

"Holding fast the Faithful Word . . ."



*The Word and Work*



"Holding forth the Word of Life."

NOVEMBER-DECEMBER, 2001

**TEACH THE  
BIBLE--  
IT'S  
GOD'S  
WORD**

## **“What I Hold In My Hand”**

An essay written by a 6th grade middle schooler in Adele Hill's class.  
Take 2 minutes to read this:

**“I hold in my hand a key that unlocks two doors, a door to the old and a door to the new. I learn many things behind both of these doors.**

**When I open the first door there are 39 rooms inside of it. They teach me about the way the earth was made and the laws of the land. I learn of kings and judges, songs and poems. I learn of people's lives, their sufferings and hardships, their defeats and losses, victories and triumphs. I learn about mistakes that they have made which teaches me to try and not repeat them. I learn about their faithfulness and dedication to God.**

**When I open the second door there are 27 rooms inside of it. They teach me about a Savior that was born, that came to save the people. They tell me about His life and His instructions on how we should live. During His life He healed, comforted and taught many people and He even died for His people. The good news is He arose three days later and will return one day. Also behind this door in one room is where I learn of things that are to come. There will be wars and rumors of wars, there will be destruction and chaos. People will turn against each other and deceive one another. I have learned not to be afraid of these things, because I know my Savior will take care of me and these things must happen to fulfill the prophecy.**

**This key that I hold in my hand I also hold in my heart. It is the Holy Bible, God's Holy Word and you can also have one too.”**

# THE WORD AND WORK

*"Declare the whole counsel of God"*

Alex V. Wilson, Editor

Dennis L. Allen, Missions

Bennie Hill, News & Notes

The Word and Work (USPS 691-460) is published monthly except December under the auspices of the Portland Ave. Church of Christ, Inc., Louisville, Ky. Subscription: \$11.00 per year, bundles of 10 or more to one address = \$10.00 per subscription. Address correspondence to Word and Work, 2518 Portland Avenue, Louisville, KY 40212. Second class postage paid at Louisville, Ky.

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

---

Vol. XCV

NOVEMBER - DECEMBER, 2001

No. 11

---

## In This Issue

*Theme: Teach the Bible—It's God's Word*

Bent Knees and Sweaty Brains -- Alex V. Wilson .....	322
The Arrival -- Max Lucado .....	324
"Just a Moment..." -- Max Lucado .....	326
Freedom: The Other Side of the Kill Zone -- Col. Jeff O'Leary .....	328
Bible Teaching: Fun and Awesome -- Joe Bayly .....	331
Can Any Christian Teach Sunday School -- Harriet Barbour .....	338
Teach to Reach Every One in Your Class -- Dr. Clyde M Narramore .....	340
Proving the Bible -- Edward Fudge .....	344
Maybe I'm Losing My Faith -- Dennis Kaufman .....	345
Know the Bible; Know its Author -- JOYce Broyles .....	346
Voices from the Fields .....	348
News and Notes -- Bennie Hill .....	351

**Theme: *Teach the Bible — it's God's Word***

## **Bent Knees and Sweaty Brains**

Alex V. Wilson

Wonder of wonders, the Word became flesh. Then he “moved into the neighborhood,” as Peterson’s *Message* puts it. And we beheld His glory — at least some did, those who had spiritual eyes to perceive and faith to believe. Even in those cases, flesh and blood did not reveal it to them, but the Father in heaven (Matt.16:17). Read Max Lucado’s presentation of the marvels of this ever-living story.

Then consider what a cruel, depraved world the Word entered. What barbaric brutality. Much like our present world, as September 11 reminded us. Read about the Killing Zone, and how blest we are who live in free countries. “Long may our land be bright with freedom’s holy light: Protect us by Thy might, great God our King.” And Lord, please help all those who have never known such wonderful freedom. Help us somehow to get Your liberating truth to them.

Also may we become more convinced that Your written Word is indeed Your Word, for many do not believe. And help us to become more convincing, helpful teachers of its theme — the old, old story of Jesus and His love.

### **Teach the Bible Better**

You’ve heard some of those humorous/horrendous stories about what children thought they were taught in Sunday school. “Daddy, who is that good Mrs. Murphy who will follow me all the days of my life?” “Mom, how come in our class we always pray for all the workers in the cornfield?” (Translate: foreign field.) Some children have sung about “bringing in the sheets,” others about “bringing in the cheese.” These days who knows what sheaves are, anyway?

We laugh, and yet what great damage is done — maybe oftener than we think. Dr. Lois LeBar, an expert in Christian education, showed how sloppy teaching in the beginners’ class leads to small attendance at adult prayer meetings years later.

Some years ago this statement appeared in *Word and Work*: “Too often our Bible teaching is ill-prepared, irrelevant, impractical and dull. (I hope yours is an exception to that statement.) We need more PRAYER; also more STUDY of scripture and of the pupils and of effective teaching.” Is that assessment still accurate or not?

**“More Prayer:”** It is so easy to assume that just because classes are being held, vital learning is taking place. But “it ain’t necessarily so.” Behind the scenes rages a spiritual warfare. Satan has blinded human minds, and only God’s supernatural “Let there be light” can produce salvation and growth in holiness (2 Cor.4). Wonder of wonders, our prayers play a significant part in that process. So let’s intercede for our Bible classes, and students young and old, and teachers and trainers/administrators. Let’s pray that God’s Word will really impact lives so that families will be happier and “helpier,” that young people will be pure and Christ-conscious, that adults will be bold witnesses for Him in their work-place, and that young Johnny — after a class on David and Goliath — won’t say, “I’m gonna make me a slingshot,” but rather, “God’s gonna help me defeat the giant problems in my life this week!”

### **Brain-sweat is Important**

**“More Study:** of Scripture, and our pupils, and teaching methods.” We all give assent to the importance of Bible study, but some are doubtful about having teacher-training classes, etc. Likewise some folks spurn the use of commentaries, quarterlies and other such helps. The great preacher Charles Spurgeon had some wise remarks on this point:

The Spirit of God does not usually do for us what we can do for ourselves, and if religious knowledge is printed in a book, and we can read it, there is no necessity for the Holy Ghost to make a fresh revelation of it to us in order to screen our laziness. It seems odd that certain men who talk so much of what the Holy Spirit reveals to themselves should think so little of what He has revealed to others.

But of course we should beware of making such helps our crutch. Do your own personal study first, and only *afterwards* use your quarterlies and commentaries. And test everything by Scripture. But now back to the topic of teacher-training: When so many profitable books, magazines, videos, correspondence-courses, etc. exist, it is a shame not to take advantage of them. Consult your local Christian bookstore for advice if you need it.

Meanwhile let’s honor the faithful teachers among us: *“Diligent, prayerful, Christ-like instructors, we thank God for you. We commend you, we love you, we are sorry that often we overlook your labors of love (though the Lord never does). We pray that He will make your tribe increase!”*

# THE ARRIVAL

Max Lucado

The noise and the bustle began earlier than usual in the village. As night gave way to dawn, people were already on the streets. Vendors were positioning themselves on the corners of the most heavily traveled avenues. Store owners were unlocking the doors to their shops. Children were awakened by the excited barking of the street dogs and the complaints of donkeys pulling carts.

The owner of the inn had awakened earlier than most in the town. After all, the inn was full, all the beds taken. Every available mat or blanket had been put to use. Soon all the customers would be stirring and there would be a lot of work to do.

One's imagination is kindled thinking about the conversation of the innkeeper and his family at the breakfast table. Did anyone mention the arrival of the young couple the night before? Did anyone ask about their welfare? Did anyone comment on the pregnancy of the girl on the donkey? Perhaps. Perhaps someone raised the subject. But, at best, it was raised, not discussed. There was nothing *that* novel about them. They were, possibly, one of several families turned away that night.

Besides, who had time to talk about them when there was so much excitement in the air? Augustus did the economy of Bethlehem a favor when he decreed that a census should be taken. Who could remember when such commerce had hit the village?

