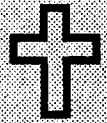


"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

JULY, 1998

YOU OUGHT TO KNOW

- . . .the Bible, via telescope and microscope
- . . .our Lord's teaching about the endtimes
- . . .how to defend your home from Internet Junk
- . . .how a theory might curse you
- . . .how potential preachers can prepare

**THE 51st ANNUAL KENTUCKY / INDIANA
CHRISTIAN FELLOWSHIP WEEK**
(Formerly the Louisville Christian Fellowship Week)

August 4-7, 1997

Theme: IN THE BEGINNING, GOD

Monday Evening, August 3

7:25 Singing
8:10 Why Does It Matter? Julius Hovan

Tuesday, August 4

9:00 The Flood Dr. David Eakin
9:45 Prayer Time
10:20 The Agenda Of Evolution Randell Harris
11:20 Exposition: Genesis 1-3 Don McGee
1:15 Defining Various Views & Theories Nick Marsh
2:00-2:30 Panel Questions & Answers
7:25 Singing
8:10 How Did We Get Here? Dr. David Eakin

Wednesday, August 5

9:00 Social Issues & Development Randell Harris
9:45 Prayer Time
10:20 Dinosaurs Dr. David Eakin
11:20 Exposition: Genesis 1-3 Don McGee
1:15 Fearfully And Wonderfully Made Dr. Jim Broadus
2:00-2:30 Panel Questions & Answers
7:25 Singing
8:10 Why Are We Here? Randell Harris

Thursday, August 6

9:00 Creation / Evolution & Education Randell Harris
9:45 Prayer Time
10:20 Practical Confrontations of Evolution Dr. David Eakin
11:20 Exposition: Genesis 1-3 Don McGee
1:15 Should This Be An Issue Julius Hovan
2:00-2:30 Panel Questions & Answers
7:25 Singing
8:10 Where Are We Going? Earl Mullins Sr.

DAY SESSIONS: Portland Church of Christ,

2500 Portland Ave., Louisville, KY 40212

NIGHT SESSIONS: Sellersburg Church of Christ

211 South New Albany St., Sellersburg IN 47172

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

Dennis L. Allen, Missions

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JULY, 1998

No. 7

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Theme: You Ought to Know!

TO BE CONTINUED

Alex V. Wilson

I realize how easy it is for magazines to get buried in a stack somewhere, and then forgotten. Even those you really want to read. Then two months later (or five, or fifteen!) you discover it. (Maybe the stack got so tall it fell over.) By then all the more recent ones have come, so with a sigh you toss it.

This month's "News-and-Notes" contains two rave reviews of May's W&W, the one about death, also Israel. Let me encourage you to give priority to wholesome, helpful reading.

And I hope this magazine receives that rating from you. Pass it on when you finish it, and urge others to subscribe too. We want to increase our circulation, so more will benefit from its teaching.

This month five articles either begin or continue a theme. The one on **Israel** is #2 in a 3-part series. Next month our major theme will be the book of **Proverbs**, but this month we have an article by a present-day Christian proverbialist. His wise maxims will continue in August and September too, D.V. A few months ago we thought about **preachers and preaching**. Now an article by Bob Ross helps us think about preparation needed for that great ministry. Our series, "What the Bible Teaches" examines **Matthew 24**, our Lord's important teaching about the future. Study it carefully, with an open Bible for reference.

Then there's **Ann**. She's in the article following this one. I hope you are not like her. But lots of people are. She leads us into a series of 3 meditations on a sometimes controversial topic. Then R. H. Boll and Charles Simeon stir our thoughts about what brother Boll aptly calls "the curse of a theory."

Speaking of him, did you know that this year is **Word and Work's 90th year**? He didn't become editor till 1916. But W&W's birthdate was March 1908 and its birthplace was New Orleans. We've made no mention of it till now, but we do have plans for a special Nov./Dec. issue. Stay tuned.

But we must look forward as well as back. A short time ago we were sent an article about an urgent current problem--**garbage on the internet**. And we mean garbage, as in j-u-n-k! What a problem. Now I'm no expert in this field, but his suggested solution sounds good to me. However I haven't tried it, and all I know about the author is what

the article and an accompanying letter said. So I'm not endorsing his "product," but it seems to ring true. If you try it, let us know if it's as good as it sounds; or tell us of other solutions you have learned about. In such areas we need to help one another.

Good reading to you, dear friends.

ANN'S SOUPY BELIEF-SYSTEM

[1st in a series on (shhh!)]

Alex V. Wilson

This article and a few others in coming months will probe the important subjects of correctly **understanding the Bible**, and then (especially) **organizing our beliefs** to some extent. In other words, we shall think about **interpretation**, and **theology**. Some good Christians don't believe we should study theology or have a personal theology. And it's true, it can be dangerous. For when we try to fit our beliefs together in a systematic way, we are tempted to ignore some passages and twist others to make them fit into our preconceived theological system. Many folks have fallen into that pit. But woe to us if we do that! We must be honest and humble with God's Word. (Don't miss this month's vital article about "Simeonites.")

Yet consider this: **Every Christian who believes anything at all about the Bible's contents has some sort of theology already.** You may think you don't, but your answers to other people's questions will show you do. Ken asks you, "How can a sinner get saved?" Your answer reveals your theology of salvation. When Jeanette raises questions about losing salvation, or Phil says "Why do you believe the Bible is God's word?"--your replies will be based on your theology.

Fred wonders if gifts of the Holy Spirit are for today. Again, if you have an opinion, it's a theological one. Sue is perplexed: why don't we get everything we pray for? You explain by showing her several passages; they reveal your theology of prayer. Hopefully, you can solve your friends' problems by taking several Scriptures and putting them together in some logical way--for all the truths on matters like these are rarely found in just one passage.

But that's how you "do" theology! You take several passages on a Biblical subject (as many passages as possible, depending on your purpose, knowledge, and available time), examine them so

you can discern the subject's various facets, and try to fit them into a meaningful pattern.

So it's really not a choice between having a theology or not having one. Every Christian has one. It's a question between having a good or a sloppy one. Some believers have prayerfully and with brain-sweat thought out the teachings of Scripture, trying to integrate them. Others merely have a conglomeration of beliefs from various sources.

Are You Ann?

Take Ann's theology. It's like vegetable soup, with lots of different ingredients. There are some beliefs she remembers from the Sunday school class she attended as a child. And advice from Ann Landers' column. Plus Robert Schuller's book on self-esteem. Then there's Dr. Laura's call-in radio show, plus that New Age book her friend loaned her. (Was it The Celestine Prophecy, or Embraced by the Light?) Oh yes, and her preacher's sermons, of course. (She wishes she could pay better attention; maybe if she sat closer to the front...) And occasionally in a surge of resolution she reads her Bible several days in a row. Ann wishes she understood things better. And that she hadn't sat with her mouth glued shut the other day when her officemates agreed that all religions lead to paradise in the end. That wasn't quite right, she knew; but what could she have said? After all, she's been a Christian for only nine years now!

Some systematic Bible beliefs could do wonders for Ann, IF she'll study not only to learn facts but to gain spiritual understanding. Not just to memorize some verses but to possess a broad grasp of God's nature and purposes. Not to win arguments but to apply God's Word to everyday living. Plus being ready to defend her faith and answer other people's questions. Yes, she could do with some Biblical theology. And you?

