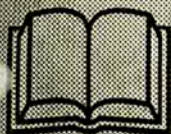


Holding fast the Faithful Word . . ."



The *Word and Work*



"Holding forth the Word of Life."

APRIL, 1994

**THE
SCHEDULE
SQUEEZE**

**"I DON'T HAVE TIME TO READ THIS MAGAZINE!"
BUT--it'll help you SAVE time in the end.**



**"EVERYONE STOP DOING EVERYTHING TILL I
CATCH UP!"**

Is there a solution?

VACATION BIBLE SCHOOL: IS IT WORTH IT?

VBS Crown

"I will never again question the value of VBS crafts and all the time they take." Laura's vacation Bible school teacher had tears in her eyes as she viewed Laura for the last time.

Just a week earlier, nine-year-old Laura had made a "crown of life" in class and had written a Bible verse about heaven on it.

The next day, she, her brother and her father had been biking when a driver hit the two children and they died instantly. Her parents knew that Laura believed the message of the VBS crown, and as a testimony to her faith, they had buried her in her crown.

"There is no doubt," her teacher said, "that teaching children is among the most important jobs in our church."--Elgin, Illinois

VBS Catalyst

My 18-year-old vacation Bible school teacher drew all over the blackboard and then erased the mess.

"Jesus can make your life clean," she explained. I was eight, and I heard about God in her class. I didn't accept His love until 14 years later, but I can't tell you how many times I remembered the clean blackboard through my growing up years. Somewhere deep in my mind, God kept whispering, "Remember the blackboard! Remember the blackboard!"--Regina, Saskatchewan

--David C. Cook Publishing Co.

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

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

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

Vol. LXXXVIII

APRIL, 1994

No. 4

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THEME:

GAINING CONTROL OF OUR TIME

Alex V. Wilson

Sometimes I can really identify with Cathy, the thirty-something, working, single gal in the comics. Here are two examples: One day with panic she babbles to herself, "I haven't had time to read the paper; haven't had time to see the news; no chance to even glance at a magazine. I'm behind--*hopelessly* behind--reeling *further* behind every second!" Then rushing to an open window she shouts to the world, "EVERYONE QUIT DOING THINGS UNTIL I HAVE A CHANCE TO CATCH UP!"

Ever felt like that? Me too.

But then she learned a secret. We see her at day's end writing in her checklist: "Don't write letters . . . *check!* Don't lose weight . . . *check!* Don't clean closets . . . *check!* Don't organize photos . . . *check!* Don't save money . . . *check!* Don't fall in love . . . *check!* Don't train dog . . . *check!* TA DA! It's not even Labor Day and for once it's all checked off!" Smiling to herself she muses on her success: "If at first you don't succeed, rephrase the list."

The Tension Seen in the Gospels

One day Jesus said, "As long as it is day, we must do the *work* of him who sent me. Night is coming, when no one can work" (John 9:4). On another occasion, so many people were coming and going that the Master and the disciples didn't even have a chance to eat. He told them, "Come with me by yourselves to a quiet place and get some *rest*" (Mark 6:31). The King James Version renders that verse, "Come ye yourselves apart into a desert place," prompting Vance Havner to comment, "If you don't come apart you'll come apart."

Note Christ's balance. We must work and we must rest. We fallen creatures in a fallen world often miss that balance. There is much work to do, and limited time to do it in. We need rest, but often overdo or underdo it. As a result we either get hyper-

tension ("Everyone quit doing things until I have a chance to catch up!") or else we grow lax and rephrase the list.

The Tension Felt in our Time

About three years ago Juliet Schor of Harvard wrote a highly significant book, **The Overworked American**. Subtitled "The Unexpected Decline of Leisure," it is based on extensive research.

She takes us back to the 1940s. There were far fewer labor-saving devices then, of course. Yet in general people's work hours were diminishing. I remember when Dad--at that time a businessman--worked 5-1/2 days weekly. But then we got the good news that the company was not requiring that half day any more; all day Saturday was off. And that was a national trend. Experts predicted that before long (by the '80s or '70s or even the '60s) the 30 hour work week would replace the old-fashioned 40-hour work week. According to a review of Schor's book, "There was widespread concern among psychologists that Americans were not prepared to handle the abundance of leisure that soon would be ours.

"Some prediction **that** turned out to be. We've already replaced that old-fashioned 40-hour week with the 50-hour week, and our free time is a vanishing resource . . . The average U.S. worker puts in [more hours of work, adding up to] nearly three more weeks at the office per year than he did in 1970. Factory workers spend a full two months longer on the job than their European counterparts.

"While some people put in more hours on the job, others have no jobs at all. Increasingly we are becoming a nation of **workaholics and idlers**. This development can be blamed in part on employers who prefer paying overtime to an exhausted few to hiring additional employees for whom medical insurance and other benefits must be provided. It is a vicious double paradox in which **the workaholic has plenty of money but no time to enjoy it while the non-worker has plenty of time and no money.**" (John Rothchild)

Other surveys tell equally distressing news. In 1973 Americans worked an average of 40.6 hours per week (HPW) to earn a living for their family. That was five 8-hour days. By 1987 the

number had risen to 46.8 HPW, or almost **six** 8-hour days. And lots of people work more than that. On the average, professionals work 52.2 HPW, small-business people put in 57.3 HPW, and many farmers say they put in at least 60 HPW. Increasing work naturally means decreasing leisure, which surveys show plunged from 26 HPW in the 1970s to 16 HPW or less now. And here is something downright scary: 65% of mothers with children under 18 now work fulltime, and 56% of moms with *pre-schoolers* are employed outside the home!

Sorry to dump all those stats on you, but they provide food for thought.

What About Christians?

We disciples of the Lord face even bigger problems. For we rightfully value a number of activities which most nonchristians don't care about. From the 168 hours a week which everyone has, Christians must find time for Bible study, worship, intercession, fellowship and service. These are privileges, not mere duties, but they require time and add to the schedule crunch.

Why has our Time Shrunk?

There are several causes--some good, some bad. 1) There are *various good ministries which need time* if they are to carry on their work. Besides your local church (which should be high priority), here are some examples: Christian schools, camps, nursing homes, radio ministries, foreign missions, Bible societies, magazines, etc. All need volunteers to help. These ministries are valuable, but they compete for our time.

2) There are more *sports and cultural activities* than in former decades. Baseball, basketball, football, volleyball--teams for all ages. Music of all sorts. Drama. Boy Scouts and Girl Scouts. PTA; Lions Club; Women's Club. Again, these can be good. But they can also get out of control and run us ragged. Thus regular examination and evaluation are urgent.

I remind you of Elton Trueblood's article in the Feb. W&W, "Christ's Service and Its Innocent Competitors." He mentioned a town of 1,700 people, with five churches and fifty-six clubs of various kinds. Many of these are worthwhile, but where should we draw the line and say, "No more!"?

3) It is now *easier to travel* long distances quickly. Theoretically this is timesaving. But often it is the opposite. We take more trips, and longer trips . . . and add to our schedule-squeeze.

4) *Addition to TV, VCRs, video-games and computer-games.* These are not sinful in themselves, of course. But they are pet tigers, requiring extreme care.

5) Employers are demanding *longer hours on the job*. Some companies think they own their workers. And they almost do, because of today's economic and unemployment problems. Polls show that over half of U.S. employees would prefer to work less and get less money than they do, instead of maintaining their present work load.

6) People are *living longer*. That's a plus, except that often the elderly are sick or frail, and require lots of care.

