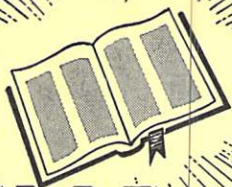
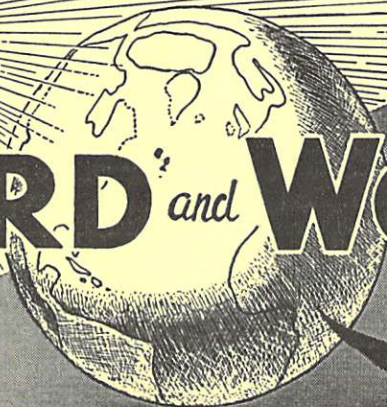


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

JUNE, 1989

OUR MIND-BOGGLING ERA!

"More Christians have been martyred during the 1900's than during the first eighteen centuries put together! More people have been converted to Christ, it is claimed, during the past thirty years than during all of church history up till that time! ! . . ."

"There are more people in the world today than were in all preceding generations of mankind PUT TOGETHER! All the people from Adam till one generation ago—all those multitudes put together—are outnumbered by people living now while you read this! Let's run it through again: More people are LIVING now, than have DIED throughout all human history! How is that possible? Go back to those microbes and you'll see."

—Alex Wilson, editorial

"The typical North American evangelical church spends an average of only 5 minutes per week in corporate prayer for missions!"

— page 165

See back cover for LOUISVILLE FELLOWSHIP WEEK Schedule

FACTS WE MUST NOT EVADE

“The Great Commission’ is great because it is given by One with ‘all authority’ to all the church for all the world for the whole dispensation and involves the joy or doom for all eternity of all to whom it comes. The Great Commission has water in it. It also has Go in it. It is strange that so many people have preached water so diligently and missed the go with which the commission begins. The Great Commission is concerned with the preaching of the Gospel. There is Mission in commission and there is Go in Gospel. A true church of Christ will preach the ‘Go ye into all the world’ just as fervently as Go ye into the water. Both are the Lord’s words.”

—R. H. Boll, 1929

“The N.T. epistles were written, and the lives they indicate were led, against a background of paganism. There were no church-buildings, no Sundays, no books about the faith. Slavery, sexual immorality, cruelty, callousness to human suffering, and a

low standard of public opinion were universal. Travelling and communications were chancy and perilous; most people were illiterate. Many Christians today talk about ‘the difficulties of our times’ as though we should have to wait for better ones before the Christian religion can take root. It is heartening to remember that this faith took root and flourished amazingly in conditions that would have killed anything less vital in a matter of weeks. The early Christians were on fire with the conviction that they had become, through Christ, literally sons of God; they were founders of a new Kingdom. They still speak to us across the centuries. Perhaps if we believed what they believed, we might achieve what they achieved.”

—J. B. Philips

“I believe it will only be known at the Last Day how much has been accomplished in missionary work by the prayers of earnest believers at home. Solid, lasting missionary work is done on our knees. What I covet more than anything else is earnest, believing prayer.”

—J. O. Fraser,

missionary to tribespeople

THE WORD AND WORK

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

Alex V. Wilson, Editor

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THEME:

WORLD EVANGELISM—

Is It THAT Important?

Daring, or Foolhardy?

Alex V. Wilson

Friends, we have done a daring thing. We have chosen a missionary theme for the second month in a row, while knowing that some?/ many?/ most? of our readers may find such a theme boring. (God forbid that it be so, but we must be realistic....)

Why have we done this? First, because as we put together last month's issue, the material multiplied before our eyes. Instead of just one baby, we had twins! It was impossible to contain in just one issue, yet so much of it was (and is) vitally important.

Our Mind-boggling Era

Second, because of the *crucial times in which we live*. Ponder these incredible claims: More Christians have been martyred during the 1900's than during the first eighteen centuries put together! More people have been converted to Christ and born again during the past thirty years than during all of church history up till that time (30-1960)!! In China alone, people are being won to Christ and "baptized at the rate of over 25,000 *per day*"!!! (That's no misprint.)

Folks, I haven't lost my mind—I mean, those preceding sentences are not the wild imaginings of some crackpot with nothing better to do than spin sensational theories. Instead, they are the sober claims of renowned, thoughtful and knowledgeable missionary leaders from various places and backgrounds. Hey, like you, I don't believe everything I read. Notice I used the word *claims*, not *facts*. Who knows the exact "margin of error" in such estimates as given above? But suppose, based on "where there's smoke there's fire," that there is at least a core of truth in them. And, to make allowance for the fact that maybe the statisticians were guilty of gross gullibility (which I don't believe), let's assume that maybe only 10% of the assumed conversions in China are genuine new births. That still means that there are 2,500 new converts *every day* in that one country. 17,500 weekly. 75,000 monthly. 912,500 yearly. And remember if the experts are right, there are *ten times* that many.

How can such things be? For one thing, forty years of godless, spiritless Marxist-Maoist theory in China produced a host of seekers for Reality. "There is in every heart a God-shaped vacuum," wrote Pascal, and present-day China is a striking evidence of his accuracy. (I wrote this editorial before the student demonstrations erupted.) Second, God has been working in wondrous ways there. Remember that foreign missionaries were expelled in 1950, and most Chinese

evangelists and pastors were executed or sent to slave-labor camps for years, and there has been a horrendous dearth of Bibles since the 1960's when most were destroyed by the Red Guards. In the face of all this, our Lord has worked with two great weapons: the *weakness* of His humbled, persecuted people who were true to Him despite awful sufferings, and the *power* of mighty miracles— healings (sometimes of Communist leaders), exorcisms and other signs and wonders. God has moved in tremendous power, as in New Testament times.

The Population Bomb Has Exploded

Another reason why those staggering statistics we mentioned above are not so improbable is this: the world's population explosion. I am indebted to my friend Dick Lewis for the following helpful illustration.

Suppose you are a scientist. Into an empty laboratory bottle you place one microbe, of a type which you know doubles in number every minute without fail. (Since microbes multiply by dividing, a-sexually, you can start with one, not two.) You know that by the end of one minute there will be two microbes, and by the end of two minutes, four. Then eight, sixteen, thirty-two (minute 5). After ten minutes, 1,024 will be in the bottle, and 1,048,576 after twenty minutes (but of course that's still nothing, considering these are microscopic critters).

Now to continue. Suppose you have picked just exactly the size of bottle so that at the end of one hour—sixty minutes, no more or less—the microbes will *fill* it. (Fantastic microbes you have! Fantastic scientist you are!) Now to review: you began with one, after one minute had two, and now after one hour your bottle is exactly full. Question: at what minute was the bottle *half*-full? (Don't look ahead; work it out for yourself—actually it's easy.)

It was half-full only one minute before it was full. More questions: when was the bottle $\frac{1}{4}$ full? $\frac{1}{8}$? Let's work this out: If the microbes were visible, at the end of *57 minutes* an observer would say, "There's plenty of room in that bottle. Why, it's just $\frac{1}{8}$ full ... it's $\frac{7}{8}$ empty." But at the end of minute 58, he'd say, "It's $\frac{1}{4}$ full now." Minute 59: "Look, it's half full." And *one minute* later, "Hey, it's **FILLED UP NOW!**"

This is what scientists call exponential growth. And it's happening to the world's population. (We may not notice it here in our spacious land, but go to Asia!) It took *thousands* of years for our planet's population to reach one billion, in 1850. It then took only *eighty* years to reach the two-billion mark, in 1930. Only *thirty* years passed before there were three billion of us, in 1960. And a mere *fifteen* years brought us to four billion, in 1975. Just *eleven* years later, and we numbered five billion, in 1986. And each one is a lost sheep for whom Christ died.

Here's something else you won't believe. At least I didn't, for a l-o-n-g time. There are more people in the world today than were in all preceding generations of mankind **PUT TOGETHER!!** All the people from Adam till one generation ago—all the people of the

days of Noah, Abraham, Moses, David, Daniel, Jesus, and the following centuries up till around 1930—all those multitudes put together, are outnumbered by the people living now while you read this! That boggles our minds so much let's run it through again: More people are *living* now, than have *died* throughout all human history! How is that possible? Go back to those microbes and you'll see.

Exponential growth means our job is bigger than ever. In the land of India alone, there are more unsaved people than there were in the entire world in the days of Jesus. But don't lose heart. In a *number* of places (not just China) the number of conversions is growing fantastically too—in some other Communist lands, Latin America, parts of Africa, etc. God isn't dead, and if He can work so wondrously in China with no missionaries, think what He may do elsewhere by means of missionaries.

These days are difficult, and exciting. May we not by unbelief or laziness miss out on what our King is doing in this day of His power. By watchful prayer, sacrificial giving and earnest labor may we participate in His movings. And all the time, look up. Christ said the Gospel would be preached in the whole world, to all nations, "and then the end will come" (Matt. 24:14). Let's hasten that day.

* * * * *

THE FIRST PRIORITY

Daniel W. Bacon

Local churches are busy places. The average evangelical pastor is certainly not concerned about finding enough things to keep him occupied in a given week. Rather the constant tension is to sort out which of many possible tasks should be done and in what order. The average Christian in the pew has the same dilemma—how to prioritize all the activities, demands, needs, and opportunities in the church calendar. In addition to the usual Bible studies and worship services, a plethora of special activities, retreats, programs and potlucks claim his time. As I said, the local church is a busy place.

But at this very point I am concerned. In the midst of all the activities to help a person grow and go as a Christian, are we missing a basic priority? When the Apostle Paul wrote to Pastor Timothy of the First Church of Ephesus, he had some concerns as well about the church's activity calendar. Paul was seeking to help Timothy guide the church so that he would "... know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth" (1 Tim. 3:15). Paul then outlines various areas of need—but it is instructive and sobering to see also what the apostle stresses first in the church's program: "I urge, then first of all, that requests, prayers, intercession, and thanksgiving be made for everyone..." (1 Tim. 2:1). Of all the many things Paul could have mentioned, how amazing that *he begins by urging prayer in behalf of the world as the top priority activity in the local church calendar*. The apostle was calling the church in Ephesus to

an intelligent, responsible prayer life as a vital part of their worship and conduct—a prayer life that embraces the world and sees the critical connection between the progress of the Gospel worldwide and the earnest intercession of God's people.

