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THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

Dennis L. Allen, Missions

Bennie Hill, New & Notes

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Editorial

DEVELOPING DEPENDENCY

Dennis L. Allen

When you go into a third world country you are immediately confronted with the great disparity between their standard of living and your own relative affluence. When you left the U.S. you were probably confronted with the fact that there was much you had taken for granted and that seemed necessities you were now leaving behind. But when you arrive you are soon faced with this new problem. Many people are struggling for the bare necessities.

On our first visit to Hong Kong some of the school girls we met over several days noticed that Betty wore several different dresses. This impressed them because most of them had only one or two dresses. The new missionary certainly does well to simplify his life and narrow the gap between himself and those he would reach.

He will also confront the same problem in the church. If he thinks a church cannot be solidly established until it has an adequate building according to his standards, preferably similar in architectural style to the simpler buildings back home, then he will realize the congregation cannot afford that kind of money. The solution? The obvious one is to get funds from the States. But in the process what has he taught the young church? There is no way you can start or maintain the church on your own. You must depend on your rich brothers overseas.

Victor Broaddus and I visited a church in the province of Mindoro, Philippines. They had built the church building themselves of local materials, but it was more substantial than any of their homes. They were not dependent on outside help and were not seeking it. The church was thriving. It gave us a new perspective and it was refreshing. If the people live in nipa huts and that is the best they can afford for a building, is it not better for them to learn to give, sacrifice, and work together to express their faith and love and experience the Lord's enabling and provision.

The three-self movement in China has been taken over by the communists and used to drive out all Western influence in order that the government might gain control over the church. The concept of a church being self-supporting, self-propagating and self-governing is scriptural, but is has been twisted and distorted by outside influences to achieve their own ends. It resulted in the driving out of all missionaries, the cutting off of contact with other Christians, and the deprivation of access to study and devotional books, etc., and of course, all financial aid. However, in spite of all this, the Lord has used this along with persecution to

strengthen the Chinese church in many ways. The church that has arisen from the ashes of the Cultural Revolution has been thrown upon the Lord Himself.

As the Lord has raised up evangelists and missionaries in third world countries a new cry is increasingly heard. Why should we spend thousands to send western missionaries to these lands when there are national Christians, Indians, Chinese, and African, who already know the language and culture and can live on a fraction of what it would cost to support a western family? They are eager to go if we will just supply the funds! There are merits to the argument, but dangers as well.

During our early years in Hong Kong we were approached by more than one "evangelist" who wanted to be put on a pay roll. One announced he would preach whatever we wanted him to preach. Another offered to bring 100 people to the meeting for a price. Such offers were not difficult to evaluate but other situations are.

Mission work can go backward as well as forward. Dependency can be created by well meaning but misguided missionaries. A general principle is: "Don't do for others what they can do for themselves." It may seem good to support a national preacher and feel he is preaching the Gospel there for me, but if in so doing I am by-passing the church there under whose guidance and authority he should be I may be creating problems and putting up stumbling blocks that I am unaware of. In fairness, there may be times when a boost can be given in providing something for a national worker which will increase his effectiveness such as a bicycle, motorcycle or loudspeaker. Wisdom is needed and a knowledge of circumstances.

In general, the one who has grown up in a culture speaking the language has a great advantage. On the other hand, missionaries to neighboring people often find greater animosity and prejudice than those who come from far away and are not traditional enemies. God chose to use people of strange lips and another tongue to speak to His people (Isa. 28:11). Have you experienced the power of God coming through faltering lips, someone who was not fluent in English? The fact that Jesus gave the Great Commission shows there is manifestly place and need for both.

Is there still a place for foreign missionaries? The fact that there are still unreached people groups indicates that there is. There is still a great harvest to be reaped. The responsibility is still upon all of us to pray, to give and to go. Does a new day and new needs and opportunities call for new methods and approaches? The answer most certainly is yes. May God help us to see what He is doing and to have the humility and largeness of heart to cooperate with Him for His glory.

WHAT HATH OUR WESTERN MONEY AND OUR WESTERN GOSPEL WROUGHT?

-By William J. Kornfield.

Increasing financial paternalism and accompanying Westernization of the gospel are the two most critical issues facing us in world missions today. We have a choice to make: either push these issues under the rug and hope they will go away by maintaining the status quo, or face them honestly with confession, repentance, and the search for better ways. The cause of our Great Commission demands that we do the latter.

Paternalism creates dependency. It denies the wholeness of the individual and ultimately leads to his or her bondage and suppression. There can be no genuine reciprocity between individuals or groups when one of them treats the other like a child.

The late Charles Troutman, who served with Intervarsity Christian Fellowship USA and Australia and Latin American Mission called financial paternalism the "worst curse" that we could put on the national church. As a longtime missionary myself, I have seen its debilitating effects upon the churches wherever I have travelled in Africa, Asia, and Latin America.

Financial paternalism separates the people who get the money from those who do not. When church leaders receive such increased income, which often is several times greater than their peers' jealousy and strife often ensue. It leads to the professionalization of the clergy. This in turn produces a false dichotomy between the laity and the clergy.

We must confront the long-range effects of supporting Christians overseas on a regular basis, especially pastors and evangelists. Among the Quechua Indian believers in the Andes mountain area of Latin America, indiscriminate outside financial support is an ever increasing problem. Previously the Quechuas were self-supporting and self-propagating, but now--because of financial paternalism of some agencies and individuals--they are divided. A number of Quechua churches, now supported by foreign funds, no longer have the same vision to reach the lost as they once did when they were self-supporting.

Another problem with our Western financial paternalism is that it implies that the church cannot grow, or in some cases even exist, in its own native soil apart from Western money. To disprove this, all we

need to do is look at the phenomenal growth of the New Testament church of the first century and the outstanding growth in our own century in both Ethiopia and China, when the churches were completely cut off from outside funds. When will we realize that more Western money will only stagnate the growth of the church around the world?

On every continent we can find outstanding examples of self-supporting churches and national missionary bodies. In Nigeria the Evangelical Churches of West Africa, which has more than a million baptized believers, sponsors its own mission agency with nearly 800 Nigerian missionaries. There are other examples as well, such as some of the Presbyterian missions in Korea. One local Korean church with 700 members sent seven couples with full support to Japan and the Philippines. When their missionaries lack support, pastors themselves refuse or postpone their own salaries until the support is made up. Christians will fast using the money to meet their financial commitment to their missionaries.

Financial paternalism also stifles local initiative, usually in direct proportion to the length of time such assistance has been given. It is no accident that Haiti and Bolivia, for example, which have received generous foreign aid, are still today poor countries. Paternalism may explain why the majority of community projects fail, once the development agency has left. The project belongs to the foreigner or the outsider, not to the local people or the community.

A Better Way

Is there a better way? I believe there is. The International Fellowship of Evangelical Students (IFES) of Latin America provides a good model of interdependence. In order not to be dependent on foreign aid, in Latin America the IFES works on the principle of funds being raised in each country where it has Latin American Staff workers.

In one Latin American seminary, where financial paternalism was endemic, the students paid no tuition, received textbooks at half price, paid nothing for their room and 50 percent for their board. The situation was so denigrating, that the students, most of whom came from the poorer classes, went on strike. With the backing of the local church board, the seminary closed for one year. It opened with a new structure, that was not paternalistic, and there were only eight students-- all of them of a higher caliber academically, spiritually, and socially than the previous students. They paid moderate prices for their tuition and room and were given free access to the kitchen and dining room, although they paid for their own food. Most of them worked in the afternoon to pay their seminary fees.

As these students began to show their spiritual gifts, the churches began to support them. At the end of that year, for the first time six churches were supporting seminary students and the seminary was able to open its own bank account. After three years, nine part-time teachers were completely supported by the tuition of the growing student body. Student morale was high and the teachers gave it their best shot. A number of these graduates are now full time pastors. Unless local churches support their own theological institutions, such institutions will always be seen as foreign, with little impact on the local society.

