



Believers pray for freedom, peace in Egypt

BY ERIK TRYGGESTAD | THE CHRISTIAN CHRONICLE

Christians in Egypt are praying for the best as they brace for the worst.

The mass protests that removed President Hosni Mubarak from office drew praise from the U.S. government and nations around the world as a clarion call for democracy.



Habashy

As Egypt's military prepares to hand over power to its citizens, church members who worship in the Arab world's most populous country fear that their voices, already faint, could be silenced.

"We ask for freedom, so that anyone can worship, (regardless of) religion," said Alfred Habashy, a student at Sunset International Bible Institute in Lubbock, Texas. In Cairo, his father works with a Church of Christ near Tahrir Square, the site of the largest demonstrations.

Christians endure persecution in Egypt, which is about 90 percent Muslim, but are allowed to worship freely, Habashy said. If fundamentalist

SEE EGYPT, Page 14



saving sin city

BOBBY ROSS JR.

West Coast meeting draws preachers, leaders to Las Vegas

BY BOBBY ROSS JR. | THE CHRISTIAN CHRONICLE

LAS VEGAS — Go ahead. Snicker.

Leo G. Gay has heard all the jokes.

When fellow Christians find out he's from Sin City, the wisecracks start.

"I get questions like, 'Do y'all accept chips in your basket?'" said Gay, minister of the North Las Vegas Church of Christ, about nine miles north of the famous stretch of hotels, casinos and resort properties known as "The Strip."

The largest Church of Christ in Nevada, the 320-member congregation where Gay preaches hosted the recent

48th annual West Coast Preachers and Leaders Forum. The forum, started in San Francisco in 1964, rotates to a different city each year.

Amid the bright lights of an entertainment capital known for its slot machines, quickie wedding chapels and X-rated nightlife, about 300 Christian brothers and sisters came to study the Bible and focus on the theme "The Kingdom of God."



Price

"I loved the different styles of preaching that we were able to see and hear," said Whitney Price, 24, a North Las Vegas member who attended the West Coast forum for the first time.

With a metro-area population of 1.9 million, Las Vegas has only about a dozen Churches of Christ — with a total of less than 2,000 men, women and children in the pews each Sunday.

Price said her home congregation, which regularly knocks doors to share the Gospel with neighbors, keeps her grounded in the faith. But temptation

See **SIN CITY**, Page 12



KJV turns 400

Most members prefer modern translations. **3**



Miami's financial storm

Sunset church finds blessings in struggling economy. **17**



The gospel of hoops

Oklahoma coach Sherri Coale on faith and basketball. **23**

INDEX

CALENDAR.....	27
CHURCHES THAT WORK...	17
INSIGHT.....	34
INTERNATIONAL	8
NATIONAL.....	5
LETTERS	30
OPINION	29
PARTNERS	25
PEOPLE.....	26
REVIEWS	32

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When the saints come marching in — to Sin City

LAS VEGAS

Forget Sin City. Saint City is more like it. At least that's how I'll remember the 48th annual West Coast Preachers and Leaders Forum hosted by the North Las Vegas Church of Christ.

Inside Story



Bobby Ross Jr.

Inevitably, when my *Christian Chronicle* colleagues and I travel, we meet incredible Christian brothers and sisters

whose names never show up in print.

In the case of Las Vegas, I quoted nine people in the Page 1 story on "Saving Sin City." As always, more names fill my notebook.

When I arrived at McCarran International Airport, I was prepared to take a taxicab to the Texas Station Gambling Hall and Hotel, where visiting church members were staying.

Instead, I saw two men in baggage claim holding a "West Coast Preachers Forum" sign.

These smiling brothers in Christ — Owen Gilliam and Richard Garlington — were waiting with a van to drive Omari French, minister of the Uptown Church of Christ in San Francisco, and me to the hotel.

When I checked in at the hotel, the clerk handed me a basket of fruit, snacks and bottled water with a note from sister Glenda Gay.

See **VEGAS**, Page 4



GRANT RAMPY

Gracie Gibson views what is described as the world's largest Bible. The King James Bible measures 43.5 inches tall by 98 inches wide. It is housed at the Abilene Christian University library in Texas.

Thou shalt read ... NIV?

AT THE 400TH ANNIVERSARY of the King James Bible, most members of Churches of Christ prefer more modern translations, a survey finds.

BY BOBBY ROSS JR. | THE CHRISTIAN CHRONICLE

Happy birthday, KJV.

Thy legacy endureth, but thy popularity waneeth.

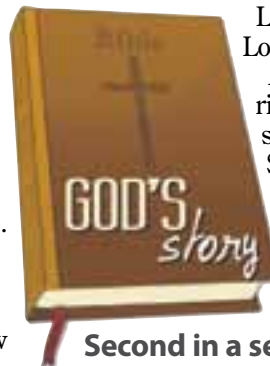
With a slew of scholarly conferences and new history books helping celebrate, the King James Version of the Bible — the English translation completed in 1611 — marks its 400th anniversary in 2011.

But for most members of Churches of Christ, modern translations such as the New International Version, the New American Standard Version and even the New King James Version have replaced the once-dominant KJV, a *Christian Chronicle* survey revealed.

"I had a very difficult time understanding the KJV with its old style of English, so I switched to one where I could understand better God's message to man," said John Lucas, a member of the Ankeny Church of Christ in Iowa.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

— Psalm 23:4



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Like many fellow Christians, Dawn Love grew up on "thees" and "thous."

As a child, she read and memorized the KJV. Even today, Love said, she finds herself reciting certain Scriptures in the King James language. For her Bible reading and study, however, she prefers the NIV.

And she has plenty of company.

The NIV — introduced in the 1970s — ranks as the most-popular Bible translation among members of Churches of Christ, the *Chronicle* survey found.

The NIV "has been translated from the original Greek and Hebrew

See **KJV AT 400**, Page 15

MORE COVERAGE

EDITORIAL: INCREDIBLE INFLUENCE OF KJV 30
VIEWS: HOW TO CHOOSE A BIBLE TRANSLATION 31
REVIEWS: HISTORY BOOKS MARK MILESTONE 32

Ohio Valley names finalists for presidency

VIENNA, W.Va. — The trustees of Ohio Valley University named Michael Moss and Harold Shank as candidates for president of the 500-student university associated with Churches of Christ.

Moss is chairman of Ohio Valley's School of Biblical Studies and Behavioral Sciences. He served for 23 years on the Bible faculty at Lipscomb University in Nashville, Tenn.

Shank is professor of Old Testament at Oklahoma Christian University in Oklahoma City. He also serves as reviews editor for *The Christian Chronicle*.

Both candidates were scheduled to complete an interview process leading up to the university's board of trustees meeting on March 5. The new president will succeed James Johnson, who stepped down in early 2009 after four years at the university's helm. Keith Stotts, OVU's chancellor and former longtime president, has served as interim president.



Moss



Shank

Lubbock Christian searching for president

LUBBOCK, Texas — Lubbock Christian University President Ken Jones has assumed the role of chancellor and CEO.

Jones, LCU's president since May 1993, is expected to remain CEO until a selection committee completes a nationwide search for a new president. "At Dr. Jones' suggestion, the board has been discussing succession planning for some time now," LCU board chairman Jerry Harris said.

Trustees have not specified a timeline for hiring Jones' successor.



Jones



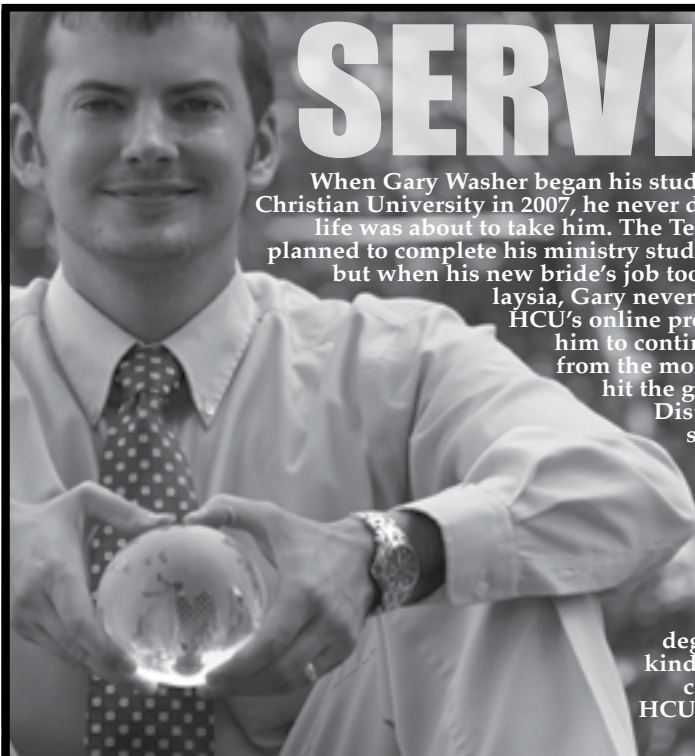
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• **Which translation do you use?** See reader comments on our ongoing series "God's Story" at our blog: www.christianchronicle.org/blog.

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ERIK TRYGGESTAD

Miami Christians Priscilla Olafsen, Devrena Henlon and Noelle Hidalgo.

VEGAS: 'God can work miracles in your life'

FROM PAGE 3

"We are glad you are here to share in this Spiritual adventure with us," the note said.

One of the brothers I was blessed to meet at the forum was Marshall Steward, a minister in Barstow, Calif.

Steward serves a congregation formed by the recent merger of a black church and a white one.

"We are working together as God would have us work together," said Steward, acknowledging that challenges remain. "When you let God in, God can work miracles in your life."

Amen, brother!

Traditionally, the West Coast forum primarily involves black church leaders.

However, North Las Vegas minister Leo G. Gay reached out to all — regardless of race — and included speakers from predominantly white congregations.

Among those speakers was Cory Long, director of development for New Mexico Christian Children's Home in Portales.

Unfamiliar with the West Coast forum, Long contacted Gay after seeing an advertisement for the event in the *Chronicle*. Long wanted to set up a booth, but Gay invited him to speak on ministering to broken families.

Fred and Dorothy Shambaugh, members of the Studebaker Road Church of Christ in Long Beach, Calif., also came after reading about the forum in the *Chronicle*.

At lunch one day, I met Herbert Nash, an elder of the 38th Street Church of Christ in San Diego.

Nash, 81, said he attended the first West Coast forum in San Francisco in 1964 and "just about every once since."

"I love the work of the Lord," he told me. "It's what really brings you back."

At a closing-night banquet, I enjoyed sitting next to Graylon A. Freeman, minister of the 13th Street Church of Christ in Washington, D.C. I first met Freeman when I visited the 13th Street church last year.

On the other side of me was John Coes, an associate minister of the Simpson Street Church of Christ in Atlanta. Coes shared that, God willing, Simpson Street minister Andrew J. Hairston will celebrate 50 years in that same pulpit in December.

What a remarkable milestone!

I have an e-mail list that I use to seek ideas and feedback. I met two people on that list for the first time: Raymond Coats Sr., minister of the Rio Vista Church of Christ in California, and Willie Hubbard Jr., minister of the District Heights Church of Christ in Maryland.

I know what James 2 says about showing partiality, but I can't resist mentioning two of my favorite people at the forum: Carolyn Washington, who oversaw the North Las Vegas church's forum transportation committee, and Muffin Anderson, a member of the Southside Church of Christ in Seattle.

Washington is a regular *Chronicle* reader. Anderson was not familiar with the *Chronicle*, but I corrected that! When you meet devoted servants such as these, it's impossible not to recognize their deep love and compassion for the Lord.

What a blessing to experience a little heaven on Earth. Even with this column, I am omitting people whose names God wrote on my heart.

Forget Sin City.

Saint City is more like it.

CONTACT BOBBY ROSS JR. at bobby.ross@christianchronicle.org

ALASKA

JUNEAU — After preparing for hospice care and moving in with his son, Maurice Long, 94, recently saw his health improve and was able to attend Sunday morning worship services.

“All are thrilled to have him around a while longer,” said Matt Jones, a member of the Juneau Church of Christ.

Long, a former church elder, and his wife, Angie, helped establish the Juneau congregation, which began in 1954 as an outreach of the Van Nuys Church of Christ in California, Jones said.

ARIZONA

QUARTZSITE — This tourist hotspot, which draws thousands of RV campers, has a Church of Christ that’s “doing an amazing work for the Lord,” Gerald R. Molzahn said.

The church recently hosted a gospel meeting called “Eight Days of Spiritual Feasting.”

Attendance ranged from 75 to 100, said Molzahn, a snowbird and member of the Worland Church of Christ in Wyoming.

FLORIDA

INVERNESS — The 160-member Pleasant Grove Church of Christ has decided to knock every door in its community and “invite every precious soul to worship,” minister Michael D. Raine said.

The church has adopted as its theme for this year “Inviting People in Heaven in 2011.” On a recent Saturday, 13 members knocked 500 doors in five hours, Raine said. “We will be going out every weekend until we accomplish our goal,” he said.

By press time, the effort had resulted in two baptisms and five visitors.

Inverness is a city of about 7,200.



PHOTO PROVIDED BY MICHAEL D. RAINE

Pleasant Grove church members Brenda and Ernie Burns knock doors in Inverness, Fla.



EVAN SIEGLE, GREEN BAY (WIS.) PRESS-GAZETTE

Preacher's son starts at center for Super Bowl champions

Green Bay center Scott Wells (No. 63, above and inset) and quarterback Aaron Rodgers (12) celebrate a touchdown during the Packers' 31-25 win over the Pittsburgh Steelers in Super Bowl XLV at Cowboys Stadium in Arlington, Texas. Wayne Wells, the center's father, preaches for the Gainesboro Church of Christ in Tennessee. “Everything Scott has experienced has helped make him the man he is today,” Wayne Wells told *The Tennessean*. “Football is what he does, and a godly man is what he is. I'm very proud of him.” Scott's brother Joe Wells is editor of *Kaio*, a publication for teens, and a speaker for church youth events.



ORLANDO — Revelation, an a cappella singing group made up of members of the Southside Church of Christ, sang the national anthem before a recent Orlando Magic game.

To see a video of the performance, search for “Orlando Magic” at christianchronicle.org/blog.

MICHIGAN

YPSILANTI — In his 37th year as minister of the Ypsilanti Church of Christ, Gary L. Vaught faces a battle for his life.

Vaught was diagnosed in January with an aggressive, incurable brain tumor. The tumor was removed in early February and radiation and chemotherapy started in mid-February.

“We covet everyone's prayers that (treatment) can prolong his life as long as possible with value,” his wife, Jane Vaught, wrote in an e-mail.

“He would love to return to the pulpit,” she added. “He sends a message to each of you to please do

not take for granted life as it can be snatched from you in an instant. We covet your prayers for both of us.”

WYOMING

CHEYENNE — The Cheyenne Church of Christ's annual youth rally drew about 350 children and adults from five states. The recent rally featured lessons on being “Children of Light.”

“Open confession time ... and the willingness of my peers to express their sins really changed me and made me realize how important it is for us to be open with one another,” said Zach

Lopez-Smith, 18.

Speakers included Wes Baldwin, David Bowden and Willie Sanchez. Blake Beckham led singing.

York College's Psallo group performed. Jordan Dean organized the rally.



Baldwin

SPOTLIGHT

Church historian dies

MEMPHIS, Tenn. — A memorial service was conducted Feb. 5 at the White Station Church of Christ for Earl Irvin West, a prominent author, minister and Christian university professor.

West, 90, professor of church history emeritus at Harding University Graduate School of Religion in Memphis, died Feb. 4.

Evertt W. Huffard, vice president and dean of the graduate school, described West's service as “a good tribute to one of the best historians in Churches of Christ.” To read a full obituary, search for “Earl Irvin West” at christianchronicle.org/blog.



