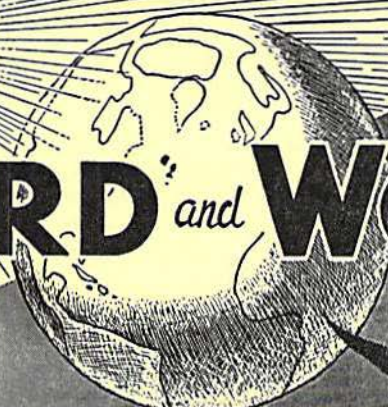


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

SEPTEMBER, 1991

FAMILY MATTERS
. . . because
FAMILIES MATTER

THE GREATEST TEST

*Help me to walk so close to Thee
That those who know me best can see
I live as godly as I pray,
And Christ is real from day to day.
I see some once a day, or year,
To them I blameless might appear;
'Tis easy to be kind and sweet
To people whom we seldom meet;
But in my home are those who see
Too many times the worst of me.
My hymns of praise were best unsung
If He does not control my tongue
When I am vexed and sorely tried
And my impatience cannot hide.
May no one stumble over me
Because Thy love they failed to see;
But give me, Lord, a life that sings
And victory over little things.
Give me Thy calm for every fear,
Thy peace for every falling tear;
Make mine, O Lord, through calm and strife
A gracious and unselfish life;
Help me with those who know me best,
For Jesus' sake, to stand the test.*

—Barbara C. Ryberg

NEWS AND NOTES

Garrett Furlough

Earlier this year the need for travel funds for Robert and Joy Garrett was mentioned. I would like to bring it to your attention that only \$1200 has come in designated for this fund. It is my understanding that the cost of travel fare has doubled since the Garretts last traveled to the States. Any special help would be appreciated.

Brother Garrett is progressing nicely after his surgery. Thank you for your faithful prayers on behalf of his health and on behalf of the work.

Zimbabwe Mission Fund, c/o JoAnn Wiese, 3508 Evergreen Circle, Jeffersonville, IN 47130

Portland Church, Louisville, Sept. 15

On September 15 four of our brothers in the church were ordained as deacons among us. We are very grateful to God for Jim Broaddus, Woody Elliot, Owen Shilling and Jeff Wilbert.

They have been "deaconing" (serving) among us already; that is why they are now being recognized as deacons.

Brother C.V. Wilson had hoped to participate in the installation service, but the doctor felt he should not try to get out yet. Please keep praying that he will become stronger and overcome the effects of the slight stroke he suffered.

The Lord sent Bob & Corinne Riall from Pennsylvania so Bob could become the English teacher of P.C.H.S. and so they could be members of our congregation! We are so happy that they decided to place membership with us.

We are also delighted Jon Mayeux (MY-you) has come from Louisiana to study at our School of Biblical Studies. He is living with the Wilsons, taking a full load of subjects at SBS, and looking for a job as a respiratory therapist.

Continued on page 288

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

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THEME:

FAMILY MATTERS—because FAMILIES MATTER

LOVE IS A MANY- SPLENDORED THING

Alex V. Wilson

"Dear Abby" once received this letter: I like "A" but don't love him. I love "B" but I don't like him. I am 28 years old and not getting any younger. I can have either one of them. My mother says I'm better off marrying "A" because he's a solid citizen who will look after me, and in time I can learn to love him. But how about my marrying "B"—the guy I love? He's kind of shifty and bends with the wind, but maybe in time I can learn to like him. (Signed) EENY-MEENY

An actual historical example of this is seen in the life of Stephen Foster. He and another man both loved "Jeanie." The other man was like "A" above: a solid citizen, a lawyer, respected in the community; in fact, later on he became its mayor. Foster was his opposite: romantic, creative, temperamental, undependable, and financially insecure. Jeanie liked the lawyer but loved Foster, and therefore she had many an inner turmoil. She finally married Foster, only to regret it later.

What is love, anyway? How can we distinguish between real love and reel love, the Hollywood version? And what about the problem of the letter-writer above? How would you answer her? Here was "Dear Abby's" answer:

Dear Eeny: Your mother is right. Your chances for learning to love a responsible man you like are far better than your chances for learning to like an irresponsible man you love. At 28 you're not ready for the rocking chair. There could be a "Miney" in your future—and Mo!

Some Insights from Greek

Several Greek words are all translated into the same word, "love" in English, including the New Testament. By examining those words and their various shades of meaning, we can discover different aspects of love.

Eros was the Greek word for physical attraction or sexual love. It is *not* found in the New Testament, for *by itself*, isolated from the other aspects of love, *eros* is simply lust. However, Scripture never implies that sex itself is evil or shameful. It is God-given and good, when combined with true love and faithfulness. Yet it can be so easily debased and abused. Wretched indeed is that marriage which is founded on *eros* alone.

Philia was the Greek word for loving friendship or affectionate regard. The New Testament uses the verb form, *phileo*, to describe Jesus' love for John, "the disciple whom Jesus loved," and for Lazarus (John 20:2, 11:3). The word carries the idea of companionship, closeness, common interests, sharing—all that makes up friendship.

This of course is basic in true love. One way to test your romantic interest is to ask yourself, "Am I attracted to her/him as a person or simply as a body? Do we enjoy doing things together—ordinary, everyday activities as well as special, exciting ones? Do we have common interests and share common goals in life? Do I have deep respect and admiration for her/him? Do I have confidence in her/his standards and judgment?" In other words, would you choose this person as a close friend if she/he were the same sex that you are?

Agape is a third Greek word translated "love" in English. Along with its verbal forms, it is used about 250 times in the New Testament. William Barclay explains its meaning and contrasts it with romantic love.

Agape demands the exercise of the whole man. All the other words for love are words which express an emotion. They express an experience which comes to us unsought, and, in a way, inevitably. There is no particular virtue in falling in love. It is something with which we have little or nothing consciously to do; it simply happens. But *agape* is far more than that. It has to do with the mind: it is not simply an emotion which rises unbidden in our hearts; it is a principle by which we deliberately live. It has supremely to do with the will. It is the power to love the unlovable, to love people whom we do not like. (New Testament Words)

Perhaps you are thinking, "If *agape* is the power to love those whom we don't like, then naturally it is not needed in courtship and marriage." But wait. Are there not times when you do not like yourself, when you get put out with yourself, when you are disappointed with yourself? If that is true, then do not be surprised if there are moments when your fondness for your partner is replaced by disappointment, when you do not find him/her attractive, when you consider her/him unlovely. It may be due to your selfishness, or to your partner's, or both, but at the moment you do not like her/him. At such time *agape*-love is needed, so that there may be forgiveness, healing, lifting and renewal.

This kind of love is needed also if you and your partner are to exhibit real concern for other people—the needy, insecure, troublesome, and unappealing. God has a great *agape* for them. He cares for them, not *because* they are attractive but *in spite* of their being unattractive; not because *they* are lovable but because *He* is loving. This sacrificial, self-giving love is what we Christians need to demonstrate to the world. It is the fruit of the Holy Spirit.

Problems will be created in any home where only one aspect of love, or any two of them without the third, are found. To build a sound marriage, there should be *eros* (sexual attraction) plus *philia* (friendship, based on confidence and common interests and values) plus *agape* (self-giving care, based on commitment of the will).

Working Through Marital Conflict

Richard and Mary Strauss

It wasn't a happy evening. From the moment I walked through the door I knew that Mary was in an irritable mood.

I didn't know whether the kids had gotten to her, or some church member said something unkind, or if she just wasn't feeling well. But I suspected sooner or later she might turn her wrath on me. Beside, I hadn't had a particularly pleasant day myself and wasn't about to look for trouble by probing for the problem.

When we had finished eating and cleaning up the kitchen, I sat down to read the newspaper. That's when it started.

"You're not going to read that paper, are you?"

"Well, yes. Why shouldn't I?"

"If you have time to read the paper, then you have time to bathe the kids and put them to bed."

"Mary, I've had a tough day and I have to leave for a board meeting in 45 minutes. Let me relax for a while."

Though I had suspected this would happen, I still wasn't ready for it. I could feel myself getting defensive and my response was less than understanding. We argued until I left for the meeting. When I returned home, the atmosphere was sullen and silent.

Now we were lying in bed, six inches apart, yet hundreds of miles from each other emotionally, both bodies as stiff as Egyptian mummies. Neither one dared to move an arm or leg lest it accidentally touch the other and be interpreted as a desire to talk it out, or—horror of horrors—*apologize!* We were in for another long night of conflict.

Bumpy Roads to Resolution

Of course, there are as many ways to react to conflict as there are personality types.

Some people simply *withdraw*. They think the best way to solve a problem is to run from it. But that doesn't solve anything. It just builds a wall between them, as I can sadly testify.

Other people *fight to win*. They won't quit until they've proven that they're right and their opponent is wrong. But that just drives their mates farther away from them, as Mary can unhappily attest.

A third response is to *yield*. The person who always yields may think he is right, but it's not worth the hassle to prove it, so he just gives in and tries to forget the whole thing. But that builds resentment, which is sure to come out in one way or another.

A fourth method is to *compromise*—each one give a little and try to meet in the middle. Sometimes that is the only way, but it does carry with it the danger that neither mate will feel they have been completely understood or that their needs have been met.

A Better Way: Love Fights

Must there be conflict in marriage? Can't two reasonably intelligent and mature adults live together in peace?

Yes, they can. There will always be differences of opinion; no two normal people will always agree on everything. But they can work through those inevitable disagreements and resolve their conflicts.

How? The best way to resolve conflict is to seek a solution that will satisfy the needs of both. Here are several things Mary and I try to do as we work toward that desirable goal. We strive to turn our conflicts into *love fights*—exchanges that not only resolve the conflict, but actually *increase* our love for one another.

