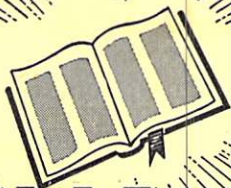
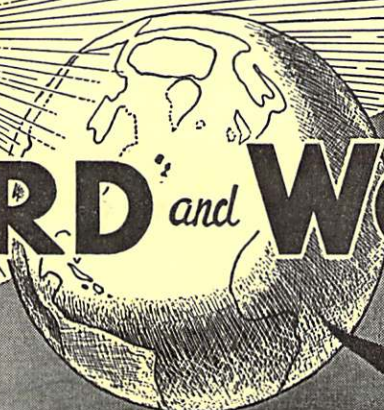


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NOVEMBER - DECEMBER, 1989

## **INTO THE 90'S WHAT MAY WE EXPECT?**

### **WARNINGS ABOUT THE FUTURE:**

1. Do not boast about tomorrow.
2. Do not worry about tomorrow.
3. Avoid unbelief about Biblical predictions.
4. Avoid date-setting and detailed dogmatism about tomorrow.
5. Avoid passive fatalism about tomorrow.

—See page 322

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### **TRUE OR FALSE?**

"I believe that the wide-spread unbelief, indifference, formalism and wickedness which are to be seen throughout Christendom are only what we ought to expect in light of God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true."

—J. C. Ryle

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Alex V. Wilson, Editor

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## In This Issue

Theme: *INTO THE 90'S - What May We Expect?*

Christians and the Future - Alex V. Wilson	322
Leaving the 80's, Entering the 90's - Antoine Valdetero	326
A Hope-Full Future - W. Carl Ketcherside	328
The Decade of the Nineties - Earl Mullins, Sr.	330
The 1990's - What May We Expect? - Robert Shank	333
Thoughts From Romans - "Women Working for the Lord"	
Ernest E. Lyon	337
Questions Asked of Us - Carl Kitzmiller	339
Voices from the Fields	341
Teach the Bible Better: When Sunday School Teachers Receive Flowers From God - Marlene LeFever	346
Gentle Jesus, Weird and Wild - Gordon Aeschliman	347
Book Reviews - Chuck Gilbert	349
In Memoriam: "Good Tidings Radio Ministry" - Neal Phillips	350
NEWS AND NOTES	351

## THEME:

# INTO THE 90'S-- *What May We Expect?*

## Christians and the Future

Alex V. Wilson

As we open the door into a new decade, it is only natural to look back and ahead. A friend of mine said that Chuck Swindoll aptly summarized past decades in this way: The 1930's, idealism. The 40's, patriotism. The 50's, materialism. The 60's, rebellion. Then the 70's, disillusionment. And the 80's, aimlessness. Looking ahead, either Swindoll or my friend (I'm not sure which) predicted an era of *polarization*—as the gap between the godly and the ungodly widens, and clearer battle-lines form, and opposition to God-given moral standards intensifies. Such polarization will probably lead to persecution; but that may be the medicine we need, we soft Christians of America.

### *Wrong Attitudes to Avoid*

It seems to me there are five attitudes about the future which God's Word warns us about. Maybe you can think of others, but here are the ones I see:

1. *Boasting about the Future*: Smug self-confidence, thinking we have a handle on all that lies ahead, and need no help from the Lord. "Do not boast about tomorrow, for you do not know what a day may bring forth," says Prov. 27:1. And James 4:13-17 amplifies the warning.

2. *Worry about the Future*: This is the opposite mistake—feeling that even our Lord has no control over what's coming up, that there is nobody at the helm of history. But Jesus tells us, "Do not worry about tomorrow." God is our heavenly Father (so He loves us); he has a kingdom (so He must be a King) and righteousness (so He must be good). Therefore don't be anxious but put His kingdom and righteousness first, and trust Him for what we need. (Matt. 6:25-34)

Do not boast about tomorrow; do not worry about tomorrow. Those are important principles. But there are more.

3. *Unbelief regarding God's Predictions*: Peter forewarns that in the last days scoffers will taunt, "Where is this 'coming of Christ' you folks say He promised? Why, things keep going on the way they always have ever since the beginning of the universe." (2 Pet. 3) But Biblical predictions that have already been fulfilled give us assurance that the rest of them will be. And Christ's first coming, and

miracles, and resurrection form a firm foundation for faith in His second coming.

4. *Detailed Dogmatism and Date-setting*: This is the opposite error from #3. Despite our Rabbi's clear word, "No one knows about that day or hour . . . you do not know when that time will come" (Mark 13:32f.), many sincere folks have set dates for His return. The latest is poor Edgar Whisenant, who after setting four different dates for the rapture during 1988-89 has finally given up the whole business. But he was not the only one; several folks in churches I know seemed just as certain as Whisenant that Christ's return would occur before now. Let's beware.

Several writers in this *Word & Work* make some detailed, specific forecasts—at my request. But all of us want you to know that none of us are prophets nor sons of the prophets. We submit these predictions as the result of prayerful study of Scripture, but without dogmatic insistence nor cocksure claims that "It's gotta be this way, without a doubt." In fact, somebody among us has got to be wrong, for some contradictory views are held! Let the study our writers have done stimulate you to deeper study of your own.

5. *Whatever Will Be Will Be*: Passive fatalism regarding God's predictions. This too is wrong. Consider, is this statement true or false: "Nothing can change God's plan and program for humanity."

I believe it is false, at least regarding the timing and detailed outworking of His plans. God is not locked into His forecasts! As someone observed, "There is not just *the* future we must *adapt* to; rather, there are *many* futures we can *choose* from." That may sound suspicious or even heretical, but Jer. 18:7-10 backs it up to the hilt, it seems to me. Check it out, and while you're at it consider these specific examples: After the exodus the Israelis could have invaded and conquered Canaan, but in unbelief they chose the wrong future. Later, God told King Hezekiah it was time for his death, but in response to his prayer gave him fifteen more years. And at God's command Jonah predicted Ninevah's fall in forty days; but God relented when Ninevah repented. They chose a different future than the one God foretold, and He gladly gave it to them. In the same way, at least to *some* extent we today can choose between various possible futures. It's up to us whether we will respond with faith and obedience, or unbelief and apathy. So let's pray for revival, work for reforms, be involved in world-evangelism, and seek the lost . . . even though we know that *in general* moral conditions will deteriorate as the age draws to its close.

#### *Thorns or Roses? Empty or Full?*

This leads to the question of optimism versus pessimism. The pessimist says, "The rosebush is full of *thorns*"; the optimist says, "The thorn-bush is full of *roses*." The pessimist says the glass is half *empty*; the optimist says it's half *full*. Who is correct?

As we look at God's prophetic Word and our perplexing world, most Bible students are pessimistic about world conditions. (Some are so much so that they fall into error #5 mentioned above). Our articles by brethren Valdetero and Shank obviously expect things to

get worse. And Randall Terry of Operation Rescue puts it in even starker terms:

Oppression, tyranny and destruction are stalking the church and the nation. In a short few years, we may find ourselves hiding in the hills to protect our families, or locked up in huge holding facilities. We may find our churches seized; our children being taken by the state; a national economic collapse so great you may have to spend your life's savings for a loaf of bread. Do you think it impossible? Do I sound like a half-crazed alarmist?

Let me ask you this: In 1959, if someone had stood in an American pulpit and declared, "In 30 years we will have murdered 25 million children in the most barbaric ways imaginable; we will be killing handicapped newborns; prayer and Bible reading will be illegal in public schools; mayors in prominent cities will declare "Gay Pride Week"; Christian schools will be harassed by the government; Christianity will be mocked on TV sitcoms; pornography will be rampant; we will have hundreds of thousands of homeless, a cocaine crisis that is threatening the very security of our nation, and school officials in New York State suggesting we teach third graders about condoms and anal sex." WHO WOULD HAVE BELIEVED IT?! Would not such a person have been labeled a lunatic?

If America has slid into the very mouth of hell in 30 short years, where will we be 10, 20 or (if we're here) 30 years from now? What living nightmares will our children face?

Yet the late Carl Ketcherside, in one of the last articles he ever wrote (reprinted in this issue), said he believed we are living in one of the greatest times in all history, and concluded, "I believe God is getting ready to do a wonderful work on earth!"

Yes, some Christians expect things to get better and better. In fact, belief in post-millennialism is making a comeback in a number of places—the belief that *before Christ returns*, the Spirit-empowered church will so preach the Gospel that the vast majority of mankind will be converted, ushering in a glorious period of peace, righteousness and progress on earth. The two most common schools of this revived viewpoint are called Kingdom Now theology and Dominion Theology. They are spreading like wildfire today through many churches in the U.S., especially those which advocate the word-of-faith, name-it-and-claim-it, and health-and-wealth teachings. To me these latter ideas seem to contain some truth (our privileges as children of God, and the power of prayer) plus massive doses of unconscious Scripture-twisting and jumping to totally unfounded conclusions. And regarding prophecy, Dominion Theology and Kingdom Now teach that Christ cannot return until the Church wins the world to the Lord and then rules over the nations for a very long time ("1,000 years"). But how do such teachers deal with Biblical predictions of moral-spiritual decline during this age (Matt. 24, Luke 18:8b, 2 Tim. 3:1ff., the book of Revelation, etc.), plus warnings not to think of Christ's second coming as far off but to stand ready for His appearing (Matt. 24:42-51, Phil. 3:20, Tit. 2:12f., Jam. 5:8, I Pet. 4:7, etc.)?

Now back to brother Ketcherside's article. We include it, first, to stimulate our thinking. Our minds stagnate if the only writers we read are those we fully agree with. Second, he was a devoted lover of Christ and His word, and his views deserve a hearing. Third, the facts he rejoices in and bases his optimism on are *true facts*, fully

worth rejoicing in even if we disagree with his *interpretation of their significance* in the overall teaching of Scripture.