Westernization Of The Gospel

The second critical issue facing us in world missions is how deeply and tragically we have Westernized the gospel. Westernizing the gospel is a surreptitious process growing out of financial paternalism and it begins with the feeling that "Western is better." It is magnified when church leaders from Africa, Asia, and Latin America are trained in the United States or Europe.

Our failure to address properly cross-cultural contextualization is one reason why the syncretistic, independent African churches are growing so rapidly today, numbering more than 81,000 and growing at a rate of 850,000 members per year, according to David Barrett's report in 1986. These people have reacted to the Westernization of the gospel and returned to their traditional roots. The North American and European packaging of the gospel had made it difficult for them, and for many others in other parts of the world, to internalize biblical truth.

Our Western cultural forms are also highly visible in many of our mass evangelistic efforts. At times the only change is the translation from English into another language. For example, in Latin America we have a culture of courtesy which implies doing what a person of higher status indicates. Our North American evangelists usually belong to the upper middle class. Therefore the masses of people will almost always respond to their invitation to accept Christ. However, in most instances the number of genuine conversions has been minimal. I was the chairman of the follow-up committee for two major evangelistic campaigns in Bolivia. I found that after the campaigns the number of people in an evangelical church, or identifying themselves as born again Christians one year later was as little as one percent of the total number of professions. Alfredo Smith, a leading Latin American pastor, has come up with the same statistic.

Over the past 25 years, in spite of our missionary rhetoric to the contrary there has been little cultural adaptation in the continuing use of North American evangelistic methods, techniques, and forms in

non-Western cultures. Unless our missiologists, missionaries, and home churches are willing to grapple with these issues and pay the price of change, the Westernization of the gospel-- which is simply paternalism in another guise--will invariably increase.

There is a strong connection between our financial paternalism and our Westernization of the gospel. The greater the funding from Western agencies and individuals, the greater the danger of our spreading "another gospel"--i.e., a Western gospel-- whose form is often irrelevant and out of the context of the people in Africa, Asia, and Latin America. Cultural strings are often attached to our money, because "he who pays the piper names the tune." One missionary colleague recently confirmed what I have seen in so many parts of the world: "National leaders have so absorbed the Western cultural transplant that they will defend to the death the imported ways of doing things."

Thus a foreign, Western model--rather than a truly biblical, indigenous one--continues to be perpetuated in much of the world.

No Simple Answers

Financial paternalism and the Westernization of the gospel are complex issues with no simple answers.

The leaders of our Western agencies must make some major shifts. Changes of attitude, thinking, and methods will not take place unless people at the highest levels of our missions organizations, denominations, and churches decide to do so.

We also need to dialogue with our Christian brothers and sisters from Africa, Asia, and Latin America who continue to receive so much funding from the West. More people need to write about financial paternalism and the practical advice to get out of the mess we are in, without at the same time neglecting our responsibility to give and minister cross-culturally. One thing seems certain: We cannot continue to do "business as usual." Ignoring financial paternalism and the implications of a "Western gospel" will only stagnate the growth of the church and hinder the fulfilment of the Great Commission.

This article was excerpted from "What hath our Western money and our Western gospel wrought?" Reprinted by permission from the July 1991 issue of Evangelical Missions Quarterly, Box 794, Wheaton, Ill.60189

William Kornfield is a church planter with SIM International in Cochabamba, Bolivia. He has had 35 years of overseas missionary experience.

ARE 90% OF OUR MISSIONARIES SERVING IN THE WRONG PLACES?

by Ralph D. Winter

In the past two centuries, due to the widespread success of evangelical mission agencies--virtually everywhere they have worked around the world--an enormous overseas church movement has resulted which is now the apple of the eye of both the mission agencies and supporting churches. This is truly the glorious result of a virile enterprise of faith coupled with the miracle working power of God.

(Note that this type of pioneer church planting was a distinctly different and more difficult task from that of multiplying more congregations within our own Western world.)

This now-vast phenomenon of the so-called "younger churches" or "daughter churches" (more precisely "pioneer churches"), however glorious it is, is also now soaking up 90% of all mission energies and monies due to an all-absorbing relationship between the Western sending churches and the precious daughter churches. It is as if the Great Commission has been rewritten to say, "Go ye into all the world and work exclusively with the existing churches."

At the same time, events all over the world are bringing to our attention the remaining frontiers--many of the world's nations or *ethne* within which we have not even begun to disciple.

One response to this unfinished task is that we must drag all or most of our missionaries off the well-established fields and send them to the frontier peoples. Another response is that we ought to channel all of our new missionaries to the frontiers and consider all other missionaries mere international church workers.

I have never agreed with either of these ideas, however well intentioned they may be. These ideas do indeed focus on a serious problem--the location of most missionaries primarily in successful fields. But these proposals give the wrong answer, I believe, or at least, they surely do not give the best answer to the unfinished task.

Such proposals have understandably churned up a lot of heat and not a lot of light. One true but irrelevant defense is that people who are lost are just as lost if they are citizens of Asian megacities or dwellers in a remote rural mountain vastness. This not a good answer because *people who are equally lost may not be equally difficult to find*. Populations equally needy may not have equal *opportunity* to hear.

Missions--in contrast to evangelistic organizations are in the lock-picking business. They are the only organizations whose unique skill is pioneering--"getting inside of" a culture that is bafflingly strange. Other kinds of evangelism may not require linguistics and anthropology. Missionaries in the past two hundred years have been the primary source of data for the very development of the two academic fields of linguistics and anthropology. They have not only cracked the most exotic languages and penetrated the strangest world-views, they have enabled such skills to be taught to others.

The pastor of a congregation made up of his own people does not need such special skills. The evangelist to his own people does not need such skills. Even missionaries no longer need finely honed pioneer skills *whenever they are working within well-established fields*. Is it not far easier to come into a second-generation mission field and learn a language earlier missionaries have already reduced to writing than it is to begin from scratch?

Thus, it is some kind of a tragedy if mission agencies forget their first calling, their unique experience and expertise, and get so tangled up in the internal politics and growing pains of an overseas church that their special skills, their primary vision falls into disuse *or is not passed on to the daughter churches*.

Yet, I hold to my position: I do not believe it is the most strategic thing to call for either mass redeployment of existing missionaries or mass diversion of new missionaries going out from the West.

One of the little noticed paradigm shifts in missions in the past few years is the widespread use made by Wycliffe Bible Translators of non-Western believers as front-line Bible translators. Few things are as demanding and technical in mission work as the proper translation of the Bible. Yet, tribal Christians are now being trained for such tasks.

Thus, for me the most exciting reality in missions today is the gradual discovery of the vast unrealised potential of our precious sister churches as the source of new missionaries to go further out. I am not talking about "checkbook missions" whereby U.S. believers sit back and send checks to hire foreign mercenaries. I am talking precisely about our existing missionaries (as well as those who join them), right where they are--wherever they are--catching a new vision. For what? A new perspective on whatever they are doing, making sure that prayed into and breathed into everything they do is a new vision for the so-called *younger churches to get involved in their own mission sending*. That means national churches sending out evangelists not

only to their own people but *training up pioneer missionaries with the special skills to go to truly frontier people groups.*

Does it really matter whether Western or Non-Western missionaries go? Isn't it more important that more of the unreached peoples are reached? We are talking about mobilization, aren't we? Isn't it fairly obvious that if all missionaries, wherever they are, plunge in to help national Christians to get into missions that it would practically jump-start this whole new era of Third World Missions that is at present dawning so slowly, and with such difficulty? Is it possible that the biggest drawback is the relative non-existing missionaries in creating new missionaries out of the national church believers with whom they are in intimate contact?