Call it by Other Names, if that Helps

You may still have objections to that idea. Well then, don't call it theology. Instead, call it **Bible-study for the purpose of gaining an overall grasp of Scripture's teachings.** That's what I mean by "theology," and it will pass as a general definition of the term. But instead of repeating those 13 words each time we refer to the subject, we'll just use "theology" for short. By the way, I'm not trying to persuade you to read Charles Hodge's three volumes on systematic theology, or L. S. Chafer's seven-volume set, or the 1,300 pages of Millard Erickson's book, Christian Theology (though the latter has some very helpful parts for advanced students).

Perhaps better than calling it theology is simply using the term, the study of "doctrines." Whatever--we need it, urgently, as Ann's case makes clear. It's not the place for new Christians to begin, but it is something we need to study as we grow in the Lord.

Beginning Bible students, with little background, will be wise to start by reading 1-2 of the gospels. Then I'd recommend Acts, Philippians and James. But then reading through a **Bible-story book** would be helpful. Something like Egermeier's, or Hurlburt's Story of the Bible. They provide a helpful overview of the entire Bible. From there the beginner could graduate to **reading through the entire Bible**. And then try some simple **study of doctrines**. Examples include the "What the Bible Teaches" series in W&W. It's merely an introduction, but better than nothing.

Too bad more people didn't take advantage of the Sunday school quarterly Richard Ramsey wrote some years back, entitled Basic Bible Doctrines. But it's unavailable now except for a few copies sitting in someone's library here or there. Who will write something to take its place? Another simple but very helpful book is Paul Little's Know WHAT You Believe (190 pages, paperback; order from your local Christian bookstore). As always, read with discretion. And don't confuse this book with its companion, Know WHY You Believe. That's good too, but deals with apologetics rather than doctrines. William Evans' The Great Doctrines of the Bible is old (1912) but still good. And 2 books by James Packer are very stimulating if you're a good reader/thinker: Knowing God, and God's Words. You won't agree with everything in any of these books, but that's to be expected.

Go to School!

By the way, there's a good place in Louisville to study doctrines, as well as other subjects: The School of Biblical Studies, 2500 Portland Ave., 40212. Many more people ought to take advantage of it. To first-year students S.B.S. usually offers classes in **O-T and N-T survey**. That's the best place to begin--you get a brief introduction to every book in the Bible. Many friends my age testify to the great profit they received from Frank Mullins Sr.'s class in Bible survey at S.C.C. years ago. It changed their lives to see how Scripture depicts God working out His plan through the ages; and how the various parts of God's Word fit together. That is true at S.B.S. as well. (Another important 1st-year subject is the life of Christ, based on a "harmony" of all four gospels.)

After Bible survey, it's important to **study in detail various books**. That gives you a grasp of what Romans, for instance, teaches about sin, redemption, justification, sanctification, Israel, practical liv-

ing, our relationship to government, what to do when believers disagree, etc. The approach here is, **One book (at a time)--with many subjects.**

Then the class in doctrines takes the overall approach to important subjects. Here's just one example: what is the Biblical teaching about the Day of the Lord? Examination reveals that it is mentioned by nine O-T prophets, plus Christ, plus the apostles Paul, Peter and John. Must be important! So you try to glean the various ideas of each writer, and see how they fit together. The approach here is, **One subject (at a time)--from many books.**

Regarding some Bible topics, you'll find that while the various inspired writers don't disagree with each other, they nonetheless present different-though-supplementary views. Paul and John agree that believers are children of God, but Paul emphasizes our adoption and John our new birth. Luke repeatedly writes of repentance; John's gospel and letters never mention it. John believed in it, of course; but he used other terminology to express the idea. Studying doctrines helps us have thorough knowledge of important subjects.

So--study God's Word: 1)Survey it, to get the big picture. 2)Study its books in depth, to get the details. Then 3)study its great subjects in an overall way, trying to see the systematic pattern of God's truth. You may call that pattern whatever you wish--your doctrinal beliefs, your theology, or your worldview (to use a good word that's become popular in recent years). But for your own sake, and God's, keep honing it by prayer, further study and application. Everyone has some kind of "theology." So have a good one, not a sloppy, soupy one.

TRY BEING A SIMEONITE

Compiled, Paraphrased and Annotated by Alex V. Wilson

Don't be an Arminian, who argues that it is possible for a really saved, regenerate person to lose his salvation. And don't be a Calvinist, who insists that a saved person can never possibly lose his salvation. Instead, be a Simeonite!

A Simeonite?? What is that?

Well, really I mean, "Be a Bible-Christian, not a system-Christian." That was the view of Charles Simeon, an Evangelical leader in England during the latter 1700's and early 1800's. The following quotations from his writings further explain what he meant, and also provide wise and balanced advice for all of us who want to follow Jesus Christ and His Word. (I have taken the liberty of paraphrasing the quotations in some places, to modernize and simplify them.)

My aim is to bring out of Scripture what is there, and not to thrust in what I think might be there.

I am no friend to systematizers in theology. I have endeavored to derive from the Scriptures alone my views, and to them it is my wish to adhere with complete faithfulness, never wresting any portion of the Word of God to favor a particular opinion, but giving to every part of it that meaning which I believe the great Author desired to convey.

I am aware that for this reason I may be considered as sometimes inconsistent by the zealous advocates of human systems. But if I shall be no more inconsistent than the Scriptures themselves, I shall be satisfied. No doubt there is a system in the Holy Scriptures (for truth cannot be inconsistent with itself); but I am persuaded that neither Calvinists nor Arminians *alone* possess it.

The truth is not in the middle, and not in one extreme, but in both extremes. Sometimes I am a high Calvinist, at other times a low Arminian, so that if extremes will please you, I am your man. Only remember, it is not one extreme that we are to go to, but *both* extremes.

It is supposed by many that the doctrines of God's sovereign grace are contradictory to the doctrine of man's free will, and that therefore the one or the other must be false. But why? Can any man doubt for one moment whether he be a free agent or not? He may as well doubt his own existence! On the other hand, will any man who has the smallest spark of humility claim that he possesses any spiritual blessing which he has not received as a gift from above? Will anyone re-

fuse to say with the apostle Paul, "By the grace of God I am what I am"?

Men differ not only about the beginning of faith in our hearts--what is God's part, and what is man's--but also about the continuation of the Christian life. Some affirm that God will without any doubt carry on and complete the work in our hearts, while others affirm that even Saint Paul had reason to fear lest he himself should become a cast-away. But why should these things be considered contradictory? Does not every man feel within himself a liableness--yes, an inclination--to fall? Does not every man feel that there is enough corruption within him to drive him to commit the greatest sins, and eternally to destroy his soul? Whoever denies this must have very little knowledge of his own heart. On the other hand, does not every one who is following the paths of righteousness daily give credit for his steadfastness to the influence of God's grace, and look daily to God for more grace in order that he may be "kept by His power though faith unto salvation"? No man in any way resembles the Christians of the Bible unless he has this disposition. Why, then, must these attitudes and beliefs be put in opposition to each other, so that every one of these points must necessarily contradict and explode the other?