Although most of us give lip-service to the priority of prayer, including prayer for missions, yet a long, honest look at our actual performance, both corporately in churches and as individuals, tells a different story. A survey last year by the Association of Church Missions Committees revealed that the typical North American evangelical church spends an average of only five minutes per week in corporate prayer for missions!

Why is it that large crowds will turn out for seminars, potlucks, concerts, and everything else at church, but only a faithful few show up for prayer meetings? *Why does the prayer list in the church bulletin look more like a medical report than a battle plan for strategic missionary advances.* Why is it that week after week goes by with no prayer vigils, let alone pastoral prayers that cry out to God for the lost, reflecting on the Lebanons, El Savadors, Philippines, and other critical hotspots of the world? Are we so naive that we miss completely the close connection Paul stresses between the welfare of the nations of this world, the progress of the Gospel, and the spiritual welfare of the saints?

Perhaps part of our problem is that deep down we are not convinced that prayer makes that much difference. And, frankly, the layman in the pew can't be totally blamed for not taking prayer seriously at home when he doesn't see it being taken seriously at church.

But the Word of God challenges us to pray both for blessing in our own circles and in loving concern for *all* men. Why? Paul asserts in 1 Timothy 2:2-8 that prayer for all does affect the progress of the Gospel and the welfare of the Christian community (v. 2). Paul wants us to pray for all because that is consistent with the very plan of God, who desires *all* men to be saved. There is ultimately only one mediator for all (v. 5), one ransom for all (v. 6), and one message for all (v. 7). Based on these tremendous truths, the apostle pleads, "I want men everywhere to lift up holy hands in prayer, without anger or disputing" (v. 8).

The whole history of missions shows the inextricable link between prayer and the progress of the Gospel. The events of the China Inland Mission/Overseas Missionary Fellowship over the past century give testimony to the same truth. But for spiritual progress to be seen in the 1980's, prayer must become the first priority. In the words of the missionary statesman, Robert E. Speer: "The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men, deeper than the need for money; deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, worldwide prayer." The revival of prayer will have to begin in pastoral staffs, elders and deacon boards, and right throughout the local church. There is no greater work, no greater priority, than the work of the church on her knees.

—From *East Asia Millions*

MISSIONS AND THE CROSS

R. H. Boll, 1931

The Cross of Christ dominates the missionary work of the church from beginning to end. Only as the Cross is understood and believed in can there be true missions. This will be seen from the obvious facts that,

1. The Cross is the Reason for Missions.
2. The Cross is the Message of Missions.
3. The Cross is the Method of Missions.

Let us take these up in order.

THE OBLIGATION OF THE CROSS

The Cross of Christ necessarily demands missionary work. It would not be conceivable that the faith in the Cross should be non-missionary. The Cross is the supreme manifestation of the love of God in the presence of man's utmost need. The Father sent the Son into the world; and on the cross the Lord Jesus gave Himself and His all for all mankind. He is the propitiation for our sins, and not for ours only but also for the whole world." (1 John 2:2.) In this fact lies the necessary reason for the work of missions.

Some have argued and questioned whether the Great Commission, "Go ye into all the world," was for the apostles only or to all the church. It is to all the church "even unto the consummation of the age," and would be so even if there had been no formal command such as the "Great Commission." Would it be conceivable that some men should have this dearly bought, freely given salvation of God, and power to pass it on, and should refuse to give it to others who need it and for whom it was meant as much as for ourselves, and who equally need it? When Moses lifted up the serpent in the wilderness, was it necessary to give formal orders to let the stricken camp of Israel know? Doubtless there were hundreds of swift and willing feet that carried out the glad tidings of God's remedy to all the tribes of Israel and to the utmost borders of those smitten. It could not be otherwise with the cross of Jesus, on which He was lifted up for the salvation of all men. The very love of Christ constrains us, and the mute appeal of the millions whose perishing estate cries, "Come over and help us." There may be other motives for missions, but to the enlightened Christian the Cross of Christ is the supreme and all-sufficient motive and justification for earnest missionary effort.

THE WORD OF THE CROSS

The Cross is the one chief message of missions. In "the word of the cross" centers the power of God unto salvation. The messengers of God went forth to proclaim the gospel, and that with special zealous care "lest the cross of Christ be made of none effect." (1 Cor. 1:17.) They preached "Christ crucified," This was the saving essence of their gospel. By this were men begotten unto a new life, by this were they redeemed and saved. The resurrection, of course, is the necessary complement of the cross, validating and ratifying its all-

sufficient Sacrifice. But on the cross love's great work for us was done:—in it therefore lies the redemption, and the power, the remission, the hope, the acceptance, the end of the old and the beginning of the new, for all men who receive it. Leave this out and the gospel is destroyed. Leave this out and the distinctive Christian message is gone. We may still boast of having a higher moral teaching than the heathen religions possess but the real power and foundation of the morality is gone, Christianity emptied of the Cross is on the same hopeless human level with the pagan philosophies and religions. The missionary who does not carry the word of the cross has no message for the heathen. He may preach reform and advocate culture and education and better manners and ways of living; but the salvation and power distinctive of the gospel is gone, and his work is no longer worth the while.

THE WAY OF THE CROSS

The Cross must also be the method of the missionary enterprise. This is a critical point. The cross, whatever else it is, is the symbol of self-giving love. The principle of it must be exemplified in the missionary himself, and illustrated to the people by his work. No man can truly and effectively preach the gospel message from the standpoint of racial or national or social or personal superiority. The missionary's labor among the people to whom he is sent, is patterned after his Lord's who came "not to be ministered unto but to minister and to give his life a ransom for many." He is the burden-bearer and the foot washer, for love's sake. This is necessary in order that the heathen may grasp the message of the cross, and believe in the reality of it. But how often has the "gospel" been promulgated upon a different basis—by the backing of money and worldly power and prestige and promise of temporal gain; yea sometimes even under the aegis of the sword—all of which things are alien to Christ and the Cross.

But the true missionary goes in the power of God and trusts to the power of the gospel. He enters human hearts by the secret passageway, which is the way of the cross, and through the gate of disinterested self-sacrificing love. Human hearts never really and finally respond to anything else. "At first the natives gathered around us lured by curiosity and the hope of gain," said a missionary. "It was only after they began to realize that we had nothing to offer them in an earthly way that we really got their ears for the gospel. And then it was a long while before they were convinced that our work among them was actually unselfish, that we cared truly for *them*, and that our work among them was prompted by no other design than their blessing, good and happiness. When at last they saw and believed that, the results became increasingly manifest, in real conversions, in new and transformed lives, in faith, hope, love, self-sacrifice, and an appreciation of the Lord Jesus such as would put most of us in the home land to shame." Ah, yes, the way of the cross! The missionary, the preacher, the giver, and the workers at home, all Christians, need to be won to it and apprenticed to it, that they may do real service for Him who loved us and gave Himself for us. Pray ye therefore the Lord of the harvest that He may send forth laborers into His harvest!

The Challenge of Turkey

(Just a few months ago the following appeal came to our attention via David Brown, who knows and recommends this ministry. The article presents one of the neediest lands on earth—and the “basic requirements” list at the end reminds us of what brother Boll wrote above about the way of the Cross. —Editor)

“Turkey is a hard field. There is no harder mission in this world than there, but there has never been a time when so clearly as today the voice of God was calling men to undertake the task.”

These words were spoken by Robert Speer in 1900, at a conference of the Student Volunteer Movement. At that time the Turkish Empire was 75% Muslim. Today, Turkey is 99% Muslim; and it still remains one of the hardest and most unevangelized countries in the world.

The persecution of those who profess Christ, the imprisonment of those who faithfully witness to Turks, the discouragement from lack of results, and the difficulties involved have limited the number of those who are willing to pay the price that this country might be evangelized. Turkey presents a challenge to the Christian church today.

THE CHALLENGE OF ISLAM

The Muslim religion began about 600 years after Christ when Mohammed claimed to be God’s final prophet for mankind. Many of the stories in the Koran (the Muslim holy book) were taken from the Bible—usually in a distorted form. In fact, Jesus is mentioned 93 times in the Koran. It says Jesus was born of the Virgin Mary, He was to teach the truth of God and He was a sign to Israel. It says Jesus healed the sick, gave sight to the blind, brought the dead back to life, and preached the Gospel to the poor. The Koran teaches that Jesus ascended up to heaven and Muslims believe He is coming back again at the end of the world to judge all the people of the world.

This sounds like Muslims are very near to being Christians. That would be true except for three basic points. The Koran also teaches that Jesus is not the Son of God and never claimed to be. It states that Jesus did not die on the cross, another who looked like Him died in His place. Finally, it teaches that the revelation of Mohammed supersedes the message given by Jesus.

THE CHALLENGE OF TURKEY

Turkey is a nation of over 55 million people—99% of whom are Muslims. Turkey used to be a Christian country. Tarsus, where the Apostle Paul came from, is in Turkey. Noah landed in the ark on Mount Ararat, which is in Turkey. The believers in Christ were first called Christians at Antioch and the Book of Revelation was written to seven churches, all located in Turkey. Paul’s three missionary journeys took place in this land. Even St. Nicholas (the original Santa Claus) lived in Turkey.

In 1453, all that changed. The Muslim Turks captured Constantinople, the capital of the Eastern Roman Empire, changing its name to Istanbul and changing the religion to Islam. Many of the Christians who refused to accept the new religion were massacred. Others were allowed to keep their religion but were relegated to an inferior position in society. The Christians were conquered people and they have carried this defeated attitude to this day. They try to avoid contact with their Muslim superiors and would certainly not try to share their faith with them. Most of the Christian minority groups do not even think a Turk can be saved.