I am not at all excited about arguing whether or not "reaching all nations" has to happen before Christ's return, or whether reaching all nations is possible or not, or whether it will ever happen or not. *However, I am very excited* to be alive at a moment when-- in view of the enormous resources of the global Christian movement--the completion of the specific pioneering mission can conceivably be completed by the year 2000! That this is quite conceivable (not inevitable) is a fact. That this global state of affairs exists is no credit to me. But I somehow feel I will have missed out terribly if I am not heart and soul part of the move to the ends of the earth. That is what it means when I pray, "Thy Kingdom come, on earth as it is in heaven." Is this not "the Lord's prayer" too?

THERE IS NO GREATER SATISFACTION!

A God-centered Motivation For World Missions

--by John Piper

Senior Pastor, Bethlehem Baptist Church
Minneapolis, Minnesota 1991

Duty is good. But delight is better. Picture me bringing a dozen roses home to my wife on our wedding anniversary. I hold them out to her at the door, she smiles and says, "Oh, Johnny, they're beautiful why did you?" Suppose I lift my hand in a self-effacing gesture and say, "It's my duty." (Laughter!)

So what's wrong? Is duty a bad thing? No, it's not a bad thing. But it can only take you so far. If you want romance, duty won't reach. The right answer to my wife's question goes like this: "I

couldn't help myself. My happiness just got out of hand. In fact, to make my day, I'd really enjoy asking you out tonight."

The amazing thing about this answer is that it does two things that many people think won't fit together. It expresses my happiness and makes her feel honored. A lot of people think that if I do something because it makes me happy, it can't honor another person. But it can. Why? Because delighting in someone is a very high compliment. If you enjoy someone, two amazing things happen: you get the joy, they get the glory. Pleasure is the measure of your treasure.

This is revolutionary insight in relation to God. Here's what it means: God is most glorified in you when you are most satisfied in Him. This a radically life-changing discovery. It means that the pursuit of God's glory and the pursuit of your joy are not at odds. They are, in fact, one.

The chief end of man is to glorify God BY enjoying Him forever. Not by enjoying money and comfort and prestige and power and achievement, but by enjoying HIM, God! And every other good thing for God's sake. As St. Augustine prayed, "He loves you too little who loves anything together with you, which he loves not for your sake." The Biblical command, "Delight yourself in the Lord," (Psalm 37:4) is another way of saying, "Do all to the glory of God" (1 Corinthians 10:31). God is most glorified in you when you are most satisfied in Him.

And the greatest passion of God's heart is to be glorified. He created us for His glory (Isaiah 43:7); He called Israel to be His people for His glory (Isaiah 49:3); Jesus lived (John 17:4) and died (John 12:27-28; Romans 3:25-26) and rose (Romans 6:4) and reigns (Philippians 2:11) for the glory of God; He chose us before the foundation of the world for His glory (Ephesians 1:4-6); He forgives us for His glory (Psalms 25:11; Isaiah 43:25); He works through us for His glory (1 Peter 4:11); He calls us to do all things for His glory (1 Corinthians 10:31); and His aim is that the earth will be covered with the knowledge of His glory the way the waters cover the sea (Habakkuk 2:14), and in the age to come that the glory of the Lord alone will be the awesome light of endless days (Revelation 21:23).

If the glory of God is the highest passion of His own heart, then it should be the highest passion of ours. And if God is most glorified in us when we are most satisfied in Him, then we should spare nothing to maximize our joy in Him. But where is this maximum joy to be found? Well, we have already said it: in God! Yes, but here we can make a very subtle and devastating mistake. Be careful.

There is something about the nature of true joy that is restless. It is expansive by nature. It wants out. Imagine me at my son's soccer championship, and someone saying to me. "You are permitted to have all the pleasure you want in your son's performance, but you may not express any of it verbally or physically." Would my joy be full? No. There is something about joy that comes to consummation when it gets out. Joy gets bigger by expanding. Joy increases by extending itself to others. My gladness gets bigger when it becomes your gladness.

This means that the human quest for joy leads straight to the missionary heart of God. You can see it already. But let me put it together. God is the fountain of joy because He is blindingly glorious, and infinitely worthy, and breathtakingly beautiful, and awesome in power, and inscrutable in wisdom, and limitless in knowledge, and tender in mercy, and terrible in wrath, and the source and foundation of all truth and goodness and beauty. When we see Him for who He really is, and turn from all the broken cisterns of the world that cannot satisfy (Jeremiah 2:13), we find "joy unspeakable and full of glory" (1 Peter 1:8).

But this joy, like all joy, wants out. It wants to expand. If it doesn't extend itself and overflow, it begins to stagnate. There is something about God that cannot be hoarded. And to hoard joy in God is to lose joy in God. But to lose joy in God is to dishonor God--just like my wife would be dishonored if I said, "It's my duty," instead of "It's my delight." God is most glorified in us when we are most satisfied in Him.

Therefore our joy must get out--for God's sake and for our sake. Gods wills for His glory to be reflected in the joy of redeemed people from every tribe and tongue and nation (Revelation 7:9). He wills worldwide praise. Therefore world evangelization is the pathway to maximum joy and maximum worship.

Missions is not the ultimate goal of the church. The glory of God is the ultimate goal of the church--because it's the ultimate goal of God. The final goal of all things is that God might be worshipped with white-hot affection by a redeemed company of countless persons from every tribe and tongue and people and nation (Revelation 5:9; 7:9). Missions exists because worship doesn't. When the kingdom finally comes in glory, missions will cease. Missions is penultimate, worship is ultimate. If we forget this and reverse their roles the passion and the power for both diminish.

J. Campbell White, the secretary of the Laymen's Missionary Movement wrote in 1909:

Most men are not satisfied with the permanent output of their lives. nothing can wholly satisfy the life of Christ

within His followers except the adoption of Christ's purpose toward the world He came to redeem. *Fame, pleasure and riches are but husks and ashes in contrast with the boundless and abiding joy of working with God for the fulfillment of His eternal plans. The men who are putting everything into Christ's undertaking are getting out of life its sweetest and most priceless rewards.*

This is the testimony of virtually all the great missionaries in the history of the church. Pouring out their lives brought their lives back to them. They proved again and again the words of the Lord, "He who loses his life for my sake and the gospel's will save it" (Mark 8:38). In other words, joy in God grows by expanding toward others. Jesus said to Peter, "There is no one who has left house or brother or sister or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundred-fold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life" (Mark 10:29-30). You can't outgive God.

On December 4, 1857, David Livingstone, the great pioneer missionary to Africa, made a stirring appeal to the students of Cambridge University, showing what he had learned about these words of Jesus through the years:

For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa...Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall be revealed in and for us. I never made a sacrifice.

And in saying that, Livingstone paid his God the highest tribute possible, It was not mere duty. It was a profound delight--beyond what anything in this world can give. God was glorified in him because he was satisfied in God. And his satisfaction came to consummation not with the comforts of cozy life in England, but with the expansive vision of giving his life and his joy away on the frontiers. That's it. That's the most profound, God-centered motivation. It makes my heart beat faster even as I think about it again. O, may God give us eyes to see where true satisfaction can be found--to the glory of God!

SPIRITUALITY AND MISSIONS

R. H. Boll

An unspiritual church can have no deep interest in missions. In the first place other matters will make a stronger appeal. There are numbers of things, not wrong in themselves, some even right and laudable, that will bring more obvious return, and will appeal more to self-interest, love of display, as well as to "common sense." Another reason is that there will not be sufficient faith in the gospel to call for such sacrifice. The people for whom the gospel has done but little, will not have confidence that it will do any more for others, especially not for the ignorant, vice-ridden heathen, than it did for them. "Let them alone," they will say (or think)--"the heathen are just as well off where they are. They'll be saved on their ignorance. God wouldn't damn them just because they have never had a chance to hear the gospel. They are even better off without the gospel than they would be with it, for if they hear the gospel and do not accept it they are held responsible and will be lost, whereas if they had never heard the gospel they would have been saved!" With such like arguments they excuse their unbelief and unwillingness to send out the gospel.