### *Realistic Biblical Optimism? P P*

So we return to our earlier questions. Can the optimists and pessimists both be right, somehow? Can we be both Biblical and optimistic about sooncoming events other than Christ's return? Is God indeed about "to do a wonderful work on earth" even before He sends His Son again? How realistic are we to pray expectantly for revival, a great awakening? In answer, let me repeat some ideas from the March 1988 *W & W*.

We know that in the last days there will be grievous times of stress (2 Tim. 3:1). Yet Joel 2:28-32 and Acts 2:15-21 (where Peter quotes Joel) seem to promise revival at the *end* of this age as well as its beginning. For those prophecies begin with the outpouring of God's Spirit (which occurred at Pentecost, the *start* of the church) and immediately proceed to the cosmic signs (sun darkened, etc.) that will bring this age to a *close* at the Day of the Lord. Now the mentioning together of the outpouring of the Spirit and the endtime Day of the Lord may simply be another example of an O. T. prophet's lumping together two events which actually occur far apart. The prophets often do that. But on the other hand, it could possibly be that Joel/Peter lump them together because God planned to give *two* great outpourings of the Holy Spirit, one at the start and one just before the end of this age. If so, this would compare with the early and latter rainy seasons in Israel, which are mentioned in Joel 2:23 and elsewhere in Scripture. Since water is a common symbol of the Holy Spirit, such symbolism is very fitting. The two-great-outpourings idea also fits in with other passages (besides Joel) which speak of God's Spirit being "poured out" *in the endtime*, related to the conversion of Israel to God (Isa. 32:13-18; Ezek. 39:29).

It is important to realize that "grievous times" and revival can exist at the same time and place. By revival I mean the Church becoming what it ought to be all the time: holy, prayerful, enthusiastic in worship, bold in witness, sacrificial in giving, joyful amid sufferings. In other words, filled with the Holy Spirit and His fruit and gifts and power from on high. Many of the first century churches were like that. They weren't perfect, and their surroundings and circumstances were often atrocious. That period was indeed grievous and stressful—morally, socially, politically, religiously, etc.—just like today! But in spite of it all, God was at work among them, impacting the society around them so that it had to sit up and take notice that lives were being dramatically salvaged by the Lord Jesus.

A contemporary example is China. After 40 years of Communism, and many severe and brutal crackdowns on Christians by the government, there are at least 20 times as many disciples of Jesus as there were in 1950, and perhaps as many as 50 times more, while the general population has merely doubled! This is one of the greatest examples of church growth in history, though we in the West were unaware of it until a few years ago when China opened some doors in its bamboo curtain. The Most High brought to pass a far-flung spiritual awakening, an outpouring of His Spirit, during the reign of a most repressive dictatorship. There was revival amid grievous times!

My point is this, maybe Carl Ketcherside and Randall Terry are both right. Think about that. If it is true, it is pregnant with important implications.

# Leaving the 80's, Entering the 90's

Antoine Valdetero

Another decade has come and gone! We are all closer to eternity and to that day when we shall see our Lord face to face. The 1980's have again proven just how uncertain the things of this life really are. Many Americans awakened one October day in 1987 feeling assured that their investments would meet their needs for many a year to come. That night many were paupers for in one day the stock market took its greatest plunge in history. Jesus has warned us that "a man's life is not measured by the things which he possesses." The 1980's have also made changes in many family circles. There are empty chairs now where once our loved ones sat. Tears and grief linger long after the flowers have faded and we are made to realize that the most important things in life are not measured by dollars and cents.

The 1980's brought to our society a new menace. This new menace comes as a result of man's iniquity. We know this as AIDS. Thousands have died from it and many thousands are infected. All of this comes because of man's sin! All that God has made good, man has perverted. The basis of all our relationships is love but man has perverted that love into something on the animal level. Wherever man takes anything out of its God-designed place, it loses its beauty and dignity and becomes repulsive. As we look back over the decade ending we are reminded of the words of Henry Lyte: "Change and decay in all around I see; O Thou who changest not, Abide with me!"

As we turn to the future, what can we look for? Paul wrote to Timothy these words: "But understand this, that in the last days there will come times of stress." (RSV 2 Tim. 3:1). "Times of stress" describe our ending decade and I believe it will describe the one to come. People world-wide live under economic stress. The need for survival is uppermost. In America we have a living standard that continues to rise. With that rising standard comes the need for more money, which in turn takes the mother out of the home and into the work place. The economic stress is then translated into stress within the home. America's homes are under attack. The home is the first unit of society, and if Satan can destroy the home then he can destroy not only society but, in the process, the souls of men. Late figures on divorce tell us that there is one divorce for every 2.2 marriages. This seems to be better than it was about ten years ago when there was one divorce for about every 1.9 marriages. This seeming drop in divorce is offset by the fact that there may be close to a million households in America where people live together unmarried. Will we see a reverse of this in the 1990's? Not if the onslaught against the home continues. When our TV shows make it the "in thing" to live together unmarried, when women publicly state they want a child but not a husband, we are going to continue to see this downward trend. The entire moral fiber of our nation has been affected by the light regard of life as enacted by *Roe vs. Wade*. This



lessening of values affects every part of our society, the home being the first target.

It appears to me that the 1980's witnessed some changes for the better among the conservative elements of the restoration movement. I find it refreshing that brethren who differ are willing to sit down in love and talk and pray together rather than stand up and scream and shout and fight as by-gone years have witnessed. The year 1989 witnessed the homegoing of Carl Ketcherside. Anyone who has read after brother Carl will recognize this statement: "Wherever God has a child, I have a brother or sister in Christ." He left us a legacy of accepting our brethren because they are brethren and not because we understand or see everything the way they do. The Lord Jesus accepted people where they were and as they were. It would be great in the 1990's for us to do the same and to remember that the changes in one's life take place after conversion—not before. For too long our mentality has been such that we equated the showing of kindness and love to a person with condoning all that person did or believed. Jesus did not condone the hard, loveless legalism of the Pharisees but He loved them. Jesus did not condone the lifestyle of the publicans and harlots, but He loved them. People in this condition need a friend and we can point them to Jesus, who will be their friend, savior, lord and intercessor! I was impressed by an article by Bro. Leroy Garrett in the *Restoration Review* recently where he pointed out that we need to introduce Jesus to people as a friend, for that is what this love-starved world needs: A true friend!

As we witness in private and in public in the 1990's, let us be sure that we make the distinction between the Gospel and the proper response to the Gospel. Trying to baptize a man who does not know that someone loved him enough to die for him is to try to give him a glorified bath. Paul calls the death, burial, and resurrection of Jesus that which is "of first importance" (1 Cor. 15:3).

As we enter the 1990's it just may be that we who hold to the plea for New Testament Christianity may find ourselves in an ever shrinking circle. The plea we make, the message we preach is not to the liking of mainstream America. One has only to listen to many TV preachers and you will quickly see that our approach is not the popular one. Because this is true is no reason for us to give up or let down our guard. With renewed dedication may we, in the 1990's "preach the Word, be urgent in season, out of season" so that the Christ we love and serve can be known to others. Beloved, the message of Jesus is too sweet for us to selfishly keep to ourselves!

There is one thing that greatly troubles me. For decades our churches have heard the sweet message of the soon coming of Jesus. However, the message has not had its effect on our lives. Many members of the Lord's body live as though Jesus might never come! Their interest is in the "here and now!" The Lord's table can be unattended by them for weeks with anything being more important than service to Him. Jesus said: "If ye love me, keep my commandments." Could it just be that our lack of service is an indication of a greater spiritual problem which is really lack of love for Jesus? If our Lord comes during the 1990's could it be that many who have heard the message

of His return will be left behind because they didn't love Him enough to be ready? "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh."

\* \* \* \* \*

## A Hope-Full Future

W. Carl Ketcherside

(See comments in the editorial)

It was Julius Caesar who said, "Men in general are fain to believe that which they wish to be true." Despite that statement which I recognize as correct, I must admit that I am a born optimist. This means holding in proper perspective both the past and the present. It also entails gazing into the future with a clear vision.

I believe with David that "the earth is the Lord's, and the fulness thereof." And I do not believe that God is through with the earth, and ready to wrap it up as a shroud. Of course, I am not unaware of the problems: pornography, homosexuality, abortion, and a host of others. But we overlook the forces for good which are among us.

I am conscious of the fact that God may end everything in a moment or at the twinkling of an eye. He will not consult me. But I believe He is not through with the world. And I personally believe, in spite of the fulminations from the pulpit, that we are living in one of the greatest ages in time. I am glad to be alive today, and I am happy to be a part of this era. *Let me tell you why I believe it is not a time of sadness or repining, but a time of rejoicing.* I shall list seven things. I could mention a dozen or more.

1. *The Roman Catholic Church is coming apart at the seams.* In our own city (St. Louis) which has been a bulwark of Catholicism from pioneer days, there are differences showing up which are irremediable. Seminaries are closing because of non-attendance, public protests are being offered, nuns are in rebellion. I see no possibility of repairing all of the breaks. Many people are quitting the Catholic religion. Some are affiliating with evangelical churches. Others just stay home. A few years ago the Catholic Church ruled the world. Now it cannot even control itself. Although what I say may be disputed by some, and angrily denied by others, it is my conviction that it is true. I feel it is to the good of humanity, because the Catholic church's hierarchical structure has exercised a deleterious influence upon those who want to be more free and open.

2. *Jews are accepting the Lordship of Jesus as never before.* Under the leadership of Moishe Rosen and Jews for Jesus, the Christ is being proclaimed to Jews throughout the world. I am a speaker at the Messianic Forum. It began the day Israel started. It meets once per week for luncheon. I meet many converted Jews and have contact with many more. The method of working with them must differ. But this, and other forums, attract a number of individuals. What a difference than when I used to go to the Reformed Synagogue every Friday evening, and when I taught once per week under the keen eye of a watchful rabbi.