Those Turks who have accepted Christ have experienced persecution. They may lose their jobs, be kicked out of the university, or be rejected by their friends and family. Many have been beaten and put in jail. One reason why so few Turks have become Christians is because they know there is a price to pay to be identified as a Christian. One Turkish convert had children come up to him on the street and spit on him, calling him a "pagan," "heathen." One Sunday night he was going to a Christian meeting when four Muslim Turks jumped on him in the dark and beat him. They told him if he continued going to the Christian meeting he would get more of the same. After a few months he realized that being a Christian was too risky when the girl he was interested in rejected him because of his faith. He turned his back on Christ, renouncing his faith in the Savior and again embraced Islam. Similar stories to this could be told many times.

THE CHALLENGE OF THE WORK

Even though the Turkish Constitution guarantees freedom of religion and "every person has freedom of thought and conviction, and can reveal and publish his thoughts and convictions by way of speech, writing, illustration, or by other means either singly or jointly" (Article 20 T.C.), there still remains persecution and sometimes imprisonment for those who try to exercise this freedom. For this reason the Christian work must be conducted in an undercover manner. The meetings of the few converted Turks must be secret. There have been times in the past when the secret police have infiltrated these meetings and arrested the believers.

Most of the evangelistic work is done on a personal, one-to-one, basis. Also, small home Bible studies and a Bible correspondence course have been effective in winning Turks to faith in Christ. But the primary goal of all these means of outreach is the establishing of local churches. Literature distribution by special summer teams, as well as mailing tracts from several different countries through the "*Friends of Turkey*" program have been helpful in getting new students into the correspondence course. Most of those who finish the correspondence course are visited by a Christian worker if they show an interest in learning more about Christ. About half of the 300 Turkish converts have come to Christ through studying a course first.

Today, Turkey probably has a greater freedom of religion and allows a greater opportunity to witness than at any other time in its history. The Turkish people are turning away from Islam and have

their eyes set on the materialism of the West. They hope to become full partners in the Common Market and enjoy all the material goods that Europe has to offer. Entry into Turkey is easy, Europeans and Americans don't even need a visa.

Missionaries, as such, are not allowed in Turkey. Those who have a desire to witness to these difficult people must find a secular job or go as students. It is not difficult for a qualified foreigner to get a job as a teacher or writer. There is a great demand for English teachers—and sometimes if one speaks English, he can qualify as a teacher. The need is for those willing to accept the challenge and go in any capacity in order to share Christ in one of the most unevangelized countries of the world.

—*FRIENDS OF TURKEY*, P.O. Box 3098, Grand Junction, CO 81502

Basic Requirements for Workers with Friends of Turkey

1. Clear evidence of a faithful walk with the Lord. 2. Agreement with our doctrinal statement. 3. Baptizing of converts by immersion. 4. A non-sectarian approach to the Gospel with a willingness to work with Christians of differing doctrinal perspectives without being argumentative or critical.

5. Willingness to share your ministry vision with others. We require that individual workers or couples have at least 50 persons committed to praying for them on a regular basis. 6. Acceptance of our method of support. Workers under Friends of Turkey are not on salary, but are supported by gifts designated for them. You will not be required to ask for funds, but you should be willing to visit churches, Christian groups, and individual believers to share your vision. 7. Accountability. You must accept the oversight and authority of Friends of Turkey in your ministry, and you must be financially accountable to us and to your supporters. 8. If a new worker, acceptance of internship under others.

9. A servant attitude, with compassion for both physical and spiritual needs of those among whom you minister. 10. Willingness to work with or under the leadership of Turkish believers, where such leadership exists. Foreign workers should be in the background whenever possible and should seek to develop and encourage Turkish leadership in fellowships and ministry. We expect our workers to be co-laborers with Turkish believers, not their decision-makers. 11. Acceptance of local autonomy of Turkish congregations, avoiding the development of any organizational structures that remove authority from the local body.

12. Discretion in conduct with the opposite sex. 13. Responsible behavior: not amassing debt, living off others, etc. 14. Willingness to adapt to the culture in which you will be serving, giving adequate attention to language-learning. 15. A desire to work in cooperation with other workers and missions whenever feasible, avoiding any competitive or divisive spirit. A Christ-like attitude in your conduct with others is an absolute must.

Responding to a Missionary Call

Michael Griffiths

Understanding how God called missionaries in the book of Acts is helpful. (See the article in last month's *W & W*.) But all of us as individuals still have to work our way through a number of decisions and stages of preparation for service. I want to explain these one by one and then summarize them as a final check list.

1. WILLINGNESS

There are people who get worried and fearful lest the Lord might call them to overseas service. Some young men and women contemplating engagement and marriage may fear that their intended partner might want to drag them off to the ends of the earth. Some people are just not willing to go. Others tend to add conditions—"As long as I don't have to go to a hot country;" or "as long as I don't have to go somewhere very primitive." A basic condition, then, is a willingness to go anywhere and to do anything that the Lord may direct, recognizing that His will and purpose are good and wonderful and not something to be afraid of.

It is often at this point that the greatest struggle takes place. Although we are in some sense committed to the Lord Jesus, we are reluctant to recognize His right to send us anywhere. The problem resolves itself when we realize that acknowledging Jesus as Lord means being willing to accept His direction for my life.

Where He sends, I will go; where He leads, I will follow; what He commands, I will do.

2. AVAILABILITY

Often the people most willing to go are the ones least able to respond. Physical and emotional health are normal prerequisites for most cross-cultural missionary work. Disabilities like diabetes or asthma, or a past history of depression or other nervous illness, almost certainly make it unwise to expose a person to new pressures.

Family responsibilities are another consideration. If you are already married with three or four children, then that raises serious questions as to the advisability of disrupting the whole family, quite apart from the great expense involved. It is very hard for a mother with toddlers to learn a foreign language. Young people considering missionary service do well to delay marriage, and certainly to delay starting a family until the wife has had a chance to learn the language. An individual may also be responsible for a dependent parent, where there are no other brothers or sisters. It is a proper biblical responsibility to care for one's relatives (1 Timothy 5:8). Any of these factors may make a Christian unavailable or unsuitable for missionary work.

3. SPIRITUAL GIFTS

As we have seen, suitability for service in a wider sphere is determined by the extent to which the would-be missionary has

developed a role and exercised a ministry. The local church, and to a certain degree para-church Christian groups, give opportunity to develop and cultivate spiritual gifts in teaching, evangelism and leadership. The question, "In what ways do you think you have something to contribute to the church overseas?" can be answered only by references to gifts already manifested and usefulness already demonstrated in one's home church. The missionary of tomorrow is active and involved in his own home church today.

This may mean delay. We may be willing and available but so far lack in experience of Christian service. The missionary society may properly say, "You must first give proof of missionary potential by a further period of training in your local church." Well-developed churches such as those in Indonesia or Korea may even wish you to have full-time pastoral experience in your own country before going to them at all. In other cases, for pioneer work, a mission may advise you to spend a period working under your own minister or in another suitable congregation in order to enlarge your practical experience.

4. CORPORATE CONFIRMATION

We have seen already how large a part fellow Christians and the local church may play in guidance. However independent you are (a good quality in missionaries) you must not be individualistic (a bad quality). You should therefore seek the guidance of Christian leaders in your own local church, and other Christian friends, to see whether or not they are able to give some objective confirmation to your subjective sense of call. If they agree that they themselves long thought that you had demonstrated such qualities that would make you a suitable missionary candidate, that confirms it. If they are very doubtful, and point out glaring defects in your Christian character, or deficiencies in your Christian service, then you are manifestly not yet suitably prepared or qualified.

Training is often an expensive matter; and the willingness of your home church to contribute towards Bible and theological training is often an index of the extent to which they believe you are indeed called and are prepared to stand behind you as a church. If they are prepared to support you financially, it shows that they do indeed recognize in you the necessary abilities and skills. If they are not, then you need to discover exactly why.

5. TRAINING

In missionary work it is commonly necessary to learn at least one foreign language, sometimes more. Because we are so used to our English Bibles (only a translation, not the original!) we shall have considerable problems in rethinking the gospel in terms of an entirely different language using a different translation. A period of full-time training in order to grasp more clearly the teaching of the whole of Scripture, the original background against which it was written and the ways in which to tackle a new cultural situation, is regarded as a necessity by all responsible missionary societies. National Christian workers overseas will have had training, and will not respect you if you are manifestly ignorant. "What does this person have to teach us?" some Japanese asked concerning one new missionary recruit.

The training must not be merely academic or theoretical. It must also include instruction about the world views of other religions, how to learn a language and how to understand and identify with a different culture, as well as training in all aspects of Christian service. We shall need teaching in pastoral theology, church growth and evangelism. We shall need experience of visiting, open-air preaching, pastoral care and many other practical matters. All this needs to be taken seriously, and most people will need to spend at least two years at it. An ambassador for Christ needs no less training than those in any other calling.

6. GEOGRAPHICAL LOCATION

At first sight this seems a vast problem because there are so many possibilities. How can you determine which of them is the most needy and the one to which you are most suited?

In fact it is less complex than it appears. Because factors like language aptitude, practical skills and experience may in fact limit the places in which you could serve. Korean, Japanese and Chinese dialects demand a higher degree of aptitude than Indonesian, Philippine or Borneo languages. Some countries, such as Nepal, may require professional qualification in medicine, agriculture or education in order to gain admittance.

All of this means that long-term exposure to information from a wide spectrum of countries is important even if you begin to narrow your interest down to a smaller group of countries or types of work. When I was a student we used to have a slogan: "Something about everywhere, and everything about somewhere," indicating that we need both a wide general knowledge of God's work around the world and detailed, specific knowledge of some particular area as a focus for interest and prayer. Joining various missionary prayer groups is one of the best ways to gain this kind of information. If your church does not already include these in its program, you could start one yourself by arrangement with the appropriate leaders. Missionary societies will be able to tell you whether there is a prayer group for their workers in your locality. If you go to Bible college you will find several groups, focusing on different areas of the world. The book *Operation World* by Patrick Johnstone (STL) or the small prayer cards for needy countries published by Operation Mobilization are also very helpful ways of gaining a wide knowledge of facts and figures and a grasp of church situations in various lands.