As unspiritual church cannot produce real missionaries. Hirelings and adventurers are always to be had, to be sure, but not men who offer themselves to God, body, soul, and spirit, and go forth under deep conviction with hearts aflame with the love of Jesus' name, the sort of laborers that no one but the Lord of the harvest can send forth into His harvest. Churches of feeble spiritual life cannot take care even of their own converts at home, nor can they bring forth from their midst true and earnest servants of God. They can be stirred into more or less spasmodic missionary effort, as corpses can be agitated by galvanic current; but there is no compelling vital force within by which they must needs sound out the word and cannot do otherwise.

The Deeper Need

The obvious step is to build up the spiritual life of the church. "The brethren will do more if taught more" where there is already faith and love, and a desire to do the will of God, and only the instruction and exhortation is needed. But where the spiritual life is low a far more fundamental work is necessary. A knowledge of Jesus, a deep and tender devotion to Him who first loved us, a spiritual apprehension of the gospel, a realization from experience of its sweetness and power, and the compassion of Christ, of itself creates the impulse of missions; and where these things are lacking no true interest can exist. A temporary enthusiasm may be kindled, but the real spirit will not be there. Many motives may enter into the missionary enterprises, but only one is true and lasting. Let us seek after that, and in the love of God carry His message of salvation abroad to dying souls.

Autobiography Of A Chinese Bible

What kind of story would a Bible in China tell about its life? Here is an imaginative reconstruction, pieced together from the notes written on the flyleaf of an actual Bible.

I came off my press in 1992, so by China's standards I was a fairly new Bible. However, since I did not come off an official press, I had disadvantages. My paper was not very thin, so I was a thick book - nearly four inches thick. That immediately gave me away as an illegal Bible. Also, my cover was cheap and made of paper so whenever I traveled it had to be in secret.

My first trip was at the bottom of an old suitcase, down among the socks and underwear. The owner did not dare to take me out and read me on the train journey. We arrived in the north of China, and I was taken to a small house where there was a class of 16 house church leaders. They were overjoyed to see me. It seemed I was the only Bible they had there.

Perhaps because of that, I was actually roped to the table, so that no one could steal me. Then the students would arrange to read me in two-hour blocks. Even through the night, I was in constant use. They would read me with a grubby finger, often sounding out the words aloud. I heard all their emotions as they read: puzzlement, anger, joy and peace.

Copied By Hand

A year of constant use began to take its toll. I had to be refurbished twice--re-glued the first time and re-covered the second time. Every two months, a few women from the house churches would come and spend hours with me, copying my pages. The students used to get irritated during those times because they could not read me. Around the clock the women copied me, for a week each time. They were directed to certain books. One of them copied the prophet Isaiah in a week, but mostly they copied the Gospels, Acts, Romans and Revelation.

Suddenly the school was raided. I was jerked out of my rope and carried off by a policeman. Two students ended up in jail for possessing me. I found myself in a dark cupboard in the policeman's house. But I was not alone. He had a 15-year-old daughter who used to creep downstairs at night and read me by candlelight, right there in the cupboard. It was very cold for her. She was only in her night shirt and her skin often turned blue. But she read me quietly, hardly daring to breathe as she turned the pages.

On The Road

After a few months, she actually smuggled me away from there in her school bag. Perhaps she thought her father would never notice. Anyway, I was passed into the hands of a young itinerant evangelist, who treasured me as if I were a baby. He would wrap me in a plastic waterproof bag, place me in his luggage, and bicycle from village to village. He rarely had time to read me himself, but when he would preach, he would turn to a few of his favorite passages, read me and then give a sermon. He loved preaching from Romans 3, and on the parables of Jesus. He would weep as he spoke, his tears falling on my open pages in great drops, smudging the print.

But after a few months someone robbed him and I was stolen. I found myself in a house full of incense. My new owner was a Taoist priest, and for a while I lay on the altar to his ancestors, flanked by two oranges and a bag of nuts. But a visitor saw me and shrieked in horror, warning the man what trouble he would be in if others saw me.

This intrigued the priest, so he began to leaf through me. He couldn't read very well, so he invited a local Christian to come and explain some passages. A month later, I saw them both on their knees, confessing their sins to God and trusting Jesus. The next thing I knew, the altar was gone. Soon there were groups meeting in the house, mainly because I was there. I was read aloud and then they would sit and discuss the words until it was very late.

Once they took me out to the fields, and when they stopped planting rice they gathered everyone around to read me. But the leader of the work unit grew angry, grabbed me, and began to stand on me, pressing me into the mud. To my surprise, the others rose up and threw him in the mud. But I was sodden and half-ruined. They took me back and tried to dry me out, but it was too late. After a discussion, they decided to burn the spoiled parts, then split me up into the remaining books, sewing each one with thread. So I became thirty-one books, instead of just one.

But that's when I lost my flyleaf, and so here my tale must end....

Seventy percent of the Christians in China do not have a Bible, mostly among the house churches in the countryside. Open Doors is committed to give 60 percent of the Bibles we bring into China to this group. Your prayers and gifts provide the resources to produce and distribute many Bibles to help ease this critical lack of God's Word.

VOICES From The FIELDS

Martin Brooks

January 16, 1999

We are currently at OMS headquarters in Greenwood, IN for a two week seminar on living cross culturally. We are learning about security issues, personality issues, spiritual growth on the mission fields, how to integrate into the host culture, how to learn a foreign language and how to care for your family in another culture.

January 28 we will fly to Lisbon, Portugal for five months of language learning. The kids will be attending an American ASCI school in Lisbon while Susan and I concentrate on the language. We are looking forward to this time and hope that all of the Word and Work readers will be praying for us and the children as we go through the coming adjustments.

Please give our e-mail address "MKBrooks@iname.com" (no quotation marks). We are looking for at least 12 people with whom we can communicate on a regular basis who will commit to pray for us, in specific ways, everyday. This is a huge commitment but we really feel the need for more prayer.

Feb. 4, 1999 - Life in Portugal

We arrived in Lisbon (Lisboa) last Friday. Our language instructor and another missionary picked us up at the Lisboa airport. Already arranged were an apartment, a car, a school for the boys and language lessons for us. It is a great blessing to have known other missionaries who prepared the way for our arrival.

Portugal is old and Lisboa is a series of hills. The sea is never far away and seafood abounds. The streets are narrow and the sidewalks are paved with marble cobblestone. As we walk down the streets we pass small shops that sell meat, produce, clothes, breads, magazines, and there are lots of small cafes. Unlike Mozambique the streets are relatively clean and the meat and produce are safe to eat. The people seem rather private and do not smile as often as the people of Mozambique.

Monday we enrolled Hannah, age 5, in a Portuguese preschool. From none until one, five days a week she playes with Portuguese children and sits in classes taught in Portuguese. Each morning she is greeted with a kiss on each cheek. She says the kids love to touch her blond hair and the teachers make her eat all of her lunch. She smiles when she tells us about her day and her small victories in a new envi-

ronment. Our little extrovert is loving every minute of it. The boys are going to an American Christian school. They are adjusting well.

After we drop Hannah off at her school, we go to a local cafe for "meia do leite" (expresso with a lot of milk) or tea. Susan and I sit there for two hours, getting ready for class at eleven. There are worksheets to complete, Bible verses to memorize, readings to practice, and vocabulary to memorize. We are enjoying our time together and the meia do leite is very good.