The following are six principles to follow in the process of a love fight:

- *Adopt a learner's posture.* Both spouses will win if they can learn and grow through the experience. Couples need to establish this goal from the very beginning.

Once Mary and I realize there is tension between us, the most important thing is not to make the other person understand our point of view—not to win the argument. Instead, the important thing is to learn something valuable that will help us become the person God wants us to be.

If I really want to resolve a conflict, I need to reach out and begin to work toward strengthening our relationship—even if that means being vulnerable and making some changes in *my* life.

Since neither one of us has the natural inclination to do that, it will also help to pray: “Lord, help me to have a teachable spirit. Relieve me of my defensiveness, self-righteousness and anger, and help me learn something that will cause me to grow.” If we can maintain that attitude, we’re well on the way to resolving conflict.

- *Listen with our hearts.* My normal response is to show Mary how unreasonable she is acting, correct her inaccuracies, refute her logic, pick at details, and explain why I spoke and acted as I did. But an inspired proverb says, “He whose ear listens to the life-giving reproof will dwell among the wise” (Proverbs 15:31).

We reach the root of the problem more readily if I invite her to tell me what she is feeling and what *her* needs are. I also ask her how she would have liked me to respond and what I can do to help resolve the problem in a way that is best for her.

My hope is that she can share her thoughts with me without hurting me. But whatever she says, my goal should be to listen—without arguing, without answering back, without justifying my actions, without trying to get her to acknowledge my needs. My only comments at this point should be to agree, or to seek further clarification.

If something sounds untrue or unfair, I should simply say, “What I hear you saying is . . .” and then share my impression of what she said and ask her if I’m understanding her correctly. After that I must devote myself to listening.

Mary explains it from her vantage point:

“There are two things I would like from Richard—one is unconditional love, and the second is understanding. I want him to understand not only the meaning of the words I am saying, but what I really mean—the hidden meaning. I want him to try to feel with

me—I want to feel his support even when he does not agree with me. I want to be considered valuable to him.

“But if I want him to understand me, I have to make myself understandable. I must be willing to answer questions, to share my mind honestly, to avoid becoming defensive, to make myself vulnerable, and to listen and think before I speak. And I must be willing to look at things from his viewpoint.”

• *Keep our emotions under control.* When we are falsely accused or misjudged, most of us get angry on the inside and reflect that anger in some way. Of course, our spouses can feel our displeasure.

Anger will never help us to resolve a conflict or help us grow: “... for the anger of man does not achieve the righteousness of God” (James 1:20). Ephesians 4:31 says that God wants us to put our anger away from us.

How do we overcome anger? *Not* by bottling it up. If we do that, it inevitably surfaces in one form or another. Neither should we direct the anger toward ourselves— that is one of the major causes of depression.

The healthiest way to dispel anger is to admit it audibly (“I’m feeling angry right now”); identify the reason for the anger (“I feel angry when you speak sharply to me like that”); forgive the other person for failing to meet our expectations; and finally, kindly express our needs and desires to our mate. If we can do this, a resolution is just around the corner.

• *Think before we speak.* Some of us have our mouths in motion before our minds are in gear. And if we are trying to resolve a difference, that is like pouring gasoline on a brush fire. Thinking before we speak will help us tell our mates what we are feeling and what we want—without hurting them.

• *Focus on our own part of the blame.* Blaming others usually stems from a low self-image; we feel that we must win in order to establish our worth. Sometimes we blame others simply to avoid admitting that we have contributed to the problem.

If we are serious about strengthening a relationship, we must ask ourselves what *we* have done to agitate the conflict. If our partner feels hurt, unappreciated, criticized or rejected, then we must examine our own attitudes, words and actions. What have we done to contribute to those feelings? Even if our actions were unintentional, the tone of our voice or the expression on our face may have fueled the feelings, and we must be willing to acknowledge that.

Only recently have I begun to realize the ways in which I contribute to the arguments in my marriage, if by nothing more than a disapproving glance, or a probing question that subtly belittles Mary. Her hostile attacks used to send me scurrying to my study, where I would sulk and pity myself for long periods of time.

Once in a great while she still comes at me rather aggressively, and my first reaction is still to run to the safety of my study. But I no sooner close the door than the Lord begins to deal with me. I don’t hear any voices, but the thoughts are surely there: “What are you doing in here?”

“I just came in here to get away from the verbal barrage, Lord.”

"You need to go out there and admit your part of the blame."

"But Lord, You heard what she said to me. That was totally unreasonable and untrue. I hurt. I need time to heal."

"Go out and admit your part of the blame."

• *Keep short accounts.* It doesn't take several days for Mary and me to confront the problem anymore—usually just several minutes. And by that time, Mary has started to think about her part of the blame as well. These days, we are more readily able to acknowledge our wrong, seek the other's forgiveness, embrace, and proceed joyfully.

As the years have progressed, my work in ministry has required more traveling—goodbyes are an increasing part of our relationship. There have been times when we parted without resolving a conflict and my thought has been, "What if this were our last good-bye?"

Suppose something happened to one of us before we were reunited. Could the other live with himself/herself? It would be extremely difficult. It is our desire to keep short accounts with each other and to resolve our conflicts quickly and completely in a manner that keeps our love for one another growing stronger.

"What Are Your Thinking?"

If we were to choose the one area that has caused us more problems than any other—and continues to be our weakest link—it would be the area of communication. And in that we are not alone. Many other couples echo the same frustration over their desire to communicate more effectively.

My problem was simply that I *didn't!* I've always been a rather quiet person, not prone to revealing my thoughts. Mary would ask, "What are you thinking?"

I would answer, "Oh, nothing important."

In some instances, I was ashamed to admit what I was thinking. It may have been a doubt or a fear that I didn't want to admit because I thought it would make me look weak. It may have been a wild aspiration that I didn't want to disclose because I thought she would criticize the idea, or it may have been a lustful thought that I didn't want to acknowledge for fear of being seen as spiritually lacking.

It was safer to play the role of the silent martyr. And besides, I thought that would make her suffer some for hurting me.

Mary's problem was just the opposite:

"I blurted out almost everything that came into my mind, regardless of how it might have affected Richard. If I was angry about something, I seldom kept it a secret. Richard never had to guess what I was feeling. I told him in no uncertain terms, sometimes in loud, angry, insulting and belittling tones."

Neither of us was thinking about the other; we were each concerned about ourselves. Mary's attack would send me deeper into my shell for protection. But the more I retreated, the more forceful she became, desperately seeking to have her needs met and to be understood. We knew that if our marriage was ever to improve, we had to work on our communication skills.

For openers, I knew I had to open up, admit what I was thinking, share what I was feeling, and allow her into my world.

Now when I come home in the evening, I try to sit down for 20 minutes and rehash with her some of the events of the day—not only to recount the events themselves, but to relate my feelings about them. For instance, if I have had the opportunity to introduce someone to Christ, I share the details and describe my joy. If I have done something poorly, I explain it honestly and admit my anguish.

Honest communication does not mean that we must blurt out everything that comes into our minds. Some things are unmistakably hurtful and are better left unsaid. But it *does* mean that we begin to develop a greater transparency about our thoughts and feelings.

How Much Should We Tell?

One good rule is to share whatever affects our attitudes or actions toward our mates. If they are feeling the effects of our temper or mood, they have a right to know what is on our mind. If I am irritated with Mary because she has snapped at me, then she has a right to know. And I have an obligation to tell her about it in a kind, calm manner—without laying the blame on her.

Honestly admitting what is on my mind has helped make me more accountable to Mary, and this has helped me grow emotionally and spiritually. As I have grown, the pages of my mind have opened wider, contributing to a greater intimacy between us.

As Mary and I continue to open ourselves more to one another, share our souls, and then eagerly listen to each other, we are drawn closer together in an exciting and mutually satisfying bond of intimacy.

[This article is excerpted from *When Two Walk Together* by Richard and Mary Strauss, and reprinted by permission of Here's Life Publishers, Inc., P. O. Box 1576, San Bernardino, CA, 92404. © 1988.]

* * *

A BETTER WAY

A young woman came to a lawyer for a divorce. She hated her husband. As she discussed the divorce she commented that she wished she could make her husband suffer and hurt him as he had hurt her.

The lawyer, who had had some training in psychology, suggested a way that she could really hurt her husband. For ninety days she was to prepare him nice meals, keep a clean but homey house, shower him with compliments, take an interest in his business—in short, she was to do everything possible to make him feel his need of her. She was to be a sweet and loving wife, no matter how he acted. At the end of the ninety days, when the husband had never had it so good, she was to come back and the lawyer would start the divorce proceedings. “When he thinks he can’t live without you,” advised the lawyer, “then we will file for divorce, and that will really hurt him!”

At the end of the ninety days the woman returned to the lawyer’s office. “Did you do as I advised?” he inquired. “Yes.” “Good, then we can get busy with the divorce.”

“What do you mean, divorce?” she protested. “I have found out that I love him and he loves me!”

—Locust Street Bulletin

What My Parents Did RIGHT

Imparting Christian Character

Vernon Lawyer, Cynthiana, Kentucky

Most fond remembrance of relationship with parents:

Our times for hymn-singing, Bible reading, and discussions, around the ole' wood-burning stove.

Which do you rememeber most, family times, or times alone with parents?

In a family of 11 children, times alone with my parents were exceedingly rare. Thus family togetherness in games, picnics, having company, laughing and sharing are highlights in my memories.

Did you go through periods of rebellion as a teenager?

Occasionally. The razor-strap, extra chores, and removal of privileges were effective deterrents and were surprisingly good teaching methods!

How did you react to Parents Failures?

With extreme caution! Both parents were firm and sought to be fair in discipline, but thankfully, they were also tender-hearted and would frequently ask forgiveness for any wrong or blame wherein they felt responsible. I never felt threatened by their authority. I knew they wanted the best for me.