I think that the Scripture system is broader and more comprehensive than some very dogmatic theologians allow. As wheels in a clock or other complicated machine may move in opposite directions and yet fulfill one common purpose, so may truths that seem contradictory be perfectly reconcilable with each other and equally fulfill the purposes of God in accomplishing man's salvation. It is my invariable rule to *try to give to every part of the Word of God its full and proper force, without considering what school of interpretation it favors, or whose system it is likely to advance. I am very sure of this, that there is not a strong Calvinist or Arminian in the world who equally approves of all Scripture, and who, if he had been with Paul or John while they were writing it, would not have recommended them to change one or more of their statements.*

[In other words, the Arminian would have said, "Wait, John! Don't include those words of Christ. 'My sheep hear my voice . . . and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand.'" Or again, "Now Paul, don't say that nothing whatever 'in all creation will be able to separate us from the love of God.'" (John 10:28; Rom. 8:38, 39) And the Calvinist would have said, "Paul, how can you possibly say, 'Note . . . God's kindness to you, provided you continue in this kindness; otherwise you too will be cut off'? Also, Paul, I wish you would alter your statement that Christ has now reconciled us 'in order to present you holy and blameless . . . before him, provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gos-

pel.'" (Rom. 11:22; 1Cor. 15:1, 2; Col. 1:21-23) Now back to Simeon's words:]

But I would not wish one statement of the apostles to be altered. I find as much satisfaction in the one type of passage as in the other, and I use the one as freely as the other. Where the inspired writers speak in unqualified terms, I feel free to do the same, judging that they needed no instruction from me how to spread the truth. I am content to sit as a learner at the feet of the holy apostles, and I have no ambition to teach them how they ought to have spoken.

* * * * *

Some read to prove a pre-adopted creed,
Thus understanding little what they read,
And every passage in the Book they bend,
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book instead of being taught.

--Author unknown

What the Bible Teaches about...

THE SECOND COMING of CHRIST JESUS

Part One

Alex V. Wilson

In studying this important topic we will mainly expound Matthew 24:1-31. Doctrines are more strongly established when based on long, major passages instead of taking one verse here, and another there, and a few from somewhere else. The latter approach is valid, but can more easily be abused by ignoring the context. So it is better to begin the study of any doctrine by examining in depth the main passages pertaining to it, and then seeing how shorter references relate to it as well.

Matt. 24-25 contain Christ's longest, most detailed teaching about "the end of the age" (v.3). Thus it is important. But there are problems, for verses 1-3 plus the parallel passages in Mark 13 and Luke 21 show that some or much or all of what He says here is about the destruction of Jerusalem. It is obvious that this particular destruction was the one that occurred in 70 A.D., when Roman troops under Titus demolished the city after a long siege. Because of this, some Bible teachers claim that these passages were totally fulfilled back then, and have nothing to do with Christ's 2nd coming. In their interpretation this entire passage deals with the past, nothing is future.

Already Happened, or Not Yet, or Both?

But that view overlooks some very obvious points. (1) Jesus spoke of "the end of the age" not only here (24:3), but also in Mt.13:39 ("the harvest [judgment] is the end of the age") and 28:18-20 (the great commission, and our Lord's presence with His people, continue throughout all this era). Both those texts are obviously related to the yet-future close of this present age, which extends from Calvary/Pentecost to Christ's return. Why wouldn't "the end of the age" in Mt.24 mean the same as it does in those other passages? (2) Matt. 24-25 contains several other references to the culmination of our current era. There are repeated references to final judgment, which obviously is future (see 24:45-51; 25:19-30 and especially 31-46).

(3) In 24:29-31 Jesus says, "Immediately after the distress of those days [notice that clue about timing], 'the sun will be darkened'...the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And...his angels... will gather his elect from the four winds...." This is His endtime return. Our Lord had used similar terminology earlier, when He told the

apostles, "The Son of Man is going to come in His Father's glory with his angels...." (Mt.16:27). Likewise both Paul and John later describe the 2nd coming with language that harks back to Mt.24:29-31. For instance, 2 Thes.2:1 speaks of "the coming of our Lord Jesus Christ and our being gathered to him." And Rev.1:7 exclaims, "Look, he is coming with the clouds, and every eye will see him... and all the peoples of the earth will mourn because of him." If you review those expressions you will see powerful evidence that Mt. 24-25 is mainly about the yet-future coming of our Lord.

But how can that be, since the sermon was occasioned by references to Jerusalem's fall, which occurred in 70 A.D.? The answer seems to be that there are numerous similarities between the conditions at the time of that dreadful crisis and the conditions that will exist just before the 2nd advent. That destruction of Jerusalem was a pre-filment of parts of Mt.24/Mk.13/ Lk.21, while our Messiah's return will be the full-filment of those chapters.

Some folks may find that idea incredible, or too complicated to understand. But there are other instances of this in God's word. Daniel's predictions of an "abomination that causes desolation" (9:27; 11:31; 12:11) were partly fulfilled in 168 B.C. by the monstrous Syrian king, Antiochus Epiphanes. But he was not the complete fulfiller, for Jesus in this very prophetic sermon which we are studying speaks of that "abomination" as future in His day (Mt.24:15). Daniel's forecast still awaits its final fulfillment.

1. Daniel predicts that there will be an abomination of desolation.
2. 168 B.C. Antiochus partly fulfills that forecast.
3. 30 A.D. Jesus tells of a future abomination of desolation.
4. Before Christ's return Antichrist will fulfill it.

In a similar way Domitian Caesar, who ruled the Roman Empire when John wrote the book of Revelation, was a prefilment of prophecies about the Antichrist-"man of lawlessness"- "Beast." He claimed to be a deity, beginning some of his official letters with the words, "I, your lord and your god, command you to...." He also persecuted Christians, and in other ways resembled the endtime world-ruler/deity portrayed in various predictive scriptures. Yet he was not the final fulfillment of those passages; there were parts he did not fulfill. This concept of partial and complete fulfillments is explained in 1 John 2:18, "As you have heard that the antichrist is coming, even now many antichrists have come." There will be a fulfillment; but before then there may be multiple prefilments. "Dress rehearsals of the end" is what one writer terms them.

In the same way, parts of Mt.24 were prefilled in Titus' time, other parts will be fulfilled at the end of this age, and other parts accurately describe conditions at both times. [See note at the end if you are interested in other details re: this issue.]

Some of our readers may find these matters overly technical and un-inspiring. I would gladly omit them. But it seems necessary to delve into this dispute in light of conflicting interpretations by various sincere Bible students. If you believe, as I do, that Mt. 24 is a major prophetic passage about Christ's return, and truly relevant for Christians today, you may find that belief challenged by some preachers or writers. Thus we have shared these thoughts.

Another View, Also Hard to Maintain

Some other teachers say that since Mt. 24 was taught before the church was established at Pentecost, this chapter is not for Christians but mainly for the Jews who will be living during the yet-future "great tribulation" (v.21; "great distress" in the NIV). But during the same week that Christ gave this teaching on "the end of the age" (v.3), He also gave the "Upper Room Discourse" found in John 13-17. That too was to the apostles, and before Pentecost, yet no one says that its teaching about love, the vine-branches relationship, the Holy Spirit, etc. was not for us Christians. So there's no good reason to believe that Mt.24 and its parallel passages are not for the church. Mt. 28:20a confirms this fact: Christian disciples should be taught everything Jesus taught the apostles. The fact that Mt.24 refers to the holy place, Judea, and the Sabbath does not nullify this fact (24:15,16,20). It merely shows the location of some important incidents.