Class is two hours long. One half is grammar and the other half is guided conversation and readings. At times it's disheartening to realize I have been grossly mispronouncing common Portuguese words. My greatest solace is that the Lord is shown strong in our weaknesses and He chose the foolish things of this world to confound the wise. I'm sure I have given Him plenty of opportunities to confound people.

It has also been a blessing to meet many missionaries in preparation to go to Mozambique or Angola, and some are planning to stay here in Portugal. They are all at various stages of learning but have a common heart to honor the Name. They are a special group of devoted people. Our teachers too are very gifted. Not only do they know Portuguese, they know how to teach. They have helped hundreds and know the pitfalls and common stuggles. We are confident this is where we need to be.

Thanks so much for your prayers. Please continue to pray that the Lord will open our ears, loose our tongues, quicken our minds and enlarge our hearts. The Lord is working. The kids are adjusting well and we are learning quickly. PLEASE, keep praying.

**Central Bible College
November-December 1998**

Manila, Philippines

The Centennial Learners

The 86 students who enrolled this second semester greet you!

As we celebrate the 100 years of Biblical Christianity in the Philippines, we prayed for 24 new students. In answer to prayer, the Lord sent 36 new learners this second semester. Truly God is able to do immeasurably more than all we ask or imagine.

Mission-Conference Trip to Bohol

Several years ago, Brother Nemesio and Sis. Myrna Auxtero, CBC alumni, went to Bohol. By God's grace, the Lord used them to plant local churches and to establish a Bible School. Last Oct. 26-29,

the Auxteros together with Brother Dave Moldez, Belle Facun, and Jess de Leon traveled to Bohol to attend a conference and minister to pastors and church workers there. The theme of the Conference was Living by Grace, Serving in Gratitude.

In Bohol, the group met the husband of former Mercy Torrejas, a CBC graduate. Her husband is so thankful to the Lord for giving him a wife who loves the Lord and His work. They are presently planting a local church in Bohol. Passing through Cebu on our way to Bohol, Brother Dave met Jenny Tecson, another CBC alumna who is now ministering to students in Cebu and other provinces in Visayas and Mindanao through Inter Varsity Christian Fellowship (IVCF).

Thank God that we can travel in different parts of the Philippines and meet Christian workers who were once part of CBC.

Prayer Requests

Starting this second semester, CBC will lose around P10,000.00 (\$250.00) from monthly rents as dormers and tenants moved out of the building. This will come up to a total of P120,000.00 (3,000.00) for one year. The moving out is because of the coming building construction.

Constructing a new building also involves millions of pesos. Please help us call upon God who promised to answer prayer so that the above needs will be provided. [One U.S. dollar for a while was worth 40 pesos, but the rate is not so high now.]

Bob and Joy Garrett Zimbabwe November 27, 1998

We have just had our third break-in for November. We suspect an ex-worker. The first time he did not get in but smashed 11 window panes. The next break-in was by someone different who had bolt cutters and cut through our 3/4 inch burglar bars. He stole drapes and 2 small mattresses. This last one, yesterday, the two thieves combined. They were barefooted. This is quieter. The bolt cutter cut a window burglar bars and the lock of the cold room. They cut piping to the fan and motor and stole it and 10 cases of empty cold drink bottles which are worth \$50Z each. They tried to get into the pantry. A year ago when they burned the door and unlocked the pantry and stole many items, those thieves dropped their keys; so this time they had no keys but tried and failed to get into it.

This Saturday we must go to teach at Barket - 2 hours travel north. The men at Epworth plan to put down some of the concrete floor slab. Bob has put Michael Mangisis in charge to get it right.

It is Thanksgiving in USA. Lord willing I'll be able to enjoy that time in USA in 1999. Here no one has such a holiday.

December 16, 1998

We are in the middle of two camps. It's the rainy season and we are really getting a good one this year. However, it keeps the cooks hopping and the children dodging the rain. It's lightning and thundering all around right now.

We had 53 in Junior camp last week with 7 baptisms and about 50 this Senior High week. There are 14 teachers, cooks and matrons to feed too. The low fees and the high cost of food makes it certain I'll be \$2,000 Z over my budget. They have enough in the camp fund to cover that.

On Monday of our first camp, Bro. Machaya who was sleeping in the church office was awakened by breaking glass. His truck was just outside the window so he went out. Three thieves threatened him with an iron bar. He retreated back into the building, slipped and fell. A thief grabbed Bro. Chibura and threatened to kill him. Machaya said, "Don't hurt him, here are the keys." They took off after saying to Bro. Machaya, "You people are making our work hard by putting on more steel!" He was admitting to the previous burglaries!! We have put steel barred doors and increased to angle iron bars in the kitchen, office and the cook's apartment and now are starting to double the bars in our house.

We prayed earnestly and at 6:00 p.m. the call came from the police that some farmers had a truck in a thorn bush field. They had questioned the driver, "Why are you leaving it here? There is no road." He replied he was out of fuel. He said that his relative nearby had fuel. It cost \$3500Z for us to replace the gas and locks but how thankful we were to get the truck back. On the log book was written "Church of Christ, Box 30, Ruwa" so the police phoned us.

Bob teaches an hour in the morning and I teach Bible to the cooks in the mornings. Bob has gotten all ready for pouring concrete on the auditorium floor this coming Saturday. Campers leave after breakfast. I do pray the rains don't come in the day time.

R. H. Boll as a Writer, Editor, and Christian

Part 3

Alex V. Wilson

E. He was Broad in Fellowship --Not Sectarian

In our preceding article in this series we mentioned as a characteristic of Boll that he was gracious toward those who differed from him. We closed with a poem by Edwin Markham that meant a lot to him:

He drew a circle that shut me out--
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.

The circle Boll drew did shut out those who denied the Gospel, as Paul did (in Gal. 1:6-9, e.g.). But it took in those who believed the Gospel, as Paul did (in 1 Cor. 12:21-22; 15:1-5; Rom. 14:1-15:7). While on principle Boll opposed denominationalism and thus denominations, that did not at all mean he believed "we" were the only Christians and all members of "denominational churches" were lost.

Richard Hughes writes that Boll rejected "the sectarian exclusivism of Churches of Christ when he routinely ran articles from . . . early fundamentalists. . . in the pages of his journal *Word and Work*." My research shows that in 1916, the first year he was editor, he included articles written by D. M. Panton, G. H. Pember, Charles Trumbull, Philip Mauro, and James Stifler. None of them were from restoration movement churches (though of course he ran articles from such men too--Alexander Campbell, Walter Scott, James Harding, David Lipscomb). Also included was a letter about demon-possession, written by a missionary identified as a Presbyterian. And the magazine carried recommendations of books written by such men as R. A. Torrey and James M. Gray, both of whom were presidents of Moody Bible Institute. Boll recognized that God has lots of children in lots of places.⁴

Again, consider an article he wrote entitled, "The Place of Prayer in Mission Work." In it he quoted or mentioned with approval missionaries William Carey, John Paton, Samuel Zwemer, and Hudson Taylor--he lavished praise on Taylor especially. Yet he well knew that none of those men were from "our churches."

Of course in this attitude Boll was saying nothing new. Barton Stone, Thomas Campbell, Walter Scott, and especially Alexander

Campbell commended men like Luther, Knox, Bunyan, Wesley, Newton and others. They might on occasion point out their faults and errors (Boll did that too), yet they acknowledged them to be not only Christians but outstanding servants of the Lord.⁵ Yet Hughes observes that "many viewed Boll's fraternization with fundamentalists as nothing short of scandalous."⁶ Maybe it's safe to acknowledge such outsiders as brethren only after they have died!