What is the most important thing your parents taught you?

To love God and His Word. To be honest in word, work, and play. To show respect toward all classes of people, especially the elderly and those senior to me in every walk of life.

What did they do that was most important as successful parents?

They helped me to clearly see the difference between evil and good; the important from the unimportant; and eternal values from those that are temporal! Then, they encouraged and helped me to follow through with my choices—by moving the family to where Christian education and Godly leadership were available. In this they gave to me an inheritance of riches beyond all earthly treasure and everlasting in its value!

. . .

Safety and Security in God's Love

Anna Brumback, Neosho, Mo.

1) I was raised in lamplight and close to the wood stove in winter. Faces are softer and words more gentle there. There was a closeness learned in getting along with and helping each other.

2) I remember us children getting lessons around the kitchen table sharing a lamp with our mother who was ironing or sewing. Or family gatherings, everyone came to our house—oh, the funtimes shared.

3) I didn't go through a rebellious period as a teenager. I was not allowed to date before I was sixteen. I went to a small high school

where I enjoyed my classes and friends. I was happy at home with my family. Life was simple in those days. (I am 61 yrs. old now.)

4) My father was an alcoholic until I was ten years old. He stopped drinking at that time, when he finally realized he could not drink the first drink. It took a lot of his will power, and a lot of encouragement from my mother. He was not an abusive drinker, just gave his money away. So I have no bad memories of those early years, however I was glad when he stopped drinking and got steady work. We all have been proud of his accomplishment since that time.

5) The most important thing that my parents taught me was love. We were a very close knit family, with aunts, uncles, cousins and grandparents nearby. I was surrounded by a warm caring family. I had a safe, secure, happy childhood, because my parents were both there for me. We didn't have much materially in those days, but I learned from them that I could be happy with what I had. I could stand tall whether the sun was shining or the snow fell on me. There was a feeling of well being and so, I was rich. As a child they taught me that Jesus loved me and they did too. I was fortunate, I was blessed. God gave me my mother and father.

6) My mother at age 76 died in January this year. She had been a paraplegic for two years and had been in a great deal of pain from cancer. My father who is 84 years old, cared for her those two years with a little help. These two very dear people were still showing me how to live life, with patience, understanding, love and faith in God. I thank God for Christian parents.

. . .

Valuable Principles

Name Withheld by Request

My parents *enjoyed working*. Nothing pleased Dad more than giving a full day's work. Mom preferred the garden to housework, though she always had sewing to do. I don't know if they could have handled "leisure time"—that would have been a waste of time. They renewed their minds with different activities—a quick game of chinese checkers or dominoes relaxed them and gave them their time together, teasing and matching wits. It was fascinating to watch them. Dad loved to watch his animals eat after *his* long day in the fields. Mom took along handwork to do as she sat with sick folk. On a Sunday, they enjoyed visiting family.

But if no church on Sunday morning (due to car failure) there was no visiting on the afternoon. No question ever came up on Sunday morning, night, or Wednesday night—that *was church time*. Any night that was *not church* night saw someone of the family read orally for the benefit of all the family.

All of us worked in the fields and gardens. What had to be done had to be done. We soon learned what behaviour was acceptable. Mom never threatened what she could not deliver! (I never heard her scream at us in anger). Academically they thought of themselves unlearned; yet their principles could well serve today:

- 1) serve God;
- 2) do your work first, then play;
- 3) make do with what you have (creativity—originality!);
- 4) don't complain, don't be envious.

We were not considered rich in worldly goods, but the firm foundation of faith they left us is priceless. They had *joy* in their work, in the tangible fruit of their labors: seeing a crop grow to harvest . . . seeing their children's schooling and professions . . . seeing loved ones come to Christ. We children acknowledge with thanks that it was their faith in God that has seen our family through the difficult times, times when all the parents *could* do was commit us to God. We are refreshed and strengthened by this.

What Some Parents Did WRONG

Name Withheld

You will probably receive many wonderful letters about good family living and this will be the very opposite to them.

As a child I remember thinking two things: "When I grow up I do not want to be like my parents, and I want to live in the same house for a long time." My Dad and Mother did not get along. They had lots of turmoil and were always unhappy.

My family never lived in the same place two years, sometimes not that long. How I hated so much to move so often and leave my friends. Dad would always leave behind any furniture that did not fit into the truck, which always seemed to be our sofa.

I was only in the church one time when I was about six years old, and that was my grandfather's funeral.

We did not own a Bible; my first experience with a Bible was a children's Bible storybook which I read to my *daughter*.

When in my late twenties I went to church with my aunt in Dallas, I accepted the Lord after several visits with her. (She told me if I did not join "The Church of Christ" I would go to hell. I sure was glad I had stumbled on to the right church, since that was my first one to attend!)

A few years later, after numerous mistakes I was taught many Bible truths by Brother Frank Mullins, Brother Robert Boyd and other great teachers.

My parents did teach me two things—honesty and hard work—for which I'm very grateful. My mother became a Christian in her late life in 1973; she was baptized by Brother Carl Kitzmiller.

Today I have lived in the same house thirty-five years, and hope never to move until my Lord says "Come up here." I also have three sofas in our home, with Bibles at my finger tip. I also have the pleasure and privilege of going to church three, sometimes four, times a week.

I praise His name—I was chosen by Him. I am blessed!

Attention Deficit Disorder/Hyperactivity

Richard Bardrick, Ph.D.

John had been restless and hyperactive from early childhood. Funny and clownish, he was reinforced for his antics because others thought of him as cute and amusing. He was unable to attend to the structure and demands of school, however, and began to develop learning deficits. He continued his clowning to compensate for feelings of inadequacy. As he got older, he had numerous accidents and scrapes with others because of his impulsive actions and poor judgment about their consequences.

John's behavior typifies personality characteristics associated with Attention Deficit Disorder/Hyperactivity (ADD/HD), a disorder more frequently found in males than in females. Estimates indicate that approximately three percent of all children have ADD/HD—a source of extreme frustration for them and for their parents and teachers.

Symptoms of ADD/HD

Children diagnosed as having ADD/HD (most commonly, at six to eight years old) typically manifest many forms of restless, inattentive, distractive and impulsive behaviors which negatively impact learning in school, communication with others and self-esteem.

Central difficulties for ADD/HD children revolve around their short attention span, distractibility and impulsivity. Because others often respond with impatience, criticism, rejection and overt punishment, these children usually stumble into conflict.

Evaluating

Without adequate treatment, problems in social behavior and interpersonal relationships—rebelliousness, antisocial behavior and low self-esteem—emerge as these children get older. To short-circuit these problems, and in the best interest of the child and his family, an early, complete evaluation of the child's physical and psychological status is highly important. It is essential to help the child find ways to cope with his behavior so that academic and relational development can proceed more favorably. An early, accurate evaluation can define and clarify significant behavioral trends, protect against inaccurate labeling and give anxious parents reassurance and direction.

Treatment

Most experts assume that the cause of ADD/HD is based on developmental, neurological and physiological factors having to do with interference of neurotransmitter functions. Various medications and diet regimes have been explored with differing degrees of success. Many physicians recommend a carefully structured environment, positive reinforcement and carefully administered, small doses of the drug, Ritalin.

Treatment also should aim toward helping patients focus and sustain attention, controlling impulsive responses and persisting in tasks at hand. It often is beneficial for patients to verbalize effective

problem-solving strategies such as planning ahead, stopping to think, exercising caution and reducing excessive emotionality. Desired results are that the patient will gain improved control over his behavior, feel rewarded by his accomplishments and develop effective coping skills. Positive results in these areas give parents and teachers encouragement and hope that the child can control and direct his behavior into constructive channels. Early recognition and treatment facilitates possibilities of success.

Encouraging Positive Behavior

Research indicates that some children overcome ADD/HD during puberty, as hormonal changes establish balance in the neurological functions of the brain. Others believe that the increased ability of adolescents to function well is simply learned as they grow accustomed to their need for structure.

Parents have a two-fold task in helping their hyperactive children: They must learn ways to encourage acceptable behavior and must develop strategies to extinguish unacceptable behavior. Guidelines for encouraging positive behavior include:

1. Recognize and approve appropriate behavior frequently and consistently.
2. Focus on and encourage a few behaviors at a time. Establish a behavior by building through small successes step by step.
3. Identify relevant tasks and expectations clearly.
4. Help the child to organize activities by using learning aids, such as lists and time limits.
5. Gain the child's full attention when giving instructions.

Parents should strive to act with confidence and maintain control of situations despite feelings of discomfort. It is important to act promptly and anticipate destructive behavior before it becomes extreme. It also is wise to maintain a consistent daily routine to provide structure and clear expectations. Finally, guarding the child's self-esteem takes patience, wisdom and persistence.

Because of attentional and distractibility problems, careful planning must be given to designing specifically-tailored learning programs in academic areas.

Inhibiting or Reducing Negative Behaviors

While it is desirable to prevent the development of negative behaviors, maladaptive behaviors do occur with ADD/HD children and need to be addressed. Below are suggestions for inhibiting and reducing negative behaviors:

1. Address impulsive behavior patiently and consistently.
2. Identify limits and consequences clearly.
3. Have a range, or schedule, of consequences.
4. Warn once when dealing with disobedience and follow through with consequences.
5. Apply consequences immediately.
6. Help the child to understand reasons for making certain choices.
7. Label and clarify actions and feelings.

8. Provide the opportunity for restitution and saving face.
9. Punish the behavior not the person.
10. Intervene early when the child misbehaves.

As the child develops a foundation for controlling and directing his behavior, positive-growth benefits begin to accrue. Meeting demands at home and school reinforces feelings of self-worth and confidence, and is the beginning of channeling behavior into constructive/productive avenues which will enable him to gain independence and control over many of life's problems.