West



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Dean, Library and Information Resources

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Requirements include excellent oral and written communication and listening skills, academic library managerial experience, a record of engagement in professional associations and achievement in scholarly productivity, and a master's degree in library and information science from a program accredited by the American Library Association. A doctoral degree or other additional graduate study is preferred.

The Margaret and Herman Brown Library provides digital and printed intellectual resources essential for both innovative and traditional academic work at ACU. The library is a member of Amigos and TexShare and, through the Abilene Library Consortium, maintains a Sirsi-based integrated system. Special features include the Learning Commons, AT&T Learning Studio, Gaines B. Stanley Theological Reading Room, Milliken Archives and Special Collections, and the Center for Restoration Studies. The library was appointed a U.S. Government Publications Depository in 1987.

Dean, Honors College

The Honors College is a newly established college at ACU, the successor to the university's strong and successful Honors Program.

The dean of the Honors College has a joint appointment, half in Honors Studies and half (tenure-track) in an academic department. An earned doctorate and evidence of scholarship, service and superior teaching are required. Experience in honors teaching or academic administration is preferred. Experience with cross-disciplinary courses, team-teaching or mobile learning is desirable. An applicant must show professional accomplishment within an academic discipline (to earn tenure within the department) but have the versatility to collaborate on interdisciplinary courses within the Honors College.

In a letter, applicants should address their qualifications for the position. They should include in the application a statement of how faith informs their teaching and/or administration; a discussion of their spiritual journey; a curriculum vita; transcripts of all undergraduate and graduate work; and names, addresses and phone numbers of five references. Review of applicants will begin immediately and continue until the position is filled. Nominations of and applications from qualified women and minorities are especially encouraged.

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PATRICK ODUM

The meeting place of the Northwest Church of Christ in Chicago is coated with snow after the third-worst blizzard in the city's history dumped more than 20 inches of the white stuff.

Blizzards and Bibles

FROM THE ROCKIES TO THE SMOKIES, church members recently found themselves buried in record-breaking amounts of snow.

In the South, the weather prompted many congregations to cancel Sunday morning worship assemblies or delay them until the afternoon.

Such reactions drew chuckles from church members in places more

accustomed to winter storms. "How do we handle it?" said Shelly Kellis, a member of the Greater Portland Church of Christ in Maine. "We wait for them to plow the roads, and we drive in it."

James Glasscock, minister of the Troy Church of Christ in New York, said: "Our snow this year has been measured in feet, not inches. ... That said, we've not had to cancel any services."



DOUG KASHOREK

After 27 inches of snow, the Plattsburgh Church of Christ in New York recently canceled Bible classes to give members more time to plow the parking lot before Sunday worship.

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- 'Tis So Sweet To Trust In Jesus
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- The Great Redeemer
- Do All In The Name Of The Lord
- Blessed Be The Name
- Happy Am I
- I Am Bound For The Promised Land
- For Christ And The Church
- He Lives
- I'll Never Forsake My Lord
- In The Desert Of Sorrow And Sin
- Home Of The Soul
- He Whispers Sweet Peace
- He Will Pilot Me
- I Will Sing The Wondrous Story
- Our God, He Is Alive

"I COME TO THE GARDEN ALONE"

- I Come To The Garden Alone
- Why Keep Jesus Waiting
- Lift Him Up
- One Step At A Time
- There Is A Habitation
- Are You Dwelling In The Sunlight?
- The Glory-Land Way
- He Is My Everything
- Peace Be Still
- Soul A Savior Thou Art Needing
- Ivory Palaces
- There Is A Gate
- I'll Be A Friend To Jesus
- Are You Sowing The Seed?
- Hand In Hand With Jesus
- A Soul Winner For Jesus
- To Christ Be Loyal And Be True
- Wonderful City Of God
- There's Power In The Blood
- Take The Name Of Jesus With You
- He Gave Me A Song

"I LOVE TO TELL THE STORY"

- This World Is Not My Home
- Glory To His Name
- I'll Fly Away
- Blessed Jesus Hold My Hand
- It May Be At Morn
- Beyond This Land Of Parting
- Beyond The Sunset's Radiant Glow
- Beyond The Sunset
- He Knows Just What I Need
- His Yoke Is Easy
- In Heaven They're Singing
- O Love That Will Not Let Me Go
- I Love To Tell The Story
- O Master Let Me Walk With Thee
- What A Fellowship
- What A Friend We Have In Jesus
- Jesus Lover Of My Soul (Marsh)
- Jesus Lover Of My Soul (Holbrook)
- Where Could I Go?
- Is It Well With Your Soul?
- Paradise Valley

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- Here We Are But Straying Pilgrims
- When He Comes In Glory By And By
- I Know That My Redeemer Lives
- The Great Redeemer
- My Name Is Written There
- By His Wonderful Grace
- Let Me Live Close To Thee
- Christ's Love Is All I Need
- He Will Pilot Me
- Hilltops Of Glory
- Softly And Tenderly
- Will You Come?
- Safe In The Arms Of Jesus
- Tell Me The Story Of Jesus
- O 'Twas Wonderful Love
- Redeemed
- Jesus Is Coming Soon
- Lord Send Me
- Paradise Valley
- I'm Redeemed
- Our God He Is Alive

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- A Wonderful Savior
- O They Tell Me Of A Home
- Rock Of Ages
- Salvation Has Been Brought Down
- Just A Little Talk With Jesus
- His Yoke Is Easy
- O Happy Day
- Yes For Me He Careth
- When I See The Blood
- Precious Memories
- Walking Alone At Eve
- God Is Love
- Sometimes Shadows Are Deep
- Savior Lead Me
- Kneel At The Cross
- Come Thou Almighty King
- Hallelujah, Praise Jehovah
- Praise Him! Praise Him!
- Praise The Lord, Ye Heavens
- Is It For Me?
- Fairest Lord Jesus
- Have You Been To Jesus?

"THE LORD'S MY SHEPHERD"

- Introduction - George Bailey
- We Praise Thee O God
- O How I Love Jesus
- Jesus Loves Me
- Victory In Jesus
- Seeking The Lost
- If That Isn't Love
- Mansions Over The Hilltop
- Living By Faith
- In The Kingdom Of The Lord
- Tarry With Me
- The Lord's My Shepherd
- Though Your Sins Be As Scarlet
- I Surrender All
- When All God's Singers Get Home
- In The Hour Of Trial
- Ten Thousand Angels
- Be With Me Lord
- Nearer My God To Thee
- In The Sweet By And By
- We Shall Meet Someday

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- How Beautiful Heaven Must Be
- I Have Decided To Follow Jesus
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- Heavenly Sunlight
- I Won't Have To Cross Jordan
- On Jordan's Stormy Banks
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- Higher Ground
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- God Is The Fountain
- He's My King
- Holy, Holy, Holy
- How Shall The Young Secure?
- To God Be The Glory
- Closing Comments - Jeff Walling
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- When All God's Singers Get Home
- To Canaan's Land, I'm On My Way

"WHEN THE ROLL IS CALLED UP YONDER"

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- At Calvary
- Onward Christian Soldiers
- Soldiers Of Christ Arise
- I Need Thee Every Hour
- I Know Whom I Have Believed
- O Heart Bowed Down With Sorrow
- Be Not Dismayed
- Jesus Saves
- Savior Thy Dying Love
- O To Be Like Thee
- Jesus Is Tenderly Calling Thee Home
- The Lord Bless You And Keep You
- Faith Of Our Fathers
- This Is My Father's World
- When I Survey The Wondrous Cross
- We're Marching To Zion
- Face To Face
- The Kingdom Is Spreading
- When The Roll Is Called Up Yonder
- Because He Lives

"RAY WALKER AT WATERVIEW"

- Introduction - Jack Evans - Mayor of Dallas
- Joy To The World
- As The Life Of A Flower
- O Spread The Tidings Round
- Write My Name On The Roll
- Lead Me To Calvary
- Waiting The Boatman's Call
- Live For Jesus
- Tempted And Tried
- I Must Tell Jesus
- We Shall See The King Someday
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BAHAMAS

MARSH HARBOUR — A group of pastors, preachers and bishops on the Abaco Islands invited Jason Quashie, minister for the Marsh Harbour Church of Christ, to speak at a recent gathering. Quashie taught a class on prayer.

**J. Quashie**

"From the talk around town, it went very well," said Quashie's wife, Katrinka.

The group has invited the minister to future meetings.

"Pray for this opportunity," Katrinka Quashie said. "Only God knows why this door was opened."

LITHUANIA

VILNIUS — A team of U.S. church members visited this European capital recently to work with the Church of Christ there.

"The church in Vilnius remains small — around 30 — even though many over the years have been reached by the Gospel," said Danny Dodd, preaching minister for the Gateway Church of Christ in Pensacola, Fla., and a former missionary to Lithuania.

"Like the rest of the country, the Vilnius church has been adversely affected by the immigration of Lithuanians out of the country, primarily to Western Europe," Dodd said. "But those there continue to remain faithful."



PHOTO PROVIDED BY DANNY DODD

Christians from Lithuania and the U.S. brave the cold in Vilnius.

SOUTH AFRICA

EAST LONDON — Sherman McLaren moved recently to this coastal city of about 400,000



PHOTO PROVIDED BY JOEL THOMAS BANKS

Church in Argentina baptizes, nurtures and trains

A young woman named Catalina prepares for baptism at the Caballito Church of Christ in Buenos Aires, Argentina. At right are ministers Osvaldo Valdez and Joel Thomas Banks. Catalina is one of five youths and young professionals baptized recently. The church works hard to integrate new members into its small-group ministry, Banks said. "Please keep these spiritual infants in your prayers as the unending challenge of follow-up begins," he said.

Valdez and other church members are launching the Instituto Biblico de la Iglesia de Cristo en Argentina (Bible Institute of the Church of Christ in Argentina), a ministry training school. "We believe that academic training of leaders is as important as the practical experience of small-group life for the church to grow in strength," Banks said.

people to serve as minister for the Keam Road Church of Christ.

McLaren previously served as a youth minister in Benoni, South Africa.

The church's goal is to focus on family ministry, "getting God back into the homes," McLaren said. "Then I believe evangelism will begin to be real — and of essence — to the believers here at Keam Road."

THAILAND

UBON RATCHATHANI — About 20 Thai church leaders took two exams per day and memorized 40 verses from the Gospel of John during a two-week Leaders Bible School, missionary Daniel Hamm said.

The intensive course also

**McLaren**

involved hands-on evangelism in the local communities.

After the course, Hamm planned to travel to Surin, Thailand, to present a lectureship on church leadership.

"Four congregations in four different provinces have appointed elders and deacons after such lectureships in recent years," Hamm said.

TONGA

NUKU'ALOFA — Josh Conivanua, an evangelist in Fiji, traveled to this South Pacific island on a 12-day trip to work with the Nukua'lofa Church of Christ.

"Josh shared with them, prayed with them and encouraged (them) to stand united," said the evangelist's wife, Anna.

UKRAINE

KRIVROY ROG — A Church of Christ meets in this eastern Ukrainian mining city —

considered one of the longest cities in Europe because it stretches along an 80-mile vein of metal ore.

The church's members "are small in number, but their faith is great," said Ivan Skoleba, a minister in the western Ukrainian city of Ivano-Frankivsk. Skoleba asked Christians to work with and encourage the Krivoy Rog church, which has no minister.

Skoleba traveled to Krivoy Rog recently to deliver a wheelchair to a disabled man. The wheelchair was donated through Judsonia, Ark.-based Ukraine Missions.

"He was as happy as a child when he saw the wheelchair," Skoleba said, "and told us that now he knew for sure that God does exist. ... We also gave him a Bible and told him about the Church of Christ as found in the New Testament."

SPOTLIGHT**Slain minister's work lives on**

SAN MIGUEL, El Salvador — One year ago, Antonio Lara was gunned down in the doorway of a church where he served as minister.

Christians in El Salvador have continued Lara's work and baptized 80 people across this Central American nation in the past year,

**Lara**

said Paul Newhouse, a member of the High Pointe Church of Christ in McKinney, Texas.

Newhouse and High Pointe's minister, James Nored, accompanied a team of church members to El Salvador recently to survey ministries supported by the congregation.

Sixto Rivera, a native Salvadoran, accompanied the group and served as translator. Rivera helps plant Spanish-speaking churches in the U.S. with the Texas-based Genesis Alliance.

The team visited a program for needy children and

several ministers planting churches in communities near San Miguel.

Rivera later visited the High Pointe church and praised the congregation's commitment to his homeland.

"As I stood in front of the congregation ... I saw the affirmation of the people," Rivera said. "Their faces were saying 'Amen' to the work."

Nored added, "It was a great day and a great celebration of what God has done."

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**Rivera**

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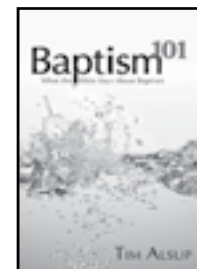
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PHOTO PROVIDED BY LARENDA ROBERTS

Greg Clodfelter and some of the students he serves through the Right Choices ministry.

To battle AIDS in Africa, missionary asks students to make Right Choices

BY LARENDA ROBERTS | FOR THE CHRISTIAN CHRONICLE

Combating the scourge of AIDS in Africa requires more than medical research and affordable drugs, says Greg Clodfelter.

It requires Right Choices.

"Prevention is not the cure — it's the solution," said Clodfelter, a missionary in Kenya since 1993.

Through his Right Choices ministry, he and a team of Kenyans — Monica Odera, George Kimaru and Leah Nyawera — have presented seminars to more than 25,000 students in public high schools.

Clodfelter, a member of the Queen's View Church of Christ in Nyeri, formerly worked with the Made in the Streets ministry in Kenya's capital, Nairobi. The Eastwood Church of Christ in El Paso, Texas, oversees Clodfelter's work. The ministry seeks additional supporters.

"I call AIDS 'horizontal genocide,'" Clodfelter said. "Everyone in high school knows of someone who died of AIDS and a girl who has dropped out of school due to pregnancy, relegating her to a life of endless poverty.

"If you're obedient to the law of God, he will protect you."

The team teaches Bible-based principles of morality — and isn't afraid to tackle taboo subjects, including sex and

abstinence.

David Roland, a church member in Farragut, Tenn., experienced this firsthand when he attended a Right Choices presentation at a high school during a mission trip to Kenya.

"I was amazed at how attentive these young people were," Roland said. "They were, in turn, horrified, delighted, amazed and entertained by the rather frank nature of some of the material. In between giggling, with their faces buried in their hands, they were busy taking notes."

Clodfelter and the Right Choices team also act as a sort of high school yearbook service for the schools they visit. Team members take photos of each attendee and give them as "a reminder of the day the church, God's people, visited their school because we care," Clodfelter said.

Team members also invite the students to attend youth activities with nearby churches.

"Greg is doing a wonderful job of providing salt and light in Kenya," Roland said. "He has spent almost half of his life in Kenya ... and intends to live the rest of his life in the ministry there.

"He loves the people in Kenya."

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3. Assist the administration and others with collection of data regarding peer institutions and analysis of peer institutions' statistical information;
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SIN CITY: Casinos a way of life for Las Vegas members



BOBBY ROSS JR.

Speakers take questions from the audience during the recent 48th annual West Coast Preachers and Leaders Forum at the North Las Vegas Church of Christ in Nevada.



BOBBY ROSS JR.

Raymond Coats Sr. (with glasses), minister of the Rio Vista Church of Christ in California, and other Christians hold hands as they pray at the West Coast Preachers and Leaders Forum.

FROM PAGE 1

never seems all that far away.

"The various forms of entertainment can play on people's minds and make them think it's right when it's wrong," Price said. "There's gambling at the grocery store. ... Everywhere you go, there's going to be a slot machine or something."