Background to The Passage

Next month we will expound Matt.24:1-31, D.V. But let's consider now the background to that passage, found in the paragraph preceding it, chapter 23:37-39.

"O Jerusalem, Jerusalem, you who kill the prophets..., how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'"

Notice some ideas here which reappear as themes of the discourse that follows: 1st, "Your house"--your beautiful temple of which you are so proud and in which you have often trusted (see Jer.7:4)--"is left to you desolate." The temple was indeed a fantastic building. Herod's

program of enlarging and beautifying it had already gone on for 46 years, and was still in progress. The historian Josephus said some of its stones were 37 by 18 by 12 feet in size, and "whatever was not overlaid with gold was purest white"! But what did that matter now? Since the people had rejected the Lord of the temple when He came to them, their rituals--even those originally initiated at His command--would be devoid of any value in His sight. And in chap. 24:2 He went on to tell that before long the building itself would be laid waste and devastated.

2nd, The expression He used in 23:38 was, "Your house is left to you **desolate**." That idea reappears in 24:15, where He mentions "the abomination that causes **desolation**, spoken of through the prophet Daniel." Desolation had already come via King Antiochus Epiphanes, as we saw above. It would come again via General Titus. But careful study reveals that those events were previews of desolation still to come at the End, under "the king [who] will exalt and magnify himself above every god," as Daniel prophesied (9:27; 11:31,36; 12:11; compare 2 Thes.2:3-4,8-10; also Rev.13:5-8).

3rd, in 23:39 Christ declared that those who rejected Him would not see Him till they acknowledged He is Messiah, saying, "Blessed is **he who comes in the name of the Lord**." Compare this with 24:3, "**your coming**." Also "**the coming of the Son of Man**," a phrase found in 24:27, 37, and 39. And we read in 24:30,42,44 of "**the Son of Man coming...your Lord will come...the Son of Man will come**."

Thus we see that the end of Mt. 23 sets the stage for chap. 24, introducing these themes:

- 1)Be prepared: **desolation is coming**.
- 2)Be faithful: **Jesus is coming**.

(To be concluded)

SOME WISE PRINCIPLES IN BIBLE STUDY

R. H. Boll

Some excerpts from his book *Truth and Grace*

(1) Caution! Inferences Ahead!

We cannot be too cautious in making or weighing inferences. There is where men err. Thence come creeds and theories. We may infer, but we cannot be dogmatic about our inferences. Our logic may be good, but our premises may be mistaken. Our premises may be true, but they may not be comprehensive enough. Men blunder and blunder--always have, always will. And often just in proportion as their field of vision is contracted do they bluster and assert and dogmatize. The greatest minds have ever been most modest in presenting their conclusions. The things which God has said we may speak with all authority. But our reasoning, if presented at all, should be understood to hold a strictly secondary place, and should be held with a very light grasp. (p. 53; this section written in 1909)

(2) The Curse of a Theory

The victim of a human theory, newfangled or old, is injured in many ways--chiefly in that he is robbed of the word of God. The Bible is still in his hand, to be sure, perhaps more than ever; but it is now no longer God's word drawing near to his soul to speak to him. The warmth and beauty and fragrance and the personal communion with the Father are gone. The Book has become an arsenal of weapons, a collection of proof propositions, a pincushion full of points to stick somebody with. Like a buzzard who sweeps over a wonderful landscape and has eyes for nothing except a carcass, so the man poisoned with a theory sees only that in God's sublime revelation which goes to confirm his theory and enables him to meet some one's objection to his system of doctrine.

Alas, poor man! As a worm gnawing at the root of a vine makes it to dry up and die, so is your theory doing its deadly work in your soul. From a living, warm-hearted child, you have grown to be a dry, argumentative, talkative dogmatist, whose world revolves around the idol theory your mind has conceived or seized.

How Theories Are Made

Let me point out the method of making a new theory--not, I hope, to aid any one in constructing one, but to expose the poor little secret of them all. First, it may be from a partial glimpse of God's word, or from some suggestion received from man's wisdom, or out of his own philosophy, a man conceives a certain idea or scheme of doctrine. Second, he goes to the Bible to find support for it. Third, he goes about to explain away any text of scripture that conflicts with the theory and which might be used against it. Fourth, he tries to make the new theory an absolute essential to salvation.

The Ease of Wresting the Scripture

There never has been a passage so plain that some one could not make it appear to mean something else than what it said, or nothing at all. It takes but a little shrewdness, a little Greek or Hebrew if necessary, a little imagination and assertion, when--lo!--it is done. "How about the law which is written and engraved on stones, mentioned in 2 Cor. 3:7, and which is spoken of as 'passing away' in verse 11?" I asked a person somewhat taken with Seventh-Day Adventism. "That was not the Ten Commandments," was the reply. "But they alone were written on tables of stone." "But the Adventist made a distinction between 'stones' and 'tables of stone.'" I expected as much. They are simply obliged to make a "distinction" or something, else their theory is exploded.

"Harmonizing the Scriptures"

Another vicious principle of interpretation constantly adopted by theorists lies in the "harmonizing" of apparently conflicting texts. Here is a passage making a statement; over there is another which seems to declare the opposite. Now for those who simply believe God's word it is not difficult to see that there must be a higher harmony between the two which does violence to neither, and that we are at liberty to believe and preach both these passages just as they stand--whether or not we are able to perceive the tie that unites them. But with the theorist it is otherwise. One of these passages is for him, the other against him. One of them, therefore, is accepted at what it says and strongly emphasized; the other has to be knocked out of commission. I do not have to tell you which one it is that will be demolished and which one will be saved. (Condensed from pages 112-115.)

PRESENT-DAY PROVERBS

A major theme of next month's Word and Work will be the book of Proverbs. We shall introduce it, quote it, and give some guidelines for applying proverbs in general. But we also want to share with you the insights of a contemporary Christian proverbialist, starting this month.

Gospel Tidings is a good magazine that circulates among a number of Churches of Christ. Since 1953 Homer Youngblood has contributed a frequent column entitled "Gems of Truth." It consists of numerous wise observations about life, and how to approach it in a God-centered way. Here are some samples, reprinted by permission of the author and also of Travis Allen, editor of *Gospel Tidings*. We thank these brethren for their generosity. All the following are direct quotes.

Many people have too much to live on--and too little to live for.

There would not be so many mouths if there were not so many open ears.

We will do something constructive about air pollution when it begins to interfere with our television reception.

Little and often makes much.

Conceit thrives on a diet of flattery.

Our country is damaged by the unemployed who want work--and the employed who don't.

Some things come without effort: age, poverty, and eternal punishment.

Few things in life generate more false hopes than the first few days of a diet.

When it comes to dieting, we are poor losers.

The trouble with most diets--we take them between meals.

Choice, not chance, determines human destiny.

The elevator to success is not running--you must climb the stairs.

To get nowhere--follow the crowd.

Success is sweet, but its secret is sweat.

The best way to get rid of your duties is to discharge them.

Modern Israel at 50, and the Jews through the Ages

Part 2

Alex V. Wilson

King Fredrick the Great of Prussia once asked his chaplain, "What is the single greatest proof that Christianity is true?" The chaplain replied, "The Jews, your majesty."