3. *The Koreans and other peoples of the Far East are fast moving into the Christian camp.* The largest church on earth is in Seoul, South Korea. I have met its founder. I asked him what built the work so magnificently. He answered in one word: "Prayer." A preacher who is a dear friend of mine visited there in Korea. He was asked to preach at 2:00 a.m. on Friday night. He expected a dozen sleepy-eyed folk. When he arrived, there were more than 5,000 milling around, and that many more, who had been praying from one o'clock, also came out. All night Friday prayer is held. There are almost 500,000 members of the congregation. They assemble in 50,000 homes in the area. Dr. Cho is planning to win ten million Japanese to the Lord by 2000 A.D.

4. *The Chinese Mainland, with the largest population in the whole world, is seething with faith in Jesus.* Recently I saw on television a portrayal of the visit by Billy Graham to China. He spoke at numerous places and the outstanding thing about his visit was the number of bright-eyed and attentive young people and students. Every hall was packed. I rejoiced that these people heard about Jesus from a spokesman so powerful and literate.

*The land of China is having more Bibles printed than ever before.* I stayed with a man for a week who smuggled Bibles into China from Hong Kong. That was several years back. Now, the Word is being printed and circulated in that very land. God be praised! Many of the Chinese have taken English as a second language. There are thousands of house churches in Shanghai alone. The Word has wings. It will spread through the country rapidly and one of these days China may belong to the Prince of peace.

5. I never believed I would live to see what is happening in Russia and her satellites. But let us face it. *Communism has proven to be a dud.* It is a wash-out. The people have been misled and deceived by this unfortunate theory. It cannot even produce enough food to feed them. Disillusioned, unhappy, filled with longing, they are turning from it. Russia may yet become a republic. I feel a deep sense of concern for those who have met in the deep woods to pray and remember Jesus.

Now under *perestroika*, they are taking steps they never took before. At this very time, young people are in St. Louis becoming acquainted with American ways. I know the family where three of them are staying. Soon Americans will be going over there, to learn Russian ways. This is the first step toward a wider circulation of the Good News. At Amsterdam, I heard the prelates of the Russian Orthodox Church speak. They had no idea that Jesus would break through and affect the mentality as He has. There is no stopping one who could not be retained by death!

6. *The young people of our day* are marvelous to contemplate. I am fully aware that many who are my age (past eighty) see only the evil of youth. But I know better. And one of these days we shall conquer. Some of you will recall that for ten years I worked reaching "hippies" and recruiting scores of them. I spoke in 310 colleges of every kind and description from Swedish Lutheran to some which had no commitment. I believed then, as I believe now, that the future lay

with the youth. I rejoice to see them serving God faithfully and truly, and they are doing so in every community. The future lies in their hands.

7. I do not want to be misunderstood in this last thing. I speak of *the Charismatic Movement*. I am not Charismatic. I do not intend to become so. But looking at it from a distance I am convinced that it has led a lot of people to accept Jesus who were living in and practicing dire sin.

There are congregations of 5000 or more meeting all over the earth today. They are charismatic. The good news of Jesus shines through all of the gimmickry, and in some cases, chicanery. I am glad that it is such a powerful thing that nothing can keep it down forever. Meanwhile, I am teaching in the inner city and the country. When someone comes who wants to talk about his "experiences" I listen to him patiently. When he is through I do not enter into an argument or discussion with him. I simply go on teaching the Word of life. It has taken me years to learn to do that. I'm glad I learned.

What does all of this mean? It means that I am older and wiser than I once was. It also means that my faith has growth perceptibly. I believe that the God of glory is getting ready to do a mighty and wonderful work on earth. I am convinced that sectarianism will decline. I am persuaded that truth will predominate. I believe we are facing a day in which "our" church will mean less to everyone and there will be "one body, and one Spirit, even as we are called in one hope of our calling." And all of us shall become part of the "multitude which no man could number, of all nations, and kindreds, and people, and tongues" which shall stand before the throne.

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\* \* \* \* \*

## The Decade of the Nineties

Earl Mullins, Sr.

Could it be that the decade of the 1990's will prove to be the final decade of Gentile supremacy on the earth, biblically the end of "the times of the Gentiles"? Many signs or prophecies have been fulfilled in the last half of the twentieth century, especially prophecies concerning the state of Israel. As prophecies are fulfilled moving the world toward the imminent day of Jesus' return, what might take place before the "seventieth week" of Daniel 9 begins?

There are several developments about which the Word of God speaks that are associated with the return of the Lord. Some of these take place prior to the beginning of that time period which is to start with a covenant between "many" and the prince whose people destroyed the city of Jerusalem and its sanctuary (Dan. 9). Of these, conditions are ripe and within the framework of God's word for at least

THREE prophecies to be fulfilled in the near future. The church may, or may not, see these events before the return of the Lord for the church, because the Word of God indicates these developments will be in place by the beginning of the seventieth seven of Daniel.

### 1. *A Change in the Status of the Temple Mount*

In dealing with matters pertaining to His return, Jesus referred both to the temple being destroyed and of its being desecrated by the "abomination of desolation," spoken of by Daniel. Paul spoke of this prophecy as taking place "in the temple of God" and future to his day, as well as associated with the Lord Jesus' "presence" (2 Thes. 2). Thus the temple would be destroyed (A.D. 70) and then prior to the coming of the Lord built again (yet to happen). Related to this, God revealed to John that before the beginning of a three and one-half year ministry of two witnesses, the temple would be in use (Rev. 11). This three and a half year period of time is immediately prior to the resurrection and rise to power of the beast or anti-Christ when he will head up an anti-God world kingdom (Rev. 11 - 13).

So before the seventieth week of Daniel begins, the temple is both rebuilt and in use. The church could see this. But for this to take place, there must be a change in the status of the Temple Mount, the geographical spot selected by God for His temple to be built:

Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel into the ages.

Ezekiel 43:7

At the present time the nation of Israel controls the Temple Mount, yet she has agreed to allow the Islamic world to continue to worship there and maintain the third most holy place of the Moslem religion. In fact, Israeli soldiers protect Islamic worshippers from any who would disturb them. This means Jewish worshippers are not allowed to go on the Temple Mount to pray or worship in any form, at any time. The closest any Jew can get is the base of an exposed section of the Western Wall.

However, there are pressures being put on the Israeli government to change the status of the Temple Mount. In the publication of the International Ministries to Israel, *Salvation*, (January 1987, p. 7), it was reported that the former chief rabbi Shlomo Goren has called on the government to "erase the disgraceful prohibition against praying" on the Temple Mount and to build a synagogue there. The response to this from the Head of the Supreme Moslem Council in Jerusalem was, "The Moslems will never permit any Jew to pray on Haram a-Sharif (Temple Mount) or any council to establish a synagogue in the area. The Moslems are prepared to die for this."

How the Lord will move to change this impasse is not specifically defined in the Scriptures. However, following is another prophecy associated with the last days which could change the status of the Mount.

### 2. *"At the Time of the End"*

To Daniel was revealed a very specific event described as taking

place "at the time of the end" (Dan. 11:40). Either in association with it, or being precipitated by it, is another very significant event, namely, Michael standing up. This precipitates yet a third event, "a time of trouble, such as never was since there was a nation even to that same time" (Daniel 12:1).

What triggers this? Daniel is told that at the time of the end the king of the south is going to contend with the king of the north to the point where the king of the north responds with the movement of a sizeable army and navy southward through Israel into Egypt. He takes control of the wealth of Egypt and both Libya and Ethiopia are ready to help him. However, disturbing news comes out of "the east and the north" causing this king to move his army back into Israel where he establishes his mobile headquarters between the Mediterranean and Jerusalem. The Lord simply describes the destruction of this army and its leader with the last statement of Daniel 11: "yet he shall come to his end and none shall help him."

This is thought by many to be the battle of "Ar-Mageddon." But the revelation Daniel is given (recorded in chapter 12) indicates that *instead* this could be the experience that sets in motion those events associated with the seventieth week of Daniel and the times of the most severe tribulations the world will ever see. That the Lord is talking about events which involve more than the three and a half years of great tribulation is seen by the other specific time periods referred to in chapter twelve, all of which are longer than three and a half Jewish years.

Daniel would have understood the revelation of chapter 11:40-45 as involving a northern kingdom in the area of present day Turkey, Syria or Iran moving against Egypt and getting there without violating the borders of Jordan (11:41), but violating those of Israel. Once in control of Egypt's gold, silver and precious things, reports from the north and east are received causing him to move back into Israel where he is destroyed without anyone coming to his aid.

It is possible that this could cause the change in the status of the Temple Mount, and at the same time produce a political vacuum in the middle east which gives rise to the anti-Christ.

### 3. *The Negotiator of the Ages*

The Lord revealed to Daniel that a prince whose people destroyed the temple and the city (Dan. 9:26, 27) would make a firm covenant with many for a seven year period. For one to be able to pull together a group of nations involving the city of Jerusalem and the Jewish people in a meaningful covenant for a seven year trial period would necessitate a man with unusual power and negotiating abilities.

In another prophecy the Lord further revealed to Daniel that an individual who would "cause craft to prosper" was to rise out of the old Grecian empire, but he would be broken without hands (Dan. 8:23ff.). Most of the empire of Alexander the Great is religiously Moslem, but politically divided and, to say the least, at odds with itself. If that part of the world were to be brought together by an

individual to sign a trial peace treaty with Israel, the whole world would applaud and breathe a sigh of relief: "Peace at last!"

So, whether through normal channels or through a crisis experience, the word of God indicates that such a person will come on the scene to usher in the "seventieth week of Daniel".

What the world may see in the 90's is Egypt accepting something similar to the "Shamir Plan" (*Salvation*, Nov./Dec, 1989, p. 7) as a Camp David partner. This may aggravate a nation such as Syria to the point that she, with Russia's backing, moves against Egypt through Israel only to move back into Israel to be destroyed. (A possible fulfillment of Ezekiel 38 & 39.) An immediate result of this would be Israel's possessing the Temple Mount for herself. A consequence of these actions would be the coming to the forefront in the middle east of a leader around whom the Moslem nations rally. This leader would then begin to work toward a permanent peace by making a "firm" seven-year covenant involving many, including Israel. The church could see these events take place within this decade. However, none of these prophecies have to be fulfilled in order for the church to be raptured. The Lord could come at any moment! Hallelujah! Maranatha!