In fact, many area church members work in the gaming industry, which drew 37 million visitors and produced \$8.9 billion in revenue last year, according to the Las Vegas Convention and Visitors Authority.

Go to the Santa Fe Station Hotel and Casino on a Tuesday morning, and you'll find members of the Bright Angel Church of Christ in Las Vegas bowing their heads at a weekly prayer breakfast.

Bright Angel minister and elder J.B. Myers, who holds firm to traditional doctrinal positions on baptism and instrumental music, makes no apologies for frequenting casino buffet lines.

"If you can show me in Scripture that putting a quarter in a slot machine is sinful, then I'll preach that it's a sin," said Myers, who moved to Las Vegas in 1999. "But it's just as wrong to bind where God has not bound as it is to loose where God has not loosed.

"Gambling is like any other behavior: If it's out of control, it can be very destructive," he added, comparing spending money on a Vegas vacation to buying a \$6,000 bass boat. "Both of them, your money's down a rathole. But that's a matter of judgment."



BOBBY ROSS JR.

Rodney Stovall Jr., wife Wicondra and 2-year-old daughter Ashari pose outside the Texas Station Gambling Hall and Hotel before catching a shuttle van to the North Las Vegas Church of Christ. Stovall is minister of the Westside church in San Mateo, Calif.

A regular Sunday night song leader at the 220-member Bright Angel church works as a card dealer. A few older women in the congregation enjoy playing slot machines.

Myers' response?

"I'm not going to come into this community and turn up my nose against these good, working people and say, 'I'm never going to step foot in a casino,'" said the minister, whose book "Faith and Addiction" addresses gambling and other addictions.

'AS A CHRISTIAN, YOU'VE GOT A CHOICE TO MAKE'

North Las Vegas church member Mary D. Hughes served as registration chairwoman for the West Coast forum.

In her regular job, Hughes works as an operations manager for the 4,000-room Excalibur Hotel and Casino in Las Vegas.

"There's no sin walking in the hotel. It's what you partake of after you get in the hotel," she said. "So we have to choose as a child of God. And if you train yourself according to the Word, you do not have to worry. People will respect you."

Audrey L. King, a North Las Vegas church member, agreed: "When you go in the casino as a Christian, you've got a choice to make, if you want to sit down and pull the slot machine or you just

want to go in there to the buffets or go to the movies or bowl or whatever. And I made my choice. I don't even have the urge to do any of those things."

Speaking at the West Coast forum, Myers dismissed the idea that Christians should stay away from casinos.

"I tell you what, Jesus would go and Paul would go because that's a place to find lost sinners," the Bright Angel minister said.



Hughes

Like Myers, Gay does not take issue with church members working in the gaming industry. Like someone who sweeps the floors at a supermarket that sells alcoholic beverages, they're simply feeding

their families, he said.

But the North Las Vegas minister characterizes gambling itself as a sin.

"The Lord wants us to put our confidence and trust in him," Gay said. "So if you're working hard for your money, you're gonna be less apt to want to go and take a chance and gamble it away."

SMOKE, SLOT MACHINES ... AND SIN

Despite its Sin City nickname, Robert M. Jones sees Las Vegas as no more sinful than any of the 20 other places he



BOBBY ROSS JR.

The Texas Station Gambling Hall and Hotel in North Las Vegas, Nev., housed most of the out-of-town church members who attended the West Coast Preachers and Leaders Forum.

lived in the military and as a mechanical engineer.

"It's just that Las Vegas doesn't try to hide it," said Jones, a Bright Angel church elder. "The word 'blatant' comes to mind."

Most of the out-of-state church members — from Arizona, California, New Mexico, Texas, Washington and elsewhere — stayed at the Texas Station Gambling Hall and Hotel in North Las Vegas.

"We're on the other side of that," Corey Morton, youth minister of the Hagginwood Church of Christ in Sacramento, Calif., said of potential temptations. "We're slaves to righteousness."

"So anywhere you go ... there's going to be sin," added Morton, 24. "There's no Sin City above another. There's sin. Period. That's the problem we're dealing with."

Billy Curl, minister of the Crenshaw Church of Christ in Los Angeles, said the video poker machines and blackjack tables that he passed on the way to his room did not bother him.

"I'm used to it. It's amazing because that's the least tempting part," said

Curl, who attended the 1999 and 2004 West Coast forums hosted by the North Las Vegas.

"The only thing I don't like is the smoke that's in the air."

WHAT HAPPENS IN VEGAS STAYS IN VEGAS?

North Las Vegas church volunteers, led by transportation committee chairwoman Carolyn Washington, provided shuttle vans between the Texas Station hotel and the church building about five minutes away.

Dozens of other members helped with food preparation, banquet decorations, audio/visual technology and other needs.

"I'm doing it for myself because I love the Lord," member Vernice Williams said of the 15-hour days she spent working in the church kitchen. "I'm trying to put some stars in my crown!"

For five days, preaching, singing and fellowship started early in the morning and lasted until late at night, leaving little time for diversions.

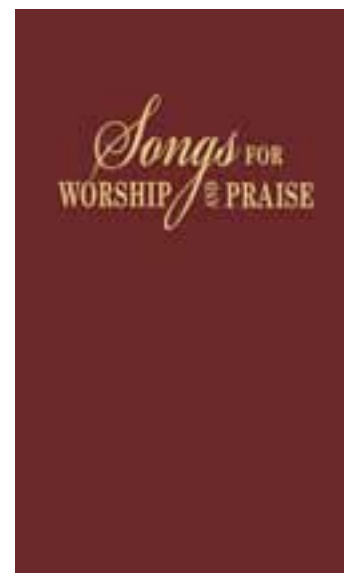
Still, Gay felt compelled to clear up one potential misconception.

"What happens in Vegas doesn't stay in Vegas," the minister said with a chuckle, putting a twist on the city's popular tourism slogan. "It'll stick with you for the rest of your life. We ain't gonna keep the secret!"

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EGYPT: Despite hardship, Christian minority perseveres

FROM PAGE 1

Muslims gain control of the government, they could outlaw the faith entirely.

"If that happens, it will be terrible," he said. "It will be like Iran.

"So we pray for those in charge," he added. "But we believe God is in control. Our Bible tells us that."

REACHING SOULS ONLINE

Alan Cooper also is praying for Egypt. "I would love to see the opportunity for Christianity to flourish," he said.

But even in Middle Eastern nations where the faith is suppressed, he said, "people have this inner hunger that makes them seek out what we offer."

Cooper recently became president of NationsUniversity, a church-supported distance-learning program that offers academic degrees in religious studies.

Launched in 1995, the program has 308 students in Arabic-speaking countries and 324 who speak Farsi — a common language in Iran, Afghanistan and other parts of the Middle East.

One student was a member of Mubarak's administrative staff, Cooper said. The official announced his completion of the degree in an Egyptian newspaper.

Many students have become Christians, Cooper said. To win souls in the Middle East, he said, believers must be ready to share their faith — through a computer or in person.

In the 1990s, Cooper served as director of international outreach for "One Nation Under God," a gospel campaign that sent literature about Christianity across the U.S. and around the globe. Cooper assisted campaigns in Slovakia and the Czech Republic — nations once thought closed to the Gospel.

"We have to remember that we're following God as he's preparing a place for us," Cooper said. "He was opening up Eastern Europe when we went in and mailed brochures. No one could have anticipated the response."

EGYPT'S CHRISTIAN HERITAGE

Believers seeking souls in Egypt should understand the country's Christian foundations, said Dyron Daugherty, an assistant professor of religion at Pepperdine University in Malibu, Calif.

Jesus himself lived in Egypt for a time, as recorded in the gospels. Some early leaders of the faith, including Apollos, were from Egypt. Church tradition says

the gospel writer Mark evangelized Egypt in the AD 40s.

Coptic Christians, an orthodox branch of the faith, comprise most of the country's 10 percent Christian minority. The group has maintained its traditions for more than 1,700 years, Daugherty said.

Though small in number, "the Christians of Egypt can be a wonderful testimony ... if they remain faithful to our Lord's teachings of how to respond to violence, insults, injustices and persecution," Daugherty said.

"As all eyes in the Middle East are on Egypt, it will be important that the Christians step up and allow God to use them at this critical juncture."

'WE DON'T FOCUS ON OUR DIFFERENCES'

For Egyptian Christians, faith "is not just something you do on Sundays," Lily Assaad said. "It's your entire life."

Assaad, who was born and raised in Cairo, is a sophomore at Abilene Christian University.

In Egypt, she attended the Maadi Community Church, composed primarily of expatriates living in Cairo. There she learned about the Texas university.

Her grandfather, who was a pastor, endured persecution for his faith, she said. Police tried to shut down his church if services ran too long or got too loud. She remembers her grandmother talking about people throwing bricks at their windows.

"Americans are very sheltered from persecution," Assaad said.

As a result, American Christians seem less united in their faith, she said, adding that she is disappointed by believers in the U.S. who "turn against each other just because they attend different churches."

In Egypt, "we don't focus on our differences," she said. "We can't afford to."

Assaad stays in touch with her parents in Cairo and prays for their safety.

She also prays for a revolution in her homeland that goes beyond politics.

"I would like to see the church grow," she said. "I would like to see the Lord come through in very unexpected ways that can only be explained through his presence, his existence."

RELATED EDITORIAL, Page 29



Assaad

KJV AT 400: Most members prefer modern versions

FROM PAGE 3

texts, and it is much easier to understand," said Love, who worships with the East High Street Church of Christ in Springfield, Ohio.

At the Caldwell Church of Christ in Idaho, most use the NIV, minister Jay Hawkins said.

"It's so common that many people use it just to be reading what most others are reading," said Hawkins, who prefers the New Revised Standard Version, released in 1989.

Likewise, the Newark Church of Christ in Delaware generally uses the NIV, minister Steve Mahoney said.



Mahoney

"We have a few KJV people, but I try to encourage the NIV for public reading unless the person is highly proficient at reading the KJV. It's just too hard for the younger generation to follow," Mahoney said.

"I find that the teens in our church mostly like 'The Message,'" he added. "Several of our younger members read their Bibles on their iPhones or other devices."

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."
— **Matthew 6:9-10**

In the survey, 41.5 percent of the 1,100-plus respondents gave the NIV as their preferred Bible.

The New American Standard Version came in second (17.1 percent), followed by the New King James Version (10.3 percent) and the English Standard Version (9.5 percent). The original King James Version ranked fifth (5.8 percent).

"Such diversity in terms of which Bible translations are being read among the Churches of Christ is prob-

ably a good thing as every translation has its strengths and weaknesses," said K. Rex Butts, minister of the Randolph Church of Christ in New Jersey. "It is also good to be part of a fellowship that grants the freedom to everyone to read from the Bible version of their preference."

At the Bear Valley Church of Christ in Denver, the 1995 New American Standard Version is the Bible placed in pews and the translation read by most members, minister Neal Pollard said.

"In my preaching, I quote most often from KJV and NASB (New American Standard Bible)," Pollard said. "I grew up reading and using the KJV. I never had the difficulty reading and comprehending the KJV that you so often hear ... in complaints about it."

Jay Kelley, minister of the Austin Street Church of Christ in Levelland, Texas, does not dispute the NIV's popularity.

Still, he prefers the KJV, seeing it as a more accurate translation than the NIV.

"It is the Bible I carry and read regularly, although I use other translations," Kelley said of the KJV. "Most of my writing is done using the NIV because that is what most folks read."

"And now, why tarriest thou? Arise and be baptized, washing away thy sins, calling on the name of the Lord."

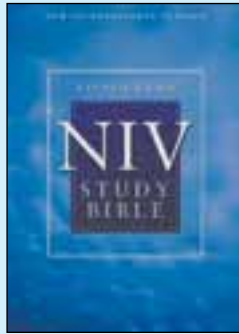
— **Acts 22:16**

At the 19th-century beginning of the Restoration Movement, with no viable alternative on the American scene, the King James Version was "completely dominant," according to the *Encyclopedia of the Stone-Campbell Movement*.

In the 1800s and 1900s, Restoration church leaders supported developing new English translations. They insisted that the availability of better text materials, advances

MOST-POPULAR ENGLISH BIBLE TRANSLATIONS

In a random survey by The Christian Chronicle, more than 1,100 readers responded to this question: "What Bible version do you prefer to read?"



New International Version:

..... 41.5 percent

New American Standard Version:

..... 17.1 percent

New King James Version:

..... 10.3 percent

English Standard Version:

..... 9.5 percent

King James Version:

..... 5.8 percent

Revised Standard/New Revised Standard Version:

..... 4.8 percent

New Living Translation:

..... 3.6 percent

Today's New International Version:

..... 2.3 percent

'The Message':

..... 2.2 percent

Other:

..... 2.2 percent

Holman Christian Standard Bible:

..... 0.5 percent

Contemporary English Version:

..... 0.4 percent

Common English Bible:

..... 0.1 percent

New American Bible

..... 0.1 percent

in the knowledge of the Greek language and changes in English since 1611 made revisions imperative, scholar Jack Lewis wrote in the Stone-Campbell encyclopedia.

The American Standard Version, seen as a more literal and accurate translation than the KJV, gained prominence among Churches of Christ after its release in 1901, said Cecil May, dean of the Bible college at Faulkner University in Montgomery, Ala.

In the mid-20th century, a few prominent church leaders championed the use of the KJV and criticized modern translations, said Lewis, professor of Bible emeritus at Harding University Graduate School of Religion in Memphis, Tenn.

"The Stone-Campbell

Movement has never had a unified position on Bible versions," wrote Lewis, who helped with the NIV translation. "For most of the Movement's history the issue of what translation to use has not been a test of fellowship."



Farrow

Growing up in black churches, "KJV was the king and anything other than that was heresy," said Loventrice Farrow, a member of the Naperville Church of Christ in Illinois.

"I believed that the KJV came directly from the mouth of God, and as a child, I thought that King James was a biblical character," Farrow said.

Most black congregations still prefer the KJV, said James A. Maxwell, minister of the Holgate Church of Christ in Seattle.

"But I have seen in recent years the NKJV and the NIV become a favorite of many 18 and up, especially the NIV," said Maxwell, a graduate of Southwestern Christian College in Terrell, Texas. "As we have younger men stepping up to serve, most of them are now using the NIV."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

— **Ephesians 3:20-21**

As an elementary student in Honolulu, Roger Woods studied the KJV. Then a Sunday school teacher introduced him to an easy-to-read translation dubbed "Good News for Modern Man."

"I loved that I could read it without a dictionary," said Woods, minister of the Walled Lake Church of Christ in Michigan. "When we moved from Hawaii, I deliberately left my KJV hidden in the church building."

"Later, as a teen in Virginia, I used the Revised Standard and early versions of the NIV New Testament. Today, I am alarmed at the commercialization of Bible translations but still support the translation of the Bible fresh for each generation."

For decades, Katherine Cooper, whose husband, Dan, preaches for the Pitman Church of Christ in Sewell, N.J., has relied on the New American Standard Version — and before that, the American Standard Version. She's transitioning to the English Standard Version.

Yet, Cooper said, "When I try to quote a Scripture, it still comes out in the King James!"

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shelter in a time of storm

MIAMI'S SUNSET CHURCH OF CHRIST *endures financial and spiritual hardships but finds new ways to become a multiethnic family of God.*

BY ERIK TRYGGESTAD | THE CHRISTIAN CHRONICLE

MIAMI

Skyscrapers in this sunny South Florida metropolis are built to withstand hurricane-force winds. But no amount of reinforced steel and concrete can hold back the financial tsunami as it sweeps across Miami's aquamarine coastline.

Like storm debris, signs of the global recession are easy to spot. Billboards advertising discounted fees for bankruptcy filing stand along palm tree-lined boulevards. Houses that once sold for more than \$500,000 are in foreclosure, vacant.