7) *Splintered and blended family situations* are time-consuming. It takes extra hours for the divorced dad or mom to get the children when it's his/her turn to have them, and later return them.

8) *Our rotting society*; There are a number of evils stalking our land which were not major problems before the 1960s. Massive porn, legal abortion, militant homosexuals, widespread gambling, extreme poverty, popular occultism--all these have mushroomed drastically in the U.S. in recent decades. The preacher in 1954 probably didn't need to devote a whole sermon to any of those topics. Today he'd better. And all of us as citizens (especially parents) need to study these issues and act appropriately. That may mean attending special prayer-meetings and /or public rallies. We may need to make phone-calls, sign petitions or send letters to our newspaper or senator. We may get to extend loving care, too. Whatever we do, it will take time.

Whew--no wonder we're tired! And attacked by frustration, guilt-feelings, depression, anger, and sickness. And church attendance is often affected, and it's harder than ever to get folks to teach Sunday school or visit shut-ins.

Are there any solutions to these problems? Read on; the following articles may help you. And we need all the help we can get.

Too Many Church Activities?

The Christian needs to attend church meetings because communal worship, Bible study, praying and giving are important parts of discipleship.

But other things are important too: Physical/emotional rest and renewal. Establishing strong Christian homes. Building bridges of common activities with non-Christians in the community (lest we be salt stuck inside the saltshaker). Since this is so, too many church meetings can be a deterrent to spiritual health and strength. It's true that many Christians are spiritually anemic and ill because they attend too *few* gatherings of the believers. But there are others who are involved in too *many* church programs, as "Who Has Time for Church?" demonstrates. Mark Love's suggestions are helpful. Our experiences at Portland Ave. are parallel to his, though his church is larger.

There is another idea which many have found helpful, called "**clustering**." Here's a sample of how some congregations do it: On Wednesday nights a simple dinner is served at the church at 6:00. This saves Mom from cooking that evening, and provides an opportunity for members to know each other better. Around 6:45 a short devotional lesson is given from Scripture. Then at 7:00 several options are offered: for Boys have two 45-minute periods, one for group study, then sports/games (or vice versa). Girls' clubs meet at the same time in other rooms. The nursery is open too; and 4-8 year olds have a story and singing time.

Meantime adults are involved in one of two activities. Some are having a prayer/Bible study meeting at the building. Others go out visiting the unconverted, or shut-ins, or backsliding members. Some adults prefer to alternate these activities, visiting for a quarter and then attending prayer meetings for a quarter. Others like to do one or the other all the time. By 8:30, when children's activities are over, the adults who've been calling are back.

Where feasible, clustering seems better than having prayer meeting one night a week, visitation another night, and youth clubs on a third night.

—The Editor

WE HAVE ENOUGH TIME . . .

If we know what to do with it

Helen Sigrist

So often we think we would be better Christians if only we had more time, but this is not true. Some of us have less strength or intelligence or wealth than others, some have the greatest difficulty getting enough food to keep alive and some are even short on God's fresh air and sunshine. But each of us has seven days every week and twenty-four hours every day.

Time cannot be hoarded. We spend time as God wills--or not. The problem of time is therefore very simple for a Christian. We never need more of it. We always need to spend it in God's will.

Let us not believe that "the secret place of the Most High" is open only to those who have been granted a quiet life without trouble or pressure or many responsibilities. Psalm 91, for instance, is addressed to men and women under stress, endangered by snares, threatened by disease and war, assaulted by all the powers of hell. "Abiding under the shadow of the Almighty" (v.1) is therefore not reserved for the solitary shepherd who has long, peaceful nights to look up at the stars, nor for the minister during those hours when he can be shut away in his study.

This "secret place" is the place of fellowship with God and it is open to every obedient child of God. It is a place to *dwell* in, which means that we are to remain in it even during pressure and outside turmoil. This is important, for we often think we have to get away from things to find refuge in God. Then we are frustrated if we cannot seem to get away. Just as the Athenian philosophers heard from Paul that "we live and move, and have our being" in God, so we must learn that this should be as true spiritually as it is physically.

Of course there should be special times set aside for Bible reading and prayer, and most of us could find more time for this than we think. Perhaps we rise earlier and are pleased with the blessing we receive starting the day with the Lord. But during the day we stop for minutes of relaxation and let our minds churn aimlessly with little worries, fragments of gossip, shreds

of the morning's news. We can learn to remember the Lord's presence by taking Him into our thinking; seeing our problems, our friends and the world events in their relation to God, so that everything has eternal meaning and real importance instead of the pettiness or even corruptness of our thoughts when we do not include the Lord. In others of these snatched moments we will find ourselves talking to God. Again, we may take just one Bible verse on a slip of paper and memorize it. Such times give rest of body, too, and no doubt a deeper rest than would be possible if the mind were left feverishly turning by itself.

For some of us, however, the days are so crowded by necessary work that there are not many minutes to be quiet and alone, and we have sadly concluded that the cultivation of the deeper life will have to wait until we have finished with overtime on the job or the children are grown, or we no longer have that invalid to care for, or whatever our own problem may be. When we think this way, we are unconsciously accusing God, because it is He who has permitted the problems that fill our lives. If we feel that circumstances which He has sent cannot build us spiritually, then we deny that all things really work together for good. We have disbelieved the promise that with every trial there is a way of escape. We can begin a new way of life simply by believing the clear Bible teaching that God wants us to live in communion with Him.

Isaiah knew the way out of pressure. He told us that "they that wait upon the Lord shall renew their strength." We can wait upon the Lord in bumpy buses and beside a pounding machine. We can talk to God while mending socks or scrubbing floors or ironing. We can tell Him we love Him while rolling a sheet of paper into a typewriter, and can ask His blessing on our relationship with the customer who is just stopping at our counter.

The new way of life doesn't come easy at first as we have the thought habits of years to overcome. Satan will surely whisper that such things might work for a Brother Lawrence in a monastery kitchen, but he didn't have the confusion of our office or the noise of our shop or four children screaming underfoot, or whatever. Nevertheless we have a solid promise: "They that wait upon the Lord shall renew their strength." Our God is able to meet us anywhere, at any time.

The command "Pray without ceasing" remains meaningless to many of us in spite of the sermons we have heard and the articles we have read. This is because we still usually think of prayer in terms of a rigid form, except in times of emergency. Prayer includes all our consciousness of God and can be just a wordless joy in His presence, a reaching out for His support or a repeated upholding to Him of those dear to us or those we know in special need. We are to live and have our being in God, knowing He is there even when we may not be thinking of Him just as we know there is light in a room in which we work even when we do not say to ourselves, "The room is light." Walking in the light of the presence of God can become a continual life of prayer.

Sometimes the reason we seem so pressed for time and feel so strongly that we would have to get away to find God is that we are spending time in our own way, not as He has chosen. We have no right to take burdens upon ourselves or fill up our own time. God never gives too much. If we are harassed or overloaded, if we rarely feel the comforting shadow of reassurance that all things are ordered of the Lord, something is wrong. In individual lives, as in the church, "God is not the author of confusion, but of peace." We would do well to examine our lives carefully, with prayer.

An office may be a holy place and a businessman's time may be as fully given to the Lord as any pastor's. On the other hand, both the Christian businessman and the pastor may rush from meeting to meeting and wear themselves out running where God has not sent them. A woman may be called to serve the Lord as a housewife and may show the beauty of a Spirit-filled life to her family, her neighbors, her church; her life may touch far places as she serves through intercession. Or a woman may live for freshly starched ruffles and angel food cake. The world has a saying that applies to such expenditure of time: "How much will it matter a hundred years from now?"

