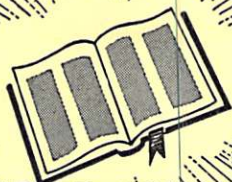
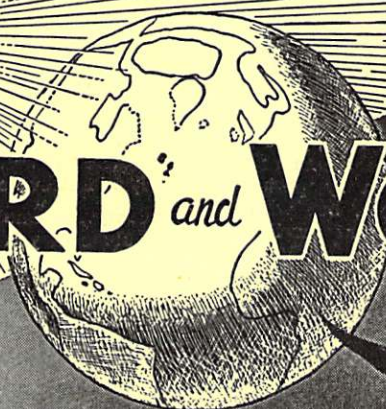


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

FEBRUARY, 1991

Christian, PRAY!

**"Prayer is a means God uses
to give us what HE wants."**

—W. Bingham Hunter

True or False?

"How few congregations there are that really pray! We all agree in theory that we ought, but in practice we neglect to do so.

"Again and again one meets congregations where distress is expressed at the lack of conversions and frustration at the lack of joy in congregational life. 'Where is the 'body-life' that there ought to be?' they ask.

"When you start asking questions, you discover that there is little or no corporate prayer. There may be an occasional prayer meeting, but either very few attend it, or it is mainly given over to preaching; and there is still very little corporate congregational prayer."

—Michael Griffiths

NEWS AND NOTES

An Invitation to W & W Readers

Write for us! Our May, June or July issue will be on the theme of family living. Let's have a symposium like one I saw elsewhere, but with YOU contributing! Write out short answers to some or all of the following questions, and send them to us by **April 25**. (But do it NOW or you'll forget.)

The article will be called "WHAT MY PARENTS DID RIGHT." Specific sections will be about these questions: 1) What do you remember most fondly about your relationship with your parents while you lived at home? 2) Which do you remember most: family times together or times alone with one parent? 3) Did you go through a rebellious period as a teenager? If not, why? If so, how did your folks handle it? 4) How did you react to your parent's failures? 5) What is the most important thing your parents taught you? 6) What did they do that was most important as successful parents?

Sign your name, and send them soon. We can't promise to use everything sent in, but we'll use as many as feasible.

Iroquois Church of Christ, Louisville

LETTERS WERE RECEIVED LAST WEEK BY WORDS OF LIFE from our station in Milano, Italy from over twenty countries in the world including several from Russia, Germany, Bulgaria, England, Austria, Australia, Norway and Finland, Japan, Uganda, et al. This is a short wave station that reaches around the world. Let us continue to pray for this great evangelistic outreach!

S. B. S. Extension Class

At least 13 people from the Lilly Dale & Tell City churches enrolled in a weekly class in Genesis thru Deuteronomy. This class is taught under the auspices of the School of Biblical Studies in Louisville—for credit or audit. Mike Abbott is the teacher; he commutes from Borden. SBS will gladly consider sponsoring classes like this anywhere within driving range of Louisville. In the past, SBS has provided teachers for extension classes at Winchester, Ky., Hamburg, Ind. and several congregations in Louisville. Subjects have included leadership training, personal evangelism, teacher training, how to counsel, etc.

If only a few people in one church want a class, consider combining with

folks at some nearby congregation—as Lilly Dale and Tell City are doing. If interested, write SBS, 2500 Portland Ave., Louisville 40212.

Henryville Church of Christ, Indiana

Some of you know that I have been considering taking the job of Administrator at Maple Manor Christian Home for some time. After much prayer and consideration the Lord has led in that direction. Last Monday, Jan. 21, 1991, I began a six month training program mandated by the State in order for me to become licensed as a nursing home administrator. It is not certain at this point just when I will be leaving Henryville. That depends on several things that are not fully settled. We will continue to live here and preach as long as we can.

You are requested to be in prayer for this change that will be taking place, both here and at Maple Manor. I feel very keenly the need of your continued prayers as I go through the training program and continue to minister here at Henryville.—Ray Naugle

Denham Springs, La., Church of Christ

In taking our end-of-the-year inventory for 1990 we are thrilled to see what the Lord has done in our congregation. Seven of our new members are new converts to Christ and each is a result of personal evangelism. Some of our brethren have gone through the fires of trial and have come through with God's help much stronger and much closer to Him. Our summer VBS program exceeded all others in the past. Our annual revival meeting was a great help to us as Bro. Earl C. Mullins, Jr. had messages which were right on target.

We are in the process of trying and evaluating something new in our group—home Bible studies conducted on the "small-group" basis. The series will not be over until March but a number of our folks are very pleased with this new idea. Besides becoming more familiar with the Word, the single most important benefit is that our people are really getting to know one another.

Our very first Watch Night Service was held on New Year's Eve. Bro. Stan Broussard was our keynote speaker and had a very timely message on the importance of the Holy Spirit in

(continued inside back cover)

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

The Word and Work (USPS 691-460) is published monthly except December under the auspices of the Portland Ave. Church of Christ, Inc., Louisville, Ky. Subscription: \$6.00 per year; bundles of 10 or more to one address = \$5.50 per subscription. Address correspondence to Word and Work, 2518 Portland Avenue, Louisville, KY 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, KY 40212.

Vol. LXXXV

FEBRUARY, 1991

No. 2

In This Issue

Theme: CHRISTIAN, PRAY!

Oh, What Needless Pain We Bear — Alex V. Wilson	34
Encounter With Power — Daniel Mitchum	36
The Missionary Learns Some Lessons — Emma Austin	37
But I Don't Feel Like Praying — A. V. W.	39
The Battle of the Threshold — John R. W. Stott	42
Will and Emotions — J. Sidlow Baxter	43
Improving Our Prayer Meetings — Paul Fromer	46
Pray For Preachers — H. L. Olmstead	49
VOICES FROM THE FIELDS	51
Hosea, The Heart and Holiness of God: "God and Idols" —Ernest E. Lyon	54
Wooden Leg Religion	56
Heroes of the Faith: Stanford Chambers, Triple Threat —Alex V. Wilson	57
Testimonies Given After Stanford Chambers' Death	60
Senior Saints—I Have A Vision — Joe McKissick	62
Senior Saints at Work: The High-Lysine Corn Project of the Bryantsville Church of Christ and Rosehill Farms	63
NEWS AND NOTES	Inside front cover

THEME:

Christian, PRAY!

Oh What Needless Pain We Bear

Alex V. Wilson

Four boys were trying to out-do one another as they boasted about their families. One said proudly, "My mother went to college with Miss America!" Another responded, "So what? My daddy plays golf with the governor!" Not to be outdone, the third chimed in, "Big deal—my brother knows Joe Montana!" But the last boy said, "That's nothing! My grandmother *talks to God every day!*"

Can your children or grandkids make that last statement about you? Do you talk to the Most High God every day? What privilege, what honor, what joy He gives us, to call the Almighty our Abba-Father.

How important is prayer to you? "Ezra regarded prayer as more important than a band of soldiers and horsemen (Ezra 8:21-23); Christ regarded prayer as more necessary than food or sleep (Mk. 1:35, Lk. 6:12); and the apostles put it ahead of preaching (Acts 6:4)." That observation is made in H. C. Thiessen's theology book, and it is good theology. The English church leader J. C. Ryle applied this truth clearly and urgently:

We must use the means by which God's strength is appropriated—solitary prayer for the individual, united prayer for the Church. Who of us has not felt the weakness, the unreality, the cowardice that spring from the lack of solitude with God?

In this restless age most of us live too much in public. We spend our spiritual strength and forget to renew it. We multiply activities and curtail our prayers. By an error of judgment, we work when we ought to pray—because to an active mind work is far easier than prayer. And then God cannot bless. We lose in calmness, in depth, in strength. We grow feeble and shallow; the work is done, but superficially, and will not stand. The servant whom the Holy Spirit can use must resist the tyranny of overwork. He must resolve to be alone with God even if the hours spent with Him appear to rob his fellow-men of his service.

If today there went up to God united prayer similar to the earnest, faithful prayer of the early church—if there went up to God a cry for power—power for holiness, for service, for suffering—and along with it the necessary condition of Submission to God's will, a current of spiritual life would run through the districts of our land.

Leading a Congregation in Prayer

A writer in *Christian Standard* mentioned several annoying habits some people pick up in public prayer. The first he calls *supersanctity*: "A special solemn intonation is heard, and a whole series of expressions

are presented not common to our usual language." This may also be termed King James English; it differs widely from current usage and from every-day talk. Then there is *detailing to Deity*: "God is told about this and that with such minute specifications one seems to be enlightening the all-wise God concerning prayer-matters He'd never know about except for the information the prayer-maker is providing Him." A third irritating practice is *inarticulate inaudibility*. The words are so "low in volume that one can only guess at what is being said."

Then there are some who use worn-out phrases or *constant cliches*: "The same expressions one has heard over and over, almost forever, are again repeated." I love to hear recent converts pray, don't you? They haven't learned the "right words" yet, and thus are refreshingly frank, direct and simple. One of them began his prayer, "Dear God, How do You do?" It's so easy to slip into routine, unfelt praying—in private as well as public. Sometimes when I find myself doing this at mealtime thanks, I'll stop and just say, "Father, excuse me for merely mouthing words. Thanks for the food and for our family. We love You. Amen." Or even, "Lord, I'm grateful for these potatoes, beans, corn, meatloaf and the ketchup. You are good." (By the way, praying in Jesus' name does not necessarily mean saying those words. It's a matter of attitude, of confidence in Him and submission to Him, of realizing He paid for our privilege of prayer. No prayer in the New Testament ends "in Jesus' name, Amen"—though of course it is not wrong to do so if you realize what it means.)

Two articles in the March 1989 W & W (copies are still available at \$1 postpaid) presented the pros and cons of praying eloquent and profound public prayers. In response, Bob Ross expressed these ideas in a letter:

Should we think before praying? Two observations: first, prayer is at least as important and certainly more difficult than teaching, and we don't question the need to prepare our lessons. Second, the disciples asked Jesus to teach them to pray, thus asking him to remold their thinking about prayer.

Somehow or other we assume that everyone who becomes a Christian will "learn" to pray. What all of us do, I think, is merely imitate what we hear our elders doing when they pray, but nobody taught them to pray, so it is little wonder any of us know how to pray. I am astonished that we do little to encourage Christians to study the Lord's Prayer and use it, if not verbatim, at least as a model.