"The people who don't have the church ... I don't know how they're sustaining," said Crissy Pace, a member of the Sunset Church of Christ in Miami.

In less than four years, Pace has gone from a six-figure salary to unemployment. She left a high-paying job in credit and collections in Miami and moved to New York, where she worked for Timothy Hill Children's Ranch, a church-supported ministry. As the economy faltered, the ministry cut her job. She returned to Miami and couldn't find work.

"In one year, I sent out 435 resumes and got five interviews — three of them in my actual field," Pace said. She is upside-down in her home, owing more than it's worth, and rents a room from one of the church's elders.

Pace, who was baptized in Trumbull, Conn., also has worked in Houston and Atlanta but inevitably returns to Miami.

"Something keeps bringing me back, and it's definitely the people," she said. "They truly are brothers and sisters in Christ."

As she looks for work, Pace lends her time to help other church members.

"If somebody is hurting within the body, we all hurt," she said.

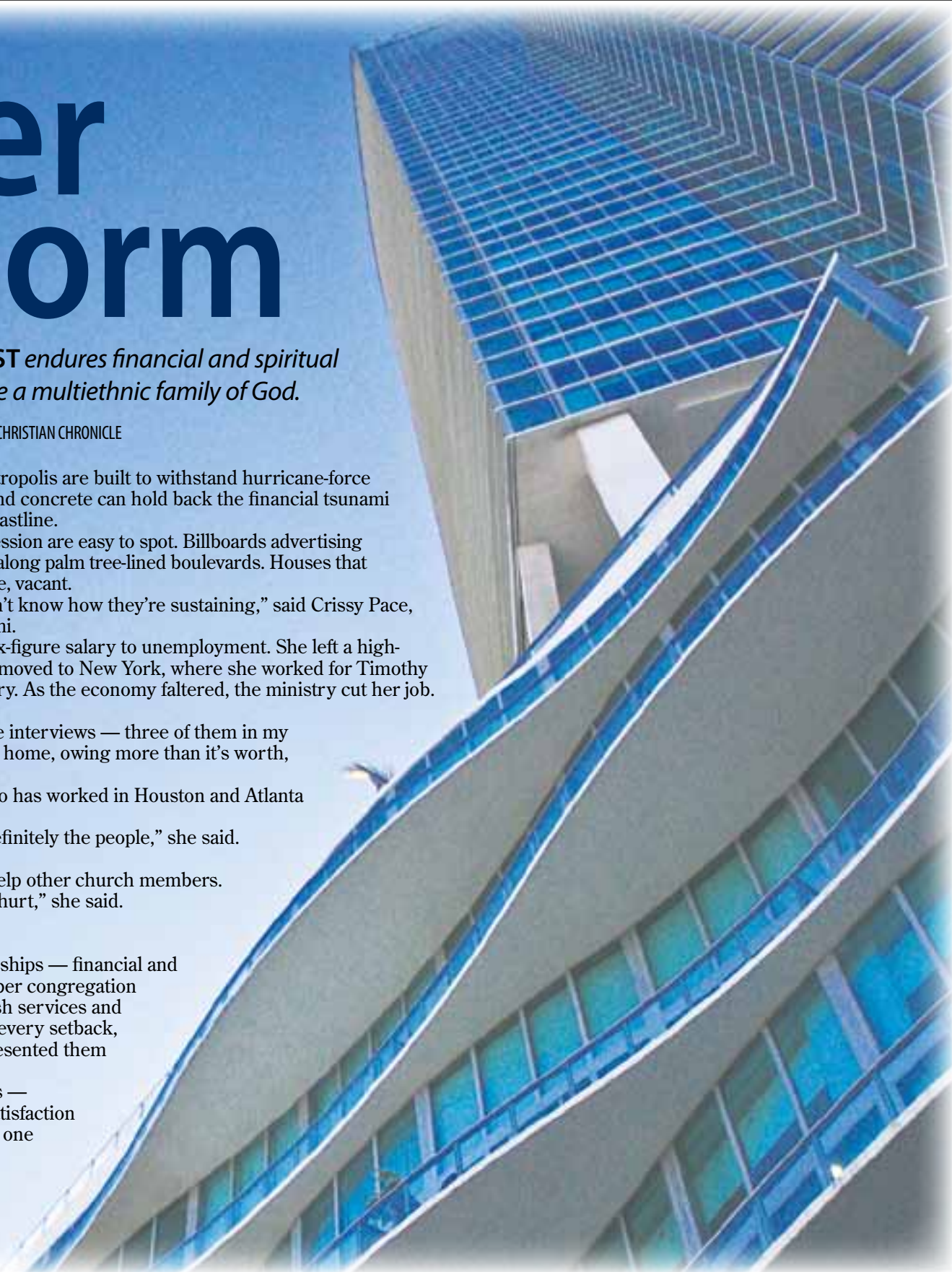
A MELTING POT OF FAITH

Like Pace, the Sunset church has endured hardships — financial and spiritual — in the past three years. The 600-member congregation lost the pulpit ministers for its English and Spanish services and the Christian school housed in its building. With every setback, though, the church's leaders say that God has presented them new opportunities to grow as believers.

"Sunset has faced extremely difficult challenges — economic hardship, losing family members, dissatisfaction with church and life in general," said Jeff Hinson, one of the congregation's eight elders. "But with each struggle, God has continued to bless this family."

The church itself had a serendipitous origin. Two congregations — the Central Church of

CONTINUED



PHOTOS BY ERIK TRYGGESTAD

A skyscraper with a design inspired by the waves of the Atlantic Ocean stands in downtown Miami. In south Florida's faltering economy, many luxury condominiums here are in foreclosure.



The Freedom Tower stands on Biscayne Boulevard in downtown Miami. In the 1960s, the federal government used the building to process, document and provide medical and dental services for refugees from Cuba.

Sunset Church of Christ, Miami

LOCATION: Southwest Miami, near Florida's Turnpike 821

WEBSITE: www.sunsetonline.com

MINISTERS: Community outreach minister David Capiro, college minister Orlando Henlon, youth minister Mark Herrera, preaching team coordinator Jim Holway

ELDERS: Jeff Hinson, Jorge Pacheco, Pedro Pardo, Paco Perez, Bob Perkins, Charles Ramsey, Paul Schweip, Bob Sistik

ABOUT THE SERIES

The Christian Chronicle launched Churches That Work in 2005. The staff consulted the Faith Communities Today (FaCT) study, an examination of the character and vitality of religious congregations in the United States. Churches That Work should be: **evangelistic**, reaching the unchurched at home or abroad; **biblical**, making Bible instruction central to their mission; **united**, possessing a spirit of internal vitality; and **visible**, known and appreciated for service in their community. Read the complete series online at www.christianchronicle.org.

For every setback, God has provided new opportunities, church leaders say

CONTINUED

Christ, born in 1911, and the South Miami Church of Christ, established in 1926 — were considering the same piece of property in southwest Miami for expansion.

Rather than compete, the congregations pooled their finances, bought the land and merged. In June 1985, the newly named Sunset Church of Christ worshiped for the first time.

The congregation mirrors the increasingly diverse South Florida community, home to more than 5.5 million souls. Immigrants from Central and South America worship during the church's Spanish assembly. Second- and third-generation Cuban-Americans attend the English service, alongside immigrants from Haiti and the Caribbean.

"Miami is such a wonderful melting pot," said Dela Grant, who was born in Miami and baptized during a gospel meeting here in 1962. Nearly 40 years later, after her children graduated from high school, Grant moved back to Miami and found the Sunset church.

"I love the way that the family here just brings you in and immediately you become part of them," she said. "I see that they are truly God-fearing people."

BLESSINGS IN HARD TIMES

In the prosperous, stable-filled neighborhood near the church's building, the faltering economy is hard to sense.

As Christians arrive for Sunday worship, Floridians in cowboy hats take their horses for an early-morning ride around the church's perimeter.

During a combined Bible class in December, the elders detailed the church's budget for 2011 — \$9,350 per week. That's about two-thirds of the amount they budgeted five years ago, elder Bob Perkins said.

In recent weeks, however, the church has averaged more than \$500 above that goal, he said.

In 2009, the church-supported Tropical Christian School closed due to low enrollment and lack of funds, said Paco Perez, a Sunset elder and former president of the school's board

of trustees. The school — which began in 1960 — had operated since 1991 in Sunset's building.

Now another private school meets in the building and rents classroom space. Though not associated with Churches of Christ, the school invites Sunset's ministers and elders to teach Bible classes, Perez said.

Two years ago, Sunset's pulpit minister for its English service, Terry Singleton, left to preach for the Mesa Church of Christ in Arizona.

To fill the pulpit gap, Jim Holway coordinated a team of four volunteer preachers.

Holway, a former missionary to Argentina, moved to Miami in 2005 as part of the Latin American Mission Project, or LAMP, a cooperative effort among Churches of Christ to plant congregations in Latin America and Spanish-speaking communities in the U.S. The Sunset church provides one-third of Holway's support.

"It's in my best interest that Sunset remain strong," Holway said.

One member of the preaching team, Jason Roberts, said he never intended to be a minister. In fact, he was disillusioned with church when he moved here about six years ago to work for a health-care company.

He found the Sunset church, and "it felt like home," he said.

He still doesn't intend to be a full-time minister, he said, but is happy



Church members sing hymns in Spanish and English during a multilingual worship service.

to use his talents to serve the church and God.

PREACHING TEAMS IN TWO LANGUAGES

In mid-2010, Sunset's pulpit minister for the Spanish service — who had served for 23 years — resigned. He read a statement to the church, acknowledging that he violated the congregation's trust.

Church members were devastated, said Alicia Pardo, who coordinates the women's ministry for the Spanish speakers.

"We went through a time of trying

to understand what happened," said Pardo, whose husband, Pedro, is an elder. The Pardos and fellow church leaders worked hard to help the Spanish speakers move on, to put their faith in Christ instead of man.

Holway helped organize a rotation of five church members to serve as a preaching team for the Spanish service.

"Losing both our pulpit ministers in a two-year period could have been catastrophic," Perkins said, "but the development of preaching teams has been more than just a stopgap measure."

God has raised up men who are giving sound, challenging and encouraging messages, week after week."

The church does not plan to hire full-time pulpit ministers but hopes to add a ministry coordinator and a congregational life minister — both bilingual — to its staff in the future.

"Our desire is to have ministers that serve the entire congregation, not just ministers for one language group," Hinson said.

DOUGHNUTS, FLAGS AND FELLOWSHIP

Twice per month, Holway preaches at Sunset, alternating between the two language services. His work with both English- and Spanish-speaking church members has resulted in more interaction between the two groups, Sunset member Max Lopez said.

"He's like the glue between the Spanish and English sides," said Lopez, a law school student who was baptized in 2006. "This barrier in language shouldn't be a barrier that keeps us from having a relationship with each other."

Every Sunday, the church uses boxes of doughnuts to help break that barrier. Between the English service, which ends at 11:30 a.m., and the Spanish service, which begins at noon, members from both language groups gather in the fellowship hall to share pastries and conversation.

"Because we all share the stress of

the life that comes with tough economic times and an uncertain future, we tend to focus on our similarities rather than our differences," Hinson said. "I feel we are looking more at what is in a person's heart, rather than what language they are speaking."

Also, he said, "we are looking beyond our church family ... at the community around us."

Each November, the church has a "Blessed to be a Blessing" Sunday. Instead of worshiping in the pews, members pack food boxes for the hungry and participate in community service projects.

English-speaking Christians participate in the Spanish-speaking members' celebration of "Día de las Americas" ("Day of the Americas"). Last year, the festivities included a parade of flags for each of the 18 nations represented at the Sunset church.

The Spanish speakers cheered for the flags representing their homelands. But when the U.S. flag was announced, "everybody stood up and just took the roof off," Perkins said. "I almost cried. I had goosebumps."

The congregation's efforts to be one church with two languages is attracting new members.

Noelle Hidalgo found the Sunset



Lopez

church through its website. She asked a question and was surprised how quickly a church member responded.

"A lot of churches are either English or Spanish," she said. But Sunset is both, and "something's always going on here, almost every day of the week."

Hidalgo was baptized and became active in the church's Christians In Action group for young adults. She drives about 20 miles from her home in Hialeah, Fla., to worship.

"That's a long drive for me," she said. "It has to be important."

'FAMILY IS COMPLICATED'

On a recent Sunday, Sunset's English- and Spanish-speaking members gathered in the auditorium for a bilingual service. David Capiro led "I Will Call Upon the Lord," switching languages between verses.

Hidalgo

Holway preached, translating his own words from Spanish to English and vice versa. "Remember that family is complicated," Holway said. The members responded, "Amen!" The missionary reminded them that God calls his followers to be families of faith.

Perez, who is bilingual, later said that it was one of the best sermons he's ever heard — twice.

The combined service sounds a bit "like the tower of Babel," said Larry Short, one of the English-speaking members. But members from both language groups are learning from each other.

Alicia Pardo said that she notices more English speakers saying "Hola" to Spanish members when they meet.

"You can see that we have differences," she said, "but a smile and a hug, they don't need any translation."

Janet Claypool, a Sunset member whose grandfather was one of the first church elders in Miami, said she grew up with the idea that Christians should be "quiet and reverent." She's not sure how her grandfather would feel about Sunday worship a century later.

"He might have a lot of turmoil inside," she said. But she knows "the Lord looks on it with a smile."



The Sunset Church of Christ meets in a prosperous neighborhood of southwest Miami, surrounded by stables. Owners take their horses for early morning rides near the facility.



Jim Holway writes down a prayer request after preaching a bilingual sermon.



Jason Roberts prays in English and Spanish during the "Cena del Señor" ("Lord's Supper") at the Sunset Church of Christ. Men from the congregation's two language groups serve.

Minister recalls the long, strange trip that led to Christ

MIAMI

Jim Holway looks out of place at the Versailles Restaurant. His Asian features set him apart from the Cuban-American lunch crowd at this Miami institution — bordering the neighborhood of Little Havana.

When the waiter comes, however, Holway speaks in fluent Spanish, ordering a traditional Cuban stew and rice.

After the meal, church planters Carlos and Maribel Preciado join him. Holway floats between Spanish and English, asking about their children and the new congregation they serve in nearby Pompano Beach.

For the past five years, Holway, 51, has worked as field coordinator for the Latin American Mission Project, or LAMP, a church-planting ministry that targets Spanish-speaking communities.

It seems an unlikely ministry for the Korean-born minister, a self-described former hippie who lived in a constant state of rebellion and addiction.

ACCEPTED AND ARRESTED

Holway's biological father was an American G.I. stationed in Korea. His mother, a Korean, "went through a lot of grief because she has this ... mixed-race child," he said. She put him in an orphanage.

At age 4, Holway was adopted and brought to the Washington, D.C., area by his new parents — a Japanese mother and American father.

"I was the only half-oriental or anything-close-to-oriental in our neighborhood and school," he said. "I had a lot of self-esteem issues." Life at home also was difficult, "so I found a home among the dopers and the drinkers ... and I found acceptance."

By age 13, he was using drugs. He developed a cocaine habit and sold LSD.

Despite overdosing multiple times, he managed to graduate



Jim Holway speaks with Myrna Ruiz after a fellowship meal at the Sunset Church of Christ in Miami.

from high school and got a job working at a sewer plant. One night, he sneaked away from work to party with friends.

"I ended up wrapping the company vehicle around a light pole," he said, "and I was so out of it that I didn't even realize that I had all this dope in my boots. By the time I realized it, I was in the back of a police car."

ROCK-BOTTOM REDEMPTION

Holway took a plea bargain to reduce his crime to a misdemeanor. He avoided jail but lost his job, his money and most of his friends. It was a rock-bottom moment, he said. For the first time, he considered faith.