[Dr. Richard Bardrick presently heads Rapha's Children's Unit at Deer Park and is an emeritus professor from Arizona State University. See our August issue for information about Rapha, a Christian ministry.]

* * *

"LITTLE HOUSE ON THE FREEWAY"

A book review by Carl Kitzmiller

I have finished reading a book so entitled (by Tim Kimmel; Multnomah Press, Portland, Ore.; c. 1987). There is a lot of chaff for sale on the religious market, but this book is a gem. It says some things I have often wished I could say to hard-driven, restless people. It offers sane, psychologically and scripturally sound advice on how to have rest in our hurried world. It addresses the problem of "hurried homes, hurried families . . . Their houses might be on the best streets in the community, but their lives are stuck on a spiritual and emotional dead-end . . . lives full to over-flowing, but empty when it comes to inner contentment."

Consider the following:

"Marshall sat in his car outside the cardiologist's office, his forehead against his hands on top of the steering wheel. Tears filled his eyes and fell into his lap . . . The doctor's voice had been grim. He wasn't bluffing this time. 'It's up to you, Marshall. Either slow down *immediately*, or put your affairs in order and say your goodbyes. I know my cardiology, and I can guarantee that if you don't back off the pace you're on, you won't live to see another Christmas. We've talked about this before, and I don't know how to warn you any stronger. It's got to stop, NOW!' Slow down? It was out of the question—even if he *wanted* to. His commitments, and creditors would not allow him the luxury. He was hooked, frustrated, and tired . . . so tired . . . He knew he was bucking terrible odds by continuing his frantic pace, but . . . well, there was just so much to *do*."

I'll be glad to lend you my copy, but there's a better solution. Go to a bookstore and buy a copy for yourself that you can read, reread, underscore, and take your time with it. (No, I get no kick-backs, commissions, or favors.)

One of our chief concerns is that those folks who most need to read this book will declare: "Read a book? I don't have time to read a book!" In fact, they probably won't even read this short book review.

Liberation for Women—or Men?

Bob Ross

Let us begin with a distinctly unpleasant subject, the subject of the abuse, molestation, and exploitation of women and children, mostly by men.

Look at these facts. (1) A wife is beaten about once every 18 seconds in our country. (2) Although most rapes go unreported, there were 100,000 reported rapes last year. (3) At least 2,000 and perhaps as many as 5,000 children each year die as a result of physical abuse. (4) One in three women experience some form of immoral molestation as children.

These are horrible statistics. True, women are guilty of some of these crimes, but by and large men are the perpetrators of child molestation and family violence. The abuse and exploitation of children and women is a characteristic male problem.

The problem also exists in our churches. Elders, deacons and teachers abuse and exploit members of their families. Furthermore, many ministers—yes, a lot more than you or I like to think—have been guilty of immoral conduct in relation to women and children in their churches. Women come to men for ministry but are instead abused and exploited by men in positions of trust and power. Believe me, it happens all the time, as at least six books show in depth. (Also *Newsweek* of August 28, 1989).

Several factors contribute to this problem. First is the fact that as a society we have traditionally either condoned or winked at these crimes. The phrase “rule of thumb” comes from English common law which asserted that a man could not beat his wife with a stick larger than his thumb. Not until the end of the nineteenth century did most “Christian” nations begin looking at wife beating as a crime.

Second, family incest or any exploitation and abuse of women by men in positions of power depends upon a veil of secrecy that surrounds these crimes. Obviously the men who commit the crimes are not going to tell. Their victims are either too terrorized or too ashamed to talk about what has happened to them. And others, who have reason to suspect what is happening, feel too embarrassed to speak up or justify their silence because “it is none of my business.”

But perhaps the most overlooked explanation for such abuse is the one provided by the Bible. According to Genesis 3, the history of male domination and exploitation of women has resulted from the curse of sin. To Eve God said, “Your desire shall be for your husband, and he shall rule over you” (Gen. 3:16b)—or as the Jerusalem Bible puts it, “he shall lord it over you.” For fifty years I had interpreted this description of the relationship between man and woman as “normal,” although it is clearly stated as a curse, as much a curse as pain in childbirth or the pain of death.

But in Christ the curse of sin is broken. Praise God, we live this side of Easter, and the curse of sin was broken at the cross and empty tomb of Jesus, and the walls that divide us from one another were broken down in Christ our Lord (Rom. 5:12-17; Gal. 3:10-14, 28; Col.

2:15; 3:11)! Every single wall of enmity and of exploitation which characterizes the fallen world has been broken down by Christ.

In the first century these walls included those between men and women and between slaves and masters. But the wall between Jew and Gentile is the one wall most thoroughly discussed in the New Testament. It was a wall not easily breached. Indeed, Christ went outside his own circle of earthly disciples in order to raise up a champion for us Gentiles who were "stranger to the covenants of promise, having no hope and without God in the world" (Eph. 2:12). In other words, all of us Gentiles—men as well as women—were outside of Christ, subject to exclusion and abuse by those who were the natural heirs of the covenant. But thanks be to God, Christ won the victory that granted us the rights of full citizens in the kingdom of God.

However, we Gentile men have forgotten where we came from and have, as Paul feared, "become wise in our own conceits" (Rom. 11:25). Over a couple of thousand years we have taken for granted the privileges which are ours in Christ. Now we find it difficult to admit just anyone to the inner circle, especially persons of color and women. In the nineteenth century we white male church leaders argued that Afro-Americans did not have souls, or if they did, we said they were ordained to be exploited by white masters. Today we male church leaders contribute to the subjugation and abuse of women either through violence and sexual misconduct or by our silence in the face of these crimes or by our refusal to allow women to exercise the spiritual gifts God bestows on them.

We have our proof-texts to justify these crimes. Of course, first century Jewish supremacists also had their proof-texts. In fact about ninety per cent of the Old Testament scriptures could logically be used to support the exclusion of us uncircumcised Gentiles from the church. Likewise, white supremacists in the nineteenth century had proof-texts for their abuse of Afro-Americans, for example, the curse on Ham (which to be precise was a curse on Canaan, one of the sons of Ham—Gen. 9:24), and Paul's admonition, "Slaves, be obedient to those who are your earthly masters" (Eph. 6.5).

So we men have our proof texts to justify our domination of women, texts which I need not quote since we are all so familiar with them. The point is that the support of all the walls broken down by Christ, including those walls which exclude women from full fellowship in the Church, can be justified by appeals to certain portions of the Bible.

The question for us, as it was for Paul and his opponents in the first century and as it was for the abolitionists and their opponents in the nineteenth century, is this: *by what rule shall we interpret the Bible?* Will we interpret the Bible by the principle of the absolute, universal significance of the victory of Christ at Calvary or by another principle that falls short of the once-for-all meaning of Easter? What is the center of our faith—Christ or something else? Over the two thousand year period of God's redemptive revelatory history, what has for us absolute, all determinative significance for our salvation and our life? What is the rule by which all other parts of the revelation must

be interpreted? Is it the Gospel of the crucified and risen Christ or something else?

Did not the freedom of us Gentiles depend upon an interpretation of Scripture that made the cross and resurrection the climax and absolute rule of God's revelatory redemptive work? And did not the freedom of slaves depend upon the same interpretation? If the answers to these questions are "yes," then the freedom of women and the redemption of men in relation to their history of the domination and abuse of women depends upon the same interpretation.

The single most vital theological and spiritual question which first century Jewish Christians had to answer was this: "What will we do with Gentiles?" The single most vital theological and spiritual question which nineteenth century white Christians had to answer was this: "What will we do with slaves and people of color?" And the single most vital theological and spiritual question which twenty-first century male Christians have to answer is this: "What will we do with women and children?"

Today Christ calls us men to live in a renewed, redeemed relationship with those whom we have power to hurt or to heal. Please pardon me for a little proof-texting of my own: "Husbands, love your wives as Christ loved the church," and "fathers, do not provoke your children to anger" (Eph. 5:25; 6:4).

* * *

ONE IS A WHOLE NUMBER, NOT A FRACTION

Rebecca Heid

The Saturday evening ministry for military men was drawing to a close. I sat down on the edge of the low platform at the front of the room to catch my breath and make sure that no one in the crowd appeared too isolated. Suddenly a voice beside me said, "O.K. How do you do it?" Huh? I turned to see Ellen, a thirty-ish graduate student from a nearby Christian college who frequently came to work with us.

"How do I do what?"

"Handle this whole thing of being single?"

Oh. It was a bit of a jolt to realize she considered me an expert on the subject, although I suppose it wasn't unreasonable since I had her beat by several years and did appear reasonably happy. What answer I stammered out to Ellen that night I cannot in the least recall, but I have reflected on her question frequently. How *does* one handle it?

Although there are certainly a number of Christian singles who prefer being single and have no real desire to marry (and there is nothing wrong with that) there are more who would prefer to be married but have not yet been given that blessing. For them singleness can present some intense struggles. Let's consider a few of the major ones:

(1) Rejection—one of the biggest bug-a-boos is dealing with the feeling of being unwanted, undesired. The spectre of rejection can loom very large at times. Whether the person is dealing with a serious relationship that didn't work out or the fact that he/she has never had a really serious relationship, the resulting feelings are very much the same. When these feelings become particularly intense, I have found myself literally crying before the Lord, and letting Him know in rather blunt terms precisely how I feel. There is no point in trying to hide our emotion from Him. Bring it to Him, ask Him to deal with it and then get on with life. (I realize that sounds like a pat answer, but it does work!)