THE DECISION

Looked at in one way, each of us is a bit like a computer into which various data and experience are fed till the answer eventually comes out. Looked at in another way, we are servants of God and can be certain that if we prayerfully seek His guidance, He will indeed direct our lives. These two processes are not mutually contradictory, for God in His sovereignty will sift the information we obtain and guide the way we react in such a way as to lead us through our normal thought-processes.

The *relative need* in different countries will be significant: countries with many Christians and many churches manifestly do not

need international reinforcement to the same extent as small struggling groups of Christians in countries or districts where there are few or hardly any Christian churches at all.

Linguistic ability may be a negative indicator. If you are of only moderate ability, then you would be wiser to avoid the more difficult languages. It is possible to take a Modern Language Aptitude Test which, while not absolute, is still a useful guide. Your results may rule out certain countries and point to others where the language requirements are less demanding. But the difficulty of language is often exaggerated. Most people who want to communicate in a new environment where they must either learn to understand and speak or remain silent, do steadily develop a facility in the new language.

Bearing all of these things in mind, you will have to make a number of decisions. You will have to talk with the leaders of your church to decide about your call; decide where to get Bible and theological training, decide about marriage and when to start a family, decide about countries and decide about a missionary society. But remember that the Lord of the harvest and the Head of the church is even more concerned about where you serve Him than you are. So there is no need to get all anxious and uptight about this decision-making process. You can relax, because you can trust Him to guide you, overrule your mistakes and put you into those places where your life will be most fruitful and most useful for His greatest glory.

"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your request to God" (Philippians 4:6).

(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.)

* * * * *

MEET A MINISTRY:

Missions in Your Living Room

Do you know any foreigners living or visiting in the U.S.? If so, have you tried to share the Gospel with them, but felt frustrated due to their limited knowledge of English and your limited knowledge of their religious beliefs? If so, here is Good News.

An organization called Multi-Language Media distributes Christian materials in many different languages, from Arabic and Bengali to Turkish, Urdu and Vietnamese! Their current catalog lists books in 19 languages altogether. These range in *size* from a few pages to full-length books, in *price* from free to \$10.00, and in *topics* from the gospel and apologetics to books for mature believers.

Here are some sample titles for Muslims: Did God Appear in the Flesh? The Cross in the Gospel and the Koran. Beliefs and Practices of Christians. Basic Christianity (Stott). How to Become a New Person (Graham).

In addition, Bibles, New Testaments, and other Scripture portions are available in over 75 languages and Scripture cassettes in 13. There are also 16mm films, and video cassettes.

Many foreigners, especially Muslims, may not want to discuss religion with you, especially if fellow-Muslims are around. If they show interest in Christ it might bring them under tremendous pressure. But a booklet they can read secretly, and re-study in private.

Multi-Language Media also has some 15-25 minute film strips on various people-groups, to promote specific prayer. These may be rented or bought. Subjects include the Jews of Israel, the Arabs of Palestine, the Bosnians of Yugoslavia, and China.

Finally, there are written materials in English to help us understand our foreign friends—such as How to Share the Good News with Your International Friends; Christianity and World Religions; You and Your Refugee Neighbor; Making Friends with Mainland Chinese Students; etc.

May God, who has brought the world to our land, help us to reach out to these people in loving witness. Thank the Lord for this ministry that can help us do so.

Multi-Language Media
P. O. Box 301
Ephrata, PA 17522

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HEROINES OF FAITH:

Women Missionaries—Their Roles and Impact

Joann Garrett Broadus

(Excerpts from a paper written for a class at the School of Biblical Studies, in Louisville.)

Some doors in missionary work are more open to women than men, i.e., women witnessing to Moslem women. A native woman would not be allowed to converse with a male missionary, but a woman missionary would be free to enter their kitchens and converse with the women. Elizabeth Elliot was able to witness to the Auca Indians because, as a woman, she was not a threat to them. Other times women's work was not very successful until the men were converted.

Women seem to have a greater capacity for pioneer work than men. "If there is any one generalization that can be made about single women missionaries and their ministries, it is perhaps their bent for difficult pioneer work. 'The more difficult and more dangerous the work,' writes Herbert Kane, 'the higher the ratio of women to men.'" (Ruth Tucker)

Women missionaries by far outnumber the men. Tucker speculates that one of the reasons so many single women have gone into foreign mission work, is due to the fact that there are few opportunities for full time service to God in the home church. Whatever the reasons, there is much work to be done to reach the unreached people groups and to "bring home the King."

Married Women – Duties That May Conflict?

If missionary means "one sent", then a wife who is unwillingly dragged to another country by her missionary husband, cannot be considered a missionary. But a woman who is called along with her husband and who seeks to serve God with him in a missionary capacity, is to me just as much a missionary as her husband.

From my own observations in reading about the history of missionaries it seems that the married woman's role has been one of the most difficult. Giving frequent birth to children and following often very inconsiderate husbands on arduous journeys while pregnant or with small children took its toll on their health. Many of them died in their early thirties. Their children (if they lived) were often sent far away to receive their schooling. They were often separated from husbands for long periods of time and never received the recognition that their husbands or the single women missionaries did for their labors. Raising their children and supporting and encouraging their husbands were of course their primary duties. Perhaps we will never know the real extent of their influence on foreign missions.

Married women missionaries still have many avenues of service open to them. Taking care of their families does not have to monopolize all their time. They can reach out to children and women in their neighborhood, and their example as wife and mother is an important one to new converts. There is discipling other women, teaching Bible classes, translation work, etc. The point I am trying to make is this. God wants us to be faithful in whatever we do. "He that is faithful in little will be faithful also in much." While being a wife and mother takes a great deal of time, the woman who is looking for ways to reach those around her for Christ and seeks God's will towards this end will find God's will and be used by Him. While this role may not be as noticed perhaps as that of the single pioneering woman missionary's, it is nevertheless an essential one and also a part of God's plan.

Many Gifts, Many Ministries

God has chosen women as well as men to reach the unreached. He has used women as nurses and physicians, linguists and translators, teachers, wives and mothers, ministers to the poor, the hungry, the sick and destitute. He has used them as pioneers of new works, as evangelists to remote tribes, as martyrs, and in many other ways to spread the good news of God's salvation.

He seeks to use us, whether on the front lines or to support those who are, to fulfill His goal of sending His message of salvation to all the world. Let us seek God to find out what He wants to do through us toward this end and to do it.

Missionary Messenger

"Greater things for God"

Nakahara Mission

Shizuoka City, Japan

May 1989

It is time to give you an update on the Nakahara Mission work since January 1. Michiya is continuing his studies at Osaka Bible Seminary during the spring semester. He has now completed one full year of studies. He also has been traveling to Shizuoka approximately twice a month to preach at the church there. Other men of the congregation have continued to assume the remaining duties faithfully.

Annette gave birth to a healthy baby girl on May 23. Her name is Angela. Both mother and daughter are doing fine.

The church in Shizuoka City has made a very definite step of faith concerning the construction of a church building. It had been a vision of Shichiro's many years before his passing. The Lord has had a hand in several important events to help the church there to decide that construction is a very real possibility in the near future. Plans call for the project to begin on August 1. The present church building must first be leveled, then reconstructed and consolidated into a single two-story unit. The church has found a place to meet temporarily. Plans call for completion of the project by the first of the year 1990. We have viewed the plans and are convinced that the church has planned wisely since space in Japan is such a premium.

Bob M. Yarbrough

Treasurer, Nakahara Mission

7110 Bruton Rd., Dallas, TX 75217

Karen Ashley

Solomon Islands

May 1989

This weekend is a translator committee meeting. James was gone from 7 - 3:30 in the canoe picking up members from the other side of the island (and catching 3 tuna, the largest was 14.3 lbs.). The meeting will be tomorrow. I hope they can make some decisions regarding spelling, etc.

David began translating this past week. We are thinking of having him do all the 1st draft work and having Timo do theological and Bible check-up work.

It's Monday now, and the translation committee meeting is all over. James had to go get the rest of the men Saturday A.M. and the sea was *very* rough. There are rumors of a bulldozer and team coming to fix the road and bridges, but it is uncertain because of the new government. Pray *hard* that it will come through—James hates having a truck because so many people ask for rides, but if he has to keep going by canoe so much, I'll end up with ulcers.

The committee accepted our spelling recommendations, but people up north still want a different name, not Sa'a. James has tried

to explain how we Americans still call our language English, but they say people won't buy it (or use it) if it's called Sa'a.

As the men were talking, the children drifted in, so when the men left, I had a house full of kids, so I put on a tape of Sunday School songs. The girls particularly are interested in learning action songs, so I taught them Wise Man Built and 12 Young Men Went to Spy in Canaan. I also told the stories behind them. I could probably do this on a regular basis, but I don't know that many songs with motions. They are very popular in this country because the idea is similar to their traditional dances.

Hall Crowder

Operation Mobilization
P.O. Box 194, Waynesboro, GA 30830

We are no longer Floridians, but Georgians. . . . We knew that OM was asking Cindy's husband to move to Waynesboro, and be in charge of computerizing operations of our huge Christian book warehouse there. We knew they were always short of help there, so we began to consider moving to Waynesboro where Alice could help in the office and I could help as needed in addition to doing "rep" work as openings presented themselves. We would also, of course, have the joy of being near children and grandchildren for the first time ever. . . .

We go into the warehouse to work every day and Alice has been able to stand the regular office work o.k. However, she developed an irregularity in her heartbeat a couple weeks ago and is on medication which we hope will settle it down. I am in charge of the study program for the warehouse team, in charge of book displays and sales at conferences, etc., as well as taking on other projects as they come up.