No, it is doubtful that anyone mentioned the couple's arrival or wondered about the condition of the girl. They were too busy. The day was upon them. The day's bread had to be made. The morning's chores had to be done. There was too much to do to imagine that the impossible had occurred.

God had entered the world as a baby.

Yet, were someone to chance upon the sheep stable on the outskirts of Bethlehem that morning, what a peculiar scene they would behold.

The stable stinks like all stables do. The stench of urine, dung and sheep reeks pungently in the air. The ground is hard, the hay scarce. Cobwebs cling to the ceiling and a mouse scurries across the dirt floor.

A more lowly place of birth could not exist.

Off to one side sit a group of shepherds. They sit silently on the floor, perhaps perplexed, perhaps in awe, no doubt in amazement. Their night watch had been interrupted by an explosion of light from heaven and a symphony of angels. God goes to those who have time to hear him--so on this cloudless night he went to simple shepherds.

Near the young mother sits the weary father. If anyone is dozing, he is. He can't remember the last time he sat down. And now that the excitement has subsided a bit, now that Mary and the baby are comfortable, he leans against the wall of the stable and feels his eyes grow heavy. He still hasn't figured it all out. The mystery of the event puzzles him. But he hasn't the energy to wrestle with the questions. What's important is that the baby is fine and that Mary is safe. As sleep comes he remembers the name the angel told him to use . . . Jesus. "We will call him Jesus."

Wide awake is Mary. My, how young she looks! Her head rests on the soft leather of Joseph's saddle. The pain had been eclipsed by wonder. She looks into the face of the baby. Her son. Her Lord. His Majesty. At this point in history, the human being who best understands who God is and what he is doing is a teenage girl in a smelly stable. She can't take her eyes off him. Somehow Mary knows she is holding God. *So this is he.* She remembers the words of the angel. "His kingdom will never end."

He looks like anything but a king. His face is prunish and red. His cry, though strong and healthy, is still the helpless and piercing cry of a baby. And he is absolutely dependent upon Mary for his well-being.

Majesty in the midst of the mundane. Holiness in the filth of sheep manure and sweat. Divinity entering the world on the floor of a stable, through the womb of a teenager and in the presence of a carpenter.

She touches the face of the infant-God. *How long was your journey!*

This baby had overlooked the universe. These rags keeping him warm were the robes of eternity. His golden throne room had been abandoned in favor of a dirty sheep pen. And worshiping angels had been replaced with kind but bewildered shepherds.

Meanwhile, the city hums. The merchants are unaware that God has visited their planet. The innkeeper would never believe that he had just sent God into the cold. And the people would scoff at anyone who told them the Messiah lay in the arms of a teenager on the out-

skirts of their village. They were all too busy to consider the possibility.

Those who missed His Majesty's arrival that night missed it not because of evil acts or malice; no, they missed it because they simply weren't looking.

Little has changed in the last two thousand years, has it?

\* \* \*

## "JUST A MOMENT . . ."

Max Lucado

It all happened in a moment, a most remarkable moment.

As moments go, that one appeared no different than any other. If you could somehow pick it up off the timeline and examine it, it would look exactly like the ones that have passed while you have read these words. It came and it went. It was preceded and succeeded by others just like it. It was one of the countless moments that have marked time since eternity became measurable.

But in reality, that particular moment was like none other. For through that segment of time a spectacular thing occurred. God became a man. While the creatures of earth walked unaware, Divinity arrived. Heaven opened herself and placed her most precious one in a human womb.

The omnipotent, in one instant, made himself breakable. He who had been spirit became pierceable. He who was larger than the universe became an embryo. And he who sustains the world with a word chose to be dependent upon the nourishment of a young girl.

God is a fetus. Holiness sleeping in a womb. The creator of life being created.

God was given eyebrows, elbows, two kidneys and a spleen. He stretched against the walls and floated in the amniotic fluids of his mother.

God had come near.



He came, not as a flash of light or as an unapproachable conqueror, but as one whose first cries were heard by a peasant girl and a sleepy carpenter. The hands that first held him were unmanicured, calloused and dirty.

No silk. No ivory. No hype. No party. No hoopla.

Were it not for the shepherds, there would have been no reception. And were it not for a group of stargazers, there would have been no gifts.

Angels watched as Mary changed God's diaper. The universe watched with wonder as The Almighty learned to walk. Children played in the street with Him. And had the synagogue leader in Nazareth known who was listening to his sermons . . .

For thirty-three years he would feel everything you and I have ever felt. He felt weak. He grew weary. He was afraid of failure. He was susceptible to wooing women. He got colds, burped and had body odor. His feelings got hurt. His feet got tired. And his head ached.

To think of Jesus in such a light is--well, it seems almost irreverent, doesn't it? It's not something we like to do; it's uncomfortable. It is much easier to keep the humanity out of the incarnation. Clean the manure from around the manger. Wipe the sweat out of his eyes. Pretend he never snored or blew his nose or hit his thumb with a hammer.

He's easier to stomach that way. There is something about keeping him divine that keeps him distant, packaged, predictable.

But don't do it. For heaven's sake, don't. Let him be as human as he intended to be. Let him into the mire and muck of our world. For only if we let him in can he pull us out.

Listen to him.

"Love your neighbor" was spoken by a man whose neighbors tried to kill him.

The challenge to leave family for the gospel was issued by one who kissed his mother goodbye in the doorway.

"Pray for those who persecute you" came from the lips that would soon be begging God to forgive his murderers.

"I am with you always" are the words of a God who in one instant did the impossible to make it all possible for you and me.

It all happened in a moment. In one moment . . . a most remarkable moment. The Word became flesh.

There will be another. The world will see another instantaneous transformation. You see, in becoming man, God made it possible for man to see God. When Jesus went home he left the back door open. As a result, "we will all be changed--in a moment, in the twinkling of an eye."

The first moment of transformation went unnoticed by the world. But you can bet your sweet September that the second one won't. The next time you use the phrase "just a moment ..." remember that's all the time it will take to change this world.

*[The foregoing articles are two chapters from God Came Near, copyright 1987 by Max Lucado. Published by Multnomah Press; reprinted by permission.]*

---

## **Freedom: The Other Side of the Kill Zone**

Colonel Jeff O'Leary

In the aftermath of the horrific attacks on our nation, this story told by Air Force Colonel Jeff O'Leary in his book *Taking the High Ground: Military Stories of Faith and Patriotism* reminds Americans of the tremendous value of freedom. Col. O'Leary, an Air Force officer who is stationed at the Pentagon, was safely out of the office when the hijacked airliner crashed into an area of the Pentagon that he frequents.

I recently spent a week in Berlin on military business. As I traveled past the famous Brandenburg gate, I realized I crossed in a moment what had separated millions for almost thirty years. Here American and East German tanks faced off in 1961. Here President Kennedy stood and declared:

Freedom has many difficulties and democracy is not perfect, but we have never had to put a wall up to keep our people in, to prevent them from leaving us . . . Freedom is indivisible and when one man is enslaved, all are not free.

Across from my East Berlin hotel was the plaza on Unter den Linden where the Nazis burned thousands of books in the early 1930's. A bit further was the building that housed the headquarters of the East German Stasi secret police. Another short walk away flashpoint be-

tween east and west, between democracy and communism, between freedom and chains — Checkpoint Charlie.

Still remaining at the checkpoint was a control tower where East German border guards had kept watch. On either side of the checkpoint were several buildings whose windows were bricked over to prevent escapes. For me, having spent many years on B-52 alert, walking the Soviet Sector was a surreal experience. I had spent half a lifetime ensuring both the safety of Americans and an idea we believed in. We call it freedom.

Jesus understood the human need to be free. He spoke to a subjugated Jewish people under Roman rule when he promised, "When the Son makes you free, you will be free indeed." There is a thirst for freedom in the human spirit that is rarely appreciated until it is taken away.