In our former article we saw that God's Word foretold that the Jews, due to their sin, would be uprooted from their land and scattered worldwide. That happened. He forewarned them they would be persecuted more than any other people. That too happened. Yet He would preserve them as a people, and keep them from disappearing. That came to pass as well; they are still here. Now we continue, for the story gets better and better.

The Lord predicted not only Israel's dispersion, persecution, and preservation as a distinct people, but also their Restoration--to their **land** and their **God**.

He said, "I will gather you from all the countries and bring you back into your own land....I will cleanse you from all your impurities....I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to...keep my laws. You will live in the land I gave your forefathers; you will be my people, and I will be your God." Again we read, "They and their children and their children's children will live there forever, and David my servant [meaning the Messiah, David's descendent] will be their prince forever." (Ezek.36:24-28; 37:25; cf. Jer.23:5-8; many other passages could be cited.)

Some people say such passages were fulfilled when Israel was restored from captivity in Babylon. But did God put His Spirit within them at that time? Did they become a transformed, obedient people? Did they receive "David" as their king when He came? And have they lived in their land forever since they returned from Babylon? To ask such questions is to answer them. Also study Zech.10:6-12. Note that Zechariah wrote after the Jews had returned from Babylon, so he cannot be referring to that restoration.

But some people have a theory which causes them to overlook or try to explain away all the above promises. They say God is through with Israel due to their rejection of Christ. The divine promises origi-

nally given to Israel have been withdrawn from them and given to the Church instead. Now it is true that most of the Jews who lived when Jesus came forfeited their chance to inherit God's promises. He opened the door to God's kingdom to them, but most turned down His offer and lost their chance. Before long many Gentiles entered in and soon outnumbered the Jewish members in God's kingdom, the Church. (Col.1:13.) Jesus had told the unbelieving Jewish leaders this would happen: "I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit" (Matt.21:43).

But that is very different from saying that God's many promises to Israel are cancelled. Though most of that generation missed out due to unbelief, and though most Jews through the centuries since then have done the same--that is not the end of the story!

After all, Paul wrote concerning Israel, "What if some did not have faith? Will their lack of faith nullify God's faithfulness? Not at all!" Further, Paul affirmed that "the promises" are theirs--that is, if they have the inner as well as outer circumcision, if they have Abraham's faith in their hearts as well as his blood in their veins. (Rom.3:3-4; 9:3-5; 2:28-29; 4:11-12.) And the apostle himself raised this question, and then answered it: "Did [Israel] stumble so as to fall beyond recovery? Not at all!" Why, he even dared to state that after the full number of the Gentiles comes in, "all Israel [i.e., those living at that time] will be saved." (Rom.11:11 & 25-26, plus of course the entire context.) Not saved apart from faith in Messiah Jesus, of course, but by means of that very faith--as we are. The late F. F. Bruce of England, an outstanding Bible scholar, put it this way:

All Israel, not a faithful remnant but the nation as a whole, would see the salvation of God....If their temporary stumbling was prophetically foretold, so was their ultimate and permanent restoration. **The New Covenant will not be complete until it embraces the people of the Old Covenant.** Temporarily alienated for the advantage of the Gentiles, they are eternally the objects of God's electing love because His promises, once made to the patriarchs, can never be revoked. (Romans; emphasis added.)

So, we review. These Biblical predictions all came to pass: Israel would be uprooted and scattered, hated and persecuted, yet preserved. Thus how strange it seems that some Christians do not believe these additional predictions we have seen in God's word: Israel would be restored to its land, and be converted to its God and the Messiah He sent. It is especially mystifying that they don't believe in the Jews' restoration to their land, since for fifty years now a number have been there--in a nation-state for the first time after a lapse of 1813 years. It

may still be true (as it was a few years ago) that the population of Israel is smaller than that of Philadelphia, and that more Jews live in New York City than in all Israel. But the population in the Promised Land has been rapidly growing every month. And anyway, the number of people there has little to do with the issue we are discussing.

Yet some persist in saying, "The re-establishment of the state of Israel has nothing to do with Biblical prophecy." They seem to ignore the Bible passages cited above. (Though we must admit that there is at least a possibility that even the present state of Israel might be squashed and the Israelis driven out of their land again. If that happens, they will be restored at a later date, permanently, for the mouth of the Lord has spoken it.)

But the most important prophecy regarding them relates to their spiritual condition, their conversion. In addition to the passages given above, there is this statement by Jesus Himself to the Jewish leaders, shortly before His crucifixion: "Your house is left to you desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord'" (Matt.23:38-39). That "until" will expire someday, and they will make that blessed proclamation. This fits in with the book of Zechariah, where we read, "They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child." Such godly sorrow will lead to repentance, and such repentance to forgiveness. "On that day a fountain will be opened to the...inhabitants of Jerusalem, to cleanse them from sin and impurity." (Zech.12:10; 13:1.) Thus, we believe, Romans 11 will be fulfilled.

(To be concluded)

A follow-up to several articles in the May issue—

PREPARATION FOR THE PREACHING-PASTORAL MINISTRY

By J. Robert Ross

The following remarks were originally part of an address delivered by the author at a joint meeting of the School of Biblical Studies, Louisville Bible College and the College of the Scriptures held at the Portland Church of Christ, March 22, 1991.

I do not claim by any means to be an expert on ministerial training. These remarks are not the result of much experience in training ministers, although I have taught in one or the other of our colleges and seminaries for more than thirteen years. Neither have I engaged in a great deal of research into what the experts think should constitute ministerial training.

Instead, the basis of the following remarks is primarily autobiographical, that is, I have simply reflected on my personal experience in ministry and in the church, and from that experience I have devised what to me would be an ideal program for training ministers.

Screening/advising candidates--Not all are called to ministry and, of those who are called, not all are chosen or should be chosen. In the first place, the ministry should not be used to resolve emotional problems or to find the love that one's alcoholic mother or abusive father never gave.

In the second place, the ministry of the gospel is no place for someone who has not heard and understood and grasped and been grasped by the gospel of God's saving grace.

Aspiring ministers themselves deserve to be screened regarding their emotional and spiritual fitness for ministry and advised accordingly before they proceed too far with their formal preparation for ministry. The churches they serve or might serve also deserve this service.

Academic, Biblical, and theological expertise--The training of ministers should include a liberal arts education. A minister who has trouble with correct grammar or who is culturally backward in relationship to the community in which he serves will be at a great disadvantage. The Biblical and theological training he receives should be based upon the best scholarship available.

It should go without saying that the minister of the gospel must love the Bible and be intimate with every chapter and verse in it. But an understanding of church history and of the theological implications of the Bible's teaching in relationship to cultural, social, and philosophical trends are also important intellectual tools for the well-rounded minister.

Granted, there can be an overemphasis upon the intellectual requirements of ministry, and there will be exceptional ministers who will be greatly used by God with little or no understanding of our historical and theological legacy. The Holy Spirit does not always ask the church what He can do before He does it.

But the lesson to be learned here is one given by John Wesley to an antagonist, who told the founder of Methodism that the Lord did not need all his learning. To which Wesley replied, "That is true, and neither does He need my ignorance." Yes, rigorous, open-minded theological study is dangerous, but God does not need our fear and ignorance to protect the truth of the gospel.