We are happy here, and busy. It is thrilling to have even a little part in sending literally *tons* of Christian books and supplies out from here to mission points all over the world. As I write this, the staff is getting ready to fill several "containers" for immediate shipment. A "container" is 8 feet high, 8 feet wide, and varies in length. We will have one twenty foot and one forty foot going to Amsterdam where we are getting our new mission ship, LOGOS II, ready for service. Three 20 footers go to Nigeria, one to Ghana. Our warehouse is larger than a football field and in some places stacked twenty feet high with cartons of books, etc. Please keep us in your prayers.

Robert Johnson

Caixa Postal, 1411
13.001 Campinas
Sao Paulo, Brazil

April 17, 1989

We plan to spend our regular furlough in the U.S., beginning sometime after July this year. But then instead of returning to Brazil, we would hope to start a new career in the country of Mozambique, Africa in 1990.

The International Fellowship of Evangelical Students is interested in starting a new student movement in Mozambique, and I am in contact with their office in London. However, it is very doubtful that the Mozambique government will issue a resident visa to a minister who proposes to start a student movement in their university. There-

fore, I am planning a 2-week survey trip, probably leaving here May 11, to find placement as a teacher in the seminary or Bible institute there, or even to teach English or math in a secular school. Another objective of my trip is to check into living conditions. The government is Marxist and controls all living quarters. The non-availability of housing has become compounded because of a million refugees out of a total population of only 15 million! The country has been in civil war for 12 years and the opposition controls most of the interior. Most food has to be imported and unemployment and starvation are rampant. I have mixed emotions as to what reactions I may have to the trip. What could be a very pleasant trip may turn out to be a nightmare.

I plan to pass through Johannesburg, South Africa to check on the American high school for Rachel to do her senior year. Johannesburg is a 50-minute flight from Maputo.

While we are in the U.S. we plan to make our home with my wife's mother. She lives about 65 miles south of Atlanta: P.O. Box 82, Zebulon, GA 30295. Telephone: 404-567-8920.

Zhenee Magat

Cyprus

(A missionary receives no greater joy than seeing someone he helped to grow in Christ now serving Him as a cross-cultural missionary. Zhenee Magat is a graduate of Central Bible Institute in Manila, Philippines. She has been especially involved in intercession and in evangelizing and teaching children. After many difficulties and delays, the Lord brought her last year to Cyprus as a missionary.

Here is part of a recent letter. It shows how the Lord can use even a new missionary who has not yet mastered the language. Thank God for single ladies who serve Him faithfully in many parts of the world. Where are the men?)

Praise the Lord for opportunities to plant Gospel-seeds in the hearts of three families.

Aris and Toula have one child. Last Feb. the couple invited me for a dinner and asked me to pray for them. Before I prayed, I explained to them what prayer is and to whom we should pray. I saw in their faces the eagerness to listen as I got into the Gospel message. I gave the invitation to receive Jesus as their Saviour. Pray that the Holy Spirit will continue to convince, lead and encourage them to seek God.

Chona, a Roman Catholic Filipina, married to a Cypriot, has one boy. Her husband did not like the idea of accepting the Bible from me. He owns a disco-club that is engaged in dirty business. Last Feb. I went to her house as a response to her insistent invitation. Praise the Lord she was able to hear the wonderful plan of God. She was amazed and excited. She realized that her doings were wrong. She plans to come to my house to learn more.

Pray that God will give her the courage to deny the things of the "world."

Demetrius, an atheist, has one boy and two girls. He is my landlord's son working next door to my house. He invited me to his office just to listen as I answer all his questions about God. Praise the Lord for more than one hour conversation with only one topic—the living God and the great salvation through Jesus. Finally he

asked me to pray that the Lord will make him humble to believe and have faith in one true, living God and eternal life. He still is looking forward to more discussion and to learn more about my faith.

Language study is very interesting but somewhat confusing. I am now speaking three different languages (English, a little Greek, and Filipino) in my everyday living. Pray that I say the right words to the right person.

Bob & Joy Garrett

Ruwa, Zimbabwe

May 18, 1989

The Lord has been good to us in giving us a one ton Nissan truck and a 3½ ton 1987 Ford truck. It took 4 months of working to obtain the necessary papers and 4 trips to South Africa to obtain the trucks. As spare parts are extremely scarce here, it is essential to have relatively new transport. Bob has been trying to get one of our bigger trucks back on the road ever since we've returned and lack of parts has stopped him. When we have camps and big meetings, these trucks are necessary to get the local congregations to the assemblies. Very few of our members own private cars which are very expensive and hard to obtain. Sale of our old vehicles pays for the new ones.

In visiting our congregations we see a gradual growth in numbers in most of them. We've witnessed baptisms in many of our visits. Although we try to visit each church, we've yet to see them all.

The women are asking me for Bible Classes; so I am having 3-4 a week. We are thankful to see thirsting for God's Word.

We have had 3 camp meetings here at Rockwood. They have been a big success. The new temporary camp facilities near the new multi-purpose building have been a blessing: boy's steel huts, toilets, girls' enclosure under the roof of the multi-purpose building, 2 open air classrooms, and a volley ball field.

Our construction is at a standstill right now because of a shortage of cement which will probably last several months. Continue to pray for God's work here.



THOUGHTS FROM ROMANS

Ernest E. Lyon

"Christ's Example in Accepting"

Now the God of patience and of comfort grant you to be of the same mind one with another, according to Christ Jesus: that with one accord ye may with one mouth glorify the God

and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the glory of God. (Romans 15:5-7, ASV)

May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God. (Romans 15:5-7, NIV)

In these verses the Apostle Paul closes his arguments begun in 14:1, concerning receiving (or accepting) those with whom we may disagree on some points but who are also true believers in Christ. I have headed the article with both the ASV and the NIV because of the importance of the passage and the changes in translation. Both can add to our understanding of this subject. The summary, in a true sense, of the subject is in the last verse, but since it is founded on the subject matter of the first two verses, we will take them in order.

In case you are one of those people who are impatient and need to be encouraged a lot, take heart—you can get these things from God. He is described here as the God who gives patient endurance and encouragement (or comfort). He is never stingy with His gifts and He is glad when we look to Him for the attributes that He wants us to have. However, here, the emphasis is not on those things but on such a God giving you a “spirit of unity among yourselves.” I feel that the NIV here makes clearer just what Paul is wanting you to have in this prayer-wish. He is not asking that you may come to an agreement on what you think, not asking that you agree on the interpretation of all Scriptures; He is wanting you to have unity even though you may disagree on some things. You cannot be said to be following Christ Jesus if you do not make unity with His people a prime concern. It is impossible for us to come to the same understanding because we are of different ages, different backgrounds, different numbers of years of Bible study, and you can go on and list many more ways that human beings, even Christians, are different from each other. But if you follow Christ Jesus, if you know that all who are true believers on Him in the sense of Acts 16:31 are born into His family and are therefore brothers (or sisters) of yours in Him, then you can have a unity with them, count them as one with you. What a tremendous influence the Church of the Lord Jesus Christ could have if all Christians would come to this understanding—and practice it.

The result of having such a spirit of unity is then shown in verse 6. God is seeking worshippers, seeking those who will glorify Him in their words and in their lives and here we find those in such unity “with one heart and mouth” able truly to “glorify the God and Father of our Lord Jesus Christ.” Surely you desire such a result as this and will earnestly seek to do this. However, have you ever wondered why He is called “the God . . . of our Lord Jesus Christ”? Since Christ is one with the Father, why is He called “the God of our

Lord Jesus Christ"? It is very simple, if you think seriously about it. Jesus was both divine and human; He was the Son of God and, so, God but He was also the Son of Man, truly human. The reference to "the God of our Lord Jesus Christ" is a reference to His human nature, while the "Father of our Lord Jesus Christ" is a reference to His divine nature as truly the Son of the Father. And this should remind us again of another reason we should want to glorify Him—He gave His Son to be one of us that we might become His children also. Praise His name!

On the basis of these things, Paul moves in verse 7 to urge upon us the thing He has been working toward through a total of 29 verses—our accepting (or receiving) one another just the same as Christ accepted us and we should do this to "bring praise to God." I am glad the NIV used the word "accept" instead of "receive" because the latter word was often misunderstood to mean to receiving him into the congregation and then be able to set him straight on all the details. Christ had no such thing in mind when He received a sinner like me; He received me on the basis of His work for me on the cross and my belief in Him as having taken my place there. He was the one Who did what was necessary to receive me and then He received me—and you. Therefore, we need to receive each other and we can and should keep in mind that this will bring "praise to God."

Aren't you glad that those people who think they will become Christians after they have straightened themselves out are wrong in that belief? If I had had to wait to be of myself right before God then I would have remained a lost sinner instead of a sinner saved by grace. And so would you! But, praise God, Christ received me and God gets the praise by His doing what no man could do for himself.

I hope that you have already placed such a faith in the Lord Jesus Christ for your personal salvation, thus making you a child of God. If you have not, that is really sad, for there is no other way to God and all others are going to be in the lake of fire instead of with the Lord throughout eternity. If you have not placed your faith in Him, I urge you to do so immediately.

"GAMBLING FEVER"

Alex Wilson

That was the title of an editorial in Louisville's *Courier-Journal* on June 1 of this year. Kentucky, you see, recently legalized a state lottery, by consent of its voters. During the referendum campaign, the *Courier* first opposed the lottery but then flip-flopped and backed it for reasons of expediency. Since people are going to gamble anyhow, let's let our own state—not others—get the revenue.

In the light of all this, plus the fact that 28 states now have lotteries, one of *W & W's* readers requested that we deal with the topics of gambling, lotteries, sweepstakes, etc. So here we present various facts and evaluation: 1st, from the recent *C-J* article; 2nd, a letter I wrote to that paper during the referendum campaign (which

omits quoting Scripture since many secularists give a knee-jerk rejection to any and all arguments where the Bible is quoted); and 3rd, a Biblical analysis by Carl Kitzmiller.

