

"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

APRIL, 1996

THANK GOD FOR THE SISTERS

"For 17 years my first priority was to be a supportive, loving wife and help rear our five children to love and serve God Since 1985 I have been employed full time on the staff of three different churches. . . .

"At each congregation I have been interviewed by the elders, hired by the elders and my work has been under the supervision of the elders. There have been no accusations of my usurping authority over any Christian man, but many men have chosen to ask my opinion on personal and/or group matters

"One of the benefits of God's plan for congregational autonomy is that each group of elders can decide how women will be trained."

--Beth Wade

COLLEGE AND HIGH-SCHOOL SENIORS:
Be sure to read "Thy Will Be Known."

TAKE ADVANTAGE OF CHRISTIAN CAMPS

Through the years Christian camps have had a deep impact on great numbers of lives. Let's make sure their influence for Christ continues. In recent summers attendance and responses have increased. But we have heard from several sources this year that it has become harder and harder to get qualified volunteers--counselors, teachers, directors and other workers.

Please pray, volunteer if you can, attend, and encourage others to attend.

Here are the schedules we have on hand, for Antioch and Woodland camps. Those in the South may write to Christian Youth Encampment, 720 Ingallwood Park Rd., DeRidder, LA 70634 for their schedule.

Antioch Christian Camp

355 Bark Branch Rd.
Frankfort Kentucky
(502) 223-7056

(1.) Teen Week	\$40	Ages 13 - 18	June 9 - 15
(2.) Music Week	\$45	Ages 12 - up	June 23 - 30
(3.) First Chance	\$20	Ages 9 - 12	July 5 - 7
(4.) First Junior Week	\$40	Ages 9 - 12	July 14 - 19
(5.) Second Junior Week	\$40	Ages 9 - 12	July 28 - Aug. 2

Woodland Bible Camp

110 "B" Street N.E.
Linton, IN 47441
(812) 847-9248

June 16 - 22 Junior Week #1 (grade 3-5 next)
June 23 - 29 Intermediate Week (grade 6-8)
July 7 - 13 Junior Week #2
July 21 - 27 Senior Week (grade 9-12 & college)
Aug. 30 - Sept. 2 Young Adult Retreat
Sept. 8 - 13 Senior Citizen's Week

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

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THEME:

THANK GOD FOR THE SISTERS!

DON'T WORRY -- READ IT!

Alex V. Wilson

Many Christians get nervous -- in fact, some panic -- when they know a magazine or sermon is going to be about women's roles in serving the Lord. That's what radical feminism with its extremism has done to us.

But not to worry. To alleviate any fears at the very outset, let me quote from Beth Wade's article in this issue. (It was first published in *Christian Chronicle*.) She writes,

At each congregation I have been interviewed by the elders, hired by the elders, and my work has been under the supervision of the elders. There have been no accusations of my usurping authority over any Christian man. . . .

So we are not talking about women delivering sermons or serving as elders. But we are talking about the many various ways that our sisters can use their spiritual gifts and exercise their spiritual priesthood. Such as by:

prayer,
counseling,
missionary work,
benevolence ministries,
college teaching or dorm mothering,
working with children and young people,
hospitality and fellowship groups in their home,
being supportive wives and caregiving mothers,
writing or editing Christian literature,
being nurses, doctors or herapists,
school teaching or administering,
ministering via radio or TV,
or via social work,
etc. etc. etc.
etc.

Hey, keep reading, brothers and sisters. It's exciting. And if some ideas are relevant only for large churches with several staff members, that's okay. Other suggestions apply to churches of any size. May God give all of us vision, faith and zeal.

WOMEN IN THE MINISTRY

Joyce Broyles

"If you don't go to work for the Lord because you're afraid of making mistakes, you will probably make the greatest mistake of your life -- that of doing nothing. As Christians, if we all do what we can, then a good deal will be accomplished."

D. L. Moody's statement admonishes us to get busy in the work of the Lord. Sinners are lost and condemned, and we need to give ourselves to the Lord and let Him work through us.

As we mature through the years, our purpose in life changes. As I have grown in my relationship to Christ, I have increased in my desire to minister in the Lord's vineyard. Does that raise eyebrows? Ministering means trying to be more Christ-like every day by having a servant mentality. It means being thoughtful of others by focusing on their needs. Ministering means going into a room and saying, "There you are!" instead of "Here I am!"

When I say I want to be involved as a minister, I am referring not to preaching, but to serving others. Contrary to what the world believes, women may minister in the Lord's work in many ways other than behind a pulpit.

We must be careful that we do not let the church be swallowed up by the present culture. Trying to convince us that men and women are alike, society today allows women to serve as elders and preachers. Because the teaching of the Bible does not portray that, we must hold fast to the Word and withstand the pressures to change.

The Bible instructs women to submit, but this does not mean we are inferior to men. The women in scripture were spiritually devoted, taught the truth, and sacrificed to support those who worked for the Lord. The prayers, loyalty, and gifts of women members have always been important in the work of the church. In fact over 160 women are named in the Bible and references are made to even more. The work of the church can be a vital part of a woman's life. Through our work, we can glorify God and teach children about God's wonderful world. Hospitality and charity, concern for the welfare of the sick, and relief for the afflicted can give us lives of service. Our work can be varied, but to be scriptural, it will always follow the plain teaching of God's Word. Humble before God, we can be worthy, serving in capacities within the realm He has prescribed. We are not forbidden to teach, but we are limited to teaching children and other women (1 Tim. 5:14; Tit. 2:4).

Salt of the What?

Our ministry of service to others must begin with meeting a need. Our salvation was not so we could protect the church, but to make a difference. We are not the salt of the *church*, but the *world*! As we plan to serve, we must look beyond the four walls of our church and look to save the lost in our community. Instead of planning things just to benefit ourselves, we must pray for the lost and ask God to give us a vision.

Before we can minister in the Lord's vineyard, I propose that there are three things we must do. The first is to **HAVE A PERSONAL RELATIONSHIP WITH GOD**. If we do not have time to spend with God every day, getting strength from the Holy Spirit, we will not have the stamina to minister to anyone. No Christian is greater than her unseen Christian life. In Saudi Arabia, I enjoyed the annual regattas with the colorful sailboats. The keel below the water kept the boats from tipping over. In the same way, our personal life, unseen by others, keeps us upright, on an even keel. If it is non-existent, we can expect to keel over!

So we should pray: for strength to be used by God to pursue His goals, not our selfish ones. Mercy to enlarge our vision for His Kingdom. Obedience to His will. (I believe that 90% of what the church does today is not fueled by the Holy Spirit!) Guidance to do the good works God has prepared us for and will give us success in.

Also, we should pray that we will loosen our grip on idols. Idols like personal peace, affluence, friendship, power, and money. Once in Africa, some men had thrown away all their idols and were gathered for a prayer circle. The missionary prayed, "Strike us dead if we are still holding on to idols." One man jumped up, ran to his tent, and returned after throwing away the last idol he had kept. I wonder, what do I hold back every Sunday at worship? What is my idol? Whatever I'm living for, whatever I'm obsessed with, that is my idol. I pray that I will be willing to let it go.

So, the first thing to do is to relate to God through prayer. Then second, we need to **LET GOD RELATE TO US THROUGH HIS WORD**. We must be Bible literate. We have to read the Word, study it, memorize it, and know what God says about everything! How can we be faithful to His Word if we do not know what He says? It is not enough just to know about Him. We must know Him.