As conditions deteriorated in the East after WWII, more than three million East Germans fled to the West. The Soviet answer to this massive bleeding was to build a wall. Within a period of one month, eighteen million Germans lost the freedom to leave their borders.

During the first week of the east/west standoff, barbed wire was strung across fifteen miles of the border. A famous picture was snapped as a five-year-old child stood at the fence with his hands outspread--seeking and hoping to be free. A youthful looking East German guard compassionately opens the wire for the child to climb through to freedom. The child gained his freedom while the guard, who was observed, was arrested and taken away.

Within one year, more than one hundred observation towers were built. Nearly every East German house within two hundred yards of the border was torn down and the occupants forced to move. Until the buildings were torn down, a stream of freedom seekers jumped from the windows into sheets held by West Germans below. Young babies were thrown from the windows.

As the barbed wire was replaced by a strong wall, escape attempts became more dangerous and sometimes more violent. Trucks full of people crashed at high speed into the wall. Some managed to run to freedom while snipers in the observation towers killed many others. Those who were caught were taken to trial and given lengthy prison sentences.

After five years, fortifications increased to 230 guard towers. Weapons trained to fire automatically at moving targets protected kill zones for hundreds of yards. Land mines were placed throughout the

zone. Tank traps were spread side by side for dozens of miles. Still the people came.

Tunnels were built across the shortest distances between east and west. Cavities were carved in automobiles, trucks, electrical generators, and furniture to hide people hoping to find freedom. One family of eight managed to build a hot air balloon and escape. Others built small sail planes, hang-gliders, and even a small, submerged submarine to escape to freedom. Even border guards experienced this thirst for freedom. Over twenty-eight years, more than two thousand dropped their weapons and ran to freedom.

Tragedies were regular fare for those shot in the no-man's zone. Caught between East and West, they bled to death under both the passionless and pained eyes of frozen watchers. And occasionally, guards would rush into the zone of death, risking themselves to save one.

No description can explain the terror and thirst for freedom. At best, I can evoke what memories remain.

I had a chance to bring a piece of the wall home with me. I thought about it but couldn't do it. Too much misery was in that wall. Too many families divided, too many deaths, and too many fellow believers were wounded and killed by that wall.

I left Berlin with a sacred appreciation of the heritage of freedom I'd been given. I also left with a deeper knowledge of the cost Christ paid to take down the wall that separated me from God. The road to freedom has always been through killing zones, from Calvary to Checkpoint Charlie. The price of freedom, then and now, has always been too costly. The currency has always been blood.

Air Force Colonel Jeff O'Leary has served for more than 20 years in the United States Air Force. He and his wife Cindy have been married for 25 years, have five children and live in the Washington, D. C. area.

This story is just one of many in *Taking the High Ground: Military Stories of Faith and Patriotism*. (Victor, Copyright 2001). Used by permission of Cook Communications Ministries.

*Want to be a good teacher? Read this!*

## **BIBLE TEACHING-Fun and Awesome**

Joe Bayly

### *Sept. 2: It's fun to teach Sunday school.*

I know it's a heavy responsibility, it takes time for preparation, it ties me down, it's draining, it's hard to get through the lessons when I have a headache--but it's fun.

To see comprehension replace puzzlement on a student's face, to hear words of certainty from one who not long ago was filled with doubt, to follow another into the joy of discovery, share a smile or laugh, be aware of quiet trust and expectant waiting, feel warmth and respect and love--it's fun to teach.

It's awesome to teach.

To speak for God, to explain His Word, point out the way, share with others the lessons His Spirit is teaching me--it's awesome to teach.

I teach with fear and trembling, fear lest I obscure the way rather than reveal its radiant track, trembling lest I be a hypocrite, castaway.

Yet I teach. By faith in God, I teach...the God, "who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy..."

And teaching, I am taught. My teachers are God and my class. Each teaches me of the other, each brings me closer to the other.

### *Sept. 16: Learn by Doing*

Sometimes I assign projects to members of the class I'm teaching. Things like reports on books, what the Bible says about a certain subject. When we studied Amos, which speaks of God's judgment on a nation that forgets the poor, I asked one man, a sociologist, to prepare a report on poverty in the United States. (When he gave the report, we discovered he'd concentrated on poverty in DuPage County, the county in which we live. That brought it home to all of us in a way that the whole country wouldn't.)

At the end of that series of lessons, I assigned a project to each member of the class: Bring in a project you intend to do personally, or as a family, to help poor people. It was exciting to see how creative and yet down-to-earth the projects were.

I'll have to think up more projects related to lessons. This takes time, which may be why I don't do it very often. But the results far exceed the investment of time, like a lot of things related to teaching a Sunday school class.

### *Oct. 7: A Lousy Classtime*

I failed today.

The lesson didn't come off. I know it and the class knows it. First, there was that tangent. I should have stuck to the lesson when Matt raised the question; I should have said, "Matt, if you want to, we can discuss that after class. Or sometime during the week. I want to get through the lesson, and I don't think enough people are bothered by that to justify taking the time to discuss it now."

I know, and Matt knows, that there are some questions that bother so many people that it's necessary to consider them in class, even if you never get back to the lesson. But this wasn't one of them. So we wasted fifteen minutes. I mean, I wasted fifteen minutes.

Then I tried to cover everything in the lesson in the time that remained. I rushed through the material; I even said, "There's no time for questions" when Grace raised her hand.

I know I should have settled for getting the main point across. But I didn't. I had to dump the whole load because I'd prepared it.

Then the culmination of the miserable class session was when Frank disagreed with me and I cut him off. I could see people's heads jerk back.

I'll have to tell them I'm sorry next week. I hope they'll forgive me. I hope You'll forgive me, Lord. Thanks.

### *Oct. 29: Good Teachers Care*

I spoke at a Sunday school convention in New Hampshire last week.

During a workshop, I asked the people if there was one Sunday school teacher from their own childhood they remembered above the rest. About half of them answered yes, there was. So I asked why, and they had some interesting answers--like the ones I've had in other places.

"I was special to her. I could tell she was pleased that I was in the class."

"He came over to the schoolyard during the week to play ball with us."

"She told me my dress was pretty. We were poor, and my own mother and father were so busy they probably didn't have time to notice me or compliment me. But my Sunday school teacher did."

One woman said, "My mother died when I was eight years old. My Sunday school teacher literally carried me through the next two years by her love for me."

What always strikes me when I ask that question, "Why was the teacher special?" is how it's the caring that people remember, the love, the affirmation those teachers gave to their students by their words and actions.

I'm pretty sure they must have known the Bible, must have prepared carefully. But that's not what these grown-up men and women remember years later...when they have picked up the responsibility for teaching and caring.

A Sunday school teacher doesn't just teach the lesson; he/she is the lesson.

#### *Nov. 11: Good Classes Care*

We had a great time of sharing concerns and praying for each other at the beginning of class this morning.

I think the class would continue to meet, even if there were no lesson. We've found out that we can depend on each other, that we can trust each other, that we can be open with each other, I guess one thing we've found out is that we're not alone with our problems. Other Christians have the same ones, whether it's older children who have gotten away from the Lord, relatives who are seriously ill, loss of employment, final exams, important decisions, personal or family crises of various kinds.

This week I had a letter from a woman in another part of the country. That letter made me realize what a priceless treasure we have in our class' warm fellowship.

"A young couple in my church separated--the wife left her husband to return to her parents in another state. The young man broke down in a Wednesday night prayer meeting and asked for prayer, saying that he had examined himself before God and thought that he was doing everything he knew to make things right with her. But he wanted the people to pray for their reunion. I felt strong embarrass-

ment on the part of the congregation, and lack of deep caring. The church is his only family. My distress for him was made worse when the only comments I heard later were that he should have known better than to speak of such a private affair in a public service."

Thank God we can speak of "private affairs" in our Sunday school class, I think every church needs such safe places, places of refuge and Christian concern and support.