\* \* \* \* \*

## The 1990's – What May We Expect?

Robert Shank

In his newspaper column many years ago, Will Rogers used to say, "All I know is what I read in the paper."

All I know for sure about things to come is what I read in the Bible. My perception of the relative time frame of the end of the age, however, is conditioned by my observation of current events, trends, and conditions in the world scene. According to Jesus, this is as it should be (Mt. 24:32-34). I believe this is the generation that will "see all these things" Jesus spoke of as signs of his coming and the end of the age (Mt. 24:3-34), the generation that "will not pass away until all these things are fulfilled."

"But," say some, "other generations of the church thought they saw signs of the end and expected Jesus to come in their day, and time proved them wrong." Quite to the contrary, they were right in their expectation, for the N.T. authorizes no other attitude (the apostles all expected Jesus to return soon). It must be true that the faithful in all generations saw "signs" in their day that encouraged them to believe that the coming of Jesus was near at hand. Our generation, however, has more warrant than past generations for believing the end of the age is at hand, for signs of the end are today far more prevalent, emphatic, and precisely defined, particularly with respect to Israel, God's end-time prophetic barometer.

In light of the prophetic teachings of our Lord and His apostles and of much of the prophetic disclosure of the O.T., conditions are so right for the soon fulfillment of all the events of the last days of the

age and the coming of Jesus that we are now on the threshold of the final decade of the present age, I sincerely believe. I do not believe there will be any turning back or delay in the onrush of the end of the age.

What may we expect in the 1990's? My expectations are such as may be inferred from the biblical description of end-time conditions and events that will culminate in the return of Jesus to judge the nations and reign on earth. Let me share with you, in several categories, my expectations for the coming decade.

The moral decline of recent decades will accelerate (2 Tim. 3:1-4). Increasingly, conditions will be "as in the days of Noah and Lot" (Lk. 17:26-30), days of violence and wickedness of every description. Gays and lesbians ("Lot, Sodom") will enjoy "rights" and "respect." Pedophiles and prostitutes (both sexes) will flourish, and rape, incest, abuse and abortion will abound. Marriage, home, and family will increasingly suffer from neglect, infidelity, divorce, and from attack by humanist educators and social planners who now propose that children begin school at age three, and even that government assume all child-rearing to "free" mothers for other pursuits. In keeping with "liberated lifestyles," fashions for women and "men" will become increasingly ludicrous and obscene. The media, entertainment, literature and "art" and "music" will plunge ever deeper into the abyss of obscenity. The Supreme Court will continue unable to recognize or define pornography. Anti-God "civil liberties" organizations will continue to applaud smut, filth, debauchery and blasphemy in every possible public expression as essential to freedom of speech, while increasingly opposing public expression of Christianity and Judaism as "contrary to separation of church and state" and "invasion of privacy" and violation of the right of "freedom from religion." All other religions, however—New Age, witchcraft, satanism, Eastern demonism, cults of every description—will continue to be applauded as expressions of freedom and liberty. False religions will flourish, finally to be absorbed into Antichrist's "New World Religion" with himself as "god" (Rev. 13:4, 11-15, 2 Thess. 2:3, 4, Mt. 24:15). Worship of Satan ("the dragon," Rev. 13:4) will continue to increase. Prevalence of AIDS ("pestilence," Mt. 24:7, Rom. 1:27), drugs (Rev. 9:21, *pharmakon* = sorcery and/or drugs), alcohol, violence, and crime will greatly increase. All these things are among my expectations for the next decade because they are indicated in the biblical descriptions of the last days of the age.

### *The Economy*

The Bible says much about economic matters—rights of property and capital, honest labor, justice in the market place, consideration for the needy, the love of money and sin of covetousness, and the judgment awaiting wealthy oppressors of the poor. The Bible also foretells horrendous economic problems and developments in the end time. In the last days prior to the return of Jesus in judgment, economic oppression of the helpless poor of the world by the powerful greedy will be so severe it will constitute mass murder in God's sight (Jas. 5:1-9). Compounded by factors of climatic problems and economic greed, the



problem of famine will grow more severe and food shortages will afflict much of the world, with the cost of a day's food equal to a day's wage—for those who have employment (Rev. 6:5-8). "The oil and the wine" and all delicacies of the rich will continue to be available in a day when much of the world will be unable to buy a loaf of bread. Concentration of wealth and control of the world economy by a small group of international money-monsters is rapidly accelerating and will continue to do so in the days to come. God says they "heap up treasure in the last days . . . fattening themselves for the day of [their own] slaughter" (Jas. 5:3-5). Worldwide economic collapse is in prospect, which will necessitate a totally controlled economy, which will come into the control of Antichrist, "the beast" (Rev. 13:16-18). We are far down the road toward fulfillment of all these things, and the coming decade will see it happen, I believe.

### *The Nations*

Preparation of the nations for their roles in the end-time events of the age is now almost complete. The major power blocs, as indicated in the total disclosure of end-time prophecy, are in place: West, North, East, and Mideast, with Israel in the Land, surrounded by hostile nations planning her destruction.

The West bloc is nearing completion of its biblical definition as an end-time confederation of remnants of the old Roman Empire, the last of the four great empires of "the times of the Gentiles." Unification began with formation of the European Common Market (1958), which became the European Economic Community (1967). With the establishment of the Parliament of Europe (1978), the economic union became political. Unification will be completed in 1992 with the establishment of the United States of Europe, the name already chosen. Over the West bloc, the Antichrist will attain total control. The United States (America), Canada, and other culturally and politically oriented nations will be allied with the West bloc in end-time events.

The North bloc is already well defined as the Warsaw Pact nations, led by Russia (the end-time "Assyria" of the "far north" in Bible prophecy). At present, many in the free world are speaking happily of "the collapse of communism." Coupled with the great "peace pageant" now being staged by the Kremlin and the "revisions" of *perestroika* and *glasnost*, the "collapse" has convinced many that the threat of communist world aggression is now a thing of the past. Nothing could better serve the purpose of the Soviets than for the world to imagine it is so. The aspirations of many in the Warsaw Pact nations for freedom and democracy are real and intense. But the Kremlin will keep control while capitalizing on the demonstrations and "reforms" (more apparent than real), all the while quietly working in the Middle East, Africa, Latin America, and elsewhere to press toward the goal of world conquest. Things are going very well for the North bloc.

Concerning the East bloc, let us only observe that in the final conflict of the nations, "the kings from the East" will be a factor (Rev. 16:12-16), and vast armies (from China and Japan combined?) will

come from the East as participants in "the great battle of the Day of the Lord."

The Arab nations comprise the Middle East power bloc, brimming with petro-dollars. The arms build-up of weaponry of all kinds from many sources—the Soviets, West Germany, France, Britain, China, the United States (how stupid can America become?)—is tremendous, all of it aimed at little Israel. But God has a surprise in store for the Arab bloc, as we will observe when we consider the prophetic agenda for Israel.

According to my understandings and expectation, let me now propose a possible scenario of events in the international scene leading to the final confrontation of nations ("World War III") which will quickly escalate into the world holocaust of Armageddon. Early in the 1990's South Africa will fall to the communists, cutting off the free world's only source of several strategic metals essential to production of military and civilian goods in this high-tech age, paralyzing major industries and the whole economy. While we "give peace a chance," Latin American nations, including Mexico, will fall to the communists. The United States (the Kremlin's Number One target) will then be "under the gun" from the Soviets by land as well as by sea, air, and ICBM's. We will discover that the arms reduction agreements with the Soviets were a hoax. With a vast preponderance of weaponry and personnel and the United States and Europe effectively neutralized, the Soviets will sweep through the Middle East unchallenged. Their conquest of Israel will be in fulfillment of Ezekiel 38 and 39 and Daniel 11:40-45. (In Dan. 11, "him" in v. 40 is the "he" of v. 39—the Antichrist, and "he" in vs. 40-45 is "the king of the North," the "Gog" of Ezek. 38 and 39.) It will appear that the Soviets have in fact achieved their goal of world conquest, and all that remains is for all other nations to submit to Soviet dominion. But very shortly the United States, Europe, and the East will decide not to capitulate, whatever the risk or cost. "Reports from the east and from the north [Europe, north from Gog's new power base in the Middle East and Africa] will alarm him, and he will set out in a great rage to destroy and annihilate many" (Dan. 11:44). The horrendous confrontation will be worldwide, quickly escalating into a world nuclear holocaust (cf. Jer. 25:32, 33, an excerpt from one of many prophetic passages describing the event of "Armageddon" on the great Day of the Lord). The vortex of the worldwide confrontation will be the Middle East with Israel as the epicenter (with the faithful of Israel under the protection of God, to be saved by the appearing of Messiah). The confrontation of nations against nations, with Israel as the epicenter, will in reality constitute the gathering of the nations to war against the Lamb and against God and his purposes for Israel and the nations and the kingdom and reign of Messiah on earth (Rev. 16:12-14, 16; 17:14; 19:19). Armageddon, "the battle on the great day of God Almighty," will bring destruction for the enemies of God at the coming of Messiah in righteous judgment, to reign from Mount Zion in Jerusalem over Israel and the survivors of the nations. His kingdom reign will encompass all nations to the ends of the earth (Ps. 2; Ps. 110; Rev. 19:11-20:6; Rev. 2:25-29). I believe the coming decade will

see the fulfillment of all these things, including the inauguration of the kingdom reign of Jesus on earth.

(Author's note: In the next issue of *Word and Work*, this article will conclude with a consideration of my expectations concerning (1) the agenda for Israel in the unfolding of the above scenario; (2) the agenda for the church until the Rapture; (3) the agenda for a great kingdom harvest in the days of the Tribulation; and (4) the coming of Messiah Jesus to reign over the nations.)