The Bible keeps us focused on the real goal -- going home, and taking others with us! The Bible also helps us when we get depressed.

And, in God's word we have His promises to help us. He does not call us to do anything He has not equipped us to do.

So, first we relate to God through prayer; second, we let God relate to us through His Word; then third, to prepare for ministering, we must **HAVE A HEART OF GOODNESS.**

We must be good and want to do good before we can serve or minister. I often want to ask those teachers at school who seem to hate the students, "Why in the world are you in this profession?" It works the same way with ministering. If you do not like people, why would you want to be in the ministry? Jesus said, "Blessed are those who mourn . . . they shall be comforted." I believe that those who mourn include ministers. They care about people, love them, are concerned about them, and work with them. This can lead to being hurt by them, and then having to mourn. Caring for someone can be a risky business.

Starting a Women's Ministry

To begin a ministry with the sisters in our church family, we must get away from categorizing or labeling groups. The church is a blended group, so we must reach out and make our church caring and loving for everyone.

Next, we prepare a list of suggestions and have each lady check what she wants to do. After letting them choose, the volunteers are put to work immediately. Leaders are assigned and make up committees. The list is adapted to meet the needs in our congregation, and community.

Then, using Nehemiah's instructions on management, we can do any project. His ten steps were:

1. See the need. (What is the problem?)
2. Confess the sin. (Whatever is causing the problem.)
3. Pray for success. (Spend much time on this.)
4. Have a plan. (Get elders' OK, use all volunteers possible.)
5. Examine plans on-site. (Make sure they will work there.)
6. Assign real people. (Be sure they are dependable.)
7. Remember the purpose. (Serve, and do not give up.)
8. Watch for ego. (Handle success, do not elevate self.)
9. Pray with confidence. (Ignore criticisms, remember #3.)
10. Stay in God's will. (Remember, the wall was restored!)

What can we do? First, **TRY A LADIES GROUP.** Name it, use in-house speakers, learn about each other. Some offshoots may include service projects, friendship baskets, retreats or ladies days, singing groups, nursing home detail.

Second, TRY MENTORING. Pair older women with younger women. Give it a name, like Heart to Heart, Motherly Love, Mom to Mom, or M.O.M. (Ministry of Mothers). These groups teach, train, and model. They can be an outreach to young mothers who sometimes bring friends. Projects can also be planned.

Third, TRY TEAMS. Our church ladies divided into four teams, each accepting responsibility for three month's activities, such as Senior Saints Banquet, graduation banquet, progressive suppers, seasonal luncheons, homecoming luncheon, mother/daughter tea, luncheon for singles, etc.

How can we decide what to do? How can we find what is our gift? Whatever we feel a burden to do may be what our gift is and what we should pursue. We must listen for needs, then meet them. As we do, we will watch our congregation grow. Although that is great, we must remember that the main reason we minister is to give love, not to gain numbers.

Whatever sacrifices we may have endured, whatever risks we may have taken, it will be worth it all to be a minister in the vineyard of the Lord. Sometimes I picture us in heaven, sitting around a campfire. There's Moses telling his story, and John, and then . . . it's my turn. I wonder, what story will I have to tell?

[Condensed from a talk. The author also has an annotated list of 50 activities and/or longtime ministries for women. For more information, write or phone her at:

11285 Highway 26
Jennings, LA 70546
(318) 824-5966]

WOMEN OF BOUNTIFUL BLESSINGS AND ABUNDANT OPPORTUNITIES

Beth Wade

Today, we have a responsibility to create a life model that merges biblical principles with the reality of present cultural demands. Older women must encourage the Miriams, Deborahs, Esthers, Lydias and Pricillas of the 21st century who were created "for such a time as this." Women are now, and have been since Jesus lived on earth, actively involved in the Lord's work. One great difference of this time seems to be that women in many families must earn money to help provide for basic needs.

I know new career opportunities in the church are opening constantly because they have opened for me. For 17 years my first priority was to be a supportive, loving wife and help rear our five children to love and serve God. During that time, I attended college classes as a hobby.

Since 1985, I have been employed full time on the staff of three different churches. In Fort Worth, I was coordinator of community services and was available for a limited number of hours of counseling. Those elders asked me to handle the benevolent needs of individuals and families in the community. During the three years I was there, the staff developed a Caring Center with a budget that grew from \$89,000 annually to more than \$400,000 annually.

I was the representative for the church at community meetings, the speaker who shared with area organizations our concern for those in need, a panelist on local television shows about helping the needy and the coordinator of more than 100 volunteers who served others through the center.

I worked with the deacons who were responsible for the benevolence ministry, attended ministry staff meetings and met with elders periodically to be sure I was functioning as they wished. Right before I left Fort Worth, we established the first home for abused women and their children.

When I moved to Houston because my husband had accepted a new position, I was sure God could not provide another exciting opportunity for me to work full time on another church staff, but after two years of school counseling, he did! I heard Jesus say, "Oh, ye of little faith!" and I replied, "I believe, help thou my unbelief!" For two years I worked at one congregation as a Christian counselor, then I was approached by the elders at Memorial about the possibility of being a part of their staff. At each congregation I have been interviewed by the elders, hired by the elders and my work has been under the supervision of the elders. There have been no accusations of my usurping authority over any Christian man, but many men have chosen to ask my opinion on personal and/or group matters.

I truly believe that having a woman or women on a church staff is the best way to obey Titus 2:3-5 and also to respond obediently to Titus 3:9's admonition to "shun foolish controversies." On each staff, I have been able to teach women's and children's classes, teach seminars on family issues and do group, family and individual counseling. This could also be done as coaching in family life skills according to biblical principles.

As F. LaGard Smith stresses in *Men of Strength for Women of God*, I believe the Scriptures teach a principle of male spiritual leadership in public worship services that is evident from Genesis to Revelation. However, I also believe there is an undeniable principle of responsibility for older women to teach younger women about love, family, purity, sensible behavior, use of talents, homemaking, kindness and humble acceptance of position as planned by God and revealed in Scripture.

Women cannot do this from the pulpit and we no longer live in a society where the majority of women gather to cook, sew or even study together regularly. In order for us to do God's will as He directs, we will have to develop situationally-sensitive responses to needs as identified in each congregation.

My opportunities in church work have included speaking alone or with my husband in the manner modeled by participant couples in the "Saving the American Family" seminars. Harold prays and leads in public. I participate in preparation, private prayer and discussions during classes and seminars. Sometimes churches that invite us to speak choose to separate men and women. At one congregation, we spoke to separate groups for six consecutive Sunday evenings at their regular time of worship. One of the benefits of God's plan for congregational autonomy is that each group of elders can decide how women will be trained.

Since we are living in a world where most females are being prepared for careers and where most will be employed at some stage of life, I ask you to consider this question: Should churches develop more paid positions for women?

Young women have a need to understand how they fit in with God's plan for His church from age 10 to age 30, or even later if they are not married. Since the average age for marriage continues to climb, this can be a significant number of years. Because I see so many in counseling, I know our children need young women with a passionate love for the Lord to model Christianity in action. Can congregations use godly young college graduates as assistants or staff associates specifically charged with the responsibility to teach even younger females?