### *Dec. 2: A Fly in the Ointment*

A pastor was discussing a problem involving the highschool class in his church with me at a Sunday school convention.

"We've got the best possible man to teach those kids," he said. And when he explained the teacher's background, work, family and interests, I had to agree. "Yet we keep losing students from the class. It's about half the size it was when he took it over."

"Tell me more about the man," I said. "What's he like as a teacher? Have you seen him in action, if not in the teaching situation, then on the church board or somewhere else? What's your first impression of him?"

The pastor was silent for several moments, Then he said, "I know the answer to the problem with his class. He's sarcastic. He can make you feel that big"—here he spread his thumb and index finger about an inch apart—"if you disagree with him or don't quite see things his way."

Teenagers are tender plants, easily wilted by a strong wind. A tender touch, a tender teacher is needed.

For adults too. And children.

### *Jan. 13: Acting it Out*

This morning I tried role play, a teaching technique I've seldom used. (Maybe I don't try different ways of teaching because I'm afraid they might fail.)

But this role play really succeeded, both in holding the class' interest and-more important-in advancing what we were studying.

We'd been thinking about the Christian person's attitude toward death, especially in the light of the ethics of the right to die. So I read a case study of a teen-age girl who suffered complete kidney failure and was on dialysis.



I asked different people in the class to take the parts of the girl, her parents, her younger sister, her physician and her pastor. The girl had separate conversations with each of these people about her desire to go off dialysis and be permitted to die.

Most of the people who played the roles matched the sexes and ages. But when it came to the girl's conversation with her doctor, I asked a physician who is part of the class and a young woman to take the parts--then switched the roles. (The real-life physician played the teen-age girl; the young woman played the physician.)

The high point was a conversation between the teenager and her younger sister. The two young women (college students) actually seemed to become the persons whose roles they had assumed. Mine weren't the only moist eyes after that particular role play. Talk about psychodrama!

We were as close as we could possibly come to such a heart-rending problem without actually experiencing it. And we understood the difficult emotional and ethical considerations in far greater depth than would have been the case if I'd merely lectured.

#### *March 24: Accepting, not Judgmental*

It must have been about a year ago that John and Kathleen asked to say something to the class. I had a hunch that they were going to tell about their daughter, Becky. I was right.

John was the one who told the story, one that I knew already, along with the pastor and a few others. But the class--and the church itself--had not previously been aware of the serious problem.

In a simple, straightforward way, John told how, nine months before, their fifteen-year-old daughter had run away from home. They notified the police and searched for her everywhere, without success.

Then, about a month ago, the police found her: living with prostitutes, addicted to hard drugs, in an evil part of Chicago.

Becky was really spaced out when they found her, but it was only after examination by a team of psychiatrists that John and Kathleen realized how seriously she had been damaged. "They tell us she has to be put in a mental institution," John said, struggling for control. "She's so sick that they don't think she'll ever be able to leave. One of them even said it would be no help to visit her there--that perhaps we'd better just forget we ever had a daughter."

Then, after a moment of silence, John concluded: "We wanted to tell you about this so you'd pray with us. Becky's in the institution now, but we know God can do anything. He can heal her, and we hope you'll pray with us that He will—in spite of what the doctors told us." John and Kathleen sat down.

The class was deeply moved. Someone stood up to pray; then others prayed too.

Like I said, that was about a year ago. And we've been praying ever since.

This morning John and Kathleen asked to say something again. Only this time the two of them were radiantly happy when John spoke. "We want you to know that Becky came back home last week. They've discharged her from the state hospital as cured. And she really is. She's already back in school, and she'll even be getting a job. I think you can guess how we feel. We want to thank you for sharing our heavy burden, for praying for Becky."

Again people prayed, this time praising and thanking God.

And in my heart I thanked Him for a class that cares, a group of Christians with whom John and Kathleen felt safe in sharing such a heavy concern—safe from a judgmental attitude toward them, or Becky, or how they had raised Becky.

I had one other thought: "Ye have not because ye ask not."

#### *April 21: Stimulating Questions*

I can't explain it.

Sometimes there are three or four hands in the air at once. (My class is too large for students just to speak out.) Then I'm pretty sure the lesson is making people think and respond.

Other times there are no hands. I ask a question and nobody answers.

I've found that the questions that get results start with "how" and "why," like "How do you think Moses felt when his own people turned on him and refused his help?" Or "Why shouldn't we worry about the future?"

When I ask that sort of question, I'm making people think, expecting them to think. I'm letting them put things together in their own heads.

In my opinion, people of all ages (not just adults) like to discover things for themselves, rather than be limited to what the teacher says. When I ask a "how" or "why" question, I open up this possibility to my class.

There's another question I like to ask. It's this: "Have any of you had a similar experience?" For instance, "to what Moses had when his own people rejected him"?

Why should the class be limited to my perceptions, my feelings, my experiences, when they have equally authentic ones to share? And when someone does share, his/her experience will probably speak to members of the class who can't relate as well to my age or lifestyle or background.

Today I asked the right kind of questions and the class still sat on their hands. I gave them the opportunity to share their own thoughts and experiences, and only one or two responded.

Maybe it was just the rainy Sunday doldrums. It's a miserable gray day.

Or am I rationalizing?

#### *July 4: A Teacher's Rewards*

I taught a series of lessons on death and the Christian a few months ago.

Today Bruce came up to me after class and said, "I want you to know that those lessons on death you taught some time ago have changed my whole attitude.

"I've had a series of tests at the hospital this past week, tests that could reveal something pretty serious.

"I don't know the results yet, but the surprising thing is that I'm at peace. I've found I can really trust God. So I wanted to thank you."

Adapted from *I Love Sunday School*, by Joseph Bayly. Copyright 1987 David C. Cook Publishing Co. Used with permission.

# Can any Christian Teach Sunday School?

Harriet Barbour

Suppose when you pick up your newspaper tomorrow morning you read: "Teachers' Training College to be closed. Government believes that teachers do not need special training." What would your reaction be? You would probably be shocked, angry, and ready to take action to see that the training of teachers continued.

But when it comes to Sunday School teachers, who cares whether they know their subject well, or whether they know the principles of good teaching? Anyone who is a Christian and knows some Bible stories is considered qualified. Few Sunday Schools have a set of even minimum standards that teachers must meet.

In other words, the feeling is that teachers in secular schools need training but teachers in Sunday Schools do not. But is this true? Just narrating Bible stories, telling the events in the life of Christ, and urging children to be good cannot truly be called teaching. Teaching Sunday School amounts to a great deal more than sitting down with a class and just talking. It is not surprising that many boys and girls find Sunday School dull, and five minutes after the lesson is over they can't remember what it was all about. Nor is it any wonder that hundreds of boys and girls drop out of Sunday School every year.

Molly is a typical example of a frustrated Sunday School teacher. At the age of 17 she was asked to take over a primary class. She had grown up in a non-Christian family. While attending secondary school she heard the Gospel, accepted Christ, and was baptized.

Because she was an intelligent girl, fond of children, and faithful in church attendance, the Sunday School Superintendent felt that she was qualified to teach the Bible to younger children.

But Molly knew little of the Bible, almost nothing of basic Christian doctrines, and had had no experience working with little children. Her Sunday School efforts centered on keeping the children quiet and entertained during the lesson period. Poor Molly tried desperately to do her job well, but her pupils learned very little, and often they became bored and restless. Her lack of knowledge of the Bible and her poor teaching technique were responsible for her failure.

Molly had an attractive personality, a good mind, and wanted to serve the Lord. With training she could have become an excellent Sunday School teacher. But the church to which she belonged offered no training, and so she continued on week in and week out, year in and year out--never getting much better. She did become more experi-

enced in handling children, but there was always her unfamiliarity with the Bible and her lack of knowledge of the pupils and their needs, to handicap her.