(2) Isolation—as I left my twenties and entered my thirties I became acutely aware that if the Lord tarried my parents wouldn't be around forever. In the intervening years our family faced the death of one parent and the life-threatening illness of the other. Although we are a close family, I realize that to my married siblings their own children have first priority in their thinking—and, I might add, properly so. The loss of parents impacts the single person in a more intense way than his/her married sibling, in many cases. Singles who have no siblings are hit doubly hard. We need to confront the isolation and loneliness head-on and flee to the Lord with our fears of the future. Easier said than done, I realize, but not impossible. I admit that there have been times when I have wallowed in self-pity, but believe me there is no future in it, and the sooner it is handed over to the Lord the better. The single person needs to take steps toward finding others to be “family”—take measures to expand your circle of friends. Look for other people who are also at loose ends. It will do you and them good!

(3) Self-Centeredness—I have heard single people accused of being selfish, uncaring, self-centered. Unfortunately, it has all too often been true. It is easy to get in the habit of doing what I want to do when I want to do it, when there is no other person to whom I am accountable. Although I currently live alone, for a number of years I shared an apartment with a friend. The experience was positive for a number of reasons, not the least of which was keeping me flexible. It was very beneficial to be forced to consider the preferences and convenience of another person at times! Since we were both living hundreds of miles away from our families, the arrangement had an added bonus—we really became “family” to one another. Those of us who have remained single for a number of years do well to occasionally open our homes (for a lengthy period) to another person. It's a great eye-opener in finding out who we have really become.

(4) Lack of Ministry—this is a corollary to self-centeredness. Eliminating this problem will go far in taking care of the ones listed earlier. While it is important that every Christian, single or married, be involved in some ministry, I think it is particularly vital for single people. While I was living in Baltimore I attended a rather large church with a membership heavy with prolific young families. The church had a nursery program during the Sunday evening service.

When a friend moved out of town, I inherited from her the job of coordinator for the evening nursery. In theory, I just had to line up people to work, but in reality I ended up pinch-hitting a great deal when the scheduled worker wouldn't show up. It ended up being a real blessing. Not only did I enjoy the contact with the children (my own nieces and nephews were hundreds of miles away), it also gave me an opportunity to get acquainted with their parents—and in a large church that tended (erroneously, I felt) to categorize members by age and family status, this was a real plus. Now my situation is changed, and I'm in Louisville living, working, and attending church in a declining area of the city. It's a very different environment, but I continue to find my life blessed and broadened by the ministries in which I am involved, both in the local congregation and in "para-church" situations. These ministries have led to some great friendships, too!

But where does the Church, the body of believers fit into this? The Church has always been a proponent of strong families and very rightly so. In today's Western world that is more important than ever as we see the family unit deteriorating in so many places. But the emphasis on family life can leave those of us who are single feeling more than ever like aberrations. In fact, too often the Church seems to take one of two approaches to the single member: aberration or work-horse. Let's consider them:

(1) **Aberration:** A friend who attends a large church in another city tells a horror story of the Sunday school class, led by an elder of the congregation, in which he purported that people who were single weren't really complete! He reportedly went on at some length until my happily married friend felt compelled to speak up on behalf of all her single friends—she also reminded him that even though she was happily married, her ultimate fulfillment was found in Christ, not her husband. Even though most people aren't as blunt as this man was, the subtle message is often conveyed that the single person is somehow less than entire. Segregating the church into groups by marital status is one way this is done. Incessant questions regarding the marital status of the single person is another. There are many more. Let's see the Church make a real effort to integrate its single members into the entire fabric of the church. A "singles group" may be a blessing to some, but if it's the only place you find us, then the whole program needs to be looked at again. The Church needs to recognize in its single members individuals who are struggling, just like everyone else, to find their fulfillment in Christ.

(2) **Work-horse:** On more than one occasion I have been asked to take on some task in the congregation when the person asking me to do it has said, "My husband won't let me take anything more, he wants me home with him." Talk about making a single person feel peculiar! First of all it's an acute reminder that I have no husband who wants me home with him (on a bad day that's a painful thought). Secondly, it implies that my time and responsibilities as a single person couldn't possibly be as important as the married person's. Although I certainly meant what I wrote earlier about the need for the single person to be involved in ministry, that doesn't mean we have unlimited

time, as many seem to think. Please consider: not only does my job require more than 40 hours per week (plenty stressful, I might add), for the single person taking a sabbatical for weeks or months is rarely a possibility—somebody has to keep paying the rent. At home there is no division of labor—all the cooking, cleaning, laundry, window-washing, yard-work, home maintenance, gutter-cleaning, car-washing, painting, etc., gets done by one person (occasionally it doesn't get done!). Then there are the various ministries that one is involved in. Please don't assume that the single person can certainly cram one thing more into an already-overloaded schedule. Sometimes we wish for someone to go to bat for us and insist to others that we cannot take on one thing more! (I have had a couple of people do that for me on occasion—Thank You!)

It is imperative that neither the single person or the church get excessively hung-up on the factor of singleness. We are primarily individuals, brothers and sisters in Christ who happen to be going-it-alone right now. The Church shouldn't treat us as peculiar—and we who are single need to examine ourselves and be sure we are not running around with a chip on our shoulder.

And on a bad day, the single person would do well to concentrate on these words from Habakkuk 3:17-18:

For though the fig-tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fall,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in Jehovah,
I will joy in the God of my salvation.

* * *

SOME THOUGHTS ON T.V.

Perhaps most of the television shows on today could be dubbed as an "enemy of the home". They are a curse to our kids and a threat to our families. Dr. Nat Rutstein, chairman of the Telecommunication Department at Springfield Community College, Amherst, Mass., author of the book "Go Watch TV" and a man who works with high school dropouts in the city of New York urges parents to cut down on T.V. In speaking at a conference Rutstein said, "T.V. teaches what it shows. It teaches youngsters how to throw a left hook, how to throw a hand grenade, how to sleep around and how to be 'cool' by the 'world's' standards."

Every family, Dr. Rutstein recommends, should have a T.V. control plan. Parents should look through the schedule with their children every week and *help choose and limit what they can watch*. Furthermore, he suggested that parents should insist children watch historical programs and encourage reading. He warned, however, that weaning a child (or for that matter an adult) from T.V. is a difficult job. "It would be like yanking a blanket away from a youngster that really needs that blanket. Many children have learned to love T.V. In many homes T.V. is the third parent, and the dominant parent."

All during the week Satan is fighting for the souls of children. He makes a great onslaught with T.V. What parents do about it is of great importance. Not only does the average child need protection, he also needs to put on the whole armor of God so that he can "stand against the wiles of the devil . . . in the evil day, and having done all, to stand" (Ephesians 6:11-13). Parents, children are not going to get that training in one hour of Sunday school each week. After all, it is the parents' responsibility to train up the child.

—From Bulletin of Southeast Church of Christ

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How to Help a Homosexual

Dick Marcear

The young man who sat in front of me was thin, had long hair, and was visibly upset. He pleaded, "Can you help me?" By just looking at him I had an idea of what his problem might be. I'm the senior minister at a large, downtown church near a park where homosexuals are known to gather. I figured he had been involved in some activity with the homosexual community and was suffering from guilt and depression or possibly had some sexual disease.

I asked him if he'd like some coffee to drink. He seemed a little uneasy that I was "friendly," but declined the offer politely. He did not get into what he wanted to say gently, but rather plunged in like one might dive into a swimming pool, knowing it was going to be cold. He said, "I'm known as the 'Queen of the Park,' and I'm sick of it and want to change, but I don't know how."

From past talks with homosexuals who would come by the church for help, I had learned some of the vocabulary, but I didn't know what it meant to be the "Queen of the Park." He explained that he was considered the most desirable of the "prostitutes" and that he sold himself to men. (This was what Paul meant when he referred to "male prostitutes" in 1 Corinthians 6:9.)

Can one like this be helped? Is it true that once one is in this state he cannot change?

Thesis

Believing that the Scriptures are the inspired word of God, I must believe that homosexuality is a sin and that continuing to live this way will result in the damnation of the person's soul (Rom. 1:28-27). But as with anyone who repents of a sin, the homosexual can be forgiven.

Scripture

As one reads 1 Corinthians 6, he is made aware of the fact that some of the Corinthians had at one time been homosexuals. But they were "washed . . . sanctified . . . justified in the name of the Lord Jesus Christ and by the Spirit of our God" (1 Cor. 6:11). People who are homosexuals can change. They can experience the same freedom and joy that any other sinner knows when they become Christians.

How Do You Start?

Determine the attitude of the homosexual. You cannot force any-

one to change. It must come from within the person. When the young man told me, "I'm sick of it and want to change," I knew that he had taken the first step.

A mother once brought me a stack of letters that her daughter had received from another girl. The mother was shocked to learn of the relationship that had developed. One letter said, "... just remember I love you and I'll always want you." I talked to the girl, and she had no intentions of breaking up with her "lover" or changing her lifestyle. The beginning place to help a homosexual must be in his attitude of wanting to change.

Establish what the Scriptures teach. There must be a foundation on which you can build. To merely say to a person that this is not normal or good for you or that your mother does not like it is not enough. I have found that it is best to get a Bible and let the person read for himself what the Scriptures say.

You shall not lie with a male as one lies with a female; it is an abomination (Lev. 18:22).

If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall be put to death. Their bloodguiltiness is upon them (Lev. 20:13).

They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them" ... So God destroyed the cities of the plain and brought Lot out of the catastrophe that overthrew the cities where Lot had lived (Gen. 19:5, 29).

Romans 1:26-27 and 1 Corinthians 6:9-11 are additional Scriptures for reference.

I have found that when a person reads for himself what the Lord has said, the word begins to convict him if he is really seeking to do what is right. You do not need to preach or push a person—just let him know what the Scriptures say. Paul said that the Word is the "sword of the Spirit" (Eph. 6:17). Most homosexuals I have dealt with had heard someone tell them that this behavior was wrong, but they had never seen it in the Scriptures for themselves.