At the present time, women are working in the following careers: community outreach coordinators, counselors, professors in Christian colleges, secretaries, social workers for benevolent services, translators, Christian school administrators, curriculum writers, custodial service providers, women's chaplains, authors of Christian books, day care providers, children's Bible class coordinators and as full-time missionaries.

Christian university staff members should consider developing a degree plan designed for young women planning to work as church employees and a graduate degree plan for empty-nest women planning to work as Christian Life Coaches or Family Life Consultants on church staffs.

Life experience coupled with biblically-based training would provide the blend of skills to develop a pool of wise women our younger women would respect and listen to. It is time to brainstorm ways to use the full potential of our multi-talented women in non-controversial, acceptable careers in the church!

Women of God must find a way to effectively help others who are bearing heavy burdens. We need to respond as Jesus would if he were on earth today. Consider Matthew 5-7. The Word teaches us to function as a family that takes care of each member.

Our Lord said, "By this will all men know that you are my disciples, if you have love one for another" (John 13:35).

Lydia was a business woman. The worthy woman bought and sold fields. We can innovatively devise acceptable ways to obey God's will while maintaining public worship services that glorify him in a spirit of harmonious unity. We can humble ourselves and accept God's plan for male leadership in the public congregational activity of worship. We can choose to live as His people and go about doing good to His glory. BUT--we cannot choose to neglect using our talents for Him!

As a member of several community organizations that do good works, I know that giving God the glory is not the primary consideration for all who do good works. The older I get, the more my desire is for every word and action to be specifically directed to His glory. Many women are so well equipped to serve. With enterprising spirits, outstanding leadership abilities and the cooperative efforts of all ages, women can be a powerful force for good throughout the nation and the world. I encourage the use of every creative thought process to develop new, exciting and spiritually acceptable ways for us, as a huge family, to bring great honor to our Father who created us and to our older Brother who redeemed us. Let's greet the 21st century with commitment to proactive productivity. As God's chosen ambassadors, we--women of bountiful blessings and abundant opportunities--can tell the story of Jesus to a world society that needs our Savior.

--From March 1996 **Christian Chronicle** by permission. Copyright 1996.

*Here's how a real asset began in
one congregation about 3 years ago.*

The Prayer Chain--An Exciting Ministry!

Mrs. Becky Rucker

Are you looking for a way to be involved in a ministry in your congregation? Here is your chance to do something for the Lord and your church. You don't need any special talents or a lot of time. You won't be required to teach or prepare a lesson. You need not attend special meetings. All you need to be able to do is pray--and we can all do that.

What is a prayer chain?

A prayer chain is a specific type of prayer ministry. It consists of a group of people willing to take time to pray when the chain is "activated."

How does it work?

Members are organized into a prearranged order. When someone calls a member of the chain with a prayer need, that member prays and then calls the next member on the list. The second member then prays and notifies the next member. This continues until the entire chain has been activated. Each member prays continually until the need has been met. It is also possible that members of the chain will pray together on the phone regarding the need as the calls are made.

How much time will it require?

Committing to a prayer chain requires very little time. It requires an initial meeting to get organized. It requires you to make at least one and possibly a few phone calls to other chain members. It also requires you to pray as you continue with your normal activities. It does not require going to meetings, you merely pray for the need when called and then as the day progresses: at meals with your family, in your daily devotional time, as you are driving in your car, etc.

What is the purpose?

The purpose of a prayer chain is to give each member of the congregation an immediate access to the prayers and support of the members of the chain. For example, when I was in the hospital having Ellen, I had a lot of fear. I wanted prayer and I wanted as much of it as I could get. I called a good friend of mine in Berea and asked her to pray. She called her prayer chain that has about 20 members. I imme-

diately had 20 people praying for me and Ellen. I could feel the support and it was a great comfort to me to know those people were praying. When the baby was safely delivered I called my friend again and she notified the chain. We now had 20 people giving praise to the Lord for His answers.

Why should we have a prayer chain at Portland Church?

Although a prayer chain of this form is not specifically mentioned in scripture, I believe it provides a way to fulfill Christian duties that are mentioned. We are to ". . . pray for one another," James 5:16; "bear one another's burdens, and thus fulfill the law of Christ," Galatians 6:2; "pray without ceasing," I Thes. 5:17. These are only a few of the many verses with similar instructions. A prayer chain offers one opportunity to carry out these commands.

How can you get involved in a prayer chain ministry?

I would like to get a prayer chain started for our Portland congregation. Please pray even now about the Lord's will regarding this type of ministry and about any role you might play in it. I will be checking back with you to see if you would like to be involved. Of course, if you know you are interested you can let me know right away by filling out the form below. . .

* * *

[This article was originally typed up in brochure form by Becky, and distributed to the ladies at church. In a few weeks the chain began, and it has been a great blessing ever since. Sometimes weeks go by without a call; other weeks the chain may be activated three or four times. But knowing the chain is in place is in itself a source of comfort. Of course men as well as women can join such chains. But obviously the members should not as a general rule be called while at work in an office, etc. You could easily form a prayer-chain in your church, even with only a few. --The Editor]

Women Missionaries

God has chosen women as well as men to reach the unreached. He has used women as nurses and physicians, linguists and translators, teachers, wives and mothers, ministers to the poor, the hungry, sick and destitute. He has used them as pioneers of new works, as evangelists to remote tribes, as martyrs, and in many other ways to spread the good news of God's salvation. He seeks to use us, whether on the front lines or to support those who are, to fulfill His goal of sending His message of salvation to all the world. Let us seek God to find out what He wants to do through us toward this end and to do it.

-- Mrs. Joann Garrett Broadus in 6/89 W&W

JUST ANOTHER SUNDAY AFTERNOON

Sue Hackney

Well, it's Sunday afternoon . . . time to push back the furniture, get the paper cups and plates out, tell my teenager one more time to get off the phone and clean her room, carry my extra chairs to the living room, put the cat outside, and the dog in her cage! Am I getting ready for a party? Not exactly . . . but close. I'm getting ready for a small group of friends to come over. As I take one more look around, I wonder what will happen in this room tonight. What experience does God have in store for us? I ask him one last time to lead us where we need to go and help us see the special needs in each other's lives.

And so we gather--grandparents, middle-agers, and young families with energetic children. We sing together; we pray together; we share our week's experiences with each other. We share where the Lord has led us. We share where we have gained victory and where we have stumbled. We have spent quality time and quantity time building this very special relationship. We have laughed together. In the last two and one-half years, we have worked through so many things. The people in just his one little circle have experienced unemployment, cancer, unexpected pregnancy, death of a parent, the pain of suicide, and family separation. We have also celebrated new births (both physical and spiritual), new jobs, and answered prayers. We have even been through the pain of starting another group because our number grew to such a point that intimacy was limited. We've created a "safe place" to talk openly about our anger, frustrations, uncertainties, lack of faith, and our hopes and dreams.

Our world is so hurried and busy . . . and often so impersonal. I'm just a number, or at best, just another face. We rush past each other and our "How are you?" greeting is merely a string of words not meant to elicit anything personal. Many people have not one person in their life who really cares "How are you?" God puts so many people in my path each day, and often I'm just too busy with my own agenda to see them. They became just another blur in my hurried life. So, in my living room on Sunday nights we gather and ask the question, "How are you?" and really mean it!