His inclusive position let him to allow some of his books (I don't know how many) to be translated by a Pentecostal missionary into Portuguese. They were then circulated in Brazil--in Pentecostal and Evangelical circles. Here's the background to that: In the late 1920's O. S. Boyer and several co-workers were sent to Brazil by Churches of Christ. They were zealous and bold amid ferocious persecution.

As time went on, they experienced some unusual circumstances. Boll later recounted that Boyer, in a letter home, "unintentionally [used] a misleading phrase" about the Holy Spirit, resulting in a "barrage of vicious, bitter, condemnatory criticism" of him in several papers--though they never gave him a chance to explain himself. Through a chain of events stretching over several years, Boyer and a few others ended up affiliating with the Assemblies of God. This broke Boll's heart. As the situation had unfolded he had written several articles showing Scripture's teaching on the Holy Spirit and refuting the Pentecostalist positions. He also carried on "long and patient correspondence" with Boyer. But, Boll believed, in the end the extremely censorious reaction by church leaders in the U.S. drove the missionaries away from us into the arms of the Pentecostalists. "One extreme tends toward another," he regretfully concluded.⁷ Later, Boyer (who developed a farflung literature ministry in Brazil) wanted to translate some of Boll's books for use there. Boll consented. If God's people would be blessed by them he was pleased. He never trimmed his message because of his audience. But he firmly believed, "Judge me by what I say, not by where I say it" (as Marvin Phillips says).

F. He was Spiritual--Not Self-centered

Even some writers who strongly disagree with Boll's beliefs have testified to his deep spirituality. Earl West wrote, "Boll was modest, sincere, thoroughly in love with Christ...With tender-hearted love he presented his message..." Robert C. Welch writes quite caustically about Boll's teaching and blames him for fomenting division among the Churches of Christ. But he also mentions his "gentle graciousness" and "dignified graciousness."

Boll's generosity and humility were demonstrated when he allowed others to publish a very popular tract he wrote without crediting him as its author. I learned of this in 1963 when I visited the Abilene Christian

College bookstore. There I was amazed to see for sale the wellknown tract Boll had written decades before, "Why Not be Just a Christian?" But it didn't have his name on it; no author was indicated. I feel quite sure that no company would have published his tract without his permission. And I feel very sure that he would have given permission to print it without his name--for many people would not have bought it if they knew he was its author. To spread the truth was important to him; to get credit for it was not.

Then there was his prayerfulness. A student in a mainline Church of Christ college had heard some premill friends mention R. H. Boll several times. So he chose to write a research paper on him. One book he read was Boll's *Lessons on Hebrews*, in which the author ended each chapter with a prayer. For instance, at the end of his lesson covering Heb. 5:11-6:20, he wrote:

Our Father, we know thy promises are sure and steadfast and our hope is secure. But our zeal flags, our energy fails, our faith grows weak and our assurance faint. We need thee every hour. We believe that thou art able to keep that which we have committed unto thee, yet protect thou us from our own selves, lest we abandon the attitude of faith and patience and drift back when we should go forward...May thy solemn warnings and tender admonitions and encouragements, thy exceeding great and precious promises and the knowledge of thy perfect faithfulness, inspire us to patient perseverance in the way and the aim to attain to Christian perfection, that every one of us who has this hope set on him may by thy grace purify himself, even as Christ is pure. Amen.

The student had never read such prayers, especially in a commentary or study-book. He felt Boll must be sincere and godly. Thus later, when he heard that some people strongly opposed him, he wondered why.

Boll not only wrote such prayers, he also wrote articles exhorting to prayerfulness. And he practiced what he preached. That fact (and some others) is shown by an incident which Leroy Garrett shared with me from his student days at Freed-Hardeman College in the early 1940's. A wellknown Bible teacher there "considered Boll a heretic and false teacher."

In a class which Garrett attended, that teacher told of a friend of his who had had RHB in his home. The friend [said] that RHB must be a man of prayer and deep spirituality, for when he went upstairs to call him to breakfast, he noticed through the slightly opened door that Boll was on his knees praying. The host backed away, leaving him undisturbed. He came back some minutes

later, supposing he could now tell him that breakfast was ready, but he was still on his knees praying.

The host insisted to [Garrett's teacher] that RHB must be very pious to be praying for so long on his knees in the early morning. But [the teacher] then said to us that he wondered why Boll had his door partly open!

[Leroy Garrett continued:] I got the distinct impression that my teacher would not put it past the likes of RHB to set up that sort of presumed piety. It was subtle innuendoes like that that got me off to a wrong start in those early years. Graciousness would have us put the best interpretation on such incidents, but we impugned motives, especially the motives of our "enemies," who were actually our dear brothers in the Lord. [end of quote]

Yes, Boll was often criticized and slandered through the years by men who didn't know him very well. But his communion with his Lord sustained him during such times. And he didn't give up but persevered in serving Him.

⁴ Alex V. Wilson, "Who are my Brothers?" Jan. 1987 *Word and Work*, pp.2-3.

⁵ See E. L. Jorgenson, "The Man Alexander Campbell," and Alex V. Wilson, "Fellowship and Our Heritage," July 1994 *Word and Work*. Also Leroy Garrett, "Our Brothers in the Denominations," reprinted in Sept. 1994 *Word and Work*.

⁶ Richard Hughes, *Reviving the Ancient Faith*, p. 145.

⁷ All the quotes in my two paragraphs on these matters are from Boll's report, "Concerning Brother Boyer" in Nov. 1935 *Word and Work*, p. 215. Thorough research on these missionaries would be interesting, profitable and sad. Decades later, the Aug. 1972 *Word and Work* carried an editorial about and a testimony by O. S. Boyer, who was then elderly but still active in Brazil! Gordon Linscott wrote the editorial honoring Boyer.

A SCARY Journey to Hardheartsville

A doctor shared on a call-in radio show that after he performed his first abortion, he became so violently ill that he feared he might die. He went through weeks of depression and even thought of suicide. He said, "The first time, I felt like a murderer. But I did it again and again and again, and now 20 years later I am facing what happened to me as a doctor and a human being. Sure, I got hard. Sure, the money was important, and oh, it was an easy thing, once I had taken this step, to see these women as animals and these babies as just tissue."

[That's one of the saddest statements I've ever heard. A powerful example of being "*hardened by sin's deceitfulness*," as Heb. 3:13 says. AVW]

DAY of SHAME and INFAMY: Jan. 22, 1973

That was the day when our Supreme Court made abortion legal. What are some of the results? For starters, during 1997 in Kentucky alone 7,033 babies were aborted (6,127 of them in Louisville). Nationwide, over the past 26 years, grim statistics overwhelm our minds for each one represents a human life snuffed out without a chance.

If you are 26 years old or younger, be thankful you were not killed in your mother's womb--statistically its the most dangerous place to be in the U.S.!

"The Guinness Book of World Records claims that the Soviets killed over 40 million innocent civilians. It states that the Chinese Communists are reported to have killed over 30 million innocent men, women, and children. The generally accepted number of people killed by Nazi social policy is around 14 million.

"One estimate of war-related deaths worldwide in the 20th century exceeds another 100 million.