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## THOUGHTS FROM ROMANS

Ernest E. Lyon

### **"Women Working for the Lord"**

Though he had never been to Rome, the Apostle Paul knew a lot of people there. The sixteenth chapter is a chapter largely, as you can see, of personal salutations. It begins with an introduction of the one who carried the letter to Rome and ends with greetings from a prominent city government worker and from one identified only as "our brother Quartus." These last two and others starting at verse 21 are those who are with Paul as he wrote the letter. One verse, twenty-two, is a personal greeting put in by the one who wrote down what Paul dictated. There are too many people listed to discuss them all, and it would not be profitable to do so, so I will confine my remarks largely to the "surprising" ones on the list, the women who did much in the Lord's work.

Phoebe, the one who carried the letter to Rome, is identified as a "servant" of the church in Cenchrea. If you have an NIV Bible you will see that the marginal reading for "servant" is, according to them, "deaconess." That is slightly incorrect however, for it is the masculine form of the word and should be translated "deacon" or "servant." The sex-bias of the translators of most versions shows in their always translating the word as "deacon" when referring to men who serve under the elders as workers in the church but always "servant" when it refers to women. Since the deacons are not the leaders of the congregation but those who carry out the work assigned by the elders, it is strange that this change in the translation of the word is made. Phoebe was a deacon of the church in Cenchrea, where Paul says she was such a great help to many people, including Paul, that he urges the Romans to "receive her in the Lord in a way worthy of the saints and to give her any help she may need from you." A very high commendation by the Apostle to the Gentiles!

The greeting to those in Rome also begins with a woman, translated in many versions as "Priscilla," the diminutive of the name Paul uses here, "Prisca." Again there is the highest commendation from Paul for her and her husband Aquila, even giving them the title "my fellow workers in Christ Jesus." The NIV again translates the way they think would be most obvious to 20th century Americans by saying, "They risked their lives for me." But the literal translation should be, "They laid down their own necks for me." That referred to the way executions were often carried out. They risked being beheaded in order to be of help to Paul. No wonder Paul says, "Not only I but all the churches of the Gentiles are grateful to them." Before leaving them, let us notice that Prisca is named first, just as she was when in Acts 18 they invited Apollos to their home "and explained to him the way of God more adequately." Apparently it was right for a woman to lead in pointing out information about the Gospel that a preacher did not have.

Briefly let us consider the other women in Rome listed. Next is Mary (v. 6), "who worked very hard for you," that is, for the church in Rome. The next one in doubtful. In verse 7 the word that in the NIV is Junias (masculine) is in many of the manuscripts Junia (feminine). That person, you note, is called Paul's relative (maybe simply of the Jewish nation, maybe what we call a relative) and had been "in prison with me." Then come two in verse 12, Tryphena and Tryphosa, whose names make many authorities believe they were slaves. Notice again their commendation, "those women who work hard in the Lord." Not just past tense, either! They were working hard at the time. Then comes Persis, of whom Paul makes the same notation, this time in the past tense.

In verse 13 Paul mentions Rufus' mother, who must have been a woman with a great love of people, for Paul says of her, "who has been a mother to me." Many churches have been blessed by women who make their homes the "home away from home" for many others. I still remember with great fondness the way Bill and Anna Blye Price used their home to help and bless many others, especially the Japanese students who attended SCC. The whole church received a blessing from those they attracted to Louisville and our church.

Paul closes his list with Julia, and Nereus' sister in verse 15. But now look back and notice that several whole households are listed; I imagine that several other women were included in those households. Before leaving the subject of women, I also want you to notice how careful Paul was not to give a wrong impression. In verse 8, when speaking of Ampliatus, a man, he says, "whom I love in the Lord." But when he mentions Persis, a woman, in verse 12, he calls her "my dear friend." That is not necessarily a distinction in affection, but simply a way to prevent it being taken in the wrong way.

I feel that it is now time to bring these "Thoughts from Romans" to an end. But I cannot leave you without pointing out the warning to watch out for "those who cause division"—stressing again how divisions that break up the unity of the church are so abhorrent to God.

Read all of the paragraph from seventeen through 19. I wish to thank all of you who have read these articles over these many years and especially those who sent in or spoke in person to thank me. You kept me going when I could have quit—and I thank you for helping me. Now I feel that the best way I can close is simply to quote Paul's benediction in the end:

"Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him—to the only wise God be glory forever through Jesus Christ! Amen." All I can add is "Hallelujah!"

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## Questions Asked of Us

Carl Kitzmiller



*What about people who leave one congregation in a huff and start attending another, being received with open arms at the latter place? Should this be encouraged or allowed, or is this a necessary practice?*

This question is one that was profitably discussed by one of the speakers at a gathering of Christian families. This is a persistent problem where several congregations exist within driving distance in any one area. There are those who move from place to place, not for convenience, or opportunity for greater growth, or in a search for the will of God, but because of some incident or person who angered them, because of some restraint imposed which they did not like, or such like.

Now there is certainly a freedom of choice (within the will of God) allowed the Christian as to which of several congregations he may wish to attend. Perhaps no one would insist we must attend the closest or that our choice must be dictated in some other mechanical way. There are good, God-honoring reasons why a person might drive all the way across town to be a regular part of the work of a faithful congregation, even though another one committed to New Testament truth, holding to the whole counsel of God, is nearby. We are not here dealing with those who in good faith and with a proper sense of brotherhood do this. We are not dealing with those who, in a true search for doctrinal truth or scriptural practice, may peaceably leave one work for another. We are not even dealing here with those who may follow their favorite preacher from place to

place, although this latter practice generally speaks of a childishness and an insufficient concern for the fellowship and the program of any one congregation and certainly ought to be discouraged.

The problem in view is the person who may have been rebuked in some way at one congregation, who in fact is a suitable subject for righteous church discipline, but who flees to another sister congregation where he is graciously received with open arms and is thrust into activity and responsibility to help "hold him." New Testament congregations are independent so far as church government is concerned, and one congregation cannot run the affairs of another. There is certainly a place, however, for cooperation and for a mutually satisfactory handling of such a case as we have cited. It is a short sighted policy which allows such a problem to corrupt the individual concerned and to create hard feelings between the congregations. It would surely be an exercise of wisdom to insist that before such persons could be received into full fellowship they must make things right concerning the problem at the other place. Our zeal for growth must not blind us to the need of the erring individual nor cause us to undermine the efforts of a sister congregation. We may pay for our indiscretion later by discovering that some of these people are trouble makers.

Now it is conceded that sometimes this may happen unawares. Problems may have arisen of which we were ignorant. Like the Gibeonites of old (Josh. 9), these people may deceive us, leading us to believe that their conduct in leaving another place was honorable. It may be only when the situation is near the point of no return that we discover our error. This would suggest therefore that we make some inquiries before we "lay hands" on such ones hastily (1 Tim. 5:33). We may wish to avoid the formality and the hypocrisy which can characterize "church letters" but the principle is not all bad.

Sometimes the problem arises out of a fear that anything less than a whole-hearted reception might cause the person to go to a denominational church or to drop out of going at all. It is better to accept them, it is argued, than to drive them away. It is conceded that in our day one of the difficulties of church discipline is the lack of conviction, the basic immaturity of those with whom we may have to deal, and the ease with which many can go to "the sectarians." But we face a similar problem in the discipline of our children in an age when many parents do not discipline; we have to take into account the immaturity and the prevailing conditions, but we cannot abandon the discipline. Fear that "our children will not love us" has kept many parents from exercising needed discipline, and fear of offending has kept many a church from needed righteous, God-ordained correction and discipline. Fear of the child who threatens to leave home does not lead to a healthy home life, and fear to deal with threats of carnal Christians to "run away" should not paralyze us into inactivity or make us act foolish and "pet" them by thrusting them into the limelight.

Now we do not wish to discourage the worst sinners from

attending the church services where they will hear the word of God proclaimed, but we must so order our dealings with both alien sinners and erring Christians that these do not become deceived about their status.

## VOICES from the FIELDS

"The Field is the World"

Tom & Kristy Nickell

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September 1989

The Lord graciously allowed us to purchase a house at our Bagabag Workshop Center in June of '88. We expected at that time to be spending most of this past year at Blos River with the Agtas. However, over a year later, it is still unsafe for us to return to Blos River.

Meanwhile, Tom has a *lot* done on the translation, and we have all enjoyed living in one place for the longest stretch at one time since our marriage! By flying families in from Blos River, we have gotten 93% of the New Testament into the second draft phase, and five more books approved for publication.

In April Tom went to a new area near the Callao Caves to see if we could locate there among the Agtas. However, what he found was all the Agtas from Blos River who had evacuated over the mountains because the situation at Blos River had become unsafe even for them due to the rebels.

So, in light of that, we have rented a cottage at Callao Caves Resort in order to be nearer to the Agtas. A big plus for this cottage is that it is only a five minute walk from an Agta school, and also has electricity and running water!

Another big project for Tom in the last year was the translation of three comic books on the life of Christ. These will be printed in full color by the Philippine Bible Society, and heavily subsidized by them. We are excited about these comic books, and hope they will be good incentive for Agta literacy, as well as supplying much needed information on life in Bible times. Also, a domino game was devised to familiarize adult Agtas with the letters of the alphabet. [It's no use translating the Bible if the people can't read.]

As you can see, God is mightily working here, and we are sure your prayers are helping. Your prayers and physical assistance are an integral part of our work here. Thank you from us, and from the Agtas.

Karen (& James) Ashley

Solomon Islands

September

We've just finished up a very busy week—our group conference. We're thankful that it went well and that we had some times of good fellowship with our co-workers.

We have a bit of time now before heading back to Sa'a, so we'd

like to take this opportunity to explain in detail one of our main concerns—the ever present transportation problem in its various guises.

Our regular weekly ship, the Solomon Princess II is going into drydock for extensive repairs and will probably be out of service for six months or so. We are not sure when or if another ship will be going that way, and so we are left with the expensive prospect of flying us and our two-month supply of food back to the village. (The shipping being so messed up also means that our mail service is very irregular.)