We should not, however, go to the extreme of feeling that because a task is small and routine it is somehow unspiritual, nor should we deny our families and friends the acts of kindness that symbolize love. Baking a cake or planning a picnic *can* be as much in the name of Christ as the giving of a cup of cold water of which the Lord spoke. Only God can show us which of our

deeds are planned for our own self-satisfaction and so are valueless, the hay and the stubble which will perish in the fire.

We have a test by which every act can be evaluated. Is it done "to the glory of God"?

It is presumptuous to say, as some do, that we know we are living in God's will because God has not stopped us from doing what we have decided to do. We must not ask His guidance and then hurry on without waiting for it. Nevertheless God makes it easy to live in His will if His will is the basic desire of our life and if we keep praying that He overrule plans that are not His own. He does not always show us what we will do tomorrow but He wants us to know that we are in His place for us today and He certainly will not make it hard for us to know.

If, then, our lives seem overfull, we must be sure that the Lord is in everything we do--in work and rest, in study and recreation. Perhaps the Lord would take from us some of our activities so we will have time to live fully to Him. Perhaps He may let the pressure remain, for today at least, but He will show us how light the burdens become as we rest in Him, as we work in Him, as we see people through His eyes, as we are upheld, even when exhausted in body, by the strength of His love. He wants us to know the blessedness of dwelling in His secret place.

--In *The Alliance Weekly*

THOUGHT-PROVOKERS

ABOUT USING TIME WISELY

This is the age
Of the half read page.
And the quick hash
And the mad dash.
The plane hop
And the brief stop.
The lamp tan
In a short span.
And the brain strain
And the heart pain.
And the cat naps
Till the spring snaps--
And the fun's done.

--Virginia Braster, **Time of the Mad Atom**

Dashaway, dashaway, dashaway all!

Often, Christians focus so much on being loving and unselfish that they forget their own limits and limitations. As a result, their lives are out of control. People take advantage of them. They are anxious, fearful and exhausted. What they need . . . is the ability to say no

Despite all our modern, time-saving devices, people often complain they don't have a minute to spare. They feel harried, out-of-control, worn-out. Family, church, school, job and community exact an enormous toll, and some say they are walking zombies, robots benumbed by requests for their time and energies. Christians, given to lives of love and service, are particularly vulnerable to overcommitment Christians [need help to] reclaim their lives and still serve God with all their hearts, souls and minds.

--From an ad for a book and video series,
Boundaries--Take Control of Your Life,
By Cloud and Townsend

True Poise

In the story of the caring Samaritan, Jesus teaches that *authentic love means getting involved in practical ways of serving people*. Following that is the story of Martha and Mary about *putting an end to our serving so we can sit at Jesus' feet and just listen*.

One story focuses on *life's ditches*, where hurting men and women need our service. The other story focuses on *the quiet place of contemplation*, those "sanctuary" places far away from the noise of the marketplace. In the first, Jesus will have none of our legal evasions, not even our religious evasions, from getting involved where the rubber meets the road. In the second, Jesus will have none of our serving--if it is devoid of a deep, meditative relationship with him.

Isn't that neat? *Service* in the real life world is juxtaposed with deep *religious meditation*. True relevance to today's world arises from those who know how to worship and fellowship Jesus. The Martha story is thus juxtaposed with the caring Samaritan story. One urges Christian activity, the other Christian

contemplation. Either story without the other is a text out of context--a pretext. True Christian activism is never devoid of contemplation; true Christian contemplation is never divorced from practical service on life's roads. Here is balance.

--M. Hall in *Busyness--Mastering Your Schedule Before It Masters You!*

Paul's Advice

See to it that you conduct yourselves ever so carefully; not as foolish but as wise people who make the best possible use of their time, because these are evil days. Do not be thoughtless, then, but understand the Lord's will.

--Ephesians 5:15-17

More Leisure during the Middle Ages?

In the past two decades, the average employed American has seen his or her working hours increase [more and more]. U.S. manufacturing employees work 320 hours longer a year--the equivalent of two months--than their counterparts in Germany or France Even during the harsh conditions of the Middle Ages, plentiful church holidays provided frequent relief from the misery experienced by most

What about time for *reflection* and nurturing our *family ties*? Imagine for a moment families in today's world spending even one evening per week *playing board games* or *reading aloud together*. Like *Sunday dinners together*, any possibility for regular "quality time" has all but disappeared.

--Dr. Bradley Googins in
Sunday Closing Laws Revisited

Ten Minutes at a Time

I first learned about this principle as a child from a bedtime story about a city bus driver who, at the end of his route, converted a plot of wasteland into a little park simply by using his ten-minute waiting time each day. And in the press of family living (four kids), church commitments, and career (half-time school teaching, and writing) I have learned it is possible to

move toward goals--ten minutes at a time. When I couldn't find an hour for reading, I have left my book open and read whenever I could grab a few quiet minutes. Though I rarely had a whole day for writing, I found I was able to work when the children settled down for just half an hour.

--Maxine Hancock in *Decision* magazine

Work and Rest, Labor and Leisure, Self-denial and Enjoyment

The Christian community has failed both itself and its society by failing to practice and proclaim the balance between work and leisure, between self-denial and enjoyment, that its faith espouses . . . [See Ex. 31:17 and 20:9-10; Mark 8:34; Eccles. 3:13, 5:19.]

Christians in our day have generally accepted the specialized leisure patterns in which family members go their separate ways as they pursue leisure activities with peers or interest groups. In acquiescing, Christians have lost a key opportunity to build family unity and values through shared leisure experiences.

--Leland Ryken, *Teach Us to Play*, Lord

Trying to Escape

The workaholic is desperately afraid of boredom. He has to keep busy for fear of discovering himself.

--Barbara Killinger, quoted in *Christianity Today*

Practical Pointers

Use a yearlong date book to record your appointments and responsibilities. Then at the start of each week, make a schedule of possible activities day by day. Then rate the activities: MUST do, SHOULD do, COULD do. Prayerfully prioritize, then perform!

Develop a Strategy for Delays: A study by the University of Wisconsin showed that the average person spends 3 years of his

life just waiting! A Gallup poll of 100 people revealed that all of them expected to do some waiting in the next few hours, but only one out of eight had any plan to use the waiting time profitably. Emily Post used to write letters while waiting. Christians can also use delays for Bible-memorizing (carry verses on pocket-size cards) or praying.

Going Real FAST—in the WRONG Direction?

Balancing the *urgent* with the *important* is our ever-present concern. Generally speaking, the urgent has vital short-term consequences, but the important has long-term consequences. I think of Peter Drucker's observation: "More people are interested in *doing things right* than in *doing the right things*." Here's where efficiency and effectiveness come into play: The efficiency expert says, "Do the job right." The effectiveness expert says, "Do the right job right."

--Don Reynolds in *Ministry* magazine

"Yes" Requires "No"

In saying yes to one activity, we are perforce saying no to another. We simply cannot do two things at once. This is clear in Paul's famous "*Macedonian call*" (Acts 16:6-10) Note that *twice Paul was told to say no, before he was told to go*. "The Holy Spirit forbade him" to speak the word in Asia, and then "did not allow" them to go to Bithynia. If Paul had not said no to Asia and Bithynia, he might never have ended up in Macedonia

Virtually every day of my life there is more to do than time to do it. We need to figure out how to choose between what is God's will for us and what is not. One day I made a list of my expectations for a given week. Then I listed the number of hours I had at my disposal. My expectations exceeded reality by almost ten hours! That meant that I was expecting to do ten hours of activity which were not God's will for me. What a sobering conclusion. But what freedom it brought to come to the Lord and say, "What is it that you don't want me to do?"