Develop a Christ-like attitude within yourself (Phil. 2:5). Like the homosexual, I too am a sinner. In God's eyes, my sins may be worse than the homosexual's. (It is our society that has put homosexuality at the top of the list. Note in 1 Corinthians 6:9-10 that homosexuality is just one of the sins listed. It is not referred to as being any worse than greed, drunkenness, etc.). It's important that the homosexual not see me as keeping him at arm's length and saying (in attitude, if not verbally), "You're dirty," or "How could anyone do this?" or "Just don't touch me."

The lepers in Jesus' day needed someone to touch them. In Jesus' approach he did not make them feel like he was saying, "I cannot touch you because you are too dirty." But when a man with leprosy came to Jesus, he "reached out his hand and touched the man ... 'Be clean!' Immediately he was cured" (Matt. 8:3).

It's okay to put your arm around a man or woman struggling with homosexuality. Let them know that you care for them. Your touch will often communicate more than your words.

Allow time for growth. A person must not be rushed. Let him

have time for the seeds planted in his mind/heart from the Scripture to grow. As a child I planted seeds and then impatiently dug them up to see how they were doing only to discover they had been growing. I had killed them with my impatience.

"I Want to Change, but How?"

Change of heart. Now is the time to teach. The young man who had come to me asking for help had reached this point. As I fed him the Word, he came to believe in Jesus Christ as the son of God and was baptized into Christ. His change of heart and life had now begun.

Change of actions. Changes in addition to those of the heart are necessary if one is to get out of this lifestyle.

- **Clothes.** This young man knew what clothes would attract other homosexuals to him. I told him, "Get rid of all your old clothes that will mark you in any way as a homosexual." With some help, he changed his wardrobe.

- **Friends.** In the past, he had tried to change, but his homosexual friends would not let him. They would hang around and entice him, and eventually he'd be back in their world. This time, he was committed to do whatever was necessary to sever those friendships.

- **Location.** Because of the strong pull of his past relationships, it was necessary for him to move. He had to cut the ties with his past.

Change of direction. My advice for the young man was for him to learn the source of our strength, the Lord. He would need to find a church home and continue to study and pray fervently for God's help.

What About Results?

At last report, the young man was married and doing fine. He and his wife have a baby and are active in a church. Not all stories have this happy ending. But this is true of all sinners who are converted. Not all make it. However, homosexuals, just like any other sinners, can make it.

If you are interested in helping someone, you might want to read the section on a formula Dr. Tim LaHaye has used in *The Act of Marriage*, page 264.

With the rise of AIDS, many homosexuals are more receptive to change than ever before. Let's not just shut the door on them. Be prepared so you can be God's instrument to help a homosexual.

—Reprinted from *IMAGE* magazine by permission

God and Jonah — God and Me

God and Jonah in Nineveh

Florence Olmstead Collins

Jonah 2:10 - 3:10, NIV

2:10 And the Lord commanded the fish, and it vomited Jonah onto dry land.

3:1 Then the word of the Lord came to Jonah a second time: 2 "Go to the great city of Nineveh and proclaim to it the message I give you." 3 Jonah obeyed the word of the Lord and went to Nineveh. Now Nineveh was a very large city; it took three days to go all through it. 4 Jonah started into the city, going a day's journey, and he proclaimed: "Forty more days and

Nineveh will be destroyed." 5 The Ninevites believed God. They declared a fast, and all of them, from the greatest to the least, put on sackcloth.

6 When the news reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust. 7 Then he issued a proclamation in Nineveh:

"By the decree of the king and his nobles: Do not let any man or beast, herd or flock, taste anything; do not let them eat or drink. 8 But let man and beast be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. 9 Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish."

10 When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened.

We don't know where the sea monster deposited Jonah. Some Bible students think Jonah first walked on dry ground near Joppa which was more than 500 miles from Nineveh. The coastline closest to Nineveh was more than 300 miles distance.

God's dramatic demonstration of creating the great fish and saving Jonah had powerfully proved his desire that Jonah deliver his message to Nineveh. Yet God didn't violate his own integrity nor that of Jonah by forcing him to obey.

Instead, without reproach or threat, God assigned to his prophet the same mission he had originally given him. John Kachelman, Jr. writes, "This simple phrase, 'the second time,' speaks volumes about the limitless bounds of God's forgiving love. If we continue . . . to be controlled by guilt over past mistakes, we will never arise to accept the will of God in our life 'the second time' and perform in a willing and obedient manner."

Jesus said, "Whoever has my commands and obeys them, he is the one who loves me (John 14:21)." Surely Jonah loved God for mercifully saving him, and his obedience the second time was motivated by that love. He traveled, most likely on foot, the long journey to Nineveh. "The highway of holiness is not a *place*, but a *way*" (Hannah Whitall Smith).

GOD LEADS JONAH TO NINEVEH

Of his own free will, Jonah accepted God's assignment. He turned around and walked in God's will. The Lord takes us along that path, not for our sakes alone, but for his. He is jealous for his reputation and "leads us in paths of righteousness for *his* name's sake."

When Jonah reached one-third of the way into the city he began proclaiming against it, as he had been told to do the first time (1:11). This command had "teeth" in it—a warning of the consequences of disobedience. God is a fair and loving judge, so he advises us of the law before punishing. He knows that we need motivation to do what he commands and uses whatever motivation is necessary to start us in the right direction—even fear.

The people of Nineveh believed God. What we believe about God determines what we do. Faith is the foundation of repentance and obedience. Believing what God says is the only thing that saves. "If faith does something (as it always will and must, if it be true faith) that does not alter the matter: it is still faith and only faith that saves

us; faith that works, it is true, but simple faith; not faith plus something else, . . . but faith, purely and only" (R. H. Boll). If we don't believe God, we can't please him (Hebrews 11:6). The righteous live by faith (Romans 1:17).

The Ninevites knew that God was the one with whom they must deal. They also trusted Jonah and believed that he was a truthful and authorized representative of God. Today we have a way to test those who claim to be bringing God's message. God has caused his word to be written and preserved throughout the centuries. It is not necessary, and often it is dangerous, to believe in a God we know only by hearsay. Prayerfully studying what God has said about himself in the Bible is the safest way to guard against worshipping an incomplete God—a God whose characteristics are presented with unbalanced emphases.

In addition to warning of impending destruction, what had Jonah told them? The sailors had been impressed by the fact that the Lord is God of heaven and Creator of the land and sea. Perhaps Jonah told that to the Ninevites. He now had a powerful personal story to tell—his own experience with the Lord in the sea and in the fish. Jonah may have said, "Whereas I should have died, I am alive."

GOD FORGIVES NINEVEH

Since the people believed God, and felt they must demonstrate their change, they performed the common acts of repentance of that day. Every one of them from the greatest to the least—possibly meaning from the richest to the poorest, the oldest to the youngest, the knowledgeable to the unlearned, or the respected to the lowly—fasted and wore sackcloth.

Admitting our sins, by word or by action, is an important part of repentance. It is not important to God for he can see our hearts and knows our minds and doesn't need to be told what is in them; neither does he need our confessions to build up his ego. But he knows we need to express our penitence. An honest verbal confession can be a springboard propelling us to continue in the right direction.

David broken-heartedly often confessed his sins. Peter expressed his repentance when he saw Jesus' knowledge of and power over the fishes. He knelt before Jesus and said, "I am a sinful man" (Luke 5:8). We are not only to confess our sinful natures, but our specific sins. James wrote to Christians, "Confess your sins to each other and pray for each other" (James 5:16).

The action of the people of Nineveh influenced the king. Removing his royal robes and what they stood for, he, too, dressed in garments made of the coarse, scratchy fabric made of goat's hair and, with humility, sat in ashes. After first demonstrating his own penitence, he and his "cabinet" issued a decree. It ordered that neither humans nor animals, including the cattle and sheep that provided food and livelihood for the people, should eat or drink anything. He commanded that both people and beasts wear sackcloth.

The king decreed that these actions not be just an outward show, but that the people prove their sincerity by giving up their evil, violent ways. He had no promise that God would change his mind if they

changed theirs. He wondered, "Who knows if God may turn from his anger."

The king and the people of Nineveh could have ignored Jonah, just as we sometimes ignore God's messages in the Bible. But they changed their evil ways—they repented. Repentance begins with godly sorrow which leads to a change of mind. This had happened to them when they believed God. They had received a view of God that caused them to want to change.

Job also demonstrated what a clearer view of God can do for even a good man. He was "blameless, upright, and shunned evil," but as he came to know God better he learned the vast difference between himself and God. Then he spoke to the Lord, saying, "My ears had heard of you, but now my eyes have seen you. Therefore, I despise myself and repent in dust and ashes" (Job 42:5). An honest heart will make such a confession because it feels godly sorrow.

Godly sorrow is sorrow like God's. What causes God to be sorry? God is sorry about sin. Sin brought death into the world. Although Jesus knew that the death of Lazarus was temporary, he wept not only because of the unhappiness it caused, but because of the suffering sin causes. God is so wrathful about sin that he sent his Son to die—the only thing that makes it possible for us to receive salvation (Romans 1:16-18).

There is a worldly sorrow which brings death. It produces distress without hope. It breaks the spirit and can cause illness that may result in physical death. Sorrow brought on by a worldly life leads to eternal death. On the other hand, godly sorrow brings repentance which leads to salvation (2 Corinthians 7:10).

Not until God saw the actions of the people, did he relent and not bring upon Nineveh the threatened destruction. When they turned from their evil ways he "was comforted and eased concerning them" (Amplified Bible). When we repent and turn from our evil, the Lord will turn from doing to us the evil we deserve. The king of Nineveh had "hoped against hope" that God would be compassionate. Then he learned by trusting him that he is indeed compassionate. That is, the God of heaven and creator of the universe feels *with* us. When we change our direction, he encourages and helps us to continue in the right way and will be near us.