Sunday School teachers and church members do not realize how serious a thing this teaching business is. No Sunday School deserves the name of "school" without real teachers and real pupils, and there are no real teachers without training. The first law of teaching is that **"the teacher should know that which he would teach."** How much does the average teacher know about the Bible? Is he familiar with it to some extent from Genesis to Revelation? The second law of teaching is that **"the teacher should know them whom he would teach"** How many teachers understand the minds of children and how learning takes place at the various age levels? How many know anything about psychology and methods of teaching?

A period of training is considered essential for every trade. A person can't become a bricklayer, a policeman, a bus driver, or a farmer without some training. And the period of training for those who enter the professions, such as the ministry, medicine, law, or teaching, is usually very long. Of all the type of teachers who need to be trained, those who handle the Word of God need it most. Teaching the Bible is one of the most complicated jobs in the world. The teacher must take on abstract spiritual truth and transfer it in some manner to the mind of the child--a mind that has many other interests demanding his attention, a mind that has a limited vocabulary on ideas relating to God, and a mind that cannot concentrate for long on one subject.

The teacher must discover how to secure the attention of his pupils, how to maintain their interest, how to present facts and ideas in a meaningful way. Then the teacher must know how to relate the message of the lesson from the Bible to life, and help the members of the class to know God, solve their problems, and overcome their difficulties. There must be a goal in all teaching. Sunday School teachers teach the most important truth in the world, and yet, for the most part, they have the least training of any professional group. Teachers who have a real love for Christ and a real desire to make Him known to others will welcome the opportunity of training.

# Teach to Reach Every One in Your Class

Dr. Clyde M. Narramore

Tom Thompson leaned back from the book-covered table. After much reading and planning he felt prepared to teach next Sunday's lesson. Illustrations were chosen. Visual materials were ready. And questions were worked out to stimulate an open discussion period.

"There's no doubt about it," said Tom half aloud as he rearranged his notes; "this is an important lesson for those junior high fellows I teach. The question is, Will I be able to make it seem important to each one of them?"

Every conscientious Sunday school teacher asks similar questions: *What about the boys and girls (or men and women) in my class? When Sunday school is over do they face their Monday-through-Saturday living with stronger spiritual understanding because the lesson had personal meaning for them?*

A successful Sunday school superintendent recently challenged his teachers with the importance of the individual. "Teaching your class is not enough!" he told them. "To be a worthwhile teacher you must strive to reach every individual in your group."

And you can do just this, for there are psychologically sound teaching methods which will enable you to reach out to each person in your class. Use at least one of the following "reaching-the-individual" pointers next Sunday.

## "Tie-in" to student's interests

"Last night I received a phone call from an old-time friend. He said. . ."

Did the above sentence catch your interest? Chances are you're wondering what my friend said. Or perhaps you're thinking about a phone call you had from an almost-forgotten acquaintance.

No doubt you've seen this "tying-in" tactic put to work by a speaker. A minister tells about some personal experiences and instantly the "pew-sitters" become alert listeners. They are interested because he is mentioning things they know about, places they have been, or even thoughts they have had.

Successful speakers, writers and teachers frequently use this method to gain the attention of their audience. Psychologists call it "identifying" with the listener, and they say you are bound to get through to the people you teach if you "tie in" to their personal experiences and interests. And, it is easy! Just remember: when you explain or tell something to your class, begin with an experience with which the group is familiar.

If you teach children, you may be telling the Bible story of the boy with the five loaves and two fishes. Instead of beginning, "Our lesson today is

about Jesus feeding the multitude..." ask the class, "Have you ever been on a picnic?" And, after a pause for their response, "Of course, you have!"

"Aren't picnics fun? When you go on a picnic there's one thing you always want plenty of. Yes, food. Now suppose you were on a picnic with enough food for yourself, but many, many people came and they were all very hungry. They didn't have a bite to eat, and there was no place nearby where they could get any food. Wouldn't that be terrible?"

"What do you think you would do? Well, I am going to tell you what one little boy did when this happened to him. This is a real story from the Bible, God's Word. Once there was a little boy. ..."

When you "tie in" a lesson to the personal experiences and interests of those you teach, ask yourself these questions: (1) What are the interests of this age group? (2) What do my students know? (3) How do they spend their time? (4) What experiences have most of them had?

Naturally, if you are going to be able to answer these questions you must be well acquainted with those you teach. And the importance of being acquainted cannot be overemphasized for it is your best means of knowing how to reach the members of your class. Tailor your teaching to match the group you teach.

Why is this "tying-in" method successful? A psychologist might come up with the following explanation: A person may not be aware of his feelings, and he may not be able to explain them. But he senses that the teacher who relates the lesson to his daily life understands him, knows his interests, and has a feeling of concern for him.

So, as you look into the faces of your students, ask yourself, "Is what I am saying remote or is it related to their everyday living?" When you do this, you are taking an important step toward reaching the individuals in your class.

### **Promote Student Participation**

"I was in a play at our church," said little Gracie happily.

"What did you do?" her friend asked.

"Oh, I carried the spear," she explained, meaning that she was in a mob scene. But even though her part was small, she was happy about it. She personally felt the importance of the church's program because she had participated.

The Sunday school superintendent of that church appreciated the value of the well-known rule: "People learn by doing." And he often reminded his teachers, "The participating individual is the interested individual."

How can the members of your class participate? What can they do? How can they contribute to the group?

There are many ways. Draw them into discussions. Encourage them to share some of their significant experiences. Let them tell of their opportunities to witness. Perhaps they have some special prayer requests.

Youngsters especially enjoy the opportunity to bring objects from home. Dolls in foreign dress, stamps, coins, flowers for the worship center, an old family Bible--all these can be a valuable contribution, and at the same time actively involve members of the class.

There are many other things youngsters can do. Some of them can help to read the Bible references for the lesson. Others can "act out" various character parts. They can say Bible verses in unison. They can trace, paint, color, cut out and paste. They can build and work on class projects. They can take class responsibility. And surely they can raise questions! And don't forget object lessons. (Adults like them, too.) Not only does this type of visual aid create interest for its own sake, but here again is an opportunity for pupil participation.

If you are teaching adults don't miss the many Sunday-by-Sunday possibilities to involve the members of your class. Are there visitors to be greeted? Are there books to be distributed? Is there an offering to be taken? Who would like to make announcements?

As you look for new and different ways to encourage participation, remember that getting an individual involved in "doing" may be the beginning of his "learning." Some simple activity may be his first step toward spiritual understanding.

### Encourage Your Students

I was seventeen and a freshman in college. It was my first weekend at home. Thanksgiving time was near and I had a wonderful, excited feeling as I dashed up the broad cement steps to the old general store in our ranching community. Mr. Walton, a stately old gentleman, and one of our leading citizens, came out of the store just as I reached the top of the steps. "Well, Clyde, look at you," he said, as he shook my hand, "It's good to see you, son. How are you making out at college?"

"Oh, pretty well, I guess."

"Let me tell you something, my boy," he continued. "Everybody in the community is looking to you. We're all as proud of you as can be, and we know you're going to break all records at that school."

I was on "cloud number seven" for the rest of the year. In fact, it gave me a thrill to think about what my friend had said. I worked harder than I had before. I made better grades.



That is the way encouragement works. It gives you a lift and makes you do "more than you are capable of doing." Research studies show that individuals who are praised and encouraged accomplish more, and develop more abilities than those who are criticized or ignored.

Encouragement also stimulates spiritual growth and well-being. You can help a member of your class find a more abundant Christian life by encouraging him. Compliment him for his willingness to serve wherever needed.

You can guide a new Christian's growth through encouragement and praise. Let him know it pleases you to see him carrying his Bible. Praise him for his faithful attendance at the meetings of the church. Compliment him on how well he can read Scripture aloud.

Yes, encouragement is an important part of every teacher's equipment. An outstanding Sunday school teacher once told me, "I try to compliment or encourage every member of my class each Sunday."

Individual recognition and encouragement costs only the thoughtful interest of the teacher, yet the benefits are beyond estimate.