--Alice Fryling, *The Divine NO*

Who Has **TIME** For Church?!

Mark Love

Dan and Linda have three kids ages fourteen, eleven, and nine. All three of them are bright and energetic, their lives full of the activities afforded them by school, community, and church. School work, swim meets, band concerts, young author's conferences, Brownies, Girl Scouts, and church outings and activities fill their days and nights. Linda works part time as a receptionist at a counseling center. Dan teaches at a public elementary school. Both are active participants in church life. Dan is a recognized congregational leader who participates in weekly meetings and is responsible for encouraging and supporting congregational outreach ministries. He is the leadership contact with the youth staff and parents of teens. Linda edits the congregational bulletin, is a member of the communication ministry group, maintains the congregational picture board, teaches in Jr. Worship, and makes herself available for countless serving opportunities. Their life is a constant juggling act.

The demands on their time are enormous. The entire family is there every time the doors of the church are open. I expect to find them someday in a fetal position in the corner of a church classroom, eyes rolled back in their heads, mumbling incoherently about car pool and Vacation Bible School.

Dan and Linda are just one example among countless others in our congregation who are facing the difficulties of time management in our modern world. I recently missed a breakfast appointment with one of my members who chastised me for not having a daytimer--that little tyrannical notebook calendar that apportioned how much time we have to eat, sleep, work, and draw wind into our lungs. The pressures of our busy lives, I fear, are mounting to the point that member burnout is inevitable, leaving our churches dispirited, lethargic, and cynical about congregational life.

Where Does All the Time Go?

Some of the older members in my congregation, whose children are grown and gone, remember a simpler day when congregational activities formed the central defining role in determining a family's use of time. They wonder aloud about

the priorities of these younger families who do not seem to be as involved as they once were. "Why, just look at what has happened to Sunday night services," they complain. "Attendance has dropped significantly!" Their complaints reflect the extent to which our society has changed, presenting our current young families with a myriad of new time pressures.

It is true that the church plays less of a role in our current culture in defining community life than it did twenty, thirty, or forty years ago. Public school and community organization agendas have expanded to the point that now PTA, scouting, and children's sports provide the occasions for social cohesion and community building. One parent recently commented to me that so many of the families they have met through scouting have allowed scouting to become their religion. I did not play organized sports until I was eleven or begin scouting until I was ten. My son is playing T-ball this year at the seasoned age of seven and has already completed his first year of scouts. Many of his friends have been playing soccer for three years.

Young families are not the only ones who are encountering expanded opportunities for time involvement. Many senior members are finding opportunities for recreation and travel late in life that simply were not as accessible or prevalent in days gone by.

The church should be concerned with these cultural developments. Yet, it does little good to pine for the good old days. Our churches now minister in a cultural context that has radically changed in the last generation or two, and the future will bring little or nothing to stem the tide of these changes. Moreover, our churches have become part of the problem.

The church of the past was content to meet for worship, classes, prayer, an occasional gospel meeting, and maybe a VBS or community campaign. Today's churches, dictated to by consumer demands, must provide and do so much more. The professionalism that goes along with a consumer mentality has affected the church as well. The "evangelists" of the 50s have been replaced with the hyphenated ministers in the 90s--youth-ministers, education-ministers, worship-ministers.

Recent congregational emphases on "lay" involvement and the "ministry system" have made our churches a virtual beehive

of endless activities and meetings. These have been added to the traditional Sunday services and the Wednesday evening mid-week service.

The result of all of this is a membership overloaded with life's demands: families furiously struggle to juggle careers, children's activities, and church life--all the while feeling guilty and developing neuroses because of their inability to fulfill all of their responsibilities.

They Devoted Themselves to the Apostles Teaching . . .

In examining the ways our congregation used the time allotted to corporate gatherings, our congregation discovered some interesting things. All of our advertised meeting times were focused around teaching. Sunday morning classes and Wednesday evenings revolved around Bible studies. Our worship time on Sunday morning bore the characteristic Church of Christ emphasis on preaching. Our Sunday evenings were typically a kind of Jr. Varsity Sunday morning repeat, designed to allow those who missed the Lord's Supper to fulfill their spiritual duties.

What was missing was a sense of balance in our use of time, balance evident in the example of the early church. We recognized the need of breaking bread together, sharing the concerns of our lives, confessing our sins to one another, and praying for one another in spiritual fellowship. We also recognized the increasing demands for training in discipleship, for the conscious development of spiritual gifts, and for training the saints for ministry. While our worship and Bible study were important and vital, it was clear that we were expecting other vital aspects of a healthy congregational life to take place outside the planned assemblies. Given the time pressures listed above and our traditional usages of congregational time, it became clear to us that unless some changes were made, hopes for a spiritually balanced congregational life were unrealistic. Our future as a balanced, healthy church needed to begin with a conscious appraisal of the use of our time as a congregation.

Evaluating time priorities is a culturally potent exercise. How dare we do things differently than the way they have always been done! To tinker with meeting times would significantly change our congregation's life. Yet, as discussion continued, it became clear that our traditional arrangements of

time had been a product of the rural cultural ethos from which our movement began. There was no "thus saith the Lord" for Sunday evenings or Wednesday evenings. These "duly appointed times" arose directly in response to our churches' needs as they grew and developed in the late 19th and early 20th century. Just as our forbearers responded to the needs of time and place for their day, so we needed to examine the appropriate use of our time, especially in a day and age when time demands are so enormous.

A New Plan for a New Era

At our congregation, the only thing familiar about our current time arrangement is our traditional Sunday morning schedule. We continue to provide classes that are textually based for all ages in our Sunday School. Our worship still emphasizes preaching, but an increasing awareness on the Lord's table, the place of praise, and times of confession and testimony have become a larger part of our worship focus. What has changed is our emphasis on Sunday and Wednesday evenings.

Sunday evenings are now given to a variety of activities that focus on spiritual fellowship. Two evenings a month we meet in small groups for the purpose of sharing, confessing, and praying with and for one another. Our group leaders have been trained specifically to create the environment necessary for this kind of interaction. One Sunday evening a month is a free night. We ask that each small group discuss how the night should or could be used to build up the body, but there are no conditions or expectations placed on that evening. If members decide they need family time, then we encourage them to use that time wisely as they see fit. Fourth Sundays are at the building, though everything is designed to make the experience more intimate and conducive to encouragement and sharing. The furniture is rearranged. The leadership of the evening is more informal and the format is usually different and creative. Fifth Sunday evenings are special events. A congregational barbecue, or a combined worship with another congregation in the area are examples of fifth Sunday activities. The point is, we simply felt we could not afford for Sunday night to be a repeat of Sunday morning. This time could better be used developing intimate, spiritual fellowship among church members.