Cross cultural sensitivity--I did not know it then, but I grew up in a bicultural environment. West Tennessee in the 1930's and 1940's was composed of two distinct and separate cultures, one white Anglo-Saxon Protestant--I never met a Catholic until I was fifteen years old--and the other composed of Afro-Americans one generation removed from slavery. However, because of segregation and because of the cultural myths which distorted my perception of Afro-Americans, I had little opportunity to learn from the cultural diversity so close to me.

By the year 2225 we whites will be a minority in this country. Actually we have always been a minority in the larger world for which Christ died. It is imperative, therefore, for anyone who wishes to obey the Great Commission to see one's self and one's culture in the light of and in relationship to other cultures.

Experiential practical training--The training of ministers must go far beyond the typical classroom education that has so long characterized most of our training programs. The mainline denominations have begun requiring a unit of clinical pastoral education in which a student pastor, along with several other students and a supervisor, learns to minister to people in crisis in a setting such as a hospital.

The ministerial student learns, as it were, from the textbook of human experience, including one's own experience of vulnerability and anxiety in the face of sickness, tragedy, and death.

The ministry of the gospel is more than mouthing certain words. It means being a vessel in and through which the riches of Christ's grace become real and effectual to people in need. That requires more than book knowledge.

Mentoring/discipling--I have long felt that one serious lack in my own seminary training was the presence of an older, wiser minister to guide and advise me as I moved into ministry. Richard Ramsey, the Director of the Bible Chair at Southeastern Louisiana University, did some of that for me for a couple of years. But I felt rather alone during my seminary training.

Part of that was because I attended a seminary outside of my own tradition. Little or no opportunity was available for a close, mentoring relationship with an older minister. However, Jesus himself taught the first ministers for His church in the pattern of traditional rabbinical training. This meant that the disciples learned by going to be with an older, respected rabbi. They would walk, work, eat, and sleep with him.

Today at least one denomination of which I am aware requires a full year internship between the second and third year of seminary. That is better than most of us do, but I suggest that a mentoring relationship with an older, wiser, more experienced minister should be built into pastoral training from the time a young man is out of high school until he is well into his own ministry.

The focus here should be both on the practical, down-to-earth aspects of ministry and on the spiritual life and development of the young minister including help on a healthy balance between devotion to pastoral responsibilities and responsibilities to one's family.

This, then, is my personal view of the ideal program to train ministers. It says nothing about calling or motivating persons for ministry. That is, of course, the first step. Until there are applicants wishing to be trained, then the church will go without ministers to nurture and lead it, and the world will die without the gospel by which God desires to save it.

Safe Surfin' On The Internet

How To Access the Good Without the Bad and the Ugly

William M. Kruidenier

Imagine life under the following stressful scenarios. First, the Life-threatening Library:

"Mom, can I walk up the street to the library?" Billy called. "I need to find some books for my science project."

"Sorry, honey," Billy's mother replied. "I can't go with you right now. And you know the library is too dangerous a place for you to go by yourself."

Next, the Revolting Restaurant:

"That does it. That's the last straw," John seethed, throwing his napkin down on the table. "Lately, for every decent item I select from this menu I get three side dishes that are inedible. Actually, that's putting it too nicely. They're revolting! What is going on?"

See a pattern in these predicaments? What if the places in your community that you now think of as an asset suddenly became a liability? The library, your favorite restaurant--you know they contain things you need and want, but the process of getting them has become far too dangerous and threatening. Without a doubt, at some point you would be motivated to take action. You would either try to clean up your former favorite hangouts--or join with others to implement strategies for maintaining family values in the marketplace.

In some ways, the above scenario is what has happened on the Internet. What began as a useful tool for accessing information from a myriad of sources has already become a liability--especially for families with children. As the purveyors of pornography, drugs, violence, and other crude forms of entertainment have launched sites on the World Wide Web, it's almost impossible not to encounter them. Whether through an innocent entry in a search engine or clicking on an enticing banner ad, anyone who uses the Internet for very long can quickly find themselves in deep moral water. And this is just the situation with responsible adults. The number of young people who have intentionally or accidentally become mired in pornography is shocking. Why is this happening? And, more importantly, what can be done about it?

First, here's what has happened. Beginning as a Defense Department communication network connected by telephone lines, the Internet gradually extended links to educational and corporate research facilities. At this point, email and database queries were the Internet's primary uses. But when a young computer scientist in Switzerland invented something called hypertext markup language, the ability to jump from one computer to another--anywhere in the world--became as simple as clicking a mouse button. And when a program called Mosaic was written (the forerunner of the Netscape Navigator web browser), the information you wanted--could now be formatted with text, pictures, movies, sound (plus new formats such as virtual reality 3-D panoramic images)--could now be published and accessed by anyone, anytime, anywhere in the world. The Internet actually combines into one delivery system the abilities of the three most revolutionary communication advances so far: The printing press (around 1450), the telephone (1876), and the television (1928).

The implications of this information publishing revolution have been staggering. For the first time, a "publisher" whose office is his kitchen table can reach the same audience as a multi-million dollar publisher in New York City. On the upside, anyone with creative skills and a strong message or product can let the world know. On the downside, the exact opposite is also true. Any one with a destructive or depraved message or product can also let the world know. Before the Internet, individuals or small publishers were consigned to a small group of potential customers due to the costs of marketing and publishing. With the Internet, costs have become minimal and the whole world is your potential customer base. On the Internet, it costs no more to reach a billion people with your message than it does to reach one. (No one is charging anyone anything for duplicating electrons which travel at the speed of light around the globe!) If your product is print or graphics, your customers pay the production costs since they use their own printers to turn what's on the Internet into hard copy. These production and distribution economies of scale have spawned a tidal wave of pornographic and unhealthy content. Every person with a file full of pornography can now share his or her collection with the world. And many of them are doing just that. Can you say "revolution?"

The revolution has happened in two stages. Initially, existing publishers of information (whether G-rated or X-rated) began setting up web sites as quickly as possible, offering their wares for free. The costs were minimal, the technology easy to learn, and the audience eager. People who used to pay for magazine subscriptions were now viewing them online for free. "Wow!" said John Q. Public. "This is awesome!" The same people who used to publish pornography in books, magazines, movies, and videos discovered that far more people

were eager for their wares than they had previously known about. Because now pornography can be viewed in the privacy of the home. No purchases, no subscriptions, no returning videos to the local video outlet. Just point and click. Those for whom the public purchase of unwholesome content provided a check on their actions were now free of that restraint. As a result, the stories of those becoming entrapped in pornography on the Internet are legion.

The second stage is now in place. Instead of giving information and products away for free, vendors have now learned how to charge for services over the Internet. Currently you can buy almost anything over the Internet that you can buy in person. And shoppers are lining up to do so, bringing some popular shopping sites to a standstill during peak hours. Especially sites that sell online access to live pornography shows. People who would never venture into an adult bookstore or video parlor in their hometown are now being tempted to do so via their credit card over the Internet.

As hard as it is to believe, all of this has happened in the space of five years (as opposed to the almost five centuries from the printing press to the television). And because no one owns the Internet game, everyone has been allowed to play. That includes the good, the bad, and the ugly, which translated means the edifying, the unwholesome, and the pornographic. Internet users have discovered that they are being bombarded with advertising for products and services that are completely offensive. They don't even want to see the ads, much less the product. As a result, many have signed off the Internet in order to protect themselves and their families from an onslaught of content which they don't want themselves or their families exposed to.