Gaining Momentum

The C-J editors observe, "Once shunned by the middle class as a pastime for seedy characters... gambling has now become a favorite sport. Americans wagered \$241 billion last year—almost \$1,000 for every man, woman and child. State lotteries have played the largest role in changing attitudes toward gambling (and have also) paved the way for other forms of gambling... The experience with state-run lotteries defies the notion that when gambling becomes legal people will grow bored with it. Instead, legalization seems to whet appetites."

And what have been the results of the growing mania? Read on, and weep. "Therapists are seeing more people with gambling-related problems, and lawyers say gambling is to blame for *more bankruptcies and divorces*. As many as 5 million people—including a growing number of teen-agers—are believed to be gambling *addicts*." Another article says that studies in New Jersey show that "over one-third of *families that live in poverty* under \$10,000 a year *spend over one-fifth of their incomes on lotteries!*"

"A Trojan Horse"

[Here follows the letter written before the referendum:]

A state lottery for Kentucky is being pushed hard. Many citizens protest strongly, for the following reasons:

Lotteries are *disappointing*: Ohio, in spite of its lottery, was forced to close some of its schools for lack of funds.

They are *inefficient*: In *Presbyterian Journal*, Shirley Wilcox reports that "the cost of raising state funds by lottery is about 60 cents (60 percent) of each dollar collected." In contrast, "it costs only about a penny—one percent—to collect straight taxes, and 99 percent of the money collected goes directly to the state government."

State lotteries are *counterproductive*: The crime rate in Atlantic City has greatly increased; its law enforcement costs have risen, too. What a tragic "solution" to the lack of enough money for schools!

They are *harmful* in several ways: *Newsweek* reported that disproportionate numbers of people who never before bet are drawn in by state lotteries. *Presbyterian Journal* pointed out that lotteries are especially dangerous to young people. "There are an estimated 10 million compulsive gamblers in the United States, 96 percent of whom started gambling before they were 21 years old." We deplore exposing our youth to such a moral threat.

Sadly, the poor suffer the most. According to *Newsweek*, disproportionate numbers of poor people play the state lotteries and, as a result, sink ever deeper into poverty. Then all of us have to pay more taxes for the welfare system.

But the lottery is hailed as the savior of our financial problems! Instead, it would be a Trojan horse.

Questions Asked of Us

Carl Kitzmiller



What is wrong with gambling? I couldn't find anything in the Bible about it.

The one asking this question is not in favor of gambling, but in looking for instruction in the Bible with which to teach others was somewhat surprised not to find some specific verses dealing with the matter. Like a number of other sins, gambling is "in the Bible" under other names, qualities, or terms. For example, "covetousness" is surely one of the qualities that lies back of gambling, providing the motivation for it. In great measure the sin of being "unmerciful," while not limited to gambling is nevertheless one of its companions. Especially in Gal. 5:19-21, where we have a list of the works of the flesh, there is a term that is noteworthy: "and such like." This recognizes that the list is incomplete and that there are other activities and attitudes similar to those listed which are evil. It is true that the practice of gambling is not specifically mentioned by name, but the person who has any proper sense of the spiritual values taught in the Word of God ought to have no difficulty in recognizing the evil that is inherent in it.

What is wrong with gambling? Many things really. Many things can be known by the company they keep. Over the years gambling has been associated with the bars, dives, and low haunts of mankind. It is a besetting vice of the unscrupulous parasites of society and the game of con men. Gambling attracts the worst characters in society like that which is putrid attracts flies. One of the concerns of government is the way criminals become a part of organized gambling. Many societies have seen fit to regulate some of the worst forms of gambling, not because of religious favoritism but because of the evil effects of this vice on society.

Gambling is an often overpowering habit that ruins lives, destroys families, robs children of the necessities of life, and leaves other kinds of casualties. It is an activity that takes a strong hold on people, enslaving them, destroying their better judgment, and rousing passions. Modern man recognizes this addiction by the formation of a self-help group, Gamblers Anonymous, which is very similar to that provided for alcoholics by Alcoholics Anonymous. The Christian is to refuse any practice, any habit, which enslaves him. The apostle Paul declared himself unwilling to accept an otherwise good thing that brought him under its control (cf. 1 Cor. 6:12). In so doing, he gave us a pattern to follow. Even if we could not find any evil in gambling, there is a power that it has for addiction which should make people beware of it.

One of the most serious charges against this practice is the fact that it lives on the suffering of others. It is a non-productive activity. No goods or services are rendered in exchange for the money exchanged. Some may contend that they are amused thereby, and that paying for this form of amusement is no different from any other. Gambling cannot survive on its amusement value alone, however. The appeal is the gain of something for nothing. Basically it is parasitic. Some may manage not to lose any more than they "can afford," but this is not the rule. Whatever is "given" is not given as a free act of the heart but is "taken" instead. We can rationalize that those involved should know that they are taking a chance and that loss can occur, but the simple truth is that gambling preys on the weak, ignorant, gullible people in great measure. It may be argued that in organized gambling there is no victim; it is "the house" or "the bank" that loses. The truth is that the house never loses, however, not in the long run. The loser is the one who gets caught up in the meshes of an addictive habit. There really is no gambling without someone being the victim.

Even without a specific verse in the Bible condemning gambling, God's people down over the ages have recognized that this is a practice that has no place in the Christian life. It is not that which is recognized as spirituality. It is not regarded even by many worldlings as a commendable pursuit in those who are spiritual leaders. Moreover, there is a certain idolatry often evident; the gambler may tend to think of his life as controlled, not by God, but by chance, the stars, "Lady Luck," or some other.

"Sure," someone says, "there's a lot wrong with gambling, but almost anything can be abused and misused. What if it is limited and controlled?" One declares: "I only bet for pennies, just for fun." Another declares, "I set myself an amount I can afford to lose and I don't go over that." Or, "We took the kids to the carnival and they enjoyed trying to get some trinkets. It was all in fun." If all gambling were as controlled and limited as this suggests, maybe we'd have to be pretty strait-laced to declare it a vicious evil. After all, there is indeed sometimes a fine line, often involving one's intent or motivation, that divides gambling from some other forms of risk-taking. Proponents of gambling like to point out that business men take risks, farmers "gamble" on the weather, etc., and that many things in life are a "gamble." So these try to rationalize that it is a fact of life and is evil only when it gets out of hand. What is too easily forgotten is that unnecessary risk taking is like playing with fire. This is not the mild-mannered pet that some suppose it to be. A self-controlled person may very carefully limit his involvement, but what if he is deceived about his self-control? And there's the power of example. Father may know when to stop at the carnival games, but will the child be infected with the virus of gambling? And what about the worldling or the weak Christian who sees the Christian betting pennies? He may be thereby tempted to bet dollars and more! The conscientious Christian cares about his influence on others and seeks to avoid the very appearance of evil. This is an addictive thing, and how sad it is if our fun becomes another's downfall.

A discussion of this subject is not complete without some notice of the rationalization that all of life is a "gamble." There are certainly risks in life, but most of us do not have much difficulty in distinguishing between the risk of a legitimate business pursuit based on whatever judgment we can muster and the risk that is based on chance. It needs to be said that some business deals are indeed little more than chance gambling. Some of the big farmers who are in dire straits today may have been caught up in the possibility of making it "big" and failed to act on the basis of good judgment. In ordinary pursuits of life men may indeed gamble and lose. Greed and covetousness provided the motivation. Not all business practices are necessarily honorable. Some of the rich folk of the world are gamblers who won. Some of the bums on skid row are gamblers who lost. This does not change the fact that the wise business man, farmer, or whoever, uses what good judgment he can and does all that he can to make his course of action one of skill rather than one of chance. He may even make the wrong decision or some factors may arise which were beyond his control, but his purpose was to act intelligently.

Then there are the games, contests, give-aways, and sweepstakes. Some of these are contests of skill, ability, or some other such purpose. Paul speaks (favorably) of the Greek games in which many ran but one received the prize. These rely on performance, not chance. Most of us have no problem with these. And again, many of the give-aways and sweepstakes are so regulated by law that "no purchase is necessary," and while chance is the factor in the selection of a winner it does not cost us to enter. The only investment is the effort of filling out a form or some return of materials supplied. My rule of thumb in these matters is: Is there an entry fee, some payment that must be made? Must I make an investment of money to qualify? The charitable organization that uses a raffle to raise funds will have to approach me in some other way for my help. I do not buy chances. This is my rule, not one that I insist on binding on you. Each of us, however, needs a point at which we draw the line, lest we find ourselves slipping into questionable practices.

Gambling is bad news, whether run by the individual, the race track or the state. Its victims are many and the fruits of it are often bitter. Don't make the mistake of supposing that the absence of specific mention in the Bible somehow makes it all right!

PROPHECY:

Could the Temple be Built in Our Day?

Stephen A. Toms

The above was the headline of an article in the Jewish Chronicle on July 29th 1988. There had been another article two weeks earlier (July 15th) headed "Priests prepare for the Third Temple." Such

articles may well reflect the thinking amongst God's ancient people at this time.

In the earlier paper we are told that one, Ariel by name "heads the Institute of the Temple, a group of volunteers making the Temple vessels and the priestly garments. . . . A third Temple could be built today, he believes, if the necessary funds could be raised. . . . Based on calculations done by Abarbenel, the fifteenth century commentator, he estimates the total cost of King Solomon's Temple to have been the equivalent of £5 billion [\$8,750,000,000]."

Then he is reported as saying "When we were in exile, we could not fulfil the commandments relating to the sacrifices and the Temple. But once we returned, those obligations resumed. We have to do whatever we can now so that, when the right moment comes, everything will be ready. I think that 1967 was just such a moment. If, when we took the Temple Mount, we had been ready with all the vessels, we could immediately have renewed the service. Instead, we got there and didn't know what to do. At first, the area was under military rule; then slowly the Moslems came and started worshipping, until they gained control. We lost the Temple Mount because we weren't ready to seize that opportunity."

