.S.R.

Prior to "perestroika" & "glasnost" the Christian radio ministry FEBC averaged 4 letters a month from listeners in the USSR. Programs going into that land in various Russian languages were jammed then, but not now. Last Dec. FEBC got 1,048 letters from there, and in Jan. 1,243. Thank God.

Belmont Church, Winchester, Ky.:

The Easter morning service was opened with a beautiful rendition of "When My Love to Christ Grows Weak," sung by Debbie Lawalin and Mary King.

Also a very impressive installation of three additional deacons (Watson Caudill, Frank Houtz, and Philip Marsh) was conducted by the elders under Cecil Garrett's leadership.

Sunday night, Bro. David Brown and his wife were with us. Many of us have known David since early Southeastern Christian College days and it was so good to see him again. They have been missionaries to South Africa for many years. He informed us of the work there through slides and lecture. May we pray for this good work.

Southeast Church of Christ, Jefferson-town, KY:

We were greatly blessed as our Mixed Chorus presented a Cantata last Sunday morning. We praise God for the record attendance at all services. We appreciated Dennis Kaufman sharing with us at the Sunrise Service attended by 171. Thanks to all the ladies who prepared food for the breakfast. We invite the 41 visitors to our morning worship hour to come again soon.

Jennings, La.:

Beginning April 9 at 9:45-10:00 a.m. KAJN FM 103 in Crowley will air a program sponsored by our area churches. After the opportunity became available, we stepped out on faith to take it. Bro. Val will be in charge of arranging the speakers. He will speak the first four Sundays, and Bro. Jack Harris will speak the next four. Bro. Doug Broyles will be working to promote the program and work on the financial affairs. Cost will be \$40 per week. We ask for your prayers as we begin this new work for the Lord.

Tell City, In.:

Special Singing Drive: Remember to sign up if you plan to share special singing with us for our morning worship services. Thanks again to the Jesses for the specials last Sunday.

Family & Friends Day: Have you started your invitation list yet? April 30th will be here before we know it. Get all your friends and family members to join us for worship and for the basket dinner following the morning services.

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