Our prayer-life needs to be enlarged and enriched. Not to impress God or people with fancy words or show-off ideas. No, but to deepen our worship, our confession and intercession. In private and public, may we be sincere and humble, yet not afraid of profound thoughts or sublime expression. I close with this sample of what we mean; it is from prayers of Peter Marshall:

Our Father, as our heads are bowed in prayer, may our hearts be open to Thy Spirit, lest we say words with our hearts not in them and make Thee yawn at the emptiness of our petition, or make Thee angry at the insincerity of what we do.

Where we are wrong, make us willing to change, and where we are right, make us easy to live with. For Jesus' sake. Amen.

I had nearly bumped into the President of the United States, and the very thought terrified me.

Encounter With Power

As Told to Daniel Mitchum

I stood in the lobby of the fanciest hotel I'd ever seen, ready to go to Ronald Reagan's Victory Party. It was July 1984. The thought of me, a college student, sitting in the same room with dignitaries and celebrities to hear the President of the United States accept his re-nomination gave me butterflies.

But without my friend Mark, who had invited me to the celebration, I could go nowhere. He had two special passes to the California Room on the twentieth floor, where the President would give his victory speech.

For a few minutes I watched people pour into the lobby of the hotel, presenting their invitations and boarding elevators. But soon I began to worry that Mark might not see me in the crowd. Hoping to spot him, I casually strolled up and down the hotel hallways.

As I wandered, the hotel seemed to grow bigger and bigger, and I must have made a few wrong turns. Efforts to retrace my steps failed; I realized I was lost. But I kept walking.

A moment later I noticed five well-dressed men walking as if they knew where they were going. Rather than admit to someone that I was lost, I decided to follow them. They didn't even seem to notice me.

We passed through a door and suddenly entered a large maintenance area. In front of us stood a service elevator flanked on each side by two armed guards. *Oh no*, I thought. *I shouldn't be here.* Who are these guys? Then I noticed that my companions had small radiolike devices in their ears. They boarded the open elevator and waited for me to come in. I wanted to run away, but there was nowhere to go.

Still acting cool and confident, I got on the elevator and watched one of the men push the button marked "California Room." In that awful moment I put it all together: Not only was I going to see the President, I was going in with the Secret Service.

I tried to look calm and professional as the elevator inched upward. One of the men told a joke, and I forced a laugh. I prayed that they wouldn't be nice and try to get to know me. Finally the door opened.

We stepped through a long hallway and a door into a large room filled with sophisticated audio-visual equipment. Dozens of men scrambled around collecting information and giving instructions. No one even looked at me.

I began to panic. *What will happen if they discover me?* I wondered *What will I be accused of?* Thoughts of prison danced in my head. They would never believe that I had followed these men in here by mistake.

Desperate to find an exit, I noticed a couple of men leaving

through a door in the back of the room and filed in behind them. As we went through the door I couldn't believe my eyes—we were now standing on the main platform, several feet away from the President's podium.

My heart pounded as I scanned the stage. On my left I saw some stairs that led down into the audience. Disappearing into the crowd was my only hope.

I turned around slowly and sauntered down the stairs, imagining the arm of a Secret Service agent coming up from behind and carting me off. Sure enough, I sensed a stir in the crowd as I descended. I froze.

But they weren't looking at me at all. As I reached the bottom of the stairs the President himself entered the stage from the same door I had used seconds before. I had made it out just in time.

As I lay awake that night, the evening's events played over and over in my mind. I had nearly bumped into one of the most powerful men on earth, and the very thought terrified me.

Strangely, the whole fiasco made me think about how I relate to God, the Lord of the Universe.

Every day this God actually *invites* me into his presence. Yet how often do I take him up on the invitation? And how often do I feel the same awe and terror in his presence that I felt in President Reagan's?

Standing on that presidential platform reminded me of who I was—powerless, afraid and acutely aware that I had no right to be there. Shouldn't I also feel that way as I enter the presence of God? After all, we humans have no inherent right to approach God directly. Only because God took the initiative to reconcile us to himself—by sending Jesus—can we draw near at all.

When I feel complacent about spending time with God, I remember my brush with the President. And awe seeps into my prayers all over again.

[Reprinted by permission from December, 1986 HIS Magazine. © Intersarsity Christian Fellowship.]

* * * *

The Missionary Learns Some Lessons

Emma Austin (missionary to Asia, 1936-1955)

Because one is in a strange country, living with a new culture, learning a new language, meeting people one does not yet altogether understand, some of the missionary's ordinary experiences are thrown into sharper relief, and so "magnify the grace of God." What might have passed as "ordinary" at home become much more significant and even traumatic. Perhaps the following vignettes will illustrate the point.

As we sailed up the Yangtze with its confusing conglomeration of vessels, people, merchandise, and saw the accumulated filth, the lack of good hygiene practices, etc., I wanted to apply soap and water! But obviously that would be no solution; the remedy had to go deeper to change the hearts of people.

Does Prayer "Work"?

The "light of the knowledge of the glory of God in the face of Jesus Christ" really does make a difference. I saw that demonstrated in the very first trip I made to the countryside to help in a Bible class for village women. This event was quite an occasion for the women, who seldom got much attention paid to them, and who had very little variety in their daily lives. One woman who came, brought by neighbors, had apparently no previous contact with the Gospel. At first she refused to co-operate or participate in the classes; her face was closed, dark, angry. The Christian women prayed. Then one morning there was a transformation. She eagerly listened, learned, bought a catechism; and a new light came into her face. From then on she managed to attend any class within walking distance of her home! "The entrance of Thy word giveth light."

Does God answer prayer? In our meetings at home we had always prayed for missionaries; sometimes I wondered if our prayers did make a difference! In China, I found out they did.

My first summer in China it was thought advisable for the new lady workers in our area to move to a summer resort in the next province for safety and to avoid the worst of the heat. While there the Japanese war began, railway passenger service was closed, and we were cut off from our stations. After some delays and false starts, we crowded on to an open railway coal car for a day's slow travel. Then we transferred to mule carts. By this time the rainy season had begun, and the ungraded roads were rougher than ever. In some places the road was under water, and we wondered what would happen if the mules missed their footing. It was my first experience of real physical danger in China and I was a bit anxious. Then there came to me such a vivid sense of being upheld in God's hands because friends at home were praying for me! I knew then what it meant to be on the "receiving end" of prayer.

Later came the Communists

The shuffle of soldier's feet passing the gate of our Shanghai compound was eerie and ominous as we looked out of our fourth floor window about 4 a.m. The Communists had arrived! The weeks that followed were full of the sound of patriotic songs and shouting of slogans, accompanied by constant drills in the school yard next door. There were also the tensions of never knowing what might happen next, the turmoil of learning of "accusation" meetings to which Chinese friends were subjected, often followed by imprisonment or death; and endless harrassments of one kind and another. To westerners caught up in this web, "deportation" was a welcome sentence. Still we were confident that God was sovereign and we were in His hands. Within two years all the members of the Mission exited safely, though not without long and difficult trials for some.

A group of Christians of mixed Chinese and European race had formed their own church in Shanghai. They led a precarious existence under the Communists, and several suffered imprisonment, hard labor and denial of privileges. But their faith remained strong. Some eventually got out of China and took their places in various areas of

Christian service abroad. One preached widely in the USA, and wrote a book, *From the Claws of the Dragon*. It is a remarkable testimony to the sustaining power of God in the midst of restrictions, suffering, torture and humiliation.

“How good is the God we adore!
Our faithful, unchangeable Friend.”

* * * * *

BUT I DON'T FEEL LIKE PRAYING

Alex V. Wilson

A big problem in Christian living is dryness. We know what we ought to do, but we don't feel like doing it. Our duty is plain, but there is no desire to perform it.

We may experience this in many areas: “I ought to study the Bible more... or visit that lonely person... or write that letter of apology... or tell my office-mate about the Lord... or keep my body in better condition... or attend church regularly, but I don't really *want* to, deep down inside. So even if I go ahead and do it, it wouldn't be sincere. I'd just be a hypocrite, wouldn't I?”

But perhaps this struggle between duty and desire, discipline and delight, is experienced regarding prayer more than anything else. Most of us should spend more time praying than we do, and we know it. But too often we don't feel like praying, so we shirk it. How can we overcome our dryness? How can we become victors over our feelings, rather than victims of them? Here are some practical suggestions. (They apply to other duties too, not prayer only).

WHAT TO DO

1. *Pray anyway*, whether you feel like it or not. We don't send our children to school only on those days that they want to go. And we don't go to our jobs only when we feel like it. So why should we offer our God any less honor and obedience than we offer our boss at work?

In prayer we should not only ask for blessings, but offer worship. Our moods may change, but Christ's worthiness doesn't. He deserves our praise and adoration just as much on those days when we have the spiritual blahs as He does when we feel bubbling over and ecstatic. Heb. 13:15 tells us to “offer up a *sacrifice* of praise to God *continually*.” At those times when worship wells up spontaneously and overflowing from our hearts, praise is not much of a sacrifice—it's so easy! But when we have the blahs, we must sacrifice *our* wants to offer our Lord the praise *He* wants, and deserves.

When we don't want to pray, we are in dangerous condition of heart, and need prayer more than ever. So, as someone said, “Pray hardest when it's hardest to pray.” Here is another saying that has been challenging to me:

Pray when you *feel* like it;
pray when you *don't* feel like it;
pray *until* you feel like it.

2. *Tell God how you feel.* This avoids hypocrisy, and nullifies the excuse people sometimes make, "If I pray when I don't feel like it, I'm only pretending—and that's worse than not praying!" But you do not have to pretend. Go to God and say, "Oh Lord, I ought to pray now, so here I am. But I don't want to be here. I'd rather be watching TV, or talking with my friends, or doing anything else than praying. My heart is cold, and empty of desire. But You want me to pray, and You deserve my praise, so I am calling on Your Name. Help me in my praying."

Of course our Father already knows our hearts before we tell Him, so He won't be shocked at the information! And it may be that a prayer that ascends from a heart as dry as dust-and-ashes brings great pleasure to Him. He realizes such praying is costly, therefore precious.

This whole matter of duty-versus-desire is a deep question. It appears in various forms. Two young hoodlums and drunkards in Scotland were converted. Thirty years later they met again and shared their experiences as Christians. One testified, "I'm still going on in the Christian life; and from the day of my conversion until the present I've never once had any further desire for a drink of wretched alcohol!" The other man replied, "I'm afraid I can't say that. I just wish I could. There's never been a single day through all the years that I haven't had the thirst for drink." Then he added quickly, "But, thank God, I've never touched it from that day to this!" Which man experienced the greater victory? It's hard to say, isn't it? Or again, a recently-converted teenage boy once told Frank Mullins Sr., "I'm a better Christian than you. You don't cuss but you don't even want to. It's no battle for you. I *do* want to, but don't do it—so I'm better than you!"