The later paper says "The popular Seder song, Adir Hu, poignantly pleads with the Almighty to send the Messiah and rebuild the Temple in Jerusalem. Yet when we talk of the third Temple, we are not being precise. There were, in fact, three Temples on the hallowed site of Mount Moriah. Solomon's Temple stood there for over 350 years; Zerubbabel's Temple for 420 years; and Herod's impressive reconstruction for 90 years. The structure was destroyed, except for part of the surrounding wall, in the year 70 C.E. . . . Since the re-unification of Jerusalem in 1967, the subject has taken on new relevance and suggestions have been heard that the rebuilding of the Temple should now move out of the realm of merely messianic dreaming."

Various matters are considered in both articles which are interesting in that they indicate prevailing thought amongst many Israelites today. Many students of prophetic Scripture expect that a temple will be built in Jerusalem before the second coming of our Lord Jesus Christ.

Bishop D.A. Thompson wrote toward the conclusion of his book "Jerusalem and Its Temples," "It remains to draw attention to the fact that the Prophetic Scriptures, in the judgment of many godly expositors (such as Dr. Tregelles, B.W. Newton, Adolph Saphir, and David Baron), indicate that there will yet be a Fourth followed by the Fifth or Millennial Temple. . . . Those who understand prophecies thus will not be surprised if one day they read that Israel is erecting another Temple. Perhaps the Jews will secure, in conflict or by purchase, the Mosque of Omar and build a new Temple on the old site."

So it will be interesting to see how things develop.

—From *Watching and Waiting* (England)

DRUDGERY

Godfrey Robinson & Stephen Winward

So much of our daily work is dreary and monotonous. It seems to lack meaning and purpose. How can such work be related to the service of God?

Many of the jobs people have today are dull, monotonous, and dreary. At Carisbrooke Castle in the Isle of Wight there is a large treadwheel, inside which a donkey used to walk to draw up water from the well. Many of the tasks given to human beings in this industrial age are scarcely less monotonous. There is the almost endless repetition of the same pattern of action, like that of the man tightening nuts on an auto assembly line, or that of a woman filling a succession of cans.

Such soul-destroying work may be contrasted with the skill and creative activities of the ancient or medieval craftsman. The farmer, the smith, the potter, of Biblical times could find joy and satisfaction in their creative, if hard, work. But how can a Christian nowadays make anything of these jobs for which there is so little to show?

The Wage—or the Work?

It must be frankly admitted that we sometimes bring this problem on ourselves. These dreary jobs are often better paid, and we want to earn good money right from the start, no matter what the work. We forget that the nature of the work does matter, even more than the wage, and we need to give careful thought to the kind of work for which we are endowed. There *are* more interesting jobs, although they are often poorly paid; but these jobs may be far more worthwhile.

Not all folks, however, are in a position to choose. Limitation of talent or opportunity, or economic pressure, force many to take up whatever employment is available, even if this should prove uncongenial. But such jobs have redeeming features. They carry with them few worries. Just because they are repetitive, little mental energy or concentration is required. Because there is little responsibility, the mind is set free for other work which is more responsible and creative, outside the job itself. Also the worker may find more opportunity for developing friendships, especially with fellow-Christians in business fellowships or Christian organizations. Such compensations are worth seeking.

Never A Dull Moment?

Part of this general problem may be solved in the future by the introduction of automation. But it will never be possible or desirable to abolish all monotony from work and life. As servants of God we must accept the fact that a certain amount of monotony is an essential part of character training. "The Lord is more interested in the workman than the work;" He makes good use of monotony in molding our character.

Do not imagine that His great servants never had a dull moment.

Moses worked for long years in the wilderness as a shepherd; it must have been unexciting most of the time. The Saviour Himself toiling in the carpenter's shop until He was thirty faced "the trivial round, the common task." A life full of interesting and exciting events would be about as wholesome as a diet of strawberries. If accepted in the right way, monotony can be the raw material out of which steadfastness, patience, and perseverance are developed.

Monotony in Every Job

Actually, monotony is found in all jobs; it is only a matter of degree. The life of a film star may appear to be full of excitement and glamor; in fact, it consists mostly of tedious rehearsals and repetitions of the same actions. The jobs of other people usually seem to us more interesting than our own; just as to the cow on this side of the river, the grass on the other side always looks greener. Everywhere and always there is need for people who will tackle the monotonous jobs cheerfully.

This is especially true of the work of the churches. It is easy for Christians to develop the mentality which craves for and revels in the spectacular and unusual. This has been aptly called "the age of conferences," and there is a type of Christian who flits around to all the big conventions, campaigns, or meetings, and regards with indifference or even scorn the humdrum services upon which the work of the kingdom really depends. There are those who on literary grounds have accused Isaiah (40:31) of anti-climax, when he speaks of waiting upon the Lord for strength to mount up with wings, to run, and to walk. But the prophet has the order right. It requires far more strength to walk along the dull tracts of life and service than it does to run or to mount up in emotion and spiritual exaltation.

Incentives

The Christian, then, should cheerfully accept his assignment of monotony both in his job and in his various spheres of Christ service. He should "turn his necessities to glorious gain" by doing all his work as unto the Lord and not unto men. In doing it for Christ, he will also be serving his fellow-men. In this connection it is a great help to try to see the end-product of the work. How does it serve and help others? What need does it supply in modern society? Try to see your little part in the context of the whole product and service, as this tends to give your work meaning and purpose.

This sense of purpose is enhanced by the realization that the Christian worker is Christ's ambassador in the place where he is employed. Let him therefore set out to be cheerful, courteous, and helpful to all who work with him, that he may witness by the quality of his life and labor, to which he will have opportunities to add the testimony of the word of mouth. His wage also is part of the purpose of the work: "let him labour, doing honest work with his hands, so that he may be able to give to those in need" (Eph. 4:28). The money we earn enables us to meet our own needs; it also enables us to minister to the needs of others, and to contribute toward the work of the kingdom of God.

Your Second Job

This last point is important. For the fact is that again and again Christians do their best and most lasting work for God outside their daily job. This is in no sense an excuse for neglecting your job, working with your eye on the clock, preoccupied in mind with what is going to happen after knock-off time. Such conduct is harmful both to the work itself and to the progress of the Gospel. At work we should be *working*. But it remains true that many Christians who are honest and industrious at work do far more for the Lord in what has been aptly called their "second job."

The occupation of Paul of Tarsus was tentmaking, and by this he earned his living so as not to be a financial burden to any of the young churches. But his real work that his "job" enabled him to do was that of a pioneer missionary and apostle. You, too, can compensate for a dull job by the creative and fruitful work that you do for the Lord outside. Here is a clerk who adds up figures in a ledger all day. He is also the captain of a Boy's Brigade company, who loves every aspect of his work with boys and has led many of them into God's Kingdom.

Compensating Activities

There is an unfortunate tendency today for people to squander money and time in compensating activities. They react from a dull job by rushing to the entertainment world for excitement. This is in part understandable. People do indeed need a complete change from the treadmill tasks by which they are often imprisoned, and there is a legitimate way of meeting a part of this need in sport, recreation and entertainment. But it is very much more satisfying and fruitful to find that compensation in creative hobbies and useful service. One of the authors was once employed in a bank, a job which has its full quota of routine and monotony. But the work of lay preaching was found to be a complete change, giving deep personal satisfaction and fulfilling a need at the same time.

Ask yourself, what can you do outside your job, which will make that job itself more significant and act as a complement to its deficiencies? William Carey, the pioneer missionary to India, is quoted as having said, "My work is to preach the Gospel—I cobble shoes to pay expenses." Your job can pay your expenses so that you are free to do a greater work.

The Vision of the Whole

At the time of the Industrial Revolution many people in England were de-personalized by their work and were made to feel insignificant and valueless. But they found dignity, significance and fulfillment in their local church, as sons of God called to fellowship and service with Him. There they learned to think and speak, to discuss and organize, to accept responsibility and serve. It is often forgotten that this is where the Trade Union and Labor movements began.

The changed circumstances of today have not altered this basic need and principle: we must all try to see our job in a much wider setting. The work the Lord has called and endowed us to do is, in most cases, far wider than our daily jobs, although the latter is an

important part of it. Even if the job has to be somewhat dull and dreary, life as a whole need not be so. It is this vision of the whole which redeems the part.

Above all, the right incentive can transform every part. Although Jacob had to toil at the monotonous task of shepherding for seven years to win Rachel, yet "they seemed unto him but a few days, for the love he had to her" (Gen. 29:20, ASV). Because Christ loves us, and we, too, love Him and seek to serve Him, the dreary days are shortened, the hard tasks made easier and the heavy burdens light.

NEWS AND NOTES

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

Piedmont Church, Dallas, Tex.

Sunday night we will join with several area congregations for 5th Sunday Fellowship at Eastern Hills Church of Christ, Garland. The Revelators will be singing and the new Youth Director at EHCC, Clark Racea, will be speaking. A fellowship dinner will follow the service.

TEXAS - LOUISIANA BI-STATE YOUTH RALLY II Dallas, June 30 - July 2

Location: Piedmont Church of Christ, Friday evening, June 30 at 7:30 p.m. through Sunday noon.

Speaker: Martin Brooks, Minister at Cherry St. Church, New Albany, IN.
Special Music: "The Revelators" of Dallas.

For more information contact:

Chuck Gilbert
7110 Bruton Road
Dallas, Texas 75217
214 - 391-5656

Linton, Ind.:

Following the Lord's Supper this morning, Bro. Bill Vickers will be ordained to the office of Elder, and Bro. Jim Taylor will be ordained to the office of Deacon. Please pray for these men and their families as they serve the Lord in a new capacity.