On Small Malaita itself, we have another set of problems to face. We have known for a long time that the bridges on the island were rotting, but we have continued to use them anyway. Two weeks before we left Small Malaita, a main support in the bridge two miles to the north of Sa'a collapsed under our truck. Fortunately the truck didn't fall all the way through, and we were able to lift it out without any apparent damage to it. Then, on the day we left, we discovered that one of the four main supports in the bridge four miles to the south of Sa'a had already broken. So . . . our truck can only travel a total of six miles, and James feels this hardly justifies us having it on the island—meanwhile it rusts and depreciates in value. On the other hand, we have heard rumored that the government is considering a proposal to repair the road and even to extend it another ten miles. This would allow us much easier access to Timo's home village, and it would mean that our transportation would not be dependent on the sea conditions. The road project is waiting for approval and funding, but party politics could interfere and block it completely. To complicate matters, we still are frequently asked to carry people and cargo all over the place, and it is difficult to know when to say "Yes, I'd be glad to help," and when to say "No, I don't have the time."

At this point we don't know what to do, or even how to ask you to pray. The ideal thing would be for the road to be fixed and for somebody else to buy a truck to hire out (relieving us of the pressure to be the island's only "taxi"). Please pray that the Lord will clearly show us His path for us in this matter.

We hope to return to Sa'a by the latter part of September, depending on shipping. We will be starting in again on translation in Matthew with David, and finishing up the Genesis stories with Timo. They have been continuing on their own while we have been in town, and James dreads the backlog of work that has piled up for him to do. There are also many unfinished (and even unstarted) projects on the house, so we need to organize our time wisely.

David Moldez

Manila, Philippines

Teaching at Central Bible Institute to me is to obey 2 Timothy 2:2. Lately when I visited my hometown in Mindoro, I met three former students who are now active in the Lord's work there. Ministry at CBI becomes more fruitful as I pray, plan and interact with students. Together with the student council, this semester we are able to plan and implement the Prayer Day at CBI to encourage students



to be more prayerful. Mission Day is another set-aside time for CBI students to hear the challenge of Missions. We pray that more missionaries will be raised by the Lord of the Harvest through CBI.

Pastoral Ministry at Frisco, Quezon City is another opportunity to serve the Lord. This last quarter of 1989 we launch the program, "Bibles for Every Home". Members have divided themselves into teams to visit and conduct an evangelistic service in the homes of members who have non-Christians in the family. At present we have five teams who will go out once a week in every home who will invite us. Pray also that the Bible that we will give as a gift to every home will be read especially by the father or head of the family.

Student high school ministry is another burden I have as I see hundreds of students in different campuses. Praise God that this year the two nearby high schools at Frisco gave us the permit to teach among students. Roger Barcena, our evangelism coordinator, leads several young people in reaching out to the high-schoolers.

The church is also praying how to respond to the poverty around us. Someone said lately, "I was hungry and you gave me an evangelistic tract." Barangay Paltok where Frisco Church is located is in the middle of depressed population. Please pray that the church members will be the first ones to give—time, resources and above all themselves for those who are poor spiritually and materially.

George C. Galanis

Athens, Greece

October 6, 1989

I thank you again for your prayers and your contribution to help support our missionary work in this country. Here is a general report from the field of Greece.

*Greece is a missionary field:* Our work in this country is very hard due to the established State Church, who keeps the people in ignorance and in medieval darkness. They have substituted their traditions for the wonderful grace of God. We have a very hard time to convince our people to trust the authentic word of God because the priests have stigmatized us as heretics: all who do not belong to them are heretics. The Greeks are very receptive when they are not prejudiced.

*How we approach souls:* We try to reach as many souls as possible all over the country with the written word. Our bimonthly evangelic magazine has been preparing thousands of precious souls for ten years now. Thousands of Bibles, New Testaments and portions of the Word of God as well as other religious literature have been sent.

*Personal contact:* We also try to contact those souls that are prepared and have found them very receptive and opened minded to listen to our great message of salvation.

*A full-time church planter is greatly needed:* We feel the need of a full time travelling evangelist and church planter to go from town to town to contact those souls that are ready, to establish Bible study in many places and eventually to plant new churches. We are earnestly praying for the qualified man. Our Brother Manolis Milioris, who is an active member at Korydallos Church, is a qualified evangel-

ist with a great zeal for evangelistic work. We are asking the Lord's guidance for him.

Robert & Joy Garrett

Ruwa, Zimbabwe

September 30th

The saga of the Harare church sites has been quite interesting. These stands are on lease from the Municipality. Church buildings were built on them many years ago. In 1987 the City offered to sell us the stands for Mbare, Glen Norah and Mufakose. Total price for all three was \$15,489. In 1988 the USA churches generously raised that amount. When we told them we could now pay, they jumped the price to over \$30,000. We argued for a while and then accepted. They then wrote offering the stands at the old price! We promptly accepted. . . . They then said they had made a mistake! . . . More negotiations followed. . . . Now they have offered the stands to us for \$20,400. We have accepted. The proposal now goes before the City Council for (we trust) approval. . . . U.S. dollar is approximately two Zimbabwe dollars. We praise God that funds have been provided and thank all who contributed.

We had three good sessions at youth camp, two in April/May and one in August. We are anxious to get our Camp building erected and in operation. It will make things so much more pleasant, also easier on the staff. We could also take care of more campers.

Then in July, tragedy struck. One of our co-workers, Sheba Mushonga, fell into the snare of the devil. He was minister at the Waterfalls Church. On July 22, we learned that he sold the Waterfalls Church property to the United Methodist Church for the sum of Zim. \$100,000 and absconded with his whole family to America. He took advantage of a clause in their church constitution which says that the Trustees may sell the property without consulting the members if the "Trustees feel the church is no longer in a position to maintain the property."

The transfer had not yet taken place, but a deposit of \$25,000 had been paid Sheba. The Methodists agreed to cancel the sale if we could pay them the amount they had lost. We borrowed \$25,000 and paid them.

The Waterfalls congregation was shocked and dismayed, but now they are rejoicing that they still have a place to worship. Patrick, Agrippa and myself are taking turns to preach there on Sundays. When I preached there the last Sunday of August, the Lord blessed the preaching of His word and five came forward to confess Jesus as Lord and to be baptized into Him—four teenage boys and one adult man. The wife and older children of this man are faithful members already.

Linda Allen *My friend* P. O. Box 18158, Jerusalem, Israel

[What follows is not a letter but a description of Linda Allen's experiences during 6 months in Israel earlier this year. After a brief visit to the U.S. in Sept., she returned to resume teaching at the Christian school (grades K-10; around 40-60 students) for Arabs. 33% of Israel's population are Arabs, and 95% of them are Moslem. Those Arabs who follow Christianity number about 68,000 in Israel. Though her school is run by Christians, many (most?) of the students are Moslems.

Linda grew up in Hong Kong, a "missionaries' kid," and has taught at Portland Christian School (Louisville), Guatemala, and mainland China (3 years!).]

### Teaching in Jerusalem

"Love thy neighbor . . ." Not a new command. Just new neighbors. *Arabs*: Women in headscarves and ankle-length dresses. Men keeping a discreet distance. Children with big, black eyes and curly hair. *Jews*: Black-suited men with bobbing side curls. Women in knitted caps wearing opaque stockings. Children looking like miniatures of their parents. *Tourists*: From every part of the globe speaking French, German, Spanish, African languages, Japanese and (thankfully) English! Love them!? Where to begin?

We invited the neighborhood kids over for visits and stories in the afternoons, visited in the homes of our Moslem neighbors, had other Christians over for meals, shared tea with our Moslem landlord—including interesting talks about the Lord ("What do you mean, He gave the land to the Jews? Are you trying to tell me He was into real estate!"). We tried to make classroom hours interesting and relevant, walked all over town getting to know the land and the people, befriended lonely Jews that crossed our paths and guided lost tourists.

We reached out in prayer. So many are hating and hurting in the Arab-Jewish conflict. One night I felt compelled to pray for the safety of the public bus on which we were riding. A few minutes later a volley of stones hit the bus shaking us all. Either the stones themselves or broken windows often do damage, but not a soul was hurt that night.

One Arab student got the awful idea that Hitler was a hero because he'd tried to annihilate the Jews. Nothing his teacher said could move him. We prayed earnestly. Next day he took the initiative to retract his assertion: "You're right," he said, "Hitler wasn't a hero. He didn't love anybody. I talked it over last night with someone and changed my mind."

Prayer showed us God was touching hearts. When one of my Moslem students cheated on her history test, I dreaded confronting her, fearing a denial. I prayed that God would convict her. Early the next morning I called her aside. Before I could bring up the issue, she burst out with a confession that she had copied and told how miserable she'd felt ever since.

Shafiq, a neighbor boy, informed us with shame that his aunt had given birth to an abnormal baby. She was planning to starve it to death. He thought that was a good idea. I objected, told him why, and felt moved to pray that God would intervene. We later learned that through the intervention of the father, the baby's life had been saved. He refused to let it starve, and with time the baby is winning its mother's heart.

Peace is coming to Jerusalem, one heart at a time, as Arabs and Jews individually come to know God's love and forgiveness. The Arab Christians come under persecution from both sides in the present conflict, and sometimes struggle with feelings of bitterness and a desire for revenge. The Arab Moslems acknowledge a Creator, but have

never known a Love that can forgive enemies. What are the keys to their hearts? What seeds of thought and truth need to be planted? The Jews are divided into those who cling to the traditions of their fathers, and those who have abandoned them. Some are searching; others ride restlessly the waves of life. The few Christians risk deportation and persecution, yet express the joy of the Lord in vibrant worship songs. Pray for the peace of Jerusalem. God still loves her people; may He be free to love them through us, our feet, our hands, our mouths . . . .

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## TEACH THE BIBLE BETTER

[One of the sections of the Task-Force's Recommendations for the 90's was called "education objectives." One suggestion made under that heading was, "Adapt the Word and Work as a means of keeping churches informed of excellent educational materials and opportunities. The Word and Work is one of our best sources of information. . . . A special education section would be helpful."

We appreciate the confidence of those brothers, and accept their invitation. Beginning this month we hope to include some material about Christian education regularly, if not monthly. We hope this "department" of our magazine will be profitable to many—whether teachers in Sunday school, DVBS, home Bible classes, youth groups, camps, etc.