### **Reach the individual**

Whether you are teaching your Sunday school's largest class of adults, or a small group of 2 and 3-year-olds, these "ways to reach the individual" are of equal importance, so:

1. Begin now to learn the characteristics, needs, and everyday experiences of the age you teach. And then, relate each lesson to the individuals in your class by "tying in" to their interests.
2. Use your imagination as you search for new and different ways to involve the individuals of your class in the lessons and in the class activities. Dedicate yourself to helping each student's interest grow through participation.
3. Take notice of each member of your class. What ability, accomplishment or trait can you discover to compliment or praise?

As you seek ways to encourage those you teach, remember that the encouragement you give may help a soul grow closer to God.

When you prayerfully use these "teaching" and "reaching" techniques God will not only use you to teach a Sunday school class; He will help you to reach boys and girls, and men and women, for the Lord Jesus Christ.

(Copyright Gospel Light Publications, Ventura, CA 93003. Used by permission.)

# PROVING THE BIBLE

Edward Fudge in GracEmail

A GracEmail reader asks, "How do we know that the Bible is inspired by the Holy Spirit? Those who wrote the Bible say so, but how do we know? How can I convince someone who is not a Christian to believe that?"

\* \* \*

The Apostle Paul says that "all Scripture is inspired by God" and is therefore "profitable," adequately equipping the Christian worker for every required task (2 Tim. 3:16-17). This word "inspired" is literally "God-breathed," which reminds us of the story of God creating Adam from dirt, then breathing life into him to become an animated man (Gen. 2:7). That is a faith statement and I do not know any way to prove it with mathematical certainty.

The earliest disciples of Jesus did not begin with the Bible — and certainly not with the 27 books we call the New Testament, for they were not yet written when the Christian church first began to be gathered. They had the amazing life, death and resurrection of Jesus Christ, through which they now re-read the Jewish Bible which we call the Old Testament. Like the New Testament Scriptures after them, these older Scriptures give salvation-wisdom by leading the reader to trust in Jesus Christ as Savior (2 Tim. 3:15). Many Christians over the past 2,000 years have not owned Bibles, and many could not have read them if they had. But they all had saving faith in Jesus Christ, to whom the entire Bible points as the Savior of humankind.

As believers, our first task is not to convince people that they must follow the Bible; it is to introduce people to Jesus Christ. The Bible is the testimony of God's people, through which God works by the Holy Spirit to give people faith. But the ultimate aim is not proving something about the Bible. It is using the Bible (and whatever else, such as Christlike lives and God's incarnate love) to point people to Jesus. We do not worship the Bible, we worship God. The Bible points to Jesus and Jesus points to God. The Holy Spirit has to make all that happen and we trust God to do his work as we obey him.

---

There is an incredible amount of evidence which can enable one to overcome with intellectual integrity various supposedly logical obstacles to faith in Jesus and confidence in the Bible. I heartily recommend the books, *REASON ENOUGH: A CASE FOR THE CHRISTIAN FAITH* (IVP, 1980) by my friend Clark H. Pinnock, and *HE IS THERE AND HE IS NOT SILENT* (Tyndale House, 1973) by my former teacher Francis Schaeffer.

Reprinted from *GracEmail* by permission. To subscribe free to *GracEmail*, go to [www.EdwardFudge.com](http://www.EdwardFudge.com)

## **Maybe I'm Losing My Faith**

Dennis Kaufman

**Question:** This is hard to admit, but I have been a Christian for several years, and yet I feel like I am losing my faith. Lately, I have been having thoughts that perhaps the Bible is not true after all, and I'm even beginning to feel like maybe the evolutionists are right. With all the evil in the world, Christianity just doesn't seem logical anymore. What's wrong with me that I'm going through all these doubts?

**Answer:** First of all, let me say thanks for your courage to write and divulge such a sensitive area of struggle. Spiritual doubt is one of those things that is generally a private battle, but I want to assure you that you are not alone. Many Christians go through spiritual valleys when their faith is tested, and they have to ask the hard questions about what they really believe.

In Matthew 11:2, even John the Baptist seems to fall prey to doubt when he asks of Jesus, "Are you the one who was to come or should we expect someone else?" The Psalms are permeated with questions about why the wicked prosper and more righteous people have it so hard. Jesus Himself, in a prophetic section of Scripture, indicates that things will be so chaotic in the last days that "even the elect would be deceived --if that were possible" (Matthew 24: 24) .

As a counselor, I generally see people go through the deepest periods of doubt when they have been exposed to heavy doses of suffering --either their own or others they care deeply about. Although our Christian faith is by and large a step we can take based on sound reasoning and adequate evidence, the issue of radical suffering seems to defy logic. As the ancient philosophical argument goes, "If God is all-loving and all-powerful, how can you explain the presence of so much evil?" When I walk through the burn unit of a children's hospital, or the halls of a nursing home, or watch the latest tragedy on the evening news, I am also left with questions. To the human mind, radical suffering does not easily fit into the equation of logical faith.

If you get fixated on the bad things in the world (as our news media loves to do) it can easily begin to feel like we are alone in the universe. The promise of a God of power and miraculous help begins to feel like something "made up" as a crutch to help us be more comfortable in a brutal world.

However, there is one key factor that makes all the difference in this battle of faith versus doubt. The Bible clearly tries to prepare us as

Christians for the onslaught of suffering. The Scriptures may not answer every logical question we have about tragedy in the world, but it accurately asserts that we are headed toward a time of unprecedented suffering (Matt. 24:21). I do not fully understand why God will allow things to get so bad before He intervenes, but we should not be surprised by it, or lose our faith over it when it is obviously a part of His permissive will. The more scientific mind of our day tends to require logical human reasoning for everything it embraces. But, suffering tends to be one of those areas that goes beyond our ability to fully grasp. If we could understand it, I believe God would have given more explanation to Job in the midst of his tragedy.

This arena of discussion seems like one where human philosophies are frustrated and simple childlike faith is required. Jesus indicates that the Father is good and powerful. There are numerous evidences for that truth. God will someday eliminate suffering for the faithful, but until then we have to journey without all the answer in this area.

My prayer for you is a shift of focus back to the powerful evidence that Jesus is the Son of God, and a humble trust that He holds the future. Psalm 131 reminds us that our lives become too heavy when we try to carry concerns that are beyond our ability to understand.

---

## **Know the Bible; Know its Author**

JOYce Broyles

As an educator, I feel strongly about teaching. I not only want to teach subject content, but also character, values, and things not found in books. Because of that, I was very impressed by this selection from a friend.

### **TO BE EDUCATED**

If I learn my ABC's, can read 600 words per minute, and can write with perfect penmanship, but have not been shown how to communicate with the Designer of all language, I have not been educated.

If I can deliver an eloquent speech and persuade you with my stunning logic, but have not been instructed in God's wisdom, I have not been educated.

If I have read Shakespeare and John Locke and can discuss their writings with keen insight, but have not read the greatest of all books — the Bible — and have no knowledge of its personal importance, I have not been educated.

If I have memorized addition facts, multiplication tables, and chemical formulas, but have never been disciplined to keep God's Word in my heart, I have not been educated.

If I can explain the law of gravity and Einstein's theory of relativity, but have never been instructed in the unchangeable laws of the One Who orders our universe, I have not been educated.

If I can classify animals by their family, genus, and species, and can write a lengthy scientific paper that wins an award, but have not been introduced to the Maker's purpose for all creation, I have not been educated.

If I can recite the Gettysburg Address and the Preamble to the Constitution, but have not been informed of the Hand of God in the history of our country, I have not been educated.

If I can play the piano, the violin, six other instruments, and can write music that moves men to tears, but have not been taught to listen to the Director of the Universe and worship Him, I have not been educated.

If I run cross-country races, star in basketball and do 100 push-ups without stopping, but have never been shown how to bend my spirit to do God's will, I have not been educated.

If I can identify a Picasso, describe the style of da Vinci, and even paint a portrait that earns an A+, but have not learned that all harmony and beauty comes from a relationship with God, I have not been educated.