In the same way it might be said that praying when you don't want to is even better than wanting to. And yet, in the long run at least, it will be best and most God-honoring if we always want to pray and never want to cuss or get drunk! It is a grand thing to be able to say, "I cheat and lust and act grumpy or violent whenever I want to—but *I never want to!*" Yet we shall not have our wants and our wills perfected until we see our Lord face to face. Till then the battle continues. (Read the article, "Will and Emotions.")

3. *Confess your sins*, if you need to, and thus receive cleansing for your guilty conscience (1 Jn. 1:9). It is highly possible that your dryness stems from a sense of guilt. Maybe you have committed specific sins, or maybe you know you are arguing with God over some matter. In such cases, dryness is a call to us to repent and confess our sins to God. Perhaps, depending on the situation, we should confess also to people, and make restitution as well.

But it needs to be said again, as we hinted earlier, that dryness is not always a sin nor the result of sin. It may be strictly physical-emotional, and due to such things as poor health, exhaustion, or the weather. So if we find ourselves feeling low, we should search our lives for sin. But if the Lord does not convict us of any specific sins when we ask Him to, or if our coldness remains even after we do confess the sins we know about, then we need not feel guilty about

our coldness. Instead, we should try to get a good rest.

4. *Use Scripture to motivate yourself* to pray. Normally we need not be the helpless victims of our moods. Though we cannot control our inner feelings totally by will-power, yet we can influence them to some extent by directing our thoughts. For instance, when we are discouraged we can start counting our blessings. When fearful, we can recall verses about the Lord's might and loving care.

In the same way, when we don't feel prayerful, we can turn to passages like Rev. 4-5, where the hosts in heaven adore their Maker and the Lamb. Reading about that might raise our spiritual temperature a few degrees. Or we might turn to David's glowing testimony to God's goodness in Psa. 34, and respond to his invitation, "Oh magnify Jehovah with me, and let us exalt his name together." Or we might find motivation from some of the big promises that the Lord makes about hearing and answering prayer. This is important, because if we can anchor our requests to some definite promise of God it gives us greater confidence in our intercessions.

One of the greatest men of prayer in church history was George Mueller of England. During the early years of his Christian life he would start praying the first thing after arising from bed. But his mind often wandered and he lacked expectancy in his petitions. Then he began reading Scriptures *before* praying, and found *this* procedure greatly strengthened his devotional life. The truths of the Bible furnished fuel for prayer, as it were. He fervently recommended this practice in a pamphlet entitled *Soul-Nourishment First*.

5. *Take practical steps* to help you pray. People differ, and what helps one person may hinder another. But some Christians pray better (in private) *walking around* than they do kneeling with bowed head. The latter posture makes them very sleepy and they doze off. Some in their daily devotions kneel for a while and then walk around praying for a while. Of course God doesn't give us any rules for posture (though kneeling may incline us to be more reverent, in general) or say we must always pray with closed eyes.

To keep their minds from wandering, some people recommend *praying out loud* during their devotions. This helps them concentrate.

A third practical step may be to use a *prayer-list*. A prayerful schoolteacher made out a list of four different individuals to intercede for every day of the month. But there were still others she was burdened to pray for, and her list finally reached eight prayer-targets daily per month—240 persons she prayed for by name! Other Christians use a weekly cycle: every Monday they pray especially for the lost, every Tuesday for governments and world-affairs, every Wednesday for the sick, every Thursday for missions, etc. Devise your own system and see if it doesn't help you.

6. Resist Satan. Prayer is spiritual warfare in which we must stand against the kingdom of darkness. But on that topic, the following testimony of John Stott ("The Battle of the Threshold") speaks clearly and forcefully. Then Sidlow Baxter provides stimulating insights on emotional restlessness in his article, "Will and Emotions".

To review, when I don't want to pray I should (1) pray anyway;

(2) tell God I don't want to; (3) examine myself for any sins that need confessing; (4) use Scripture to change my don't-want into a want; (5) take practical steps; and (6) resist Satan. God help us to handle the blahs.

* * * * *

THE BATTLE OF THE THRESHOLD

(Adapted from a message to preachers by John R. W. Stott of London, England.)

Dr. Andrew Bonar, the nineteenth century Scottish minister, wrote in his journal these words: "By the grace of God and the strength of His Holy Spirit I desire to lay down this rule: Not to speak to man until I have spoken to God; not to do anything with my hands until I have been upon my knees; not to read letters or papers until I have read something of the holy Scriptures. With me, *every time of prayer, or almost every time, begins with a conflict.*"

I too have found that in prayer there is a great need to resist the Devil. Is this your experience—that when your prayer-time comes around, morning or evening or mid-day, a strange disinclination to pray descends upon you? I experience this again and again. I know I ought to stop what I am doing and begin to pray, but I don't want to. And a thousand and one innocent alternatives present themselves to my mind: there is another letter I simply *must* write before going to bed, there is another telephone call to make, there is another chapter in the book to read, and so on.

Why is this? You see, it is completely illogical. We know very well that when we do truly have communion with God in prayer, it is *the most deeply satisfying experience that we ever have*. When we penetrate into the presence of God and our spirit is in communion with Him, it is the greatest delight possible to man. I trust that each one of us can say that. Now if that is so, then the logic is, we ought to want to pray. If this thing satisfies me more than anything else, I ought to want to do it. Instead of that, I do *not* want to do it. I feel disinclined to do it. I do not know anything in my own experience that proves the warfare of the devil more evidently than this strange phenomenon, that I don't want to do the thing that satisfies me most!

I sometimes think about this pictorially: As I come to pray, God is there inviting me. He is in a garden, surrounded by a high stone wall. And there is a gate there, and I must pass through the gate into the garden, into God's presence. But outside the gate, with drawn sword the Devil stands, to oppose every inch of the way, to stop my getting through to God.

The Devil knows much better than we do that the only way that we renew our strength is by waiting on the Lord. And he attacks our prayer-life more than anything else. Therefore before we get into the presence of God, there is very often this conflict Bonar mentioned, which I call "the battle of the threshold." And brethren, too often we lose the battle of the threshold! For five

or ten minutes it seems we cannot get through, we do not feel that we are in the presence of God, our spirit is downcast, and so we give up and go on our way. The Devil has kept us from communion with God.

Now how do we win the battle of the threshold? How do we get through? No Scripture has helped me more than James 4:7-8. "Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you." My brethren, I humbly say to you that I have proved that verse again and again. I proved it this morning. I had a spiritual battle in my bedroom. I was assaulted by the Devil, but I took my stand upon this very verse and he fled. This is a definite promise of God. We must remember that the Devil seems to be much stronger than He really is. The Devil is a defeated enemy, and a great deal of his strength is bluff. We need to call his bluff, to resist him. For then he will flee, according to God's promise.

It is a great thing to realize as we begin to pray that this disinclination to pray is diabolical in its origin. The New Testament writers are so much more aware than we are of the spiritual conflict in which we are involved. I guess there are days that we go through when we never even think about the Devil. And yet we are told that these principalities and powers are what we are wrestling with. And oh, my brethren, they are seeking to keep us from praying! Let us then take this promise, and as Scripture says, "by faith and patience inherit" it (Heb. 6:12). The way to inherit the promises of God is not only by faith but also by patience. Sometimes we have to take hold of a promise and persevere, holding on to it until we inherit it. Hold on until the Devil flees. Then, as James says, "Draw near to God and he will draw near to you."

* * * * *

WILL AND EMOTIONS

J. Sidlow Baxter

Most of us need to lift our prayer life from the tyranny of our moods.

Let me give one illustration, a leaf out of my own diary.

When I entered the ministry in 1928 I determined that I would be the most self-disciplined preacher in the history of the world. Talk about perfectionism! Talk about making plans for the day! They must have been a marvel to both angels and demons.

But, just as the stars in their courses fought against Sisera long ago, so the stars in their courses seemed set on smashing my well-made plans to smithereens. Oh, I would start. You know, I'd rise at 5:30. Then an hour and a half of prayer and Bible reading. Half an hour for breakfast. Thirty minutes for a constitutional—to walk up to the woods, breathe deep and, when nobody was looking, run now and again—that's a constitutional.

I had everything all planned out; it was wonderful.

Now I won't take time telling you all the subtle subterfuges

which Satan used to trip me up and trick me out of keeping my plans. But I found that with increasing administrative duties and responsibilities in the pastorate my plans were going haywire. My time for prayer was getting crowded out and my periods of study with the Bible were getting scarcer.

That was bad enough, but it was worse when I began to get used to it. And then I began excusing myself. My prayer life became a case of sinning and repenting. Every time I got down to pray I had to start weeping and asking the Lord's forgiveness. I had to repent that I hadn't prayed more and ask Him to help me to do better in the future. All such things really take the pleasure out of praying!

Then it all came to a crisis. At a certain time one morning I looked at my watch. According to my plan, for I was still bravely persevering, I was to withdraw for an hour of prayer.

I looked at my watch and it said: "Time for prayer, Sid." But I looked at my desk and there was a miniature mountain of correspondence. And Conscience said, "You ought to answer those letters." So, as we say in Scotland, I swithered. I vacillated. Shall it be letters? Shall it be prayer? Shall it be letters? Prayer? Letters? Yes, no. Yes, no. And while I was swithering a velvety little voice began to speak in my inner consciousness: "Look here, Sid, what's all this bother? You know very well what you should do. The practical thing is to get those letters answered. You can't afford the time for prayer this morning. Get those letters answered."

But I still swithered, and the voice began to reinforce what it had said. It said, "Look here, Sid, don't you think the Lord knows all the busy occupations which are taking your time? You're converted, you're born again, and you're in the ministry. People are crowding in; you're having conversions. Doesn't that show that God is pleased with you? And even if you can't pray, don't worry too much about it. Look, Sid, you'd better face up to it. You're not one of the spiritual ones!"

I don't want to use extravagant phrases, but if you had plunged a dagger into my bosom it couldn't have hurt me more. "Sid, you are not one of the spiritual ones."

I'm not the introspective type, but that morning I took a good look into Sidlow Baxter. And I found that there was an area of me that did not want to pray. I had to admit it. It didn't want to pray. But I looked more closely and found that there was a part of me that did. The part that didn't was the emotions, and the part that did was the intellect and the will.