Wednesday evenings are now given to three foci. Our children attend age-appropriate activities ranging from Bible curriculum nights to "God and Science" nights to teaching on sexuality to service projects to just having fun together. Adult activities focus along two lines: community outreach, and ministry planning and training. This past quarter our community outreach offerings included a video series on marriage and a class on parenting. Several parents from the preschool we operate have participated. Ministry-equipping projects last quarter included: a seminar on small group dynamics for group leaders; a seminar on the craft of story telling for parents and Bible school teachers; rehearsals for our music ministry's singing group; and a "Bible lab" that gave participants hands-on training in Bible study skills. Additionally, the seventh week of each quarter is given to meetings where planning and communication take place for our six defined areas of congregational ministry.

Our Wednesday night emphasis has increased our community outreach focus, displaced a lot of the Saturday morning/Sunday afternoon meetings that were eating members' schedules alive, and given ministry participants a greater sense of purpose and competence in fulfilling ministry tasks. Though our basic time *schedule* has changed only slightly, our change in time *priorities* has given a renewed sense of purpose for participation and decreased the sense of merely going through the paces. Most importantly, it has reduced the unmanageable time demands previously required to participate meaningfully in congregational activities.

Our experience is offered only as one example of what I feel churches must do to confront the demands of ministering to and in a time-pressed world. The church of the year 2000 must re-imagine its life in respect to the way it uses its time if it is to be both theologically balanced and culturally relevant.

--From *Image Magazine*, by permission.

YOUR CALENDAR-- AN ALLY OR AN ENEMY?

Fred W. Schott

Remember when families ate at the same time every evening, year after year? Supper time at our house was 5:00 p.m. sharp. You could set your clock by our routine. Dad punched out of the factory in the south end of Louisville at 4:30. It took him exactly twenty-five minutes to make it home to the west end. He arrived at 4:55, washed his hands, gave mom a big kiss, and I said grace every night at 5:00. One of our family's strictest rules was, "You have your feet under this table at 5:00!"

Today, my family is lucky to all hold hands and say grace together two or three times a week. It seems no matter how hard we try, the five of us are just going in so many directions that one or more family members is not there.

Ah, the good ole days! But before we get too melancholy--the families of the past were not better families because they ate together with more regularity than our families today. Our families are not inferior because we have trouble eating at the same time each night. Many of the things that interrupt our meal times are healthy: piano lessons, special choir practices, cheer-leading, men's Monday after-work basketball league (very important to my mental well-being!), a late afternoon class or seminar. We are not inferior. We are just different, responding to a different world than the one in which we grew up. Further, struggling with overcommitment as we do, our lives are full of wonderful opportunities and experiences.

But my family and most others need to learn ways to take greater responsibility for planning family time. We do have to work harder at that than previous generations. It is most important that we do not just let things happen. Rather, we need to give time, thought, and energy to planning our time. Overcommitment is an overlooked danger to modern family life. I reemphasize: We must take charge of the process. We need to go beyond simply responding to each new crisis or demand on our time.

"OK, OK," I can hear some of you say. "I agree! But how?" It is a simple matter of *Getting Organized*. Develop a system of time management is my first recommendation. This is important. When things get hectic and we sense ourselves becoming overcommitted, if we have a system, we know how to make adjustments, we have confidence, and we will not be overwhelmed. I have a system of time management that I use. It helps me be fair to myself as well as my family.

I discovered the importance of a system and developed one that works for me and many I have shared it with. What I will share here is the basics of a family system of time management. You need to personalize it, add to it, and make your own. It is built around this principle: *Proactive Calendaring*.

A good calendar is the heart of any system. I use a three-ring binder in which two 8 1/2 X 11-inch pages open to form a week's calendar. At home, the heart of our family system is a large wall calendar showing a month at a time with large daily squares that allow a lot of writing. A simple principle: Writing things down, in the calendar, with enough detail is vital.

We write more than scheduled events in the calendar. Things that have shown up on our calendar from time to time are whose night it is to cook, to wash dishes, or to feed the dog. Sometimes when I have gotten out of the habit of routinely doing something that is important to me, like physical exercise, quiet times for prayer and study of scripture, or guitar playing, I will begin to chart that activity in my calendar. Just keeping a record gets me back into the habit. This is simply a method of self-discipline.

Work to become more *proactive* and less *reactive* in scheduling things on the calendar. Most of the time we react to time commitments. We get notices from school, letters and announcements in the mail, receive phone calls, sign up for classes, leagues, and church activities, and *react* by scheduling all these activities on the calendar. Soon it is so cluttered we have no time left for the family or ourselves. Often by reacting to life's events, we have trouble saying "no" to things we really would rather not do. Or it seemed OK when we said "yes" but all those "so-so" activities build up, making us tired, cranky and feeling out of control.

By proactive, I mean to determine as a family not only what is important but what we want to do and schedule it in advance. Write it into the calendar, then protect it. Some examples: When calendars begin to look cluttered, someone needs to say to the entire family, "Hey, gang, we haven't been together just as a family, by our selves, in a long time. We need to do something together." So far all we have is a wish. A family becomes proactive when they then go as a group to look at the big calendar, select an open evening or afternoon, and write in big letters "US!" Then everyone agrees to protect it. What the family ultimately does can even be decided later! The activity is not as important as the time.

Proactive Calendaring can also conquer the monster television. We really do see it as a monster, not only because of some of the garbage it spews but because it tempts us into spending too much time with it. Once this was becoming a real problem at our house. First we determined how much time was reasonable for us to spend watching television in a week. We then took the Sunday TV guide from the paper and with the children went over the schedule. With a red marker we put a box around certain shows we thought were worth-while. During the week, the television only came on during those hours. We did this for several weeks until we got out of the habit of just flipping on the television, having it on, and watching whatever it had to offer.

I am grateful that as a young father I read a book by Pastor Charlie Shedd called *A Dad Is for Spending Time With*. In the book he suggested that fathers make regular "dates" with each child. I began the practice when our oldest, Laura, was seven. Each month, afterwards, I took one of my daughters on a date. All three of them seemed to enjoy the practice. We have some precious memories. When they were little, they used to remind me when it was their month for a date. Later I usually had to remind them, but they still seemed more than willing. I often asked after we agreed on a night and the activity, "You're not too big to keep going out on dates with Dad?" They always responded with the nicest comments. We had good times and great discussions. It really helped me get to know them as unique people.

Proactive calendaring is what really made those monthly dates with dad a reality. Over the years I always wrote our dates

into my personal calendar, the same one I use for my business appointments. When I was in private training and consulting, my office in our basement always had my calendar. One day my youngest, Emily, about seven or eight, came bounding into the family room, climbed up into my lap, and with one arm resting on my shoulder and a sweet tone to her voice said, "It's my month for a date, Daddy." We talked about it and agreed on a night. She jumped off my lap and ran out of the room. She reappeared in a few minutes with my calendar under her arm. She strutted over, handed it to me, and commanded, "Write it down, dad!" Even at that age she knew if it was down in my calendar, not only would I remember our date, but I would protect it.

Protecting family time is my last suggestion. Proactive calendaring is only effective if we protect it. I have found this principle helpful. When I calendar family time or time with just one family member (Donna and I need our dates too!), or even time for me (GONE FISH'N gets put in the calendar occasionally), I try to treat my family members with all of the dignity and respect I would give to a client, my boss, or my church.

To illustrate, say my family has looked ahead and written "US!" on the calendar and a client calls and says, "Fred, I belong to a professional organization. We are having a big meeting. We want you to be the keynote speaker. I think your thoughts on families are so important in today's world. Will you speak to us on corporate responsibility to the family?" My response should be one of the following: "Gee, Mr. Client, I am flattered, but I have a previous engagement that has been scheduled. It is very important. I feel badly but I'm going to have to decline." Or I can say, "Gee, Mr. Client, I am flattered. I would love to speak to your organization. I do have a commitment to another group. Let me see if I can move them to another night. Can I call you tomorrow?"