As we look to the future, we must better learn how to provide "community." M. Scott Peck in *The Different Drum* writes,

If we are to use the word "community" meaningfully we must restrict it to a group of individuals who have learned how to communicate honestly with each other, whose relationships go deeper than

their masks of composure, and who have developed some significant commitment to "rejoice together, mourn together," and to "delight in each other, making others' conditions our own."

This small group of very ordinary people has literally been a support group to me during the last two years of my life. Shortly after we formed our group, I was diagnosed with breast cancer. This group has been "Jesus" to me and my family. They met our many physical needs; but far more important than that, they met my spiritual needs. A sense of community is such a great need as we prepare our church families for the future. Even the world at large is seeing the need for community. In a recent article I read, our first lady, Hillary Rodham Clinton, stated that if we want to begin to solve our deepest national problems, we must think of ourselves as community. She is so right! We all need that place to "connect." The community that exists in our small group is the first time I have seen a feasible way for "one another" ministry to occur. In this small circle of friends, we can "serve one another in love" (Gal. 5:13), "carry each other's burdens" (Gal. 6:10), "confess our sins to each other" (James 5:16), and "pray for each other" (James 5:16).

Our attempt at community is not just to encourage and edify each other, it also provides a place to bring the unchurched into a non-threatening environment. That has to become of major concern to us! In the past we have often spent too much time and energy standing in one place trying to keep all of the "saved" satisfied. We must move our focus from "satisfying the saved" to telling the story of Jesus to our lost friends and neighbors! For most of us, this will involve a paradigm shift. In the past we have been content to "trade church members," but this concept has not increased the kingdom. Our focus must move to the unchurched who have the same pressing need as we do for community in their lives. Just maybe, the first step toward Jesus and his church is through my living room.

So here I am again . . . it's Sunday afternoon. Time to move the furniture back. Yes, it would be much easier to go to the building, sing, pray, listen to the preacher, and go out with friends to a favorite restaurant. But somehow, after I've seen what can happen in my own living room on Sunday night, it's just not enough!

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IN THE CALM CENTER OF THE STORM . . .

Anna M. Griffith

In the calm center of the storm surrounding issues of "women's role in the church" sits a cadre of women actively involved in ministry. Often creative, routinely effective and occasionally dramatic, they are presently advancing the front lines of the kingdom alongside their brothers with a minimum of controversy and friction.

In every period of church history, women have filled a critical role and no doubt will continue in these same capacities. Indeed, the church in some localities would not even exist if women had not taught and labored in volunteer roles. But the numbers of women in paid positions of ministry are growing and these will be considered in this article. Several fields are already open in which women are serving and others are opening even as this article is being written.

Children's Ministries

Children's ministries presently comprise the largest area of women's participation in ministry. For seven years, Marti O'Rear has served as children's minister at the Highland church, Abilene, Texas. She oversees children's education as well as coordinating their social functions. She reminded us that many women now return to school to train for this kind of service. When the Highland elders were considering hiring Marti, there was some discussion as to her appropriate title--"coordinator . . ." or "director of children's ministries"; but elder John Willis simply stated, "She's a minister."

Joyce Davis, director of children's education, has served the Mayfair church, Huntsville, Ala., for 10 years. When asked to describe her job, she replied, "... everything the children need . . ." which includes social activities and benevolence as well as supervising and training the teachers and overseeing the curriculum. At Mayfair, women also chair several ministry committees and a woman coordinates the office secretarial staff.

Wendy Ogren, coordinator of children's ministries for the South MacArthur church, Irving, Texas, has much the same assignment as these others, but she also is on the worship committee.

Suzie Winnett has worked for the North Atlanta church, Atlanta, Georgia, as director of children's ministries since December 1994. She directs the Bible school and children's worship, directs a summer camp

and is in the process of starting an elementary school. Children are her "true love," but Winnett says she wishes she had had more women in ministry as role models growing up.

A number of other women serve in similar capacities for some larger churches, but this list is representative.

Counseling

Another area of women's ministry is the field of counseling. Beverly Becker, Wichita, Kansas, and Peggy Blaton, Amarillo, Texas, as well as a number of others, have served on the staffs of their representative congregations. Beth Wade (author of another article in this issue) has worked in this field for three years for the Memorial church, Houston, after serving four years at the Westbury church, Houston. Her official title is counselor on staff, where she counsels all ages and addresses "all kinds of counseling needs."

Her workshops and seminars on family issues for the church and the community have served as an extremely effective outreach tool.

Beth is an "ordained minister," a pragmatic action taken originally by her Westbury elders in order to qualify her for their insurance program; but her official ordination document very carefully states her position:

We, the elders of the Westbury Church of Christ, do ordain Beth Wade for the work of ministry with the authority to teach the Bible in women's classes, children's classes, and seminars, to do pastoral counseling, and to develop community outreach programs . . .

Benevolence

In the area of benevolence, Jan Johnson directed the Community Enrichment Center for the Richland Hills church, Fort Worth, Texas. In her six years there, the center became an umbrella for ministry to battered women (the "Open Arms" program), for distributing food and clothing to those in need, for "Adopt-a-Family" (a holiday relief program), and for numerous programs which coordinate relief efforts with other groups and community agencies.

Youth Ministry

In quite a different area, we have an increasing number of female youth ministers. Usually working alongside their male counterparts, churches employ these young women primarily because elders recognize the need for role models of both genders.

Missions

Women have served in mission fields almost since there have been missions and have done much of what Christian women do in their home communities. But missionary wives and single women on the field usually have much broader responsibility than those at home--adopting teaching, organization and administrative roles. Diane Walsh, Oshkosh, WS, ably represents these women.

The Oakhaven church was planted in Oshkosh in 1976 by a team of three families. At the time, Diane was a teacher at Harding Academy, but in 1979 attended a youth camp in Wisconsin where she came into contact with vocational missionaries from Oakhaven. One of them suggested that she move north because "... a lot of people where you are can do what you are doing, but there are not a lot of people in Wisconsin doing what you're doing".

Walsh approached her elders at the White Station church, Memphis, TN, and they agreed to support her for two years. "And, I am still here," she said. They have continued to support her since that time. Part of the reason, she says, is that she has been so determined to stay, so persistent in her belief that her being there lay within God's providence. Her official title has been office manager, but soon she was "helping anyone with any ministry project."

When someone walked through the door, Diane was the first to meet them, to assess their need and then to address it. She regularly greets people new to the community and helps them become oriented--in the church and in their neighborhoods.

She became various children's "emergency friend." If the child needed attention at school or whenever the parents could not be reached, the school contacted Diane. She has taken people to the emergency room, helped them move, taught Bible school (grades 6-8), served as a youth minister and began a community ministry for battered women.

She says this has been "... the best decision I ever made in my life ..." because it has exposed her to many diverse ways of looking at Jesus and of approaching Christianity.

Outreach

In spring 1995, Billie Silvey was appointed coordinator of involvement ministries at the Culver Palms Church, Los Angeles, which placed her in charge of involvement and publicity. To expedite this broad directive, she prepared an involvement form listing 200 activities in which members may participate.

Silvey coordinated a worship and potluck for a recent "Friends Day." The publicity for this included a brochure for the church describing Bible classes and areas of ministry, with a map of the building. She "uses everybody--artists, writers, printers--the church is really working together . . ."