He found a flier advertising a gospel campaign at the Manassas Church of Christ in Virginia. There he met a group of students from Freed-Hardeman University in Henderson, Tenn.

"My life is heading toward death and destruction," he told the students, "and your life is heading toward joy and happiness. Whatever it is that you guys have, I need."

At age 19, Holway was baptized. A week later, the students packed their things.

"Wait a second. You guys are my support base here and now you're leaving?" Holway said.

"They said, 'Well, yeah, we've got to go back to school.'"

"And I said, 'I'll just go to this school with you.'"

He called Billy Smith, a registrar at Freed-Hardeman, who invited him to come, promising they would work out the details when he arrived.

A few days later, Holway walked onto the Christian university's campus wearing cut-off shorts and a T-shirt that said "Jesus is the Solid Rock" — with hair down to his shoulders.

"Man, I'm ready to do this Christian thing," he said he thought to himself. "And the dorm mother says, 'Put pants on, change your shirt and cut your hair.'"

He thought about leaving but didn't. "I guess that God's grace covered me a little bit and gave me patience," he said. "But I spent a lot of time that first year in the dean's office."

DOOR-KNOCKING ROMANCE

Holway began studying the Bible — a book he previously had not read. Slowly, the Word started to make sense.

Still, he felt as out of place at the Bible Belt university as he had in elementary school.

But "God had saved me," he said, "and he wanted me to be involved in helping to save other people, so I was going to do what I could."

He participated in gospel campaigns. North of Miami, in Lake Worth, Fla., he knocked doors with Kathryn Cozort.

"His life was so clearly made up of part one and part two," she said. As Cozort learned about his past, "it was such a contrast to the Jim that I was beginning to know, who was so excited to reach out and share his joy and thirst for God with others."

The couple married during Holway's sophomore year.

"People have asked me how I, a young Christian girl from a Midwestern Christian home, ended up with Jim — a long-haired Asian hippie, a drug-using, carousing, rebellious young man who already had quite a history with the law.

"I just tell them that I never knew that Jim. The one I met was a Christian whose life had been totally changed. The intersecting of our lives was truly a gift from God."

MIAMI: RIPE FOR HARVEST

Holway graduated in 1982 with a degree in Bible. He completed a master's in religion at Harding University Graduate School of Religion in Memphis, Tenn., in 1987.

He and his wife hoped to do mission work in Korea but were unable to find an opportunity. Instead, they learned Spanish and joined a mission team in Argentina, where they served from 1983 to 1995, sponsored by the Vaughn Park Church of Christ in Montgomery, Ala.

In 2005, they joined the LAMP Miami church-planting project — a partnership among Christian universities and ministry-training schools. Holway planned to facilitate mission teams as they moved to South Florida — to plant new churches or train for ministry in the Spanish-speaking world.

The work has proved challenging, he said. LAMP's first team dissolved before it reached Miami. Only one couple — the Preciados — moved to the area. Other teams have not materialized.

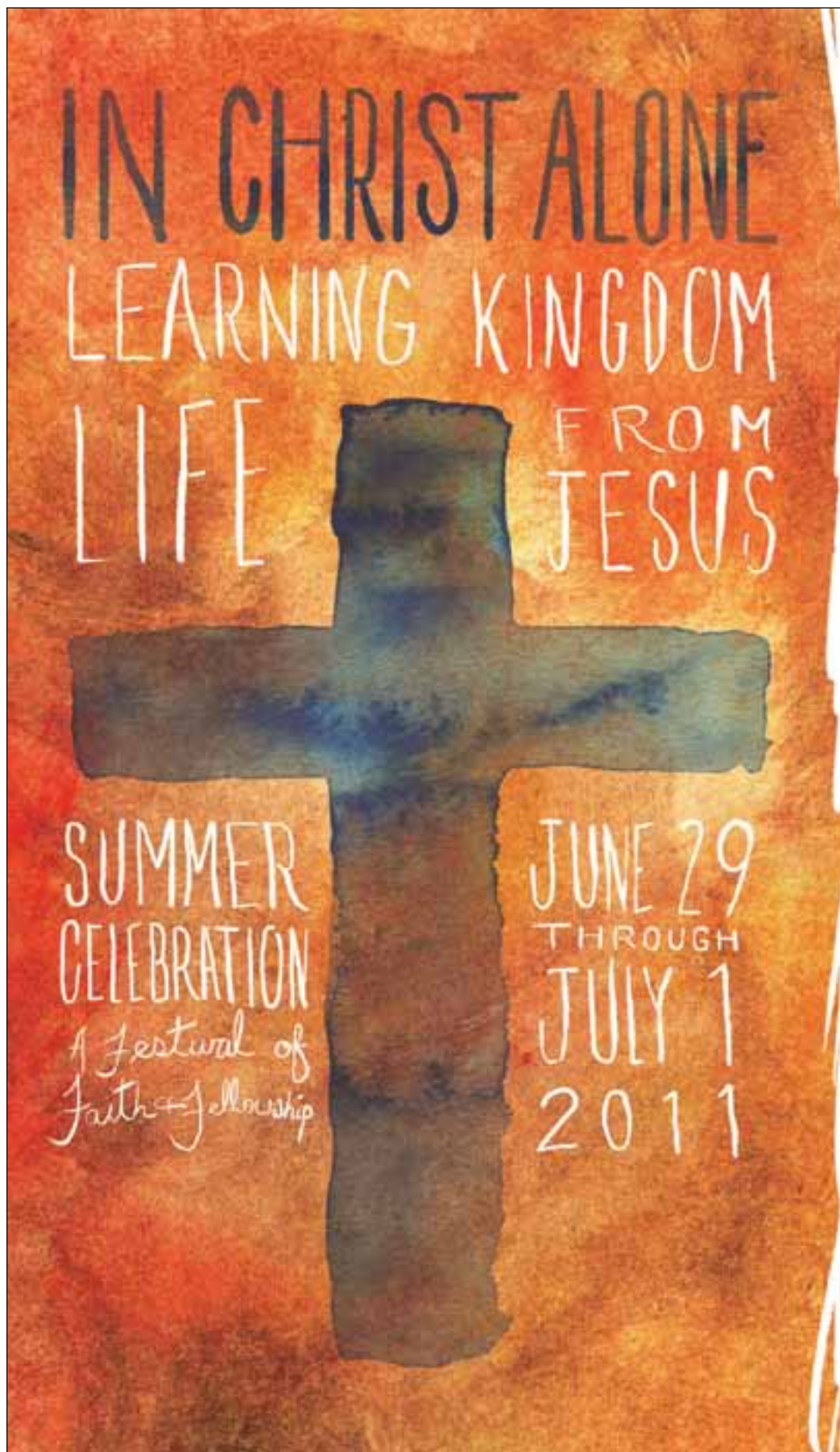
Holway now works with existing congregations in South Florida. He looks for potential church planters among the Christians already living here.

More than 60 percent of the people who live in Miami were born outside the U.S., he said.

"At a time when Churches of Christ are sending fewer missionaries abroad, God is bringing the harvest fields to this country," he said. "Miami is an ideal site to do cross-cultural ministry within the borders of the U.S."

Holway himself is foreign-born. Though he doesn't look like many of Miami's inhabitants, he believes that God has put him in a position to serve them.

"I sincerely feel that my story is really God's story — how he took a multicultural orphan and is now using him to reach multicultural people in Miami."



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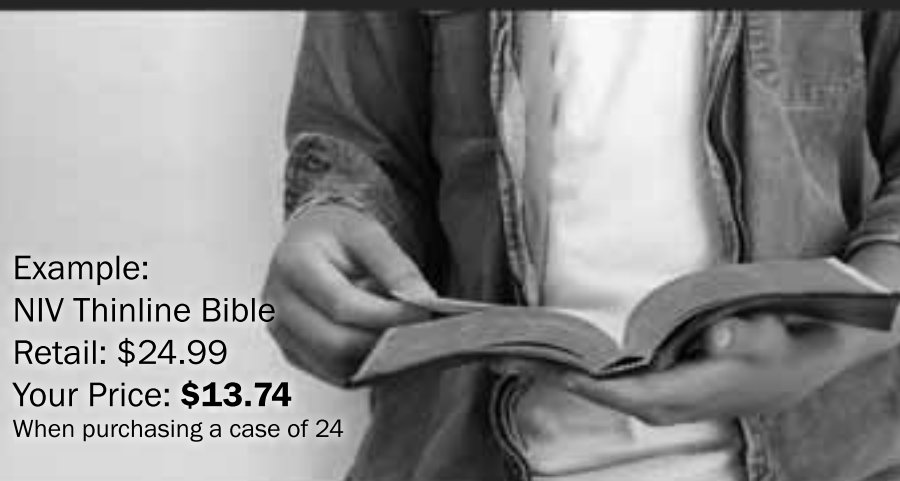
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A conversation with Sherri Coale

FAMED WOMEN'S HOOPS COACH *talks about the connections between her Christian faith and the sport she loves.*

BY LYNN McMILLON | THE CHRISTIAN CHRONICLE

This year, March Madness is a milestone for Sherri Coale. Considered one of the best basketball coaches in the nation, she celebrates 15 years as head coach of the University of Oklahoma's women's program.

Coale fell in love with basketball growing up in Healdton, Okla. She graduated summa cum laude from Oklahoma Christian University in Oklahoma City, where she played basketball and was named an Academic All-American.

In 1990, she became coach for the girls team at Norman High School in Oklahoma. In seven years with the Tigers, she chalked up a 147-40 record. Her teams won two state championships.

In 1996, she took on the challenge of rebuilding a women's basketball program in turmoil at OU. Her teams soon became national contenders. In 2002, OU became the first Big 12 Conference team to advance to the NCAA Final Four, appearing in the national championship game.

Since then, her Sooners have won six regular-season Big 12 titles and four Big 12 tournament titles. They've made 11 straight appearances in the NCAA tournament.

A woman of deep Christian faith, Coale and her husband, Dane, have been married 24 years and have two children — Colton, 19, and Chandler, 14. They are longtime members of the Westside Church of Christ in Norman.

What attracted you to coach collegiate women's basketball?

I fell in love with basketball as a fifth-grader and could not imagine it not being a part of my life as an adult. I'm a very goal-oriented person and yet being a Division I coach was never a goal of mine.

I was extremely happy coaching basketball at Norman High School and probably would not have left that position to coach collegiately had the opportunity here at Oklahoma not presented itself.

I was enamored with everything that college basketball was except for the nomadic lifestyle. The position at the University of Oklahoma gave me all the attractive parts without the personal stretch of moving my family incessantly across the country. It was just a magical opportunity — the right place at the right time.

How do you relate your coaching career to your Christian faith?

Both require diligence, and both produce rewards unparalleled. Christian principles clarify situations and speed up decision making. And you can't coach effectively in a way that is counteractive to who you are. The two are inseparable.

I find constantly that the concepts we drive toward on the court are concepts that are biblical in nature. Just

'It's amazing how many concepts jump seamlessly from the Good Book inside the 94-foot lines of a basketball court.'

Sherri Coale

Christian values in view of the pressure you face on the national stage?

Honestly, I can't imagine facing the pressures of this high-profile job without the humility anchor of Christian faith. It's actually pretty easy to handle the expectations and challenges of this position — and to sleep at night — knowing



PHOTO PROVIDED BY THE UNIVERSITY OF OKLAHOMA

Sherri Coale talks to media at the 2010 Women's Final Four in San Antonio.

last week we were talking in our film room about playing halfway, about "sort of" pressuring the basketball and about running a token basket cut as opposed to running a basket cut like you really want the ball. I couldn't help but immediately think of our Lord's disdain for the lukewarm.

It's amazing how many concepts jump seamlessly from the Good Book inside the 94-foot lines of a basketball court.

How do you maintain

that winning basketball games is not the most important thing on the planet. Christianity supplies constant perspective.

Unfortunately, as the exposure in women's basketball has increased, so have the salaries, and with that comes intensive pressure to win more and more and more. Seeping into our game are the predictable maladies of a pressurized environment — such as outright cheating and the more subtle manipulation of the rules.

But at Oklahoma, we are so insulated from that culture because of the decisions we made 15 years ago when we began building this program. We decided we were going to do it the right way with the right kind of people, and our formula has worked. We're not for everyone. Some great players are not drawn to our program because of the things we stand for, but many, many are.

Additionally, I have the support of a tremendous athletic director, Joe Castiglione, and an amazing president in David L.

Boren. Both believe in excellence even more than they believe in success. The slippery slope of succumbing to pressure often begins when success is the singular carrot.

What is your philosophy of working with young women?

If I answered this one completely, it would be a position paper, and I've written my last of those for Oklahoma Christian!

Seriously, I suppose the most succinct answer I could provide would be encompassed by our team's purpose statement: "Our aim is to produce people literate about the full array of human achievement so that they might know what it means to do anything well."

What obstacles have you overcome to be where you are today?

Changing perception was the toughest hurdle. Perception of the Oklahoma women's basketball program was poor. We had to change the way people viewed our players and our product. And we had to do that the only way it can be done — one sincere act at a time performed over and over and over again.

What advice do you have for young women who are involved in sports?

Be competitive. Set goals and strive to reach your potential.

Know that within team sports lie so many opportunities to grow and stretch yourself in ways that will make you a better spouse, a better parent, a better professional one day.

Compete with the physical and mental toughness of an athlete on the playing field, but never forget that when you step off the field, you are a female.

Be proud of that. Understand the unique strength that enables you to be exquisite in both arenas.

SEE AN EXPANDED INTERVIEW at www.christianchronicle.org.

Freed-Hardeman University Faculty and Staff Positions

Available 2011-12 School Year

Freed-Hardeman University, a private, liberal arts Christian university offering undergraduate and graduate programs, is inviting applicants for faculty positions identified below.

The **Department of Health and Human Performance** invites applications for a tenure-track position in Physical Education. The applicant selected will teach undergraduate theoretical and physical activity courses. A doctorate is preferred. K-12 teaching experience is highly desired.

The **Department of Communication and Literature** invites applications for a tenure-track position teaching Spanish courses. The successful candidate will participate in the development of a Spanish program of study at the undergraduate level. A doctorate in Spanish is preferred.

The **Department of History, Philosophy and Political Studies** invites applications for a tenure-track position in History. The primary teaching responsibilities will be to teach undergraduate courses. A doctorate is preferred.

The **Department of Mathematics and Computer Science** at Freed-Hardeman University invites applications for a tenure-track position in Mathematics. Teaching responsibilities may include courses designed to prepare students for careers in mathematics, mathematics education or to fulfill liberal arts requirements for non-majors. A doctorate is preferred.

The **Department of Nursing** invites applications for the Director of Nursing position. The Director of Nursing serves as the chief nurse administrator for an approved Bachelor of Science Nursing (BSN) program at Freed-Hardeman University. This position is responsible for leading and managing the nursing department and nursing education unit according to the policies and procedures of the School of Sciences and Mathematics and the University. Responsibilities include, but are not limited to, assessing program quality and effectiveness, achieving program accreditation, hiring and training faculty, implementing departmental plan for student recruitment, scheduling classes, preparing and managing the budget, and mentoring, monitoring and evaluating performance of faculty and staff. Ph.D. or other equivalent doctoral degree in nursing or a related science with 5 years of college level teaching experience or equivalent combination of education and clinical experience is preferred. R.N. is required with Tennessee Board of Nursing certification or eligibility for certification.

The **Department of Fine Arts** invites applications for an adjunct faculty position to teach upper-level music courses online. A doctorate in Music is required.

The **Department of Biology** invites applications for a tenure-track position in Biology. Applicants should have a strong interest in teaching and directing undergraduate research. Primary responsibilities include teaching human

anatomy and physiology lecture and lab, upper-division courses in the applicant's area of expertise, lower-division courses to both majors and non-majors, and directing undergraduate research projects. A doctorate is preferred.