Henryville, Ind.:

On Friday, May 19, 1989, it was my great pleasure to assist Doral Whitsett, Sr. complete his obedience to the Lord in baptism. This was accomplished with the help of personnel in the Floyd Co. Hospital. We were able to go to

the physical therapy department and use the whirlpool tub to immerse Doral into Christ as the Scriptures teach us. It was a joyous occasion and we are thankful to be able to count him among the body of Christ.

—Ray Naugle

Cramer Church of Christ, Lexington:

Mark August 7th - 10th on your calendar and plan now to attend this year's Louisville Christian Fellowship. The Lord has blessed this year's planning committee with vision and enthusiasm. We just concluded our third meeting and each member is excited about this year's program. [see back cover for details.]

Special Singing will include:

Monday night: S.C.C. Alumni Chorus directed by Victor Broadus. We're calling all former students of S.C.C. to be present and ready to sing several old favorites.

Tuesday night: P.C.S. Alumni Chorus directed by Jim Embree. P.C.S. Students—hope you'll make a special effort!

We're looking forward to having a delegation from every church in attendance this year so we might "encourage one another." Pray with the committee that the Lord might use this year's fellowship to strengthen each of us and give us a greater vision for reaching the lost.

Romans 8:28 in Afghanistan: Russians Evangelize Afghans!

Some Soviet soldiers who were sent to Afghanistan as punishment for their Christian faith evangelized Afghans and led Bible studies there, said a

recent visitor to Afghanistan. Some Afghans became Christians as a result of the soldier's witness.

That land is regarded by many as the toughest mission field in the world. It has never had a viable indigenous church. The number of Afghan Christians can only be estimated, since most are secret believers. Converts are persecuted severely and many have been killed.

—Christian Mission magazine

Iranians Evangelize Russians!

In the last ten years, Iranian Christians have distributed hundreds of Russian Bibles to Soviets working in different parts of Iran. Most return to the USSR and others are sent to replace them.

Iranian Christians have found many Russians willing to receive the Bibles. "Praise God for the chance to reach Russians in Iran!" said one leader.

—Christian Mission magazine

Cherry St. Church, New Albany, Ind.:

Aerobics is so popular we are expanding our exercise times. Ladies classes will now meet on Mon. 7:30-8:30 and Wednesday evenings after church service. (We should care for our bodies as well as our spirits.)

Jeffersontown, Ky.:

Don't forget the North American Christian Convention, July 11-14, here in Louisville. Our Mixed Chorus will be singing in the morning Worship Hour July 12.

Be sure to see our new Missions Bulletin Board in the stairwell. Get informed and involved with our Mission's efforts. The board will change every month. Let's all get behind the Missions Committee as they inform us of what's going on in the mission field!

We heard a good report on the fine message delivered by Rick Murphy last Sunday evening. He is doing a good work for the Lord at Mackville.

—Didn't we have a wonderful day of worship last Sunday with 215 in attendance including 13 visitors?

—Nathan Burks

Jennings, La.:

PRAYER GROUPS meet at 5:30 p.m. each Sunday evening, praying for Sunday school, camp, VBS, and any other item mentioned. Several said they were not aware we still met. Ladies meet in one room and men meet in

another. The Lord is working through these groups to answer our prayers. Why not become a part of these groups. We need you as a prayer warrior!

THE GRADUATION BANQUET was a lovely success, with colorful decor, food, entertainment, and speaker. The ladies once again did a terrific job, and made it look easy! We are so fortunate to have such generous people on our team. The graduates looked so nice, and were very pleased with the banquet and their gifts of Bibles. Thanks again to all who had a part in it.

CAMP NEWS: Workday at CYE (Christian Youth Encampment) May 6 was a great success. The pool was painted, the girls cabins were painted inside, brush was cleaned away, a new hot water heater on the boys side was installed, 350 ft. of water lines were installed, the girls' bath house was remodeled, new road signs were set up marking the way to the campgrounds, and the road leading into the campgrounds was worked on. Two of our men were able to join the 30 other men and women who worked until 5:00 p.m.

Tell City, Ind.:

LAST WEEK: What a great blessing it was to have such a good crowd for our Family and Friend Day. We had 96 in Sunday school, 171 for worship, and about 90 stayed and had dinner with us in the church basement. We are very thankful for your work and response to our Family and Friend Day. Maybe we can make this an annual event!

FATHER-SON CAMPOUT: This Friday evening and Saturday will be the annual event for Fathers and Sons. Come and share any portion of the time with us.

Winchester, Ky.:

About 100 ladies and children attended the Ladies' Spring Banquet. It was just delightful in every way—decorations, program, delicious food. The guest speaker was Bonnie Colwick from Louisville. Her thought was inspiring and her presentation was delightful. Miss Alice Roe and Monica Ware also brought such helpful & encouraging messages.

Another very enjoyable activity of

last week was the Home Schoolers' Achievement Night. About 50 young people participated. One of the highest high-lights of the program was Amy Smith's original poem summarizing some of the points of interest during the school year.

There were excellent reports from the Teacher's Workshop Seminar conducted last Saturday by Glenn and Opal Baber, as evidenced partially by the elaborate display of visual aids in the Ladies' quilting room.

Gallatin Church of Christ, TN: "FAMILY EMPHASIS WEEKEND"

May 19, 20, 21 are the dates for our "Family Emphasis Weekend." This will include Tim Jones as speaker, and workshops on The Influence of Rock Music, Workcamps, The Single Life, Personal Devotions and many other topics. Then we will have a multimedia presentation, "Love in a Twisted World."

SPECIAL PRAYER is urged for Kenneth and Jo Stockdell who leave Wednesday, May 3, for Eagle River, Alaska. They go to encourage the Allens, assist in the work for a week, and to help in final steps of beginning construction on the building.

Earth's Loss, Heaven's Gain

Two faithful Christian ladies recently fell asleep in Christ. Sis. Zelma Oar and her husband Waldo (now confined to a resthome) gave many years of dedicated service to Christ, especially in the Linton/Dugger area. How they could sing! She went to glory in mid-April.

Next month we'll say more about another zealous sister, Mrs. Paul Knecht, who was closely involved with W & W for years.

Portland Christian High School, Louisville: 18 students took part in commencement service, May 26th. This was PCHS' 62nd graduating class! Bill Cook from Atlanta spoke, and James Embree led the chorus in several selections. Of the 18 seniors, eleven graduated with honors, that is, with a 4-year average of B or above. Several plan to attend U. of L.; one each will attend David Lipscomb, Milligan, or Cumberland colleges.

News from San Jose, Mindoro, Philippines: 130 attended summer youth camp, held in Bethany Bible Institute in April. 40 received Christ and were baptized.

The staff & students of Bethany B.I. have planted 8 congregations as a result of week-end outreach ministry. A student center operates in downtown San Jose to reach local young people; but the radio Bible broadcast is temporarily stopped for lack of funds.

The in-town Church of Christ in San Jose has 3 daughter congregations and also runs a large kindergarten/nursery school. Arnol Barrios, a public-school principal, is the preaching elder.—Arsenio Eniego

A Gem from Henryville's Bulletin:
"There is much I do not know about God, but what I do know has changed my life."

Piedmont Church of Christ, Dallas, Tx.:

On Sunday, May 28th, the Piedmont Church held our third Spring Sing service. Some two hundred area residents were present for this wonderful time of praise and worship unto our Lord and Savior Jesus Christ. The Marsalis Avenue Church Youth Chorus sang a number of beautiful songs, the Damascus Road Club from Granbury St. Church in Cleburne, Tx. brought ten numbers, and the Revelators from Prairie Creek Church in Dallas closed the time of worship with seven songs, each with a real message of the gospel.

We had a youth led service on Sunday evening, May 21st. Brothers Chip Dickens, Marty McKee, and Mark Yarbrough brought fine messages from the word of God. Todd Martin led the singing. Our Vacation Bible School will be held June 18th-21st with Bro. LeRoy Garrett, editor of the *Restoration Review*, leading the adult class.
—Chuck Gilbert

HELP!

The editor is grateful for those churches who regularly send bulletins for this *News & Notes* column. But it literally takes hours to cull information from them. It would certainly ease our job if a member of each church could write up just a few, "most-important" news items each month or 2 or even 3 months, and mail them to us. (We can't promise to include all items all the time, though.) Please help us if you can. We'd love to hear from our non-bulletin churches too!

Stop the Press!

We just learned of the homegoing in early June of brother W. L. Brown, longtime missionary to Africa. More next month on this.

MRST FOLLIS BROWN
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HLD

42nd Annual Louisville Christian Fellowship Week

AUGUST 7 - 10, 1989

"CAPTURING THE VISION"

Day Sessions: Portland Avenue Church of Christ

Evening Sessions: Sellersburg Church of Christ

Monday Night, 7:30

Singing, including the SCC Alumni Choir; Speaker, Julius Hovan

Tuesday August 8 Capture the Vision in TEACHING

Morning Speakers: Stan Broussard & Jerry Carmichael

Evening: 6:00 S.B.S. Promotional Dinner

7:30 Singing, including PCS Alumni Choir

8:00 Speaker, Antoine Valdetero

Wednesday August 9 Capture the Vision in MISSIONS

Morning Speakers: Edgar Wallace & Earl C. Mullins, Jr.

Evening: 7:30 Singing, including the Marsh quartet

8:00 Speaker, Arsenio Eniego, Philippines

Thursday August 10 Capture the Vision in FELLOWSHIP

Morning Speakers: Chuck Gilbert & ? ? ?

Evening: 7:30 Singing, including the Revelators quartet

8:00 Speaker, Don McGee

Workshops — Held Tuesday, Wednesday, and Thursday Afternoons

Home Missions (Nathan Burks); Education (Ben Rake); Foreign Missions (Victor Broadus); Leadership (Julius Hovan); Women's Roles (Ruth Wilson; Joyce Zimpelmann; Linda Rake); Fellowship (Alex Wilson; Frank James of Christian Conciliation Ministries).

Youth Activities at night meetings, after the general assembly. Leaders: Duane Smith, Mike Abbott, James Embree.