With the second response I then go to the family, explain the situation, and see if we can pick another night. I do not feel the obligation to even reveal that the previous engagement is with my family--for two reasons. Many people do not share my values and would pressure me to violate my principle. Second, my calendar, my time, and my family is my business and my responsibility. Proactive calendaring helps families to say "no" in an honest and sincere way.

GASPING DESPERATELY FOR GOD'S WORD

Rochunda Pudaite, President, Bibles for the World

My heart was warmed and my faith encouraged as I recently read the fascinating story of Terry Anderson, the American hostage held longest in Lebanon.

According to his own statement, Terry was brought up as a Roman Catholic. But when he was "shoved at gunpoint into the back of a green Mercedes," with his face pressed to the floor, and was sped to an unknown destination, he sensed an utter emptiness within himself.

After 24 days in blindfold, chained by his wrists and ankles in a dark sub-basement dungeon, he longed for the Bible, the book he had "pushed aside for many years." In his desperation, he cried out to the guard of his basement prison, and asked him for a Bible.

Amazingly, the next day the guard came, loosed his chains, removed his blindfold and pulled away the blanket that covered his head. "I couldn't see anything except the book on my lap. It was a Bible." What hope and light filled his heart as he began to read it.

"In the past," Terry confessed, "I had read parts of the Bible on an intellectual level. Now I scoured its pages, book by book. I read it through 10 times, 20, 50 times. Each time, I found something new to sustain me."

"A verse that inspired me one week filled me with even greater illumination the next week. Amid the filth, the beatings and the chains that shackled me to the wall, I felt close to the long-suffering Job and found Paul such a comfort."

Terry Anderson continued, "One of my worst ordeals was looking back over my 37 years to see things I was ashamed of. Peter helped me here. He kept getting it wrong, and Jesus kept patting him on his back saying, 'It's OK. Don't worry about it.' Like Peter, I could reconcile myself to the fact that I had done bad things and would probably do more in the future. But that need not prevent me from finding forgiveness in Christ."

What a discovery! The whole world needs to find "Forgiveness in Christ." The whole world needs God's Word.

Like Terry, man without God is lost, blindfolded, chained to a wall. Only through faith in the finished work of Christ on the cross will he find peace, freedom and forgiveness of sin. There is no other way.

After 2,455 days, when Terry was finally freed, reporters asked him if he could ever forgive his captors. He thought for a moment,

and answered, "Yes, as a Christian I am required to forgive, no matter how hard it may be."

That's victory, victory of the love of God revealed at Calvary.

As I ponder the Terry Anderson story, my heart cries out for the people of the world who are chained by the prince of darkness, and who in their utter desperation have no Bible to read about Jesus.

BUILDING A STRAW MAN

Paul A. Estes

[Recently Louisville's daily newspaper, The Courier Journal, carried an article, "Evolution or Creation." It noted that Kentucky has a statute which says, "In any public school instruction concerning . . . evolution, any teacher so desiring may include as a portion of such instruction the theory of creation as presented in the Bible, and may accordingly read such passages in the Bible as are deemed necessary . . . thereby affording students a choice as to which theory to accept."

The article ridiculed this statute. It quoted a student's mother who said, "I've been absolutely astounded when my kids have told me that so-and -so objected to teaching of evolution. I really don't see how, in this day and age, with all the evidence from fossils and animals, that anyone doesn't accept [evolution] as a fact." The author concludes by quoting a professor of biology: "Those who dislike the ideas of science and think they have had a malevolent effect on our spiritual life should realize that once one rejects understanding and chooses dogma and ignorance, not only science but democracy itself is threatened." [Emphasis added]

Below is the reply written by Paul Estes, minister at Kentucky Ave. Church of Christ. He has written a booklet on this topic, which may be ordered from him at 4136 Hickman St., Louisville KY 40213, or from the Jennings, LA Church of Christ, @ \$1.00. --Editor]

When two or more views exist the temptation to cave in and build a straw man for your opponent's view is great. You begin by supposedly citing your opponents view but do so giving it your bias. You bring up only the points for which you have an answer or believe you can defeat. You neither portray in full nor answer their valid arguments. Thus you build a straw man you call your opponent, disembowel him easily thereby showing yourself to be the logical victor. Such was an effort of a recent article in the Forum section of the paper entitled "Evolution or Creation."

The author does a nice job of appearing to be the unbiased observer of an intolerable wrong perpetrated by religious creationists upon the scientific community. Using her ability to turn a phrase, create an innuendo and cleverly quote everyone from high school honor students, professors of biology and even ministers, she leaves all but the most astute reader with her desired intention. The reader is led down the primrose lane of evolutionist pseudo-intellectualism which implies that only the simple would dare to question scientific "FACT" of evolution. Furthermore those foolish enough to believe in creationism should do so quietly without daring to oppose on scientific basis the "FACT" of evolution. While it seems that everyone in America is proudly coming out of the closet and finding voice in our public school systems there is a concentrated effort to put the scientific creationist back into the closet.

Kentucky Education Reform Act KRS 158.177 rightly permits a teacher to give evidences supporting either the theory of evolution or creation or both. Under this law both have equal footing and can be taught with whatever merit the evidences indicate. This is fair and the creationists are not complaining. Creationists believe that true scientific evidences should be used in the classroom and examined objectively. Students may draw their own conclusions as to which theory seems more valid based upon the evidence. Scientific creationists are not demanding that the Bible be taught but that science be taught apart from bias which tells only one side of the story.

There is no conflict between true science and true religion. The conflict has always been between false religion and true science or false science and true religion. For example the Catholic Church of the middle ages declared the world flat and the Earth center of the universe based upon a misinterpretation of texts from the scripture. The conflict was between erring men and not scripture or science. Likewise science has been less that infallible and sometimes downright unethical. For instance, evidences once hailed as proof positive of the monkey-to-man connection were later shown to be not only inaccurate but at times a deliberate hoax. The single tooth used in support of evolution at the famous Scopes Monkey Trial was later discovered to be the tooth of a pig not a man. Sadly over fifty doctoral theses were written proving the evolution of man from this pig tooth before the truth was known. One wonders how many college students accepted the "FACT" of evolution from a host of leading scientific experts all proving man's evolution with a pig's tooth. Arrogance, premature conclusions and lying to prove a theory is wrong whether perpetrated by the scientific or religious community.

Evolutionists have for years cried loudly that all reasonable men of science believe in evolution. Such is not the case. The list of eminent scientists who are creationists grows rapidly everyday. These Creationists Scientists have degrees and awards equaling those within the evolutionist camp. Such

men (many who were former evolutionists) have examined the fossils, the universe and the complex DNA molecule and concluded that marvelous design demands a marvelous designer.

Those who will take the time to examine the case for creationism may find that their prejudice against creationism is unfounded. Scientific creationists indeed have a case worth a fair hearing in our schools and colleges. They invite everyone to examine the evidence and draw their own conclusions. Scientific creationists are not demanding the expulsion of the evolutionist from our schools. On the contrary they welcome their presentation for it gives a better backdrop from which they can present their own theory. Scientific creationists do not fear comparing the evolutionist theory to their own in a public forum, yet many evolutionist seem paranoid and would rather throw the bums out (creationist, that is) than allow the comparison. This paranoia should not be. After all, we must remember that evolutionist and creationist both have the same problem. They must examine the world that is and in faith present their theories as to how it came to be.