The **Department of Fine Arts** invites applicants for a tenure-track position in Theatre Design and Technology. Teaching responsibilities include scenic, costume and lighting design, technical theatre, scenic painting, shop management, etc. The successful candidate will design scenery and lighting for one FHU Theatre production per semester. An MFA in scenic design is preferred. Candidates with other theatre design-related degrees will be considered.

The **Department of Fine Arts** invites applicants for a full-time staff Technical Director position. Work responsibilities include oversight of FHU Theatre scene shop, construction of scenery for theatre productions, providing lighting and sound support for theatre productions, oversight of Loyd Auditorium, sound support for campus activities, etc. A B.A. in theatre with a strong background in technical theatre is preferred.

Employment is to begin August 2011.

Rank and Salary: *Academic rank is dependent upon academic qualifications and experience. The salary is commensurate with highest degree earned. Benefits package is included with the position.*

All candidates should submit a letter of application with teaching philosophy, curriculum vitae, transcripts of all undergraduate and graduate work, and names and addresses of three references to: Dr. Sam Jones, Vice President for Academics and Enrollment Management, Freed-Hardeman University, 158 East Main Street, Henderson, TN 38340, sjones@fhu.edu, (731) 989-6004.



*Freed-Hardeman University
is an equal opportunity employer.*

CAMPUS MINISTRY

OREGON STATE UNIVERSITY

CORVALLIS, Ore. — The University Christian Center at Oregon State has become a place where people of multiple faith backgrounds come together to learn, worship and serve, campus minister Jason Swick said.

“The awesome thing about this is that students who have been believers all their lives are now learning about baptism and the awesome things God does in it,” Swick said.

That lesson resulted in the recent baptism of David Bade, who invited 30 college friends to attend Sunday worship at the Circle Church of Christ and witness his immersion, Swick said.

HIGHER EDUCATION

FREED-HARDEMAN UNIVERSITY

HENDERSON, Tenn. — FHU’s School of Biblical Studies has launched an online academic religious journal.

Called *Kingdom*, the journal features articles by Bible students, faculty and graduates of Freed-Hardeman.

Billy Smith, dean of biblical studies, said the university long has wanted a journal that would “encourage deeper study and critical thinking in the study of God’s inspired word.”

Read the journal at fhu.edu/kingdom.

HARDING UNIVERSITY

SEARCY, Ark. — Tommy Tuberville, head football coach at Texas Tech University and a Church of Christ member, spoke recently at Harding.

Tuberville appeared as part of Harding’s American Studies Institute Distinguished Lecture Series.



JEFF MONTGOMERY

Coach Tommy Tuberville visits with students at Harding University in Searcy, Ark.



LEIGH BRANNAN

‘Guys and Dolls’ entertain Faulkner audience

A cast of students and community members, directed by Angela Dickson, captivates a sold-out audience at Faulkner University in Montgomery, Ala. The Faulkner Dinner Theatre’s recent performance of “Guys and Dolls” drew a rave review from the *Montgomery Advertiser’s* Michael P. Howley, who said he was “swept away by the energy of the actors and the brilliance of the script and the music.” Faulkner offers Montgomery’s only year-round dinner theater.

HERITAGE CHRISTIAN UNIVERSITY

FLORENCE, Ala. — Biblical scholar Frederick William Danker, a leading authority on New Testament Greek, has chosen Heritage Christian as the repository for his extensive personal and professional library.

Initial materials donated by Danker include more than 2,600 books, 2,000 journals and 700 files.

Materials range in date from the early 17th century to the latest *Greek-English Lexicon of the New Testament*.

Danker’s friendship with HCU began when he spoke at the university in April 2010. University officials kept in touch with him after the lecture, and in October, he invited HCU representatives to visit his St. Louis home and pick up more than 160 boxes of books.

HCU librarian Jamie Cox described unpacking the boxes as opening “invaluable treasures.”

“We are thrilled to have received Dr. Danker’s collection,” Cox said. “His materials, along with his devotion to biblical scholarship, will certainly enrich the intellectual climate of HCU, its constituency and the greater academic community.”

LIPSCOMB UNIVERSITY

NASHVILLE, Tenn. — To celebrate the 50th anniversary of the Freedom Riders, Lipscomb recently hosted six of the civil-rights activists who challenged racial segregation on public transportation systems in 1961.

Among those Freedom Riders was Etta Simpson Ray, a member of the Scott Avenue Church of Christ in Nashville. Her ride resulted in her arrest and imprisonment for more than 30 days.

LUBBOCK CHRISTIAN UNIVERSITY

LUBBOCK, Texas — Texas Rangers star outfielder Josh Hamilton and his wife, Katie, entertained a sold-out crowd recently at Lubbock Christian.

The reigning American League Most Valuable Player discussed his Christian faith at an LCU baseball program, titled “Heart and Soul of Baseball.”

Larry Hays, former coach of LCU and Texas Tech University and an elder of the Green Lawn Church of Christ, joked that he could have used a player with Hamilton’s rare talents.

“My whole career I was looking for a guy like Josh,” Hays said, according to

SPOTLIGHT

First female leader

NAIROBI, Kenya — Lydia Wanjika recently became the first female to head a post-secondary school associated with Churches of Christ, leaders said.

The Board of Governors of the Kenya Christian Industrial Training Institute, or KCITI, named Wanjika to its top administrative position. She succeeds missionary Berkeley Hackett, who resigned after 14 years of administration to return to full-time church work and preacher training.



Wanjika

Wanjika is a graduate of the 1,000-student school, an accredited two-year Christian technical college.

She grew up in the slums of Nairobi and was the first student to enroll when KCITI opened its doors in 1991, according to a news release. Wanjika hopes to improve the school’s finances and help in its transformation into a four-year Christian technical university.

the *Avalanche Journal*. “And now you’re here and it’s not doing me any good.”



DEB LAYTON

Josh Hamilton and his wife, Katie, speak at Lubbock Christian’s baseball banquet.

YORK COLLEGE

YORK, Neb. — Four years ago, York received a \$1.5 million challenge grant from an anonymous donor. With \$2 million in matching gifts, the total impact of the challenge grant has topped \$3.5 million.

“This challenge has been transformational for York College,” President Steve Eckman said. “It provided stability during a time of economic turmoil, enabled the introduction of new academic programs and athletic teams and made possible the addition of (York’s new) online program.”

Academic Freedom.... Where it is Might Surprise you!

There have been cries for academic freedom in American higher education for several decades. The prevailing sense is that public colleges and universities provide the environment that promotes freedom of expression and thought. For many issues that may be true. But as we become an increasingly secular society, the irony is that conversations about God and faith are increasingly unwelcome in such institutions. There seems to be the freedom to discuss anything — except a Christian perspective of the world.

Stated clearly by the former president of Rhodes College in Memphis, Tennessee, "Today, research universities are thoroughly secular and comprise one of the few places in America where openly acknowledged religion is not a life option. Consequently, academic freedom has become a casualty at these institutions."

Obviously, there are exceptions. Many faculty at public colleges and universities possess a dynamic faith and through it are Christian examples to their students. In addition, there are dedicated ministers who have accepted the call to campus ministry and serve Christian students at such institutions in admirable ways. It would be difficult, if not impossible, however, to prove that they are the norm rather than the exception to the norm of secular thinking and secular teaching on the public campus.

Ironically, the place where academic freedom exists as it relates to religion and faith are our Christian colleges. It is in our Christian colleges that the existence of God can be freely proclaimed. It is in our Christian colleges that important societal issues can be discussed with the Christian perspective asserted. It is in our Christian colleges that faith can be proclaimed as integrated into all of life, not just a

subset of life. Those opportunities no longer exist in most of American higher education and particularly not at state-supported colleges and universities.

What does this mean? For most people it simply does not matter. But for tomorrow's college students and their parents, it is the difference between an

education that supports a vital Christian faith and one that will not. In a Christian college, academic freedom will allow life's most important questions to be asked, beliefs to be explored and faith to be expressed. As a Christian college environment demands critical thinking and pragmatic preparation for success in the real world, it also proclaims that God, faith and the Christian walk are part of that world, the world God created.

Academic freedom. Public colleges and universities talk about it. Christian colleges deliver it. Those of us in Christian higher education believe the difference is important...eternally important. What about you?



*L. Randolph Lowry
President, Lipscomb University*

If you have comments on Christian higher education please contact me at compellingmission@lipscomb.edu.



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NEWSMAKERS

NAMED: Allen Frazier, associate dean of the Paul R. Carter College of Business Administration at Harding University, Searcy, Ark. Jack Tucci, vice president of academics, Faulkner University, Montgomery, Ala. Anthony Wood, assistant director of River City Ministry, North Little Rock, Ark. Yancey House, board of directors of the Herald of Truth. John Scott, minister of mission effectiveness, and Angela Green and Nancy Sanders, co-executive directors, Christian Care Center, Mesquite, Texas, campus.



House

NEW ELDERS: Vinton Morgon, Perry church, Bellville, Ohio. Buddy Chaffin, Bill Gillen and Bobby Lane, Jefferson Avenue church, Cookeville, Tenn.

NEW MINISTERS: Richard Bently, Clinton, Okla., church. Steve Blackman, Heritage church, Franklin, Tenn. Aaron Scott, youth minister, College church, Fresno, Calif. Brian Cunningham, campus minister, Brooks Avenue church, Raleigh, N.C.

ANNIVERSARIES: 77th: Roy and Vadus Johnson, Columbus, Miss. 73rd: Walter and Ruth Bryan, Edmond, Okla. 69th: David and Addell Delony, Houston. 65th: Luchin and Dorothy Daugherty, McKinney, Texas; Lloyd and Imogene Grisso, Hanford, Calif.; Joe and Jane Mitchen, Baton Rouge, La. 60th: Charles and Betty Gambill, Cold Spring, Ky. 50th: Gerald and Bettye Casey, Searcy, Ark.

BIRTHDAYS: 102nd: Ila Loree Williams, San Angelo, Texas. 100th: Ruther Gunter, Midland, Texas, formerly of Corsicana, Texas. 90th: Ravenell Young, Prescott Valley, Ariz.

PASSAGES: Rebecca J. Brewer-Todd, 60, Dec. 19, Manchester, Conn., member of the Anadarko, Okla., church and the Manchester church. A.R. Brown, 94, Jan. 24, Searcy, Ark., elder of the Downtown and Westside churches in Searcy. Bessie O. Hardin Chenault, 91, Feb. 6, Austin, Texas, missionary to South Africa for more than 30 years.

Joe Stafford, 83, Jan. 27, and Ruth Stafford, 84, Jan. 31, Enid, Okla. Joe Stafford was an Oklahoma Christian University board member and deacon of the North Garland church in Enid, where he and his wife were members.



Chenault

March 12 New England Church Growth Conference. Manchester, Conn., church. Contact (203) 265-2787, info@newenglandcgc.org or www.manchesterchurchofchrist.org.

March 23-26 The Tulsa Workshop. "Let the Chains Fall Away." Contact www.tulsaworkshop.org or workshop@memorialdrive.org.

March 24-26 National Trustee Conference. For Christian universities. Glen Eyrie Conference Center, Colorado Springs, Colo. Contact (405) 445-3722.

March 26 Leadership Conference. "Shepherding the Flock of God." Pitman church, Sewell, N.J. Contact (856) 589-1500.

March 29-April 2 67th Annual National Lectureship. "God's Today Truth: Ancient but not Antiquated." Hotel Pennsylvania, New York. Contact www.67anl-coc.org.

March 31-April 3 Oklahoma City School of Biblical Studies Lectures. Barnes church, Oklahoma City. Contact Frank Williams at frankwilliams@okcsbs.com or (405) 736-1001.

April 3-6 Ohio Valley University Lectureship Series. "Lessons of Jesus." Ohio Valley University, Vienna, W.Va. Contact www.ovu.edu/lectureship.

April 16 Don Meyer Evening of Excellence. Speaker: Duke University coach Mike Krzyzewski. Lipscomb University, Nashville, Tenn. Contact www.lipscombsports.com or (800) 333-4358.

April 21 YouthReach International Benefit Dinner. "Beyond Winning," an evening with Coach Don Meyer and author Buster Olney. Marriott Gwinnett Place, Duluth, Ga. Contact (678) 925-0220 or www.youthreach.org.

April 22-24 International Gospel Lectureship. Harare International Conference Centre, Zimbabwe. Contact clydettsiga@gmail.com.

April 22-24 Lads to Leaders/Leaderettes National Conventions. Atlanta, Dallas, Indianapolis, Memphis, Tenn., Nashville, Tenn., and Orlando, Fla. Contact www.lads-to-leaders.org.

April 23-25 Southside Church of Christ Homecoming 2011. Limestone County Event Center, Athens, Ala. Contact www.southsidecocr.org.

April 29-May 1 16th Annual Celebrated Seniors Seminar. Hosted by Kingsley Terrace church, Indianapolis. Contact www.ktcoc.com or (317) 924-9055.

April 30-May 1 Praise and Harmony Workshop with Keith Lancaster. Laurel, Md., church. Contact www.laurelchurch.net or (301) 490-0777.

COMPLETE CALENDAR at www.christianchronicle.org

Do not get
drunk on wine,
which leads
to debauchery.
Instead, be filled
with the Spirit.

Ephesians 5:18

The Principle:
Focus on the important things,
avoid the things that cause you trouble.

"Blood, which is intended by God to be life-giving, therefore, may continue to stain the highways because of ethyl alcohol, but not by the approval of dedicated Christians! Ethyl alcohol may continue to bring shame and disgrace to the home, but not by the approval of dedicated Christians! Society may continue to crumble and decay because of ethyl alcohol, but not by the approval of dedicated Christians! Ethyl alcohol may continue to wound the innocent and promote health and moral problems by the score, but not by the approval of dedicated Christians!"

(Excerpt from The Bible and "Social" Drinking by W.D. Jeffcoat page 192)

To find out more, go to our website.



Employment Opportunity

Assistant Dean of Students: York College seeks an energetic, collaborative, and innovative person to assist the Office of Student Development with the overall administration of the student conduct system and the advising of student government, including proactive and preventative programming and overseeing various aspects of student discipline.

English Department - Faculty: A full-time, tenure-track faculty position is open in English beginning Fall, 2011. A Ph.D. in English or Composition preferred, however an ABD or a MA with teaching experience could be considered. Position requires teaching Freshman Composition and Developmental Writing, as well as qualifications to teach upper-division subjects. Student advising, service to the college community, and on-going professional scholarship expected.

All candidates must be active members of the church of Christ and committed to the ideals of Christian higher education. For more information on these opportunities, visit www.york.edu/about/employment.asp.



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EDITORIAL

Finding new faith in Egypt

Hope and trepidation fill our hearts as we witness historic developments in Egypt.

As Americans, we identify with the huddled masses yearning for freedom and a political voice in this ancient land. We see encouraging calls for reform in nearby nations, including Tunisia and Bahrain.

At the same time, we fear that Islamic groups hostile to Christianity will fill the power vacuums in these countries. We pray for religious tolerance as new governments emerge.

Throughout the Bible, Egypt serves as a symbol of refuge, oppression and liberation. In Genesis, Joseph arrives in the ancient kingdom through a series of misdeeds by his brothers. God turns Joseph's misfortune into triumph, and Egypt plays a pivotal role in saving God's people from famine.

Then a king "who did not know Joseph" arose and turned them into slaves. God sent Moses to lead his people from bondage toward a Promised Land.

In Matthew's gospel, Egypt once again is a land of refuge. Joseph and Mary escape to Egypt with a young Messiah, fleeing from a vengeful King

Herod. The words of the prophet Hosea were fulfilled: "Out of Egypt I called my son."

Our prayerful desire is that the new government in Egypt will know Joseph — and recognize the nation's Christian heritage. We urge Muslim majorities across the nations of the Middle East to recognize that their homeland is not the enemy of Christianity — it is the *birthplace* of Christianity.