But is this the only alternative? As in the opening illustration, are we resigned to giving up the use of what is an amoral medium simply because it has become filled with immoral content? Or is there a way to "fight back" and enjoy the best of the Internet without having to wade through the worst? There is a way, and its called filtered Internet access. Eighteen to 24 months ago, software filtering programs for home computers began appearing in the market. These programs were loaded on an individual computer and updated regularly with key words and Internet addresses that would be blocked. When an Internet site with a forbidden address or key word attempted to pass through the software filter, it would be prevented from appearing on the screen.

In an initial wave of enthusiasm, eager parents purchased these programs for their home computers. In a second wave--this time of ingenuity--creative kids figured out how to disable the filters whenever they wanted to. And in a final wave--let's call it resignation--

most of these filters went the way of the proverbial exercise machines littering America's homes. A good idea waned with the realization that effort and discipline was involved to make it work. The majority of people who bought individualized software filter packages do not use them effectively today.

Now, however, there seems to be a filtering concept that works. Known as Server-Side Filtering technology, this idea once again incorporates the concept of filters to exclude objectionable material. But now, the filters are removed from home computers and placed on the huge server through which a family, individual, or business connects to the Internet. The subscriber is now given filtered access to the Internet without installing or maintaining any software on his home computer. And best of all, the filters can not be tampered with by creative techno-teens. The sponsoring Internet Service Provider takes the responsibility for the cost and maintenance of the software filters. Server-Side Filtering appears to be an idea whose time has come.

The first company to implement nationwide Internet access using Server Side Technology is Rated-G Online, a service of 711.NET located in Charlotte, North Carolina. A Christian owned and operated company, 711.NET is an Internet marketing and services company seeking to serve the Body of Christ by applying Biblical values to the implementation of information technology. Chuck Stevens, President of 711.NET, reflects on what led to the founding of Rated-G Online: "We simply decided that it was time to provide a choice to families and individuals who wanted the best of the Internet while avoiding the worst. Rated-G Online filters out 11 major categories of objectionable content--pornography, adult humor, violence, unlawful activities, ethnic hate, and others--and allows only that which is wholesome and edifying to reach our subscribers' home computers. The filtering also includes chat areas, newsgroups, and the other areas on the Internet which have so quickly been filled with degrading material. Families can now access the Internet and surf all day long without fear of what they will discover."

Rated-G Online's monthly access charges are \$24.95 per month (including email; speeds up to 56 kbps), which is only pennies a day more than Internet service providers who do not offer filtered, safe Internet access. The slightly higher charges go to pay the cost of daily maintenance on the filtering databases. The Internet is monitored daily by a team of professionals who add new sites to the filtering databases as they are discovered. With thousands of new Web sites, chat rooms, and newsgroups coming online weekly, the only way to effectively and accurately filter the flood is daily, one site at a time.

Those interested in having filtered Internet access for themselves and families can subscribe by calling 1-888-711-6381, or visiting the Rated-G Online home page at <http://www.rated-g.com>. Currently, Rated-G Online has local access numbers in more than 180 metropolitan areas nationwide, with over 1,000 planned by the end of 1998. A map with available cities is located on their web site.

Filtered Internet access is the wave of the future for the safe and responsible use of a revolutionary new medium. Don't be crowded out of the marketplace! You now have a choice on how to access the Internet's unlimited resources.

Editorial note: Word & Work enthusiastically supports the idea of "Safe Surfin" on the Internet. Whether through Rated-G Online or another service, readers are encouraged to vote with their presence online. The more individuals and families who support filtered Internet access, the more content providers will get the message: the majority of Americans prefer that the Internet be a wholesome and responsible medium for information distribution. The above article is copyright 1998.

The Pulley

When God at first made man,
Having a glass of blessing standing by,
Let us, said He, pour on him all we can:
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way;
Then beauty flow'd; then wisdom, honor, pleasure:
When almost all was out, God made a stay,
Perceiving that alone, of all His treasure,
Rest in the bottom lay.

For if I should, said He,
Bestow this jewel also on my creature,
He would adore My gifts instead of Me,
And rest in nature, not the God of nature:
So both would losers be.

Yet let him keep the rest,
But keep them with repining restlessness:
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to My breast.

-- George Herbert

VOICES from the FIELDS

Ken & Cindy Brady Operation Mobilization Lit. Ministry

We would appreciate your continued prayers for Cindy's health. Her attacks of vertigo have not been as frequent, and between them, she is coping well, but it is very difficult and limiting not to know when the next attack is coming. One minute she can be walking around fine, and the next minute she can't walk, the room is spinning, and the only way to deal with it is to lie down and be absolutely still before the vomiting sets in. This has a very bad effect on her ability to drive, because of the fear of an attack happening on the road. Her hearing still fluctuates, but it is the vertigo that is so hard to cope with.

June 22nd, Cindy's dad had his hip replacement surgery. We would appreciate your prayers on Dad's behalf. It takes a while to get back to normal after such a serious operation, and we know that there will be quite a bit of pain involved, especially the first days. Of course, he has been living with pain for many months already, and the doctor expects the operation to give him relief from that. We should also mention that Mom Crowder had gall bladder surgery just a few weeks ago. She had a 10-day window between booktables and told the doctor she expected to be back on her feet and ready to go again by the end of that time. She made it, although she did feel extra tiredness and some discomfort for a few weeks afterwards.

NEWS and NOTES

NEW NEWS-and-NOTES EDITOR!

Since Jack Blaes was promoted to Heaven, we've lacked an editor for our News-&-Notes section. But now: Ta-da!! We are **delighted** that **Bennie Hill**, who ministers at the Cramer and Hanover Church in Lexington, has volunteered for this job. He will start next month.

So--please send your bulletins or church news-reports to him: **Bennie Hill, P.O.Box 54842, Lexington, KY 40555**. I (avw) am glad to get them also, if you care to send each of us a copy at our respective addresses. But if you prefer to send only 1, send it to **him** at the Lex. address--not to Louisville.

Please Make A Note Of This, So You Won't Forget! Thank you; your news is important to our readers.

You may wonder why W&W carries news mostly from the churches in Gallatin, Tell City, Amite, Johnson City, and Jennings? Simple: because they regularly send us their bulletins. Our mind-reading abilities are quite limited, so we can't publish what we don't hear. Send Bennie your bulletins, or--even better--have a church reporter send him your most important news. Every 2-3 months will do, if they prefer that; it's better than nothing!

Portland Christian School Will Celebrate 75 Years of God's Faithfulness!

3/4 of a century!! That's how old Portland Christian School is, almost. Special plans are being made for '98-99 -- to look up in worship, look back with gratitude and look forward with faith. Your backing in prayer, giving and other help will enable PCS to get even better. Do you realize how much its faculty and staff sacrifice in order to carry on this work?

The 75th-year celebration will begin with a banquet on Fri. Aug. 7, the Friday night of the Louisville Fellowship Week. Special singing, speakers, etc. will make this a memorable occasion. But space is limited. Reserve as soon as possible to make

sure you won't be too late. Call Lisa Nethery, 502: 778-6114.