We look forward to receiving articles from those of you who are experienced in Bible teaching. We also are grateful to the David C. Cook Co., leading publishers of Sunday School materials. They periodically send articles for us to use, free of charge, and we shall often be taking advantage of their valuable contributions—such as the one that follows.—Editor]

## When Sunday School Teachers Receive FLOWERS FROM GOD

Marlene LeFever

Exhausted, I dragged myself home from work, grabbed my mail and a cup of coffee, and headed off to teacher training meeting. I was so tired. Was teaching really worth the trouble—Sunday after Sunday after Sunday?

At a three-way light I shuffled through my mail—bills, "to occupant," and one letter from a name I didn't recognize. I ripped it open. "Dear Marlene, You probably don't remember me, but years ago you were my high school teacher. I'm a pastor's wife now and I'm writing to tell you how much you boosted my self-confidence. You made me feel as if I could survive that difficult year in my life."

The light changed. And so did my attitude. It was as if God had sent me a bouquet of flowers, and He had chosen the perfect day to deliver it. I could hardly wait until the next red light to "smell" them again. The letter continued with phrases that teachers rarely hear from students when they are in our classes: "You made a difference . . . I watched your life and . . . You helped me think through . . ."

Flowers from God! We Sunday school teachers will get them—but not always in this world. Louis Lotz, a pastor from Sioux City,

Iowa, wrote an open letter to his childhood teacher after he read of her death: "I remember the way you broke down and laughed when Joseph's coat of many colors kept falling from the flannelboard, leaving poor Joseph unclothed. I remember how you didn't lose your temper when the Elmer's Glue top came off and the contents drained into your purse. I remember the way your face looked happy when we kids sang, 'Jesus Loves Me'. Thank you for slicing great concepts into pieces small enough for a child to swallow."

There is no greater calling than teacher, no more important job in the church. The next Sunday when you've worked hard to prepare and you're tired and you wonder if it's worth it, stop for a minute. Picture a student in your mind's eye—and ever so softly breathe in. You just might smell the flowers!

Marlene LeFever is the author of *Creative Teaching Methods*, a handbook for getting students involved in learning. This article published by David C. Cook Publishing Co., 850 North Grove Ave., Elgin, IL 60120.

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## **GENTLE JESUS, Weird and Wild**

Gordon Aeschliman

Jesus said, "Learn from me for I am gentle." Trouble is, we do more than learn from his gentleness—we try to box him into our own idea of gentleness, prescribing his method of operation.

The problem with our conception of gentle little Jesus in the manger is that He has grown up. No longer can we rock Him in our arms and sing rosy carols to Him. That gentle little Jesus, Who was once vulnerable to the cold weather and to the whims of a wicked ruler, has left His mother's arms.

And He's on the loose. He remains gentle, but His way of doing things defies description.

A man asks Jesus how he can get into heaven. Jesus doesn't suggest a sinner's prayer or a carefully constructed rule book to follow. Rather, he tells the man to go and sell everything he has and give to the poor.

Another says he wants to "follow him." Jesus gives him the comforting assurance that He doesn't even have a place to lay His head—no home, no headquarters.

Instead of preaching to the masses that a godless government is endangering their freedom and then handing out the offering plates, gentle Jesus tells them to love their enemies and then hands out baskets full of bread.

Jesus' religious etiquette was unconventional, too. He didn't observe sabbath rules. He called the leading pastor-teachers of His day "white-washed tombs." We He disagreed with the way the religious establishment was being run, He didn't approach the elders with a proposal; He grabbed a whip instead.

He endangered His donor base by hanging around prostitutes, drunkards and robbers. The head of His public relations firm, John

the Baptist, was beheaded for telling the local ruler that adultery is *not* OK.

He didn't fit in well with the Jewish Businessmen's Fellowship either. He told them it was impossible to serve both God and money and that a widow giving a mite at the temple was giving more than they were.

Even his career counseling program didn't fit. He offered no seminars on "successful Jewish living." He never preached on the seven steps to vocational fulfillment. He told his followers they would have to deny themselves, take up their crosses and live for others. They were not to worry about future financial stability. If they were responsible with the talents He gave them, using them to multiply His kingdom, He would take care of their personal needs.

That same unorthodox Jesus is on the loose today.

Sure you'll find Him in Sunday school classes, sermons, seminaries, and seminars, but you'll also find Him in situations that seem out-of-control and unpredictable.

You'll find His kingdom in communist countries, spreading like wildfire. No matter that there's an "oppressive, godless regime" there that stifles religion and personal rights. Their Jesus, one like the New Testament savior, is more powerful than any government. There, His kingdom is growing at phenomenal rates that outstrip anything the "God-fearing, militarily strong, free" West has ever seen.

He's also in contemporary mission structures that, by conventional standards, are poorly managed. Thousands join their ranks with revolutionary ideals. They choose not to go to seminary, can't spell the word "doctrinal," and don't know that Sunday is different from any other day of the week. But they can pray for hours, love their neighbors into the kingdom, forego their "God-given" American rights, move five times in a given year and trust God for miraculous things that most of us are taught were meant only for the New Testament believers.

On weeknights, you'll find Jesus in local bars comforting bankrupt businessmen, depressed blue-collar workers, lonely spouses and disillusioned teenagers.

On Saturday nights, you'll find Him in parties and discos, mixing with people who are "sick" but can't find the Doctor. They've been told He's in a church, but every time they knock on the door someone throws at them a policy with all sorts of requirements and limitations.

Look for Him in refugee camps where "responsible" Christians don't go because of the chance of contracting diseases. Look for Him in the inner city where His car was stolen last week and where rain leaks through His roof.

Yes, you'll find Jesus in weird places doing wild things.

He's winning millions to Himself, feeding scores of hungry people, reuniting broken home, healing cripples, alcoholics and the mentally depressed. He's loving prostitutes, homosexuals, welfare abusers and communists. He's freeing career-oriented, culture-bound Christians. And He's setting a revival fire that makes past church awakenings look like mere sparks.

But He's not asking our permission and He's not reading our rule books. He's not seeking approval from our Board of Directors. He's not following the vocational paths we prescribe.

Jesus's "in charge" looks "out of control" to us. But, He's not an anarchist. He is the authority. *He* is in charge. *He* orders all steps.

Gentle Jesus?

To be sure.

Weird and wild? You bet. Watch out, because He's doing something that the world has never seen. Better yet, rejoice because He's offering us a part in it.

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## BOOK REVIEWS

by Chuck Gilbert

Minister, Piedmont Church of Christ, Dallas

*Well-Intentioned Dragons*—Ministering to Problem People in the Church, by Marshall Shelley (A Leadership/Word Book, 1985).

This is an excellent little book on the art of dealing with problem people in the church. Whether you are a beginner preacher or have preached for years; or if you are the shepherd of a local flock, every church has its dragons: those people who seem to be working against the church and her leaders. Chapters include: Identifying a Dragon, Personal Attacks, The Play For Power, When The Dragon May Be Right, When It's Time To Confront, and several more. The stories are based on real-life stories from various ministries. The book gives a number of ideas on how to communicate God's love to the disagreeable and turn them from "dissidents into disciples". I found *Well-Intentioned Dragons* to be a very practical book for anyone involved in the ministry of the church.

*To Dream Again*—How to Help Your Church Come Alive, by Robert D. Dale (Broadman Press, 1981).

This is a concise and interesting book consisting of four major chapters emphasizing four ways to revitalize the local church. The chapters include: A Model of Congregational Health, The Healthy Congregation, The Unhealthy Congregation, and Awakening a Healthy Dream. It is filled with suggestions and insights on how to become a healthy and more efficient congregation. The book will serve as a useful tool for elders, preachers, and all Christians in the Lord's work!

*The Worldly Church*—A Call For Biblical Renewal, by C. Leonard Allen, Richard T. Hughes, and Michael Weed (A.C.U. Press, 1988).

This is a very painful look at the Churches of Christ and the secularization of the church. This book deals with the changes in the church over the past forty years. Chapters include: The Identity Crisis of Churches of Christ, The Secular Church in the Restoration Movement, and Recovering the Way. I encourage everyone to read this book, provided you are ready for some strong criticism.

*Encourage-Ment*—The Key to Caring, by Lawrence J. Crabb, Jr. and D. B. Allender (Zondervan, 1984).

The Book of Hebrews tells us to “encourage one another.” Certainly Christians, of all people, must undertake this duty. This book will help every Christian to consider the definition of encouragement and how to use it in the church as a more effective tool in our ministry. It is written for lay people. I have found *Encouragement* to be a useful tool and guide in my own walk with our Lord.

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## IN MEMORIAM:

### “Good Tidings Radio Ministry”

by Neal Phillips

In the March, 1953 issue of the *Word and Work*, Brother Robert Boyd gave a brief report on the humble beginning of the Good Tidings Radio Ministry. Three men took the initiative in that bold venture of faith. Dan Richardson of Jacksonville, Florida, Dr. Cecil E. Brooks of Dallas, Texas (then in Mobile, Alabama), and Robert B. Boyd of Dallas, joined forces to preach the gospel over the radio in sermon and song. The Good Tidings Quartet (Mason Broussard, Neal Phillips, Lowell LeDoux and Mack LeDoux), and the Good Tidings Chorus (composed primarily of members of the Mt. Auburn congregation in Dallas), initially provided messages in song.

Robert Boyd, who “got his feet wet” in radio at Johnson City, Tennessee, was the regular radio evangelist for several years. Dan Richardson turned his sign painting talents into radio time, eventually securing programming on as many as 30-some stations throughout the South. Dr. Brooks began his radio work with a daily broadcast on WABL, at his own expense, in Mobile while stationed there in the military for a couple of years. When he returned to Dallas he became the engineer and announcer for the network broadcast.

All three of these men have quite recently been called home to be with the Lord. As reported in the January, 1987 issue of *Word and Work*, Robert Boyd died December 7, 1986. Prior to his death he had spent twenty-two years with the Words of Life Broadcast originating in Louisville, Ky., and saw it grow to international coverage, with tremendous mail response and open doors in many countries.