At the same time, we in the U.S. must transform our understanding of Egypt and the Muslim world. So many of us are concerned about oil and military alliances when our primary concern must be for the spiritual wellbeing of souls in the Middle East.

The "faith factor" must trump the "fear factor" as we reach out to lost souls in the Middle East, said Evertt Huffard, a former missionary in the hometown of Jesus, Nazareth.

"If we really understand that the kingdom is not of this world, then fear should not be a factor in our politics — or our mission in the world," he said.

Regardless of how the politics of Egypt change in coming weeks, we must be ready to seize this opportunity for the

cause of Christ.

The revolution in Cairo shows clearly the power of social media. Cell phones and Facebook played vital roles in connecting and organizing people who were hungry for change.

We can reach out to souls in the Middle East without leaving our homes. World Bible School, World English Institute and NationsUniversity are among the church-supported ministries that have made inroads into the Arab world. These ministries deserve our support.

Though technology is important, our best social networking tool for change is prayer.

James 5:16 tells us that "the prayer of a righteous person is powerful and effective."

From our pulpits, we pray for our nation to weather the current financial storm. We also should pray fervently that the Lord's will be done in the Middle East, that those who profess Christ may emerge from the shadows.

May the Gospel once again find fertile soil in the desert. May the birthplace of our faith become more than a symbol of Christian history.

May sons of God again be called out of Egypt.

Ever-Laughing Life

by Jonny Hawkins



"I thought your Easter message was great, except for when you went off on a bunny trail."

TO OUR READERS

Are we biblically literate?

As part of our "God's story" series focused on the Bible, we plan to address the issue of biblical literacy.

We in Churches of Christ used to be known as people who knew The Word.

Is that still the case?

We'd love to know what *Christian Chronicle* readers think. What concerns, if

any, do you have about Bible knowledge in our congregations?

What are Churches of Christ doing well in this area? How could they improve?

Please send your feedback to bobby.ross@christianchronicle.org or the *Chronicle*, P.O. Box 11000, Oklahoma City, OK 73136-1100.

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EDITORIAL

Incredible influence of KJV

When King James of England authorized the English Bible of 1611, who could have imagined the incredible influence that translation would have on the world? This year marks the 400th anniversary of one of the most significant books ever printed.

In his new book "Bible: The Story of the King James Version," Gordon Campbell calls the King James Version the most important book in the English language. Indeed, the KJV's influence provides a cornerstone for English culture, literature and language.

Many phrases in daily use entered the English language through the KJV. We speak of the "signs of the times" (Matthew 16:3), a "drop in the bucket" (Isaiah 40:15) and a "thorn in the flesh" (2 Corinthians 12:7) without recognizing how many common English phrases originate in words these translators used four centuries ago.

The KJV had its origin in controversy. In 1604, King James I of England called the Hampton Court Conference to address the tension among the serious religious factions of England.

The conference failed to meet that goal, but when John Reynolds, president of Corpus Christi College at Oxford University, suggested that a new translation was needed, the king liked the idea and commissioned the process to produce the KJV.

Some scholars believe the king saw the new Bible as a way to pacify the Puritans, who were unhappy with the Bible then in use.

The king wanted the most skilled language scholars of England to produce a new Bible that would be widely accepted.

He appointed 54 scholars from a wide spectrum of religious beliefs to work in six translating companies. Of



SCETI.LIBRARY.UPENN.EDU

The title page of the first edition of the King James Bible, housed in the British Museum.

the 54, 47 men actually served. Two translating companies were established at Oxford, two at Cambridge and two at Westminster. Their work has endured through the years.

Millions of copies of the KJV have been printed, bought, sold, given away and read since 1611. The first edition of the KJV was folio size, 11-by-16 inches, had 1,500 thick pages and was large and heavy, intended primarily for lecterns in the churches. The type imitated Gothic script, which made it difficult to read.

Today, the KJV is available in a huge variety of fonts, bindings, sizes, covers and editions.

Indeed, the current edition of the KJV is not the same as the one that came out in 1611. Jack P. Lewis observed in "The English Bible: From KJV to NIV" that "a currently circulating King James Bible differs in significant details (though not in

general content) from the one issued in 1611."

With all of its majesty and beauty of expression, the King James Version, like every other Bible version and book, falls victim to a fast-changing and ever-evolving English language, in which the usage and meaning of words change constantly. New translations for new generations are a necessity.

Professor Albert Cook of Yale University commented, "The King James Version is universally accepted as a literary masterpiece, as the noblest and most beautiful book in the world, which has exercised an incalculable influence upon religion, upon manners, upon literature and upon character."

Regardless of a person's preferred translation of the Bible, most of us have memorized familiar passages from the KJV, such as the 23rd Psalm, the Lord's Prayer, the Beatitudes, Proverbs and John 3:16.

Consider the remarkable history of the King James Version:

- It carried the Gospel to every country in the world.
- European explorers brought the KJV to the new world on ships.
- For years the King James was the only reading primer for millions of schoolchildren.
- Many learned to read English using the KJV.
- Pioneers carried it in covered wagons across America.
- American presidents take the oath of office with their hand on the KJV.
- Soldiers took pocket copies of the KJV into both World Wars.
- In courtrooms thousands have sworn to "tell the whole truth" with their hand resting on a KJV.
- Verses from the KJV are chiseled into church buildings and university structures all over the English-speaking world.

With great respect and gratitude, *The Christian Chronicle* recognizes the incredible, worldwide influence of the King James Version on its 400th birthday.

LETTERS

Coverage of Arizona victims inspires

Thank you so much for your thoughtful, sweet, uplifting story about Dorwan and Mavy Stoddard (Page 1, March).

God continues to be glorified by the lives of this giving couple. And your readers are blessed by your efforts to give us the inside story on these precious servants.

Stephanie Codara | Garland, Texas

I was blessed to meet and work with Dory many times during my recent years doing ministry in Tucson.

Kudos for a wonderful article that captured the heart and spirit of such a Christ-like man and servant for God and his neighbor.

Travis Campbell | Okemah, Okla.

Dialogue on race and the church appreciated

I am encouraged by Tonya Smith Brice's commitment to bring to light just how Christians are supposed to relate to one another (Dialogue, Page 21, March).

In Christ we are supposed to be different and not like the world. Color and race should be just that — color and race. Our hearts should be as one.

Pervis Gibson | Columbia, S.C.

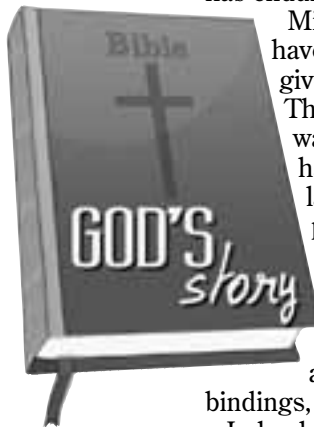
I found the interview to be thoughtful, serious, hopeful and true to my own experience in churches throughout the country. I am so eager to hear more about how sister Brice thinks we can unite and still maintain the level of cultural identity we see now.

Gary Selby | Raleigh, N.C.

Author responds to review

I want to thank the reviewers for their time and effort in reviewing "Ethnic Blends" (Page 32, March). The book assumes the reader has read my first book, "Building a Healthy Multiethnic Church." For an in-depth discussion of the "how to's" of multiethnic ministry that these reviewers feel is missing in "Ethnic Blends," I invite you to read the first book.

Mark DeYmaz | Little Rock, Ark.



Bible shopping? Advice for selecting the best translation

With the large number of English Bibles in circulation — and new editions appearing every year — choosing a translation can be daunting. A mnemonic device adopted from “Joy Bus” days provides a convenient framework for Bible selection. Think JOY — Jesus first, others second and yourself last.

Of greatest concern should be faithfulness to God’s Word, but several factors complicate evaluating this criterion. First, not everyone agrees as to what specifically constitutes the “Word.” Almost all recognize that the original Hebrew, Aramaic and Greek texts have precedence, but the witnesses to these mostly ancient manuscripts do not agree 100 percent.

Some Bibles promote an Old Testament text of the late Middle Ages and a New Testament text from about the 13th century. The King James Version, The Living Bible and the New King James Version fit into this category. Most translators, though, rely on texts that go back at least to the second century before Christ for the Old Testament or second century after Christ for the New Testament, which is preferable.

How do you determine the underlying texts? The introduction should provide that information. For Bibles that rely on the older evidence, look for “Biblia Hebraica Stuttgartensia” as the Old Testament base. (Several projects on the Hebrew Bible are underway, so the terminology eventually will change.)

For the New Testament, you will want a text based on an edition of the United Bible Societies’ Greek New Testament or the “Nestle-Aland Novum

Testamentum Graece.”

Second, not all agree how best to measure “faithfulness.” People typically ask for a literal translation, often assuming that means “word-for-word.” This assumption is faulty. New Testament Greek is a highly inflected language; meaning is determined more by word forms than location.

A word-for-word translation of Jude 1, for example, would read: “Jude, of Jesus Christ servant, brother and of Jacob, to those by God the Father loved and by Jesus Christ protected called.” Much more meaningful is “Jude, Jesus Christ’s servant and James’ brother, to those who have been called — loved by God the Father and protected by Jesus Christ.”

Translators prefer to speak of a spectrum that ranges from formal equivalence (roughly word-for-word) to dynamic equivalence (basically meaning-for-meaning). Interlinear Bibles and paraphrases occupy the extremes of these categories, respectively. Although occasionally helpful, both have little to no value for most applications.

When choosing a translation, look for one in the middle range of the spectrum. If you have some knowledge of Hebrew and Greek, a more formally equivalent translation might serve you better. If your knowledge of the original languages is limited, select a Bible leaning more toward dynamic equivalence.

You also should seek a translation completed by a team of scholars rather than an individual. Team efforts limit both accidental mistakes and intentional changes.

When acquiring a Bible, think of others. Consider its appropriateness

for your community of faith. If you plan on using this text in corporate worship or group studies, pay attention to the language. Does it reasonably approximate the versions most often employed in those settings? Having a Bible with a radically different sound, although in some ways helpful, might prove more distracting than edifying.

Also, did the translators take public reading into consideration? Not all translators consider this last step (nor do they need to). For public reading, though, you will want a Bible that tones down some of the more offensive language and avoids phrasing that is difficult to enunciate.

Take outsiders into account. Anyone interested in using a Bible for evangelism should seek a translation that faithfully represents the meaning of the original in more contemporary language. Many translations preserve traditional Christian terminology that sounds foreign to those outside the church. Words like “sanctification,” “propitiation,” and even “grace” convey little to the uninitiated.

Furthermore, translations that do not respect the nature of the patriarchal patterns of ancient language can effectively make 50 percent of the population feel unwelcome in the church and unimportant to God. Thus, it sounds strange for Paul to constantly address the “brothers” of the Philippian church

when the two focal members are women. A translation that uses “siblings” or “brothers and sisters” is both more accurate and more meaningful. Where appropriate to the original languages, gender neutral terminology is welcome.

Look for a translation that proves a good fit for you. Look at your favorite passages and see if the wording improves their flow or your understanding. Examine passages that seem difficult to you and check if the new translation makes better sense. Assess both your situation and your intended use of the Bible.

Always carefully read through the preface material in addition to looking at the biblical text. You may also want to consult Gordon D. Fee and Mark L. Strauss’ book “How to Choose a Translation for All Its Worth,” which discusses these and other guidelines in greater detail.

Finally, consider staying with the Bible you have. Instead of purchasing a new Bible, put a Bible in someone else’s hands. Today, there are New Testaments in only 20 percent of the 6,703 known languages of the world.

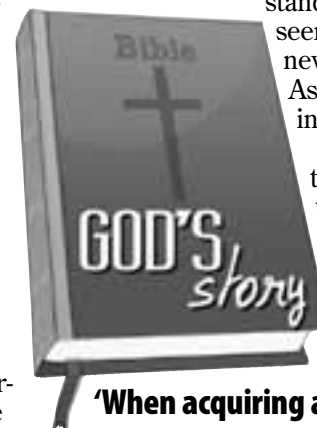
Consider donating the money you would have spent on a new Bible to an organization advancing the Word elsewhere, such as Pioneer Bible Translators (www.pioneerbible.org) or the World Bible Translating Center (www.wbtc.com).

CURT NICCUM is associate professor of New Testament at Abilene Christian University in Texas.

Views



Curt Niccum



‘When acquiring a Bible, think of others. Consider its appropriateness for your community of faith.’

VOICES

What Bible did you grow up reading? Which do you prefer now?

Asked by managing editor Bobby Ross Jr. via christianchronicle.org/blog.



I grew up reading the King James Version. Now I like the New International Version best as that is the one I read the most. At one time I had a

Bible that had KJV and New American Standard meshed together. I read it until it wore out then went to NIV.

Mona Barnick | Marina, Calif.



Growing up Catholic, we didn’t read the Bible very often. ... Now I read the New American Standard Bible. It’s a nice balance of

scholarly adherence to the original language and readability.

Fred Munoz | Houston



I grew up with the King James Version. Now I prefer the New Living Translation or “The Message” for reading and the English

Standard Version for study.

Wendy Cayless | Sydney, Australia



Not only do I remember many passages in the KJV vernacular but even the position on the page. ... My primary study Bible is the English

Standard Version. I think it retains the readability of the NIV but is a more literal or “word-for-word” translation.

Royce Ogle | West Monroe, La.

In 400 years, what hath the KJV wrought?

BY MARK MASON | FOR THE CHRISTIAN CHRONICLE

The 400th anniversary of the King James Version of the Bible brings with it a surge of new books celebrating its history and influence.

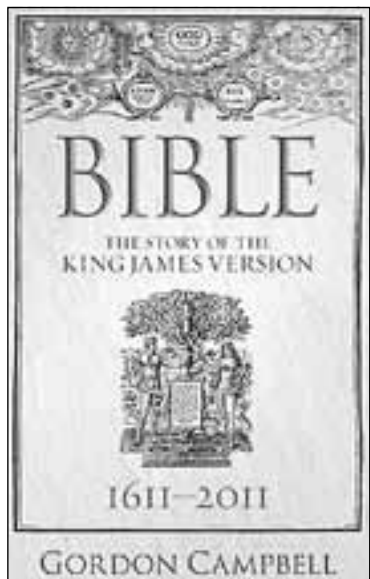
Several volumes offer fascinating insights into the history of the KJV. In **"Bible: The Story of the King James Version, 1611-2011,"** Gordon Campbell reminds us that the KJV arose during the era of Renaissance literature — including works of William Shakespeare and other English poets that perplexed me back in high school.

Campbell, a scholar with expertise in Renaissance literature, presents a clearly written study of the KJV's influence. If you want to study the historical development of the KJV, this book is an excellent choice.

Campbell leads the reader from the beginnings of the Bible in English through the first commissioning of the KJV. He covers its development in the 17th through 19th centuries and also details its stunning influence that lingers still in the modern world.

For those fascinated by anecdotal information about the KJV, the book is packed with such nuggets. One example: The first edition of the KJV contained more than 70 pages of introductory material — including a liturgical calendar, an almanac, a royal coat of arms and a map of Canaan.

History buffs will love the fact that Campbell's lengthy appendix contains all the names and backgrounds of those involved in translating the KJV, what section they worked on and interesting personal information about the individuals.



Gordon Campbell. **Bible: The Story of the King James Version.** New York: Oxford, 2010. 256 pages. \$24.95.

Leland Ryken covers similar ground in **"The Legacy of the King James Bible: Celebrating 400 Years of the Most Influential English Translation."**

However, Ryken pursues in more detail the great literary influence the KJV exerted on Western culture in the past four centuries. The author develops chapters dealing with the KJV's influence on Bible translation, on the English language itself and — more pointedly — on both prose and poetic style over time.