In June, Los Angeles scheduled a campaign entitled "No to Violence." Silvey was Culver Palm's coordinator, involving the congregation in a joint effort with the whole community--businesses, hospitals and media--to target violence in schools, homes and the world.

Parachurch Ministries

Women are active in key positions of leadership in all the parachurch ministries--hospital and prison chaplaincies, adoption agencies, maternity and children's homes and Christian colleges.

Kim Pendergraft coordinates the women's prison ministry at the Oak Hills church, San Antonio; and Susan Gilbert is active in the same work in the Fort Worth area.

Writing

Our fellowship is blessed with a number of talented, qualified female writers who have contributed books and study guides for all different age levels and classes, as well as contributing to our periodicals.

Especially noteworthy have been Sandra Humphrey's work with *Christian Woman* magazine and Billie Silvey's with *21st Century Christian*.

Anyone can be effective in ministry if she or he, even with imperfections, strives to be God's person. But if a man or woman further prepares himself or herself, God will use that preparation for His glory, regardless of gender. We would like others to join us in offering a hearty salute to all those glorifying God in the broadening of the boundaries of his kingdom!

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CALLED TO BE Mothers

Elisabeth Elliot

"You mean that's all you do?"

That's all? As a mother, your life is given to taking care of people--small ones, to begin with, whose wants never seem to cease. Sometimes when your days seem to be wholly taken up with wiping things--dishes and sinks, little runny noses and big slow tears--you wonder about what "fulfillment" is supposed to mean for you. You wonder about being (besides the perfect wife and mother) the hostess-with-the-mostest, creative, intellectually productive, beautiful . . . and slowly your dreams seem to evaporate.

You've been listening to what they're telling us nowadays about how important it is to find yourself, express yourself and assert yourself. Maybe you're thinking that you're nothing more than somebody's wife and somebody else's mother. And what kind of life is that?

There is a tribe in the Southern Sudan called "Nuers" where a woman's name is changed not when she becomes a wife, but when she becomes a mother. She is "ManPuk"--"Mother of Puka." Among the Nuers, being someone's mother is what makes a woman's life meaningful. Two thousand years ago there was another young woman, of the Jewish tribe of Judah, who understood that truth. The world has never forgotten her--Mary, the mother of Jesus--because she was willing to be known as, simply, Someone's mother.

Motherhood is a calling. It is a womanly calling . . . and let's not be cowed by those who extinguish the light and joy of sexuality by trying to persuade us to forget words like manly and womanly. At the beginning of time when God made the first man and the first woman in His image he put both under the divine command to be fruitful. The woman's obedience to that command meant self-giving. First she gave herself to her husband--he initiated, she responded--then she gave herself for the life of her child.

A woman knows, in the deepest regions of her being, that it is this very self-giving for which she was made. Single or married, her level of maturity is measured by how much she gives to others. If she's married, she gives herself to her husband and she receives. If she's a mother, she loses her life in her child and--mysteriously--she finds it.

A woman knows that no one can really say where the giving ends and the receiving starts. It is no wonder we are confused when urged to look for some "better" or "higher" vocation in which to "prove our personhood." No wonder we are distressed to be subjected to male

standards, or told that the notions of femininity and masculinity are obsolete.

Old fashioned notions they are indeed, but they weren't our own to begin with. They were God's. He planned the whole system, and it's God Himself who calls. He calls some to be single, some married people to be childless, but He calls most women to be mothers. There are, the Bible tells us, "differences of gifts," and they're all given to us according to God's grace. None of the gifts of my own life--not my "career" or my work or any other gift--is higher or more precious to me than that of being someone's mother.

If our calling is to be mothers, let's be mothers will all our hearts--gladly, simply, and humbly--like that little peasant girl Mary who spoke for all women for all time when she said, "Behold the handmaid of the Lord; be it unto me according to Thy word" (Luke 1:38).

"THOU SHALT NOT POUT!"

Joyce Broyles

Broken rules are never more important than broken lives or broken hearts! Good people are soft-hearted, not hardhearted. Dorm mothers at Christian colleges have to remember those two principles to be of service. Mrs. Ophelia Mullins was just such a lady.

As a new kid on the Kentucky junior college campus, I did not know all of the unwritten rules, nor did I remember all of those written! I did not have a watch, so once I came in late. Another time I went to a place where I was not supposed to go. And on and on.

After the third broken rule, Mrs. Mullins had me come to visit her at 3 o'clock each afternoon for two weeks for counseling and prayer. Imagine anyone doing that today! This was 1959 and Mrs Mullins knew my family well. She told me, "We don't want you to ruin your family name."

I learned to respect and appreciate the concern Mrs. Mullins had for me. She was gracious. When I failed to obey, she gave me another chance. She did not throw me away.

Sometimes, trouble helps us learn to obey. Mrs. Mullins was eager to forgive and that forgiveness was complete. She had no prejudices, although she knew me well.

As my surrogate mother, Mrs. Mullins absorbed the debts incurred by me. That was not natural, but she was a Christian woman, and had divine help. She repeated her favorite verse to me so often that I can re-

cite it now myself. Ephesians 3:20 "To Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works within us . . ." Without a doubt, she had that power!

Mrs. Mullins helped me understand God's mercy by trying to save me from straying too far from right. She did not hate me because I broke a few rules.

What is most important, Mrs. Mullins helped me learn the eleventh commandment! "Thou shalt not pout!" After being scolded, I would kneel with her and listen to her ask God to help me. How could I be angry with her after she had showed how much she cared? How could I go to my room and pout after she had hugged me and told me she loved me?

The warm and loving heart of Mrs. Mullins helped heal my broken heart many times. She made me know I was important and valuable. In return, I knew she was, also.

Today, Mrs. Mullins is over ninety years old and rests in a nursing home in Indiana. I went to see her last year, but she did not remember me. Even so, in my heart I know that she helped remove my pouts and gave me a happy heart. Her example played significantly in my present personal expressions.

[For many years Sister Mullins ministered as dorm mother at Southeastern Christian College in Winchester, Ky. Her husband, Frank Mullins Sr., headed the Bible department there, and also preached the Gospel far and wide.]

Young People Can Serve Too!

Through the Eyes of a Counsellor

Brittany Seay

As counselor I look at camp as a fun way to learn about God, meet new people, help others, and get away from all of the worries back home. Camp has become kind of a vacation from your parents and your home for a little while; then, when Saturday comes, you are ready to see your family and friends.

When I leave camp I always feel spiritually closer to God than when I came and I feel sadness for leaving all the girls in my cabin--that kind of end up like your daughters. Also, I feel great for the wonderful chance God gave me to come here and I feel very, very tired.

But I love camp and am very thankful for all the hard work and love which the directors put into it. I thank God for Woodland Bible Camp.

[Brittany is in the 9th grade at Portland Christian School. Her mother, Jodell (Mrs. John) Seay, is principal of PCS' elementary department.]

WINSTON ALLEN, WHO FOUGHT THE GOOD FIGHT

Kenneth G. Stockdell, Sr.

The going home of Winston Allen was a joyous occasion for Winston when you know the man. It was my privilege to have had an association with him beginning in 1954. Winston requested that I come to Kentucky Bible College in Winchester that year to teach some of the science courses and also some math. He was a very humble man with good intellect, which created in me a desire to do good and to be an example for the college.