If I graduate with a perfect 4.0 and am accepted at the best university with a full scholarship, but have not been guided into a career of God's choosing for me, I have not been educated.

If I become a good citizen, voting at each election and fighting for what is moral and right, but have not been told of the sinfulness of man and his hopelessness without Christ, I have not been educated.

However, if one day I see the world as God sees it, and come to know Him, Whom to know is Life Eternal, and glorify God by fulfilling His purpose for me, then, I have been educated!

We are all teachers, because someone is watching and imitating each of us. Let us be sure to make those imitations educated personal expressions!

# VOICES from the FIELDS

David Moldez

Manila, Philippines

2 Nov 2001

We praise God that at the moment we at Central Bible College have started to move into the new building. On Nov. 6 we hope to meet there for our opening chapel of second semester — combined with thanksgiving night for the new building. Last Wednesday the church's prayer meeting was already held there. We are leaving the chairs and some tables for the Galilee School [the church's elementary school that also meets on the premises]. CBC has to buy at least 50 chairs and other school needs.

We are also preparing for the coming 50th anniversary of Brother and Sister Victor Broaddus' first arrival in Manila. May it be a time of worship, praise and thanksgiving to our God who has remained faithful to us. The celebration will be on Dec. 9.

Dan Wilson

Goin' Fishing Ministries

Oct. 2001

This past summer's ministry was once again amazing, but even more so than before. I am especially thankful for the 89 members of the nine summer teams, who gave of their lives to be both verbal and living testimonies of Christ to over 3000 Russian children and several hundred camp staffers in June, July and August. God is doing some wondrous things thru us. Our Goin' Fishing Ministries newsletter describes some of the reaping we are getting to see now from our continuing to minister in the same camps for four years.

(You may get the newsletter from our office: 502-485-0659, or danwilson@juno.com Other testimonies can be found on our web site: [www.ismissions.org](http://www.ismissions.org) )

Every few days I hear the question, "When are you going back [to Russia]?" The answer is, "I don't know." My tentative plans are to plan a trip which will begin at the end of December. I hope to take a combined team of Americans and Russians up to the far north to spend six or seven days putting on a sort of Christmas camp for an orphanage near the city of Murmansk. This orphanage sent some of their children to a summer camp in which one of our teams ministered in July. The orphans and our team members fell in love with one another and we have been asked, by both sides, if we could take some of our team members to visit the orphans at their place. Unfortunately, visiting Murmansk in early January is somewhat akin to locking yourself in a walk-in freezer with only a flashlight and some Russian tea to keep you warm. I am counting on the heart-warmth of the people

and our hearts being filled with the warmth of Christ's love to make the trip enjoyable anyway.

We have also been invited to return to the orphanage on the way to Murmansk that a ministry team visited this past January. That team included Yours Truly and eight Russians. I hope to be able to lead this same type of team back there a week or two after the other trip I just described. Both of these are in the exploratory stage, so please take a moment to pray that God will give us guidance. Also, since this team may only include Russians who cannot cover any of the costs, please pray for God to provide for their way to be paid.

**Mark and Candy Garrett**  
**Sept., 2001**

**Senegal, West Africa**

Anne Elisabeth was born May 19 right here in Thies at a small private hospital. Unfortunately, our fourth must have been doing somersaults before she came into the world. Because of a tangle with her cord the doctor thought it best to deliver her by C-section. So, Candy has had a longer recovery time but our beautiful baby is worth it all.

We thank God for the way He has taken care of us. We are fortunate to have such a well-staffed and well-equipped facility close by. We also saw God's caring hand in the extraordinary help of our colleagues here. They helped with childcare and with meals until Candy was home from the hospital and functioning on her own again. What grace!!

### **Wolof Bible Conference**

The Senegalese government guarantees freedom of religious expression and Senegalese society is recognized as peace-loving and tolerant. So, why do we need a conference on persecution? The answer lies in the way the family functions in this society. Anyone who converts from one religion to another has shamed his whole extended family. Tremendous pressure is brought to bear on anyone who dares to convert because of this shame factor.

The annual Wolof Bible conference focused on this theme. Two key Senegalese church leaders taught Biblical principles and then discussion groups hashed through the issues raised. Many of the 130 Senegalese attendees were able to talk about their trials and receive encouragement from their peers. It was a great time of togetherness and praise.

Two young people decided to follow Christ after attending. Both of them had been afraid of the certain persecution but God used the

believers at the conference to help them get past their fears. They are now involved in a church near Dakar. PTL!

The missionary who works with this church wrote, “. . . I am so thrilled that each of our 8 folks got to go. Each one arrived with a particular burden and need: some new to the Faith: others weary and needing refreshment; others still searching to know what Jesus is all about. But from all I have heard, God met each one in a different way.

So, I wanted to say thank you for organizing the May 1<sup>st</sup> Wolof Day. Perhaps it seemed at the time like . . .one burden too many. Thank you for persevering . . . He certainly has blessed us here because of you.”

### **USA, Here we come!**

Almost four years have passed since we came back to Senegal in February, 1998. We are slated to arrive in the States at the end of October and begin a Home Assignment of 11 months. We look forward to seeing you and sharing about all that God has been doing here! It has been so long. We thank God for this opportunity and of course we have missed seeing our family members very much.

We plan to rent a house in Winchester, KY and travel from there to visit churches and supporters during 2002.

Our radio broadcast, Yoonu Njub (The Way of Righteousness), suffered a setback this year on Radio Penc Me. This rural community station that had started to air Yoonu Mjub was hit by lightning which burned up the transmitter. The station sat idle for several months waiting on funding from a development agency to make the necessary repairs. This summer their hopes were realized and Yoonu Njub is now back on the air weekdays at 7PM.

Our preliminary feedback from people there is very positive. They say they appreciate the quality of the broadcasts both in content and technical presentation. We pray that God will use these broadcasts to build His church here in Senegal.

Each broadcast costs about \$30. To support this ministry you can send a gift directly to SIM; “Senegal Radio Broadcasts” Project #SN-88770

Effective immediately, please send all correspondence to:  
c/o 399 College St.

Winchester, KY 40391

Email address: [mark.garrett@sim.org](mailto:mark.garrett@sim.org)



# NEWS and NOTES

Edited by Bennie Hill

**Tragedy at Fisherville, Ky.** We were shocked on Sunday morning, Oct.28., just as I was ready to preach God's Word. One of our brethren had to leave worship a bit early. He suddenly rushed back in the front door of the building and came to the pulpit. He said he had something to tell the church. He announced that one of the deacons, the youngest one, had been killed in a "head-on" auto crash on the way to Sunday School. His name is Hermon Smith and his wife is in ICU looking to recover. What a SHOCK! Fisherville needs every young man or woman who is serious about the Lord's work. Pray earnestly for Hermon's wife Sandra and their children. Also for the entire church as they recover. —Nathan Burks

**Good News at Fisherville, Too:** We just learned today (Nov.28) that Steve McCormick, from Lawrenceburg, Ky., has accepted the call from Fisherville to minister with them. This is an answer to many prayers. [—avw]

**Pine Prairie, Louisiana:** This congregation is looking to the Lord to supply them a preacher. Their present one, Tim Morrow, will be moving to Ky. at the end of this school year to become administrator at Portland Christian School in Louisville. If you know of anyone qualified and available to minister with Pine Prairie, please contact Charles Whittington, 337-599-2381, or P.O.Box 422. Pine Prairie, LA 70576.