Ryken's love for the KJV is evident throughout, in clear statement and in more nuanced argument.

We should not regard the KJV simply as an ancient museum piece — something of



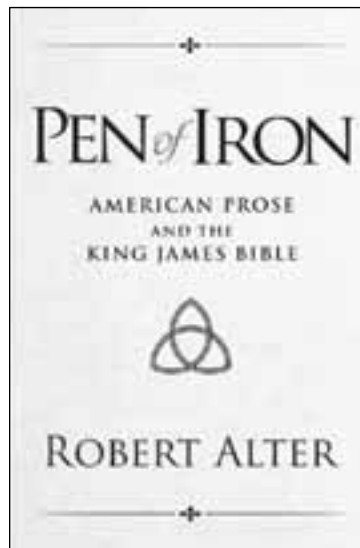
Leland Ryken. **The Legacy of the King James Bible: Celebrating 400 Years of the Most Influential English Translation.** Wheaton, Ill.: Crossway, 2011. 272 pages. \$15.99.

a bygone age with no abiding relevance, Ryken writes.

Instead, we still profit by reading it. We can appreciate the basic sound translation philosophy that created it. We can be thankful that our modern culture is so profoundly influenced by it.

For an even closer look — in the greatest detail — of how the KJV has influenced American prose, consider **"Pen of Iron: American Prose and the King James Bible"** by Robert Alter, a renowned Old Testament literature scholar from the University of California at Berkeley.

Alter, perhaps better known for his outstanding translations of the Pentateuch and studies of Old Testament Hebrew literary style, here demonstrates his



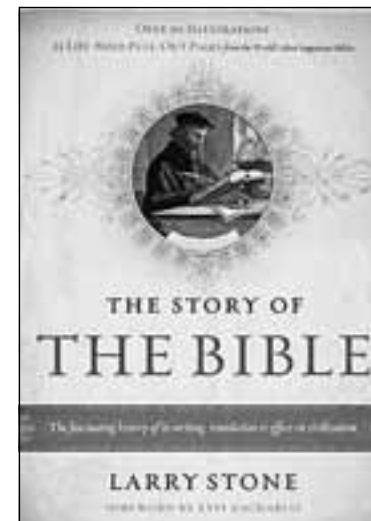
Robert Alter. **Pen of Iron: American Prose and the King James Bible.** Princeton, N.J.: Princeton University Press, 2010. 208 pages. \$19.95.

skills as an English literary critic.

"Pen of Iron" traces the pervasive influence of KJV's language through six great works of American literature, including Herman Melville's "Moby Dick" and Ernest Hemingway's "The Sun Also Rises."

For a history of the Bible not so much focused on the KJV, consider **"The Story of the Bible: The Fascinating History of its Writing, Translation and Effect on Civilization"** by Larry Stone.

Lavishly illustrated, the volume includes 23 poster-size pull-out pages from the world's most important Bibles. Included are reproductions of famous manuscripts including Vaticanus and Sinaiticus, with accompanying descriptions on the back.



Larry Stone. **The Story of the Bible: The Fascinating History of its Writing, Translation and Effect on Civilization.** Nashville, Tenn.: Thomas Nelson, 2010. 96 pages. \$34.99.

You also will find reproductions from The Book of Kells, Wycliffe's Bible, the Gutenberg Bible, Luther's German New Testament, Tyndale's New Testament, the Geneva Bible, and of course, the 1611 King James Bible.

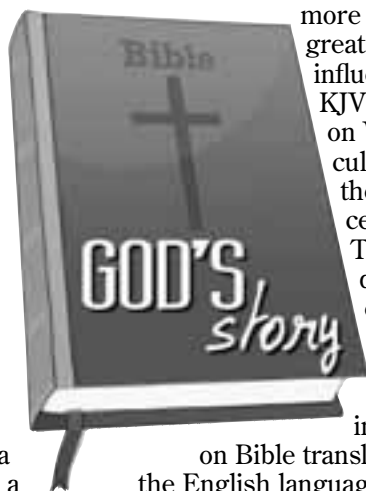
This feature alone makes the modest price more than worthwhile. I purchased an extra copy so I could remove these beautiful pieces from one of them to frame and display in my study areas.

I would encourage you — whether a regular user of the KJV or not — to learn from these volumes. Each helps us to come to a greater appreciation of the incredible, long-lasting influence of this version of the Bible on our world.

These books also remind us to thank appropriately the ultimate source of biblical inspiration — God, the giver of "every good gift."

That's from James 1:17 — King James Version, of course.

MARK MASON preaches for the 36th Street Church of Christ in Vienna, W.Va., and teaches Bible for Ohio Valley University.



'We should not regard the KJV simply as an ancient museum piece — something of a bygone age with no abiding relevance, Ryken writes. Instead we still profit by reading it. ... We can be thankful that our modern culture is so profoundly influenced by it.'



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Dr. Charles Mattis, Dean

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The Department of Biology invites applications for a tenure-track position. All areas of biology will be considered, but we have particular interest in an applicant who could aid in the pre-health professions areas. Teaching responsibilities will be a mixture of general and upper-division courses. Research activity involving undergraduate students also is expected. The successful applicant will have a Ph.D. and demonstrate an ability to work in collaborative, collegial relationship in a multi-discipline department. Information about the department is available at acu.edu/biology.

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The Department of Chemistry and Biochemistry at Abilene Christian University invites applications for a tenure-track position in organic chemistry beginning Spring or Fall 2012. The successful candidate will demonstrate a commitment to excellence in teaching and in research appropriate for an exceptional undergraduate department. Teaching responsibilities will include organic chemistry lecture and lab and other chemistry courses as appropriate. Ph.D. in organic chemistry is required, with post-doctoral experience preferred. Information about the department is available at acu.edu/academics/cas/chemistry.

English

The Department of English invites applications for the department chair position at the rank of professor or associate professor. An earned Ph.D. in English is required, as well as a distinguished record of scholarship and teaching, an active agenda for promoting a vision of excellence within the department, and demonstrated leadership and administrative abilities. An academic background in world literatures and literary theory is preferred. The chair will be expected to foster collegiality, build on department strengths, enhance the expanding university integrated Core Curriculum, and promote the department's educational and research missions. The salary is competitive based upon qualifications. Information about the department is available at acu.edu/english.

The Department of English invites applications for a tenure-track position. All areas of English will be considered, but expertise in rhetoric and composition, technical/professional writing, new media, or world literature are preferred. Background in religious studies or the integration of faith and literature is desirable. Ph.D. preferred, A.B.D. required. Information about the department is available at acu.edu/english.

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The Department of Foreign Languages invites applications for a tenure-track position. The ideal applicant will hold a terminal degree in Spanish or linguistics. The primary need is for teaching linguistics applied to elementary and intermediate language levels. Innovative opportunities exist for leadership in language pedagogy and within the Dialektos language program. Information about the department is available at acu.edu/cas.

Journalism and Mass Communication

The Department of Journalism and Mass Communication invites applications for a position in online interactive media. The ideal applicant will have professional experience in some dimension of online interactive media as a journalist or producer, or in advertising or public relations. At least a master's degree in the field is required, and a terminal degree is strongly preferred. This faculty member will work closely with faculty and staff colleagues in the department to further integrate the curriculum with the co-curricular student media produced in the JMC Network newsroom, the commercially licensed LPTV station, ACU's NPR-affiliated FM radio station, and the student-run Ad/PR agency. Teaching expectations will include visual and digital media courses for multimedia majors and within the department's core curriculum that serves majors in convergence journalism, multimedia and Ad/PR. Research and service expectations support ACU's status as a comprehensive university and the department's national accreditation by the Accrediting Council on Education in Journalism and Mass Communication. Information about the department is available at acu.edu/jmc.

College of Business Administration

Dr. Rick Lytle, Dean

ACU Box 29303, Abilene, Texas 79699-9303

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The Department of Accounting and Finance invites applications for a tenure-track position in accounting. A terminal degree or A.B.D. status is preferred. Responsibilities include teaching accounting courses at both the undergraduate and graduate levels, pursuing scholarly research, and performing service for the department and the university community. Teaching excellence is required, as well as an aptitude for research and publication. Applicants should have an interest in teaching and research in one or more of the following areas: financial accounting, accounting information systems, or taxation.

The Department of Accounting and Finance also invites applications for a tenure-track position in finance. A terminal degree or A.B.D. status is preferred. Responsibilities include teaching finance courses at both the undergraduate and graduate levels, pursuing scholarly research, and performing service for the department and the university community. Teaching excellence is required, as well as an aptitude for research and publication.

Marketing

The Department of Management Sciences invites applications for a tenure-track position. Responsibilities include engaging with undergraduate students and colleagues in teaching, research and service. Qualifications include a doctorate in marketing or cognate field, research history and/or plan, and a strong commitment to teaching.

College of Education and Human Services

Dr. Malesa Breeding, Dean, ACU Box 28276, Abilene, Texas 79699-8276

School of Social Work

The ACU School of Social Work invites applications for a tenure-track position as assistant/associate professor of social

work beginning Fall 2011. Applicants should have an M.S.W. and an earned doctorate in social work or related field. Ph.D. or related doctoral degree is preferred, but applicants who are A.B.D. will be considered. Responsibilities include teaching social work courses at both the B.S.S.W. and M.S.S.W. levels, pursuing scholarly research, and performing service for the university, profession and community. Applicants should have experience in diverse areas of social work practice, be able to teach across the curriculum, and engage the broader community in which the school partners.

Department of Exercise Science, Health and Nutrition

The Department of Exercise Science, Health and Nutrition invites applications for a tenure-track position. Applicants should have an earned doctorate in kinesiology with an emphasis in the exercise sciences. A Ph.D. is preferred, but A.B.D. will be considered. Applicants should demonstrate a commitment to engagement in scholarly pursuits and be comfortable teaching in both classroom and laboratory settings. The ability to mentor undergraduate research and/or the willingness to collaborate with undergraduate students on projects that develop sound research designs and practices is preferred.

Department of Teacher Education

The Department of Teacher Education seeks applicants for two tenure-track faculty positions. An earned doctorate in the field of education with an emphasis in special education and/or reading is preferred. Applicants must provide evidence of exemplary practice in K-12 settings. A commitment to engaging in scholarly productivity in the field of education is imperative. Responsibilities will include teaching courses in special education, reading and/or elementary education. Applicants should demonstrate a strong background in effective teaching strategies for diverse populations and an ability to create and enhance collaborative partnerships with public school personnel. Commitment to the mission of preparing Christian teachers to serve in diverse settings is fundamental.

In a letter to the appropriate dean, applicants should address their qualifications for the position. They should include in the application a statement of how faith informs their teaching and/or administration; a discussion of their spiritual journey; a curriculum vita; transcripts of all undergraduate and graduate work; and names, addresses and phone numbers of five references. Review of applicants will begin immediately and continue until the position is filled. Nominations of and applications from qualified women and minorities are especially encouraged.

ACU is affiliated with the fellowship of the Churches of Christ. All applicants must be professing Christians and be active, faithful members of a congregation of the Churches of Christ and deeply committed to service in Christian higher education. The mission of ACU is to educate students for Christian service and leadership throughout the world.

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Living as Children of God • Dr. David Lane

Monday, 11 a.m., Administration Auditorium

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Monday, 7 p.m., Benson Auditorium

Walking • Dr. Chris Smith

Tuesday, 11 a.m., Administration Auditorium

Warning • Jacob Hawk

Tuesday, 7 p.m., Benson Auditorium

Obeying • Dr. Spencer Furby

Wednesday, 11 a.m., Administration Auditorium

Loving • Dr. Kevin Youngblood

Wednesday, 7 p.m., Benson Auditorium

Knowing • Dr. Alan Martin

Monday, 4:30 p.m., Celebration of Ministry dinner

Dr. Jesse Trice

Scripture reveals our sinfulness and our need for the refiner's fire

Refiner's fire, my heart's one desire is to be ... holy, set apart for you, Lord. I choose to be ... holy, set apart for you, my Master, ready to do your will.

"Purify my heart, cleanse me from within and make me holy.

"Purify my heart, cleanse me from my sin, deep within."

This chorus of Brian Doerksen's song is an amazingly powerful call to me. It reminds me as few other things do that I am a sinner and that God has the power to purify me of sin and to help me be set apart and holy.

At my stage of life, my sins are old and familiar — the same sins I have asked to be forgiven of many times in the past. I tend to think my sins are less serious, but when I reconsider God's view of sin, my sins may not be viewed as venial or deadly, but my sins are an abomination in God's sight.

The full range of sin is laid out in Galatians 5 when Paul warns about the works of the flesh. The first sins on the list are viewed as serious sins by all: "sexual immorality, impurity and debauchery." These are sins I rationalize as the sins of young men. The next sins, "idolatry and witchcraft," have less connection with age, but these are sins that may creep into the heart of any person. Although I have thought that witchcraft belongs to the past, waves of popular fiction seem to make it more attractive to a younger generation.

The next listing includes sins that all are subject to: "hatred, discord, jealousy, fits of rage, selfish ambition, dissension, factions and envy." I think I left the "fits of rage" behind me with the 20s, but all the other things keep creeping into my attitudes and feelings. It is for these sins that I need God's refining work. Discord, jealousy, dissension and envy lurk always at the edges of my mind.

"Drunkness, orgies and the like" exist all around in our culture, but people of faith have usually refined these temptations out of their lives. The works of the flesh may dominate us unless we turn and let Paul's teachings about the fruit of the Spirit dictate our spiritual development. The focus on these qualities show we "are ready to do your will," a ready surrender to God.

When God's Spirit dwells in our lives, his Spirit working with our spirits produces a rich harvest of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Insight



Bailey McBride

One of our nation's founding fathers, Ben Franklin, tells that he set out to seek moral perfection. He created a list of characteristics marking moral perfection and systematically tried to develop these characteristics in his life. He never gained what he sought because he was trying to change himself through his discipline and persistence. No one can know these qualities to the fullest without working hand in hand with God's Spirit.

The fruits of the Spirit, admirable spiritual qualities, make us better people who exercise great influence on our communities. These are qualities I immediately associate with the nature of God, qualities illustrated throughout the Bible in God's dealing with sinful and godly people. So when we allow God to fill our minds and our hearts, his Spirit works to transform who we are and what we value.

Devoting much time to understanding Jesus may be the most effective way to know Jesus. An easy way to do that is to spend much time in reading and studying the Gospels. A friend once told me that if I read three chapters a day, I could read Matthew, Mark, Luke and John in a month, and in a year I could read the Gospels 12 times. Doing that was very useful in letting me know more clearly the life and teachings of Jesus.

We all need the refiner's fire to help us purify our hearts and to cleanse us from within. In addition, we need the Spirit of God working with our spirits to make us holy, ready to do God's will and to be cleansed from our sins.

Paul continues this concept as he concludes Romans with this admonition: "I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship."

CONTACT bailey.mcbride@christianchronicle.org.



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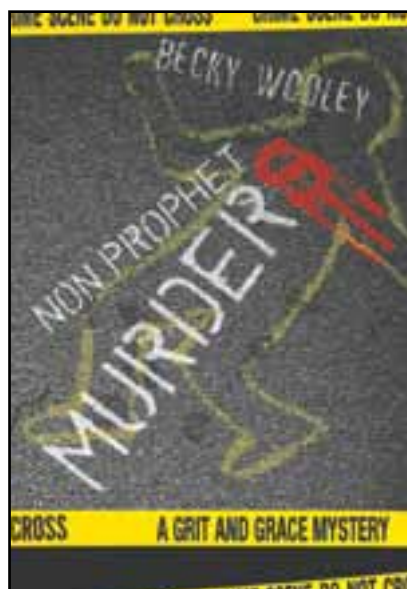
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