After the association at the college Winston moved on to prepare himself for the challenges of missionary work in Alaska by attending Columbia Bible College. In 1964 he went to Alaska with his wife, Irene, and two sons. He asked the Gallatin, Tennessee, church to act as his sponsor, which they did for thirty years. Our paths crossed again when we began worshipping at Gallatin in 1972.

The work in Alaska was and is very difficult but Winston always had an upbeat attitude and was never seemingly concerned when only a few people came to the services. When the basement church structure was erected in the middle 1970's this allowed for the permanent location of what is now the Spring Brook Church. This basement facility was used until the completion of the upper portion of the building in 1993.

Winston was known in the area and many high school students will probably always remember his lectures at the request of the high schools to speak on creationism. Not only did he do this once but was requested on many occasions to come back in following years. If you knew Winston you will understand the real joy he received in being able to convey to young people this information which allowed him to teach about the wonders of the Lord.

It was my pleasure to again work with Winston after becoming an elder at Gallatin and wanting to see more done to assist the Alaskan work. The restrictions placed by the City of Anchorage on new construction or adding to existing buildings created difficulties, but Brother and Sister Allen persevered along with other members there and saw the completion of the building. In 1991 a contractor was hired to work with the members. His story is noteworthy because he was influenced greatly by these members and stated he had never seen such a group of people. The influences of Winston and Irene and the others by example caused him to make this statement. In 1993 the church

building was completed and dedicated, and I was privileged to be a part of the dedication service at Winston's request.

In 1994 the Spring Brook Church expressed their desire to go on their own as an independent group, which was brought about with the blessings of the Gallatin Church. From modest beginnings throughout the thirty years in this mission work over 400 people have come and gone. In 1994 when the elders and deacons were considered and we had the opportunity to be present, the attendance was between 80 and 90 people.

When you consider how the Lord used this man, he was a father, husband, preacher, teacher, college president, evangelist, song leader, man of prayer, and elder in the church. In retrospect we can see that Winston and Irene have affected a lot of lives. We can truthfully say Winston Allen had fought the good fight and a crown of righteousness is certainly awaiting him according to the scriptures. He was a giant in his own way.

QUESTIONS FOR ENGAGED COUPLES TO PONDER AND DISCUSS

Alex V. Wilson

(To be used after, or along with, the article "Preparing for a Marvelous Marriage," and its twenty-five questions, which appeared in the May 1994 Word and Work.)

I read of a couple meeting with a pastor for pre-marital counseling. During the discussion the husband-to-be remarked that he expected his wife to give up her outside job when they had their child(ren). He had never told her that until then, and she was completely flabbergasted. "But you were always so supportive of my career, so I just knew you would agree to my continuing in it!" "Yes," he replied, "until we have children; but then no more." She was horrified.

I mention this merely to show the importance of pre-marital counseling, and of questionnaires like this one. It was far better for that couple to learn of their disagreement before they married, than to have it explode unexpectedly on them during their first pregnancy. Knowing it ahead of time, they could pray about it, reason it out, and either accept his view, or hers, or agree on a compromise, or realize that they disagreed so strongly on this matter (and probably others also) that it would be wiser for them not to marry.

With this in mind, here are a number of questions to consider very carefully.

Marriage And Divorce

1. Motives For Marrying: Why are you planning to get married? Your first chance? Maybe your last chance? Loneliness? All your friends are married? To legalize sex? Because you are already pregnant? Or because you deeply care for each other, truly feel that each can help the other, and that it is the will of the Lord?

2. What is marriage all about, anyway? What is it for? What are your hopes and dreams for your marriage? Discuss: "To me, an ideal marriage means" Also, "To me, a wonderful marriage would mean something like this, 30 years afterward"

3. "My dream for my future as an individual (even if I don't get married) is" "My dream for our future as a couple (plus children, probably) is"

4. Do you know what the Bible teaches about divorce? Do you realize how radically different its teaching (that is, God's teaching) is from our society's teaching? Are you committed to Christ's authority on this point? (See Matthew 19:3-9; 1 Corinthians 7:10-16.)

Have you considered all the implications of the marriage vows? Each spouse promises to be faithful, loyal and loving to the other whether he/she gets "better or worse, richer or poorer, in sickness and in health." That's saying a LOT! And it is based on the Biblical teaching that "love is not a feeling, it's *an act of the will!*"--as an old song says. Even if our feelings of love fade away, we can still act lovingly and treat our spouse with kindness and fidelity. And if we do that, probably love's "feelings" will return! But whether they do or not, we have vowed (before God) to take our partner for as long as both shall live--NOT as long as both shall love!

Knowing Each Other, And Suiting Each Other

5. What are three things he/she (your spouse-to-be, not you!) enjoys doing the most? (This reveals how well you know him/her.) Do you enjoy these things too? Can you at least tolerate them?

6. What common interests do you share, that you enjoy doing together? As for hobbies which one of you enjoys, but not the other: Are you willing for him/her to have free time away from you to engage in them? How much time?

7. Do you personally love to stay at home, or love to hit the road? On a holiday or vacation, would you prefer to go to the beach? Mountains? Overseas? None of them? Any of them? Or _____? Would you prefer to travel by car? Plane? Boat? RV? _____? Do you prefer to stay at night in a motel? Camper? Sleeping bags in the

THY WILL BE KNOWN

Tim Stafford

You can always tell college seniors, particularly those who haven't finalized plans for the following year. When the future is mentioned, their eyes tend to go slightly out of focus. They develop nervous tics. They huddle in little groups, nostalgically saying things like "Remember that guy freshman year . . . ?" Then they sigh and are silent. No matter how they try to prevent it, their minds betray them and sneak beyond graduation into that great darkness optimistically called the future.

And then there are the Christians. Confronted with the same lack of direction, they ask others to pray for them. They mumble things about God's will and spend a lot of time reading comforting psalms. But often--too often--there is that same spark of fear in their eyes. There was in mine.

I was an English major. What on earth can you do with an English major? Or a history major, or an econ major, or a math major? What if you don't *want* to go to grad school? What if you don't *want* to teach? I didn't have any answers to those questions. So, like other Christians, I began to pray. Between then and now, I learned some things about guidance.

When I began to pray, one of the first things I realized was that I didn't know how. My prayers felt vague, vapid. I was mumbling things like, "and please guide me in the days ahead . . ." I was asking God to "show me where I ought to go after graduation . . ." there was nothing in those prayers to grab onto, nothing I could say firmly to God. I wanted to pray with the assurance of an Old Testament prophet, but I ended up praying mush. How would I even know if he answered these vague prayers?

The problem was, my future was so unformed that anything could be God's will. Everything I prayed had that tentative feel; always "if it be thy will." I couldn't even get on my knees and plead, like Jesus, "God, I really want this . . . please give it to me . . . but I'd rather have your will if this isn't how it should be." I hadn't the foggiest idea what I wanted, let alone what God wanted.

Then one day I thought of Luke 12. "Do not be anxious about your life . . . for life is more than food, and the body more than clothing. . . . Instead, seek his kingdom, and these things shall be yours as well. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Do not be anxious . . . do not be afraid. That was the first lesson I learned. It gave me something I could pray for: something concrete, something in the present. I began to pray for freedom from anxiety. I didn't have to tag on, "if it be your will." I could ask . . . almost demand . . . freedom from worry each day, because I knew it was God's will for me. He wouldn't fail to give it to me. "What father among you if his son asks for a fish, will instead of a fish give him a serpent?" (Luke 11:11).