COMING EVENTS

1. The Ky.-Ind. Christian Fellowship Week (formerly called the Louisville Christian Fellowship Week): Aug.3-6. See its full schedule elsewhere in this issue. And remember that other important events occur that same week: The SBS promotional dinner, Tues.nite at Sellersburg. The "Goin' Fishing" meal and missions meeting, Thur.nite / Fri.morn. at Sellersburg.
2. The Portland Christian School 75th anniv. banquet: Aug.7. See above.
3. Louisville-area 5th-Sunday Singing Meeting: Borden, Ind., Aug. 30.
4. 1st Annual Men's Leadership Conference: to be held at Buechel Church, Sat. Sept.12, 9:00-2:50.
5. Louisiana Fellowship Week, Glenmora, Nov. 16-19.

A Good Idea for Other Churches

From the Gallatin bulletin: "The May issue of Word & Work is in our library. The editor has done his usual great job of compiling articles of interest and inspiration. Several copies are available each month. Take, read and pass on. This issue includes "8 different ideas about death (7 are not true)," and articles about the Jews and their varied views on the Messiah. Must reading!" [Did you read your copy, or is it still buried in a pile?--avw]

Good News from Tell City, Ind.

Nursing Home Ministry opportunity at the Lincoln Hills Nursing Home. There was a thirty minute service of singing and Bible devotional this visit with some of the residents.

Special meetings at 8:00 a.m. continue on Sunday Mornings for anyone who would like to come and sing, share testimonies, and pray for our worship leaders.

A Productive Deed in Amite

An anonymous donor in the Amite, La. church contributed funds for 10 grants for 1st-time junior-week campers at Christian Youth Encampment. What an investment in God's kingdom!

Good Things Happening in Jennings, La.

The Dorcas Group is sponsoring their annual rummage sale again. Proceeds this year will go to help with Ladies Day expenses. In the past, they have bought tables and chairs for the fellowship room, material for bibs and quilts for nursing homes, and made donations to the library, teacher's work room, and numerous missions. Any items you donate will be much appreciated.

Acadiana Bible Institute classes will begin in September on "Survey of the Gospels," in October "Sermon Preparation." All classes will be at the Avenue E church in Crowley.

Reading Program off to great start. Nearly 100 books were checked out last Sunday morning by our young people. We are praying that they will learn good lessons from the books and will be encouraged to also read their Bible daily.

Letter of Appreciation

"Your May issue with the articles on Death is one of the best you have ever had. I eagerly await your article on the millennium." --George Salyer

Gallatin Sponsors Missions Project in Honduras

The missions committee has recently committed \$5,000 to furnish a new kitchen at the JMA Healthcare Center in Tegucigalpa, Honduras. With this money the clinic will be able to purchase a refrigerator, 5 gas stoves, cabinets and a sink. This new addition to the clinic will enable training to be conducted in cooking & nutrition. Through this training program individuals will be better prepared to provide more nutritional meals for their families, and to find employment in the restaurant industry, thereby providing income for the family.

11 of our members will be part of an 18-member mission team from Tennessee leaving for Honduras on July 23rd.

Provocative Sermons?

"Beginning this Sun. evening, we will examine a number of contemporary ethical issues from a NT perspective. Some of

the topics are sure to provoke questions, so plan to attend, learn and share your input." --Darren Johnson in Johnson City bulletin. [Later bulletins reveal 2 of those subjects: violence; homosexuality.]

Fourscore and Ten

My main reason for writing this letter is to thank everyone including my family, who helped me celebrate my 90th birthday on March 15, 1998.

I still teach a Bible class at Hillside Manor nursing home every Saturday, attend the meetings of the local church, including two special prayer meetings every Sunday, give away many Bible tracts that I have written and others that I have obtained permission to reprint, both locally and in foreign lands, and try to feed my soul every morning to start the day. I learned this from George Muller. I try to pray for all the foreign missionaries that I know or know of every Monday morning, all my relatives on Tuesday morning; all my brethren I remember every Wednesday morning; I try to pray for those with special

needs or that I have a special interest in on Thursday; on Friday, sometimes more often, I remember those I have been asked to pray for, on Saturday some that I know at the nursing home; sometimes on Sunday I pray for some that have special needs.

--J. Miller Forcade

Kingdom of God will be Available

In a few months R. H. Boll's book on the Kingdom of God will be available after many years of being out of print. This is an excellent study of an important theme. It will help you get an overall grasp of the Bible and God's unfolding purposes. Read it, with an open Bible. Robert Garrett in Africa has reprinted it, and hopes to get copies to us before October.

The cost will be @ \$10 plus postage (& tax in Ky.). But anyone ordering 8 or more copies may get them @ \$8.50 plus postage. Use it for class study, and get the reduced rate. It's 100 pages long, including a 20-page additional study by brother Garrett.

A List to Help You Intercede for Mission Work Worldwide

A helpful list of missionaries was recently included in the Locust Street Church bulletin (Johnson City). This provides a reminder to pray and support these workers. That list aroused me to add some other names and information and publish it here. Children are omitted, but pray for them too. Later W&W hopes to publish this list with addresses too.

Africa: Robert/Joy Garrett, Zimbabwe. Mark/Candy Garrett, Senegal. Martin/ Susan Brooks, Mozambique. Thomas Hartle in South Africa.

Alaska: Irene Allen.

Australia (planning to go): Tim/Dawn Yates.

Brazil: Rachel Johnson Erikson.

Greece: George/Sofia Galanis.

Japan: Michiya/ Tomoko Nakahara; Moto/Yoriko Nomura; Jenei/Kazuko Tomura.

Russia: Paul/Virginia Kitzmiller; Earl Sr./Ragena Mullins; Dan Wilson.

Solomon Islands (but presently at Wycliffe Bible Translators' headquarters in Dallas): James/ Karen Ashley.

We would add these too: Don't forget those lands where Americans are now absent but God is not! Such as Hong Kong (now under mainland China; the church leaders prefer not to have their names in print). And **Nigeria:** George Oginni and many others. And **northern Philippines:** David Moldez and many others. And **southern Philip-pines:** Cyrus Gesulga and many others.

Also in Thailand: Ken/Sandra Rideout.

Then, stationed in Georgia but engaged in literature ministry worldwide in scope: Ken/Cindy Brady; Hall/Alice Crowder.

Also the international radio outreach: Words of Life.

Also the very important Church of Christ Worldwide office, which forwards funds without charge to missionaries around the globe: Victor/May Broaddus.

Last but far from least, a retired veteran who first went to Africa in 1930: Sister Dollie Garrett, now almost 95 years old.us"

SCHOOL OF BIBLICAL STUDIES

**2500 Portland Avenue
Louisville, KY 40212**

Schedule, Fall Semester 1998

Subject	Hours	Teacher	Day/Time
Work of the Church I	2	Nathan Burks	Mon. 12:30 - 2:30
Old Testament Survey	3	Jerry Carmichael	Mon. 2:30 - 5:30
Foreign Mission Work	3	Alex Wilson	Mon. 6:30 - 9:30
Methods of Bible Study	2	Bud Ridgeway	Tue. 6:30 - 8:30
Prison Epistles	3	Bennie Hill	Thur. 6:30 - 8:30

**Registration: week of Aug. 24
Classes begin: week of Aug. 24
Classes end: week of Dec. 14**