Two years ago I was asked to speak to Dr. Lane's Biology/Evolution college class at McNeese State University in Lake Charles, LA. I spoke for forty-five minutes on scientific creationism and never used the Bible once. Dr. Lane, an avowed evolutionist, questioned my morals, questioned my character, challenged my intentions and insulted heatedly my integrity but he never challenged even one of the seven propositions I used indicating that evolution failed as a valid scientific theory. Professor Lane became so irritated that he stomped out of the classroom, leaving his students sitting somewhat dumbfounded to say the least. Perhaps insult was added to injury when one of his students raised her hand and said, "Sir, you have completely disproved evolution; will you now speak on creation?" Dr. Lane never invited me back for that discussion. My point is this: Building and destroying a straw man is easy, but coming face to face with your opponent is the only legitimate way to fairly discuss opposing views.

It is time for those who consider themselves academic evolutionists to quit being such snobs and publicly welcome the input of the scientific creationists. It is time to quit waving the flag of the separation of church and state, which has become a smoke screen clouding the real issue of academic freedom. Evolutionist scientists and school administrators need to quit crying foul at the creationist effort to be heard, and practice a bit of the very tolerance they preach. Our schools and colleges will not be polluted by simply hearing the creationist view but will, on the contrary, become true institutions of higher learning.

Campers' Testimonies

Camps are something special. I have great memories of many different camp weeks through the years. I hope you do too. Christian camps are extra special, an outstanding means of spiritual growth. And according to a whole bunch of unedited testimonies sent to me recently, the Music Camp at Antioch (near Frankfort, Ky.) is super-extra-special. Read a few for yourself, and see. Then if you want to know more, write Antioch's new supervisor: Lyle Baker, 355 Bark Branch Rd., Frankfort, Ky. 40601. Or call the Music Camp coordinator, Debra Gordon: (606) 734-7361. John Fulda is the main music director.

—The Editor



Last year at camp was my first year here. I loved it so much I had to come back. It was so fun, and the songs that we sang were wonderful. What I really liked about was how it helped me spiritually I came closer to God. I learned to be still and listen to God.

I love the people here, because I know they love me, that I can talk to them if I needed to.

I love to praise God by singing to Him. When we sing we're not trying to impress anyone. We are just praising the Lord. Singing to you how wonderful He is.

--Leighann Brummett



Music week at Antioch has always been my favorite camp. I go to many musical summer camps every year that have far more planned classes and instrumental training, yet none have the powerful ministry and service to Jesus Christ our Lord like music week at Antioch does.

This particular week I've learned so much about Jesus. I've learned about meditation on God's word and the Christian's

power to rebuke evil. I've learned the immense importance of memorization of God's word. Psalms 119:11 has become an important verse to me in my experience at music week.

I have learned about the mechanics of music as well as the spiritual aspect. Not only does the camp inform you of the order of sharps and flats, but also it teaches you how to worship Jesus Christ and serve Him with your music.

This music week has been used as a tool for our Savior. A dear friend of mine was saved from eternal damnation through God's prompting and the camp's encouragement.

Every year I look forward to music week at Antioch; not only because it is fun and involves wonderful fellowship, but also because I know it is a service to Jesus Christ our Lord and teaches His sheep to learn how to worship and grow in Him.

--Will Jones



Games, sports, good food, the outdoors, best friends and praising God. These are some of the best things in my life (and probably many other people's lives as well). I was lucky enough to find all these things in one place--the Music Week at Antioch.

During the week we have many classes--Voice warm up, Bible study, Sight reading (divided into Beginner and Advanced students), Sectional rehearsals and Full group rehearsals. We have a personal devotion in the morning and a group devotion in the evening. During the midst of all this we have three wonderfully cooked meals, and a snack at night.

You might think that this is going to be all work and no play, but one thing the people at Antioch know is how to have fun. We have a two hour recreation time and a game in the afternoon and evening. I've been here three times and have always had enough games and fun. Any person going into the seventh grade up to college can have all this and improve our voices for \$45.00.

--Andrew McRae

NEWS and NOTES

Edited by Jack Blaes

Tell City, Ind. Church of Christ

Special Upcoming Events: The annual men's campout, held May 6th. Then the annual mother-daughter banquet, held May 7th.

In addition, an organizational meeting was held to see about starting home Bible studies in the area.

And a special prayer request: The mother of Jerry Carmichael, former minister at Tell City (and now at Linton), has bladder cancer. And the mother of his wife, Martha, has bone cancer. Please keep all of their family in your prayer.

If Your W&W Sunday School Quarterlies Don't Arrive

... or arrive badly damaged, please notify Mrs. Jane Heid, at (502) 778 - 5518. We are sorry some churches have had problems lately. Sometimes it's our fault, but usually it's the Postal Department's fault.

Portland Ave. Church, Louisville

Recently we donated over \$50 worth of Christian books to the library of a public high school in Louisville. The librarian assured us they would be widely read. In fact, a similar bunch of books we donated a few years ago are about worn out from heavy use! (We donated to another public high school library too, whose librarian says the same.) Some books were about love/dating/sex, or drugs/drinking, or occultism ("That's a favorite topic for the guys," says one librarian.). Others were novels. One contained testimonies by well-known Christian athletes. Another contained ques-

tions commonly asked by teenagers. All were written from a Biblical point of view, some more overtly than others. And the bookstore gave us a discount, making our \$\$ go farther. You might want to try this in your area. Talk to the librarian first.

On March 6, Girl Scouts from all the troops in the Northwestern district of Louisville were invited to Scout Sunday at our congregation. Over 30 girls came, plus nearly 10 adults. They sang several songs for us, heard us preach the gospel, and stayed for a light meal afterwards. It was a good time of fellowship, and an example of Gal. 3:28, for all troops in our district are made up of blacks except ours (& last year we had 3 blacks in our troop).

Mark Garrett spoke to us on March 20 at night, after being at Winchester that morning. Then the next Friday he, Candy and Kathryn left by plane for Senagal. On March 13 we held a short memorial service for missionary & PCHS graduate Robert Johnson, before holding our weekly memorial service for Jesus the Christ. -- Alex Wilson

Readers, Be Writers

We still plan to have a W&W with testimonies about answered prayers. And if you'll write your testimonies now and send it right away, we may well include it. Hurry!

How God is Training Young People at Portland Christian

Thirty student members of the high school chorus plus six adults made use of their spring vacation to visit the South-Central states to

name "the Name above all others" in churches and public places in "spiritual songs, words, manner of life, love, faith and purity." Blessings were exchanged all along the way--many left in every place visited and many brought home in the hearts and lives of these representatives of Jesus.

In March, seven Russian students with three educators visited P.C.S. to have an on-site experience to learn what Christian education looks like in action. They extended an invitation for a delegation of Christian teachers to come to Russia to teach Russian teachers how to integrate the Bible and Biblical values into their educational curriculum. The sixth graders entertained these visitors from afar with a "beautiful" tea.

Portland Christian School junior Jodie Lyon was chosen to be a governor's scholar this summer. Note well: only 700 pupils are chosen from the entire state for this honor, and *Jodie is the fifth governor's scholar from P.C.H.S. in five years.* These are but a few of many such items reported in "From the Desk of Donald Rucker and Jodel Seay." If you are not getting this publication, write to Portland Christian School, 2500 Portland Ave., Louisville, KY 40212 and request to be placed on the mailing list.