And it worked. I still didn't know what I was going to do when June came, but at least I was calm about it. God answered that first prayer, and it really was the most important one. Fear of the future was more the enemy than the future itself--especially for a well-educated college graduate who served a loving God.

Freedom from anxiety led to something else: It moved me out of the future and back into the present. And there it opened my life to some important things.

I remember talking to a girl who lived in my dorm. A typically worried senior, she seemed to spend most of her waking hours wondering where to get the best job in Urban Planning. We were chatting in the cafeteria after lunch once when she stopped talking and looked at me, puzzled. "What are *you* doing after graduation?"

I shrugged. "Don't know."

"But I've never heard you talk about it . . . even mention it. Aren't you worried?"

"Oh, sometimes," I said. "But most of the time I'm not."

She looked suspiciously at me. "You must have a pretty good idea what you're going to do, then."

"I wish I did," I said.

"Then why aren't you worried?"

"I guess because I believe in God. I believe he'll show me what I'm supposed to do."

From her immediate reaction you might have guessed I was a man on the sinking Titanic suggesting the cavalry would soon rescue me. But it did open up a good discussion about what it meant to be a Christian with her and with others. That was the first good product of living in the present, freed from anxiety.

I don't mean to suggest that I didn't do the practical things: filling out resumes and applications, getting recommendations filed. But having done those things, I asked God to let me put them out of my mind. You can't grow an inch by worrying about it, nor can worrying get you a job.

For a lot of seniors I knew, that last year at school was almost wasted time. They behaved as though their doom were on the horizon. You can't enjoy life when you're sitting on a time bomb.

But living free from that time bomb meant making the most of the time and people God gave me at school, even if the future was unsure. That paid off. I had some of my best experiences ever with people and with classes. I got some things done that I'd always wanted to do. And instead of shrinking back from new friendships, I made friends who carried over into the future and helped a lot in getting me through threatening times.

My Old Man

Feeling secure was wonderful, but there remained the question of guidance. How do you find out what God wants? There's been a lot written, and little that helps. For a complete treatment I'd recommend Elisabeth Elliot's *A Slow and Certain Light* (Word Books). She writes clearly about the conditions, the objectives and the means for finding God's will.

It wasn't that kind of overall treatment that helped me, however. It was one simple, obvious thought that came out of a Bible study I was in. The leader said simply, "*Of course, God wants to give us his will.*"

It was as though the stars were shining on the first day in creation. Of course--God doesn't want to hide his will from me. He wants to give it to me.

I'd thought God was a hard old man. If you wanted to find his will you had better get on your knees quite a bit and wrench it out of him. If you didn't, you might not get it. You can never tell with him.

What's more, your ear had better be finely tuned to the voice of his Spirit, because he only whispers once--if you miss it, too bad.

But when I realized that God wanted me to know his will, I realized I didn't have to work so hard to find it.

Let me put it this way. You don't have to be on your toes to find God's will any more than you have to be on your toes to see whether you should stop at an intersection. Barring the extraordinary, normal vision and ordinary observance of the traffic laws will let you see

whether there's a red or green light in plenty of time . . . not two blocks before you reach the intersection, but when you're ready to use the information. Why? Because traffic lights are designed by people who want you to read them.

Guidance is all tied up in your view of God. Is he capricious? Does he like to play tricks? Does he enjoy seeing you suffer in your prayers? I don't think so.

That doesn't mean you can't frustrate God's will by some overt disobedience. It doesn't mean you will never fail to hear his voice if your heart is calloused and hard. But it does mean that if you are open to receive his will, you will receive it. Because he wants you to.

So, frankly, I didn't spend hours on my knees pleading with God for a glimpse of the future. That may be appropriate at times, but it isn't normally. My prayers were mostly short and to the point. I tried to make it clear to him every day that I wanted to know, at the right time, what I should do. I tried to demonstrate my fidelity to him by the way I acted. And other than that, I went on about the life he had already given me, praying for today, thinking about his will for today. I tried to leave tomorrow to him.

A Tenant?

My final lesson came in regard to the Holy Spirit. I knew that the Spirit lived inside me, and that he was the one who would guide me. But I had a partly false idea about how he would do it.

I thought of him living inside me as an apartment dweller. Somewhere down in my lower torso was a spiritual cubbyhole where the Spirit monitored my life. When things weren't going too well he'd bang on the pipes. When a decision had to be made, he'd yell over the intercom: "This is the Holy Spirit speaking, take the job."

That idea isn't totally in error: The Holy Spirit is not simply a part of me. He is an *other* who does interrupt my thoughts with his voice. But he doesn't always . . . and it may be he'd rather not.

The problem with the apartment dweller concept is that nothing about me really changes as I grow in Christ. Oh, maybe the Spirit bangs on the pipes more often, or I become able to hear him and obey him more consistently, but it's still me and the Holy Spirit, each in our little compartment. I am not qualitatively different.

What the New Testament talks about is the "filling" of the Holy Spirit. This is a mystery: But the transcendent God *fills* me. He fills everything--my words, my actions, my thoughts, my prayers. I am to walk "in Him." I am "baptized in Him"--as though he had washed me

all over. There is a union created between us, so that I am transformed. This is what Paul meant when he said, "When someone becomes a Christian, he is a new person inside."

In terms of guidance this has great implications. It means that I don't have to distrust all my own feelings and intuitions. You know how this works: You're so used to being out-of-kilter with what God wants that you assume whatever *you* want must be the wrong thing. This might theoretically be true of a very new Christian, someone who must learn things all over again. But in general, our feelings, our inclinations, and our ideas must be God-given if the Spirit really lives in us. They are, in fact, the primary ways God wants to guide us, because they represent the union of our lives with his Spirit.

Of course he could use a voice from heaven. There could be a mystical sign. But there seldom is. And I suspect God works in these spectacular ways principally when he is having trouble getting through by conventional channels.

An interesting example of God's spectacular guidance (spectacular, not miraculous, because all guidance is miraculous) is in Acts 16, where Paul sees a vision of a man calling him into Macedonia. Obviously God intervenes spectacularly at times, and this is one of them.

The interesting thing, however, is that the vision called Paul to change his plans. You would think that if anyone planned his future in a godly way, it would be Paul. But unless you believe that the Holy Spirit changes his mind, you must conclude that Paul had gone off on his missionary journey without any visions or inner voices from the Spirit. Perhaps he simply looked over the situation and chose the route that matched his own interests, and which seemed to make the most sense. But the Holy Spirit wanted him to go into a whole new region--and so intervened spectacularly. It was *exceptional* guidance, and obviously not the kind of guidance Paul normally relied on.

I don't believe God wants me to be a zombie responding only to voices and miracles. He wants me to be a person, responding in a godly way to situations, living in touch with his Spirit in all my thinking and feeling. Zombies and robots, you know, God can make from scratch. Godly human beings he can only form and train.

What does that mean practically? It meant that when I graduated I had to trust my own judgment about jobs. Not trust it because I was smart; trust it because "it is God that works in you." I found that he works pretty well. The path to where I am now was circuitous. I sometimes had to make decisions I didn't savor, where all the choices were full of insecurity and uncertainty. The jobs God gave me weren't

often my first choice (though from my present perspective I can see that they should have been). But he got me where he wanted me.