Suddenly I found myself asking Sidlow Baxter: "Are you going to let your will be dragged about by your changeful emotions?" And I said to my Will: "Will, are you ready for prayer?" And Will said, "Here I am, I'm ready." And I said, "Come on, Will, we will go."

So Will and I set off to pray. But the minute we turned our footsteps to go and pray all my emotions began to talk: "We're not coming, we're not coming, we're not coming." And I said to Will, "Will, can you keep on?" And Will said, "Yes, if you can." So Will and I, we dragged off those wretched emotions and we went to pray, and stayed an hour in prayer.

If you had asked me afterwards, "Did you have a good time?" do you think I could have said yes? A good time? No, it was a fight all the way!

What I would have done without the companionship of Will, I don't know. In the middle of the most earnest intercessions I suddenly found one of the principal emotions way out on the golf course, playing golf. And I had to run to the golf course and say, "Come back." And a few minutes later I found another of the emotions; it traveled one and a half days in advance and it was in the pulpit preaching a sermon I had not even yet prepared. And I had to say, "Come back."

I certainly couldn't have said we had a good time. It was exhausting, but we did it.

The next morning came. I looked at my watch and it was time. I said to Will, "Come on, Will, it's time for prayer." And all the emotions began to pull the other way and I said, "Will, can you keep on?" And Will said, "Yes, in fact I think I'm stronger after the struggle yesterday morning." So Will and I went in again.

The same thing happened. Rebellious, tumultuous, uncooperative emotions. If you had asked me, "Have you had a good time?" I would have had to tell you with tears, "No, the heavens were like brass. It was a job to concentrate. I had an awful time with the emotions."

This went on for about two and a half weeks. But Will and I stuck it out. Then one morning during that third week I looked at my watch and said, "Will, it's time for prayer. Are you ready?" And Will said, "Yes, I'm ready."

And just as we were going in I heard one of my chief emotions say to the others, "Come on, fellows, there's no use wearing ourselves out; they'll go on whatever we do."

That morning we didn't have any hilarious experience or wonderful visions with heavenly voices and rapture. But Will and I were able with less distraction to get on with praying. And that went on for another two or three weeks. In fact, Will and I had begun to forget the emotions. I would say, "Will, are you ready for prayer?" And Will replied, "Yes, I'm always ready."

Suddenly one day when Will and I were presenting ourselves at the throne of heaven, one of the chief emotions shouted "Hallelujah!" and all the other emotions suddenly shouted "Amen!" For the first time the whole territory of James Sidlow Baxter was happily co-ordinated in prayer. God suddenly became real and heaven was wide open and Christ was there and the Holy Spirit was moving and I *knew that all the time God had been listening.*

The point is this: the validity and the effectuality of prayer are not determined or even affected by the subjective psychological condition of the one who prays. The thing that makes prayer valid and vital and moving and operative is "My faith takes hold of God's truth."

Brothers and sisters, soon now we shall be meeting Him. When you meet Him, and I speak reverently, when you feel His arms around you, and when you embrace as well as adore Him, don't you want to be able to look into that wonderful face and say, "Lord, at last

I'm seeing face-to face the One I have for years known heart to heart."

Why don't you resolve that from this time on you will be a praying Christian? You will never, never, never regret it! Never!
(This article is from *The Alliance Witness*.)

* * * * *

Improving Our Prayer Meetings

by Paul Fromer

[Though this article was written with campus prayer-groups in mind, its principles apply to many other prayer-meetings too.]

I have just attended an abysmal prayer meeting. Why people even bother to keep coming is beyond me. The spirit was lackluster, requests general, praise almost non-existent, thanksgiving minimized.

Perhaps you feel that I'm too harsh—that prayer meetings are sacred and shouldn't be criticized. If so, you'd better stop here.

But if you would like to see vigorous, meaningful prayer meetings on your campus, I have four suggestions that I've seen God use to revolutionize dozens of prayer meetings. There is no reason why He shouldn't do it for your group as well. These suggestions aren't very spiritual, and if you find yourself too spiritual to be practical, you too should stop reading here.

Now, for the ten percent who are still with me, here are four concrete rules for a better meeting:

PRAY

- (1) Topically
- (2) Personally
- (3) Briefly
- (4) Loudly

PRAY TOPICALLY

A group prayer meeting is a group discussion with God, so a number of the characteristics of general discussion should be true of your prayer meeting.

Now, I'm not equating praying with conversation. I'm only saying that some points are similar. Let's consider a discussion involving a few students and their professor. Doesn't it proceed topic by topic with various students and the professor saying something about each subject before the next one is introduced?

For example, the first topic might be politics, the next, religion and politics, then religious freedom, the Constitution, and finally baseball. Baseball? Certainly. The flow of a conversation is governed both by logical interrelation and incidental association. But the point is, the discussion proceeds topically. If someone stated his view on politics, the Constitution and baseball all in one fell swoop, you'd probably leave him to converse with himself.

And that's probably why a lot of Christians on your campus are too busy to attend your prayer meeting.

As you start to pray topically, you may wonder how to discover when it's appropriate to introduce a new subject. Ask the Holy Spirit to guide you, and then push ahead. You'll learn by experience. It's the kind of problem that solves itself in time. And incidentally, if you proceed by topic you'll find that each subject prayed for receives much more realistic coverage and in less time. Try it and see.

At the conclusion of a cabin time of topical prayer at an IVCF summer camp, one fellow said, "Wow, if anyone had told me last week that I'd soon spend an hour and ten minutes praying for missions, I'd have said he was crazy. And it seemed like only ten minutes too."

PRAY PERSONALLY

In this same abysmal prayer meeting one person prayed, "Lord, help us to be disciplined." No! "Lord, help *me* to be disciplined." There is no reason in a daily prayer meeting to make requests of this sort so general. You aren't praying a pastoral prayer while standing behind a pulpit, but a personal prayer while sitting on your Western Civ. book. Don't be so formal.

If you don't agree with this, at least try it for a week or two, and then decide if you want to continue. Even if used for just a short while, it can prove a useful device to develop realistic prayer. If you use "I" and "me" for ethical requests that have group-wide implication, you'll find that (1) the requests will be more meaningful to you; (2) you may have to omit a request because you yourself don't want God to answer; and (3) others in the group are more likely to perk up their ears at what you pray, and pray silently for themselves—instead of letting their minds worry about the chem test next period.

And that brings up another aspect of praying personally. Pray what's in your heart. If you're worried about that chem test, pray about it out loud. I've been in lots of prayer meetings where I'd never have guessed that students took tests, got mad at profs, or found studies hard. At a 7:30 a.m. prayer meeting some time ago, students prayed for one fellow who was flunking psych, for another who was having trouble with the apparatus for his research project, for a girl who had to give a speech that day, and for a Christian professor who was behind in marking test papers.

We should talk more to God, and complain less to our friends. Why do we howl on our beds instead of crying out to God (Hosea 7:14)?

Praying personally also means that we need to know the One to whom we're praying. I think Jesus Christ is incidental to a lot of prayer meetings. Or else He's Santa Claus in a red suit.

Take out a sheet of paper and list in simple, single sentences all the things you can praise Him for. Things like this: I praise you for creating the world. I praise you for sustaining your creation. I praise you that you made the creation for yourself. I praise you, Father, for raising Jesus from the dead.

John Owen says that most of our problems come from overvaluing temporal things. There is nothing like praising God for His attributes and redemptive acts to cure such short-sightedness.

Your campus Bible study will help you know the One to whom

you pray: Thank you for being interested in hypocrites; it shows me that you don't hate me. Thank you for being my Good Shepherd; guide me in my chem test. Thank you for the poise that Jesus showed in difficult situations, and give me that poise as I visit my biology prof today.

And there need be no personal application: Thank you for the gentleness of Jesus. Thank you for His forthrightness. Thank you for His lack of laziness.

We've seen that praying personally involves knowing your own heart and knowing to whom you pray. And we've noted that saying "I" and "me" urges us to be more personal. But another matter is equal in importance to praying topically and personally.

PRAY BRIEFLY

On Sunday at 11 o'clock I can hear sermons. On Monday at 7 a.m. I'd rather hear sentences.

If you want to kill your prayer meeting, become oratorical. Long prayers are such a problem that I suggest you limit your prayer to one sentence—and no more than one semicolon per sentence, either. You can, of course, pray more than once. If you follow this procedure, there should be about 120 prayers in twenty minutes. (Miriam Lemcke tells me that in a prayer meeting for missions at Campus by the Sea last summer, praying was so vigorous that she had to make three starts before she could get her prayer request inserted.) Why not try this one-sentence procedure for, say, a month and then decide whether to continue it?

The results are exciting. I recently had to write an editorial by a certain date. As the date approached I hadn't a clue. So I mentioned it in our office daily prayer meeting and a number of people prayed one sentence apiece about it. I was greatly uplifted. And they thought of aspects of the problem that had never occurred to me. The Lord must have been very pleased because He took all worry about writing that editorial from my mind.

One-sentence prayers also urge young Christians to pray. They feel that they can pray one sentence at least. How many young Christians have come to your prayer meeting, sat still for a week, and then ceased coming? Quite a few, I'll bet. And I don't blame them. Why not quit scaring them off? The single greatest reason for one-sentence praying is young Christians.

PRAY LOUDLY

Girls, you can yell bloody murder when you see a mouse. Why mumble in your beard when you're in a prayer meeting? Is that hand over your chin really necessary? And is the bowed head so spiritual that it's worth excluding the rest of the group from praying silently along with you? (A girl I know says that her rule for herself is, Sit up, speak up, then shut up.) If your prayer is worth praying, it's worth praying loudly.

Fellows, you too.

The leader of your prayer meeting (you *do* have someone to start and stop the prayer meeting on time, don't you?) could well take this article and on four consecutive days read to the group what

it says about one rule. Then for the next couple of weeks he could simply remind the group of the four rules:

PRAY

- (1) Topically
- (2) Personally
- (3) Briefly
- (4) Loudly

Why not try these rules in your prayer meeting this week?

[Reprinted by permission from HIS magazine, © Inter Varsity Christian Fellowship.]