**Ray Canant...**died November 22, 2001 after saving the life of an 11

year old son of a close friend on South Padre Island. Ray was at SCC the years of 1956-58 as student. He was there as Choir Director in 1959-60 and 1962-65 as English/Music Professor. He received his BA in Education, 1961 and MA in 1963 at University of Kentucky. He earned another MA in 1970 at the University of Texas at Austin and his Ph.D. in 1972 at the University of Texas at Austin. He founded the Covenant of Hope Community Church of Abilene from 1995-98, a "Covenant of Hope is an independent, inclusive, and non-denominational church." He was one of a few hundred who enjoyed a KBC/SCC Reunion at the old campus in Winchester, May 28, 2001. Now he is at the REAL RE-UNION. (—Richard & Janell Lewis)

**JAPAN:** About 25 Japanese congregations gathered at the Tachikawa church Nov. 23 for the annual All-Japan Joint Worship. Michiya Nakahara, an evangelist from Shizuoka, was the featured speaker, and the theme was "Fruit, not produced by man, but by God." Speakers told about their Christian lives, followed by a time for group discussion. About 140 people were in attendance.

**Ralph Ave. (Louisville)** If you were in attendance at Ralph Ave. you know a GREAT STORM came through and the lights went out! That must have been some powerful preaching by Earl Mullins Jr. Preacher-Lawyers can get it done!!!

**Belmont (Winchester, Ky)** had a revival meeting in November which

included: Bud Haggard, Bob Ross, Wayne Ware, Bennie Hill and Dewitt Garrett. Following each lesson was a period of questions and answers. This gives everyone an opportunity to participate and not just the preacher! The fellowship with the "faithful" at Belmont was encouraging. Pray for that work as they're looking for a minister.

**Supply Preaching:** One of our SBS students, Rex Prather is available to do some supply preaching. You can contact him at Rex Prather, 202 Helbig Ave., Sellersburg, IN 47172. (812) 246-6109. Rex is currently serving as Associate Minister with the Buechel Church of Christ.

**Portland Christian School** presented "A Madrigal Celebration" on December 7 & 8 at 6:00 p.m. A dinner was served and friends of purchase joined in a time of celebration of the traditions of 14<sup>th</sup> century England.

**Missions Around the World Thanksgiving & Prayer Booklets** are now available. This 44-page booklet contains valuable information that will give a greater awareness of both foreign and home missions. 5-10 copies are being mailed out to each church on the Church of Christ Worldwide missionary office's mailing list. [If your church is not on that list but wants to be, contact the address below.] Also, a number were distributed at the Louisville Thanksgiving Day service, though not all who attended got them. Additional copies are available (at no cost) by contacting: **Bennie Hill, P.O. Box 54842, Lexington, KY 40555. (859) 269-1312.**

**News & Notes:** I personally thank each of you who have been regular contributors this year.

The information of the Lord's work in your area that you share with others is a tremendous encouragement. We receive several church bulletins and occasionally someone will write more. Keep it up! For upcoming revival meetings or other special events that you want others to be praying for — contact us: **Bennie Hill, P.O. Box 54842, Lexington, KY 40555. Telephone 859-269-1312. BHill40482@aol.com**

**An Omission** In Sept.'s WW we meant to include information about the author of the article about Portland Christian School. Will Nethery is a graduate of PCS, and serves on its Board of Directors. He composed & then read the tribute at a PCS alumni banquet. His wife Lisa is also a graduate, and serves as the PCS Business Manager. [—avw]

**Sam Marsh...**is now officially the preacher at Big Creek, Louisiana.

**Much Commendation for "The 400 Silent Years" issue:** "Your special issue on the Inter-testamental period (May '01) is wonderful. This needs to have a wider circulation. Your fellow-pilgrim, Ernie Stefanik."

A number of other readers also expressed deep appreciation for that issue. Copies are still available: \$1.00 plus postage.

**Heart-warming Fellowship in Glenmora, LA:** Ruth & I, along with many others, enjoyed a deeply enriching time at the La. Christian Fellowship from Nov.12-15: gracious hospitality; nourishing food (both spiritual & physical); stimulating fellowship with many friends in Christ; and very pleasant weather. There were practical lessons from the Sermon on the Mount, & 4 powerful messages by Julius Hovan

from Ephesians. My studies on 1 Cor. 12-14 were well received in true Berean style. Thanks to Dennis & Melva LeDoux who minister at the host church, & all others who worked hard to make that week a blessing. —avw

**Dr. Forcade's Autobiography** still available: We were delighted that David McReynolds had a copy of this good book available for us to give to our Glenmora hostess (for the 3rd time!), Sylvia Johnson. When Bro. Forcade's name came up in conversation, she had happy memories of him from long ago. After receiving the book she told us, "You shouldn't have given it to me now; I stayed up too late reading it!"

You too would find this book interesting and profitable. Copies are available from his daughter, Harriet Hawley, 4832 Casa Loma Ave., Yorba Linda, CA 92886; or at [adellamay@aol.com](mailto:adellamay@aol.com)

**Don't Forget the INCREASE in Subscription Rates to Word & Work.** Actually it was long overdue. The rates now are \$11.00 per year (11 issues). Bulk rate, for a bundle of 10 or more copies sent to the same address, is @ \$10.

**Bro. Moto Nomura** helped a Filipino Christian, Dante Simpelo, find a good church in Tokyo. Dante is from Central Gospel Christian Fellowship in Manila. But he is also in the Philippine navy and sometimes spends protracted periods in Japan. He was looking for a congregation with meetings using English, so he could understand & take part. Bro. Moto directed him to the Ochanimizu Church where O. D. Bixler ministered for decades, followed later by his son Dean Bixler. Gifted Japanese leaders minister there now.

**Denham Springs, Louisiana:** The folks at Denham Springs are enjoying Paul & Virginia Kitzmiller.

**Gospel Recordings:** When our Ishmael Project team recently promoted the GOOD NEWS to pastors and evangelists in Sudan, the team's recording schedule soon became overbooked. The pastors insisted the program be made in their languages. As one pastor expressed, "We have a saying that when it rains on your land, it should rain on your neighbors as well."

We thought, "Wow, we have done well to have just recorded the GOOD NEWS in 10 languages in less than a month." But they were thinking that we only recorded the GOOD NEWS in 10 of the 250 languages of Sudan!

Opposition to the gospel is a constant threat in the Arab world. A Christian leader told us what a government leader had recently told him, "It's a miracle that you people are still alive. We have the names of all the Christian leaders and we know where you all are. **Several times we've met to consider ways to get rid of all of you. But we always argue among ourselves. We can never come to agreement and so we just give up and leave. This is a miracle and because of this you are still here.**"

**Back in Print: *Soul-Stirring Sermons*, by R. H. Boll.** Bro. Eugene Pound has made 100 copies of this book, and is selling them @ \$3.00, a really good deal! It contains 16 sermons by Bro. Boll. It is paper-back & has 82 pages. But since its present format is 8-1/2 x 11 inches (twice the original size), the print is much larger and very easy to read. Send your order to Eugene Pound, 110 B Street, Linton, IN 47441. Or call 812-847-9248. This is good reading.

x3-11 Z:1  
James R. Satterfield  
114 Brandywynne Lane

New Albany

IN 47150

---

---

*A Recent Book--Interesting & Important:*

## **FAST FACTS ON FALSE TEACHINGS**

**(Put in your church library)**

This book refutes *many* errors--at least 16. Obviously you cannot learn everything about the New Age Movement in 11 pages. Or about Evolution in 17 pages. But you can at least get a good start, and know how to refute some of their main beliefs, and how they began, etc.

The book includes 17 chapters, Chap. 1 briefly lists basic truths of Biblical faith. The following chapters go on to expose atheism, and other religions like Buddhism, Islam, and Hinduism. Also prosperity theology (the "health & wealth gospel"), as well as Roman Catholicism. Satanism, transcendental meditation, reincarnation and other forms of occultism are included too. And it covers cults like Mormonism, Jehovah's Witnesses and the Unification Church (the "moonies"). In addition, there is a chapter on the Masonic Lodge's beliefs and practices.

You may not agree with every single thing in this book, but it will help prepare you to stand up against error.

*\$10.00 + postage (add 6% tax for Kentuckians). Order from:*

**Word and Work  
2518 Portland Avenue  
Louisville, KY 40212**