"If we add them all up--184,000,000--it equals the number of unborn babies killed worldwide in the last 6 years alone. Just six years." --Ky. Right to Life Assn. newsletter

IMPORTANT QUOTES re: Y2K

"The heart of the prudent acquires knowledge, the ears of the wise seek it out." Prov. 18:15

"The Year 2000 problem, in my view, is a very serious threat to the U.S. economy. Currently, I believe there's a 70% chance of a worldwide recession, which could last at least 12 months, starting in January 2000, and even late 1999." --Ed Yardeni, chief economist at Deutsche Bank Securities, New York, and name The Wall Street Journal's top economic forecaster of 1997

******"You need to educate all the members (of the church) on Y2K, whether they want to hear it or not. You need to make them aware. You need to get your church organized. Everybody listening now - I really believe you need to go to your pastor, to your elder board and say, This thing is real, you need to get on board. What we cannot do individually, we can do collectively - and that's why God created us to be a body, and we need to act like a body. We can take care of the people who cannot take care of themselves. We just can't always do it individually. This may be the greatest opportunity that most of us will ever have in our lifetime to help people and share the message of Jesus Christ. But only if we're part of the solution and not part of the problem." --Larry Burkett, Christian financial advisor**

******"As Christians, we should be willing to enter into a time of turmoil, enter even into a time of potential danger in order to love our neighbors. And that's, I think, really our model with Jesus Christ. He didn't stay in heaven in his nice cushy situation, he came down here in the dirt with us and sacrificed Himself on our behalf, and we have that same charge from Him." --Shaunti Feldhahn, founder Joseph Project 2000**

******"This could be the Church's finest hour, to be the hands and the arms of Jesus in a world that's totally unprepared." --Johnny Crist, pastor, Atlanta Vineyard Christian Fellowship**

"I am hoping that we use the opportunity of these remaining days to see to it that when we get to New Year's Eve 1999, we can look back and say that we were facing something as serious as the Tower of Babel, but we have, as a nation, and as a world, faced up to that, and now Y2K is going to be a bump in the road instead of a drive off the cliff." --Senator Robert Bennett (R-Ut), chairman, U.S. Senate's Special Committee on the Year 2000 Technology Problem

The Gospel For Every People

(News From Around The World)

Marc van der Woude

Of about 3.5 million Mongolians scattered over northern China, many are semi-nomadic herders who live in portable "yurts," round felt tents stretched over lattice frames. Many Mongols still follow Lamaistic (Tibetan) Buddhist practices along with traditional animism, but communist oppression has brought about half to accept non-religious views. The Mongol church is growing rapidly in Mongolia, but not in China. Ask God to break down the walls of spiritual darkness that imprison the Mongols of northern China. Ask him to protect and encourage the few Mongolian Christians and use them to spread the light of the gospel to the Mongols in China.

* * *

A New Jersey (USA) court ruled that the Boy Scouts must allow homosexual scout masters, reasoning that local councils are places of public accommodation and therefore cannot discriminate on the basis of sexual orientation. Religious groups that sponsor about 45% of Scout troops in the United States appealed the ruling, saying such a requirement violates the free exercise rights of members and entangle government in religious affairs. Opponents note that other private groups would not be expected to accept members whose viewpoints are radically contrary to their own--requiring a Jewish group to accept neo-Nazis in leadership positions, for example--and making such a demand on the Boy Scouts should be intolerable. Stand in prayer against the dark forces that foster deceptions about sexual deviance. Thank God for the steadfast position of the Boy Scouts against homosexuality, and ask him to bless and prosper the group. Pray for a favorable ruling on their behalf.

* * *

A long, black limousine pulled up in front of a gospel radio station in Lome, Togo. A well-dressed woman emerged and asked to speak to the station manager. She told him she had accepted Christ while listening to the station's broadcast and wanted to know how a similar radio station could be set up in her home country, Guinea. When the station manager told her the first step would be getting a license to broadcast, she smiled and replied, "I can get you one tomorrow. My husband is the president." Preparations are being made to open a new gospel ra-

dio station in Guinea, which is 90% Muslim. Praise God for the strategic development. Pray for the success of this new effort. Ask God to use it to multiply the Kingdom in Guinea.

SPIRITUAL BATTLE OVER WEST INDONESIA

If you choose to believe the news media, our country is in quite a sorry state, indeed, and it is not difficult to understand why many people are filled with fear about their future. In this scenario, it will take Indonesia many years to recover from its present condition inasmuch as the economy may have been set back by many years. With tens of millions of mouths to feed and not enough to meet these people's numerous needs, even with all the help from the I.M.F. (International Monetary Fund), Indonesia may soon be faced with the greatest social disaster in its 53-year history as a republic.

If, however, you believe that God has great plans for our nation, as I trust many Christians do, the current situation is opening an unprecedented window of opportunity for believers to preach the Gospel. What a wonderful time to bring the message of Jesus to the people of Indonesia who have lost hope! This is "harvest time" in Indonesia, and as never before people are now flocking to the churches to hear God's comforting words. More than ever unbelievers are seriously considering the claims of Jesus Christ. Having seen the darker, violent side of their religious life and realizing how empty they are spiritually, many are more open to receive the Gospel. What an opportunity for the Church of Jesus Christ to bring the nation to repentance and eternal salvation in Him!

It is also an opportunity for Christians to accompany their wonderful message with actual deeds of love and compassion as they help the poor in their time of need. Perhaps this is the time when Jesus' parable in Matthew 25 about feeding the hungry, clothing the naked, and visiting the needy can have one practical application. Already at the time of this writing, programs are underway in almost a hundred cities in Java where churches and Christian businessmen and women are collectively providing free lunches to hundreds of thousand of needy people, and many of these people can now see the genuine love that Christians have for their neighbors in spite of the fact that their churches have been vandalized, destroyed and burned. --Joel News International

NEWS and NOTES

Edited by Bennie Hill

Crowley, Louisiana (Bro.Val)

January 22, 1973 is a date in our history that matches Dec. 7, 1941 as far as effects on the USA are concerned. In 1941 it was an enemy from without that attacked our nation. Several thousand of our servicemen lost their lives on that day. Within four years the war ended and killing stopped but the effects of Jan. 22, 1973 are still with us. Since that day, well over thirty million unborn babies have been killed while still in their mother's womb and the killing continues. As Christians, we need to pray for our nation. It certainly appears that **ROE VS. WADE** will not go away very soon. We can ask God for mercy on our country that says "In God we trust" on our money, but does not let its unborn live to enjoy the blessings God has given to America.

Hamburg Church of Christ (Randy Coultas)

"What Missionaries Have Done"

1. Every book in the N.T. was written by a foreign missionary.
2. Every letter in the N.T. that was written to an individual was written to a convert of a foreign missionary.
3. Every Epistle in the N.T. that was written to a church was written to a foreign missionary church.

4. The disciples were called Christians first in a foreign missionary community.

5. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

6. The only one among the twelve apostles who did not become a missionary became a traitor.

7. The problems which arose in the early church were largely questions of missionary procedures.

8. According to the apostles, missionary service is the highest expression of Christian life.

Jennings, Louisiana

Acadiana Workers Clinic Begins Feb. 4th. Classes will be held at First Church on May Street. The theme this year centers on the "I AM's" of the Bible. This has been a time of great learning and encouragement to those who have attended in past years.

Locust St. Church of Christ (Darren Johnson & Ken Runyan) Discover "Moments with the Master" via e-mail at LocustCC@aol.com

Cherry St. (Nick Marsh) has it's own Web. site and you can find it at the following address: www.angelfire.com/in/cherrystreetcoc. "Cherry St. is a faithful

church of the Lord in her position, a spiritual church in her emphasis, and an otherworldly church in her outlook for the future. You won't go wrong in selecting Cherry St. as a church home, through which to transact business with God."

Gallatin (Julius Hovan)

The New Year is off to a great start! In spite of weather related problems our attendance and spirit have been above average. Newcomers have attended, some have started to be present for 9:30 Bible study and expectations are high for the coming months. Your faithfulness in attendance, study, worship, prayer and stewardship will help us go on to greater things for the glory of God.

Tell City (David Johnson)

P.A.C. Personally Accepting Christ is our goal for each person in our fellowship. PAC is our Youth Group that meets every Wednesday night at 7:00 p.m. Our adults and children are making a pact to enrich our youth training. Pray that each individual will make PAC a reality.