* * * * *

PRAY FOR PREACHERS

H. L. Olmstead, 1916

It is quite common for Christians in both their public and private devotions to pray for sinners, for their friends and for their families. However, it is frequently forgotten that the preacher is in need of our prayers. We look upon him as being beyond this need, as being altogether sufficient for any task, any emergency or any temptation. Paul, however, did not so think. Unto him as unto every preacher had been committed the stupendous task of making known to a lost world the gospel of the cross of Christ. He felt himself a debtor to all men, to Jew and Greek alike. He became all things to all men, if by any means he might save some. Necessity was laid upon him so that he was forced to exclaim, "Woe is me if I preach not the gospel." He gloried in the cross alone, determined to know nothing save Jesus Christ and Him crucified, and counted all things but loss for the excellency of the knowledge of Jesus Christ. Realizing the importance of the message, the labor and trial connected with its presentation and his own limitations, well might he say, "Who is sufficient for these things?" (2 Cor. 2:16).

Pray for your preacher. . .

1. *Because God asks you to do so.* The principle of loyalty and obedience to God is involved. If you do not know why, still you must pray for him that the Word may run and be glorified, and that he may be delivered from unreasonable and wicked men: for not all men have faith (2 Thess. 3:1-2).

2. *Because all success is from God.* Paul may plant, and Apollos water, but only God can give the increase. God could have converted the world by a word as easily as He said, "Let there be light" and "there was light," but in His gracious providence He did not choose to do so. He has chosen to use means and instrumentalities. "Earthen vessels," if you please. God delivered Israel from Egypt but He did it through Moses. He subdued the Canaanites but did it through Joshua. God unified the kingdom of Israel but through David. It was God who took idolatrous Israel to Babylon but He chose Nebuchadnezzar as His instrument, and it was God

who brought back the willing remnant, but through Cyrus, Ezra and Nehemiah. God caused the earth to tremble through the gospel of Christ, but by the preaching of the apostles. God broke the shackles of the papacy from Europe but He used Luther to do it. He stirred the stagnated spiritual life of England through Wesley. He called the attention of men to the Word of God as the only basis of authority, but Campbell was His trumpet. Into the darkened world of heathendom God has sent the light of joy and salvation, but Judson, Carey, Taylor, Dan Crawford and others were His torches. Pray for the preacher, brethren. These men succeeded only because God blessed them. A stranger once visited Spurgeon's church in London. Coming to the church a short while before the time announced for services, he noticed a number of persons entering the lecture room. He followed them and found them conducting a special prayer meeting, asking the blessing of God upon Mr. Spurgeon for the sermon of the day. Such supplications and fervent petitions! Such intercessory and importunate prayer, bearing the messenger up to the throne of grace. Is it any wonder that the people thronged the tabernacle at every service, and for its very size the church was known and spoken of as "the great congregation"?

3. *Because it is hard to preach the simple gospel.* There is so much to distract the preacher's attention from "Christ and Him crucified." Politics, philosophy, social reform, science, civic affairs. He needs your prayers to enable him to "preach the word." He has but one gospel to preach—"the gospel of the grace of God." He has but one invitation to give—"Come." He must expound, illustrate, enforce—all "in love," the great truths of the gospel. Then he must await results, and this takes courage and patience. Pray for him.

4. *Because he is sent to save the lost.* The lost are in a serious condition. Their souls are blinded by the god of this world and your preacher is sent to open their eyes. He must instruct the minds, stir the emotions and appeal to the wills of the lost, all through the gospel of Christ. The preacher deals not with a class who are wasting away through the effects of an insidious disease, but with people who are already dead—"dead in trespasses and sins." Certainly, no small task is his. In addition to all this it falls to his lot to put the fallen man upon his feet, to give counsel and advice, to strengthen the weak, to comfort the feeble-minded. He must comfort the sorrowing, cheer the faint, sustain the dying. It is a part of his work to feed the babes on the spiritual milk and give meat to the full grown. He is the pioneer who clears the new ground, and under the strength and guidance of the Lord, builds the house of the Lord. It is he who must plant the vineyard and tend it until the fruit appears. Pray for him.

5. *Because he has some peculiar temptations.* He is tempted "to love the preeminence," to "think more highly of himself than he ought to think." Quite frequently he falls into the grievous sin of "refusing correction." He is liable to become "puffed up" over his own knowledge and achievements and forgets that he is but an instrument. He is tempted to preach for money instead of for

souls, and needs grace to keep him from being jealous of his fellow-workers. He is prone to a partisan religious spirit, and often fails to give others credit for knowing what he does not. He is tempted to preach to please the public or his congregation, and to "prophesy smooth things." Another temptation which is very hard to overcome is the temptation to ape the manner and phraseology of some other preacher. It is too, very often the case, that he ceases to be a student of the word of God. He ceases to grow, his sermons become stale and his views lopsided. Pray for him, brethren.

6. *Because he has peculiar trials.* Your preacher, if true, is subjected to trials which he can bear only through the strength which God supplies. He has to engage a world which is by nature adverse to his message, and thinks him altogether impractical. His time belongs neither to himself nor to his family, but to the public. He must suffer bitter criticism from within the church as well as without. His mistakes and failures are always exaggerated and magnified. His constant "care for all the churches" is a load too heavy to bear without the help of God. He does many a thankless job so far as this world is concerned, and must many times bear the burden of poverty and insufficient support. Yes, pray for your preacher, brethren, and "pray without ceasing."

VOICES from the FIELDS

NAKAHARA MISSION, JAPAN

Letter from Bob Yarbrough, Treasurer:

Much has happened in the lives and activities of the Nakaharas since we last reported to you in September, 1990. Michiya returned to a busy schedule in Japan after his visit to the churches in the states last summer. We trust many of you were able to get acquainted with him and were impressed with the dedication of this young man for the Lord. Michiya returned to Osake Bible Seminary for his third year and is now half way into the school year. When finished, he will have a four year degree in Christian Ministries. We are proud of his hard work and have encouraged him to continue on in the completion of this degree. Michiya travels by commuter train twice per month to the church in Shizuoka City to preach. The remaining worship services continue to be conducted by other brethren in the church there.

On December 15, 1990 Michiya and Tomoko were united in marriage. Tomoko is also a student at Osaka Bible Seminary majoring in Christian Education. Both of the Nakahara sisters, Annette and Stephanie, who reside in the states, were able to attend the wedding which was conducted in the new church building in Shizuoka. It was a happy reunion of the Nakahara family. Michiya and Tomoko will reside in a small apartment on the O.B.S. campus.

One of the ladies of the church, Yuko Egami, has left the congregation to attend a seven months missionary training school. She is seeking missionary work on a larger scale. Pray for God to guide her as she seeks His will for her life. Two people have been added recently to the church in Shizuoka. Mr. and Mrs. Yatobe are both

mature in faith and age and are a real blessing to the church there. They have recently moved from a church to Tokyo. Teruko writes that "their presence and work at the church has brought a great deal of encouragement to the congregation at well as to Michiya."

Teruko has not been in good health for quite some time due to a high blood pressure condition. She has been on some rather strong medicine to help her. The physician has also detected some abnormality in her heartbeat which causes her to have fainting spells and some nausea. Please pray for her health problems.

Tom & Kristy Nickell

Luzon, Philippines

December 1990

We finally arrived back in the Philippines on Sept. 1. We spent a few days in Manila, then flew to Bagabag. The main highway was still closed after the earthquake because of the many, many landslides.

Tom was able to make a trip to the east coast to look for the Agtas. Our home at Blos River is still there, but the Agtas are not! Tom found most of them at a place farther north on the coast called Valley Cove. They seemed to be in good health and doing fairly well.

Gilliam and his family came to Bagabag to help Tom in checking what was rough drafted on furlough, to polish up Galatians, Ephesians, Philippians, and Colossians for a consultant check in March and to revise all the Agta scriptures to be bound in one test volume for earlier use.

Rainy season sets in, bringing cooler weather. We had a small Thanksgiving meal and thought of you all! Because Filipinos don't celebrate Thanksgiving, Christmas things start showing up much earlier here. Our housegirl was humming Christmas carols while she worked back in October! Tom is currently working on revising Luke and Acts.

Pray for the Agtas, who always have a hard time staying healthy and well-fed during January, the rainiest and coldest month of the year. In May we'll go to Manila for the birth of Arrow #3, due the end of the month. Pray for an uncomplicated delivery and a healthy Mom and baby.

Robert & Joy Garrett

Rockwood Christian Camp
P. O. Box 30, Ruwa, Zimbabwe

January, 1991

At Rockwood Christian Camp the brick work on the all-purpose building is nearing completion and the roof is now on the kitchen area. Perhaps next month we will be able to plaster the interior walls of the kitchen and other rooms and finish the floor. As soon as we can get cement I want to pour the foundations for both the girls' and boys' dorms and then we will need to either buy or make brick for these buildings. It will be so nice to have proper showers and toilets and proper place for the campers to sleep instead of the make-shift shelters now in use.

New Years day 1991, the Harare area churches met here at Rockwood for their "Harvest Day". It was a grand day of worship, fellowship(preaching, singing and giving. Counting babies, children and youth—who made up more than half of the crowd—we had near 800. Choirs and groups from various congregations shared their

grand singing. Especially impressive was the "National Youth Choir" made up of our Harare area young people. Their singing was truly beautiful. These boys and girls also cooked and served the noon meal to that large crowd. Besides their meetings and activities at their home congregations, the Harare area youth meet together at regular times as the "National Youth". They are showing an encouraging zeal for the Lord such as we have not seen in older times and I believe one very good reason for this spiritual growth has been the teaching they have received at Rockwood Christian Camp—for which my heart wells up in gratitude to God our Heavenly Father and our Lord Jesus Christ. Whom will the Lord reward? Surely those of you who have contributed with your prayers and your finances will not go unnoticed by Him who purchased us with His blood and created us to do good works. And He said, "Behold, I am coming soon! My reward is with Me, and I will give to everyone according to what he has done." Amen. Come, Lord Jesus.

Earl & Ragenia Mullins, Sr. Report Mindanao, Philippines February, 1991

Earl and Ragenia left Louisville for the Philippines on Saturday morning, January 19, 1991 (Earl returning to Mindanao and Ragenia going for the first time). After a two-day stay in Manila, they then flew on to Cagayan de Oro on the island of Mindanao. There to meet them were several of the brethren from the church in Cagayan de Oro including Cyrus Gesulga and his wife, Lyrna.

Cyrus Gesulga's niece, Ivy, came to stay with Earl and Ragenia to help them run the house in that they would be absent from the home a great deal of the time. Between Ivy and the students at the school, care would be taken to make sure the home was secure at all times. Security in Cagayan de Oro from thievery is of utmost concern to its citizens. While violence is not as prevalent there as in other parts of the country, theft is a most prevalent crime.