VOICES from the FIELDS

Earl & Ragena Mullins, Sr. P.O. Box 212, 9000 Cagayan de Oro July, 1991
Mindanao, Philippines

Mission work is complicated by several barriers: language, culture, travel restrictions, the economic situation, the lack of Bible materials, and opposition to the gospel of Christ.

On Mindanao there are over forty dialects spoken.

Travel restrictions are among the most complicating problems that exist. We have not traveled out of town for more than about fifteen miles by ourselves. Because of communist and Muslim activities, there are areas that are unsafe even for nationals.

The Philippines is experiencing a 20% plus inflation rate at the present time according to the latest reports. In December, 1990, petroleum prices which are controlled by the government were raised dramatically. The price of gasoline was raised more than 100%. It now costs about \$2.37 a gallon here in Cagayan de Oro. Outside the city and in smaller towns it will cost more than that. Since the cost of so many products is related directly or indirectly to the cost of petroleum, other goods have increased also.

A teacher earns P3000 per month for ten months. That is equivalent to \$110 per month or just over \$1100 per year. This is also a day laborer's average wage. In Manila teachers expect a class of up to 55 students this year.

In so many areas the lack of Bibles in the dialect of the people keep many from being Bible students, if they were minded to do so. Also in rural areas especially, night classes are all but impossible. Therefore, most congregations have one service a week, Sunday morning, when there is a Bible study and a time of worship.

On June 13th a Bible Rally is scheduled for the city of Tagoloan fifteen miles north of Cagayan de Oro. The rally will start at 2 p.m. in the town plaza. Brothers Cyrus Gesulga and Edgardo Parangan will preach for about an hour. Then an open forum will be held. This will continue till about 7 or 8 o'clock in the evening. The Catholic Defenders, men trained to challenge the belief of others, will be there. Likely defenders from various cults will be there also, since they are an expected and accepted part of such public meetings.

This opportunity has opened up as the result of a young couple becoming interested in studying the Scriptures. They heard Brother Cyrus over the radio and made some contacts. The couple and their families are of Catholic background and presently listen to the radio program on Sunday morning when Cyrus speaks in the Cebuano dialect for fifteen minutes following Earl speaking in English for thirty minutes. This couple understands English quite well as do other younger college graduates. Pray for these young people, their families and the seed that has been, and will be, sown in Tagoloan.

News from various fields, via Victor Broaddus

Bro. Moto Nomura in Japan in a recent letter mentions that the "Moonies" and Jehovah's Witnesses are becoming very active in his area. Just over a year ago he was able to rescue two sisters who had become involved with the Moonies. Besides these, there are several new cults—some clearly out to make money off the people. He mentioned one called "Dynamic Life" which charges \$900.00 for a series of lectures. Buddhists are also active.

In the Philippines, a recent letter from Brother Polding Jabian (who works among the Ibaloi and Kankanay tribes) reports that besides two congregations, they also have five "outreaches" (home Bible studies). One of the congregations has been meeting in the P.T.A. room of an elementary school. A few parents objected and put pressure on the principal to disallow the meeting. That congregation is now looking for some other place to meet. Pray for the Jabians. Work among the tribes is difficult.

Praise the Lord . . .

1. for the 60 people who were baptized from January to August.
2. for the 80 students of the Christian school, and also for the additional 5 staff.
3. for another building to be constructed for us by Teen Missions International. Our Bible College will be relocated in Trinidad (11 kms. from Talibon) where our income generating projects are.
4. for the 16 congregations faithfully worshipping every week, and also for the 25 evangelistic outreaches.

Prayer Requests:

1. Our income generating projects did not earn much this year due to successive calamities. Pray that we may be able to accept students next semester (Nov.) despite this.
2. Students are provided work to earn for their food. Pray that we can begin large scale fishing that would guarantee weekly income to meet the need.
3. Please pray for the peace & order situation of our country in the face of economic devastation & political instability. Successive calamities such as earthquakes, storms, and volcanic eruptions rendered our country's economy hopeless. A government of successive coups and revamps can't handle the crisis.

Present-Day Daniels in the Lion's Den

Lin Xiangao, China

As China continues its intense pressure on unregistered churches, no one understands more about the risks of leadership than Pastor Lin Xiangao, known in the West as Samuel Lam. The outspoken leader of the largest house church in Canton (Guangzhou), Lin has done little to change his activities after several years of interrogations, threats and church closure. In fact, his church at 35 Damazhan Lane seems to conduct business as usual.

"I'm alive, at least for today," Lin says in response to talk of his execution. He has been summoned for interrogation 11 times since February 1990, when he was briefly arrested and his church officially closed. On that night, 60 uniformed police burst into the house, confiscating more than 10,000 Bibles, hymnbooks, tracts and gospel tapes, and forcing the congregation to disband. A notice was posted on the door: "Closed for holding illegal religious meetings."

Since then, nothing has changed, except that Lin has added nearly 200 new members, forcing him to hold an extra service each week to accommodate them. The weekly total of Christians who come to his house now tops 1,000—and since the massacre in Tiananmen Square, the majority of them have been young people.

In February, Lin cheerfully told Open Doors workers, "I am having very interesting and friendly chats with my interrogators. They quote the Bible to me now, and some of them are even calling me 'uncle'—a term of great respect in China. Lin has consistently resisted government pressure to register his church with the state-

controlled Three-Self Patriotic Movement (TSPM) on the grounds that it is a tool to destroy Christianity. "If I registered," he says, "it would become a political church and I couldn't preach the Bible freely."

The flurry of renewed activity at his "closed" church is happening in full view of government officials, who have taken over the ground floor of the narrow three-story building for use as a census bureau office. However, neither Lin's new neighbors nor the cutbacks in facilities seem to have lessened his determination. He maintains that government policy does not forbid people from congregating at home for religious services, citing a Communist Party document to support his position.

A persistent theme in Lin's messages is the need for continual revival. He estimates at least 30 to 40 million Christians in the house-church movement, although many China experts place the number much higher. Lin's church alone has baptized more than 1,700 converts in the past decade.

"We are like the Israelites trapped before the Red Sea," Pastor Lin explains. "We have been stopped, but we wait for the Lord in order to go forward again."

What does he need from the churches in the West? "Pray for us!" is his simple answer.

Mehdi Dibaj, Iran

Mehdi Dibaj, considered the most widely-known Iranian Christian prisoner, has been in confinement for more than six years for his faith. A reliable Iranian source said that there had been no news of his whereabouts for nearly two years when, a few months ago, his family unexpectedly received a telephone call from him. He was in Evin, Iran's most infamous prison, but his family was briefly allowed to pay a visit.

The family reports that despite the torture Mehdi has endured, he is filled with the love of Christ and his years of imprisonment have not weakened his faith, but were instead making him stronger in the Lord.

Dibaj, a former Muslim, had been active in Persian radio broadcasting and worked on translating the *Living New Testament* into his native language. His four children, all in their teens, are being supported by the church in Iran; his wife left him years ago and reverted to Islam.

Traian Dorz, Romania

When the communists took over Romania after World War II, the late Traian Dorz was already a well-known Christian leader. Thus, he became a prime person for the atheist regime to break.

On one occasion, Baptist Pastor Paul Negrut paid Dorz a visit at his home. When Traian opened the door, his face was covered with blood.

"The secret police were here for one of their weekly beating sessions," he explained. When Pastor Negrut became upset, Dorz replied, "Paul, you didn't come here today to be bitter. Let's take this time to rejoice over how good our God is and to worship and praise Him together."

A couple of years later, Negrut heard the ending to this story. "After each beating," Traian related, "I would tell the head guard, 'I want you to know that I love you very much, and God loves you very much, too. If you do not get to join me in heaven, it will not be because I have complained to my Father about you beating me. It will be because you never took the time to get to know Jesus.'"

One evening, the head guard returned, with a new, softer look on his face replacing the hatred. "I've come here tonight to ask your forgiveness for the terrible things I've done to you," the man blurted out. "I just wanted you to know that I have found your Savior, Jesus, because you told me how much you really loved me. My doctor said I am very ill with cancer and have only a few months to live. But thanks to you, we *will* be together some day in heaven!"

And now they are together, equally the result of Jesus' unstoppable love.

—from *OPEN DOORS* News Brief

Answers to Questions on Prophecy

R. H. Boll

[This is the last installment of prophetic questions and answers reprinted from our former editor's books. He would want us to remind our readers that prophecy, though important, is not the most important area of Biblical teaching. His preaching emphasized the amazing grace of God more than anything else. We should neither over- nor under-emphasize the predictive portion of God's Word, and we certainly should never divide from fellow-Christians over differences of interpretation.]

When it says "the saints shall judge the world," and "we shall judge angels"—does it mean actual judgment? Or (as in Matthew 12:41 and Romans 2:27) is the word "judge" used figuratively?

Read the whole passage where the statement occurs (1 Cor. 6:1-6). It speaks of court-trials, of actual judging, of tribunals, and rendering of decision, verdict, and sentence. In view of the fact that the saints are destined to judge the world and even angels, ought they not (the apostle argues) to be able to judge matters that come up among themselves in this life?

How can the throne of David be FOR EVER if it is on the earth?

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

Nevertheless Christ reigns on for ever and ever, even after the work of restoration is completed and He has surrendered the kingdom to God, even the Father. For He must reign till every enemy is put under His feet; and after that He continues to reign with His saints

under the Father's suzerainty, for ever and ever. The "eternal kingdom" of which the Bible speaks is also the kingdom of our Lord and Savior Jesus Christ." (2 Peter 1:11; Revelation 22:5.)

In 1 Cor. 15:23, 24 it says that at His coming Christ will "deliver up the Kingdom to God, even the Father." How then can he reign on earth a thousand years?