It was an adventure.

I meet people all the time who want God to "guide" them, to forcibly take over the controls of their life, and who are tortured by the fear that he might not. Their fears are well-founded: He won't. He already lives in them if they're Christians. More power over their lives he doesn't seek.

That indwelling presence isn't all the guidance he ever needs: We aren't always faithful or obedient to him, and sometimes his path is very exceptional. But it is all the guidance he wants. God give us the serenity--and the bravery--to understand and accept that.

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NEWS and NOTES

Edited by Jack Blaes

Another Saint Goes Home

Paul Addams died of pneumonia in Tacoma, Wash. on March 27. He was 87.

Bro. Addams was deeply dedicated to the Lord and His work. In early years he & his brother, J. L. Addams, preached & taught at several mission points. In later years he was an elder, first at 5th & M Streets church, then Iroquois (a daughter church of 5th/M), & then at Portland Avenue. He was always devoted to Portland Christian School, where his wife, Lloyd Chambers Addams, taught for over 30 years. Bro. Paul was business manager when PCS expanded by acquiring its north campus. He was a man of prayer & quiet wisdom.

Anyone wishing to contact Sister Addams may reach her c/o their daughter, Mrs. Jane Javins, 68 Bonney St., Steilacoom, WA 98488.

Pray for her health, & decisions facing her now. Anyone wishing to honor his memory may send a donation, at Bro. Addams' request, to Portland Christian School, 2500 Portland Ave., Louisville KY 40212.

Manila, Philippines

The 33rd graduation ceremony of Central Bible College (formerly C.B. Institute) was to be held on March 17. Thirteen students finished the 1-year Basic Bible Course. Six finished their 3-year Associate in Theology course. And three got their 4-year Bachelor of Theology diploma.

Pray for this important ministry, and for the funds needed for a new building!

School of Biblical Studies, Louisville

We are thankful for 2 new students who've come from Louisiana,

Lecky Gough and Dub King. Both are carrying 12 hours of classwork plus working at jobs 40 hours weekly!

We are thankful for our other students too. 2 of our teachers plus several students commute from the Linton/Dugger, Ind. area—a round trip of 240 miles! Lots of folks live much closer than that, & would profit from SBS' classes. Why don't you join us?

A fine SBS conference was held in March. Messages were well received. 88 attended Thur. nite, 100+ on Fri. The PCHS chorus sang well; and we were glad to meet Sonny Childs from Illinois, who has been such a blessing in Louisiana.

New Missionaries to Africa

Martin & Susan Brooks and their children plan to leave for Mozambique in August of this year. They both are graduates of Portland Christian High School and David Lipscomb U.

They are joining a team of missionaries whose diverse gifts and ministries blend together in a very effective way. And the Lord has opened up some doors to a very strategic group of people, similar to Apollos in Acts. For more information, call Martin at (502) 957-4010.

Gallatin Church of Christ, Tenn.

Last Sunday morning we had a special time of prayer for Sharon Brackin, who will be leaving this Friday morning the 29th, as part of a medical mission to Panama. Our missions committee was pleased to be able to assist Sharon with travel expenses for this special trip. Please keep her in prayer as she gives her time and effort.

* * *

Thank God for dedicated youth!- J.B.

Summer Youth Rally

Saturday, June 29 at Utica Church of Christ

3:00 - 5:00 p.m. Activities and Fellowship

5:00 p.m. Supper

6:15 p.m. Bible Sword Drill
Singing

7:00 p.m. *Antioch Music Camp Choir Concert* (Adults are invited to the Concert!)

For more info call Charles Knecht at (812) 283-9372

Lilly Dale Church of Christ

Things are happening in spite of the weather! (One 8-inch snow on a Saturday night, one 15+ inch snow and one Sunday morning of 10 below zero.) Attendance has been good. We have had six baptisms. In February, we had a good workshop at the Tell City Church of Christ. One of the Discussion Leaders (Joe Pekinpaugh) has continued his lesson on witnessing on Sunday nights throughout March and on a couple of nights in April. In March, we went ice skating with seventy-five attending and sixty-five skating. Skaters ranged from age 2-50+++ . We also had a youth rally with sixty-five teenagers attending and a total of one hundred-counting the youth leaders and other helpers and younger children. Several of us attended the S.B.S Spring Conference. In April, we had a very informative study of the mysteries of the kingdom of Heaven with Bro. & Sis. Robert Garrett. We are now preparing for the upcoming camp seasons at Woodland Bible camp and Antioch Christian camp. -- Sam Marsh

**V-E-R-Y Old W&Ws Needed:
1908-13**

A wonderful offer has been made to us. All the W&Ws printed

from its beginning in 1908 up thru 1950 will be microfilmed free of charge, then made available at cost to interested libraries, schools & individuals.

But we can find hardly any copies before 1914. Do you have any, or know of anyone else who has those early copies? In those years it was published in New Orleans, edited mostly by Stanford Chambers, and usually called the Christian Word & Work. If you have any individual magazines or any bound volumes of a year's issues, please call me at (502) 897-2831 or Don Haymes at (708) 869-7788. We are interested in buying them, or receiving them as donations, or borrowing them for a few months while the microfilming process is done. If you are unwilling to part with your magazines, Bro. Haymes will pay for you to make copies of them to send him.

Please help us if you can. There is an increasing interest in many quarters in the history of W&W, the churches it served, their leaders, & the movement connected to it.

A Humdinger Has Been Planned

The upcoming Louisville Christian Fellowship, Aug. 5-8, will be innovative. There will be only 4 speakers, instead of the usual 15 or so. But each will speak 4 times!

There is a great theme, on reaching out to the lost. And 4 outstanding speakers: Julius Hovan, Earl Mullins Sr., Joseph Shulam--a Jewish Christian who ministers in Jerusalem, & Marvin Phillips of Tulsa, OK. Of these Bro. Phillips is probably the least known in the Louisville area.

But he is widely known as a speaker & leader among the new breed of Church of Christ preachers who focus on King Jesus, God's grace, & love for all disciples. And

can he ever p-r-e-a-c-h!! I've heard him a few times & been blessed tremendously.

BE THERE; you'll be glad.

Pray Our Circulation Will Grow

We are placing an ad for W&W in the June Christian Chronicle, which has a circulation of around 250,000. Please pray that the Lord will give us just the right subscribers, & make us a channel of His blessing to all. Almost every month we get calls or letters from folks hungering to know more of God's grace & the blessed Hope. A phone call came as I was writing this, from a middle-age preacher from far away, seeking counsel. He wrestles with questions re: who are saved (how correct must people be?). He also commented, "I have no eschatology" (view of endtime events). But he is searching, & God honors seekers.

Change of Ministry

As some of you may know I have announced my retirement as the minister of Southeast Church of Christ effective July 31, 1996. This will bring a close my preaching ministry in the Jeffersontown community which has lasted 25 wonderful years. Joann and I will treasure the friendships we have made through those years. We fully support the work and the leaders at Southeast.

I am thankful God has given me excellent health and I plan to continue to be used in ministry. I have been asked to join the faculty at PCS as a part time teacher. I believe this is the leading of the Lord.

It is my desire to make myself available for pulpit ministry, seminars, workshops and revivals as the Lord would direct. Joann and I ask for your prayers.

--Nathan Burks, (502) 491-9375

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