On Wednesday, January 23, Earl and Ragenia were treated to a royal reception by the church in Cagayan de Oro. The church met at about 6:00 for a worship service in which they officially welcomed the "Missionaries" (as they call them). Thereafter the Mullinses were treated to a royal feast. The church membership had brought many of the local delicacies to help welcome the Mullinses to the Philippine culture.

Earl and Ragenia are now in the midst of traveling around the island of Mindanao and meeting with preachers in various areas. Certainly they covet your prayers for themselves and these co-laborers who are carrying on the good work of spreading the gospel.

It is hopeful that a report will be forthcoming in March as the Lord tarries describing the visit that the Mullins had with native preachers in the various cities around the island.

If you would like to write to Earl and Ragenia directly, write them at P. O. Box 212, 9000 Cagayan do Oro, Mindanao, Philippines. [If you want to receive their newsletter directly and complete—for this report is very condensed—write to Mindanao Mission, % Sellersburg Church of Christ, 213 South New Albany Street, Sellersburg, IN 47172.]

Hosea, The Heart and Holiness of God:

"God and Idols"

Ernest E. Lyon

(Hosea 13:2 - 14:9; read this passage first)

In this concluding section of Hosea we have two speeches by God, one by Hosea and probably an added verse at the close by Hosea. In spite of the record of offenses by Israel, the overlaying subject is love and compassion with an urge to Israel to repent and an assurance of God's ultimate returning them to Himself. Let us never forget that God's love will ultimately triumph. But let us not think of that in terms of universalism, the false doctrine that says that every human being will ultimately be saved regardless of their lives. God is love, but as Hosea reminds us, God is also holy and can take to Himself only those who commit themselves to Him.

God begins His first speech in this passage with a statement of the sins of Israel (or Ephraim). The particular thing that He is pointing out is their making and worshipping of idols. The ASV states v. 2 in a way to remember the idea better—"and have made the molten images of their silver, idols *according to their own understanding*." "Humanity is so created," G. Campbell Morgan states correctly, "that it has an inherent necessity for God." Regardless of what he may claim, every man has his own god. Maybe it is music or art, family, home, or some similar thing. But many create a god as a substitute for the true God, and that always is "something according to their own understanding." They make their gods and then become more and more like them (see Psalm 115:4-8). Men make idols like themselves—imperfect, polluted, debased. To become more and more like them is the ultimate curse of idolatry.

For the second time in Hosea we have the use of dew as an example of the unfaithfulness of God's people. In 6:4 He had said that Judah's love was like the early dew that disappears. Now He says that those people who stoop so low as to offer human sacrifices and kiss the calf-idols were like the early dew that disappears. To strengthen this He also compares them to morning mist, chaff and escaping smoke. I think Derek Kidner is right when he comments on this by saying, "a nation is no more than its morals and its character. So not only their shallow resolves, but 'they' themselves will simply vanish from the scene." I hope that makes you shudder, as it does me, when I consider the condition of the U. S. A. When I think of the morals (or lack of them) and the character of our country I am reminded of Romans 2:5—"But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when His righteous judgment will be revealed."

Immediately after this God turns to what He would do. As a result of His work these people would come to the point that they would acknowledge no God but Him and no other Savior. This is

followed by what He had done in bringing them out of Egypt and through the wilderness. But with this He reminds them that because of their pride they had forgotten Him and He then compares what He would do to them to the work of a lion, a leopard or a bear.

The Israelites had depended on many things. For example, they had asked for a king when He was their King. He gave them a human king, but that was no help and He had removed the king of their liking (Saul). But Israel (Ephraim) stored up guilt, which is kept on record (12).

Again in verse 14 God returns to what He will do, but so very differently than in verses 7 and 8. Here He speaks of ransoming them from the power of the grave and redeeming them from death.

Before commenting on the end of verse 14, let us think for a moment about how we ought to be applying all this to the U.S.A. today. Of course, we were never a nation separated unto Himself by God like Israel was, but our early leaders spent much time in prayer, and other national figures depended on God through a great deal of our history. I think it is directly because of this and the religious freedom here that our country prospered so much and quickly became a great power from a beginning as a very small nation. Our victories in our wars with Great Britain were almost as miraculous as those of modern Israel in getting established. Contrast that with Latin America. This country was largely established by people seeking religious freedom, but Latin and South America were conquered by people looking for gold and other evidences of earthly wealth. Those countries have as much in the way of natural resources as this country, but compare the results. But also look at what has happened here. We became rich and satisfied, losing sight of God in the meanwhile and finally excluding Him from much of our governing and teaching processes. We can not possibly think that God will overlook in this country what He would not overlook in Israel, and we, unlike Israel, have no promises of being returned to greatness because of God's love. Why did God love Israel?—not because of their loveableness but because He is God. We need to cast ourselves on the God Who is love. Look through this chapter and ye will find no promise of blessing because Israel would finally deserve it. He would bless them because He is God.

Now look at the end of verse 14. The ASV concludes this verse with a period, like most versions, and it reads, "repentance shall be hid from mine eyes." This repentance, or compassion that will be withheld is, apparently, not from the victims of death and the grave but from death and the grave themselves.

Hosea then takes up his comments with the beginning of verse 15 and speaks through 14:3. He first points out that prosperity will have nothing to do with the end result for Samaria, that is, Israel. All this that they looked upon as evidence of their stability was nothing but evidence of how God had blessed them with a fertile land, and not due to any inherent goodness on their part. He then describes what a terrible end they would come to (16).

Hosea then continues in Chapter 14 with a note that he had rarely used in his interpolations: he pleads with Israel to return to the Lord.

They should no longer depend on Assyria, as they had done much of the time, but return to the only source of real blessing that they had, their God. God's last speech then starts with verse 4 with three more of His "I will"s. First, "I will heal their waywardness" or their "backslidings," as it is often translated. He would not simply heal their wounds resulting from their backslidings, instead, though that is true, He would cure them of their apostasy itself. The ASV then has a second "I will" where the NIV, apparently for smooth reading, simply says "and"—"I will love them freely." He says He will love them by His own will, not resulting from their deserving it, but because He is God. The third "I will" takes up the dew for the third time—"I will be like the dew to Israel; he will blossom like a lily." God here says He will love them in spite of their rebellion—simply because He is what He is. And so He will bless them like a country morning. Israel is even going to be stable, like the cedars of Lebanon, renowned over the world in that day. Their prosperity then was as nothing compared to what it will be. In verse 8 comes the second use of "idols" in these two chapters. This time God seems to be speaking to Israel (Ephraim) and asking how they can compare Him to idols. Idols can never help him, but God will provide every answer they need. God then concludes His speech with comparing Himself to the constancy of the pine tree and the fruitfulness of a fine fruit tree. Maybe He is here reminding Ephraim of the meaning of his name, given him by Joseph, for it means fruitfulness.

It seems to me then, that the Holy Spirit guided Hosea to add a verse to all who would follow after that fruitfulness. We are to bear in mind that what God does is right and those who are wise will walk in His ways. Is that true of you? It should be of all of us.

Wooden Leg Religion

I once read an interesting quip that started me thinking about the reality and usefulness of personal religion.

Too many people have a religion that is just like a wooden leg. There is neither warmth nor life in it. And although it helps them hobble along through life, it never becomes a part of them. They have to strap it on every morning.

This uncomfortably describes the lifeless, insincere effect portrayed by some people suffering from a personally deficient mal-religion. Jesus used another symbol to teach the same principles when He likened worthless religion to savorless salt.

"Ye are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and be trodden under foot of men." Matt. 5:13.

An excellent place for me to begin restoring a warmth to the Lord's living religion is with me. It might be disappointing and surprising to know just how influentially dead I am. May God help each of us to rededicate our purposes to Christ and the religion He powerfully directs.

—Selected

HEROES OF THE FAITH:

Stanford Chambers, Triple Threat

Alex V. Wilson

(Conclusion)

After preaching the Gospel and establishing new churches for eight years in Indiana—supporting his family by teaching in public schools—Stanford Chambers moved south. Public school work was not to his liking because of the lack of freedom in Bible teaching. He later explained,

Word came of the need of a teacher in the Christian High School, conducted by the Seventh and Camp Streets congregation, New Orleans, La. I was interested in knowing of a day school in which the Word of God was being daily taught to every pupil. I had decided to go to Florida, but go by New Orleans enroute to Florida. Landing in New Orleans December 2, 1907, I found the school in dire need of a teacher. One of the staff was unable to continue longer. There were classes that had had no teacher the whole day. What could I do but come to the rescue? Thus I got tied up, and didn't see Florida for sixteen years! (The Exhorter, Dec. 1965)

The Seventh and Camp Streets Church was burdened not only to teach young people about the Lord, but also to plant new churches in other places. And those were the two great loves of Stanford Chambers! So for the next fifteen years they labored together, seeking to fulfill those two great visions God had given them.

The New Orleans church felt very isolated, for hardly any likeminded churches existed within hundreds of miles. Formerly there had been one over sixty miles north, and another small one 150 miles west, but both had died out.

The city itself was (and is) a vast mission field. The whole Gulf region likewise. . . . Could Seventh and Camp Streets church enlist the needed co-operation of brethren and churches of other states to evangelize this vast Gulf region? There was the felt need of a publication issuing from New Orleans, and so the *Christian Word and Work* made its first appearance in March, 1908. (ibid.)

Last month's *Word and Work* told more about the origin and history of this magazine, so we shall not cover that ground again. But its main purpose for coming into existence was to challenge believers to arise and work together in cooperation, so that Christ might be known and strong Bible-believing churches formed. May that vision continue, and by God's power be fulfilled.

A Pioneer for the Gospel

During those years, besides his schoolteaching Brother Chambers held numerous gospel meetings—in tents, schoolhouses, homes—anywhere that people would gather. My sources of information are sketchy here (some articles are missing.) W. J. Johnson was already engaged in such evangelism, and they often worked together. Soon Brother Chambers met A. K. Ramsey, helped convert him to Christ, and then introduced him to the joys of preaching. Brother Ramsey afterwards founded a number of churches himself. Sidney Mayeux

was brought out of the superstitions and dead traditions of Roman Catholicism by Brother Chambers' ministry. In later years he led many from darkness to the Light of the world, Jesus. Someone mentioned to me that Brother Chambers strongly influenced Ivy Istre and the churches around Jennings and Crowley, but I lack specific information. (Will someone else take up the tale?)