Though He deliver up the kingdom to the Father, then or at any other time, He shall reign on for ever and ever, and His saints with Him (Rev. 22:5). The Kingdom of the Lord Jesus, whether He holds supreme sovereignty, or reigns under the Father, is eternal (2 Pet. 1:11).

But 1 Cor. 15:23, 24 does not say what the questioner thinks it says. The word "then" is not the Greek word "tote" which means "at that time," but, "eita," which means "next" or "afterward,"—how long after must be gathered from the context. The order is: Christ first, *then* (next) they that are His at His coming. *Then* (next in order) the end when all is subdued, and the last enemy shall have been destroyed (which Rev. 20:7-14 shows to be *after the 1000 years*). He delivers up the Kingdom to the Father.

"Does not the prophecy of the great tribulation in Matt. 24:21 refer to the destruction of Jerusalem in A.D. 70? Most commentators say so."

The commentators who say that Matt. 24:21 had reference to the destruction of Jerusalem in A.D. 70, are obliged to destroy the meaning of the word "immediately" in verse 29; for we read there that "*immediately after the tribulation of those days,*" the signs in sun and moon and stars should usher in the coming of the Son of man on the clouds of heaven with power and great glory. According to Matt. 24, then, that great and unequalled tribulation immediately precedes the glorious appearing of the Lord. That settles that.

The destruction of Jerusalem in A.D. 70 was also foretold in the same discourse, and recorded by Luke (21:20-24). That has been literally fulfilled. The simple and perfect fulfilment of that prophecy is itself an instance showing how plainly the Lord speaks and how He meant just what He said. But Matt. 24:15-31 has reference to another, similar, but a more far-reaching crisis concerning Israel and Jerusalem, which issues in deliverance by a direct intervention from above. (See the collateral prophecies in Jer. 30:4-10; Dan. 12:1, 2; also Zech. 14:1-9, Joel 3:9-17; Isa. 29:1-8). Then indeed they shall see Him and welcome their Christ with the glad acclaim, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39). In the present resettlement of Palestine by Jews, and their crowding back into the old Land and into the City things seem to shaping themselves for the final event foretold by the Lord Jesus.

"What is meant in Matt. 24:34, 'This generation shall not pass away till these things be accomplished?'"

The word "generation" (Greek, *gennea*) means not only the people living on the earth at any one time, but quite as often means a stock, a race, a breed, a sort, a set, of people having common origin or traits. See for example, Deut. 32:5, 20 where disobedient Israel

through all their past and future history are in view, and are spoken of as a "perverse and crooked generation," "children in whom is no faithfulness;" or, Ps. 24:6, the faithful of Israel, "This is the generation of them that seek after him . . . even Jacob." Compare such expressions, "There is a generation that curse their father. . . that are pure in their own eyes. . . oh how lofty are their eyes. . . whose teeth are as swords, etc." (Prov. 30:11-14). Here "generation" means a certain kind of people. In Matt. 24:34 the Lord certainly did not mean the generation then living on the earth; but the race of Israel, who have been so marvellously preserved, and will be preserved even until Jesus comes.

NEWS AND NOTES, continued from inside front cover

Jennings, Louisiana

On Aug. 18 Bro. Paul Estes began his ministry with us. Bro. Paul is a graduate of Roanoke Bible College in North Carolina and received his Master's Degree in Ministry 1986 from Kentucky Christian College in Grayson, Ky. Bro. Paul, Rita, and their three daughters, Rachael, Angela, and Felicia, are natives of Winchester, Kentucky. They have ministered in Ohio, North Carolina, and Lake Charles, La. before coming to us.

Bro. A.J. Istre continues as one of our 5 elders.

Buechel Church, Louisville

For everybody there is usually a highlight of their summer, something that they will remember for some time to come. For me that will be Senior Week II at Woodland Bible Camp. We had a great week! The Lord influenced the hearts of people by His Spirit, as we saw young people receiving Christ, and others committing themselves to the Lordship of Jesus. What a blessing it was to be a part of what God did!

I am thankful for the support Buechel showed for the camp by: 1) Sending me. There are some church folks that have the idea that camp is like a vacation. They have never been to camp, that's all I can say. 2) Sending several young people from here.

—Duane Smith

Locust Street Church of Christ, Johnson City, Tennessee

Do You listen to "Words of Life"?

If you do, two Sundays ago you heard a taped message by the late Robert B. Boyd, for many years the regular speaker on the program. Last

Sunday you heard your own local minister [Carl Kitzmiller]. When we were in the Louisville area last June several messages were taped for broadcast at various times. Paul Kitzmiller is the regular speaker on the broadcast, but he has begun trying to expand the number of speakers used. We believe you will always hear solid scriptural preaching, so keep listening!

From Ralph Av. Church bulletin:

Today is the 4th Sunday, so a special collection will be taken for Portland Christian School. [An excellent practice!—Editor]

Harry & Kate Coultas to Mackville, Ky.

Harry Coultas will conclude his ministry at Linton, Ind. Sept. 29. He and Kate will move in Oct. to Mackville, Ky., where Harry will preach.

Update on Robert Johnson & Mozambique

Robert Johnson, a graduate of Portland Christian High School and formerly a missionary to Brazil, now ministers in Mozambique. In a recent short visit to Louisville he spoke at prayer meeting about the woman at the well. "She thirsted no more because she had found Christ. He hungered no more because He had found her." (Jn. 4:28, 31-34)

Robert told of Mozambique, one of Earth's poorest nations. It grows enough food for only 1/3 of its people; another 1/3 is imported, & the final 1/3 is received from relief agencies! Housing is extremely difficult to get. He has had 3 different residences in 8 months. Only 27% of the people are literate. However, for the 1st time in history there will be a national election in 1992. Pray for this land, & the Johnsons.

(continued on inside back cover)

A Bridge-builder Goes Home

Don DeWelt, a leading preacher, author, publisher and editor among "Conservative Christian Churches," died in June. He was 72. He worked for unity in the Restoration Movement, initiating the magazine **One Body**, and participating in the unity forums which have met around the U.S. He is missed.

The Ministry of Letter-Writing

Sister Lura Jones Bornwasser, one of the first teachers at Portland Christian School, is now 90 years old and very much alone. It would be a real blessing if her friends and former students could write her. Her address: The Laurels; IICR 78; Box 235; Harlan, KY 40831.

Quote Heard This Week:

"The reason we are not growing is because we want a harvest without sowing the seed." —Richard Ramsey at Louisville Christian Fellowship (quoted in Tell City bulletin Aug. 11)

Tell City, Indiana

Nursing Home: Next Sunday is our turn to have the 2:00 p.m. service at Lincoln Hills Health Care. We appreciate those who go from here to share in this time. It is very important to the residents there that the churches of this community remember them each Sunday.

Warning: The Bible warns people against relying on astrologers and astrology: "You are wearied with your many counsels; let now the astrologers, those who prophesy by the stars, those who predict by the new moons, stand up and save you from what will come upon you. Behold, they have become like stubble, fire burns them; they cannot deliver themselves from the power of the flame... there is none to save you." (Isa. 47:13-15). The scriptures make it clear that any type of astrological practice is severely condemned by God. —Josh McDowell

Gallatin Church of Christ

We rejoice to report that since our last newsletter 2 weeks ago we have witnessed five baptisms and another who came to place membership.

Special thanks to the workers in our primary department who had an open house last Sunday. Their various projects and workbooks were on display and a program was presented by the pupils. A great job done by Doris Sisco, Joan Hollins and helpers.

Maple Manor Christian Homes, Sellersburg, Indiana

CHILDREN'S DIVISION: The pounding starts early in the morning and continues until early evening. Years of wear and tear are being stripped off and replaced by materials which are to last another 25 years. What is all the fuss about? A new roof, that's what. The Children's Home has been in need of a new roof for a long time. The pretty whitish-grey shingles help to liven up the appearance of the building, plus provide the protection needed to keep us dry on a rainy night. We thank God for the hard work of Paul Abbott, a current board member in the construction business, who has done a lot of the work with the help of his construction crew.

ADULT DIVISION: Your response to our letter of June 30, 1991 regarding the financial need of Maple Manor has been really encouraging to say the least. To date, we have received \$11,000 in special gifts and pledges of \$1,100 in monthly support.

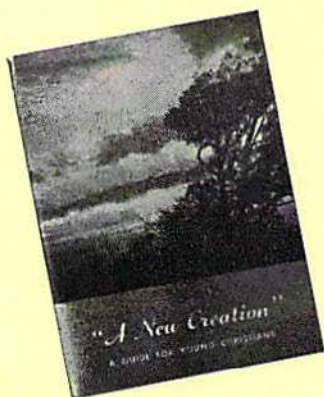
A new Director of Nursing has been hired. Donna Bryant, originally from Lilly Dale and now at Cherry Street, with several years of experience as an RN, is now our new Director of Nursing and we are really happy to have her with us.

Southeast Church of Christ, Louisville

The first meeting of the Senior Citizens Group will be this Thursday, 9/5 at 6 pm here at the church building. Bring a dish for a Potluck Dinner. The theme for September will be—"School Days... School Days" so bring several school pictures of yourself at any grade or age. This activity is just one of many planned.

Want to Buy a Book?

Many of us were enriched by the life & ministry of Carl Ketcherside. Now his autobiography, **Pilgrimage of Joy**, is available. It starts with his birth ("a howling success") in a 2-room cabin and spans his decades of preaching (a boy preacher) and of turning around 180 degrees— from extreme sectarian to laborer for Biblical unity. Till now I've only been able to dip into the book a little, but it looks good. If we get orders for 5 or more copies, we'll stock it. It is hardbound, 440 pages, & costs \$14.95 plus postage (& tax for Kentuckians). It would be a great gift for preachers, elders & any Christian who likes to read.



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—Carl Kitzmiller

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