Not so well known, perhaps, are the departures of Dan Richardson and Cecil Brooks. In the late fifties Dan Richardson was successful in getting WAYRadio, a Christian station, in operation in the Jacksonville area. A couple of years before his death, the original property was sold and a move was made a few miles further from the city to larger acreage and a beautiful facility with “state of the art” equipment, all debt free at the time of his death. Dan died January 13, 1988 from a rare type of stomach cancer unique to red heads. His widow, Joyce, continues to be active



in that work, serving as treasurer of the Good Tidings Trust, and a member of the Board of Directors.

Cecil Brooks was called home April 26, 1989. After the Good Tidings network came to a close, Cecil continued the Sunday broadcast on KSKY in Dallas, first under the sponsorship of the Mt. Auburn congregation. When that congregation closed its doors, he maintained the broadcast for several more years at his own expense, with the help of interested individuals. After about thirty five years, he was forced to discontinue broadcasting in 1984 because of health problems and lack of finances.

All three of these men were blessed with a great radio personality that made possible the communication of the Good News message effectively to vast unseen audiences. Only eternity will tell how many souls have been blessed through the radio ministry.

All three of these men would be quick to say that their roles were not all that important, and that they were greatly assisted by many who gave so freely of their means to promote this method of carrying out the Great Commission. The fact stands, however, that such things are achieved only when someone is willing to sacrifice personal ambition, and work long and hard, to see such things happen.

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## **NEWS AND NOTES**

### **End of One Series, Start of Another**

In this issue, Ernest Lyon concludes his series of *Thoughts from Romans*. He began his articles back in February 1977 and has written a total of 137 studies! Thank you, brother, for your persistence in presenting insights from that wonderful letter—probably Paul's greatest.

Next month a series will begin on the book of Hosea. Too often the "minor prophets" are neglected; we hope to remedy that fault.

### **Married 65 years!**

We don't often report anniversaries, but many people who attended South-eastern Christian College were blessed by "Granny" Baber, the dietician/head-cook for years, and by "Uncle Charlie" who served as all-around helper and universal friend at SCC. So we gladly report that they celebrated their 65th anniversary on Oct. 18 in Winchester. Congratulations, dear friends.

### **Changes in the Churches**

At the start of Dec., Larry Miles moved to Jacksonville, Fla. to begin ministering with the Woodstock Park Church of Christ.

Also, Sam Marsh begins preaching at

the Lilly Dale Church, and Nick Marsh (the younger) now preaches at the Cherry St. Church in New Albany, IN.

### **High Lysine Corn Project**

Hollace Sherwood reports that during the first 10 months of '89, approx. 184,500 lbs. of high lysine corn was shipped to poor countries, mostly Haiti and Honduras, for distribution by Christians to the needy. He said that corn in Honduras costs 5 times as much in '89 as it did in '88! High lysine corn is especially nutritious and very valuable for people who usually don't get all the nourishment they need.

We highly commend the Sherwoods, and others who back this ministry—the Bryantsville, Ind. Church; the La-Grange, Ky. Church; those who donate time & labor to pack the bags; those who send financial donations; etc. For more information, write Hollace Sherwood, R.R. 1, Box 408, Mitchell, IN 47446. He is an elder at the Bryantsville Church of Christ.

### **Bohol, Philippines**

We are considering starting a Christian school next year for our children. They are not getting enough from school. Also, our Christian children are discriminated against at school.

Some are punished for not making the sign of the cross. They are required to do hard labor while the Catholic students hold their religion classes.

From 3 Bible clubs in the high schools last year, we now have nine, in six towns! Praise the Lord.

Continue to pray for our health, especially mine. I have kidney disease, and ulcer trouble, also weak lungs. The Lord has healed my feet.

—Myrna Auxtero

#### **Distorted Teachings:**

Those wishing to learn more about Kingdom Now and Dominion Theology, mentioned in this month's editorial, may get helpful materials from Dave Reagan, Lamb & Lion, P.O. Box K, McKinney, TX 75069. He has messages on cassette, plus the June 1988 issue of Lamplighter, his regular teaching bulletin.

#### **Linton, Indiana:**

Several from Linton were present yesterday Oct. 28, at Woodland Bible Camp for the bean dinner and the camp corporation meeting. Please become a member or renew your membership for the coming year. The cost is \$5.00 annually or \$100.00 for a lifetime membership. Your minister was re-elected to the camp board of directors for another 3 year team, and was elected by the board as vice-president for a 1 year term. Bro. Overman is president and Bro. Pound is secretary for another year, also. Pray much for the planned projects for Woodland.

—Harry Coultas

#### **Jennings, La. Church of Christ**

Bro. A. J. Istre concluded a series of sermons on stewardship preached the first Sundays of August, September, and October. Attendance has averaged right at 200 for Sunday morning worship.

September 23 was our third annual Senior Saints Banquet where we honored some 26 of our senior members. The theme was "Recycled Teenagers," and Phil Doucet was guest speaker and soloist. Some dozen younger women cooked and served the meal. Prizes were given to those "Who was Who as a Teen." A good time was had by all.

On the second Sunday of each month we join with Avenue E Church of Crowley and First Church of Jennings for services at the Guest House, a home for the elderly. Special singing this month was by Kim Jones and Debbie Istre. One of our ladies donates her skill in cutting hair for any shut-in.

We, and other area Churches of Christ, are now sponsoring "Words of Life" on JAJN, radio station heard over the entire southern half of La.!

The men of the church decided to close the mission work in Lake Charles and are praying now about the disposition of the property.

Some of our teachers attended a great workshop for teachers in Alexandria October 28, directed by Glen Baber. Many new ideas were gleaned from this seminar.

#### **Louisville Fellowship Week**

Our Fellowship Planning Committee met for the first time on Oct. 23 and the 43rd Fellowship Week is officially under way! Thus far we have: Date: August 6-9, 1990; Theme: "Bind Us Together, Lord"; Tuesday Theme: "Bound By Faith"; Wednesday Theme: "Bound By Hope"; Thursday Theme: "Bound By Love"; Afternoon Workshops (Ladies too).

Our next meeting will be January 22, 1990 to finalize the program and recommend speakers. We're excited about the theme and are looking forward to an even greater fellowship than last year. —Bennie Hill



### **A WINNING COMBINATION**

An Indiana minister married an Iowa farmer's daughter on Sept. 7, 1931, and thus began the ministry of Waldo Oar and Zelma (Ellis) Oar. Their labors for the Lord carried them to many parts of this country, with located ministries at churches in Leon, Iowa; Johnson City, Tenn.; Indianapolis, Jasonville, Linton, Tell City, and Sullivan, Ind. A total of 23 years was spent at Linton during two separate ministries with the church here.

Ministering in song as well as sermon, encouraging, comforting, and building up the body of Christ, this couple served God faithfully together for 57½

years until the Lord called Sis. Zelma home April 22, 1989. Bro. Waldo departed to be with the Lord September 29. Their earthly bodies were laid to rest in the Fairview Cemetery at Linton, Ind., to await the sound of the trumpet at Christ's coming for His own.

Surely the lives of many saints of God are richer and deeper in the things of God because of God's blessings on the ministry of this winning combination.

—Harry K. Coultas, minister, Linton Church of Christ

### Uncle Waldo and Aunt Zelma

We have fond memories of Uncle Waldo and Aunt Zelma. When we were children, they entertained us in our home many times with interesting stories, songs, and games. We knew they always stood for right living in Christ Jesus.

Uncle Waldo started his ministry at a young age. He attended Bro. Boll's classes in about the year 1922. At about age 19, he was preaching every Sunday at mission points around Louisville. He also studied at the Baptist Seminary. In his younger years, he also helped with many revivals as song leader.

Waldo S. Oar was not only a Bible scholar, but he worked well with his hands. The Linton church's main building was mostly built by him in the 1940's. He also worked physically, as well as taught, many years at Woodland Bible Camp.

Aunt Zelma was always a Sunday School teacher, and VBS teacher, and leader of the women in the churches. She acted as nurse at Woodland Bible Camp for several years. Their lives have influenced many for good.

—Martha (Clark) Embree



### Reflections on Finding and Losing the Virtuous Woman of Proverbs 31

In July of 1986 I decided to spend a week at camp in DeRidder during "Family Week." My family had other things to do, so I went alone. Upon arriving, I was introduced to Bro. and Sis. James Roberts. Immediately I was drawn to them and enveloped in their love and support. Somehow I felt as though they knew that I was hurting, feeling very low in the self-esteem department, and needing to be encouraged.

Each time that week when I walked into the dining hall, I would brighten at the sight of them—so loving to each other and to me. They made me feel beautiful inside and out.

I marveled at Sister Miriam as she took care of Bro. James' needs, anticipating them even before he asked. She never complained, joked along with him, and "did him good." And he had no qualms about praising her because "she feared the Lord," and abounded in lovingkindness. Both were free with expressions of commendation for anyone who did anything well.

After that week, I left them, feeling better about myself, about the world in general, about life and what contributions I might be able to make, and especially feeling that I had just gained two wonderful friends. How I looked forward to seeing them again whenever I could!

I really believe meeting that couple was a milestone in my life, because after spending many lovely hours with them, I had confidence to move on to speak before groups, write articles, teach in workshops, plan conferences, and work in leadership positions that I never dreamed I could.

Today I attended the funeral of dear Sister Miriam, and although I hugged his neck and kissed him, Bro. James did not recognize me. (He himself is very sick.) I cried shamelessly at hearing the wonderful things said about the sweet lady I had so recently learned to love so much. My heart mourns, not at her home-going, for I know she is better there, but I am saddened that I had such a short time with her.

She would blush to hear so many compliments about herself, and yet would not hesitate to give them to anyone else. The world would be a better place with more ladies in it such as Sister Miriam Roberts, and I can think of no better example of the virtuous woman of Proverbs 31.

—Joyce Smith Broyles

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