We wonder how many congregations Brother Chambers helped to establish in all, in Indiana and Louisiana and elsewhere. At least 10, probably 15, possibly 20 or more. And mostly during his vacation times from schoolteaching! We mention this not to glorify him, but to point out how badly we need church-planters today. Yes, times have changed and we must adapt methods to our current circumstances. Tactics that were effective formerly may not be successful today. But it is still true that evangelists (*primarily* meaning church-planters) are one of Christ's main gifts to the church (Eph. 4:11-13). So we should pray for the Lord to raise up a number of such evangelists among us now. (All believers should be witnesses, but not all are gifted as evangelists.) Then we should recognize them, send them out and support them in every way possible.

Labels, Divisions and Closed Doors

Around 1914 and following, some leaders in Churches of Christ became upset over the interpretation of Biblical prophecy. From 1930 onward the problem intensified. A few men with great influence began to oppose the premillennial view that after Christ's return He and His people would reign on earth for 1,000 years. Veering away from the freedom of study and expression that Harding and Lipscomb had emphasized (see last month's article), they strongly opposed not only the *doctrines* related to premillennialism, but the *people* who taught them. That included R. H. Boll, E. L. Jorgenson, H. L. Olmstead . . . and Stanford Chambers.

In the paper he later edited, *Truth Advance*, Aug./Sept. 1945, Brother Chambers gives some background to his beliefs about prophecy.

I cannot recollect who first called my attention to the Revelation passage concerning "the thousand years." Perhaps no one did. I began as soon as I came to Christ to read His Testament through. Before ever being called a preacher I remember making use of this passage in trying to save a "good, moral man" who was boasting that in the resurrection he would "stand up as tall as the rest." I turned to Rev. 20:5 and showed him that unless he repented he would not stand up with true children of God at all, that "the rest of the dead lived not till the thousand years should be finished." Thus read the Bible to me at that early age. Not long after a preacher declared that the millennium was already on. Evidence, the peace sentiment, the settling of labor disputes and other problems by arbitration, etc. I could not agree. Not long after came another proclaiming that Satan was bound already. That to me was NEWS. I wished to know when. He said at Pentecost. I cited 1 Pet. 5:8 as stating a fact long after Pentecost. I recall these occurrences as proof that I was "pre-millennial" while yet a boy, though never having heard such a term for it, which is true of many.

In earlier times various preachers and members of Restoration Movement churches had differed among themselves over prophecy

without rancor or divisiveness. Well-known leaders like J. A. Harding, Moses Lard, Barton Stone and others believed in premillennialism. But neither they nor those who disagreed with them dreamed of drawing lines of disfellowship because of these views. But attitudes later changed in many places. Labels were applied and churches were split. An editor of one of the magazines wrote Brother Chambers, "If you don't give up that -ism, we'll see to it that you'll be wanting a place to preach." But the threat failed to achieve its aim, and the prediction never came to pass. Though many doors were closed against him due to his beliefs, many other doors of opportunity were open for him. And he was able to say, "I am glad to feel that I have been used of the Lord to prevent division, and to *heal* division, and have never to my knowledge *caused* division. On the other hand I have never knowingly shirked declaring 'the whole counsel of God.'"

A New School in Louisville

In 1923 the Chambers family moved to Louisville, Kentucky. Members of the Portland Ave. Church had been praying and preparing to start a Christian school, and who was better equipped to lead it than Stanford Chambers? Portland Christian School began in September, 1924, with three teachers and 85 students. Before long it started growing, and added a full high school program. Along with regular academic subjects (taught from a Christian perspective), Bible classes and/or chapel services were held daily. Through the years many nonchristian young people were converted, Christian students grew in faith and usefulness, and Christ-centered homes were established. Of course numbers of students failed to appreciate and appropriate the spiritual blessings offered to them. Yet a good number of church leaders, preachers and missionaries emerged too. Brother Chambers' wisdom, discipline, humor, teaching ability in many fields, ability to motivate, and faith in the Lord helped lead PCS through many trials. Financial crises were common, but he and the staff he attracted set a splendid example of sacrificial love and prayerfulness.

R. H. Boll was ministering at the Portland Ave. Church through all this time. In addition to his preaching, he taught five Bible classes weekly for adults (young people were welcome too) through much of the year. His rich teaching plus Brother Chambers' strong leadership at Portland Christian School and High School attracted many Christians who wanted to grow in the Lord and/or provide spiritual education for their children. People came from Indiana, Tennessee, Louisiana, Texas and elsewhere to hear from these two giants in the faith. For some years Brother Chambers spearheaded some training classes in practical Christian service and leadership, in addition to the Bible classes of Brother Boll. From this training school Kentucky Bible College developed, which later became Southeastern Christian College and moved to Winchester, Kentucky. Years afterward SCC closed its doors, but PCS/PCHS continues to this day—still maintaining the spirit and goals which it had from the beginning. Brother Chambers taught there and was its principal or president from 1924-37 and 1941-50.

A Life that was Long, Full and Fruitful

Reviewing his ministry we see that from 1899-1907 he preached in Indiana, and from 1908-1922 he lived in Louisiana, preaching plus teaching in a Christian school. In both states (and elsewhere) he planted a number of new churches. Then from 1923-50 he was mostly at Portland Christian School in Kentucky. He also helped start and edit *Word and Work* (1908-15), and later published *Truth Advance*. In addition he wrote several small pamphlets (three of them still in print % our office); a commentary on the book of Revelation, entitled *Conquering and to Conquer* (out of print); and a 70-page book about baptism (still available @ \$1.50).

In an article he wrote in 1945 he reviewed his labors and rewards up to that time, as follows:

Labors in the Gospel extended to some sixteen states, baptisms uncounted. . . . Salary never hinted at, support never complained of, family bills and needs until now ever met. Hardships ever less than deserved, conscious weaknesses and failings enough to keep any one humble, loved beyond deserts, debt of love ever increasing while time for paying ever swiftly shortens. Gratitude ever deepens with reflection on extended privilege of eating Lord's Supper every Lord's Day—since spring of 1900 (despite one brief sickness), the privilege of proclaiming our Lord's death in His own appointed, unique way for all time "until He come." Fruitage, not as much nor as good as heart has wished. Unfinished business much more than allotted time is equal to. (*Truth Advance*, Aug./Sept. 1945)

After writing the above he lived for another 24 years! Though sometimes sick and increasingly feeble, he continued to write and sometimes preached. In 1968 his beloved wife went to be with the Lord, and the next year, at age 93, Stanford Chambers joined her there. Those of us who knew him rejoice in that privilege, and glorify God for making his life strong and radiant.

Testimonies Given After Stanford Chambers' Death

A Walk in the Park

Frank Lyman

Early in the year 1920 it was my pleasure to be overtaken as I walked through a park in New Orleans, Louisiana—overtaken, that is, by a man of "Good News" sermons I had heard a couple of times. We were both en route to the business section of New Orleans.

My residence in that great city had been brief. "The preacher" had probably seen me twice—in a far back seat—at the Seventh and Camp Streets Church. Yes, twice, but hardly two Sundays in a row. I was not then in Christ. Yet, that man recognized me and caught up with me. I was pleased. Our conversation was pleasant as we strolled along. His conversation was MOST INSTRUCTIVE.

It seems that the man had a "system" of office visitations. He had a certain route through a specific set of offices he would visit one day of each month. Upon completion—5 days a week, he soap-

box preached at a busy corner on Saturday nights. Then he would renew the cycle. Another month of office visitations.

Soon we arrived at my office. It was a large room, 16 desks at a corner and on the ground floor. It was nearest the entrance. With a friendly smile, a warm hand shake, the passing of a tract he was off; off to make his rounds. The man at the next desk was already upon his feet, his hand was outstretched, a smile beamed upon the minister and words of greeting—"Good to see you again, Brother Chambers." "And," said the minister, "it is good to see you, too, Mr. Jones."

So it went. From desk to desk. ALL 16 DESKS. Without exception, each man and the one woman so greeted him and he so greeted them. They were all glad to see him—"they gladly received him" (see Luke 8:40). Sixteen friendly greetings, sixteen tracts put into circulation, sixteen hearts made momentarily glad on what COULD have been a dreary day. An Atheist, a Christian Science Reader, a Baptist Sunday School Superintendent, a Methodist, a woman reputed to be the concubine of the Atheist, others (including this writer), "Nothings"—ALL GLADLY RECEIVED HIM. Then on he went—to complete his afternoon of walking and talking for God. I have often wondered if the same things occurred in the perhaps hundred or more visitations of that afternoon. I feel sure they were all substantially the same.

But the big puzzle to me is why the Seventh and Camp Streets Church building was never in need of more pews. However, when I think deeply enough, it seems there was but one answer. To me the answer is this: They were not blessed, as was I, by a walk through a park with Stanford Chambers. For MY walk did cause one seat to be filled for the remainder of my residence in New Orleans.

To tell all I know about Brother Stanford Chambers would take several issues of Word and Work. And all would be GOOD and to the glory of God.



Testimony from one of his students

W. Robert Heid

Brother Chambers' life was one of many aspects: preacher, writer, church and mission organizer, singer, school teacher and administrator, and Christian example. He set a pattern of Christ-likeness before many young people, over a long span of time, and with eternal fruitage.

Surely his most effective ministry was in the classroom. For years, the 7th and 8th grades were his full task, and he made the subjects to live, whether Bible, music, mathematics, history, English or geography. His keen insight, broad experience and deep interest in learning combined with a true love for people, and made him a "teacher of teachers." All who were privileged to sit at his feet at Portland remember him as one of wisdom, ability, humor and discipline.

To Brother Chambers, the school work was a missionary effort on the home front, and he implanted this concept in the faculty

and the elders of the Portland congregation. He hesitated to refuse entry to any who wanted to attend, and was thus behind every move toward expansion. In the early years, there was always room for one or two more desks, if students desired to come.

As with many others, I had the privilege to be baptized by him during those early years. His writings, messages, and counsel were a strength, even until now. Repeating a tribute that Brother Albert Von Allmen gave years ago, he was a true "Christian gentleman."

Testimony from one who taught under him

Lois McReynolds

When as a child and teenager, I knew and loved Bro. and Sis. Chambers, I never dreamed that by God's favor I would one day be teaching under Bro. Chambers' direction at Portland Christian School. Often I sought counsel at his desk after school in the old chapel building. Once I stood there and wept, and he, knowing I was beyond help with words, picked up my hand and kissed it.