Summerville (Eugene Pound)

The first part of November our church was edified and strengthened in the faith by the good lessons from God's word given by Robert Gill. Several from our sister congregations Shiloh, Dugger, Linton, and Pleasant Grove attended, making for good attendance, fellowship, and singing. Buford Smith, Rusty Edwards, Jerry Car-

michael, and Brian Whitehead were our song leaders.

Earlier in the fall four couples put their membership with us. All are active and are taking part in Bible Study, the regular services and also helping with the physical part of keeping the building and grounds.

These husband and wife teams, added to the ones we already had, make for a cheerful and enthusiastic group to keep the work of the Lord going forward. We also reach out to help support other endeavors: the Words of Life and missionary works. Down through the years the church has given liberally to Woodland Bible Camp. We are thankful for God's goodness to all of us and for allowing us to be workers in His vineyard.

Sellersburg (Dale Offutt)

Upcoming meetings with Sonny Childs:

Mar. 6th - "Dating" for teens
"Choosing Friends" for younger.

May 1st - "Gangs" with police officer.

July 10th - "Youth's Relationship with parents made stronger."

For more information contact Bro. Dale at (812) 246-2525

Central Kentucky Churches
...met for the 5th Sunday sing at Bohon in January. Churches represented were Bohon, Parksville, Mackville, Ebenezer, and Cramer and everyone seemed to enjoy "Super-Sunday" singing songs of

praise to the Lord. Ebenezer will host the next 5th Sunday on May 30th at 6:30 p.m.

Lilly Dale Workshop... this year featured John Fulda from Louisiana. During each session, he pointed out how to praise the Lord more effectively in song. He emphasized how important the words are in our songs that give such convicting messages. He exhorted each of us to utilize our voices to the maximum in our time of worship. The excellent singing and time of fellowship were enjoyed by all in attendance. (Bennie Hill)

Linton Church of Christ (Jerry Carmichael) We started our young adult class in Sunday School. I am using a study guide from Hensley Publishers called "Couples in the Bible." Our class is the Home Builder's class. We had 17 in it this past Sunday. Our church had a Marriage Enrichment Seminar this past weekend with our son-in-law, Cameron Cox, leading it. One of the great things our church started last year was having cottage prayer meetings for the lost, backslidden, and special needs that you just don't always bring out in church. As a result last year our church saw 12 baptisms, 3 rededications, 7 memberships, and 6 specific prayers answered and needs met that we had been praying for.

Old W&Ws Available

A set of W&W from 1961-98 (some may be missing) is avail-

able for anyone who wants to pick them up. They are located in the Louisville area. If interested, you may contact Jim or Jackie Braxton at 812:285-0896.

Incredible Bible Ignorance

At one of the better public high schools in the U.S., a teacher tested a group of college-bound juniors and seniors about Bible facts. Here were some replies he got:

Sodom and Gomorrah were lovers. Jezebel was Ahab's donkey. The 4 horsemen appeared on the Acropolis. The 4 Gospels were written by Matthew, Mark, Luther, and John. Eve was created from an apple. Jesus was baptized by Moses. And Golgotha was the name of the giant who slew the apostle David.

Go And Do Thou Likewise?

Gary Pearson, who preached the gospel in Maryland, gave W&W subscriptions to 7 men in his support group at church! And he also subscribed on behalf of Magnolia Bible College's library. What a splended example. Thanks, Gary. (A friend of W&W in La. has given subs. to many people for years.)

Bereaved, But Reunion Will Come

"Florence died Dec. 6 and though she is at home I do miss her greatly.

"We have been blessed through the years through W&W and all who have had a part in it."

-- George Collins, Nashville. (Bro. Collins ordered extra copies of our Nov/Dec issue. It commemorated W&W's 90 years of ministry, especially the writings of R. H. Boll. We printed some more copies of that issue, @1.00 + postage.)

Bad News From The Philippines

A friend of ours writes, "Prices of daily commodities have soared up insanely. With 1,000 pesos you can get only a handful of groceries, while a year ago for that amount you could get a bagful." Pray for our brothers & sisters in lands where the economy has gone wild.

Good News From the Philippines

Virgilio Torrefiel, Bible teacher and evangelist in the Greater Manila area, baptized 31 converts from Aug.-Dec. '98. The great upsurge in responses came as a result of a new ministry he began. It was a program helping needy folks in practical ways (e.g. job training, money management, etc.) combined with moral & spiritual teaching from Scripture.

And David Moldez reports that a group of believers spent a few nights visiting homes to sing Christmas songs & express love and encouragement to friends. Results: a husband and wife gave up their plan to separate; some estranged friends were reconciled; a family was converted!

Highland Church, Louisville

On Sunday, January 17, Highland welcomed James L. Girdley to its pulpit as pastor. James needed no introduction as he began worshiping at Highland in February 1996. In August of that same year, he was married at Highland to the former Kristina Koyles. Both James and Kristina have been a blessing to those that worship at Highland since their arrival.

One of James' brothers, John, was ordained as a Deacon at Highland this past September 20, and his other brother, Paul, and Paul's wife Lana, are also well known to our membership. Paul and John are presently living in Louisville to attend Southern Seminary.

James graduated from Indiana University in Bloomington in 1993 with a degree in Economics. In response to God's call to the ministry, he moved to Louisville in August 1995 to attend Southern Seminary, where he will receive a Master of Divinity in Theology degree in May. On December 6, he was ordained, in a service at Highland, as a minister of the Gospel.

On September 6, Bob Lyon was ordained as an Elder at Highland to fill the vacancy left by the death of Jack Blaes. Bob, who was Director of Planning at LG&E until his retirement last August, is married to the former Joyce Overman of Switz City, In-

diana. They have two daughters: Jodie, 21, who attends Asbury College in Wilmore, Kentucky, and Lesley, 16, who is a junior at Portland Christian High School here in Louisville.

Turkey Creek, La. (Harry Coutas)

WHAT A GREAT WAY TO BEGIN A NEW YEAR! The Lord blessed with a wonderful day last Sunday...There were 92 present for Bible classes, 131 for morning worship and 79 in the evening service. Sis. Mona Chelette responded to thank the Lord for the love and kindness shown to her family in recent weeks. Sis. Hazel Manuel responded to thank the Lord for his blessings and to challenge each of us to be steadfast in our reading of God's Word. Bro. Mike Bazare responded to repent and rededicate his life to the Lord and asked for God's help to guide him spiritual head of his family. Please pray for these and for all the others who have responded to the Lord's invitation.

During the year fo 1998, there was a total of 13 baptisms and 73 responses for prayer, rededication, thanksgiving and/or membership. This includes all who responded from Jan. 1 through the end of December. We thank God for each one who responded to the Lord for any reason. Let's continue in prayer for each one.

Many of us are excited about reading through the Bible this year, and several are ahead of the daily schedule. Keep on reading and praying for understanding of God's Holy Word.

Another blessing last year was Rodger Johnson and John Roberts becoming elders in our church, joining J. C. Guillory and Carroll Weatherford.

Manila, Philippines

Church meetings & Bible College classes continue to be held in the downtown premises. But it's not easy, since the building which houses the auditorium, classrooms & offices has been razed--in order to be raised again! In the meantime, what used to be 5 apartments--dorms in the rear has been renovated into temporary classrooms & auditorium. And the Bible College enrollment has even increased, despite all this. To carry out this long-needed rebuilding, the Chinese & Filipinos have given sacrificially, and some generous donations from the U.S. have been very helpful. Yet many gifts, large & small, are still necessary before the building can be completed. These premises have housed Central College and 2 (sometimes 3) congregations concurrently during decades of fruitful ministry. If you have questions, contact Victor Broadus at (606) 253-9834 (hm) or 269-1312 (off.) or vicmaebroadus@juno.com

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New Albany

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**7th ANNUAL
CHRISTIAN CRUSADE FOR CHRIST**

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