Antioch Christian Camp

355 Bark Branch Rd.

Frankfort, Ky. 40601

(502) 223-7056

Dates for 1994

1. June 26-July 1 Junior Camp I
9-12 years old
2. July 8-10 First Chance
6-8 years old
3. July 10-17 Music Camp
7th grade and up

4. July 17-22 Junior Camp II
9-12 years old

5. July 24-30 Teen Camp
13-18 years old

All camps this year are Coed.

Kentuckiana Ladies Inspired

About 125 women "Fixed their Eyes on Jesus" at the 1994 Ladies Inspiration Day at the Portland Church in Louisville. The format was very unusual--all seated at tables in the gym for the entire day--and many expressed appreciation for the way it was set up. Five speakers gave a total of six messages. First they challenged us to look at the social problems facing us in the world today, such as humanism, abortion, homelessness, etc. & how we can get involved in combatting them. Then we were encouraged as we heard of positive steps being taken to fight these symptoms of ungodliness. Finally we were called to rejoice that we are on the side of *Victory*. Rich times of singing, worship and prayer were sprinkled throughout the day. What a blessing you missed if you weren't there!

-- Ruth Wilson

Louisiana Christian Ladies Fellowship

This year's fellowship meeting for the ladies was a great success. Seventy-five ladies attended and several babies came along also. Most of the central Louisiana churches were represented as well as some from longer distances--Shiloh, Amite, Texas, Little Rock, and West Monroe. The luncheon was excellent and the skit was fun and delivered a very good lesson. The devotion time was spent on prayer: praise prayer, thankfulness, confession, supplication and intercession, with time given to each of these areas. Sister West had much to share

and will long be remembered. Many thanks to all who had a part in making this such a rewarding time for all. Praise Him from whom all blessings flow.

-- Turkey Creek, La. bulletin.

Tell City Church of Christ

Promise Keepers Weekend: Promise Keepers, Men of Integrity, is a Christ-centered ministry dedicated to uniting men to become godly influences in their world. Men gather from across the nation to honor Jesus Christ and learn more about becoming men of integrity. There is a group of men from Tell City planning on going to this Weekend on June 3rd and 4th in Indianapolis. Mark this event on your calendar, and don't miss it!--Tim Hill

Woodland Bible Camp, Inc.

110 "B" Street N.E. Linton, IN
47441

1994 Schedule

May 1- June 10 Worker's Month
Orell Overman & Jim Reintjes
June 12-18 Junior Week #1
H. Coultas & B. Smallwood
June 19-25 Intermediate Week #1
Bennie Hill & R. Powell
July 10-16 Junior Week #2
J. Carmichael & J. Mayeaux
July 17-23 Intermediate Week #2
M. Abbott & N. Marsh
July 24-30 Senior Week
D. Pound & A. Woodward
August 6 40th Year Celebration
E. Pound & Committee
Cost: The price of camp is \$40.00 per person. The fee is to include an insurance policy which protects each person while travelling to and from camp and covers sickness and accident during the week.

Southeast Church of Christ, Louisville

We welcome Tom Kelley who ministers to the Highland Church as our speaker for our "Son-rise" Service today. The special singing will be presented by a group from the Highlands Church. We urge everyone at Southeast to meet those visiting with Brother Kelley as we have breakfast together.

Men's Bible Study

Beginning Saturday, April 9, all men are invited to participate in a joint Kentucky Avenue/Southeast Bible class on Ephesians taught by Paul Estes. The class will be held at Southeast each Saturday, 7:00-8:30 a.m. from April 9-May 14. A great opportunity for men to share in Christian fellowship and spiritual growth.

Gallatin Church of Christ

Hey Youth: Participants in the 30-hour *famine* meet after school Friday at the church. If you need to be picked up from school, let Barry know. Be sure you eat a good lunch on Friday. The fasting begins at 1:00. Bring the following items: Bible, personal beauty supplies, toothbrush and toothpaste, and work clothes. The fast will end with a feast at 7:00 pm Saturday.

What do the Jewish Passover and Jesus' Last Supper have in common? Steve Lawson, speaking on behalf of Jews for Jesus answered that question during his presentation Sunday, March 6, 1994 at 10:30 a.m. He unfolded the story of redemption from the Exodus to Calvary, in *Christ in the Passover*.

Christian Youth Encampment, DeRidder, Louisiana

1994 Schedule Posted

A week at CYE this summer will cost \$40.00. No child should miss out on camp because he does not have enough funds. Those needing help financially should contact Douglas Broyles. Scholarships are available. The following is the schedule for this year.

May 14 Work Day 8:00 a.m. - 4:00 p.m. with lunch provided

June 19-24 Junior Week Begins 2:00 p.m. Jennings Church directing

July 10-15 Junior High Begins 2:00 p.m. Turkey Creek Church directing

July 24-29 Senior High Begins 2:00 p.m. Denham Springs Church directing

September 9 & 10 Ladies Retreat 6:00 p.m. Jennings Church directing

Excellent Lectureship

The KCRC Lectureship held in Louisville on April 19 was a time of extra-good teaching and fellowship. Brother Leroy Garrett spoke three times. He helped us reflect on our heritage in the Stone-Campbell movement, and its strengths and weaknesses. For instance, he noted that one slogan (among others) was "We are free to differ, but not to divide." He noted that that attitude was prominent for the 1st 60 years or so, but then some editors and preachers took just the opposite approach, "We are free to divide but not to differ!" So what began as a

unity movement began splitting and re-splitting.

Opportunities for questions and comments were helpful, too. Bro. Leroy pointed out that doctrine can be divisive (though it does not have to be), but cooperating in Christian service often promotes unity without compromise. Charles Sutton, minister at West Point, Ky, illustrated this point from his experience. For several years 4-5 Bible believing churches of various brands have cooperated in united meetings at Easter and Thanksgiving, and also in yearly weeklong Gospel meetings! In the latter, a different church is in charge each night, but all join in.

Over 70 people attended the lectureship, many of them ministers from Churches of Christ but probably the majority from independent Christian Churches. A spirit of love for the Lord and for each other was sensed throughout the conference, illustrating the words of Christ which Bro. Leroy emphasized: "If I be lifted up, I will draw all men unto Me."

That text was in fact the basis of the sermon he preached for us at Portland Avenue the preceding Lord's Day. He emphasized that unity is found at the cross. The nearer we get to our crucified Savior, the nearer we get to each other.

W & W has a few copies of the book *Our Heritage of Unity and Fellowship* for sale @ \$9.00 plus postage. It contains some of the best writings of Leroy Garrett and Carl Ketcherside through the years. You'll be challenged and strengthened by it.

JUNE 25

JOIN IN A PRAYER "MEETING"

WITH *MILLIONS* OF FELLOW BELIEVERS!

Many Christians are gearing up for the largest prayer meeting in history. It is scheduled for Saturday, June 25, and is called "A DAY TO CHANGE THE WORLD." Peter Wagner states, "On Saturday, June 25, 1994, what will probably be the most massive prayer meeting in the history of Christianity is scheduled to take place in thousands of locations around the globe . . . We are believing that on that day at least 30% of the world's committed Christians will be praying in a specific and coordinated manner for *world evangelization*. This implies that 160 million brothers and sisters will be interceding together over a 24-hour period. The entire body of Christ on all six continents will be involved in beseeching God to hasten the day when 'the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever!' (Rev. 11:15)."

A DAY TO CHANGE THE WORLD!