Perhaps his chapel talks were the greatest of all personal blessings. Teachers and first graders and all those between were spurred to action and to a continual rededication to God. He often led forth in a song such as "To the Work, To the Work, There is Labor for All." In more recent years when he visited chapel, he usually talked along the line of "How Great Thou Art," stressing the galaxies of the galaxies and man's present and future place in all the marvels of God's plan. I often left chapel so thrilled that it seemed I could not immediately switch to mathematics. I often reviewed his talk briefly with my next class.

Seniors Saints

I Have A Vision

Joe McKissick

The future looks exciting, and I'm working with an exciting group of people—Prime Time Christians. These "untired-retired" Christians have time, talent, wisdom, health and some even have wealth. God has given us a people with experience who will have many years to serve with wisdom for his glory. I see great things ahead because of them.

- I see older and wiser Christians "doubling their pleasure" by taking time to save souls as they travel around viewing God's great world.
- I see grandparents accompanying their grandchildren into other areas of the United States and foreign countries. They will be readily accepted by these people, who respect age, and the younger missionaries will be accepted because they are "caring" for their grandparents.
- I see retired Christians going to third world countries and sharing their skills of farming, nursing, carpentry, computer learning, etc. with these people and at the same time sharing with them the blessings of Christ.

- I see older Christians becoming para-missionaries—helping the young missionaries in a number of ways, through visitation, secretarial work, teaching classes, teaching a school, doing carpentry or maintenance work, and being grandparents to the missionary children.
- I see older men and women doing follow-up work for World Bible School and International Radio programs.
- I see retired Christians banded together to help disaster areas. The Mennonites have a group that quietly moves into areas that have had tornadoes, floods, etc., clearing debris and restoring order in communities; then, they move out as quietly as they moved in. We need to be doing that.
- I see building crews of older people (often mixed with young people) moving into mission areas to build or remodel buildings.
- I see retired Christians using their skills to serve the local congregation. For example, retired educators could well serve as Educational Directors for the church.
- I see “shut-ins” corresponding with lost souls and missionaries, using their telephones to bring cheer and encouragement to others and having a fantastic prayer ministry, like Anna, till Christ comes again or calls them home.
- I see R.V.s going by hundreds to all parts of the North American continent to be parked near mission churches so the families can spend time helping in the Lord’s work.
- I see Retirement Homes being built near Children’s Homes so these saints can serve as substitute house parents and as grandparents to these family-deprived children.
- I see apartments for single parents being built near Retirement Homes so these experienced families can give advice and love to the hurting parent and children.

Yes, God has given us thousands of healthy, experienced saints who will be able to share their great spirituality and wisdom with a confused and spiritually starved world.

“Who knows but that thou art come to the kingdom for such a time as this.”

—Image Magazine, November, 1987

Senior Saints at Work:

The High-Lysine Corn Project of the Bryantsville Church of Christ and Rosehill Farms

In just a little over five years, 849,480 pounds of high-lysine corn have been sent to feed hungry people, particularly children, all over the world. And considering the fact that a child could live on high-lysine corn alone if he or she ate about 12 ounces each day, that translates into a great number of lives that have been saved.

However, these lives could not have been saved without a great deal of hard work and money. For example, each sixty pound bag of corn costs about \$3.60 to produce, and approximately \$5.00 to transport to Third World countries. These costs are offset through con-

tributions from many different churches, organizations, and individuals, as well as through the donation of equipment by Rosehill Farms.

In order to survive, most children of the third world depend upon a diet made up almost exclusively of the cereal grains rice, wheat, and corn. However, even if a child were to have a good supply of these grains, he may still suffer from malnutrition. The reason for this risk is that these grains contain an insufficient amount of lysine, an essential amino acid required as a building block for protein. Without the protein building blocks, fluid from the blood is allowed to seep into body tissue, causing the face, stomach, and legs to bloat while the arms remain spindly. The black hair begins to turn red, indicating severe malnutrition. Gradually the child loses his appetite, as his body actually digests its own protein, breaking down muscle tissue and brain cells.

High-Lysine corn is a solution to the world's hunger problem. Developed by Dr. Edwin Mertz, a Purdue University professor, high-lysine corn is a variety of corn that contains more protein than regular corn, as well as more of the essential amino acids. This is particularly important in the battle against malnutrition in children because they use the amino acids to build muscles, brain cells, and enzymes for the proper functioning of the body.

Currently, almost all of the high-lysine corn that is grown in the United States is for livestock feed. However, through the efforts of the High-Lysine Corn Project, this valuable hybrid corn is being grown here in the U.S. and transported to the world's hungry people. Inspired by an article in *The Saturday Evening Post* about the benefits of High-Lysine Corn, Hollace and Ila Sherwood decided they could grow the corn themselves if a benevolent organization would help transport the corn to where it was needed. As a result they have helped to feed thousands of hungry people all over the world. [Both of them are retired school-teachers, over sixty-five. —Editor]

This project is proof that ordinary people, just like you, can make a difference. No matter what your situation, *you* can help feed the hungry. You can contribute in many different ways to the High-Lysine Corn Project: the special seed needs to be purchased, bags must be bought, and transportation costs need to be paid. You can make monetary contribution, volunteer your time to help process the corn, or encourage your church or organization to sponsor an entire load of corn. You can even start your own High-Lysine corn project. The point is, it doesn't matter how you help, but just that you help. Remember, "I was hungry, and you gave me something to eat; I was thirsty and you gave me drink; I was a stranger and you invited me in . . . Truly I say to you, to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me." Matthew 25:35, 40.

Inquires or contributions should be addressed to Hollace & Ila Sherwood, Rural Route 1, Box 408, Mitchell, Indiana, 47446, or call (812) 849-2640. We'll tell you how you can save lives of children all over the world.

[This is only 1/3 of an informative brochure about the project. Write them for the complete version. Let's back this good work.]

NEWS AND NOTES, continued from inside front cover

our lives. The shorter messages by other brethren were nothing less than inspirational and will not be soon forgotten. The only problem was that we got to midnight long before we got to the end of our list of men who wanted to speak.

Summer Worker Wanted

The Ebenezer Church of Christ is looking for someone to work with their youth for 6-8 weeks during the coming summer. Anyone interested may contact Dalton Hendren, 185 Mercer Ave., Harrodsburg, KY 40330; 606-734-0432.

Church of Christ at Turkey Creek, La.

There will be something special at the Youth Rally this year. To replace the Bible Quiz there will be a written test on the Book of John.

The average attendance for 1990: Sunday School - 82; Morning worship - 112; Evening worship - 60; Wednesday evening - 69. There were ten baptisms, and seventeen came forward for rededication and prayer or thanksgiving.

Southeast Church of Christ, Louisville

210 who normally attend Sunday morning worship were here more than half the time during the last four months. Combine that with the average of 13 visitors per Sunday and we have every reason to be thankful.

God has given us a new ministry here at Southeast. I am so thankful that Kathleen Williams is willing to be used to begin a "Deaf Ministry."

—Nathan Burks in bulletin

Buechel Church, Louisville, Kentucky

This past Sunday was a special day in many respects. First, we were having a "Sunday School Fellowship" to kick-off the new year and to recognize those who are making our Sunday School a success. As we had breakfast together the present teachers were introduced and Jean Flechler was thanked for her many continuous years of service. She is now enjoying a break! Our desire is for each teacher to teach one quarter, and then be able to be in a class the next. —Duane Smith

Clinton Homer Rutherford, Now in Heaven

Clinton Rutherford, 67, son of the late H. N. Rutherford of Lexington, Ky., died Dec. 11 in Mendham, N. J. He had lived there for the past 45 years, serving as minister of Somerset Hills Church of Christ from 1945-77. He also directed for many years Camp Shiloh, a Christian camp serving un-

derprivileged children from the inner-city areas of New York, Newark and other urban areas. In addition he was deeply involved in a counseling ministry to people of all ages and walks of life who had lost their way and wanted to give up on life.

"Helping others was his way of life. By his strong faith he showed many that Christ was the Way, Truth and Life. I had the blessed privilege of caring for him for 2 months. He never complained through suffering and agony (of cancer). When asked how he was doing, he would smile and say 'By the grace of God.'" —Fannie Blaine Rutherford Hamilton

Very True!

The following quote is from the bulletin of the Taylor Boulevard Church of Christ in Louisville: "The return of the Lord Jesus should be the strongest incentive to soul-winning, sacrificial giving and missionary outreach."

Locust Street Church of Christ,

From the Business Meeting—

Funds from the parsonage sale a few years ago (along with some other far lesser amounts) were invested in a certificate of deposit. This recently matured, and the decision was made at the last business meeting to use the accumulated interest in mission work and in aid to some good works among us: . . . the Earl Mullins mission work, Portland School, Maple Manor Homes (Sr. Division), and Robert Garrett mission work in Zimbabwe.

Gallatin Church of Christ, Tenn.

Chief Shott will be here to speak to the Adult Class on Satanism and the Occult. He is with the Goodlettsville Police Department and has been dealing with these subjects in this area for some time.

A special time (March 2-3) of emphasis on missions will be shared. Two speakers who are experienced in missions all around the world will be with us.

Linton Church of Christ, Indiana

Harry & Kate Coultas and Bro. & Sis. Overman were a part of the first Southeast Louisiana Fellowship held in Amite, La. January 14-17. It was a great time of sharing God's Word in a positive way, of beautiful singing and sweet fellowship with the brethren in that part of the state. Plans are in the making for another such meeting, to be January 13-16 in 1992.

S. B. S. Presents—

CHRISTIAN ENCOURAGEMENT WEEKEND

Theme:

**A PASSION TO SERVE,
A PASSION TO LEAD**

Friday March 22

7:00 - 9:00 pm, Your choice of 3 Workshops:

LIVELY LEADERSHIP — Emory Grimes

FULFILLING MINISTRIES FOR WOMEN — Faith Grimes

ASPIRING TO SERVE — John Sparrow, Nick Marsh

Portland Christian High School's Chorus will sing.

Saturday March 23

4:30 - 6:00 pm, Fellowship time & catered dinner

6:00 - 7:45, The 3 Workshops continue; leaders for

"Aspiring to Serve" will be David Johnson & Mike Abbott.

The above activities will be held at **Southeast Church of Christ**, 12610 Taylorsville Road, Louisville, Kentucky.

Friday MORNING, March 22:

To be held at **Portland Church of Christ**, 2500 Portland Avenue, Louisville, Kentucky.

9:00 am Motives for Ministry and Methods for Training
—Tom Mobley

10:00 What Members Expect of Ministers—Dalton
Hendren

Matching Preparations with Expectations—Bob
Ross

Sponsored by **THE SCHOOL OF BIBLICAL STUDIES**